



1957

Religious Attitudes and Beliefs in Relation to Adjustment

Gerd Maximilian Cryns
Loyola University Chicago

Follow this and additional works at: https://ecommons.luc.edu/luc_diss

 Part of the [Psychology Commons](#)

Recommended Citation

Cryns, Gerd Maximilian, "Religious Attitudes and Beliefs in Relation to Adjustment " (1957). *Dissertations*. 485.

https://ecommons.luc.edu/luc_diss/485

This Dissertation is brought to you for free and open access by the Theses and Dissertations at Loyola eCommons. It has been accepted for inclusion in Dissertations by an authorized administrator of Loyola eCommons. For more information, please contact ecommons@luc.edu.



This work is licensed under a [Creative Commons Attribution-Noncommercial-No Derivative Works 3.0 License](#).
Copyright © 1957 Gerd Maximilian Cryns

RELIGIOUS ATTITUDES AND BELIEFS IN RELATION TO ADJUSTMENT

by

Gerd M. Cryns

A DISSERTATION SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL
OF LOYOLA UNIVERSITY IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

JUNE

1957

LIFE

Gerd Maximilian Cryns was born in Mannheim, Germany, January 7, 1926.

He was graduated from Xavier University, Cincinnati, Ohio, June, 1947, with the degree of Bachelor of Literature and from Loyola University, Chicago, Illinois, June, 1953, with the degree of Master of Arts in Psychology.

The author began his graduate studies at Loyola University in September, 1947. From September, 1950 to June, 1952, he was lecturer in psychology for the Loyola University extension courses, while at the same time serving as assistant psychologist at the Loyola Center for Guidance and Psychological Service.

From July, 1952, until October, 1956, the author served as a clinical psychologist for the Catholic Charities Guidance Center, Chicago, Illinois. In October, 1956, he accepted a position as a clinical psychologist on the staff of the Escambia County Child Guidance Clinic in Pensacola, Florida.

PREFACE

The topic of this research is, as the title indicates, the religious attitudes and beliefs of college students in relation to adjustment. Since, in theory, personality adjustment and religious attitudes are thought to be related, it seemed justifiable to attempt to verify this contention by psychological tests which purport to measure these factors. The specific objective of this study, then, is to objectively verify the above theoretical hypothesis. However, because of their theoretical importance, it seemed equally justifiable to consider certain basic general relationships before going into the more specific topic at hand since the latter unquestionably stems from the more general relationship. The most basic and fundamental relationship that needs to be discussed is the relationship of religion to the sciences of human behavior, namely, psychology and psychiatry. Consequently, this relationship will be the subject matter of the first chapter. The relation between religion and personality, for example, is certainly more basic and fundamental than the relation between religious attitudes and personality adjustment. The first chapter then is really an introduction to the actual research problem presented in this study.

It should be noted here that the writer has always been particularly interested in the topic of religion as related to psychology as far back as 1942, and that this interest has been the impetus for attempting to do some research in the field of religious attitudes. Strangely enough, some well

meaning Catholic associates have not always been encouraging, mainly because they could not see any value in research of this type, or perhaps because they felt it was "unscientific." Perhaps they really find religion an "embarrassing topic" in the field of psychology, and as Allport says "are likely to retire into themselves when the subject is broached." Their attitude is not altogether different from the attitude of a sincere and also well meaning Jungian analyst who broached the following question to the writer at a recent Rorschach seminar: "How can you be a sincere Catholic and a psychologist at the same time?" He evidently felt that it was impossible for a person to be both religious and a psychologist. In response to such a question, might not one ask the reverse?: "How can a person be a sincere, effective psychologist and not a truly religious person?" The above misunderstanding stems primarily from misconceptions of the science-faith relationship. This subject is adequately discussed and dealt with in the first chapter of Misiak and Staudt's book: Catholics in Psychology; the reader is referred to this book for a further elaboration.

The writer, on the other hand, wishes to acknowledge the much needed encouragement he has received from his adviser, Reverend Vincent V. Herr, S.J., and other members of the faculty of Loyola University. The writer is especially indebted to Ralph Bergen, M.D., under whom he has had the decided privilege to work for the past four years. Dr. Bergen's kindly encouragement and practical advice have been invaluable.

Acknowledgement should also be given to the various faculty members at Loyola University, Roosevelt University, and Northwestern University, who

were kind enough to offer their classes for this project.

William A. Hunt, chairman of the psychology department at Northwestern University, and J. L. Hirning, chairman of the psychology department at Roosevelt University, were both hospitable and helpful. Special indebtedness is due the writer's wife, whose help and encouragement through times of doubt and discouragement made this study possible.

TABLE OF CONTENTS

Chapter	Page
I. BASIC INTRODUCTORY CONSIDERATIONS	
A. Religion and Personality Adjustment.....	1
1. Science and religion.....	2
2. The psychologist's viewpoint.....	5
3. The psychiatrist's viewpoint.....	9
4. Certain precautions.....	14
5. The Christian viewpoint.....	17
B. References.....	26
II. THE PRESENT PROBLEM	
A. Purpose of Investigation.....	30
1. Statement of the problem.....	30
2. General hypotheses.....	30
B. Measurement of Religious Attitude and Belief.....	32
1. Definition of attitude.....	32
2. Meaning of religious attitude and belief.....	35
3. Methods of measuring religious attitude.....	37
4. Scales used in present study.....	43
C. Measurement of Personality Adjustment.....	51
1. Definition of personality.....	51
2. Techniques for measuring adjustment.....	52
3. Inventory used in present study.....	54
D. References.....	
III. REVIEW OF RELATED LITERATURE	
A. Psychology of Religion.....	56
B. Empirical Studies of Religious Attitudes and Beliefs.....	60
1. Studies in relation to personality characteristics....	61
2. Studies in relation to college students.....	67
C. References.....	76
IV. SUBJECT GROUPS AND PROCEDURES	
A. Composition of Sample.....	80
B. Procedure Used.....	84
V. ANALYSIS OF RESULTS	
A. Method of Presentation.....	88

B. Present Status of Religious Attitudes and Beliefs.....	89
1. Results of the Herr Scale.....	89
a. According to religious affiliation.....	91
b. According to school affiliation.....	95
c. Intellectual and emotional attitude scores.....	96
d. Sex differences.....	98
e. Conclusions.....	99
2. Results of <u>Religious Belief Survey</u>	101
a. Religious affiliation and school.....	102
b. Differences in relation to sex and age.....	108
c. Marital status and nationality.....	111
3. Results of <u>Allport Inventory and Personal Data</u> <u>Sheet</u>	113
a. Need for religion.....	115
b. Religious background and present choice.....	118
c. Church membership.....	120
d. Influence of religious background.....	122
e. Influences affecting religious views.....	124
f. Previous religious instruction.....	127
g. Religion and choice of college.....	131
h. Class in college and curriculum.....	132
i. Religion of parents.....	133
j. Reaction against beliefs taught.....	141
k. Religious belief and family income.....	143
l. Subjective religious awareness.....	143
m. Students' self-knowledge.....	144
n. Religion and science.....	149
o. Students' views of religious truths.....	152
p. Divergent views of religion.....	158
q. Students' religious practices.....	164
C. Religious Belief in Relation to Adjustment.....	176
1. Strong and weak religious belief.....	176
2. Adjustment categories.....	179
3. Adjustment of Catholic students.....	180
4. Adjustment of Protestant students.....	183
5. Adjustment of Jewish-"None" students.....	187
6. Significant differences in adjustment.....	188
7. Types of problems reported.....	189
8. Conclusion.....	193
D. References.....	193
VI. SUMMARY AND CONCLUSIONS.....	194
APPENDIX.....	203
I. PERSONAL DATA SHEET.....	206
II. SCALE OF ATTITUDES TOWARD THE CHURCH.....	206
III. RELIGIOUS BELIEF SURVEY.....	208

IV. ATTITUDE INVENTORY.....	211
V. THE ADJUSTMENT INVENTORY.....	219
BIBLIOGRAPHY.....	220
SUPPLEMENT	
I. General Bibliography	
A. General Psychological Literature on Attitudes and Adjustment.....	1
B. Religion in Relation to Psychiatry and Psychology.....	17
C. Psychological Topics Treated from a Christian Viewpoint..	35
D. Empirical Studies of Religious Attitudes and Beliefs.....	43
1. Development and change of religious attitudes, beliefs and experience.....	44
2. The present status of religious beliefs, attitudes and practices.....	47
3. The relationship between religious attitudes and personality adjustment.....	49
4. Sociological studies of religion.....	51
5. Studies which do not fit into any of the above classifications.....	54

LIST OF TABLES

Table	Page
I. DISTRIBUTION OF TOTAL SAMPLE ACCORDING TO RELIGIOUS AFFILIATION AND SCHOOL.....	80
II. COMPOSITION OF THE SAMPLE ACCORDING TO AGE, SEX AND MARITAL STATUS.....	81
III. COMPOSITION OF THE SAMPLE ACCORDING TO RACE, NATIONAL ANCESTRY AND BIRTHPLACE.....	82
IV. COMPOSITION OF THE SAMPLE ACCORDING TO CLASS IN COLLEGE AND CURRICULUM.....	84
V. PERCENTAGES BASED ON SCHOOL AND RELIGIOUS AFFILIATION.....	90
VI. STATISTICS OF THE HERR SCALE TOTAL ATTITUDE SCORE ACCORDING TO RELIGIOUS AFFILIATION AND SCHOOL.....	92
VII. SIGNIFICANT DIFFERENCES ON HERR SCALE ACCORDING TO RELIGIOUS AFFILIATION.....	93
VIII. PRESENT HERR SCALE MEAN SCORES COMPARED WITH PREVIOUS STUDIES....	93
IX. SIGNIFICANT DIFFERENCES ON THE HERR SCALE FOR STUDENTS CLASSIFIED ACCORDING TO RELIGION AND SCHOOL.....	96
X. INTELLECTUAL AND EMOTIONAL MEAN ATTITUDE SCORES ACCORDING TO RELIGIOUS AFFILIATION AND SCHOOL.....	98
XI. MEAN ATTITUDE SCORES ON THE HERR SCALE ACCORDING TO RELIGIOUS AFFILIATION AND SEX.....	100
XII. STATISTICS OF THE RELIGIOUS BELIEF SURVEY ACCORDING TO RELIGIOUS AFFILIATION AND SCHOOL.....	103
XIII. SIGNIFICANT DIFFERENCES ON RELIGIOUS BELIEF SURVEY ACCORDING TO RELIGIOUS AFFILIATION.....	104
XIV. SIGNIFICANT DIFFERENCES ON THE RELIGIOUS BELIEF SURVEY FOR STUDENTS CLASSIFIED ACCORDING TO RELIGION AND SCHOOL.....	107
XV. DIFFERENCES IN RELIGIOUS BELIEF IN RELATION TO SEX.....	112

XVI.	RELIGIOUS BELIEFS OF LOYOLA CATHOLIC STUDENTS IN RELATION TO AGE.....	112
XVII.	RELIGIOUS BELIEF OF LOYOLA CATHOLIC STUDENTS IN RELATION TO NATIONALITY.....	115
XVIII.	DO STUDENTS FEEL THEY NEED RELIGION?.....	117
XIX.	NATURE OF RELIGIOUS BACKGROUND AND PRESENT CHOICE.....	121
XX.	CHURCH MEMBERSHIP.....	121
XXI.	RELIGIOUS BELIEF MEAN SCORES OF CATHOLIC MALES IN RELATION TO CHURCH MEMBERSHIP.....	122
XXII.	DEGREE OF RELIGIOUS INFLUENCE IN UPRISING.....	123
XXIII.	RANK ORDER OF VARIOUS TYPES OF INFLUENCES ACCORDING TO FREQUENCY.....	126
XXIV.	SOURCE OF RELIGIOUS HABITS.....	127
XXV.	PREVIOUS RELIGIOUS INSTRUCTION.....	129
XXVI.	RELIGIOUS BELIEF OF LOYOLA CATHOLIC STUDENTS IN RELATION TO PREVIOUS RELIGIOUS INSTRUCTION.....	130
XXVII.	RELIGION AS A FACTOR IN CHOICE OF COLLEGE.....	131
XXVIII.	RELIGIOUS BELIEF OF LOYOLA CATHOLIC STUDENTS IN RELATION TO CLASS IN COLLEGE.....	132
XXIV.	RELIGION OF MOTHER.....	135
XXX.	RELIGION OF FATHER.....	136
XXXI.	CHURCH MEMBERSHIP OF PARENTS.....	137
XXXII.	STUDENT'S FAITH COMPARED TO FAITH OF MOTHER.....	139
XXXIII.	STUDENT'S FAITH COMPARED TO FAITH OF FATHER.....	140
XXXIV.	REACTION AGAINST RELIGIOUS BELIEFS TAUGHT.....	142
XXXV.	PRESENT AGREEMENT OF REACTIONISTS WITH RELIGIOUS BELIEFS TAUGHT.....	143
XXXVI.	RELIGIOUS BELIEF OF LOYOLA CATHOLIC MALE STUDENTS IN RELATION TO ESTIMATED FAMILY INCOME.....	144

XXXVII.	RELIGION AS A SUBJECTIVE EXPERIENCE.....	145
XXXVIII.	SUBJECTIVE RELIGIOUS AWAKENING.....	146
XXXIX.	"HOW WOULD YOU SAY THAT YOUR OWN RELIGIOUS SENTIMENTS AND NEEDS COMPARE WITH THOSE OF OTHER YOUNG PEOPLE OF YOUR OWN AGE?".....	147
XL.	"DO YOU FEEL THAT YOUR VIEWS REGARDING RELIGION, NO MATTER WHAT THEY ARE, IN ANY WAY MARK YOU OFF FROM YOUR CONTEMPORARIES, SO THAT YOU SOMETIMES FEEL EMBARRASSED OR ISOLATED BECAUSE OF THESE VIEWS?".....	148
XLI.	"HOW DO YOU FEEL ABOUT THE FREQUENTLY MENTIONED CONFLICT BETWEEN THE FINDINGS OF SCIENCE AND THE PRINCIPAL (BASIC) CONTENTIONS OF RELIGION?".....	150
XLII.	STUDENTS WITH VARIOUS VIEWS CONCERNING THE NATURE OF THE CHURCH.....	151
XLIII.	STUDENTS ENDORSING VARIOUS VIEWS CONCERNING THE NATURE OF GOD.	155
XLIV.	STUDENTS SUBSCRIBING TO VARIOUS VIEWS CONCERNING THE NATURE OF CHRIST.....	157
XLV.	STUDENTS SUBSCRIBING TO VARIOUS VIEWS OF IMMORTALITY.....	159
XLVI.	STUDENTS' AGREEMENT WITH HUMANISTIC VIEW OF RELIGION.....	160
XLVII.	STUDENTS' AGREEMENT WITH COMMUNIST VIEW OF RELIGION.....	163
XLVIII.	CHURCH ATTENDANCE DURING PAST SIX MONTHS.....	165
XLIX.	REPORTED FREQUENCY OF PRAYER DURING PAST SIX MONTHS.....	166
L.	EXPERIENCED FEELING OF REVERENCE DURING PAST SIX MONTHS.....	167
LI.	LOYOLA CATHOLIC MALE STUDENTS REPORTING RELIGIOUS PRACTICES DURING PAST SIX MONTHS.....	169
LII.	LOYOLA CATHOLIC FEMALE STUDENTS REPORTING RELIGIOUS PRACTICES DURING PAST SIX MONTHS.....	170
LIII.	RELIGIOUS BELIEF OF LOYOLA CATHOLIC MALES IN RELATION TO RELIGIOUS PRACTICES.....	171
LIV.	SECULAR UNIVERSITY CATHOLIC MALE STUDENTS REPORTING RELIGIOUS PRACTICES DURING PAST SIX MONTHS.....	173
LV.	SECULAR UNIVERSITY CATHOLIC FEMALE STUDENTS REPORTING RELIGIOUS PRACTICES DURING PAST SIX MONTHS.....	174

LVI.	RELIGIOUS BELIEF AND CONDUCT OF STUDENTS ACCORDING TO RELIGIOUS AFFILIATION.....	175
LVII.	LIMITS USED FOR THE DESIGNATION OF STRONG AND WEAK RELIGIOUS BELIEF BASED ON RELIGIOUS BELIEF SURVEY SCORES.....	178
LVIII.	ADJUSTMENT SCORES OF CATHOLIC STUDENTS SCORING HIGH AND LOW ON THE RELIGIOUS BELIEF SURVEY.....	181
LIX.	ADJUSTMENT SCORES OF PROTESTANT STUDENTS SCORING HIGH AND LOW ON THE RELIGIOUS BELIEF SURVEY.....	182
LX.	ADJUSTMENT SCORES OF JEWISH STUDENTS AND THOSE OF NO RELIGIOUS AFFILIATION SCORING HIGH AND LOW ON THE RELIGIOUS BELIEF SURVEY.....	184
LXI.	SIGNIFICANT ADJUSTMENT DIFFERENCES FOR STUDENTS SCORING HIGH AND LOW ON THE RELIGIOUS BELIEF SURVEY.....	185
LXII.	COMMON PROBLEMS REPORTED BY STUDENTS PRESENTED IN RANK ORDER OF FREQUENCY.....	186
LXIII.	SERIOUS PROBLEMS REPORTED BY STUDENTS.....	191

LIST OF FIGURES

Figure	Page
1. DISTRIBUTION OF SCORES ON THE RELIGIOUS BELIEF SURVEY FOR THE TOTAL SAMPLE.....	105
2. DISTRIBUTION OF SCORES ON THE RELIGIOUS BELIEF SURVEY ACCORDING TO RELIGIOUS AFFILIATION.....	106
3. DISTRIBUTION OF SCORES ON THE RELIGIOUS BELIEF SURVEY ACCORDING TO RELIGION AND SCHOOL.....	109
4. DISTRIBUTION OF SCORES ON THE RELIGIOUS BELIEF SURVEY FOR THE LOYOLA CATHOLIC GROUP AND THE ROOSEVELT NONE GROUP.....	110

CHAPTER I

BASIC INTRODUCTORY CONSIDERATIONS: RELIGION AND PERSONALITY ADJUSTMENT

✓ Psychological and psychiatric interest in various aspects of religion and its therapeutic value has grown steadily in recent years. In itself this is not at all surprising, but one wonders why this interest did not develop earlier in view of the fact that religion has always involved a person's whole ultimate outlook on life: his attitudes, motives, ideals, duties, goals and principles of behavior. The consequent value of religion in relation to psychotherapy and mental hygiene can easily be seen. Most likely, many psychologists and psychiatrists have been aware of the value of religion and its relation to their profession, but were afraid to acknowledge this awareness openly because of the false assumption still quite prevalent today (even among Catholics) that it would be detrimental to the status of psychology and psychiatry as sciences if the importance of religion were acknowledged by them. This is reminiscent of the old "struggle" between religion and science in general. Actually, such a conflict does not exist. Pope Pius XI has said that "the Church has no fear of progress, even the most daring progress of science, if only it be true science." Perhaps, psychology, being a much younger science is just now in the "growing up process," and such "seeming incompatibilities" will eventually disappear. ✓ Dr. Magda Arnold makes the following comment which is very much to the point: "Psychology still suffers from its early struggles to become a science and has not yet outgrown the aggressive and belligerent spirit it

developed in its attempt to free itself from its philosophical heritage"

(5, p. 4). Along this same line of thought, Curran remarks:

Psychology is, fortunately, coming into maturity when science itself is much humbler now than in the boastful days of its own youth The danger of psychology like the danger of rashness of anything young, is to rush in, destroy quickly, because it thinks it has a vision of a new world -- a new concept of scientific personality -- that sadly has never been given any careful testing and measuring itself. So it is not the true scientist that we need be cautious of, but the visionary, the apostle with a psychological cause, who quickly turns a possible psychological hypothesis -- as yet untested and only vaguely defined -- into a philosophy and a way of life -- if you will, into a religion (12, p. 2).

✓ This reluctance to recognize the value of religion stems more from the "scientifically minded," whereas the reluctance to recognize experimental endeavor stems more from philosophically minded scholars. Just after the turn of the century, for example, while religion and philosophizing were being considered as non-scientific by the scientifically minded scholars of the so-called "new psychology," just the opposite reaction was taking place particularly among Catholic psychologists of the scholastic tradition, who looked with suspicion and hostility upon scientific psychology, some seeing it even as a real threat to Christian faith because of its mechanistic, materialistic philosophical leanings. The "new psychologists" stressed the distinction between psychology and religion (or philosophy, since many non-Catholics equate scholastic philosophy with religion) into an incompatibility. On the other hand, the scholastic psychologists could see no distinction at all since they would not admit any psychology "without a soul," which was thought to be contrary to religious and philosophical tenets; for them only scholastic or rational psychology was compatible with religion. From either of the above viewpoints, there was incompatibility, and this has more or less persisted up

until the present time when some psychologists, for example, tend to suspect that sincerely religious Catholics cannot be true scientists because of the mistaken conceptual conflict mentioned above. At the same time, some Catholics tend to suspect anything psychological because of the mistaken notion that psychology is wholly materialistic and anti-religious. Royce in his excellent book, Personality and Mental Health, speaks of the "ultra-conservative, suspicious attitude of some Catholics who fear that all psychiatry is malicious or superfluous. Malicious, because they think all psychiatry (which they often erroneously equate with Freudian psychoanalysis) involves a denial of moral law Superfluous, because in the opinion of these men the researches of modern abnormal psychology have uncovered nothing not known to the moral and pastoral writers of the middle ages" (38, p. 268). Strictly speaking, it is just as "uncatholic" for Catholics to ignore psychological advances as it is unscientific for scientists of human behavior to ignore the psychological advances of Catholic scientists. And it is not at all scientific for scientists of human behavior to ignore religion if religion is beneficial to human behavior. T. V. Moore states that: "All religion is banished from modern psychiatry and social work; and we are sometimes told it must be so or we shall cease to be scientific. The fact that this attitude is possible and exists points to the necessity of introducing religion into psychiatry and the psychiatric clinics . . . without ideals and with no moral and religious principles, modern psychiatry has many most unfortunate limitations. There is a crying need for Catholic psychiatry and for Catholic clinics" (32, p. 231).

Despite this apparent misunderstanding, there are some encouraging signs that both sides of the controversy are becoming more tolerant toward each

other. Speaking of Catholic scientists, V. V. Herr states: "The time was when scientists within the Catholic Church did make real contributions to the growth of psychological science and they did this without compromising their religious beliefs" (19, p. 2). He goes on to state that much improvement in mutual understanding between "church" and "naturalistic" psychologists is bound to follow publications which stress the magnificent history of Catholic scientists in psychology. ✓ Along the same vein, Curran states: "Without losing true scientific integrity, we must preserve and integrate our scientific knowledge with the truths of religious faith and with the glorious tradition of which American democracy is a delicate and sensitive expression" (12, p. 2). The growing interest in psychology and psychiatry on the part of clergymen, Protestant and Catholic alike, is evident from the number of recent books and articles on topics related to religion and psychology or psychiatry, as well as various pastoral problems. On the other side of the picture, the growing recognition among psychologists and psychiatrists of the fact that it is impossible for them to isolate themselves from religion or religious thinking (just as they cannot isolate themselves from sociology or biology) is evidence not only of a more tolerant and unbiased attitude, but also the beginning of a real appreciation of religion as a motivating force in human behavior and as an "aid" in the prevention and cure of mental disease. Allport, who has done much toward this mutual understanding, states:

Since the progress and prestige of psychology depend upon its preserving a strictly scientific orientation there is no prospect--unless an authoritarian darkness should engulf the world--that the historical separation of inductive psychology from deductive ideology, whether philosophical, political, or religious, will end. At the same time there is inherent absurdity in supposing that psychology and religion, both dealing with the outward reaching

of man's mind, must be permanently and hopelessly at odds . . . Why should not science and religion . . . cooperate in the production of an improved human character without which all other human gains are tragic loss? From many sides today comes the demand that religion and psychology busy themselves in finding a common ground for uniting their efforts for human welfare (3, p. vi).

There are many other psychologists who share the views expressed above by the eminent psychologist, Gordon Allport. It might be well to quote from various psychologists in the field in order to show their views on the relation of religion to personality adjustment. John A. Blake, for example, in his article, "Fourth Category of Personality Needs," enumerates the religious category in addition to those usually enumerated (8). Hadley Cantril, in referring to the effect of religious beliefs, states that: "A survey made in the United States in 1946 found that nine out of every ten of those people who felt their lives were very happy were persons for whom religious beliefs were a consolation in times of trouble" (10, p. 95). William A. Kelly states that: "religion has been found to be the only sure source of power sufficient for continuous self-mastery and right living" (22, p. 89). Karen Horney points out that the trend in neurotic development involves "a fundamental problem of morality—that of man's desire, drive, or religious obligation to attain perfection. Should we not, in accordance with the Christian injunction ('Be ye perfect...') strive for perfection? Would it not be hazardous, indeed, ruinous, to man's moral and social life to dispense with such dictates?" (20, p. 14). C. Landis' statement is very worthwhile: "To my mind it is now clear that all that acts in psychotherapy is properly part and parcel of religion and should be adequately understood and dealt with by the clergy" (25). Robert B. Macleod, professor of psychology at Cornell, says:

What impresses us now about the religious man is his serenity, his courage, his loyalty, the firmness of his faith, his conviction that life has a deep meaning and that whatever happens to him as an individual is relatively unimportant compared with that which is greater than himself. Far from giving the impression of being a twisted person, this kind of religious man seems to have achieved something great in life, something that the rest of us would surely like to understand (27, p. 272).

A. Maeder, in Ways to Psychic Health, makes this statement: "Man is so deeply embedded in his egoism and isolation that only a humble self-surrender to God, the personal God, can really bring about a liberation and transformation" (28, p. 11). Misiak and Staudt stress the importance of a psychological investigation of religion: "Not only religious phenomena but also the place of religion in the life of individuals and of groups should be the object of psychological investigation" (31, p. 287). O. Hobart Mowrer, clarifying the issues involved in psychotherapy, states:

It now appears that in most if not all neurotics the problem is to help the individual "grow up" to the demands of his conscience, not to try to whittle down or dilute those demands . . . (this) brings the scientific theory of anxiety into fundamental agreement with the implicit assumptions of the great religions of the world concerning anxiety, namely, that it is a product not of too little self-indulgence and satisfaction, but of too much, a product not of over-restraint and inhibition, but of irresponsibility, guilt, and immaturity (34, p. 538).

In another context involving the relation between morality, adjustment and mental health, Mowrer says this: "The most crippling and really unscientific thing about contemporary social science in general is the extent to which we have tried to blink away certain perdurable social realities, notable among which is the fact that human development, both for the race and for the individual, importantly involves a moral struggle" (33, p. 31). James E. Royce, in discussing the art of self-management, states: "Religion based on reason

and not on emotion is one important source of an ordering philosophy of life . . . from reason and revelation one can know the meaning of life, one's ultimate goal, and the general means of obtaining happiness. Personality adjustment and mental health demand a right relation to reality. But if God is the first Reality, our relation toward Him cannot be ignored without risking the consequences of unrealistic thinking" (38, p. 139). Raphael C. McCarthy states that: "The value of religion as a safeguard to sanity lies in the fact that it creates permanent, healthy viewpoints and supplies wholesome ideals. Religious concepts will not produce such effects unless a person is consistently convinced of the value of religion" (26, p. 248). In speaking of the conditions and determinants of adjustment, Alexander A. Schneiders states that: "The conviction of those who work with damaged personalities that religious practices foster mental health is a factor that must be reckoned with in evaluating the influence of religion on mental health and adjustment" (39, p. 163). In another context, discussing the bases of psychological norms, Schneiders concludes: "Thus religion, which is another name for man's relation to God, is fundamental to wholesome living. It is not the whole of adjustment, nor can it guarantee peace of soul or mental tranquillity; but it stands out as one of the most important factors in man's attempts to live the good life" (40, p. 384). Charles Weisgerber, in a talk entitled "Religious Aids in the Personality Disorders" said that "religion is good spiritual exercise and good moral living. It works as a preventive by keeping the spirit sound and consequently the mind. As a curative it first restores spiritual and then mental soundness" (44). Annette Walters makes the following comments in regard to personality adjustment:

For the Christian, the problem of adjustment can never be that of merely accepting himself as he is. The goal for the Christian is to bring his subjective values into harmony with objective good. He must adjust to the whole of reality -- the outside world, the world of objective truth and value, and God's will for him Adjustment on the natural plane alone, therefore, is never sufficient for a Christian. His practical judgments, the decisions of his everyday life, must be based not only upon reason, but upon reason operating under the influence of the inspirations of grace (43, p. 111, 112).

John A. Gasson, in writing of the Spiritual Exercises of St. Ignatius in relation to personality integration, says that: "All the tendencies and powers peculiar to the human being as such, which in so many instances work in conflict or at cross purposes, are brought into a harmonious active unity by active, actual, practised love of God. In the actual and active loving of God the person finds himself in the most suitable condition with respect to himself, with respect to his environment, with respect to his inner tendencies. 'For them that love God, all things work together unto good'" (16, p. 574). Royce quotes an eminent Berlin Practitioner, Karl Schleich, in regard to the Spiritual Exercises of St. Ignatius: "I am profoundly convinced, and can therefore say it quite confidently, that with these exercises and these rules in his hand a man might reform all our asylums, and prevent at least two thirds of their inmates from ever entering them" (38, p. 274). The concluding quotation, in support of our contention that many psychologists recognize religion as a strong motivating force in human behavior, is from Allport:

The child who feels himself to be rejected can be counted on to develop a mental health problem. So too can an adult. The security that comes from being loved and from giving love is the groundwork for wholesome existence at any age of life.

Psychotherapy knows the healing power of love, but finds itself unable to do much about it As for mental hospitals,

they seem equipped to give their inmates almost everything they require excepting love.

By contrast, religion -- especially the Christian religion -- offers an interpretation of life and a rule of life based wholly upon love. It calls attention again and again to this fundamental groundwork. On love for God and for man "hang all the Law and the Prophets." The emphasis is insistent: "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (3, p. 81) Love of God is needed in order to make life seem complete, intelligible, right (3, p. 82).

✓ Many other psychologists (certain Catholics not excluded), to whom "presumably nothing of human concern is alien, are likely to retire into themselves when the subject (religion) is broached Psychologists write with the frankness of Freud or Kinsey on the sexual passions of mankind, but blush and grow silent when the religious passions come into view. Scarcely any modern textbook writers in psychology devote as much as two shame-faced pages to the subject--even though religion, like sex, is an almost universal interest of the human race" (3, p. 1). And as Dr. Arnold cogently remarks: "It is a curious fact that those psychologists who take religion seriously at all do so almost apologetically, discussing 'religious experience' as a psychological fact, yet ignoring the conclusion that religious experience without objective foundation can only be a delusion" (5, p. 11).

The attitude of psychiatrists in regard to religion also differs widely depending upon the personal beliefs of the practitioner. There are many competent workers in this field who are prepared to recognize the therapeutic value of religion in the case of mental disturbance. Rudolf Allers, for example, in discussing the role of personal belief, states: "To understand himself man will have to realize anew, and with the totality of his being, that

he is made in the image and likeness of his Creator" (2, p. 57). Donald C. Anderson has asserted that the medical profession must understand the nature of man, that he is a mental and a spiritual being as well as an emotional being who has bodily ailments. Francis J. Braceland in referring to the conflict between religionists and psychiatrists makes this comment: "A certain amount of sword-crossing is a healthy thing indeed; but even healthier--especially in view of upheavals ahead--would be a bi-partisan program of understanding and collaboration, in which theologians and directors of souls might reckon more seriously with the psychic conflicts capable of frustrating spiritual development, and psychotherapists might concede the factorial element of spiritual and religious values in any attempted cure" (9, p. 16). Braceland also notes that according to an Oxford professor named Zaehner, the weakening of religion in Europe is unequivocally responsible for the prevalence of neurosis in modern man (9, p. 28). Ralph D. Bergen, in discussing new developments in mental hygiene states that: "Much of what is valid in mental hygiene can be found recorded in the Gospels" (6, p. 9). Later, while speaking of the relationship of mental hygiene to religion, Dr. Bergen states: "Mental hygiene does not attempt to displace religion. It supplements religion. No doubt, for some individuals who have no religious convictions, following the tenets of mental hygiene is the nearest approach they ever make to a religious way of life. Perhaps in their imperfect human state right living for the love of God, or fear of Him is too abstract a concept to be effective but they are able to understand the desirability of good mental health in this life. Certainly the fact that there are priests and religious, as well as Catholic laymen, who are psychiatrists, psychologists, psychiatric social workers and mental hygiene

counselors attests that mental hygiene and religion are not working at cross purposes" (6, p. 14). Along the same line, Herbert E. Cory of the University of Washington states: "Psychiatry will never become a successful applied science or art until its practitioners outgrow their superstition that all religions are superstitious, and replace their shallow idolatry of 'adaptation to society' with a recognition . . . that many if not most neurotics are fundamentally tormented God-seekers who suffer either because the God in whom they believed was crudely or grossly imagined, or because they have betrayed God, or because they believe, or think they believe, that there is no God at all, or because they want to believe in God and do not dare" (11, p. 92). James T. Fisher, in his warmly human autobiography entitled A Few Buttons Missing, gives us a similar message in regard to the Gospels as mentioned above. Dr. Fisher reminisced that at one time he wanted to compound a new and enlightened recipe for living a sane and satisfying life, but discovered that such a work had already been completed. The following excerpt shows what he meant:

If you were to take the sum total of all the authoritative articles ever written by the most qualified psychologists and psychiatrists on the subject of mental hygiene--if you were to combine them, and refine them, and cleave out the excess verbage--if you were to take the whole of the meat and none of the parsley, and if you were to have these unadulterated bits of pure scientific knowledge concisely expressed by the most capable of living poets, you would have an awkward and incomplete summation of the Sermon on the Mount. And it would suffer immeasurably through comparison For nearly two thousand years the Christian world has been holding in its hands the complete answer to its restless and fruitless yearnings. And it might almost as well have been holding a slab of Egyptian hieroglyphics before the discovery of the Rosetta Stone. Here, and in other great religious teachings of the world, rests the blueprint for successful human life, with optimum mental health and contentment (13, p. 273).

Karl Stern remarks that: "No matter how many new things we psychiatrists dis-

cover in the mental make-up of man, we won't be able to improve on the Ten Commandments and the Sermon on the Mount" (41, p. 89). Compare the above statements with those of W. C. Menninger, who says that "Christ Himself laid down one of the principles of mental health that we now recognize as of paramount importance. Matthew, Mark, and Luke all quoted Christ when they said in effect, 'For whosoever will save his life shall lose it, but whosoever will lose his life for My sake will save it.' That sentence condenses in a nutshell the attributes of the mature individual. Some men can love others enough to derive more satisfaction from that than from being loved themselves. It is still a magnificent precept. If you can follow it, you will never have to make a date with a psychiatrist" (30). VanderVeldt and Odenwald very effectively point out the efficacious value of religion in establishing an adequate scale of values and a set of worth-while attitudes for effective living and mental stability:

When God holds the position of supreme importance in a person's life, that man has a purpose to live for and therefore understands the meaning of life and his own destiny. Such knowledge, based on deep conviction, is of immense value for mental health, both in the so-called ordinary days of life and in the times of acute emotional crisis. He knows that he is playing a role in the universal scheme of things as planned by the Creator. The role may seem insignificant, but it acquires worth-while significance if one views it as part and parcel of God's plan. This knowledge gives the truly religious man a sense of submissiveness and resignation as well as satisfaction with his lot, peace of soul, and happiness In the light of his own destiny, religion teaches a person to accept frustrations and suffering, and thereby religion is able to dissipate unhappiness. The individual aware of life's basic meaning more readily endures sorrow, grief, the monotony of everyday routine, and emotional crises that otherwise might result in depression. He may see that even suffering serves a purpose, and thus it becomes a constructive element (42, pp. 183, 184).

A similar view is held by T. V. Moore when he says that "religion alone can

enable the toiling thousands to understand the meaning and value of life's monotonous drudgery and so to endure sorrows that would otherwise be unendurable" (32, p. 239). When an individual holds God in supreme importance, says Moore, then "his life is coordinated and directed to an end that has acquired in his mind a value with which nothing else can be compared If it constitutes a plan of life that the individual has made a real part of his daily existence, if it is a practical ideal that he has adopted with enthusiasm, then it becomes a powerful inhibitory force in the development of unwholesome mental conditions" (32, pp. 243, 244). Carl Gustav Jung makes the following statement: "Man has always stood in need of the spiritual help which each individual's own religion held out for him" (21, p. 24). In speaking of the hundreds of patients he has treated who were over thirty-five, Jung states and is often quoted in this connection: "There has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook" (21, p. 264). Speaking of some of the more important personality characteristics required in persons concerned with influencing the lives of others, Frank J. O'Brien says the following should definitely be included: that he be "an active and practical member of the Church to which he claims membership." He adds that "it is not always safe to assume from the fact a person professes to have religious and moral principles that they motivate his conduct. Further evidence is necessary of the accuracy of such claims. One of the most reliable indices of the truth of his statements . . . is the degree to which he

integrates into his personal, professional and social practices, the teaching of his religion" (36, p. 27). In regard to the relationship between religion and psychiatry, A. Vincent Certy states that "true religion often needs the help of psychiatry" and that actually there is "no clash between religion and psychiatry" (17, p. 9) James J. Hayden makes the following interesting comment:

If psychiatry and psychoanalysis therefore have as their chief objective, growth in the field of moral responsibility, their findings and interpretations must then be cast in a religious framework. The lack of this framework has created the necessity for introducing religion into the field of psychiatry. The need for an appreciation of religion's role in psychiatric care is evident from the fact that the patient must live with his religious principles after he has left the psychiatrist's care. Moreover, any interference with his belief during treatment will create more difficulties for the patient than it will solve (18, p. 30).

Gregory Zilboorg, associate in psychiatry at the Catholic University of America, concludes our psychiatric references to the value of religion with a word of encouragement for psychologists: "The psychologist of the future will probably acquire both the courage and the insight necessary to enlighten us on the deeper psychological forces and mechanisms underlying religious faith" (45).

Although the above views of psychologists and psychiatrists on religion are somewhat encouraging, a word of caution should be added. First of all, not all psychiatric and psychologic interest in religion is genuine. Unfortunately, many practitioners look upon religion merely as a tool of adjustment or therapeutic medicine. Perhaps this is better than no use of religion at all or a complete rejection of it. In any case, it is certainly important to point out that religion is not the creation of a subjective need. What is actually more distressing and subtle is the hope of some analysts that psycho-

analysis by incorporating religion will someday become a "new religion" for the people in order to compete with "organized religion." Underlying this, is the implicit denial of objectively worthwhile goals and the assertion that the good is always relative and subjectively determined. Besides this, as John LaFarge has pointed out, a great deal of uneasiness is created in the public mind "when spokesmen for the psychiatric profession designate as the ideal goal of their therapeutic efforts not the formation of the individual to bear the burden of moral responsibility, but simply the achievement of social adaptability: adaptability to unknown and indefinable controls, hidden under a mask of anti-authoritarianism. Were theorists of this kind to dominate the field of public health and public education, the uneasiness could readily develop into a real distress" (23, p. ix). Also, in his book The Manner is Ordinary, LaFarge shrewdly observes that: "The confessor does learn not infrequently that many a supposed mental affliction is due simply to disturbed and guilty conscience. Such persons need contrition, honest confession, and sacramental absolution more than they need professional psychiatric treatment. The current and frequently frustrated dependence on the psychiatrist to heal all inner anxieties is one of the many penalties modern man must pay for the decay of his religious faith and practice" (24, p. 138).

There is opposition between religion and certain schools of psychiatry because both are concerned with human behavior and some psychiatrists have very different notions from those of religious teaching on the nature of man, his purpose in life, and moral behavior. It is not strange, then, that at times they come into conflict.

Even outside of psychoanalytic circles and debate, the question of the inseparability of a therapist's personal morality or code of ethics and his professional technique is raised. The A.P.A. Committee on Ethical Standards in Psychology came forth with the following statement: "The problems which people bring when they seek the help of a clinical or consulting psychologist often have ethical implications. Whether the client is assisted in choosing an occupation or in reworking the basic pattern and texture of his life, he must make choices that have ethical meanings for him. Furthermore, the psychologist's ethical standards and his professional techniques are inseparable. The attitudes, values, and ethical concepts of the psychologist are expressed in his clinical relationships and very directly influence the directions taken by his client" (4, p. 145). Sometimes there is a real conflict between what certain psychologists may advise patients to do in actual clinical practice in the name of "scientific psychology," and what their religious belief would require them to do (5, p. 386). Of course, a reputable therapist tries to respect the religious and moral convictions of his clients, but this may be more in theory than in actual practice. As the A.P.A. committee intimated, it is difficult to see how a therapist can keep his religious convictions and philosophical viewpoint out of the therapy situation, even though these may not be verbally expressed. William C. Bier brings this point out when he says: "It seems to me impossible that a counselor who does not believe that there is anything morally reprehensible in masturbation would conduct a therapeutic interview in the same way as one who did, even though the former never gives verbal expression to his viewpoint" (7, p. 3). In a somewhat similar context, the Holy Father clarifies the situation when he says that the psychotherapist can-

not "remain neutral with regard to material sin. He can, for the moment accept the inevitable. But he must know that God cannot justify such an action. Such counsel would be erroneous even if this action were regarded as necessary for the psychic easing of the patient and thus as being part of the treatment. One may never counsel an action which would be a deformation, and not an image, of the divine perfection" (37, p. 117).

Pope Pius XII in his discourse to the delegates attending the Fifth International Congress of Psychotherapy and Clinical Psychology points out the attitude that should be taken by Catholics concerning the whole question of psychiatry and religion as well as some of the precautions that should be observed (some of which we have noted above):

People claim to have devised methods that have been tried and recognized as adequate to scrutinize the mystery of the depths of the soul, to elucidate them and to put them back on the right road when they are exercising a harmful influence. These questions, which lend themselves to the examination of scientific psychology, belong to your competence. The same may be said for the use of new psychic methods. But theoretical and practical psychology . . . should bear in mind that they cannot lose sight of the truths established by reason and by faith, nor of the obligatory precepts of ethics (37, p. 126).

The proper attitude to be adopted by the psychotherapist is recalled by the Holy Father with the injunction that "psychotherapy and clinical psychology must always consider man as a psychic unit and totality; as a structural unit in himself; as a social unit; and as a transcendental unit, that is to say, a unit tending towards God" (37, p. 127).

The Holy Father offers thinking psychologists of our time much food for thought when he says: "We should certainly not find fault with depth psychology if it deals with the psychic aspect of religious phenomena and

endeavors to analyze and reduce it to a scientific system, even if this research is new and if its terminology is not found in the past." Then Pope Pius adds a desire for mutual understanding and cooperation: "Misunderstandings can easily arise when psychology attributes new meanings to already accepted expressions. Prudence and reserve are needed on both sides in order to avoid false interpretations and make it possible to reach a reciprocal understanding. It pertains to the technique of your science to clarify questions of the existence, the structure and the mode of action of this dynamism" (37, p. 113).

With the above admonition for Catholic psychologists to explore the dynamism of religion, Pope Pius XII warmly concludes his address with the following fatherly words of encouragement: "Furthermore, be assured that the Church allows your research and your medical practice with Her warm interest and her best wishes. You work in a field that is very difficult. But your activity is capable of achieving valuable results for medicine, for the knowledge of the soul in general, for the religious dispositions of man and for their development."

At this point after discussing the views of psychologists and psychiatrists concerning religion in relation to human behavior and after mentioning some of the dangers involved in certain of these views, it is appropriate in a more positive approach to examine objectively what contributions religion can make to mental health. As was mentioned previously, even though some practitioners may recognize the therapeutic value of religion vaguely defined, they often conceive of it simply as a therapeutic device and no more. It is hoped that as their appreciation of religion's value for mental health grows, they will also begin to realize that religion is not based on any merely sub-

jective human need, even though it does serve to fill this need, but rather that it is an objective body of truths and principles that concern God and man's relation to God. As Royce puts it: "Religion is not purely subjective; it is a voluntary submission of man to his Creator as the Source of his being and ultimate happiness, with a definite creed, code of morals, and worship. Religious experience demands grounding on objective truth, and does not necessarily involve feeling as if you had just swallowed a sunrise" (38, p. 271). What has perhaps been difficult for practitioners to understand is that religious truths and principles are sound and valid even if their observance should cause temporary mental conflict, as might be the case in fulfilling certain moral obligations. In this regard writers like Mowrer have pointed out that human development necessarily involves a basic moral struggle (33, p. 31).

✓ To be of any real value as a preventive or curative measure, religion has to be a matter of sincere faith and genuine conviction, not just as a medicine to be "tried to see if it works," which is really just a sham.

VanderVeldt and Odenwald give a clear example of this:

There are also people who never had any serious religious ideas to speak of, and who profess not to feel the need for any religion. These are the people who pose an interesting problem when they come to see the psychiatrist. The psychiatrist, at his wits' end, may decide to advise them to "try religion." Of course, the very idea of "trying religion" is absurd, for religion is not just a pair of galoshes that one puts on because it happens to be a rainy day. If one has neither sincere and honest religious convictions nor a sincere and honest desire for them, he cannot acquire them overnight, no matter how hard he may momentarily try (42, p. 194).

✓ It is only when religion becomes a part of man that it is going to be effective for mental health. Moore states: "Religion as a therapeutic aid in mental difficulties is applicable only to those who have sincere and honest religious

convictions. If a patient has no religious convictions he cannot be aided by religious concepts until he sees their truth and honestly adopts them" (32, p. 234). On this same point McCarthy says: "We might stress the point that if religion is to produce the tranquilizing effects of which it is capable, and which are so conducive to mental health, it must be a matter of sincere and abiding conviction. It cannot be taken as a dose of medicine, or slapped on as a plaster when a person is confronted by some emergency, and thus feels the need of outside help" (26, p. 248). Wagner says: "Religion becomes a personal and constructive force only when it is an integral factor in character formation and in the development of attitudes on life" (29, p. 144). From the above quotations it is obvious that religion, even in the broad sense of a philosophy of life, is of no value as a therapeutic aid in mental difficulties unless a person has sincere religious convictions.

From the above discussion, it can readily be seen why religion, in general, is not an absolute guarantee of good adjustment and mental health. On the contrary, there are certain types of religion based almost exclusively on irrational, emotional elements that may even be conducive to the creation of mental disorders. Excesses of evangelical sects with their revival meeting emphasis on a feeling of being saved, may have given many psychologists and psychiatrists the impression that for the most part religion is mere emotionalism. Not every type of religion is conducive to mental health. Our discussion of the beneficial mental health effects of religion is limited to theistic religion as it is practiced by Catholics, orthodox Protestants and Jews, with special emphasis on the Catholic position. However, even theistic religion may at times on the surface appear to have a detrimental effect on

mental health. Such experiences as feelings of fear, moral guilt, anxiety over damnation, religious compulsions, fixed ideas and scrupulosity in many mental patients with psychogenic disorders might suggest that religion is harmful and should be eliminated. Is this the fault of religion or an individual's misinterpretation of the precepts of his religion? These effects are not the fault of religion but of the individual's own inadequacies or misuse of religion (39, p. 164). Not religion, but the "peculiar twist in the patient's mind" is to be blamed (42, p. 193). The patient usually does not have a correct picture of his own religion. Much confusion could have been avoided if these persons had been better instructed as to the true nature of sin, personal responsibility, and conscience, as distinguished from guilt anxiety. Their distorted notions of religion may have developed in a religiously unstable childhood and later in life they had never been able to make proper religious attitudes an integral part of their lives. The effects of religion are not always strong enough to offset the influence of other factors working on personality and adjustment. "A religion that is based on family tradition, fear, habit, or social pressure, and is therefore not an intrinsic part of one's personal life, cannot be expected to offset the effects of other determinants of adjustment . . . the ultimate effects of religion on adjustment will be determined by the total context, both personal and social, within which religion functions" (39, p. 164). It may be too, that if theistic religion has not been beneficial and on the contrary perhaps even harmful in a person's life, then one might suspect the sincerity and genuineness of that person's religious faith, convictions, practices, and observance. "Perhaps not all people who are supposed to be religious and yet become neurotic have made their religious convictions an

inregal part of their lives" (42, p. 193).

✓ The same principle, of course holds in the religious life of consecrated men and women. Unless they live up to their religious obligations and vows fully and integrally with a constant total dedication, they are likely to run the "supremely perilous risk of becoming," as John Courtney Murray stated, "irresponsible, childishly immature and purposeless. We avoid these risks by keeping the vows integrally. Any chipping off is a blow, light or heavy, at one's very manhood. If one is truly poor, he will be a responsible person. If one is integrally chaste, he will be a mature person. If one is absolutely obedient, he will be an enterprising, purposeful person" (35). In this context, it should be noted that, according to T. V. Moore's survey on priests and nuns in mental hospitals, religious life attracts a certain number of schizoid personalities who may not have manifested psychotic or pre-psychotic symptoms until after they entered religious life (32). ✓

This brings us back to the beginning of our discussion where it was stated that to be of any value as a preventive or curative measure, religion has to be a matter of sincere faith and conviction. VanderVeldt and Odenwald devoted a whole chapter of their excellent book, Psychiatry and Catholicism, to the theme that "sincere observance of serious religious convictions and practices protects and safeguards mental health." They wisely add, however, that "religion is no panacea any more than psychiatric treatment is an infallible means for curing a patient" (42, p. 192).

✓ It should be evident to the clinician that no human being can be essentially and truly happy unless his intellect is inspired by ideals that are worthy of his nature as a human being and unless his will is consecrated to

the realization of these ideals. One of religion's main tasks is to do just that. ✓ Any theistic religion worthy of the name presents attitudes, values, principles and ideals which can give man the goals and guideposts he so sorely needs to establish a harmony and balance in his life. That is why religion must be treated as a major factor in the prevention and cure of mental disease, not as a minor adjunct easily dispensed with or used as a last resort by a personally unbelieving practitioner. ✓ Religion, if taught well and soon enough, can be a powerful force in safeguarding and preserving mental health. Religion properly taught can form and fashion the personality from its earliest years into an integrated unit and can train the conscience into a precise and cultured instrument of moral judgment. It wards off sin, excess, and ensuing feelings of guilt which are the breeding grounds for mental ills, emotional conflicts, and the gradual disintegration of the whole personality. Religion does this not in a negative way, but positively by encouraging moderation, the proper use of material goods, aspiration to self-perfection, and by supplying the spiritual means to wash away guilt and sin in sacramental confession, to lift up and inspire. Until clinicians realize the power of religion to prevent and cure mental ills, they are ignoring a source full of therapeutic power and they are sadly limiting their own art and science. ✓

+ One of religions most important contributions to mental health is that it gives meaning to life. ✓ (This and many of the following notions have been expressed more fully by Charles Weisgerber in his inspiring talk on "Religious Aids in the Personality Disorders" given at Loyola University some years ago) When the concept of God holds a central place in a person's philosophy of life then his life has meaning. ✓ A surprisingly large number of personality dis-

orders are due to the lack of an objective in life. Religion supplies us with a goal which is worthy of the highest aspirations of man, namely, love of God and neighbor in the saving of one's soul. This goal gives meaning to every action in a person's life. In striving for this goal, Christians have a concrete ideal to imitate in the person of Christ. The Blessed Virgin and the saints are also ideals which remind Christians that the primary goal is realizable. Having a worthwhile goal is especially important in those therapy cases requiring reorganization, reeducation, and reintegration of principles, attitudes and strivings.

Religion also holds up self-control and self-discipline as an ideal to be striven for in the achievement of life's goal, the possession of God in eternity. Self-discipline and self-control are certainly splendid means for preventing and curing personality disorders. Not only are they splendid means but a real necessity for a well-adjusted moral life. The person who yields to his every impulse, sexual and otherwise, certainly cannot be anything but maladjusted. The teaching of discipline and control are important especially in early childhood. It must be noted here, as in all other religious principles, that good early religious training and cultivation of good religious habits right from the start ensures good moral behavior and human happiness.

Besides these general religious aids to good personality adjustment, some of the more specific aids might be briefly noted such as prayer which is often effective in helping regain emotional balance and in dispelling the conviction of being helpless and alone. The practice of the virtue of humility is a sure way to avoid inferiority feelings because it helps us accept any

inferiority as a fact. The immense value for the personality of the practice of charity is self-evident; it not only brings great personal satisfaction and peace, but helps prevent emotional conflicts when it is true selfless love. Patience helps avoid unwholesome reactions such as withdrawal; and so on with the other virtues. It can be seen here how the cultivation of the different virtues is part of the general training in self-discipline and self-control.

Among specific religious practices, the Sacrament of Penance has been widely recognized for its therapeutic value. The noted psychiatrist, Pierre Janet, thought that regular confession might have been instituted by some mental specialists of genius since it acts on states of despondency "like a healing balm to pacify trouble and quicken hopes." The effective agent of peace is the certain conviction that the sins have been forgiven. Frequent Communion along with frequent confession presents an extremely effective source of power in combating immoral habits and consequently in maintaining a healthy mental adjustment and emotional balance. Confession dissipates guilt feelings and Communion often helps alleviate feelings of loneliness, despair or worthlessness. Finally, the practice of mental prayer helps cultivate strong motives which are the source of will power. Most clinicians are very much aware of the importance of strong motivation in the overcoming of personality defects.

From the many evidences given above of the close interrelationship of religion and mental health, it should be clear that human behavior is not the province of only psychologists and psychiatrists, and that the challenge of mental health would best be met by the mutual understanding of clinicians and clergy. As Clare Booth Luce effectively stated: "When great psychiatrists become religious men, they will succeed to a far greater extent in their soul

surgery just as great religious men always have when they understood something of psychology." Religion is not a substitute for psychiatry, nor is psychiatry a substitute for religion, however, the two can work together. John Ford states: "I believe that cooperation between the Catholic clergy and competent psychiatrists is highly desirable and altogether feasible. I look forward to the time when our respective positions are more clearly understood on both sides, and to a time when there are more and more psychiatrists (psychoanalysts not excluded) whom the clergy can recommend with confidence." (11, p. 65).

As for the Christian psychologist, the challenge is great: "it is that of developing a theory of personality which does no violence to the established facts of experimental and clinical psychology, which is socially and culturally oriented, and which is at the same time consonant with sound principles of philosophy--particularly those principles concerned with the nature of man and of truth. But even this is not enough. I would go further and insist that the Christian psychologist equip himself with a deep understanding of theology--especially the theology of grace and of the Mystical Body of Christ" (43, pp. 106-107).

As a summation, the immortal words of St. Augustine clearly echo the challenge of religion in relation to adjustment: "Our heart is restless, O Lord, until it rests in Thee." And clinicians would also do well to ponder the words of Blaise Pascal: "There are only two kinds of people who may be called reasonable: those who serve God with all their heart, because they know Him, and those who seek God with all their heart, because they do not yet know Him."

REFERENCES

1. Allers, R. The Successful Error. N.Y.: Sheed & Ward, 1940.

2. Allers, R. "Psychiatry and the Role of Personal Belief." In F. J. Braceland (Ed.), Faith, Reason and Modern Psychiatry. N.Y.: Kenedy, 1955.
3. Allport, G. W. The Individual and His Religion. N.Y.: Macmillan, 1954.
4. "American Psychological Association Committee on Ethical Standards for Psychology, 1951." "Ethical Standards in Clinical and Consulting Relationships." Amer. Psychol., Sec. 3, 6, 57-64; 6, 145-166.
5. Arnold, M. B., & Gasson, J. A. The Human Person: An Integral Approach to the Theory of Personality. N.Y.: Ronald, 1954.
6. Bergen, R. D., O'Brien, F. J., & Hayden, J. J. Religion and Mental Health. Washington: Natl. Conf. Cath. Charities, 1950.
7. Bier, W. C. "The Place and Function of the Department of Psychology in the Liberal Arts College." Bull. Natl. Cath. Educ. Assoc., 1953, Vol. 1, 1.
8. Blake, J. A. "The Fourth Category of Personality Needs: A Critical Analysis of a Psycho-Theological Problem." Ment. Hyg., 1953, 37, 377-383.
9. Braceland, F. J. (Ed.) Faith, Reason and Modern Psychiatry. N.Y.: 1955.
10. Cantril, H. The "Why" of Man's Experience. N.Y.: Macmillan, 1950.
11. Cory, H. E. The Emancipation of a Freethinker. Milwaukee: Bruce, 1941.
12. Curran, C. A. "The Catholic's Role in Scientific Psychology." A.C.P.A. Newsletter, 1954, Sup. 12.
13. Fisher, J. T., & Hawley, L. S. A Few Buttons Missing. Philadelphia: Lippincott, 1951.
14. Ford, J. C. "May Catholics be Psychoanalyzed?" Linacre Quart., 1953, 20, 57-66.
15. Ford, J. C. Depth Psychology, Morality and Alcoholism. Weston, Mass.: Weston College, 1951.
16. Gasson, J. A. "Religion and Personality Integration." In M. Arnold, & J. A. Gasson, The Human Person. N.Y.: Ronald, 1954.
17. Gerty, A. V. (Review) "Psychologists Versus Morality," by J. Rimaud. Bull. Guild of Cath. Psychiat., 1952, 1, 1, 5-9.
18. Hayden, J. J. "The Moral Aspects of the New Developments in Mental Hygiene." Proc. of the Natl. Con. of Cath. Char., 1950, 73.
19. Herr, V. V. "Unproved and Improbable Assumptions in Experimental Psychology." A.C.P.A. Newsletter, 1956, Sup. 19.

20. Horney, K. Neurosis and Human Growth. N.Y.: Norton, 1950.
21. Jung, C. G. Modern Man in Search of a Soul. N.Y.: Harcourt, Brace, 1933.
22. Kelly, W. A., & Kelly, M. R. Introductory Child Psychology. Milwaukee: Bruce, 1938.
23. LaFarge, J. Forward, In F. J. Braceland (Ed.), Faith, Reason and Modern Psychiatry. N.Y.: Kenedy, 1955.
24. LaFarge, J. The Manner is Ordinary. N.Y.: Harcourt, 1954.
25. Landis, C. "Psychotherapy and Religion," Rev. of Rel., 1946, 10, 413-424.
26. McCarthy, R. C. Safeguarding Mental Health. Milwaukee: Bruce, 1937.
27. MacLeod, R. B. "Religious Perspectives of College Teaching in Experimental Psychology." In H. N. Fairchild (Ed.), Religious Perspectives in College Teaching. N.Y.: Ronald, 1952.
28. Maeder, A. Ways to Psycho Health. N.Y.: Scribner's, 1953.
29. Magner, J. A. Personality and Successful Living. Milwaukee: Bruce, 1944.
30. Menninger, W. C. Meet Your Mind. Lowellen's Productions, 1947.
31. Misiak, H., & Staudt, V. M. Catholics in Psychology. N.Y.: Grune & Stratton, 1945.
32. Moore, T. V. Personal Mental Hygiene. N.Y.: Grune & Stratton, 1945.
33. Mowrer, O. H. "Pain, Punishment, Guilt, and Anxiety." In P. H. Hoch & J. Zubin (Eds.), Anxiety. N.Y.: Grune & Stratton, 1950, 39.
34. Mowrer, O. H. Learning Theory and Personality Dynamics. N.Y.: Ronald, 1950.
35. Murray, J. C. "Conference on Religious Vows." Personal Manuscript, West Baden College, 1947.
36. O'Brien, F. J. "Modern Psychiatry and Religion." Proc. Natl. Con. Cath. Charities, 1950, 53.
37. Pius XII, Pope Address given at the Fifth International Congress of Psychotherapy and Clinical Psychology, Apr. 13, 1953. As quoted in A. Gemelli, Psychoanalysis Today. N.Y.: Kenedy, 1955.
38. Royce, J. E. Personality and Mental Health. Milwaukee: Bruce, 1955.

39. Schneiders, A. A. Personal Adjustment and Mental Health. N.Y.: Rinehart, 1955.
40. Schneiders, A. A. "Psychology as a Normative Science." In M. B. Arnold & J. A. Casson, The Human Person. N.Y.: Ronald, 1954.
41. Stern, K. "Psychiatry and Faith." Cath. Digest. 1955, Vol. 20, 86-89.
42. VanderVeldt, J. H., & Odenwald, R. P. Psychiatry & Catholicism. N.Y.: McGraw-Hill, 1952.
43. Walters, A. "Contemporary Personality Theory." In M. B. Arnold & J. A. Casson, The Human Person. N.Y.: Ronald, 1954.
44. Weisgerber, C. Religious Aids in the Personality Disorders. Talk: Given at Loyola U., 1949.
45. Zilboorg, G. Mind, Medicine and Man. N.Y.: Norton, 1943.

CHAPTER II

THE PRESENT PROBLEM

*revision
7-4-55*

The purpose of this study is to investigate the relationship between personality adjustment and the religious attitudes of college students with varying religious beliefs. In the previous introductory chapter, we tried to show how in theory religious attitudes and beliefs could easily be conceived of as beneficial to healthy personality adjustment, primarily as a preventive measure but also as an aid in therapy. The explicit purpose of the present investigation is to determine whether psychological research can verify the above theoretical assumption concerning religious attitudes and beliefs in relation to personality adjustment. It should be clearly noted, however, that this assumption is not entirely theoretical, since the testimony of the various clinicians quoted in the previous chapter, gives expert evidence to the above assumption, and their testimony is not merely the expression of a personal opinion but the result of years of clinical experience and personal insight. What we are concerned with, then, is whether or not this probable assumption can be verified more objectively by means of available psychological instruments which purport to measure the variables in question.

In conjunction with the primary purpose as expressed above, three other secondary objectives are expected to be achieved: 1) a further validation of the Herr Revised Attitude Toward the Church Scale; 2) a thorough analysis of the present status of religious attitudes and beliefs among college students of

today as compared with Allport's sample in 1946, using the same attitude inventory; 3) an investigation into social and psychological factors to determine to what extent they are related to a college student's religious attitude and adjustment.

✓ In regard to the primary purpose of this study, a hypothesis could be stated in the form of a question as follows: Do students having a more favorable religious attitude tend to be generally better adjusted than those having a less favorable religious attitude? When speaking of religious attitude and adjustment, we are of course referring to the objective test scores derived from the instruments used in this study to measure these variables. This same hypothesis is pertinent in regard to religious affiliation as well as school affiliation. In other words, besides investigating adjustment in relation to favorableness of religious attitude for the total sample, we are also interested in knowing whether favorableness or unfavorableness within any religious group or school affects their adjustment. ✓

Many other hypotheses related to Allport's Attitude Inventory and various social and psychological background factors could be formulated, but in point of logical analysis they would become meaningful only after the primary analysis mentioned above has been made. It would seem reasonable to presume that many interesting and significant relationships exist between religious attitude and certain socio-psychological factors such as national ancestry, religion of parents, type of high school attended, vocational preference, participation in religious activities, and other background factors. These relationships will be discussed at the end of the present study as summary presentations.

Before discussing the instruments used in the present survey and the literature concerned with these instruments as well as analogous investigations, it would be well to present a definition of important terms or at least a clarification of the meaning of these terms as they are used in the present study.

The Meaning of Attitude

The term attitude has been defined in various ways. Authorities are not in complete agreement as to its precise meaning. The following statement attests this fact: "In spite of the vast literature on attitudes contributed by both psychologists and sociologists, there is as yet no recognized psychology of attitudes with basic concepts applicable to all cases of attitude" (13, p. 119). The common element that is found in most definitions of attitude is a readiness or tendency to act in a certain manner (9). For example, Sherif and Cantril state: "Psychologically, an attitude implies an established state of readiness" (13, p. 119). Gardner Murphy says that "an attitude is primarily a way of being 'set' toward or against certain things" (10, p. 889). Herr defines attitude as a "tendency or firm resolve to act in a given way under a given set of circumstances" (8, p. 161). This tendency to act or react in a certain manner to a designated class of stimuli is certainly a subjective state and therefore cannot be observed directly. Attitudes, thus defined, must be inferred either from verbal or nonverbal overt behavior. In more objective terms, "the concept of attitude may be said to connote response consistency with regard to certain categories of stimuli. In actual practice, the term 'attitude' has been most frequently associated with social stimuli and with emotionally toned responses" (2, p. 577).

A difficulty sometimes arises in defining the word attitude as a tendency or readiness to act, since such a tendency may be either physical or mental or both. Some writers favor the physiological approach and define attitude in terms of a preparatory bodily set or determining tendency, other writers favor the psychological approach in considering attitude as an inner motive or intention. Examples of the latter are found in the following definitions: "An attitude is a mental disposition of the human individual to act for or against a definite object" (5, p. 451); or, "A tendency to think in a certain way about things" (11, p. 76). Confusion arises since every tendency to act consciously involves bodily activities (8). Herr has clearly indicated that a distinction must be kept in mind between "conscious ways of acting mentally, and the unconscious bodily sets or states of preparedness which result from past bodily activity. Failure to apply this distinction has led to the apparent implication that the bodily set predetermines all dispositions to act in any way" (8, p. 164).

Certain writers have stressed the value system of the individual in their concept of attitude: "The attitudes taken by persons indicate the values discovered in their personal and social religious experiences" (15, p. ix). Again: "An attitude may be described as a disposition to think, feel, and act in a rather well-defined manner with respect to different values" (12, p. 271).

The concept attitude as used in the present study is more in line with Thurstone's conception in relation to his attitude scales when he says that the term attitude is used to denote the "sum-total of a man's inclinations and feelings, prejudice or bias, pre-conceived notions, ideas, fears, threats, and

convictions about any specific topic" (15, p. 6). In this sense, a man's attitude toward religion means all that he feels and thinks about religion. "It is admittedly a subjective and personal affair" (15, p. 7).

In speaking of attitudes in relation to adjustment, F. C. Thorne states the following:

Many of the adjustment problems of normal people relate to unhealthy or untenable attitudes which are acquired in experience by normal learning processes and which result in inefficiency, frustration and unhappiness. These attitudinal disorders have not received the scientific consideration which they deserve because of failure to identify and differentiate them as important diagnostic entities separate from the psychoneuroses and psychoses. Insufficient attention has been given to the problem of what happens when an otherwise normal person develops an unhealthy attitude as the result of conditioning. Classical psychiatry did not recognize the problem because such persons do not have a mental disorder and are not usually referred for psychiatric treatment. Some psychologists have taken an interest in the person whose attitude is not "right," but there has been no systematic effort to classify unhealthy attitudinal constellations or to continue a method of attitudinal reorientation (14, p. 443).

There seems to be a definite relationship between the attitude a person has and the personal problems which he is confronted with in his own personal life.

Attitude toward self, life, religion, morals, vocation and so on play an important role in shaping one's conduct. The person's attitudes toward these things seem to depend upon the value he sees in them. Usually, if we can judge a person's hierarchy of values concerning life, religion, and morals, we know pretty well what his general attitudes are. Religious attitudes, for example, generally constitute the individual's own evaluation of his conduct and desires in relation to the system of religious values as he understands them. It should be noted then, that attitude connotes more of a determining tendency whereas the term value can be regarded as an individual preference. The impor-

tant thing to emphasize is that if attitudes are important in shaping one's conduct, then attitude research should be encouraged. It should be clearly recognized that many of the more serious types of mental disorders could have been avoided or at least allayed if attitudinal reorientation could have been effected. Generally speaking, however, persons with just attitudinal maladjustment rarely seek psychiatric or psychological aid since they are not mentally disordered in a psychiatric or legal sense and are usually not incapacitated. Consequently, attitudinal reorientation must often be brought about by existing non-psychiatric influences in the community, principally the church and the school. An example of a growing organization attempting attitudinal reorientation among former mental patients is Recovery Inc., whose encouraging work has been described in a recent issue of America (Sept. 15, 1956). Thorne devotes a whole chapter to what he terms "attitudinal pathosis" in his book Principles of Personality Counseling (14, pp. 443-469).

Religious Attitudes and Beliefs ✓

In our present investigation we are specifically concerned with religious attitudes and beliefs. For all practical purposes religious attitude and belief are defined on the basis of the objective score derived from the scales used to measure these attributes in the present study. The same holds true for the meaning of personality adjustment, which we shall discuss a little later. Religious attitude and belief are measured by the Herr Revised Attitude Toward the Church Scale, a Religious Belief Survey, and a Religious Attitude Inventory. Herr has pointed out that belief, as used in social psychology, is hardly ever limited to mean the acceptance of a truth on the basis of authority. It usually means a state of mind resulting from insufficient evidence (8). Our

meaning of the term belief, however, is based on the responses to 38 items comprising a Religious Belief Survey, which is directly concerned with traditional Christian dogma as well as moral issues. Religious belief as defined in this study then, would come closer to the meaning of faith or the acceptance of a truth on the basis of authority.

✓ For the purposes of the present investigation it is relatively unimportant to distinguish religious attitude and religious belief, since when we find one, we usually find the other. Religious belief is usually the basis for one's religious attitude. ✓ "Religious affiliation, among some groups, apparently determines whole clusters of attitudes" (10, p. 1022). ✓ Just as a strong religious background usually engenders adult religious beliefs, so also strong religious beliefs establish more or less permanent religious attitudes. Favorableness of religious attitude, therefore, is usually determined by strength of religious beliefs, whereas unfavorableness of religious attitude usually goes along with a lack of religious belief in traditional Christian dogma. ✓

In regard to the importance of attitude measurement in religious education, E. J. Chave remarks: "In the process of religious education one of the most significant factors to be considered is the development or modification of attitudes The more important concern of religious educators today is to measure how far habits of conduct, that are in accordance with modern religious ideas, have been established; and how far attitudes and values, that express the religious tendencies to be considered for the highest good for the individuals themselves and for the society of which they are members, have been developed in individuals and groups of persons" (15, p. ix). Chave points out

that if the results of religious education could be measured more accurately, "the processes of religious education could be more intelligently directed, and the desired effects upon character could be more effectively produced" (15, p. x). ✓

The Measurement of Church Attitudes

Thurstone's experimentation with church attitudes was begun with the recognition of the urgent necessity for better tools for obtaining more accurate data regarding the "existing and changing attitudes in the individuals and groups with which religious education works" (15, p. x). Thurstone was one of the first to attempt the measurement of attitude. He applied psychophysical scaling methods to the problem of measuring attitudes. That Thurstone considered attitude measurement a difficult problem can be seen from the following statement: "The scientific study of social phenomena suffers from the serious handicap that the phenomena that we call social are exceedingly difficult to describe in objective terms, to say nothing of quantitative measurement" (15, p. 1).

Although there are a number of Thurstone attitude scales, we are concerned with the Attitude Toward the Church Scale, which was devised by Thurstone and Chave over twenty-five years ago. The revision of this scale, which is used in this study, was effected in 1943 by V. V. Herr, S.J., of Loyola University, Chicago. Before describing the nature of this revision, it would be well to analyze the method used in this type of attitude scale construction.

The authors of the original scale had tried to devise a method whereby the distribution of attitude of a group on a specified issue may be

represented in the form of a frequency distribution. The base line represents ideally the whole range of attitudes from those at one end who are most strongly in favor of the issue to those at the other end of the scale who are as strongly against it. Somewhere between the two extremes on the base line will be a neutral zone representing indifferent attitudes on the issue in question. The ordinates of the frequency distribution represent the relative popularity of each attitude. The measurement is effected by the indorsement or rejection of statements of opinions. The opinions are allocated to different positions on the base line in accordance with the attitudes which they express. The ordinates of the frequency distribution are determined by the frequency with which each of the scaled opinions is indorsed. The center of the whole problem lies in the definition of a unit of measurement for the base line. The scale is so constructed that two opinions separated by a unit distance on the base line seem to differ as much in the attitude variable involved as any other two opinions on the scale which are also separated by a unit distance. This is the main idea of their scale construction. Thurstone remarks that the true allocation of an individual to a position on an attitude scale is an abstraction, just as the true temperature of a room is an abstraction. Thurstone's study was concerned with the allocation of individuals along an attitude continuum based on the opinions that they accept or reject. "All that we can do with an attitude scale is to measure the attitude actually expressed with the full realization that the subject may be consciously hiding his true attitude or that the social pressure of the situation has made him really believe what he expresses. This is a matter for interpretation All that we can do is to minimize as far as possible the conditions that prevent our subjects from

telling the truth, or else adjust our interpretation accordingly" (15, p. 10).

The authors state that "the very fact that one offers a solution to a problem so complex as that of measuring differences of attitude on disputed social issues makes it evident from the start that the solution is more or less restricted in nature and that it applies only under certain assumptions" (15, p. 5). These assumptions may be summarized as follows: it must be conceded that an attitude is a complex affair which cannot be wholly described by any single numerical index; that the concept attitude is used to denote the sum total of man's inclinations, feelings, prejudice or bias, preconceived notions, ideas, fears, threats, and convictions about any specific topic; that the concept opinion means a verbal expression of an attitude; that neither a person's opinion nor his overt acts constitute in any sense an infallible guide to the subjective inclinations and preferences that constitute his attitude; that the subject will not necessarily act in accordance with the opinions he has indorsed; that people's attitudes are subject to change; and lastly, that an attitude scale is used only in those situations in which we may reasonably expect people to tell the truth about their convictions or opinions (15).

Thurstone and Chave state that if one "is unwilling to grant these assumptions there is nothing to offer him. If they are granted we can proceed with some measuring methods that ought to yield interesting results" (15, p. 6).

In constructing the original attitude scale, the authors collected statements from various groups of people who were asked to write out their opinions about the church; and current literature was searched for suitable brief statements that might serve the purposes of the scale. From this material, 130 statements were edited by Thurstone and Chave as expressive of

attitudes covering as far as possible all gradations from one end of the scale to the other.

The statements were then sorted by the subjects into eleven piles to represent evenly graded series of attitudes from those extremely unfavorable toward the church to those very much in favor of the church. The authors expressly state that "in sorting the statements the subject did not express his own opinions about the church" (15, p. 30). He was merely asked to sort the statements into eleven piles. The intervals between successive piles were expected to represent equal shifts of opinions as judged by the subject. "It is essential that the subject be given the freedom to adjust the slips in the piles so that the intervals in attitude from one pile to the next seem to him to be equal. That is the unit of measurement for the present scale" (15, p. 31). The scale value for each item was determined graphically. Each graph was plotted directly from the accumulative proportions as tabulated in the returns showing where each subject placed every one of the 130 statements.

An estimate of the reliability of the scale values was obtained by Thurstone and Chave who state that

the standard deviation of the distribution of the scale values was, on the average, 1.25 scale units. The scale value of an opinion is the median of its distribution on the subjective scale. Hence, the standard error of the scale value is .09 when N equals 300. The probable error of the scale value is .06 scale units. This is a very satisfactory reliability for the scale values which are recorded to one decimal place in our tables (15, p. 42).

To further test the stability of the scale values, the authors ascertained the changes brought about by increasing the number of subjects from 150 to three hundred. The results indicated that three hundred subjects were sufficient to stabilize the scale values for the method of equal-appearing intervals used.

As a result of their work the authors proposed a list of some informal criteria for the selection of opinions in the construction of the attitude scale. These criteria may be outlined as follows:

1. As far as possible, the opinions should reflect the present attitude of the subject rather than his attitudes in the past.
2. It has been found that double-barreled statements tend to be ambiguous. The material should be edited so that each opinion expresses as far as possible only one thought or idea.
3. One should avoid statements which are evidently applicable to a very restricted range of indorsers.
4. Each opinion selected for the attitude scale should preferably be such that it is not possible for subjects from both ends of the scale to indorse it.
5. As far as possible the statements should be free from related and confusing concepts.
6. Other things being equal, slang may be avoided except where it serves the purpose of describing an attitude more briefly than it could otherwise be stated (15, pp. 56-58). These same criteria were used by Thurstone in the construction of later scales of attitude.

For the final draft of the Church Attitude Scale a list of forty-five statements of opinion was selected from the original list of one hundred and thirty opinions. The selection was made with the consideration of the criterion of ambiguity, the criterion of irrelevance, the scale-values, and by inspection of the statements. The statements were so selected that they constitute a more or less uniformly graduated series of scale-values. Numerical

designations were given to the successive class-intervals of the scale. The unit of measurement was defined in the original sorting of the 130 statements into eleven piles subjectively equally distant from each other.

In summary, then, the scale consists of a series of opinions relevant to a given attitude object arranged in equally spread, experimentally determined units along a continuum. The average scale value endorsed by a subject thus becomes a measure of his attitude with reference to the attitude object. Scale values are derived from a population of judges who sort the opinion statements into eleven piles. This constitutes the attitude continuum with "equal-appearing intervals" going from one extreme to the other, strongly favorable to strongly unfavorable.

The authors felt that in the final analysis high and low scores on the scale could not possibly represent performances that can be described as good or bad. They were of the opinion that

we have no right to say that a person who is very much devoted to his church is in any sense better than a person who has no such affiliations. Nor can we say that one person scores "higher" than another except in the arbitrary sense that one end of the scale is called zero and the other end eleven. It is a matter of indifference which end is chosen for the high numerical scores. What we are here concerned with is merely the description of one aspect of the attitudes of people about the church (15, p. 63).

Thurstone and Chave had no interest in any implications that one score is better than some other score in a moral sense or that one score is higher than some other score in the sense of relative value or achievement. These considerations, they feel, are important for the unbiased construction of an attitude scale.

Herr Church Attitude Scale

The attempt to note a difference between the emotional and rational content is evidenced in the revised scale used in the present investigation. By this revision we are able to some extent to determine whether these attitudes are a matter of conviction or mere emotionality. In this revision, V. V. Herr reworded the items of the original scale. Some of the statements were changed so as to represent an expression of intellectual conviction; and others were reworded so as to express an emotional tendency. For example, item No. 14 in the revised scale reads:

I have a feeling that the church furnishes the stimulus for the best leadership of our country.

On the original scale it read:

I believe that the church furnishes the stimulus for the best leadership of our country.

The above change in wording represents an item in the revised scale signifying emotional reaction. Similarly, item No. 5 in the revised scale reads:

I am convinced that the church is losing ground as education advances.

On the original scale this read:

I believe that the church is losing ground as education advances.

This revision signifies intellectual conviction on the revised scale. The complete revised scale appears in the appendix.

Marshall Webb in his thesis concerning the relationship of attitude and emotion gives a full account of the revision of the attitude scale. He states:

In a check as to whether the rewording of the original statements affected the scale values determined for each item in

the original scale, the same procedure as that of Thurstone and Chave was followed in standardizing the new test, save that fewer judges were found to be sufficient. A group of twenty-three college men and women were asked to sort forty-six revised statements into eleven piles to represent evenly graded series of attitudes, from those which were expressive of mental states extremely against the church to those which were expressive of states very much in favor of the church. It became evident from the results of a small group of judges that the scale values of the various items were not changed very significantly from those computed by Thurstone and Chave (18, p. 27).

This revised attitude scale gives a measure of a single tendency, attitude toward the church, and at the same time two partial scores, one for the degree of favorableness of conviction and the other for that of feeling.

To show the distinction between intellectual and emotional attitudes,

Herr states that:

It is possible to classify conscious attitudes as those which are dominantly intellectual and those which are dominantly emotional . . . Our convictions as well as our opinions and beliefs may often be emotionally founded and reinforced . . . When the reasons for the truth or value of a proposition or project are clearly and forcibly presented to us, we are convinced by the evident truth of the matter and desire its advantages. When such reasons are not clear to us we may still have an opinion in the matter because we are expected to have one, and we allow feelings to sway our judgment of approval, or we adopt a tentative attitude merely to avoid a state of indecision. In such cases we often accept and approve, or set up an attitude of favorableness toward various things, without clear evidence and perhaps in a conventional, irrational, or emotional manner (8, p. 166).

It was found that in many cases a person's emotional attitude was at variance with his own intellectual convictions. "Emotionally toned beliefs and unverified assumptions often cause much disturbance in society because of the fixed attitude of the believer which may render him blind to further evidence" (8, p. 186). A rational basis for an attitude should be found before

emotional support is given. Otherwise, the attitude will be merely emotional and without reason (irrational). When considering religious attitudes, we might expect a person who believes on the basis of revealed truth to form many of his attitudes without really investigating all the reasons for them. In this case, however, he unquestionably has a rational basis for his attitudes, namely, the authority of someone he trusts. He accepts truths on faith, which in turn determines his beliefs and attitudes. We might then expect to find a high correlation between his intellectual conviction and emotional attachment in regard to religion. Herr found, however, that in the case of attitudes toward the church, emotional attitudes and intellectual convictions do not always run parallel to each other. "Applying the Thurstone-Chave technique of validating items and rewording Thurstone's items so that half of them express intellectual convictions and the other half express emotional tendencies or feelings, we have found that the correlation between feeling and conviction is not high at all" (8, p. 176). The correlation was found to be plus .253 with a probable error of .078 for 65 cases randomly selected among Catholics.

This concludes our discussion of the Herr Church Attitude Scale, which has been used in the present study as a measure of religious attitude.

Religious Belief Survey

The Religious Belief Survey is a scale devised by the present writer. It is adapted from three sources, namely, Brown and Lowe's Inventory of Religious Belief (3), Allport-Vernon's Study of Values (1), and a religion scale developed by Fichter (6). The scale consists of 38 items which are concerned with traditional Christian dogma as well as moral issues. This scale

was devised for purposes of better differentiation within the various religious groups. It was felt that Catholics, for example, tend to cluster at the higher percentiles on the various scales now in use, so that there was not enough dispersion or variation among Catholics as a group, and consequently insufficient differentiation between sincere Catholics and nominal Catholics. In constructing the Religious Belief Survey, the writer's principal aim was to select items which would not only differentiate between those who accept and those who reject Christian dogma, but also differentiate between the various degrees of religious belief within the principal religious denominations. It can readily be seen that the definition of religious belief as used in this scale does not take into account humanistic or ethical religiosity which might be present among people who do not adhere to traditional Christian dogma. We are concerned with individuals who fall into several classes in relation to revealed Christian dogma: those who believe and accept it fully; those who agree but interpret it more liberally; those who are not sure what they believe; and finally those who flatly reject it. It is assumed that there are varying degrees of acceptance or rejection and that an individual may believe certain authoritative statements, doubt others and reject still others. The scale is designed to allow for intensity of response to each item and to reflect gradations of religious belief by using items of sufficient diversity. The technique used to assign values to different responses is the one developed by Likert (7). Each item in the scale was scored according to values ranging from one to five. Certain statements contain positive expressions of dogma and are scored so that strong agreement received the maximum of five and strong disagreement the minimum of one, as for example

statement number 7:

"The most important thing man has to do on earth is to save his soul."

___ Strongly Agree
5

___ Agree
4
___ Disagree
2

___ Not Sure
3
___ Strongly Disagree
1

The subject is asked to "check the response which most clearly indicates his attitude toward the statement in question."

Other statements express negative expressions of dogma and are scored in such a way as to allow the maximum value of five for strong disagreement and a minimum value of one for strong agreement, as for example statement number 4:

"There is no life after death."

___ Strongly Agree
1

___ Agree
2
___ Disagree
4

___ Not Sure
3
___ Strongly Disagree
5

On the entire scale, the highest score obtainable is 190 (38 items X 5), indicating strong religious belief; the lowest score obtainable is 38, indicating strongest non-belief. The possible range was thus 153 points. A hypothetical average of 114 represents this range. The validity of the Religious Belief Survey is based on the validity of the scales from which the individual items were adapted. The criteria used by the original authors of the items used in the Religious Belief Survey included: 1) Evaluation and criticism of wording and meaning by 60 undergraduate and graduate students; careful consideration of the theological implications of each statement by a priest and a dean of a Bible college; and the elimination of ambiguous items. Reliability was established by correlating one chance-half against the other chance-half on the scores of 100 randomly selected students taken from the first 300 to whom

the scale was administered. A reliability coefficient of $.77_{.04}$ was obtained. By use of the Spearman-Brown formula, the reliability of the entire scale was found to be .87.

An important check on the validity of the Religious Belief Survey will be made as a result of the present study, by comparing replies given to a personal data sheet and Allport's Religious Attitude Inventory with scores on the scale itself. This constitutes an independent source of verification. If the Religious Belief Survey scale is valid we would expect the following conditions to hold:

1. The scale should differentiate between those who believe and those who reject Christian dogma.

2. The scale should be able to differentiate clearly between religious denominations.

3. The scale should be able to differentiate the strength of religious belief within the principal religious denominations. For example, Catholics at a Catholic college might be expected to score higher than Catholics at a non-denominational college.

4. Students reporting themselves as active participants in church activities would score higher than those describing themselves as inactive.

5. Students of mixed marriages (one parent from a conservative and the other from a liberal denomination) would score between the means of the two parental groups. In summary, if, in addition to the preliminary validation mentioned above, the conditions mentioned are verified, then it would seem that the Religious Belief Survey could be considered both a valid and reliable measure of religious belief. This concludes our discussion of the religious

scales used in the present study, one focusing more on religious attitudes and the other focusing more on religious beliefs. Now we will focus our attention on an inventory whose purpose in the present study is its use as an independent source of verification for the scores obtained on the religious attitude and the religious belief scales described above.

The Allport Attitude Inventory

The full title of the inventory in question is the Attitude Inventory Aspects of Religious Belief, devised by G. W. Allport, J. M. Gillespie, and J. Young. We will refer to this information getting device as the Allport Inventory. The authors of the inventory offer an objective and comprehensive account of the religious attitudes and practices of college students as determined 15 months after the end of World War II, in their article: "The Religion of the Post-War College Student" (1, pp. 3-33). The reader is referred to this excellent article for a full description of the Allport Inventory. In brief the Inventory is an 18 item questionnaire which attempts to evaluate the student's need for religion; the influence of his religious background; the stability of his religious belief; his strength of belief as compared with that of his parents; his reactions against religious training; type of religious awakening; attitude toward the religion-science question; participation in religious practices; the actual beliefs of students concerning the church, the Deity, Christ and immortality; and finally the effect of war experiences on veterans. No scores are obtained from this inventory; Allport gives the responses to each question in the form of percentages. It appears to be an extremely well formulated and useful questionnaire, without the usual limitations of questionnaires of this type. The results of the Allport

Inventory will be discussed more fully in a later chapter when we compare our present results with those of Allport in 1946. In the present investigation the above inventory was used in its entirety with the addition of several questions adapted particularly for Catholics in regard to their religious practices. A personal data sheet was also used in conjunction with the above inventory and will be found in the Appendix. For purposes of simplification the three instruments described above will hereafter be referred to as the Herr Scale (the Herr Revised Attitude Toward the Church Scale, 1943), the Religious Belief Survey, and the Allport Inventory (the Allport-Gillespie-Young Attitude Inventory: Aspects of Religious Belief). Each of these instruments will be found in its entirety in the Appendix.

In concluding this section on the description of the instruments used in the present study, it would be wise to add a few cautions and notations on attitude measurement. In attempting to measure attitude it must be remembered that the honesty of the person is being tested, as well as the intended meaning of each item. That is why an endeavor has been made to verify the person's statements from independent sources. Perhaps the main source of difficulty is the "inconsistency which most people manifest, not only between their better judgments and their actions, but also between their attitudes at one time and at another" (8, p. 163). All that can be done in attitude measurement, however, is, as Thurstone remarked, to minimize as far as possible the conditions that prevent subjects from telling the truth. Despite apparent difficulties involved in the measurement of attitudes, it should be noted that it is definitely worthwhile to do research in this area, as the studies of many noted psychologists indicate. Even though attitudes are "admittedly subjective

and personal," this does not in the least detract from the objective importance of attitude measurement. Clinicians have been intensively studying subjective attitudes for years. And as Thurstone pointed out, the "true" attitude of an individual as measured by different indices is an abstraction just as a child's true spelling ability is an abstraction. There are always bound to be some discrepancies in dealing with abstractions. After all, no scientific law ever reproduces reality the way it really is. Science is only a way of comprehending nature; it does not have independent existence. We are always dealing with some constant that has been abstracted. The same is true, or even more so, when we attempt to measure personality adjustment, as we shall see in the following section in our discussion of the difficulties of the definition and measurement of personality adjustment.

The Measurement of Personality Adjustment

The concept and the reality of personality are central to the entire problem of adjustment. Personality has been defined in various ways. Charles I. Doyle, director of Loyola Guidance Center, clearly points out how adjustment is continually influenced and conditioned by the personality involved when he defines personality as "the dynamic organization within man of those mental, physical and psycho-physical systems which under the influence of intellect and will, shape the individual's unique adjustment to his environment." This definition adapted from Allport, takes into account the whole man and clearly shows that the adjusted personality is characterized by an organization which makes his adjustment to reality unique and proper to human nature. (The writer is indebted for the above definition to Rev. Charles I. Doyle, S.J., from whose lectures on mental hygiene it was taken.) It is one thing to define personality

and quite another thing to measure it. Psychologists are almost in as much disagreement over definitions of personality as they are on how it can best be measured. If one is not sure of exactly what he is measuring, it of course becomes difficult to measure it accurately or precisely. Personality is already complex enough. Actually, tests of personality really attempt to measure manifestations rather than determinants of personality. They measure only certain aspects of personality, such as the general likelihood of an individual's behaving in a certain manner, or those characteristics in which individuals differ from one another or from a norm of personality adjustment. In short, personality tests attempt to measure responses, characteristics and behavior which are reflections of personality. It is, for example, and individual's "unique adjustment to his environment" that certain personality tests try to measure.

It is not within the scope of this study to discuss in detail the various types of personality tests. Suffice it to say that personality tests are of two general types: projective and non-projective. Projective tests attempt to grasp the whole person and are valuable tools in hands of trained clinicians. The non-projective type tests are based on self-report techniques and are generally classified as personality inventories.

Authors such as Anastasi (2) and Cronbach (4) make it apparent that the construction and use of personality inventories involve special difficulties over and above the common problems encountered in all psychological testing. They point out that malingering is far more acute in personality measurement than in aptitude testing, and that the behavior measured by personality tests is more changeable than that measured by tests of ability. Anastasi

wisely recommends that the acknowledged deficiencies of current personality inventories be met primarily by "recognizing them as intrinsically crude instruments and that their application be restricted accordingly" (2, p. 556). Cronbach states simply that much of the difficulty in personality testing has arisen from "inadequate preparation of instruments and inadequate theories of personality" (4, p. 336).

The instrument used in the present study is the Bell Adjustment Inventory, Student Form, which is subject to much of the criticism mentioned above. However, its use in the present study was dictated by the following reasons: 1) With the exception of the M.M.P.I., the Bell Adjustment Inventory is considered by most authorities as valid and as reliable an instrument as any of the other personality inventories; 2) As long as it is used as an adjustment index of groups rather than in the diagnosis of individuals, interpretations are generally considered to be far more trustworthy; 3) The Bell Adjustment Inventory is considered to be a useful instrument in indicating trends toward and symptoms of maladjustment, and used as such it has sufficiently high reliability (16, 17); 4) It is a standardized instrument that can be easily administered and scored, and can be handled in an objective, statistical fashion; 5) It has been widely used by educators, psychologists, and sociologists for research and clinical purposes; 6) Because of its extensive use over many years, a mass of information regarding its correlation with various criteria has accumulated and proved its usefulness; 7) Lastly, it is simple in design and intended for use with normal groups rather than for clinical analysis. The last statement gives the chief reason why it was used in preference to the M.M.P.I. in the present study. Another obvious reason for not using

the M.M.F.I. was that it would be too time consuming and tedious for the subjects in view of the attitude scales used in this study.

The student scale of the Bell Adjustment Inventory yields separate scores for home, health, social, and emotional adjustment. The questions pertaining to each adjustment area are mixed at random throughout the inventory, the subject being given no indication of the categories in which his responses are to be classified. Questions retained in the scale are those found to differentiate between students known to be maladjusted and students considered normal by judges who know them well. A copy of this inventory will be found in the Appendix.

This concludes our discussion of the purpose of the investigation and the instruments used to carry out that purpose. Our next concern will be to review some of the more important studies that have been made in regard to religious attitudes and personality adjustment.

REFERENCES

1. Allport, G. W., Gillespie, J. M., & Young, C. "The Religion of the Post-War College Student. J. of Psychol., 1948, 25, 3-33.
2. Anastasi, A. Psychological Testing. N.Y.: Macmillan, 1954.
3. Brown, D. G., & Low, W. L. "Religious Beliefs and Personality Characteristics of College Students. J. Soc. Psychol., 1951, 33, 103-129.
4. Cronbach, L. J. Essentials of Psychological Testing. N.Y.: Harper, 1949.
5. Droba, D. D. "The Nature of Attitudes." J. Soc. Psychol., 1933, 4, 444-463.
6. Fichter, J. H. "Southern Parish: Dynamics of a City Church." Chicago: Chicago U., 1951.
7. Likert, R. "A Technique for the Measurement of Attitudes." Arch. Psychol., 1932, 140.

8. Herr, V. V. How We Influence One Another: The Psychology of Social Interaction. Milwaukee: Bruce, 1945.
9. McNemar, Q. "Opinion-Attitude Methodology." Psychol. Bull., 1946, 43, 289-374.
10. Murphy, Gardner, Murphy, L. B., & Newcomb, T. M. Experimental Social Psychology. N.Y.: Harper & Brothers, 1937.
11. Royce, J. E. Personality and Mental Health. Milwaukee, Bruce, 1955.
12. Schneiders, A. A. Introductory Psychology. Ypsilanti, Mich., 1948.
13. Sherif, M., & Cantril, H. "The Psychology of Attitudes," Part II. Psychol. Rev., 1946, 53, 1-24.
14. Thorne, F. C. "Principles of Personality Counseling." J. of Clin. Psychol. Press, 1950.
15. Thurstone, L. L. & Chave, E. J. Measurement of Attitude. Chicago, Chicago U., 1929.
16. Traxler, A. E. "Measurement in the Field of Personality." Educ., LXVI, 1946, 424-430.
17. Traxler, A. E. "The Use of Tests and Rating Devices in the Appraisal of Personality." Educ. Rec. Bull., 1942, 23, 74.
18. Webb, M. J. "An Investigation Into the Relationship between Attitude and Emotion." Unpublished Master's Thesis, Loyola University, Chicago, 1952.

CHAPTER III

REVIEW OF RELATED LITERATURE

Despite the recent growing interest in various aspects of religion, a survey of the literature indicates that relatively few psychologists have been interested in the study of religion. A psychological generation devoted to proving itself scientific after the manner of the natural sciences has been preoccupied with numbers, statistical adequacy, and the inductive method. While valuable, this emphasis has not always laid bare the significant psychological secrets of religion. Among certain psychiatrists, psychologists, and sociologists, religion, especially in its organized form, is definitely not considered an effective force for human betterment. This may be the result of personal bias, or the fact that so many studies on the beneficial effects of religion have yielded meager evidence. Despite the testimony of the many clinicians quoted in the first chapter, the greater majority of psychologists assume Thorndike's position that churches are "clubs of estimable people and maintainers of traditional rites and ceremonies rather than powerful forces for human betterment." And, of course, many followers of Freud look upon religion as infantile or biological. Freud's influence has been widespread and is not to be under-estimated. Even Catholic laborers in the fields of psychiatry and psychology are hesitant in pointing out the importance of religion in studying the structure and dynamics of personality and human behavior. It seems that there has not been enough discriminating and perceptive thinking on this

subject to enable the average psychologist to be aware of just what he is dealing with.

In a paper presented at the annual meeting of the American Catholic Psychological Association of 1954, Virginia M. Staudt makes the following comment:

Interest in religion among psychologists in general has not been high, except among the early workers, William James, Hall and Ladd, the latter two having been ministers. Tabulation of the reported research in the Psychological Abstracts under the heading of Religion for the period from 1944 to 1954 reveals a wide variety of subjects, but there is little that would be of interest, and much that would be distasteful to Catholics. In fact the words, Catholic and Catholicism, are scarcely mentioned except in general studies of bias and discrimination--and these have not been executed by Catholic psychologists. The most frequent studies of religion deal with subjects such as religion and sexual symbolism; psychoanalysis and religious belief; religion and mental disorders; and religious worship and therapy. Except for an occasional article--and this usually in Catholic magazines--one rarely encounters a Catholic contribution to the American psychological literature on religion. Thus the record demonstrates clearly the urgent need for Catholics to direct their energies to research in this domain. (36, p. 1).

In a search of the literature related to religion covering the last thirty years, the present writer has found the above comments to be unquestionably true. Staudt goes on to discuss some of the phases of the psychology of religion that should be investigated, such as prayer, mystical phenomena, conscience, and the conversion experience. "Of those studies on religion which are reported in the literature many have linked abnormality with religious behavior either directly or indirectly. We ought to analyze those more frequent instances which we observe where religion has fortified man in the pursuit of mental health" (36, p. 1). While indicating the various fields of

religious behavior which offer the Catholic psychologist an opportunity for research, Staudt is not unmindful of the difficulties involved in the pursuit of these investigations, such as a lack of an adequate methodology and of the techniques for analyzing religious behavior, "to say nothing of lack of sympathy among some of our Church members for such investigation" (36, p. 1). However, she does not feel this should be a deterrent since there are many Catholic psychologists who "by virtue of their excellent theological and philosophical background, as well as psychological training, could develop an appropriate methodology for the psychological study of religion, if they would but try" (36, p. 1).

In the June, 1951 issue of the Canadian Journal of Psychology there appears an article by F. Hilton Page entitled: "The Psychology of Religion after Fifty Years." He introduces his topic as follows: "The psychological investigation of religion in America, beginning about 1900 with Startuck's studies of conversion and James' famous classic, ran a fairly lively course of productive activity during the first quarter of the century. But since then, interest and output have steadily declined, until today it would not perhaps be untrue to say that the subject is regarded by many psychologists with almost complete indifference, and by some with positive suspicion and even disfavour" (31, p. 60). And in discussing the research in this area he notes the fact that in the last twenty-five years the psychological study of religion has been reduced to a merely genetic status. Thus one studies tribal ceremonies of primitive cultures, religious delusions of the psychotic, conversion experiences of adolescents but not the religious behavior of normal adults in our own culture. Furthermore, he concludes that this condition is likely to continue.

For religious behavior, and religious experience is still experience. Empirical psychology will not reveal any new factor but will simply illustrate the same principles and concepts that the psychologist finds operative in all fields of human activity This is not to deny the enormously important role that religion may play in human life, nor the value of the ends proposed by religion, for the realization of which psychological knowledge may serve as a valuable instrument, nor that priest and clinical psychologist or psychiatrist may fruitfully collaborate in the therapy of individual cases. It is only to suggest that neither theology nor psychological theory, as at present understood, seems likely to gain deeply from the attempt to apply the empirical operations of psychology to the phenomena of religion" (31, p. 60).

In order to evaluate the point of view expressed by Mr. Page it is necessary to consider in some detail the nature and extent of this attempt to apply empirical psychological methods to the phenomena of religion. Psychological Abstracts, a publication of the American Psychological Association made the widely scattered literature accessible. This journal attempts to provide abstracts of the entire body of psychological literature. All abstracts in which religion is dealt with in any way are indexed under the title religion. In the first twenty-nine volumes of this publication, covering the period from 1927 to 1955, there were close to 1,500 abstracts dealing with religion. Of these approximately 175 were concerned with empirical studies. For the purposes of this study the word empirical refers to controlled observation of religious behavior, attitudes, experiences, etc. The other abstracts (a little over 1,300) included the following major categories: psychoanalytic interpretations of particular religious symbols; comments by theologians on the religious significance of psychology; anthropological descriptive material; development and standardization of tests dealing with religion; psychoanalytic studies based on the analysts' general clinical experience; general articles

containing comments on religion without presentation of any empirical data; and finally surveys of the literature. A general bibliography is presented just after the final chapter of the present study. Included in this general bibliography under a separate category are all the empirical studies mentioned above, broken down into a five-fold classification. Some of the surveys of the literature were helpful in determining a desirable classification, particularly a survey done by John Lester Michael (22). The classification finally adopted included the following areas which constitute an outline for the bibliography of the fourth-major division, "Empirical Studies of Religious Attitudes and Beliefs" contained at the close of the present study: 1) Development and change of religious belief, attitudes and experience; 2) The present status of religious beliefs, attitudes and practices; 3) The relationship of religious attitudes and personality adjustment; 4) Sociological studies of religion; 5) Studies which do not fit into any of the above classifications.

Most of the 175 abstracts were examined in the original publication from which the abstract was taken, if and when the publications were available. Although the results of an investigation are sometimes presented in the Psychological Abstracts, this is generally not the case. The greater number of empirical studies (about 30 percent) were those dealing with the present status of religious beliefs, the second classification mentioned above; about 25 percent of the studies were sociological in nature, half of these dealing with birth rate, family size, etc. and the other half attempting to relate religious beliefs and attitudes to other social beliefs and attitudes; approximately 18 percent included studies dealing with development and change of religious beliefs and attitudes; 15 percent could not be included in any of the

four classes mentioned above and deal with a variety of topics as can be seen in the bibliographic listing; 12 percent of the empirical studies might be considered as more or less related to the specific subject matter of the present investigation in that they deal with the relationship of religion and personality. These latter 22 studies (12 percent) were examined rather carefully and it was found that nine of these dealt with religion and abnormal personality characteristics generally of a psychotic nature. This means that according to Psychological Abstracts only 13 empirical studies conducted in the past 30 years have dealt with the relationship between religious attitudes or beliefs and normal personality characteristics. Of these, six dealt exclusively with the personality characteristics of seminarians or divinity students, two dealt exclusively with Jewish children and adolescents, and one dealt with Mormon polygamous families. The remaining four studies dealt with a general college population similar to the population used in the present study, except that in the present study students of a denominational university were included. These four were the only studies in the literature that were specifically related to the present investigation both as to general subject matter and type of population. All four of these studies used various types of religious attitude scales and personality tests, but not one of them made use of any of the instruments employed in the present investigation. In addition, none of the 175 studies, including the four just mentioned, were specifically focused on religious attitudes and beliefs in relation to adjustment; the four mentioned above were concerned primarily with the relationship of religious beliefs or attitudes and general personality characteristics rather than adjustment specifically.

Of the four studies in question, T. A. Symington's was the first chronologically. In 1934, Symington administered a test of religious thinking and one or more of the following tests: Otis Mental Ability, Pressey X-O, Allport Ascendancy-Submission Test, Bernreuter Personality Inventory, and his own questionnaire to ten groups of subjects varying from 50 to 100 in number, and totaling 612 (287 of conservative and 325 of liberal background). Liberality in religious thought was found to be positively related to intelligence, amount of education, attendance at college courses of a liberal type, and negatively related to church attendance. Liberality was not related to personality types as indicated by the Bernreuter or Allport tests (38, p. 103).

The next study to be considered is one conducted by Vera French (9) in 1947. In her article on the structure of philosophico-religious sentiments, French draws the following conclusions from the results of a personal history, Thematic Apperception Test, Allport-Vernon Study of Values, a paper on religious beliefs, a final interview, and a discipline questionnaire given to 20 women undergraduate students and 15 faculty members at Swarthmore College. She states that:

The total evidence concerning the role of philosophico-religious sentiments in personality structure suggests the following: less highly organized philosophico-religious sentiments function as a part of the strong superego structures of the subjects who possess them, governing basic needs. The cleavage between the "good" and the "bad," between what is consciously acceptable and what must be kept out of consciousness, in these sentiments sets the pattern for other sentiments, for example, the sentiments for the parents Thus less highly organized philosophico-religious sentiments have a defensive function in the personality structure, serving as ego-shields, whereas highly organized philosophico-religious sentiments are ego-standards, challenging the creativity of the personality (9, pp. 240-241).

Throughout her article, French often alludes to the similarity of her findings with those of Frenkel-Brunswik and Stanford on the prejudiced personality. In other words, French's "less highly organized philosophico-religious sentiments" are reflected in personalities who supposedly would score high on the anti-Semitism scale of Frenkel-Brunswik and Sanford, using sentiments as a defensive function in the personality. By these personalities religion is introduced as an "external force which could save the sorriest situation" (9, p. 238).

The third of the four studies in question was executed by Ralph Mason Dreger (7). In 1952, he administered the Salvation Opionnaire, Ferguson's Religionism Scale and the Wonderlic Personnel Test as a basis for selecting 60 subjects who were later given Rosenzweig's Picture-Frustration Study, the Rorschach, and the Thematic Apperception Test. The sixty subjects were divided into two subgroups, religious conservatives and religious liberals, on the basis of the scores of the religious attitude scales. The responses of these two groups were compared on the personality tests in an attempt to differentiate the personalities of the religious conservative and religious liberal. As a result of this comparison, Dreger's quantitative hypotheses did not prove satisfactory as his results failed to prove or disprove them. Nor were his qualitative comparisons able to differentiate satisfactorily between the religious conservative and the religious liberal (7).

The last and most noteworthy of the four studies analogous to the present investigation is a study conducted by Daniel G. Brown and Warner L. Lowe, entitled: "Religious Beliefs and Personality Characteristics of College Students" (5). Six hundred and twenty-two Protestant and 166 Catholic students from the University of Denver were given an inventory of religious belief,

which the authors developed. Those students who strongly accepted and those who strongly rejected traditional religious doctrines were then further studied and compared regarding their religious beliefs, practices and personality characteristics. They introduce their study with the following statements: "It is commonly observed that the religious beliefs of individuals influence and give direction to their behavior and personality. The relationship between belief and behavior implied in such observations offers an important field of investigation" (5, p. 103). They indicate that while the nature and degree of religious beliefs of college students have been the subject of a number of studies, there have been few systematic attempts to relate such beliefs to personality function.

Using their Inventory of Religious Belief, Brown and Lowe found that Protestant students as a group assumed a "middle-of-the-road" position regarding Christian dogma; they neither strongly rejected nor strongly accepted it. They found a marked positive relation between church membership and greater religious belief among 622 Protestant students. They also noted a moderate but significant tendency to a more liberal religiosity with increasing years in college. Catholics as a group score considerably more orthodox and conservative than Protestants as a group. Two Protestant groups and one Bible college group were studied in relation to personality characteristics. Those diametrically opposed in religious beliefs and practices were referred to as "believers" and "non-believers." Believers showed a greater tendency to choose responses which would place them in the most favorable light socially. Believers also tended more in the direction of hysteric symptoms than non-believers. However, the tendency toward pessimism, worry, and introversion is

greater among non-believers than among believers; believers were also found to be generally more optimistic and had better family relations than non-believers (5, pp. 126-128).

Several of the six studies dealing with the personality characteristics of seminarians or divinity students present interesting results. Of the six pieces of research in question, four were conducted by students at Catholic universities using Catholic seminarians as subjects, and three of these four Catholic investigations were published in the Studies in Psychology and Psychiatry at the Catholic University of America. The remaining two studies involved divinity students at Protestant bible institutes.

In point of time, the first attempt to evaluate the personality traits of seminarians was by Sward (37). Eighty seminary students were used as subjects for this study. They were asked to rate themselves on the Heidbreder scales for "introversion" and "inferiority complex." Comparative norms were established by presenting the same scales to college students, to university faculty members, and to a group of businessmen. The author found that the seminarians were "characterized to a marked degree by the emotional attitudes which are diagnostic of introversion and inferiority attitudes" (37, p. 375).

In 1942, McCarthy administered a standard battery of tests, including the Bell, Bernreuter, and Allport-Vernon Study of Values, to 85 major and 144 minor seminarians (20). He found that the average seminarian in comparison with the average student of his school level manifested a little higher "neurotic tendency," a higher degree of self-consciousness, and a more unsatisfactory total adjustment as measured by the Bell scale (20, p. 38).

William C. Bier (4) did a comparative study of 171 seminarians and 753 college students on the Minnesota Multiphasic Personality Inventory in 1948. He was interested primarily in determining whether seminarians would require special norms in regard to personality adjustment. He found that the seminary group manifested the same deviant tendencies as the general population of the study, though in a more marked degree. He felt a modification in general norms would be necessary in adapting the M.M.P.I. scale for seminary use (4, p. 92).

In regard to the other 153 empirical studies, covering the period from 1927 to 1955, only a few of them deserve comment. Because of the trend toward a quantitative study of religious attitudes and beliefs, most of the above studies tried to estimate the intensity and direction of such attitudes. In spite of the inclusion of certain objective findings, many of these studies are of a descriptive nature, telling us certain things about religious attitudes, beliefs, values and sentiments. Nevertheless, the religious scales that have been developed have aided psychologists in their research on the role of religious attitudes in social behavior. Most of the empirical studies employed scales developed by Thurstone, Allport-Vernon, Ferguson, Kirkpatrick, Remmers, and Meyers. Some used modifications of the above scales or developed new scales, usually based either on the Thurstone or Likert methods of scaling. Ferguson actually developed his religionism scale from a factor analytic study of three of Thurstone's scales, attitude toward reality of God, evolution and birth control. The reason for our mentioning the Ferguson scale here is that a fairly good study on the validation of the religious scale was conducted by Lawson and Stagner at the University of Illinois (17). For Ferguson, religion-

ism is considered to exist on a continuum of conservatism-liberalism. A conservative attitude is characterized as one favorable toward belief in God and unfavorable toward belief in birth control and evolution. Lawson and Stagner's study involved 615 University of Illinois students and 327 students from denominational colleges. Their findings led them to the conclusion that Ferguson's Religionism scale was a valid index of religious beliefs and behavior of college men. Besides differentiating between denominations, the scale also showed significant attitudinal differences among students of the same religious affiliation attending denominational and non-denominational colleges (17, p. 256). They also found that children of Catholic-Protestant marriages score midway between Catholic and Protestant means (17, p. 256).

Other interesting studies include some of the following. Zimmerman found religion a strong conservative force. He concluded that twice as many non-religious persons as religious held beliefs that the moral code is too rigid (43). Carlson (6), on the basis of 215 University of Chicago students, found that social science students were slightly more favorable toward God than physical science students. In general, however, he found little difference among the various divisions of the school. In a study based on 612 subjects from a variety of colleges and backgrounds, Symington (38) concluded that "we cannot argue that liberals are more mature, independent, socially adjusted and democratic because they think about religion in a liberal way We have not determined whether conservatives are more dependent and stereotyped." Leuba (18) in an early study of 1,000 students in 10 colleges, noted a freshman-senior difference among college students and this led him to the assumption that students were inclined to become less religious as they progress through

college. The Syracuse Reaction Study (14) likewise indicates a shift from freshman to senior year in the direction of more liberal religious beliefs for seniors. This study was based on 1,321 students at Syracuse University. According to a study by Kirkpatrick and Stone (15), parents possess stronger attitudes toward religion than do their children in college. On the other hand, that colleges and universities are conscious of religious attitudes as part of their educational responsibility, is indicated in a study by Nelson (25). Among 68 institutions studied, the most frequently appearing attitude objectives were in religious areas. In another study, Nelson (24) found that among Lutheran institutions, a larger percentage of students chose their particular college because of the "Christian nature" of the institution rather than for any other reason such as accreditation, cost, proximity to home, or athletics. It is interesting to note that among 98 Catholic students at a Catholic Women's College, Nelson found a reversal of the usual trend that seniors are less religious in their attitude than freshman, since a higher mean religious attitude score was found among seniors than among freshmen. For this study the Thurstone Attitude Toward the Church Scale was used. His total subject group included, 3758 students attending 18 different universities. He concluded that the class, the sex, or the institution having the strongest religious attitudes are also the most conservative. In general, freshmen showed stronger religious attitudes and more conservatism than seniors. Women were found to be more religious and conservative than men. The most conservative and most religious group was found at a Catholic college (27). Nelson also concluded from another study that the fathers' vocation seems to have more influence upon student attitudes than does classification by year in

college (26). In 1954 Nelson (28) reported a longitudinal study in which 90 (1950 group) out of an original 3,758 subjects (1936 group) were retested with the same instruments fourteen years later. Nelson concludes that student attitudes shown in college tend to persist through post-war college years, and that there had been a post-college trend toward more liberal attitudes during the fourteen years. He found a significant positive correlation between college conservatism and attitudes toward God in 1950 (28).

Sappenfield (33) did an interesting study on attitudes and attitude estimates of Catholic, Protestant and Jewish students. He found that student respondents considered themselves to be on the average more liberal than typical members of their own religious group; that the students considered Catholics to be most conservative, Protestants next and Jews least conservative; and that students, regardless of their own religion, agreed closely in their estimates of the attitude positions of Catholics, Protestants, and Jews, respectively. In another study (34), Sappenfield found, as would be expected, that students of different religions differ in their attitudes chiefly with respect to issues which are closely related to religious faith. They were united in their belief in democratic institutions.

Holger Iisager (12) distinguishes between four different ways of attaining an attitude: a) mainly through the process of reasoning and integration of experience; b) chiefly by imitation of others; c) mainly by encountering some dramatic incident or trauma; and d) by a mixture of the three above mentioned ways. The first three correspond closely with those suggested by Allport (cf. Attitudes, fr. A Handbook of Social Psychology, ed. by C. Murchison, Worcester, Mass., 1935). In his study of the development of politi-

cal and religious attitudes using the autobiographical notes of 76 Danish college students, Iisager found that the most important factors contributing to the first formation of the religious attitude were parents, reasoning, school and the whole upbringing. The most important factors leading to religious conversions were reasoning and dramatic incidents. He also concluded that in the total process of forming and changing attitudes, men were more apt to reason about their political attitudes, women about their religious attitudes. There was a tendency for women to be more influenced than the man by their parents. Religious attitudes were most often established in childhood; political attitudes in adolescence (12).

Vinacke, Eindhoven and Engle (42) did a study with students attending the University of Hawaii and they found that students from homes of mixed religion seem to have more than an average need for religious orientation, and they seem to be less orthodox than the average with respect to points of specific doctrine and practice. Their most important finding is that the students in their sample of 577 possess religious attitudes which correspond to the religion of their choice and not to their racial ancestry or religious background. The authors concluded that a person's religious convictions and practices are determined not by background but by religious preference. However, the authors failed to add that the probable reason for this finding was that their study included a larger proportion of Buddhists than Catholics or Protestants; and that incidentally many of the students listed as Buddhists by ancestry, were Christian converts.

Glick and Young (11) tried to determine the reasons and rationalizations of students' religious attitudes. Using the interview method with 63

Protestant women they concluded that students having a wider range of social contact were more tolerant in their religious outlook; that school training encouraged tolerance or antagonism toward religion more often than it encouraged devotion to religion; and that the religious student tended to be somewhat better adjusted emotionally than the non-religious student.

There are other studies which should be mentioned in brief such as Kirkpatrick's (16) finding that religion is not the source of humanitarianism as is sometimes thought; this is in line with the low correlation Ferguson obtained between his religionism and humanitarianism scales (8). Telford (39) concluded that non-veterans were more favorable than veterans; also that church affiliation and church attendance are positively related to attitude toward the church. Gilliland (10), in an inadequate study at Northwestern of 56 seniors and 59 freshmen, said he found no significant differences in religious attitude between college freshmen and seniors using Thurstone scales. He questioned the findings of Jones, for example, who found that he called a "liberalization" in the attitudes of 77 seniors using Thurstone's scale (13). It is interesting to note, however, that Jones had followed the same group of students through four years of college, testing them as freshmen and then again as seniors, whereas Gilliland based his conclusions on an inadequate sampling. Other studies mentioned above (Leuba, Nelson) tend to confirm Jones' finding, whereas Thurstone (41) in his original study of 518 freshmen and 107 seniors found no significant differences between these two groups. Kirkpatrick (15), who criticizes the Thurstone method, found in his study of 600 Minnesota University students that the more educated (those with more years of schooling) tend to be less religious. In his 1949 monograph (16) Kirkpatrick also claims

to have found besides usual denominational differences, that psychologists are considerably less religious than the average population. L. M. Terman's recent study of scientists appears to give some confirmation of this with regard to social scientists. (40).

E. H. Nowlan (29) of Boston College protests against stereotyping the attitudes of Catholics in regard to different aspects of social living, and nevertheless points out that the conformity of Catholics on attitude scales results from the fact that these scales inevitably impinge upon important Catholic teachings in the area of faith and morals, such as mercy killing, birth control, divorce, sterilization and abortion. "If these issues are used as an index of conservatism or liberalism, Catholics are dubbed conservative in advance" (29, p. 1). Nowlan goes on to state that Catholics would rank as quite liberal if questioned on the morality of drinking, gambling, card playing, dancing, and commercialized Sunday sports. In discussing data on racial and religious prejudice, Nowlan reports articles by Allport and Kramer (3) as well as Rosenblith (32) whose results tend to support the hypothesis that Catholics are more prejudiced against Negroes, Jews, and Indians. Nowlan states, however, that the Catholics involved in these studies were students at secular universities and may be "understandably immature in their ability to integrate their secular studies, their social outlook and their religious beliefs" (29, p. 2). As a confirmation of the above statement, Nowlan cites the findings of C. T. O'Reilly who reported a replication of the Allport-Kramer study at the Eastern Psychological Association meeting in 1955. The study involved four American colleges and one in Italy. O'Reilly found a considerably lower prejudice score for Catholics on Catholic campuses than had been reported for

them in secular colleges. In an article published in 1954, the O'Reilly (30) summarize their findings with the following statement: "There was a very significant tendency for those scoring high on the religion scale to be less favorable toward Jews and Negroes and to favor segregation of Negroes in their own parishes, while those who scored low on the religion scale were significantly less prejudiced and were opposed to segregation" (30, p. 380). This statement taken out of context would certainly lead to serious misinterpretations. One might conceivably conclude that a "high religion score" means a favorable religious attitude and consequently Catholics as a group would be interpreted as being among the more prejudiced group. The authors did not make it sufficiently clear that a high score on their religion scale indicated an unfavorable religious attitude.

Allport's study of twenty fervent Catholics as contrasted with twenty "social" Catholics, shows that the more devout prove to be far less prejudiced. Allport concludes in general: "A great many studies have been directed to the question whether Protestants or Catholics as a group display more prejudice. The results are entirely equivocal: some studies find Catholics more bigoted, some Protestants, and some find no difference" (2, p. 449). The above studies tend to disprove the dubious conclusions drawn by R. N. Sanford and others in the Authoritarian Personality (1) which has been justly criticized by Jahoda and Luchins for inadequate controls in the blind scoring of interview protocols (19).

In their classical study, Explorations in Personality, Murray and his associates explain the relative freedom from neurosis among Catholic subjects on the bases of an irrational, blind faith:

The Catholic subjects were conspicuously more solid and secure, and most of the Jewish subjects conspicuously less so than the average. There was relatively little anxiety-linked material bubbling up in the minds of the Catholics. Their repressions were firmer and what occurred in their depths could only be inferred indirectly by interpreting their projections. It was as if their faith in an ultimate authority relieved them of the necessity of independently resolving fundamental issues. Their unconscious fears, one might say, were quieted by the hovering presence of the maternal Church. And if they were unable sometimes to live up to the precepts of religion, they knew that forgiveness was always at hand. A secret, remorseful confession and once more they would be beneficently accepted members of the flock. It might be supposed that the irrational unconscious tendencies of these Catholics were so satisfactorily interpreted by a wise human and altogether forgiving Church that they never knew what it was to feel themselves alone and forsaken in a maelstrom of incommunicable feelings and ideas. In the rationalized fantasy system of an effective Church there is a place for everything, and the faithful communicants do not have to face--and thus become conscious of and wrestle with--the naked impulses of their own souls. The problem of good and evil is settled and only the problem of moral will remain. Our Catholic subjects were relatively happy, free from neurotic symptoms, blissfully self-deceived, superficial in their psychological discernments, and always competent to clothe raw facts in the rational vestments of their faith, (23, p. 739).

Even though their analysis of the Catholic's feeling of security may appear to be psychologically reasonable, their assumption that the Catholic subjects were "blissfully self-deceived" is certainly unwarranted, unless Murray and his associates encountered a good number of Catholics who, as Nowlan remarked, "present themselves as embattled believers at a secular university, clinging grimly to their cause, but fighting a university battle with high school weapons" (29, p. 5).

In regard to denominational differences, Dorothy Spoerl (35) makes an interesting comment about the significantly lower scores of Jewish students

on the religious value scale of the Study of Values (her study involved 1,328 students at International University) than Catholics or Protestants, "We consider it to be an important possibility that the Jewish student is not less religious but rather differently religious than these other two groups, and that possibility should be further investigated" (35).

In this connection with regard to the type of religiosity a person exhibits, it is well to note that before one can judge a specific person's religiosity, one must know what the individual's training has been, what the various external compulsions for and against religion are in his life, and one must know whether or not his religious feeling is superficial or deep, whether it is external or sincere. In other words it is necessary to understand what religion means for him as an individual. On this very point A. H. Maslow makes some very interesting comments:

A person who goes to church regularly may actually be rated as less religious than one who does not go to church at all, because 1) he goes to avoid social isolation, or 2) he goes to please his mother, or 3) religion represents for him not humbleness but a weapon of domination over others, or 4) it marks him as a member of a superior group, or 5) as in Clarence Day's father, "It is good for the ignorant masses and I must play along," or . . . , and so on. He may in a dynamic sense be not at all religious and still behave as if he were. We must obviously know what religion means for him as an individual before we can assay its role in the personality. Sheer behavioral going to church can mean practically anything, and therefore, for us, practically nothing (21, p. 25).

In our present investigation, we have attempted to ascertain what religion means for the student as an individual by inquiring into his religious background and training, by investigating into the external influences on his being for or against religion (such as school, parent's religion), and also by inquiring into his consciously recognized reasons for being religious as well as his

actual participation in religious activities. The items of the Religious Belief Survey were especially designed to determine the extent of what might be termed "internalization of religious beliefs," so that those with external or superficial attitudes could be differentiated from those sincerely and deeply religious.

With this note on the types of religiosity and how they can be recognized, we conclude our survey of the literature, which revealed many contradictions as well as confirmations of previous studies. In emphasizing the traditional denominational differences almost all the studies generally investigated only superficial (often socially acceptable responses) aspects of religiosity.

REFERENCES

1. Adorno, T. W., Frenkel-Brunswik, E., Levinson, D. J., & Sanford, R. N. The Authoritarian Personality. New York: Harper & Bros., 1950.
2. Allport, G. W. Nature of Prejudice. Cambridge, Mass.: Addison-Wesley, 1954.
3. Allport, G. W., & Kramer, B. M. "Some Roots of Prejudice." J. of Psyc., 1946, 22, 9-39.
4. Bier, W. C. "A Comparative Study of a Seminary Group and Four Other Groups on the M.M.P.I." Stud. Psychol. Psychiat. Cathol. U. Amer., 1948, 7, 3.
5. Brown, D. G., & Lowe, W. L. "Religious Beliefs and Personality Characteristics of College Students." J. Soc. Psychol., 1951, 33, 103-129.
6. Carlson, H. B. "Attitudes of Undergraduate Students." J. Soc. Psychol., 1934, 5, 202-212.
7. Dreger, R. M. "Some Personality Correlates of Religious Attitudes as Determined by Projective Techniques." Psychol. Monogr., 1952, 66, 18p.
8. Ferguson, L. W. "Stability of Primary Social Attitudes." J. of Psychol., 1941, 12, 283-288.

9. French, V. V. "The Structure of Sentiments: A Study of Philosophico-religious sentiments." J. Pers., 1947, 16, 209-214.
10. Gilliland, A. R. "Attitudes of College Students Toward God and the Church." J. of Soc. Psychol., 1940, 11, 11-18.
11. Glick, P. C., & Young, K. "Justifications for Religious Attitudes and Habits." J. of Soc. Psychol., 1943, 17, 45-68.
12. Isager, Holger. "Factors Influencing the Formation and Change of Political and Religious Attitudes." J. of Soc. Psychol., 1949, 29, 253-265.
13. Jones, V. "Attitudes of College Students Toward War, Race, Religion and the Changes in Such Attitudes during Four Years in College." Psychological Bulletin, 1936, 33, 731-32.
14. Katz, D., & Allport, F. H. Students' Attitudes. Syracuse, Craftsman, 1931.
15. Kirkpatrick, C., & Stone, S. "Attitude Measurement and Comparison of Generations." J. of Appl. Psychol., 1935, 5, 564-582.
16. Kirkpatrick, C. "Religion and Humanitarianism: A Study of Institutional Implications." Psychol. Monog., 1949, 63, 1-23.
17. Lawson, E. D., & Stagner, R. "The Ferguson Religionism Scale: A Study in Validation." J. Soc. Psychol., 1954, 39, 235-256.
18. Leuba, J. H. The Belief in God and Immortality. Boston, 1916.
19. Luchins, A. S. "Criticism of Authoritarian Personality." Soc. Psychol., 32, 79-94.
20. McCarthy, T. J. "Personality Traits of Seminarists." Stud. Psychol. Psychiat. Cathol. U. Amer., 1942, 5, 4, 46.
21. Maslow, A. H. Motivation and Personality. New York: Harper, 1954.
22. Michael, J. L. "Empirical Studies of Religion: A Survey." Amer. Psychologist, 1950, 5, 468.
23. Murray, H. A. Explorations in Personality. New York: Oxford, 1938.
24. Nelson, E. "Student Motives for Attending Lutheran Colleges." Natl. Educ. Conf., 1933, 58-78.
25. Nelson, E. "Attitudes Sought by Colleges." Sch. & Soc. 1937, 46, 444-447.

26. Nelson, E. "Fathers' Vocation and Certain Student Attitudes." J. Abn. & Soc. Psychol., 1939, 34, 275-279.
27. Nelson, E. "Student Attitudes Toward Religion." Genet. Psych. Monogr., 1940, 22, 325-423.
28. Nelson, E. "Persistence of Attitudes of College Students Fourteen Years Later." Psychol. Mon., 1954, 68, 373.
29. Nowlan, E. H. "The Picture of the Catholic that Emerges from Attitude Tests." A.C.P.A. Newsletter, Sup. 20, 1956.
30. O'Reilly, C. T., & O'Reilly, E. J. "Religious Beliefs of Catholic College Students and Their Attitudes Toward Minorities." J. Abnorm. Sociol. Psychol., 1954, 49, 378-380.
31. Page, F. H. "The Psychology of Religion After Fifty Years." Canad. J. Psychol., 1951, 5, 60-67.
32. Rosenblith, J. F. "A Replication of Some Roots of Prejudice." J. Abnorm. & Soc. Psychol., 1949, 44, 470-489.
33. Sappenfield, B. R. "The Attitudes and Attitude Estimates of Catholic, Protestant and Jewish Students." J. of Soc. Psychol., 1942, 16, 173-197.
34. Sappenfield, B. R. "Ideological Agreement and Disagreement Among Religious Groups." J. of Abn. Soc. Psychol., 1943, 38, 532-539.
35. Spoerl, D. T. "Values of Post-War College Student." J. of Soc. Psychol., 1952, 35, 217-225.
36. Staudt, V. M. "Opportunities for Catholic Psychologists in Research and Service." ACPA Newsletter, 1955, Sup. 15.
37. Sward, K. "Temperament and Religious Experiences." J. Soc. Psychol., 1931, 2, 374, 396.
38. Symington, T. A. "Religious Liberals and Conservatives." Teach. Coll. Contr. Educ., 1935, 640, 104.
39. Telford, C. W. "An Experimental Study of Some Factors Influencing the Social Attitudes of College Students." J. Soc. Psychol., 1934, 5, 421-
40. Terman, L. "Scientists and Nonscientists in a Group of 800 Gifted Men." Psychol. Mon., 1954, 68, 378.
41. Thurstone, L. L. & Chave, E. J. The Measurement of Attitude. Chicago: U. of Chicago Press, 1929.

42. Vinacke, W. E., Einchoven, Jan, & Engle, J. "Religious Attitudes of Students at the University of Hawaii." J. Psychol., 1949, 28, 161-179.
43. Zimmerman, F. K. "Religion A Conservative Social Force." J. of Abn. & Soc. Psychol., 1934, 28, 473-474.

CHAPTER IV

SUBJECT GROUPS AND PROCEDURES

As was mentioned in the second chapter, the material necessary for achieving the purpose of the present investigation was collected by means of the Herr Scale, the Religious Belief Survey, the Allport Inventory, the Bell Adjustment Inventory, and a personal data sheet.

These instruments were administered to a total sample of 685 students from three universities in the Chicago area: 237 from Loyola University, 202 from Northwestern University, and 246 from Roosevelt University. Of these, 300 were Catholic, 185 Protestant, 146 Jewish, and 54 professing no religious affiliation. This distribution of groups according to religious affiliation and school is illustrated in Table I.

TABLE I
DISTRIBUTION OF TOTAL SAMPLE ACCORDING TO
RELIGIOUS AFFILIATION AND SCHOOL

	Loyola	Northwestern	Roosevelt	Total
Catholic	213	54	33	300
Protestant	19	116	50	185
Jew	3	4	139	146
None	<u>2</u>	<u>28</u>	<u>24</u>	<u>54</u>
Total	237	202	246	685

✓The students were all members of introductory courses in psychology. In order to characterize this sample of college students more adequately, we will present the composition of the sample according to age, sex, marital status, race, national ancestry, birthplace, class in college and curriculum. Table II shows the distribution of the university groups according to age, sex and marital status.

TABLE II
COMPOSITION OF THE SAMPLE ACCORDING TO AGE,
SEX, AND MARITAL STATUS

(In Percentages)

	N	Age		Sex		Marital Status	
		20 or under %	21 or over %	Male %	Female %	Married %	Single %
Loyola	237	42.2	57.8	62.8	37.2	10.5	89.5
Northwestern	202	32.6	67.4	45.5	54.5	20.2	79.8
Roosevelt	<u>246</u>	59.4	40.6	56.9	43.1	12.6	87.4
Total Sample	685	45.6	54.4	55.6	44.4	14.1	85.9

In all important respects, this sample is an accurate cross-section of the undergraduate institutions in question.

✓ In considering the sample according to race, national ancestry, and birthplace, certain points should be clarified. In regard to the distribution according to race in Table III, the "brown" race refers to students from India, Hawaii, and the Philippines, whereas the term "yellow" race refers to Chinese and Japanese students. Among the different nationalities represented in Table

TABLE III

COMPOSITION OF THE SAMPLE ACCORDING TO RACE,
NATIONAL ANCESTRY AND BIRTHPLACE

Race	N	%
White	623	90.7
Negro	50	7.3
Brown	6	1.0
Yellow	<u>6</u>	<u>1.0</u>
Total Sample	685	100.0
Nationality	N	%
German	129	18.8
Jewish	116	16.9
Irish	101	14.7
English	65	9.5
Polish	58	8.5
American	52	7.6
Italian	22	3.2
French	18	2.6
Other	<u>124</u>	<u>18.2</u>
Total Sample	685	100.0
Birthplace	N	%
United States	641	93.6
Other	<u>44</u>	<u>6.4</u>
Total Sample	685	100.0

III, it can readily be seen that there is a discrepancy between the number of students classifying themselves as Jewish in regard to national ancestry and those classifying themselves as Jewish in regard to religion. There were actually 146 Jewish students, thirty of whom classified themselves under different nationalities from which their parents came. Later in our discussion of the different religious affiliations, we will note how many of the students who initially classified themselves on the personal data sheet as belonging to the "Jewish religion," for example, actually belonged to no religion at all on the basis of more penetrating questioning on the Allport Inventory.

✕ Among the nationalities represented under the designation "other" in Table III we included those nationalities which occurred nine times or less. Among the 124 students in this classification, the following nationalities were recorded: Belgian, Bohemian, Chinese, Danish, Dutch, Filipino, Greek, Hungarian, Asiatic Indians, Japanese, Korean, Lithuanian, Norwegian, Russian, Scotch, Spanish, and Swiss. ✕

② Table IV illustrates the distribution of the sample according to class in college and according to curriculum. The "Bachelor of Science" curriculum broadly includes candidates for degrees of bachelor of science in nursing, commerce, education, psychology, as well as the natural science student, pre-medical students, and pre-dental students. ✕

On the whole, we cannot say definitely that our results are representative of what would be found in other colleges throughout the country; however, it is believed that the present findings are not likely to differ significantly from large, midwestern, private institutions, when taking into consideration both denominational and non-denominational schools.

TABLE IV
COMPOSITION OF THE SAMPLE ACCORDING TO CLASS
IN COLLEGE AND CURRICULUM

Class	N	%
Senior	127	18.5
Junior	150	21.9
Sophomore	157	23.0
Freshman	213	31.1
Unclassified	<u>38</u>	<u>5.5</u>
	685	100.0
Curriculum	N	%
Bachelor of Science	496	72.4
Bachelor of Arts	134	19.6
Unclassified	<u>55</u>	<u>8.0</u>
	685	100.0

✓ The procedure used in administering instruments was as follows. The personal data sheet, the Herr Scale, the Religious Belief Survey, and the Allport Inventory were presented to each of the classes of students in mimeographed form as one test booklet. Attached to the bottom of this booklet was an I.B.M. answer sheet containing all the questions of the Bell Adjustment Inventory, Student Form, on the same sheet. A seventy-five minute class period was found to be ample time for the greater majority of students. In exceptional cases, where a student was not able to finish the Bell Adjustment Inventory

during the class period, special arrangements were made to allow the student to finish it at the earliest possible opportunity during the day the test was administered. Since the students were instructed to complete the mimeographed booklet containing the religious attitude scales first, all these booklets were completed by the students without exception, before the class period ended.

✓The original sample of students included 703 students, but eighteen had to be eliminated primarily because of incomplete tests; only one student out of 703 was completely uncooperative as could readily be seen by the foolishness of his responses. In general, the examiner found the students at the three universities in question unusually cooperative. The basis for this cooperation was established in many ways. Most likely, the best source of encouragement for the students came from the various psychology teachers who were kind enough to offer their classes for this project. In each case, the teacher was cooperative in informing the class ahead of time that this project was part of the student's course, and illustrative of lecture material they had been presented in previous classes. In all cases the teachers mentioned that the project would fit in nicely with their class instruction and they were very happy to have their students participate in the project. ✓

✓One of the best means for securing the students' full cooperation and honesty was the students' knowledge that they could receive some results of the project at a future date if they so desired. However, in no case was the student allowed to write his or her name on the mimeographed booklet or the Adjustment Inventory, since it was felt that this anonymity would insure greater objectivity and cooperation. For purposes of identification, each test booklet had already been numbered from one to 725. The students were advised

before the testing began that if they wished to obtain results, they should note down the identification number they found on their test booklet and send it with their name and address on a postcard to the examiner, whose name and address had been placed on the blackboard. Fifty-eight of the 685 students in the sample sent either postcards or letters requesting information concerning the results of the examination. From the nature of many of the requests, it was obvious that many of the students were expecting individual interpretation of their own performance. This was perhaps implied when the students were asked to include the number of their own test when requesting information. However, this slight deception was entirely unintentional, even though it may have achieved fuller cooperation and more conscientious effort on the part of the students. In the preliminary verbal directions, the examiner did not make a clear distinction between the future availability of group or individual results, but merely mentioned that results could be obtained if anyone was interested, by the method described above. The exact preliminary verbal directions were as follows:

As your teacher has already mentioned to you, this is a research project. The tests you are asked to take are good examples of attitude and adjustment inventories which you may have learned about in previous class lectures.

To be of any value, your full cooperation is essential. You are not asked to write your names on the test booklets so that there is no reason why you should not be entirely truthful. The number that you find on the test papers in place of your name is only for the purpose of keeping the tests in order; no attempt will be made to trace tests back to any individual taking the test. The results are entirely confidential and anonymous. Consequently your complete honesty is expected.

If you are interested in obtaining information concerning the results of this project, you may jot down your name, address, and identification number on a postcard and send it to the address written on the board, and I will be glad to send you the results as soon as they are available.

The instructions given on the mimeographed sheets should be clear, but if anyone has any difficulty understanding the method of responding, please raise your hand at anytime. All papers must be returned.

✓ Since some students, at the secular universities, did not profess any particular religion nor belong to any church, an additional comment was made to the effect that those students should give their attitude toward the churches or synagogues they had been familiar with and respond to the items of the Herr Scale accordingly. ✓

This concludes our discussion of the subject groups and the procedure followed in presenting the tests. In the next chapter we will analyze the results. The statistical method involved will be clarified as the data are presented.

CHAPTER V

ANALYSIS OF RESULTS

As has been noted in the chapter on related literature, many studies have dealt with the nature and degree of religious attitudes and beliefs of college students, but there have been few systematic attempts to relate such beliefs to personality function. Most studies have been primarily concerned with the relationship between religious attitudes and such variables as sex, years in college and church affiliation. The present study was undertaken to investigate the religious attitudes, beliefs and practices of present day college students as well as to determine their relationship to personality adjustment.

The following discussion of the results of the present investigation may be conveniently divided into two parts. In the first part we will be concerned with the present status of religious attitudes and beliefs among our sample of Chicago-area college students. This section of our discussion will be based on the results of the Herr Scale, the Religious Belief Survey and the Allport Inventory, comparing Allport's 1946 sample with the present sample. On the basis of information derived from the Personal Data Sheet, our discussion will include an investigation into some of the social and psychological factors that appear to be related to religious attitudes and beliefs. All the instruments used in the present study may be found in the Appendix.

The second part of our discussion will be concerned with a study of

the personality adjustment of the various religious groups represented in our sample of college students. This discussion will be based on the results of the Bell Adjustment Inventory and particular emphasis will be placed on an analysis of the adjustment of students who represent "extremes" in religious belief, namely, those expressing strong religious belief as compared with those expressing little or no religious belief. In this way we will have attempted to achieve in some measure the purpose of the present investigation as set forth in the beginning of this study.

I. PRESENT STATUS OF RELIGIOUS ATTITUDES AND BELIEFS

The results presented in this section are based on the scores of 685 students who classified themselves according to four major groupings depending on their religious affiliation: 1) Catholic, 2) Protestant, 3) Jew and 4) None (those professing no religious affiliation). The composition of the total sample according to age, sex, marital status, and various other sociological categories has been indicated in the previous chapter (cf. Tables II, III and IV). As the various statistical tables are presented it will be noted that of the 685 students in the total sample, 300 are Catholic (44%), 185 are Protestant (27%), 146 are Jewish (21%) and 54 or 8% are of no religious affiliation. According to the schools represented in the total sample, 237 (34%) of the students are from Loyola University, 202 (30%) are from Northwestern University and 246 (36%) are from Roosevelt University. Table V presents this distribution more clearly in relation to school and religious affiliation.

. Herr Scale

The results of the Herr Scale for the total sample and the various subgroups may be found in Table VI according to religious affiliation and

TABLE V

PERCENTAGES BASED ON SCHOOL AND RELIGIOUS AFFILIATION

Religion	N	Loy.	N.W.	Roos.	Total
Catholic	(300)	71	18	11	100
Protestant	(185)	10	63	27	100
Jew	(146)	3	3	94	100
None	(54)	4	53	43	100
Total	(685)	34	30	36	100

School	N	Cath.	Prot.	Jew	None	Total
Loyola	(237)	90	8	1	1	100
Northwestern	(202)	26	58	2	14	100
Roosevelt	(246)	13	20	57	10	100
Total	(685)	44	27	21	8	100

school. As was mentioned earlier, the scores on the Herr Scale are used to indicate favorableness or unfavorableness in attitude toward the church. These scores are derived from the sum of the two partial scores, representing an emotional and an intellectual component. These emotional and intellectual attitude scores indicate an attitude of favorableness or unfavorableness toward the church based either on feeling or conviction. It must be kept in mind when examining the scores found in Table VI, that the lower the mean score, the more favorable the attitude toward the church. High scores, therefore, represent an unfavorable attitude toward the church. Only total attitude scores are

recorded in Table VI; differences in emotional and intellectual attitude scores will be presented after the present analysis.

1. Results Pertaining to Major Religious Denominations

After examining the mean scores of the Herr Scale for the total number of students in each of the four major groupings, we find that the traditional rank order of favorableness in religious attitude exists, namely: 1) Catholic, 2) Protestant, 3) Jewish, and lastly, 4) the "None" group, their means being 1.94, 2.69, 3.71, and 5.57 respectively. The "None" group has been so designated because they profess no religious affiliation. Their attitude on the Herr Scale represents an attitude toward churches in general or toward a specific church to which they once adhered. As might be expected, this group was found to have the most unfavorable attitude according to their mean score as a group.

Mean differences among the above major religious groupings are all significant beyond the .01 percent level of confidence as is indicated in the following table.

The mean scores for the total Catholic, Protestant and Jewish groups differ somewhat from the mean scores obtained in 1929 by Thurstone and Chave, on the original attitude toward the church scale (6). (It has already been determined from previous studies that the revision effected by V. V. Herr has not altered the reliability or validity of the Herr Scale in regard to the undifferentiated or total attitude score. The scale values of the various items were not changed significantly from those computed by Thurstone. The revision primarily introduces the added feature of obtaining both an intellectual and emotional component.)

TABLE VI

STATISTICS OF THE HERR SCALE TOTAL ATTITUDE
SCORE ACCORDING TO RELIGIOUS
AFFILIATION AND SCHOOL.

Religion and School	N	Range	Mean	Standard Deviation	Standard Error
Catholic					
Loyola	(213)	.8-6.8	1.86	1.04	.072
Northwestern	(54)	.8-5.6	1.79	1.02	.140
Roosevelt	(33)	.9-6.3	2.70	1.51	.267
Total	(300)	.8-6.8	1.94	1.17	.068
Protestant					
Loyola	(19)	1.3-5.3	2.33	1.10	.259
Northwestern	(116)	1.0-8.1	2.34	1.60	.152
Roosevelt	(50)	1.0-9.1	3.59	2.06	.294
Total	(185)	1.0-9.1	2.69	1.70	.125
Jew					
Loyola	(3)	2.3-6.0	---	---	---
Northwestern	(4)	1.9-8.6	---	---	---
Roosevelt	(139)	.9-8.6	3.70	1.59	.135
Total	(146)	.9-8.6	3.71	1.62	.134
None					
Loyola	(2)	2.8-6.8	---	---	---
Northwestern	(28)	2.8-6.8	5.09	1.54	.296
Roosevelt	(24)	3.1-8.9	6.30	1.69	.353
Total	(54)	2.8-9.0	5.57	1.84	.252
Total Sample	(685)	.8-9.1	2.92	1.82	.079

TABLE VII
SIGNIFICANT DIFFERENCES ON HERR SCALE ACCORDING
TO RELIGIOUS AFFILIATION

	(Critical Ratios ¹)		
	Catholic	Protestant	Jew
Protestant	5.28*		
Jew	11.80*	5.51*	
None	13.81*	10.25*	6.53*

* Significant beyond the .01 percent level

Previous results obtained by the present writer in 1951 using the Herr Scale (2) also differ from the results obtained in the present study. The mean scores obtained in these three studies for the religious groups in question are presented in the following table.

TABLE VIII
PRESENT HERR SCALE MEAN SCORES COMPARED WITH PREVIOUS STUDIES

	1929	Year 1951	1956
Catholic	2.90	1.93	1.94
Protestant	3.97	3.78	2.69
Jew	5.14	4.63	3.71

In comparing the above means, the most striking fact is that the mean for the Jewish group becomes progressively lower, meaning that their religious attitude has become progressively more favorable over the years. We might

expect some difference on the basis of differences in universities since the 1929 sample of Jewish students included only Chicago University students. Nevertheless, the 1951 study and the present study included Jewish students almost entirely from Roosevelt University. It can be noted from Table VI that the seven Jewish students not attending Roosevelt University did not alter the mean of the total Jewish sample at all. Consequently, the differences noted in the 1951 and 1956 Jewish samples can hardly be explainable on the basis of differences in school. The Catholic sample mean scores are essentially what we would expect them to be since the 1929 sample was obtained at Chicago University and is comparable to the Roosevelt Catholic sample in the present study. The differences noted for the Protestant samples are more likely explainable on the basis of differences in schools, since there were comparatively more Protestant students from Loyola University in the present study. Actually, Thurstone's Catholic sample mean corresponds somewhat to the 1956 Protestant sample mean, while the 1951 Protestant sample mean compares closely with the 1956 Jewish sample mean. On the other hand, Thurstone's Jewish sample obtained a mean that is comparable to the mean score of those students with no religious affiliation in the present study, which was 5.57. In any case, an interesting trend toward a more favorable religious attitude at least among Jewish students can be noted. It is difficult to speculate on the reasons for such a trend, but it is most likely not due to any change in school atmosphere, such as a trend toward a more conservative atmosphere, since Protestant students attending the same school did not differ significantly at all in their mean attitude scores in the 1951 and 1956 studies (3.59 and 3.78 respectively, for the Roosevelt sample of Protestants), as did the Jewish

students at the same University. The difference in the Thurstone Protestant sample mean is also small in comparison to the mean difference for the Jewish groups. This would tend to shift the determinant of a more favorable attitude among Jewish students to home and early background influences.

2. Results Pertaining to School Affiliation

Turning back again to Table VI, we can note many other differences between mean scores on the Herr Scale when taking into account both religious and school affiliation. It can be seen, for example, that Catholic students attending a Catholic university have a more favorable attitude toward the Church than their Catholic brethren at a secular university (Roosevelt). This difference in mean is significant beyond the one percent level of confidence (cf. Table IX). This finding in itself is not unexpected and has also been reported by Lawson and Stagner (5). Whether this difference is due to the "atmosphere" of the universities in question or due to background factors which influenced the student's decision in selecting one university in preference to another, cannot be determined as yet. However, our later analysis may give a partial answer. The same question arises with regard to the mean differences of the Protestant sub-groups. It will be noted that the mean scores of Protestants at Loyola and Northwestern differ significantly from the mean score of the Protestants at Roosevelt. It is also interesting to note in Table V a similar significant mean score difference for the None sub-groups at Northwestern and Roosevelt. All the above mean are significant beyond the one percent level. Table IX presents the critical ratio scores for mean differences among the various sub-groups according to religious affiliation and school. It will be noted that only six out of the thirty-six t scores recorded are not

statistically significant. Statistically then, these six paired sub-groups are quite comparable to each other in favorableness of religious attitude. This will be discussed further in conjunction with the findings obtained from the Religious Belief Survey.

TABLE IX

SIGNIFICANT DIFFERENCES ON THE HERR SCALE FOR STUDENTS
CLASSIFIED ACCORDING TO RELIGION AND SCHOOL

(Critical Ratios)								
	Cath. Loy.	Cath. N.W.	Cath. Roos.	Prot. Loy.	Prot. N.W.	Prot. Roos.	Jew Roos.	None N.W.
Cath.-N.W.	45							
Cath.-Roos.	3.05*	2.78*						
Prot.-Loy.	1.74	1.83	.99					
Prot.-N.W.	2.86*	2.65*	1.19	.03				
Prot.-Roos.	5.38*	5.52*	2.24**	3.21*	3.77*			
Jew-Roos.	12.02*	9.84*	3.34*	4.69*	6.70*	.34		
None-N.W.	10.59*	10.09*	5.99*	7.02*	8.25*	3.59*	4.28*	
None-Roos.	12.29*	11.87*	8.13*	9.06*	10.31*	5.90*	7.12*	2.63**

*Significant beyond the one percent level
**Significant at the five percent level

3. Results Pertaining to Intellectual and Emotional Attitude Scores.

The above results have all been based on the total attitude score of the Herr Scale. Now, it is time to discuss some of the findings based on the intellectual and emotional components of the Herr Scale. Table X shows the mean scores of these components according to religious affiliation and school. Although none of the mean intellectual and emotional attitude scores were

significant for any of the groupings, a general gradual tendency for a greater difference can be noted as we approach the "None" group where two of the mean differences fall just short of being significant at the five percent level, that of Northwestern and also that of the total "None" group. There is no necessity for proving at this time that the intellectual and emotional components of the Herr Scale are actually valid measures of convictional religious attitudes or emotionally toned religious attitudes. This has already been established by the author of the revised scale on the basis of low correlations between the intellectual and the emotional components (1, p. 176). The present writer has also confirmed this distinction in a previous study by correlating both the intellectual and emotional components with the religious value scale of the Allport-Vernon Study of Values test. It was found that the difference between the correlated intellectual and emotional coefficients was statistically significant at the one percent level for a sample of ninety-three subjects (2, p. 46). It will be noted that as we go down the scores on Table X that the mean difference is in the direction of the emotional score, which gets proportionately higher as the intellectual score gets lower. This may be interpreted in different ways. It may mean that Jewish students and those of no religious affiliation have a more favorable intellectual attitude and therefore are less emotional in their religious attitude. However, since the intellectual and emotional mean scores of the Jewish and None groups are both indicative of an unfavorable attitude toward the church, we can hardly speak of either their intellectual or emotional mean scores as being more favorable. We can say that their intellectual mean score is less unfavorable than their emotional mean score. We may speculate as to exactly why this is so.

TABLE X

INTELLECTUAL AND EMOTIONAL MEAN ATTITUDE SCORES ON THE
HEER SCALE ACCORDING TO RELIGIOUS
AFFILIATION AND SCHOOL

Religion and School	N	Intellectual Attitude Mean	Emotional Attitude Mean
Catholic			
Loyola	(213)	1.85	1.87
Northwestern	(54)	1.82	1.94
Roosevelt	(33)	2.61	2.79
Total	(300)	1.92	1.97
Protestant			
Loyola	(19)	2.27	2.39
Northwestern	(116)	2.23	2.44
Roosevelt	(50)	3.47	3.71
Total	(185)	2.60	2.78
Jew			
Loyola	(3)	—	—
Northwestern	(4)	—	—
Roosevelt	(139)	3.54	3.83
Total	(146)	3.57	3.83
None			
Loyola	(2)	—	—
Northwestern	(28)	4.73	5.41
Roosevelt	(24)	6.26	6.35
Total	(54)	5.27	5.76
Total Sample	(685)	2.87	2.96

It seems reasonable to suppose that the greater mean differences in feeling and conviction among those less favorable in their religious attitude may be due to the possibility that they were more inclined to check items expressive of a more unfavorable religious attitude when these attitudes were emotionally toned. Contrariwise, they were more cautious in checking items expressive of a high degree of unfavorableness in attitude toward the church when these items were presented as a matter of conviction. The supposition is that from an intellectual point of view they have doubts and consequently are just a bit more conservative, but from an emotional viewpoint they are more likely to let their feelings affect their judgment. Consequently, their unfavorable attitude toward the church is more emotional than intellectual, more a matter of feeling than conviction. On the other hand, it will be noted in Table X, that there is much less of a mean score variance for the Catholic group, and also for the Protestant group at Loyola. When speaking of group mean differences, then, there appears to be some relationship between favorableness of religious attitude and greater congruity of religious feeling and conviction.

h. Sex Differences in Religious Attitude.

Perhaps this type of interpretation could be applied also to sex differences found in religious attitude. Table XI points out some of these differences for the major religious groups. Females have consistently lower mean scores, that is, they have consistently more favorable religious attitude scores than males. This is true both of the emotional and intellectual components as well as the total score. Again we find some interesting variations, however, for the various sub-groups. First of all, glancing at the sex dif-

ferences in the total attitude score, we notice that there is not quite as great a sex difference for the Catholic group as there is for the other groups. Secondly, it is apparent that the mean difference in the intellectual and emotional components is far greater for females than for males, and that this mean difference among females is progressively higher, the more unfavorable their attitude. Finally, it will be noted that the cause of this progressively higher mean difference among females is the fact that the emotional score has progressively increased as the intellectual score has decreased comparative to the total score. According to our previous reasoning, it would seem that females tend to be influenced more by emotional factors particularly as their religious attitude becomes more unfavorable. The emotional component score among females is consistently higher than the intellectual score particularly for the non-Catholic groups. Among males no such difference can be noted; only a very slight mean difference can be seen in the direction of a higher intellectual score for all male groups other than the Protestant group.

5. Conclusion.

The above findings lead us to the conclusion that the Herr Scale is a valid index of the religious attitudes of college students. This conclusion can be held at a high confidence level insofar as group comparisons are concerned. The scale clearly differentiates students who are religiously affiliated from those who profess no religious affiliation. The traditional order of favorableness in attitude toward the church is revealed by the scores for the total Catholic, Protestant and Jewish groups. It was also found that students with no religious affiliation have a more unfavorable attitude than the Jewish group which is traditionally considered the most "liberal" group.

TABLE XI

MEAN ATTITUDE SCORES ON THE HERR SCALE ACCORDING
TO RELIGIOUS AFFILIATION AND SEX

	N	Intellectual	Emotional	Total Attitude
			Male	
Catholic	(192)	2.04	2.01	2.07
Protestant	(92)	2.87	2.89	2.88
Jewish	(63)	3.94	3.90	3.92
None	(31)	5.84	5.80	5.82
			Female	
Catholic	(108)	1.75	1.85	1.81
Protestant	(93)	2.35	2.66	2.50
Jew	(83)	3.20	3.77	3.49
None	(23)	4.81	5.71	5.27
			Male and Female	
Catholic	(300)	1.92	1.97	1.94
Protestant	(185)	2.60	2.78	2.69
Jew	(146)	3.57	3.83	3.71
None	(54)	5.27	5.76	5.57

When considering Catholic students from Loyola and Roosevelt, it was found that students from a denominational school are significantly more favorable in their attitude toward their church than their co-religionists at a secular university. It was also noted that Protestant students attending non-denominational universities also had significantly different religious attitude scores. The same was true for those students with no religious affiliation. This substantiates the

hypothesis that some colleges are on the whole, more "liberal" than others even though they are not religiously affiliated. It was also found that, in general females tend to have a more favorable religious attitude than males. At the same time it was noted that females tend to be less favorable in their religious attitude when these attitudes are emotionally toned.

B. Religious Belief Survey

The results of the Religious Belief Survey for the total sample according to religious affiliation and school may be found in Table XII. In interpreting this table, it must be kept in mind that the higher scores indicate stronger or more favorable religious belief, whereas the lower scores indicate a lack of religious belief. Subject groups possessing exceptionally high scores clearly accept Christian dogma whereas those with exceptionally low scores clearly reject Christian dogma. As has been mentioned earlier, this religious belief scale has been designed primarily to better differentiate between the various degrees of religious belief within the principal religious denominations. According to the theory behind this scale individuals tend to fall into one of four classes in relation to revealed Christian dogma and morality: 1) those who believe and accept it fully; 2) those who agree but interpret it more liberally; 3) those who are not sure what they believe; and finally 4) those who flatly reject it. On the basis of scale construction, we would expect anyone having a score of 152 or above to fall into the first category; those having scores between 122 and 152 fall into the second category, and finally those with scores below 92 are expected to fall in the fourth category. On the basis of the actual test results presented in Table XI, we find that the range of scores was from 53 to 185 which is equal to a total

range of 133 points. Within this range the four categories mentioned above appear to fall more or less within the limits mentioned on the basis of scale construction. Figure 1 graphically shows the distribution of scores for the total sample. It is evident from this distribution that the majority of students are religiously "moderate," actually 63 percent scored within one standard deviation of the mean. The total sample mean of 134.57 characterizes the "middle of the road" position relative to belief. The large segment of students clustering around this point are neither inclined toward full acceptance nor full rejection of religious dogma; they prefer quite a liberal interpretation of Christian morality.

1. Results According to Religious Denomination and School

For the major religious denominations, we again find the traditional order of Catholic, Protestant and Jew. Those professing no religious belief were found to have the lowest mean score. (Figure 2 graphically represents the distribution of scores on the Religious Belief Survey for the total sample according to religious affiliation.) The critical ratios of the difference in mean score for the major groupings are presented in the following table.

When taking both religious affiliation and school into account, many differences between mean scores can be noted among the subgroups presented in Table XII. It can be seen, for example, that the mean differences within the Catholic sample for students attending different schools are quite definite and clearly set apart. These mean differences are all statistically significant as can be seen more clearly from Table XIV, where all the critical ratios are presented.

TABLE XII
STATISTICS OF THE RELIGIOUS BELIEF SURVEY
ACCORDING TO RELIGIOUS AFFILIATION
AND SCHOOL

Religion and School	N	Range	Mean	Standard Deviation	Standard Error
Catholic					
Loyola	(213)	96-185	161.45	17.61	1.21
Northwestern	(54)	112-182	147.19	17.86	2.45
Roosevelt	(33)	76-178	136.91	25.27	4.46
Total	(300)	76-185	156.50	19.51	1.12
Protestant					
Loyola	(19)	115-180	141.34	18.22	4.29
Northwestern	(116)	89-174	132.54	18.55	1.76
Roosevelt	(50)	53-180	118.84	23.34	3.33
Total	(185)	53-180	129.55	21.30	1.56
Jew					
Loyola	(3)	114-140	--	--	--
Northwestern	(4)	103-146	--	--	--
Roosevelt	(139)	76-148	107.88	14.14	1.20
Total	(146)	76-148	107.97	14.63	1.21
None					
Loyola	(2)	88-153	--	--	--
Northwestern	(28)	66-136	102.19	14.21	2.73
Roosevelt	(24)	64-135	97.58	20.62	4.12
Total	(54)	64-153	101.72	20.40	2.80
Total Sample	(685)	53-185	134.57	28.90	1.10

TABLE XIII

SIGNIFICANT DIFFERENCES ON RELIGIOUS BELIEF SURVEY
ACCORDING TO RELIGIOUS AFFILIATION

	Catholic	Protestant	Jew
Protestant	14.04*		
Jew	25.59*	19.54*	
None	18.19*	8.76*	2.06**

*Significant beyond the .01 percent level

**Significant beyond the five percent level

Many of the same mean differences previously noted in presenting the Herr Scale results are true here. However, there seems to be one main distinction, the Religious Belief Survey appears to be able to discriminate better within the Catholic group, whereas the Herr Scale appears to be able to discriminate better among those groups having a more unfavorable religious attitude. At least this is what has happened on the basis of the present results. This difference between the Herr Scale and the Religious Belief Survey can be demonstrated more easily by taking into consideration those mean differences in each scale which are not significant. Table IX, which records the critical ratios for the Herr Scale mean differences shows six mean differences that are not significant. There are also six mean differences of the Religious Belief Survey noted in Table XIV which are not significant. It will be noted that four of these statistically non-significant mean differences are common to both scales, namely:

- 1) Catholics at Northwestern compared with Protestants at Loyola

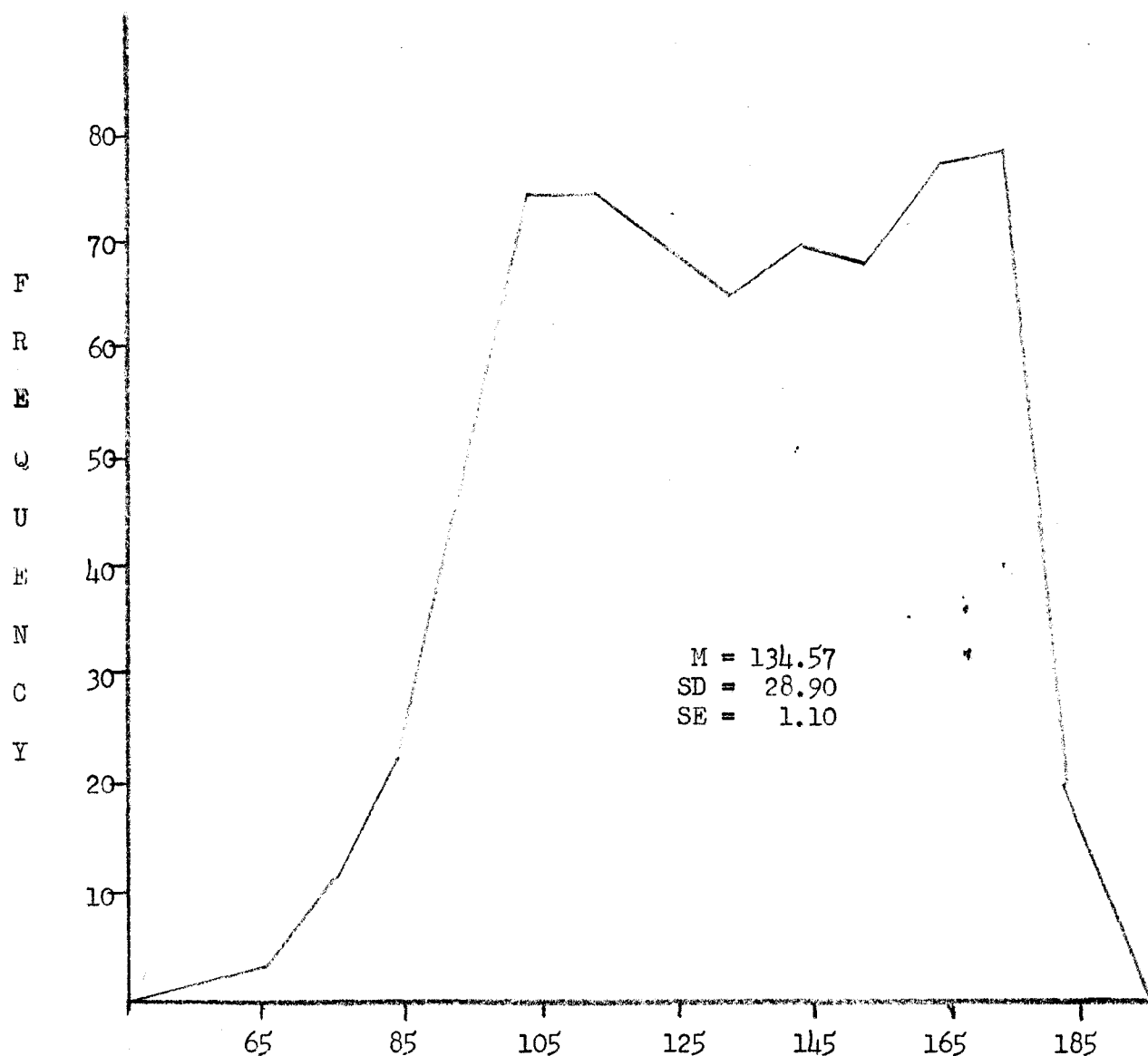


FIGURE 1

DISTRIBUTION OF SCORES ON THE RELIGIOUS BELIEF
SURVEY FOR THE TOTAL SAMPLE (N=685)

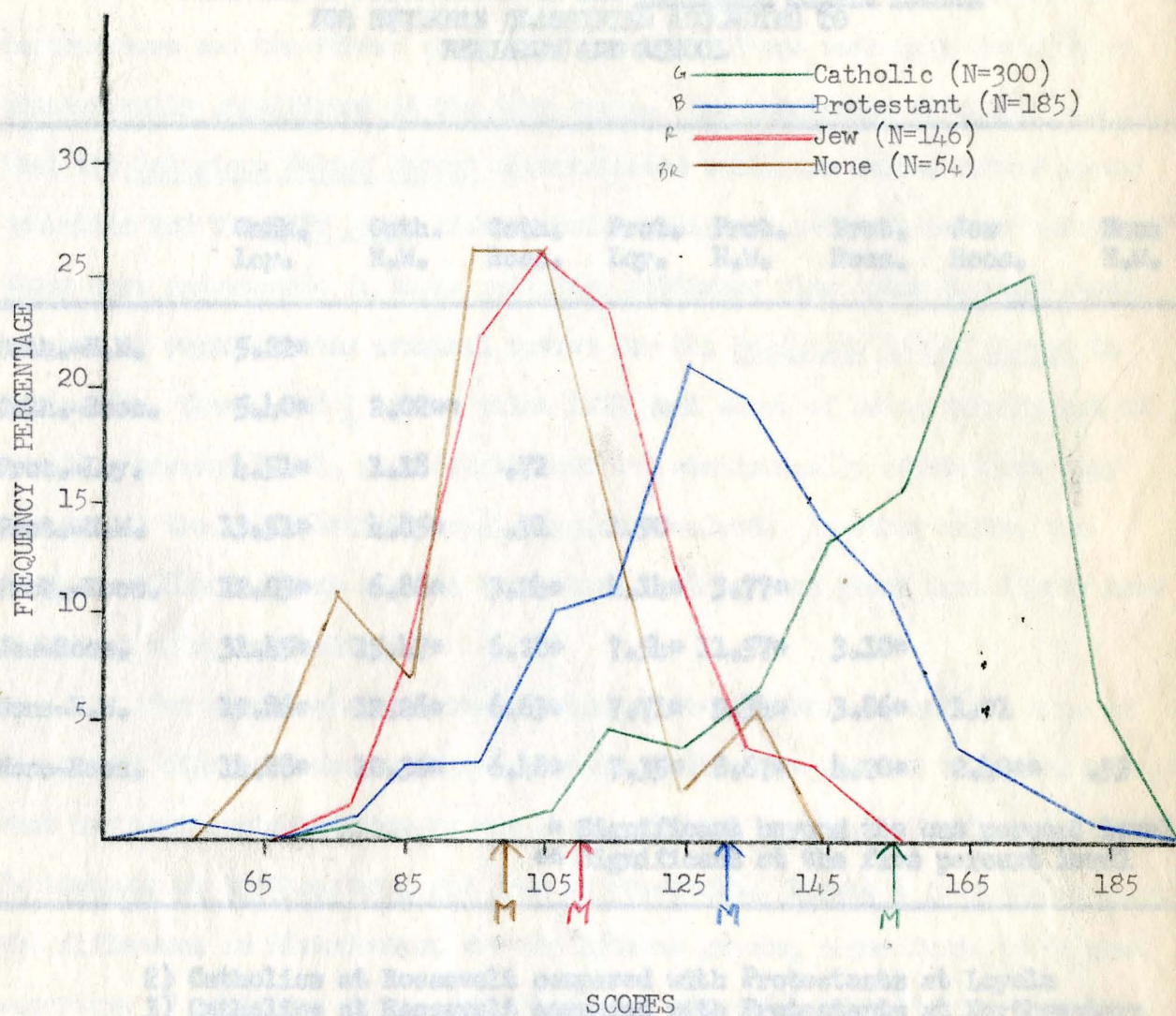


FIGURE 2

DISTRIBUTION OF SCORES ON THE RELIGIOUS BELIEF SURVEY
ACCORDING TO RELIGIOUS AFFILIATION

- 2) Catholics at Roosevelt compared with Protestants at Loyola
- 3) Catholics at Roosevelt compared with Protestants at Northwestern
- 4) Protestants at Loyola compared with Protestants at Northwestern

TABLE XIV

SIGNIFICANT DIFFERENCES ON THE RELIGIOUS BELIEF SURVEY
FOR STUDENTS CLASSIFIED ACCORDING TO
RELIGION AND SCHOOL

	Cath. Loy.	Cath. N.W.	Cath. Roos.	Prot. Loy.	Prot. N.W.	Prot. Roos.	Jew Roos.	None N.W.
Cath.-N.W.	5.22*							
Cath.-Roos.	5.40*	2.02**						
Prot.-Loy.	4.51*	1.18	.72					
Prot.-N.W.	13.51*	4.85*	.91	1.90				
Prot.-Roos.	12.03*	6.86*	3.24*	4.14*	3.77*			
Jew-Roos.	31.45*	15.47*	6.28*	7.54*	11.57*	3.10*		
None-N.W.	19.86*	12.26*	6.63*	7.71*	9.34*	3.86*	1.91	
None-Roos.	14.88*	10.36*	6.48*	7.35*	8.67*	4.20*	2.40**	.93

* Significant beyond the one percent level
** Significant at the five percent level

- 2) Catholics at Roosevelt compared with Protestants at Loyola
- 3) Catholics at Roosevelt compared with Protestants at Northwestern
- 4) Protestants at Loyola compared with Protestants at Northwestern

The above four paired groups apparently are similar in both religious attitude and belief since all four mean score differences were found to be statistically not significant on both the Herr Scale and the Religious Belief Survey. The remaining two mean differences which are not statistically sig-

nificant beyond the one percent level on the Religious Belief Survey. On the other hand, the other two mean differences which were not statistically significant on the Religious Belief Survey were between the Jewish group at Roosevelt and the "None" group at Northwestern, and also between the "None" group at Northwestern and the "None" group at Roosevelt. These were both found to be statistically significant on the Herr Scale. The conclusion from all this is that the Religious Belief Survey discriminates religious belief better among Catholics and the Herr Scale discriminates religious attitude better among those more unfavorable in their religious attitude. One other comment should be made in regard to the critical ratios for the Religious Belief Survey in Table XIV. There, two t ratios which fall just short of being significant at the five percent level, most likely were not statistically significant only because of the comparatively small samples involved. In other words, the Protestant-Loyola group and the Protestant-Northwestern group most likely have different religious beliefs.

For a more graphic presentation of the differences between some of the groups discussed above, Figure 3 shows differences for the religious groups that are most representative of the three schools, namely, Catholics at Loyola, Protestants at Northwestern, and Jews at Roosevelt. Figure 4 graphically shows the difference in distribution for the extreme groups, those found to be most accepting of religious dogma, and those most rejecting of religious dogma, namely, the Loyola Catholics and the Roosevelt "None" group.

2. Differences in Religious Belief in Relation to Sex and Age.

The mean differences between men and women presented in Table XV are not statistically significant although it will be noted that women have a con-

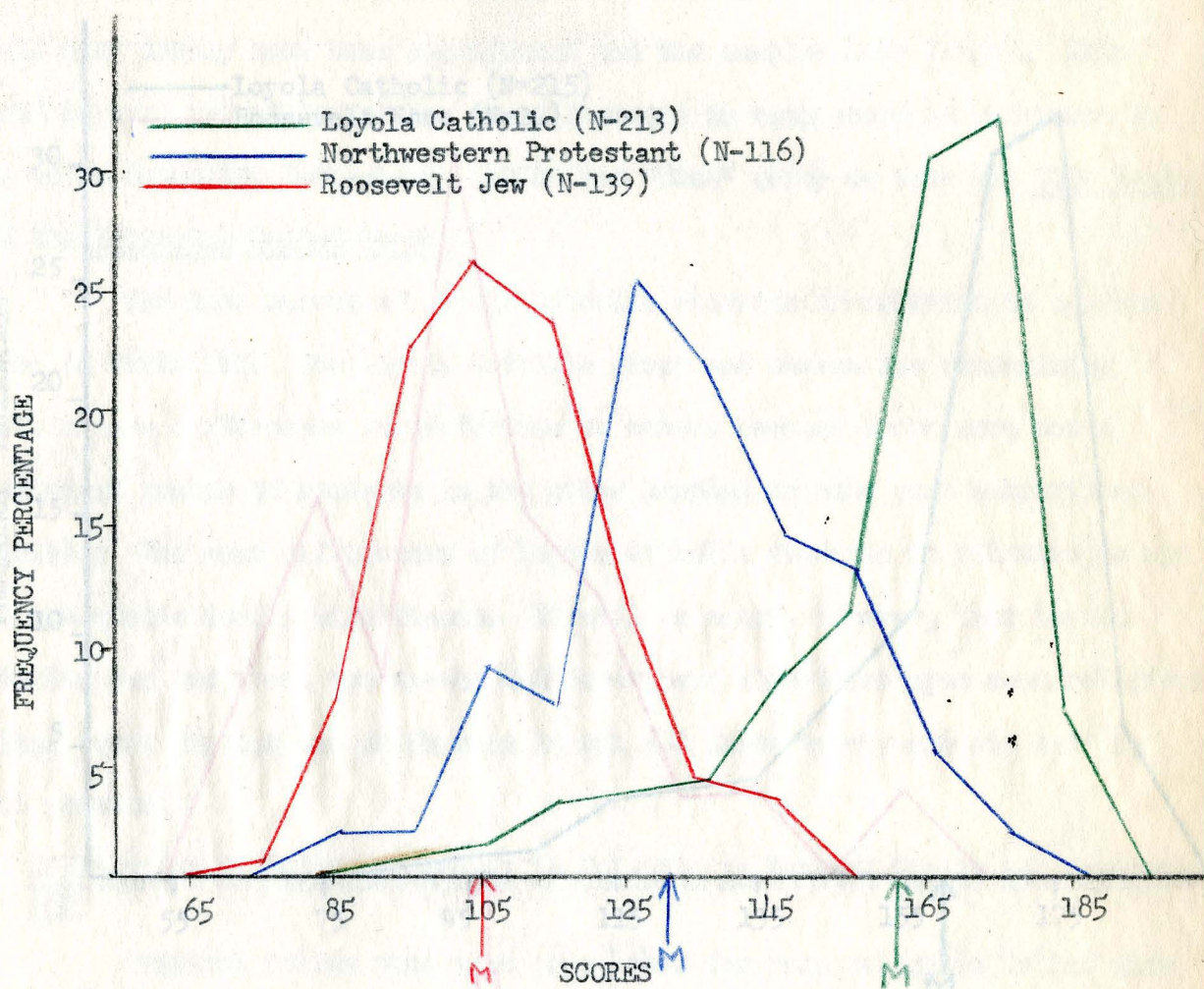


FIGURE 3

DISTRIBUTION OF SCORES ON THE RELIGIOUS BELIEF SURVEY
ACCORDING TO RELIGION AND SCHOOL

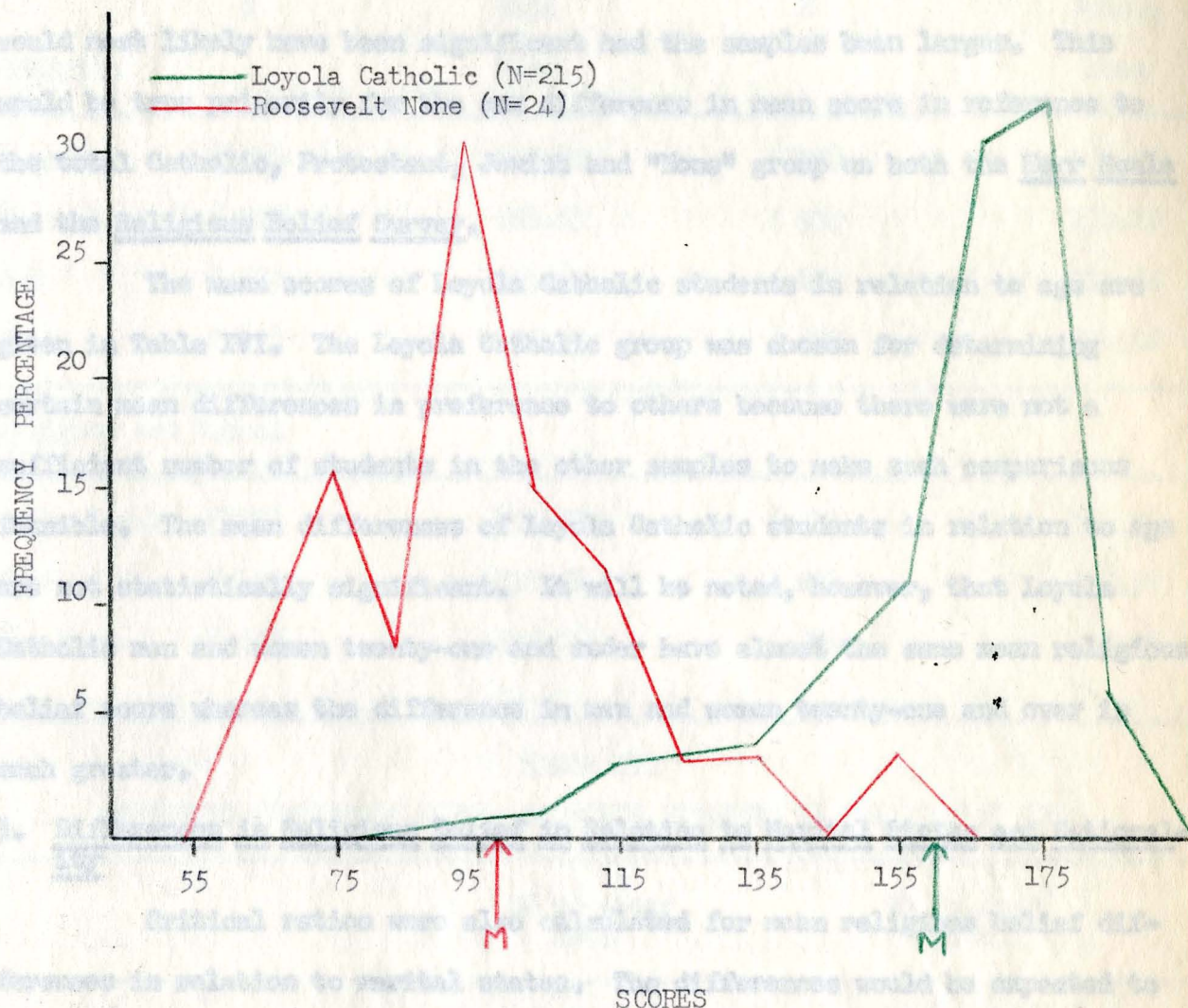


FIGURE 4

DISTRIBUTION OF SCORES ON THE RELIGIOUS BELIEF
SURVEY FOR THE LOYOLA CATHOLIC GROUP
AND THE ROOSEVELT NONE GROUP

sistently higher mean score than men. This same sex difference was also noted on the Herr Scale as we mentioned previously. Many of the t ratios that were calculated for a difference between the means were found to be just short of the five percent level of confidence. In other words, the critical ratios would most likely have been significant had the samples been larger. This would be true primarily for the sex difference in mean score in reference to the total Catholic, Protestant, Jewish and "None" group on both the Herr Scale and the Religious Belief Survey.

The mean scores of Loyola Catholic students in relation to age are given in Table XVI. The Loyola Catholic group was chosen for determining certain mean differences in preference to others because there were not a sufficient number of students in the other samples to make such comparisons feasible. The mean differences of Loyola Catholic students in relation to age are not statistically significant. It will be noted, however, that Loyola Catholic men and women twenty-one and under have almost the same mean religious belief score whereas the difference in men and women twenty-one and over is much greater.

3. Differences in Religious Belief in Relation to Marital Status and Nationality

Critical ratios were also calculated for mean religious belief differences in relation to marital status. The differences would be expected to be similar to the differences noted above for differences in age, the single students being comparatively higher in religious belief than married students. Actually among Loyola Catholic students, there were eighteen married males; their mean score was 158.29. Single Catholic male students, numbering 118,

TABLE XV
DIFFERENCES IN RELIGIOUS BELIEF
IN RELATION TO SEX

Religion	N	Male Mean	N	Female Mean
Catholic	(192)	153.40	(108)	161.67
Protestant	(92)	126.83	(93)	132.17
Jew	(63)	104.99	(83)	110.50
None	(31)	97.73	(23)	104.06
Religion and School				
Cath. Loyola	(136)	159.73	(77)	164.76
Prot. N.W.	(49)	130.59	(67)	133.87
Jew Roos.	(62)	105.18	(77)	110.22

TABLE XVI
RELIGIOUS BELIEFS OF LOYOLA CATHOLIC STUDENTS IN RELATION TO AGE

	20 or under Mean	21 or over Mean
Male	163.76	158.60
Female	164.01	162.10
Male and Female	163.87	159.50

Data Sheet were exclusively directed toward the Catholic population in order to obtain a better interpretation of that group also in terms of discrimination. All these items may be found in the Appendix.

The information derived from the Allport Inventory in conjunction with certain items of the Personal Data Sheet will be dealt with item per item since they are in questionnaire form and no total score is obtainable.

In interpreting the tables that follow, it is well to keep in mind that the different percentages noted for the various schools is, of course, due to the different percentages of Catholics, Protestants and Jews who attend these schools and who are known to have distinctly different religious beliefs. That is why the groups have been first classified according to religious affiliation and then according to school. The more important and also more valid interpretation will be based on differences among the religious affiliations. In making comparison, then, with Allport's 1946 sample of students from Harvard and Radcliffe, we would have to limit ourselves in these comparisons to students from Northwestern and Roosevelt as compared to Harvard and Radcliffe students, since the combined percentages of religious denominations in the 1956 secular school population closely approximates the combined percentages of the 1946 sample of Allport. With regard to sex differences in this comparison of the 1956 and 1946 sample of students from secular schools, we find that the 1956 sample has a male population of 227 (51%) and a female population of 221 (49%), which, is a negligible difference. Allport's 1946 sample consists of male students from Harvard and female students from Radcliffe. If we assume for the purposes of comparison, that the sample size at both Harvard and Radcliffe is adequate, then when combining percentages obtained from these schools, we can

TABLE XVII

RELIGIOUS BELIEF OF LOYOLA CATHOLIC STUDENTS IN RELATION TO NATIONALITY

Nationality	Male		Female		Male & Female	
	N	Mean	N	Mean	N	Mean
Italian	(14)	166.80	(7)	167.11	(21)	166.88
Irish	(63)	161.55	(24)	157.35	(87)	160.48
Polish	(23)	161.32	(12)	165.49	(35)	162.68
German	(25)	158.25	(12)	165.23	(37)	160.51

interpret these percentages as if there were an equal ratio of male and female students, thus making a truer comparison with our present sample possible. Ordinarily, when there is a difference in sample size, as there is between Harvard (412) and Radcliffe (85), it is proper to obtain a weighted mean of any percentages that are combined. However, it is necessary to use an unweighted mean of percentages, when one wishes to make comparisons on the basis of a similar sampling from both percentage populations. For the purposes of comparison, then, we are assuming that the sample of women from Radcliffe is an adequate sampling and that therefore, if 412 women (equalling Harvards 412) were given the Allport Inventory, instead of eight-five, the exact same percentages on the inventory would have resulted. What is more important, of course, is that fortunately, the proportion of students from each religious group is similar for both the 1946 and 1956 samples. Only on this basis are comparisons with the Allport sample reasonable.

1. Need for Religion

The question which Allport considers the pivotal question in his in-

ventory is the following: "Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?" Table XVIII reports the results obtained from the present sample as well as the results of Allport's 1946 sample.

The findings are more or less what we would expect on the basis of what we already know of the total group's religious attitude and belief from the Herr Scale and the Religious Belief Survey. The only notable exception is that the Protestant group as a whole does not differ significantly from the Catholic group as a whole. The reason for this appears to be due to the fact that only 76% of the Catholics at Roosevelt responded affirmatively to this question. This is even a lower percentage than any of the protestant groups have and compares closely with the Jewish group percentages. This distinctly less favorable type of religious attitude and belief has been noted previously for the Roosevelt Catholic group. On the Herr Scale and the Religious Belief Survey this group scored less favorably than some of the Protestant groups. This is contrary to the usual findings and points again to a more liberal school atmosphere in certain schools. Whether this "liberal atmosphere" caused the Catholic students to be more liberal in their religious beliefs or whether they selected this type of university partly because of their more liberal beliefs is still an open question. It will be noted that Roosevelt students as a group show more skepticism and doubt about the need for religion. Speaking more in terms of the whole sample, approximately eight out of ten students feel that they need religion in their lives in order to achieve a fully mature philosophy of life. The present sample of secular university students expressed this religious need more strongly (six percent higher) than did the 1946 sample.

TABLE XVIII

DO STUDENTS FEEL THEY NEED RELIGION?

Religion and School	N	(In Percentages)		Doubtful
		Yes	No	
Catholic				
Loyola	(213)	95	3	2
Northwestern	(54)	95	1	4
Roosevelt	(33)	76	12	12
Total	(300)	93	4	3
Protestant				
Loyola	(19)	84	10	6
Northwestern	(116)	95	2	3
Roosevelt	(50)	82	6	12
Total	(185)	90	4	6
Jew				
Loyola	(3)	--	--	--
Northwestern	(4)	--	--	--
Roosevelt	(139)	75	13	12
Total	(146)	74	13	13
None				
Loyola	(2)	--	--	--
Northwestern	(28)	64	36	0
Roosevelt	(24)	38	45	17
Total	(54)	52	41	7
Total Sample	(685)	85	9	6
Loyola	(237)	92	5	3
Northwestern	(202)	90	6	4
Roosevelt	(246)	73	15	12
Harvard - 1946	(412)	68	19	13
Radcliffe - 1946	(85)	82	12	6
N.W. and Roos.	(448)	81	11	8
Har. and Rad. - 1946	(497)	75	16	9

This relatively high percentage does not imply that this proportion of students is orthodox in their religious belief; it only means that they regard themselves actually or potentially religious when they are given an opportunity to define religion according to their choosing.

2. Nature of Religious Background and Present Choice

Allport was interested in knowing whether or not students remain in the church they were brought up in and if they do not, what shifts of allegiance take place. Question 3a asked students to tell which (if any) of the great religious systems satisfactorily meets their own present religious needs. Question 4a asked in which of these systems they were brought up. Table XIX gives the percentage of replies to both questions for the 1946 and 1956 samples of students.

It is interesting and perhaps somewhat surprising to note that of the 89% at Loyola who stated that their background was Catholic, twelve students (5%) did not ascribe to Catholicism as satisfactorily meeting their present religious needs. Of these twelve, five had expressed no need of religion, three were doubtful about this need, two subscribed to ethical christianity, and two felt a substantially new type of religion was required. Nevertheless, all of these had stated they were Catholics when they were asked for their religious affiliation or preference on the Personal Data Sheet.

On the whole, the Catholic faith loses relatively fewer adherents than Protestant Christianity and Judaism, the proportional loss being similar for the secular institutions of 1946 and those of the present study. Ethical Christianity was the only system to register an appreciable gain in both studies. Liberalized Protestantism also registered a gain at the secular

TABLE XIX

NATURE OF RELIGIOUS BACKGROUND AND PRESENT CHOICE

	Radcliffe (N=77)		Harvard (N=389)		Loyola (N=237)		Northwestern (N=202)		Roosevelt (N=246)	
	back- ground	choice	back- ground	choice	back- ground	choice	back- ground	choice	back- ground	choice
Roman Catholic	14	14	16	11	89	84	29	28	15	10
Anglo-Catholic, Eastern Orthodox	2	3	4	2	2	2	3	2	2	1
Protestant Christianity	40	28	44	18	7	4	58	39	17	9
Liberalized Protestantism	9	9	7	6	0	0	1	5	1	2
Ethical Christianity	5	5	4	11	0	2	1	5	0	4
Judaism	18	8	17	6	1	1	1	2	59	38
Other	12	8	8	5	1	1	7	5	6	6
New type needed	--	11	--	11	-	1	-	6	-	8
None needed	--	8	--	17	-	3	-	5	-	15
Doubtful about need	--	6	--	13	-	2	-	3	-	7

institutions in the present study. A study of individual cases shows that the shift of system is generally from a more orthodox position to a more "liberal" position or outside of religion altogether; only a small fraction were converted to a more orthodox position, and these chose Roman Catholicism. It will be noted that thirty percent of the 1946 Harvard-Radcliffe students who had a religious background are doubtful or negative about religion, or feel a new type is needed; about twenty percent of the Northwestern-Roosevelt students share this view in the present study. The defection from Judaism is proportionately somewhat less in the present study than it had been in the Allport study. A brief study was made of the relatively few individual cases who specifically indicated they were from an orthodox Jewish background; a much greater percentage of these were content to stay within the tradition in which they were reared. As will be noted later in our discussion of adjustment they also had a much more favorable religious attitude and belief.

3. Church Membership

On the Personal Data Sheet, immediately after the student was asked to state his religious affiliation or preference, he was asked: "Are you an active member of your church?" The percentage of responses to this question are given in Table XX. It can readily be seen that the percentage of active members is proportionately less as we descend the table from the Catholic groups to the "None" group. The differences are quite clear and definite and they seem to correspond directly to the difference in mean scores obtained on the Religious Belief Survey and the Herr Scale. For the secular university sample, the number of active members approximately corresponds to the number of non-active members. This makes it clear that almost half of the students from

TABLE XX
CHURCH MEMBERSHIP

(In Percentages)			
Religion and School	N	Active	Non-Active
Catholic			
Loyola	(213)	89	11
Northwestern	(54)	85	15
Roosevelt	(33)	77	23
Total	(300)	87	13
Protestant			
Loyola	(19)	63	37
Northwestern	(116)	61	39
Roosevelt	(50)	57	43
Total	(185)	60	40
Jew			
Loyola	(3)	--	--
Northwestern	(4)	--	--
Roosevelt	(139)	34	66
Total	(146)	34	66
None			
Loyola	(2)	--	--
Northwestern	(28)	0	100
Roosevelt	(24)	0	100
Total	(54)	0	100
Loyola	(237)	85	15
Northwestern	(202)	58	42
Roosevelt	(246)	43	57
Total Sample	(685)	62	38

secular universities who state that they belong to a particular religion, actually are not active members, and on further inspection the greater majority of these at their own admission really do not wish to even belong to the church they have ascribed to. Of the fifteen percent who are not active at Loyola, eleven percent are Catholic students, and these caused the percentage difference between religious background and present choice for the Catholic group at Loyola noted in Table XIX.

In order to check the difference in religious belief, mean scores on the Religious Belief Survey were obtained for Catholic male students at Loyola and the secular universities. Active Catholic members had a significantly higher mean than non-active Catholic members, as we would reasonably expect. These mean scores are presented in Table XXI; the differences are significant beyond the one percent level of confidence with a t of 4.46 for Loyola Catholic males and a t of 6.74 for the Northwestern-Roosevelt Catholic males.

TABLE XXI

RELIGIOUS BELIEF MEAN SCORES OF CATHOLIC MALES
IN RELATION TO CHURCH MEMBERSHIP

N		Active	N		Non-Active
Loyola	(119)	162.05	(16)		143.25
N.W. and Roos.	(39)	145.24	(15)		113.60

4. Influence of Religious Background

Table XXII shows how the students rate the influence of religion in their upbringing; this table is based on the results of question four of the Allport Inventory. Only two percent of the total sample in the present study report a total absence of religious influence in their training. Again it will

TABLE XXII

DEGREE OF RELIGIOUS INFLUENCE IN UPRISING

(In Percentages)

Religion and School	N	Very Marked	Moderate	Slight	None
Catholic					
Loyola	(213)	73	20	7	0
Northwestern	(54)	37	48	15	0
Roosevelt	(33)	48	48	4	0
Total	(300)	64	28	8	0
Protestant					
Loyola	(19)	21	74	5	0
Northwestern	(116)	39	45	14	2
Roosevelt	(50)	34	44	18	4
Total	(185)	36	48	14	2
Jew					
Loyola	(3)	--	--	--	--
Northwestern	(4)	--	--	--	--
Roosevelt	(139)	19	56	23	2
Total	(146)	18	56	23	3
None					
Loyola	(2)	--	--	--	--
Northwestern	(28)	0	29	57	14
Roosevelt	(24)	17	42	37	4
Total	(54)	7	37	46	9
Total Sample	(685)	42	40	16	2
Loyola	(237)	67	26	7	0
Northwestern	(202)	32	44	20	4
Roosevelt	(246)	26	50	20	4
Harvard	(412)	16	44	34	6
Radcliffe	(85)	29	32	29	10
N.W. and Roos.	(448)	29	47	20	4
Harv. & Rad.-1946	(497)	22	38	32	8

be noted that the percentage of those students for whom religion had a "very marked" influence is proportionately greater for the Catholic group than for the other groups. Eight percent of the students in the 1946 study reported a total absence of religious influence in their upbringing, whereas four percent of the secular university sample in the present study report such an absence. Seventy-six percent of the secular students in 1956 reported a "very marked" or "moderate" religious influence as compared to sixty percent of the 1946 sample.

In comparing the degree of religious influence in upbringing with the student's present felt need for religion (cf. Table XVIII) we find that the greater percentage of students reporting a need for religion also reported a marked or moderate religious influence in their upbringing. The parallel is just as strong when comparing religious influence in upbringing with the percentage difference in active church membership (cf. Table XX). Those groups showing a greater percentage of students having active church membership also have a greater percentage of students with a need for religion. These comparisons point to the fact that students trained in religion and active in their religion, find that they need religion more often than do others. That is why the Catholic Church is wise in encouraging early religious training, since this has such an important influence on a person's later religious life.

5. Influences Affecting Religious Views

Students were asked in question six of the Allport Inventory to check various influences that they think may have influenced their views positively. Table XXIII gives the rank order of these types of influences according to frequency. The influences that were checked most often by all the universities in both the 1946 and present studies were: parental influence, and the personal

influence of others. The item checked most by Loyola students was: "studies in school or college." This was considered a relatively unimportant influence by the students of the secular universities. "Fear or insecurity" perhaps was a greater influence for the Harvard-Radcliffe sample since they had been given this inventory just after the end of World War II, and there was a large percentage of veterans. "Church teachings" was considered as an important influence by a greater percentage of Northwestern students than it was at the other universities. Next to parental influence, "conformity with tradition" was considered a strong influence by a greater majority of Roosevelt students, where 58 per cent are of Jewish background.

Another item (question 22) was added to the Allport Inventory in order to check the type of influence that was most important in shaping the student's religious thinking and practice. The students were asked to check only the principal source of their present religious attitudes and habits. The results are shown in Table XXIV. From these results it is clear that by "studies" (cf. Table XVIII) as an important influence, Loyola students meant "instruction at school" rather than "personal reading and reasoning." The importance of attending a Catholic school and receiving religious instruction at school is a direct conclusion that can be drawn from this. Non-Catholic students are apparently left more to their own devices such as "personal reading and reasoning." Of course, it is clear that unless a Catholic student has carefully reasoned and reflected about the truths of his faith, they are more or less a question of rote memory for him as a result of religious instruction at school. Adult converts to the Catholic faith are often better acquainted with truths of the Church and have a better appreciation of them because they have

TABLE XXIII

RANK ORDER OF VARIOUS TYPES OF INFLUENCES ACCORDING TO FREQUENCY

("If at any time you have felt yourself to be religious, which factors in the following list do you consciously recognize to have been contributing reasons? Check as many as apply.")

	Loyola (N=296)	Northwestern (N=184)	Roosevelt (N=222)	Harvard (N=111)	Radcliffe (N=86)
Studies	1	9	7	9	11
Parental Influence	2	2	1	1	5
Personal influence of others	3	3	3	3	2
Church teachings	4	1	4	6	6
Gratitude	5	5	6	7	3
Reading	6	4	5	8	9
Fear or insecurity	7	6	8	2	1
Sorrow or bereavement	8	8	9	10	8
Conformity with tradition	9	7	2	4	7
Aesthetic appeal	10	12	10	5	4
Sex Turmoil	11	11	12	12	12
A mystical experience	12	10	11	11	10

TABLE XXIV
SOURCE OF RELIGIOUS HABITS

	(In Percentages)		
	Loyola	Northwestern	Roosevelt
Instruction at School	33	6	5
Parental Influence	29	23	34
Personal Reading and Reasoning	25	35	37
Church Services	11	32	21
Dramatic Experience	2	4	3

reasoned and reflected over them more thoroughly. Some of the Loyola students specified that their present religious attitudes and habits stemmed from a combination of reasoning and school instruction. The reasoning factor would most likely help to distinguish sincere Catholics from nominal Catholics.

6. Previous Religious Instruction

Along the same line of thought discussed above with reference to religious instruction at school and parental influence, students were asked (cf. Personal Data Sheet, question 16) if they had received religious instruction at school, during elementary school, during high school, or in their college program. They were also asked if they had received religious instruction at home or elsewhere. Table XXV gives the results of these questions in regard to grade school, high school and the home. It will be noted that proportionately

more Loyola Catholic students receive religious instruction at school during their grade school and high school days as well as at home, than did Catholic students at Northwestern and Roosevelt.

In attempting to determine what effect previous religious instruction had on the present religious beliefs of Catholic students, mean scores of the Religious Belief Survey were obtained for those who had previous instruction and those who did not. Comparisons could only be made on the basis of previous religious instruction either in high school or college, since only a small percentage had received religious instruction in elementary school exclusively. As a check on previous religious instruction, students were also asked to give the name(s) of the high schools they had attended as well as the name(s) of any other college they had attended, if any. In this way we were able to determine more accurately what type of background each student had. The significant results of these comparisons are shown in Table XXVI. Some of the students who had attended previous colleges were also included in the samples comparing high school background. A small percentage of converts were not included in these results since their background was of necessity non-Catholic and would therefore have no relationship to the comparisons being made here.

Because of the small sampling involved, the mean differences of students having a Catholic high school education and those having a secular high school background are not statistically significant. However, among male Catholic students the mean difference between those who had attended another Catholic college as compared with those who had previously attended a secular college is significant at the five percent level of confidence. The mean difference between an all Catholic educational background as compared with an

TABLE XXV

PREVIOUS RELIGIOUS INSTRUCTION

(In Percentages)				
Religion and School	N	Grade School	High School	Home
Catholic				
Loyola	(213)	89	81	72
Northwestern	(54)	67	30	62
Roosevelt	(33)	73	58	56
Total	(300)	83	69	68
Protestant				
Loyola	(19)	21	0	65
Northwestern	(116)	23	14	62
Roosevelt	(50)	28	14	46
Total	(185)	24	12	58
Jew				
Loyola	(3)	--	--	--
Northwestern	(4)	--	--	--
Roosevelt	(139)	16	10	50
Total	(146)	16	9	51
None				
Loyola	(2)	--	--	--
Northwestern	(28)	14	21	29
Roosevelt	(24)	37	12	35
Total	(54)	28	17	33
Loyola	(237)	83	73	72
Northwestern	(202)	33	18	56
Roosevelt	(246)	28	17	49
Total Sample	(685)	48	37	59

TABLE XXVI

RELIGIOUS BELIEF OF LOYOLA CATHOLIC STUDENTS IN
RELATION TO PREVIOUS RELIGIOUS INSTRUCTION

Previous Schools Attended	<u>Male</u>		<u>Female</u>	
	N	Mean	N	Mean
Cath. Elementary, Cath. High (111)		161.89	(59)	166.70
Cath. Elementary, Secular High (26)		155.26	(17)	155.67
Cath. Elementary, Cath. High and other Catholic College (27)		167.80	(16)	168.25
Cath. Elementary, Cath. High and Secular College (40)		153.10	(13)	157.34
Cath. Elementary, Secular High and Secular College (18)		147.72	--	--
Secular Elementary, Secular High and Secular College (11)		138.79	--	--

entirely secular educational background, or a secular high school and college background, is significant beyond the one percent level of confidence. A similar comparison of mean scores was also made for Catholic students at Northwestern and Roosevelt. It was found that the mean score of students who had Catholic instruction in either elementary or high school or both was 148.66, whereas the mean score of those students having no previous Catholic education was 123.40. This difference is significant at the one percent level of confidence. These results confirm the importance of a Catholic education particularly in regard to higher education. Although it has been shown that early religious training in the home is extremely important, it is also important that this early training is strengthened and stabilized by proper

religious instruction in school, particularly at the high school and undergraduate college levels.

7. Religion as a Factor in Choice of College

Question 19 was added to the Allport Inventory by the present writer in order to determine whether the question of religion entered into a student's choice of a denominational university in preference to a secular university. Table XXVII gives the answer in percentages to the question:

TABLE XXVII
RELIGION AS A FACTOR IN CHOICE OF COLLEGE

School	Yes	No	Doubtful
Loyola	66	28	6
Northwestern	7	89	4
Roosevelt	9	84	7

"Did your decision to enter the college you are now attending have anything to do with your religion or your attitude toward religion?" If a student answered in the affirmative, he was asked to check in what manner religion influenced his decision.

As the results indicate, only twenty-eight percent of Loyola students stated that religion was not a factor in their choice of Loyola, and six percent were doubtful. Of the 156 Loyola students who indicated religion was a factor, 80% (124) stated that they decided to enter Loyola because they felt it would strengthen their religious beliefs. In another question that immediately followed, students were asked if their college experience thus far had made them, on the whole, more religious, less religious, or had no effect in

this regard. Of the 226 Loyola students responding to this item, 62% stated that, on the whole, their college experience had made them more religious, 7% stated it had made them less religious and 31% reported no effect in this regard. The majority of students at the other universities (81%) stated that their college experience had no effect on them with regard to their religion. However, 16% at Roosevelt in contrast to two percent at Northwestern reported that their college experience made them less religious.

8. Religious Belief in Relation to Class in College and Curriculum

Mean scores on the Religious Belief Survey were obtained for Loyola Catholic students at different educational levels. Table XXVIII shows the results. The thirteen students not included in these results were unclassified. None of the mean differences were found to be statistically significant. Among women, the difference between the mean of freshmen and seniors approaches significance.

TABLE XXVIII

RELIGIOUS BELIEF OF LOYOLA CATHOLIC STUDENTS IN RELATION TO CLASS IN COLLEGE

Class	<u>Male</u>		<u>Female</u>		<u>Male and Female</u>	
	N	Mean	N	Mean	N	Mean
Freshman	(29)	161.89	(18)	166.16	(47)	163.42
Sophomore	(28)	160.01	(19)	165.60	(45)	162.27
Junior	(39)	162.12	(20)	165.45	(59)	162.94
Senior	(36)	159.28	(13)	156.73	(49)	158.21

The results of differences in religious belief in relation to curriculum are quite tentative because of the comparatively small proportion of

students enrolled in the bachelor of arts curriculum. There were a total of twenty-three men (15) and women (8) Catholic students attending Loyola and enrolled in the bachelor of arts curriculum; their mean score was 168.85. Of the 179 students in the bachelor of science curriculum, 116 were men and sixty were women; the men's mean score was 159.07, the women's 162.23 and their combined mean was 160.14. The mean difference (168.85 and 160.14) between A.B. and B.S. students (both men and women) is just significant at the five percent level of confidence.

9. Student's Faith Compared with his Parents'

In order to determine whether children of mixed marriages tend to score lower in religious belief than children whose parents are both Catholic, the students were asked to signify the religion of their parents. They were also asked if their mothers and fathers were active members of the church they professed to belong to (cf. questions 9, 10, 11 and 12, Personal Data Sheet). The responses to these items are given in percentage form in Tables XXIX, XXX, and XXXI. It will be noted from these tables that the religion of the mother is consistent with the religion of the student. The religion of the father is much less consistent. The fact that Catholic students at secular universities stem from a greater percentage of mixed marriages is also apparent from Tables XXIX and XXX. Those students professing no religious affiliation have the greatest mixture of religions among their parents; a high percentage of their parents have no religious affiliation either. Jewish students were almost unanimous in ascribing the same religion to their parents; this is consistent with the traditional view of familial unity among the Jewish people. In regard to the actual church membership of the parents, the results of Table XXXI are somewhat

startling. When we compare these results with the student's own active church membership as found in Table XX, we find that the parents are quite a bit more lax in being active members of a church than their college children, if we assume the students' estimate is correct. Actually, the opposite is true for those students having no religious affiliation; a certain percentage of their parents were active members of some church. The fact that the father is considered to be more lax than the mother by a greater percentage of students is another indication of a sex-difference in religiosity.

The mean scores of Loyola Catholic male students on the Religious Belief Survey were calculated for those students whose parents were both Catholic and for those students who were children of mixed marriages (one parent Catholic, the other of a different religion). The mean score of Loyola Catholic male students having both parents Catholic was 161.63 for a sample of 110 students. The mean score of Loyola Catholic male students who were children of mixed marriages was 151.35 for a sample of twenty-four students. The difference between these means is just significant at the five per cent level ($t=1.98$). The mean score of Loyola Catholic male students whose parents are both active members of the Catholic Church, was 162.54, while the mean score of Loyola Catholic male students whose parents are both inactive members of the Catholic church, was 154.50. This mean difference is just short of being significant at the five per cent level for a sample of ninety-five students ($t=1.90$).

In regard to question eight of the Allport Inventory it asks the student to compare the firmness of his belief with the firmness of his mother's and father's beliefs. Tables XXXII and XXXIII show that, in general, a greater

TABLE XXIX
RELIGION OF MOTHER

Religion and School	N	Catholic	(In Percentages)		
			Protestant	Jew	None
Catholic					
Loyola	(213)	95	4	0	1
Northwestern	(54)	85	15	0	0
Roosevelt	(33)	77	21	0	2
Total	(300)	91	8	0	1
Protestant					
Loyola	(19)	0	100	0	0
Northwestern	(116)	5	88	0	7
Roosevelt	(50)	6	88	2	4
Total	(185)	4	90	1	5
Jew					
Loyola	(3)	—	—	—	—
Northwestern	(4)	—	—	—	—
Roosevelt	(139)	0	0	100	0
Total	(146)	0	2	98	0
None					
Loyola	(2)	—	—	—	—
Northwestern	(28)	14	43	0	43
Roosevelt	(24)	17	45	17	21
Total	(54)	17	44	7	32
Loyola	(237)	85	13	1	1
Northwestern	(202)	28	60	2	10
Roosevelt	(246)	14	24	59	3
Total Sample	(685)	43	30	22	4

TABLE XXX
RELIGION OF FATHER

(In Percentages)					
Religion and School	N	Catholic	Protestant	Jew	None
Catholic					
Loyola	(213)	86	6	1	7
Northwestern	(51)	77	23	0	0
Roosevelt	(33)	68	15	3	14
Total	(300)	77	10	6	7
Protestant					
Loyola	(19)	5	85	0	10
Northwestern	(116)	11	79	0	11
Roosevelt	(50)	2	84	2	12
Total	(185)	6	84	1	9
Jew					
Loyola	(3)	—	—	—	—
Northwestern	(1)	—	—	—	—
Roosevelt	(139)	0	0	100	0
Total	(146)	0	0	99	1
None					
Loyola	(2)	—	—	—	—
Northwestern	(28)	7	50	0	43
Roosevelt	(24)	12	42	17	29
Total	(54)	9	47	8	36
Loyola	(237)	78	13	1	8
Northwestern	(202)	28	58	2	12
Roosevelt	(246)	11	22	59	8
Total Sample	(685)	38	29	24	9

TABLE XXXI

CHURCH MEMBERSHIP OF PARENTS

(In Percentages)					
Religion and School	N	Father Active		Mother Active	
		Yes	No	Yes	No
Catholic					
Loyola	(213)	59	41	76	24
Northwestern	(54)	54	46	69	31
Roosevelt	(33)	46	54	73	27
Total	(300)	57	43	75	25
Protestant					
Loyola	(19)	45	55	88	12
Northwestern	(116)	43	57	70	30
Roosevelt	(50)	38	62	54	46
Total	(185)	42	58	64	36
Jew					
Loyola	(3)	--	--	--	--
Northwestern	(4)	--	--	--	--
Roosevelt	(139)	40	60	42	58
Total	(146)	37	63	42	58
None					
Loyola	(2)	--	--	--	--
Northwestern	(28)	14	86	21	79
Roosevelt	(24)	23	77	46	54
Total	(54)	17	83	35	65
Loyola	(237)	56	44	75	25
Northwestern	(202)	41	59	62	38
Roosevelt	(246)	38	62	49	51
Total Sample	(685)	45	55	61	39

percentage of Catholic students than non-Catholic students regard themselves as more religious than they believe their parents to be. The 1946 study of Allport shows that students seldom regard themselves as more religious than they believe their parents to be. This is more or less consistent with the results of the secular university students in the present study. As was noted previously in regard to church membership, students more often consider their mother's faith to be stronger than their father's. Students are also more ignorant of their fathers' views on religion than their mothers'. Allport feels that a similar finding in his study reflects the practice in our culture for mothers to be the "mentors of idealism within the family structure."

In regard to secular university students, the evidence presented in section two (cf. Table XIX) concerning the nature of the student's religious background and present choice, in addition to the results obtained in the present section dealing with the student's faith as compared with the faith of his parents, gives some indication of a loosening of religious ties in the younger generation as compared with the older. This loosening of religious ties is noted also in the older generation on the basis of the comparatively greater percentage of non-active church members (cf. Table XXXI). At least there appears to be a trend toward secularization in both generations. This trend is, of course, not new and was noted also by Allport in his 1946 study. An even greater loosening of religious ties was noted by Allport for the Harvard-Radcliffe sample, since a greater percentage of students appeared to react more strongly against the traditional faith of their parents and at the same time considered their faith generally less firm than their parents. All-

TABLE XXXII

STUDENT'S FAITH COMPARED TO FAITH OF MOTHER

(In Percentages)					
Religion and School	N	More Firm	Less Firm	About the same	Don't know
Catholic					
Loyola	(213)	22	19	44	15
Northwestern	(54)	35	12	42	11
Roosevelt	(33)	17	31	38	14
Total	(300)	24	19	43	14
Protestant					
Loyola	(19)	12	41	29	18
Northwestern	(116)	17	34	26	23
Roosevelt	(50)	8	35	35	22
Total	(185)	15	35	28	22
Jew					
Loyola	(3)	--	--	--	--
Northwestern	(4)	--	--	--	--
Roosevelt	(139)	13	32	46	9
Total	(146)	13	32	44	11
None					
Loyola	(2)	--	--	--	--
Northwestern	(28)	0	39	22	39
Roosevelt	(24)	5	60	20	15
Total	(54)	2	48	23	27
Total Sample	(685)	17	29	38	16
Loyola	(237)	20	22	43	15
Northwestern	(202)	19	28	30	23
Roosevelt	(246)	12	35	40	13
Harvard-1946	(111)	7	51	32	10
Radcliffe-1946	(86)	14	41	27	18
N.W. and Roos.	(448)	15	32	35	18
Harv. and Rad.-1946	(497)	11	46	29	14

TABLE XXXIII
STUDENT'S FAITH COMPARED TO FAITH OF FATHER

(In Percentages)					
Religion and School	N	More Firm	Less Firm	About the same	Don't know
Catholic					
Loyola	(213)	39	10	33	18
Northwestern	(54)	56	4	20	20
Roosevelt	(33)	31	24	24	21
Total	(300)	41	11	29	19
Protestant					
Loyola	(19)	31	31	22	16
Northwestern	(116)	33	10	26	31
Roosevelt	(50)	14	20	34	32
Total	(185)	28	14	28	30
Jew					
Loyola	(3)	--	--	--	--
Northwestern	(4)	--	--	--	--
Roosevelt	(139)	17	30	41	12
Total	(146)	17	30	39	14
None					
Loyola	(2)	--	--	--	--
Northwestern	(28)	10	19	19	52
Roosevelt	(24)	11	42	26	21
Total	(54)	11	29	24	36
Total Sample	(685)	30	17	31	22
Loyola	(237)	38	12	32	18
Northwestern	(202)	36	9	23	32
Roosevelt	(246)	17	28	36	19
Harvard-1946	(414)	16	27	36	21
Radcliffe-1946	(86)	23	27	24	26
N.W. and Roos.	(448)	26	19	30	25
Harv. and Rad.-1946)	(497)	20	27	30	23

port feels that reaction against parental authority is "not only countenanced but actively encouraged in our culture" (1, p. 16). This is not always true in the home itself, but it is true that the child is expected to "do better" than his parents. As Allport points out, a child cannot be expected to excel his parents "unless he strikes out intellectually for himself" (1, p. 16). It appears that a greater percentage of parents today urge their children to "think out" religion for themselves, and as some of our results in regard to previous religious instruction indicate, the child is actually encouraged to think out religion for himself as a result of so-called "higher education."

Question five of the Allport Inventory asks directly whether at any time the student "reacted either partially or wholly against the beliefs taught." Table XXXIV shows how common this rebellion is, more so for Protestant and Jewish students than for Catholic students. Comparing the present sample with the Harvard sample of 1946, we find that a somewhat higher percentage of both Catholics and non-Catholics in the Harvard sample reacted against beliefs taught than in the present study. From answers to question 5a, we learn that the median age for rebellion is reported as 16 years. Table XXXV gives the results of question 5b of the Allport Inventory and shows what the present agreement is of those who reacted either partially or wholly against beliefs taught. Comparisons cannot be made with Allport's 1946 sample, since Allport presents no results for this particular item. It can be seen from Table XXXV what a great percentage of those who reacted now only partially agree or totally disagree, particularly among non-Catholic students. Allport is of the opinion that many of those students reporting a reaction against religious training return to the church which in their early twenties they

TABLE XXXIV

REACTION AGAINST RELIGIOUS BELIEFS TAUGHT

(In Percentages)				
Religion and School	N	Yes	No	Doubtful
Catholic				
Loyola	(210)	38	51	11
Northwestern	(46)	43	43	14
Roosevelt	(32)	53	34	13
Total	(268)	40	47	13
Protestant				
Loyola	(19)	53	37	10
Northwestern	(110)	54	40	6
Roosevelt	(49)	55	39	6
Total	(178)	54	38	8
Jew				
Loyola	(2)	--	--	--
Northwestern	(2)	--	--	--
Roosevelt	(136)	44	41	15
Total	(140)	44	41	15
None				
Loyola	(2)	--	--	--
Northwestern	(20)	70	30	--
Roosevelt	(22)	91	5	4
Total	(44)	82	16	2
Total Sample				
	(650)	48	42	10
Harvard Sample				
Catholic	(64)	62	28	10
Non-Catholic	(315)	73	18	9

rejected because as they grow older, they marry and assume the responsibilities of parenthood, and as a result become more respectful toward the codes and

practices of their own parents.

TABLE XXXV

PRESENT AGREEMENT OF REACTIONISTS WITH RELIGIOUS BELIEFS TAUGHT

Religion	N	Substantially Agree	Partially Agree	Totally Disagree
Catholic	(156)	69	24	6
Protestant	(122)	39	52	9
Jew	(85)	20	71	9
None	(39)	5	67	26

10. Religious Belief in Relation to Estimated Family Income

Question thirteen of the Personal Data Sheet asked the student to estimate his family's income for 1955. It was thought that perhaps there may be some difference in religious belief in relation to this estimated family income. The estimated income was partitioned in the manner shown in Table XXXVI, and mean scores were calculated from the Religious Belief Survey for each of these divisions. None of the mean differences are statistically significant for the Loyola Catholic male samples. However, the mean difference between students from middle class families (\$5000. to \$7500.) and those from high income bracket families (over \$10,000.) approaches significance at the five percent level of confidence. This gives some slight support to the contention that an atmosphere of wealth tends to make it somewhat more difficult to have ideally strong religious beliefs.

11. Subjective Religious Awareness

Question seven of the Allport Inventory attempts to determine whether students recognize a definite shift from a childhood view of religion as something "outer" (to be experienced along with codes of family and culture) to

TABLE XXXVI

RELIGIOUS BELIEF OF LOYOLA CATHOLIC MALE STUDENTS IN
RELATION TO ESTIMATED FAMILY INCOME

Family Income	N	Mean
Under \$5,000	(21)	158.79
\$5,000 to \$7500	(45)	162.23
\$7,500 to \$10,000	(28)	159.47
Over \$10,000	(32)	152.63

an "inner" experience whereby religion became subjective and personal. Table XXXVII shows that in the present study 71% of the total sample and 70% of the secular university sample recognize such a shift in contrast to 57% of the Harvard-Radcliffe 1946 sample. It will be noted that a higher percentage of both Catholic and Protestant students at Loyola reported this inner experience of religion as a distinctly subjective and personal matter.

Question 7b of the Allport Inventory likewise asks the student who reports this inner awakening which of three forms it may have taken. Table XXXVIII gives the percentage of replies to the three forms Allport incorporated. The majority of students in both the present and the 1946 study reported that their subjective religious awareness was a "gradual awakening." As the table indicates, comparatively few reported this awareness through a "definite crisis" or an "emotional stimulus awakening."

12. Students' Self-Knowledge

Table XXXIX gives some interesting results concerning the excellence of students' insight into the strength of their own beliefs. The percentages show that the students have rather good insight into their own religious

TABLE XXXVII
RELIGION AS A SUBJECTIVE EXPERIENCE

Religion and School	N	(In Percentages)	
		Yes	No
Catholic			
Loyola	(209)	83	17
Northwestern	(46)	70	30
Roosevelt	(27)	78	22
Total	(282)	80	20
Protestant			
Loyola	(19)	84	16
Northwestern	(106)	74	26
Roosevelt	(47)	72	28
Total	(172)	74	26
Jew			
Loyola	(2)	—	—
Northwestern	(2)	—	—
Roosevelt	(136)	67	33
Total	(140)	67	33
None			
Loyola	(2)	—	—
Northwestern	(24)	42	58
Roosevelt	(22)	68	32
Total	(48)	56	44
Total Sample	(642)	74	26
Loyola	(232)	83	17
Northwestern	(178)	69	31
Roosevelt	(232)	70	30
Harvard-1946	(389)	51	49
Radcliffe-1946	(77)	63	37
N.W. and Roos.	(410)	70	30
Harv. and Rad.-1946	(466)	57	43

TABLE XXXVIII
SUBJECTIVE RELIGIOUS AWAKENING

		(In Percentages)		
	N	Definite Crisis	Emotional Stimulus	Gradual Awakening
Religion				
Catholic	(227)	14	16	70
Protestant	(127)	17	17	66
Jew	(94)	9	19	72
None	(27)	11	19	70
School				
Loyola	(193)	12	16	72
Northwestern	(123)	16	14	70
Roosevelt	(162)	12	19	69
Harvard-1946	(198)	14	13	73
Radcliffe-1946	(149)	16	23	61

belief. A comparatively high percentage of Catholic students feel that their religious sentiments and needs are stronger than those of other young people their age; this is consistent with actual fact. On the other hand, an expected high percentage of students with no religious affiliation reported themselves as less strong in religiosity. The Protestant and Jewish groups gave fairly accurate percentages in relation to the schools they were attending.

Question ten of the Allport Inventory asked whether students feel that their views mark them off from their contemporaries, so that they are sometimes isolated or embarrassed by them. Table XI shows that about two-thirds of the students of both the present and 1946 study are clearly free from self-consciousness in this respect. As might reasonably be expected, a higher per-

TABLE XXXIX

"HOW WOULD YOU SAY THAT YOUR OWN RELIGIOUS SENTIMENTS AND NEEDS COMPARE WITH THOSE OF OTHER YOUNG PEOPLE OF YOUR OWN AGE?"

Religion and School	N	Stronger	(In Percentages) About Average	Less Strong
Catholic				
Loyola	(210)	40	56	4
Northwestern	(50)	25	67	8
Roosevelt	(33)	24	60	16
Total	(293)	35	58	7
Protestant				
Loyola	(18)	33	56	11
Northwestern	(106)	28	62	10
Roosevelt	(48)	19	60	21
Total	(172)	26	61	13
Jew				
Loyola	(2)	—	—	—
Northwestern	(2)	—	—	—
Roosevelt	(141)	23	57	20
Total	(145)	22	58	20
Nore				
Loyola	(2)	—	—	—
Northwestern	(24)	8	33	58
Roosevelt	(19)	10	16	74
Total	(45)	11	27	62
Total Sample	(655)	28	56	16
Loyola	(232)	39	55	6
Northwestern	(182)	24	61	15
Roosevelt	(241)	21	55	24
Harvard-1946	(389)	26	40	34
Radcliffe-1946	(77)	34	34	32
N.W. and Roos.	(423)	23	58	19
Harv. and Rad.-1946	(466)	30	37	33

TABLE XL

"DO YOU FEEL THAT YOUR VIEWS REGARDING RELIGION, NO MATTER WHAT THEY ARE, IN ANY WAY MARK YOU OFF FROM YOUR CONTEMPORARIES, SO THAT YOU SOMETIMES FEEL EMBARRASSED OR ISOLATED BECAUSE OF THESE VIEWS?"

(In Percentages)				
Religion and School	N	Yes	No	Doubtful
Catholic				
Loyola	(213)	26	65	9
Northwestern	(54)	8	77	15
Roosevelt	(33)	22	63	15
Total	(300)	22	67	11
Protestant				
Loyola	(19)	10	80	10
Northwestern	(116)	15	73	12
Roosevelt	(50)	25	61	14
Total	(185)	17	70	13
Jew				
Loyola	(3)	--	--	--
Northwestern	(4)	--	--	--
Roosevelt	(139)	13	77	10
Total	(146)	14	75	11
None				
Loyola	(2)	--	--	--
Northwestern	(28)	31	69	0
Roosevelt	(24)	22	65	13
Total	(54)	25	69	6
Total Sample	(685)	19	70	11
Loyola	(237)	26	65	9
Northwestern	(202)	15	74	11
Roosevelt	(246)	18	70	12
Harvard-1946	(389)	17	73	10
Radcliffe-1946	(77)	28	59	13
N.W. and Roos.	(148)	16	72	12
Harv. and Rad.-1946	(466)	23	66	11

centage of students in the two "extreme" groups (the total Catholic and None groups) feel slightly more embarrassed and isolated because of their views regarding religion.

13. Religion and Science

In question twelve of the Allport Inventory, the subjects were asked to evaluate the so-called "conflict" between religion and science. They were invited to check one of the alternatives presented and they were also asked to explain their answers briefly. Table XLI gives the percentages for the various alternatives. It will be noted that the total sample includes only 594 students. The reason for this is that ninety-one students declined to check any of the alternatives on this item (eighty were from Roosevelt and Northwestern.) This item caused perplexity in the minds of several of the students from the secular universities. Some of those who did not check any of the alternatives, commented that they were not sufficiently familiar with the problem, while others stated that none of the alternatives represented their view adequately.

In response to the question: "How do you feel about the frequently mentioned conflict between the findings of science and the principal (basic) contentions of religion?", the following alternatives were presented:

- Religion and science clearly support one another
- Conflict is negligible (more apparent than real)
- Conflict is considerable, but probably not irreconcilable
- Conflict is very considerable, perhaps irreconcilable
- Conflict is definitely irreconcilable.

Anyone checking any of the first three alternatives does not feel that religion and science are irreconcilable. Fully 96% of the Loyola students, therefore, do not consider the two provinces irreconcilable; this is in comparison to 89% at Northwestern and 77% at Roosevelt and, judging from the comments, these last two

TABLE XLI

"HOW DO YOU FEEL ABOUT THE FREQUENTLY MENTIONED CONFLICT
BETWEEN THE FINDINGS OF SCIENCE AND THE
PRINCIPAL (BASIC) CONTENTIONS
OF RELIGION?"

(In Percentages)						
Religion and School	N	No Conflict	Conflict Neglig.	Conflict Conside.	Conflict V. Consid.	Conflict Irrecon.
Catholic						
Loyola	(202)	58	25	14	1	2
Northwestern	(14)	54	32	14	0	0
Roosevelt	(27)	30	34	22	7	7
Total	(273)	55	27	14	2	2
Protestant						
Loyola	(18)	44	39	17	0	0
Northwestern	(94)	38	21	23	9	9
Roosevelt	(39)	26	26	33	5	10
Total	(151)	36	25	25	6	8
Jew						
Loyola	(3)	—	—	—	—	—
Northwestern	(2)	—	—	—	—	—
Roosevelt	(117)	17	21	39	10	13
Total	(122)	16	20	41	10	13
None						
Loyola	(2)	—	—	—	—	—
Northwestern	(22)	36	0	55	9	0
Roosevelt	(24)	8	21	29	38	4
Total	(48)	23	10	42	23	2
Total Sample	(594)	40	24	25	6	5
Loyola	(225)	55	25	16	2	2
Northwestern	(162)	42	21	26	6	5
Roosevelt	(207)	19	24	34	12	11
Harvard-1946	(386)	21	32	17	14	16

percentages would have been slightly lower had all the students checked an alternative. In commenting on the fact that 70% of the Harvard students did not feel the conflict was irreconcilable, Allport states that "it seems very likely that the century-old quarrel between religion and science has abated" (1, p. 19). In support of this, he states that students no longer feel bound to such orthodox doctrines as did their student predecessors in previous college generations, and besides this, he adds that present-day religion has grown more flexible in accommodating the discoveries of science. On the basis of our present findings those students who no longer feel bound to orthodox doctrines (Jewish and None group particularly) are the very students who feel that the conflict between religion and science is either considerable or definitely irreconcilable; only one-third of those students in the Jewish and None groups considered the conflict negligible or felt that religion and science support one another. Allport's other statement that present-day religions are more flexible in accommodating the discoveries of science, implies that when a conflict between religion and science did exist, religion had to become more flexible. Actually, Roman Catholicism is often considered to be extremely inflexible by many non-Catholics (implying rigid adherence to dogmatic precepts, scientific verification notwithstanding), and yet only four per cent of the total Catholic sample at Loyola and the secular universities considered the conflict between religion and science irreconcilable (cf. Table XLI). On the other hand, the religion of many of the Jewish religious sects undoubtedly has become more flexible in view of the many modifications that have occurred, and yet 64% of the Jewish students considered the conflict between religion and science considerable or irreconcilable. In this sense present-day religion cannot be said to be "flexible in accommodat-

ing the discoveries of science." Undoubtedly, many of the students who considered the conflict irreconcilable were not making this judgment on the basis of their present religious views (as they should have been), but on the basis of a distorted view of religion. From the comments the students made, there were some who were obviously pro-religion or pro-science, while others were dualistic and tried to compartmentalize science and religion. Comments of many secular university students could be summed up in a phrase such as: "Religion is feeling; science is knowing." Comments of Catholics and several Protestants at Loyola were similar to the following: "Religion and science both give us truth; religion is revealed truth, science is natural truth, and they cannot contradict one another." Judging from some of the comments made by those students with no religious affiliation and also some Jewish students, it seemed that they felt religion was a failure (fostering "bigotry, intolerance, or ignorance"), rather than non-scientific.

14. Students' Views Concerning the Nature of the Church

Question thirteen of the Allport Inventory was taken bodily from a questionnaire employed at the University of Wisconsin in 1930. Table XLII shows that Northwestern and Roosevelt students in 1956 seemed on the whole much more favorably disposed toward the church than did the Harvard and Radcliffe students in 1946, who, in turn, appear more favorably disposed toward the church than the Wisconsin students in 1930. These findings are consistent with our previous discussion in regard to favorable trends noted in attitude toward the church on the basis of past and present results obtained from the Herr Scale, as well as the original Thurstone scale.

It will be noted in Table XLII that only 57% of the Loyola students (90% of whom are Catholic) checked the most orthodox position regarding the church: "The church is the one sure and infallible foundation of civilized life. Every member of society ought to be educated in it and required to support it." Thirty-five (15%) of the Loyola students apparently were not satisfied with the way this first alternative was worded so they checked the last alternative which was worded: "A different attitude as follows:", and were thus encouraged to explain their attitude. Of these thirty-five Loyola students, thirty-one were Catholic and the majority of their comments indicated that they could not fully agree with the first alternative because of the second statement in it: "Every member of society ought to be educated in it (the church) and required to support it." Their remarks indicated that Catholics should be allowed to choose where they would be educated and also should not be required to support the Church. Comparatively speaking, the Catholics at Loyola were much more orthodox in their views on the nature of the Church than their Catholic brethren at Northwestern and Roosevelt.

15. Concerning the Nature of God

As might be expected, the majority of students endorse the more orthodox theistic positions. This can be clearly seen from the percentages found in Table XLIII, which presents the findings based on question fourteen of the Allport Inventory. It is evident that a higher percentage of secular university students in our study endorse the orthodox theistic position than did Harvard-Radcliffe students ten years ago, and at the same time fewer students in the present study subscribe to positions of agnosticism and atheism. Only about 6% of the secular university sample in the present study consider themselves

TABLE XLII

STUDENTS WITH VARIOUS VIEWS CONCERNING THE NATURE OF THE CHURCH

	(In Percentages)					
	Loy. (N=236)	N.W. (N=190)	Roos. (N=237)	Harv. (N=170)	Rad. (N=63)	Wisc.-1930 (N=3010)
The Church is the one sure and infallible foundation of civili- zed life..... ¹	57	33	13	6	6	4
On the whole the Church stands for the best in human life but has its shortcomings.....	24	47	63	36	40	24
There is doubt about the Church's influence for good.....	2	4	10	18	13	38
Total influence of the Church may be on the whole harmful.....	1	0	4	6	2	14
Church fosters intole- rance, bigotry and ignorance.....	0	1	3	10	6	14
Insufficient familiarity with the problem.....	1	6	8	4	8	6
A different attitude....	15	9	9	20	25	

¹ These statements are in abbreviated form; the complete form may be found on p. 231 of this study (cf. question 13).

TABLE XLIII

STUDENTS ENDORSING VARIOUS VIEWS CONCERNING
THE NATURE OF GOD

	(In Percentages)					
	Loy. (N=236)	N.W. (N=190)	Roos. (N=237)	Harv. Vets. (N=290)	Harv. Non-Vets. (N=123)	Rad. (N=86)
God is a personal God, an infinitely wise and omnipotent creator.....	82	62	28	17	25	40
God is a friendly Being who works according to natural laws.....	9	22	30	25	27	19
There is a vast, impersonal spiritual source	2	3	6	11	10	7
I neither believe nor disbelieve in God.....	1	2	8	23	17	12
The only power is natural law.....	0	2	7	8	7	9
The universe is merely a machine.....	0	0	1	5	2	2
None of these alternatives	6	9	20	11	12	11

atheists in comparison to about 12% of the Harvard-Radcliffe sample in 1946; only an additional 5% consider themselves agnostics in 1956 as compared to 20% in 1946. This is rather significant in view of the fact that the constituent college populations of the combined secular university samples in both studies is quite similar particularly in regard to the proportions ascribing to the major religious denominations.

16. Concerning the Nature of Christ

Turning now to the students' views on the nature of Christ, Table XLIV shows us that there is a much greater discrepancy between the various schools because of the greater discrepancy among the various religious affiliations on this question. In view of the wording of the various alternatives (cf. question 15 of the Allport Inventory), there is only one alternative that a true Christian could endorse, namely, the first alternative giving the historic doctrinal position of Christ as the human incarnation of God. From Table XLIV, it is evident that a little less than a third of the 1946 Harvard-Radcliffe students endorsed the Christian position in comparison to almost half of the secular university students in the present study. The 1946 Harvard veterans are almost as non-Christian in their view of Christ as the students having no religious affiliation in the present study. Catholic and Jewish students, because of their different beliefs, take directly opposite views on the nature of Christ.

17. Students' Views on Immortality

A final doctrinal issue concerns belief in immortality. Table XLV shows the percentage of students subscribing to the various alternatives which are given in their complete form in question sixteen of the Allport Inventory (cf. Appendix). From Table XLV, it can be seen that the question of immortality is a crucial question in clearly delineating the sharp difference between the major religious denominations, just as the question of the nature of Christ had been. Fully 40% of the secular university sample in the present study subscribe to personal immortality in comparison to about 27% of the 1946 Harvard-Radcliffe sample. What is perhaps somewhat surprising is the high percentage

TABLE XLIV

STUDENTS SUBSCRIBING TO VARIOUS VIEWS CONCERNING
THE NATURE OF CHRIST

(In Percentages)

	Loy. (N=236)	N.W. (N=190)	Roos. (N=237)	Harv. Vets. (N=289)	Harv. Non-Vets. (N=122)	Rad. (N=86)
Christ, should be re- garded, as the human incarnation of God	88	70	25	23	30	42
Christ should be re- garded merely as a great prophet or teacher	2	25	48	58	51	50
Christ is purely a mythical figure	0	0	3	2	4	0
None of these positions	10	5	24	17	15	8

	Catholic	Protestant	Jew	None
Christ, should be re- garded as divine, as the human incarnation of God	91	68	2	15
Christ should be re- garded as a great pro- phet or teacher	2	20	64	65
Christ is purely a mythical figure	0	0	3	6
None of these positions	7	12	31	14

of students at Roosevelt and in 1946 at Harvard and Radcliffe, who subscribed to the following view of immortality (the fourth alternative): "I believe that a person's immortality resides merely in his influence upon his children and upon social institutions." Although 54% of the Jewish students indicated that they believed in God, only nine percent believe in personal immortality. On the other hand, while only 32% of those students having no religious affiliation stated that they believed in God, 18% (twice the percentage of Jews) believe in personal immortality.

18. Humanistic and Communistic View of Religion

In question seventeen of the Allport Inventory, students were asked to mark the extent of their agreement ("agree, disagree, or no opinion") with each of the following statements:

- a) If religion is to play a useful role in life, it should be regarded entirely as a natural human function. It should have nothing whatever to do with supernatural notions.
- b) Denominational distinctions at least within Protestant Christianity, are out of date, and may as well be eliminated as rapidly as possible.
- c) Religion, as Karl Marx said, is the opiate of the people. People must claim what is rightfully theirs without the reactionary handicap of religious faith. Therefore, active resistance to organized religious forces is needed.

The percentage of agreement with 17a and 17c are presented in Tables XLVI and XLVII. The percentages in regard to the statement on denominational differences are not given since the greater majority of students expressed "no opinion" in this regard. Of those who did express an opinion (about half the students), Catholics tended only by a small percentage to favor elimination of denominational distinctions; Protestants were more or less equally divided; while the Jewish and None groups were definitely more in favor of the elimination of denominational distinctions. Of the total sample of 685 in the present study,

TABLE XLV

STUDENTS SUBSCRIBING TO VARIOUS VIEWS OF IMMORTALITY

	(In Percentages)					
	Loy. (N=236)	H.W. (N=190)	Roos. (N=237)	Harv. Vets. (N=288)	Harv. Non-Vets. (N=123)	Rad. (N=85)
Personal immortality	91	58	23	21	28	34
Reincarnation	1	4	5	1	2	1
Continued existence as part of a spiritual principle	2	4	6	10	11	8
Influence upon children and social institutions	1	8	28	40	34	35
Disbelieve in any of these senses	1	1	11	11	5	3
None of these alternatives	4	23	27	17	20	19
	Catholic	Protestant	Jew	None		
Personal immortality	90	53	9	18		
Reincarnation	1	5	4	7		
Continued existence as part of a spiritual principle	2	6	7	0		
Influence upon children and social institutions	1	10	38	19		
Disbelieve in any of these senses	2	1	12	16		
None of these alternatives	4	25	30	40		

TABLE XLVI

STUDENT'S AGREEMENT WITH HUMANISTIC VIEW OF RELIGION

Religion and School	N	Agree	Disagree	No Opinion
Catholic				
Loyola	(211)	5	91	4
Northwestern	(52)	35	46	19
Roosevelt	(30)	20	57	23
Total	(293)	12	79	9
Protestant				
Loyola	(18)	28	67	5
Northwestern	(110)	49	31	20
Roosevelt	(48)	46	29	25
Total	(176)	46	34	20
Jew				
Loyola	(3)	--	--	--
Northwestern	(4)	--	--	--
Roosevelt	(137)	56	17	27
Total	(142)	56	17	27
None				
Loyola	(2)	--	--	--
Northwestern	(26)	62	15	23
Roosevelt	(24)	46	12	42
Total	(52)	52	15	33
Total Sample	(663)	34	49	17
Loyola	(234)	8	87	5
Northwestern	(190)	48	32	20
Roosevelt	(239)	48	24	28
Harv. and Rad.-1946	(495)	51		

28% agreed with the ecumenicists in this matter, 23% disagreed, 44% had no opinion, and 5% did not answer at all. This is in contrast to the 1946 Harvard-Radcliffe study, where 57% favored elimination of denominational distinctions, only 19% did not favor it, and the remainder had no opinion.

In regard to the humanistic view of religion, students differed widely in their agreement as can be seen from Table XLVI. The variation in agreement of Catholic students attending the three different schools is particularly noteworthy, and tends to confirm what has been said previously in regard to the importance of religious instruction and a solid foundation in Catholic philosophy at a higher educational level. This difference between Catholics attending a Catholic university and those attending secular universities has been noted all along on almost every important issue that has been presented. It is becoming more and more apparent, particularly on the basis of the evidence presented in regard to the previous colleges attended by Loyola Catholic students (cf. Table XXVI, p. 130), that the difference in the strength of religious belief is due more to the presence or absence of a strong religious atmosphere in the colleges the students are attending, than to the factor of the selection of the college by the student on the basis of the presence or absence of strong religious beliefs as a result of previous conditioning. Undoubtedly, in regard to extreme differences in religious attitude and belief, this previous conditioning results in the selection of a "suitable" (congruent with beliefs) college. A sincere and deeply religious Catholic, for example, would most likely prefer a Catholic university, whereas a nominal (in name only) Catholic might very likely prefer a secular university. The universities in question would then be expected to strengthen the student's belief or dis-

belief as the case may be. However, when taking into consideration the majority of Catholic students who are neither deeply religious nor Catholics in name only, it is more than likely that the question of religion is not at all a prime factor in their selection of a college, since only 57% of the Loyola Catholic students in the present study felt that they selected Loyola in preference to other schools because it would strengthen their religious beliefs. If this is true at a religiously affiliated school, then we can assume that religion is not a factor in the majority of all Catholic students who are about to select a college. Therefore, it is these Catholic students, who might equally as well have selected Loyola or a secular university, that would be most easily effected by the liberal or irreligious "atmosphere" found at some secular universities. Otherwise, we would not expect to find such a significant difference between Loyola Catholic students who previously attended secular universities and those who had not (cf. p. 131).

Table XLVI also shows a difference in agreement with the humanistic view of religion for Protestant students attending Loyola and the secular universities. In many previous instances, we have also noted the more favorable religious attitude and belief of Protestants attending Loyola. In examining the background of these students, there is no indication that their background was more religious than any of the other Protestant students. In this instance, the religious atmosphere of Loyola University appears to have strengthened the religious beliefs of these Protestants, since all of them stated that religion was not a factor in their selection of Loyola.

A comparatively small percentage of students in the present study express agreement with the Marxist view of religion, as can be seen from Table

TABLE XLVII

STUDENT'S AGREEMENT WITH COMMUNIST VIEW OF RELIGION

Religion and School	N	Agree	Disagree	No Opinion
Catholic				
Loyola	(211)	2	94	4
Northwestern	(48)	4	96	0
Roosevelt	(30)	0	83	17
Total	(289)	2	93	5
Protestant				
Loyola	(18)	0	83	17
Northwestern	(110)	2	87	11
Roosevelt	(48)	8	72	20
Total	(176)	3	83	14
Jew				
Loyola	(2)	--	--	--
Northwestern	(2)	--	--	--
Roosevelt	(136)	5	69	26
Total	(140)	5	70	25
None				
Loyola	(2)	--	--	--
Northwestern	(24)	0	83	17
Roosevelt	(24)	5	69	26
Total	(50)	8	68	24
Total Sample	(655)	3	84	13
Loyola	(233)	2	93	5
Northwestern	(184)	2	89	9
Roosevelt	(238)	6	70	24
Herv. and Rad.-1946	(495)	12	76	12

XLVII. It will be noted that a greater percentage of Harvard-Radcliffe students in 1946 agree with the Communist view than did the secular university students in the present study. It is difficult to understand why so many students, particularly from Roosevelt, expressed no opinion in this regard. One gets the impression that they have an opinion but feel it may incriminate them if they express an opinion, as if they were invoking the fifth amendment.

19. Students' Religious Practices

The percentage of students engaging in religious practices can be found in Tables XLVIII, XLIX and L. These results are based on question eleven of the Allport Inventory. The first part of this question asked students to check how often they had attended church during the past six months. Table XLVIII indicates the various percentages. The differences in percentages for the various religious groups and schools are quite consistent with the differences noted in their religious attitudes and beliefs. The combined percentages of the secular university sample in the present study (32%) is only slightly higher than the combined percentages of the 1946 Harvard-Radcliffe sample (26%); an even greater difference was expected in view of the more pronounced differences noted in relation to religious beliefs, since the present secular university samples were more orthodox in their religious views.

In regard to the frequency of prayer and the experience of a feeling of reverence during the past six months (cf. Tables XLIX and L), Catholic and Protestant students do not differ as significantly as they did in relation to church attendance, nor do the Jewish and None groups differ greatly from each

TABLE XLVIII

CHURCH ATTENDANCE DURING PAST SIX MONTHS

(In Percentages)						
Religion and School	N	Once a Week	Every Other Week	Once a Month	Once or Twice	Not at All
Catholic						
Loyola	(213)	97	1	1	1	0
Northwestern	(54)	80	8	0	1	8
Roosevelt	(33)	73	6	12	6	3
Total	(300)	92	3	2	2	1
Protestant						
Loyola	(19)	48	10	16	21	5
Northwestern	(116)	43	12	12	29	4
Roosevelt	(50)	29	14	12	27	18
Total	(185)	39	13	13	27	8
Jew						
Loyola	(3)	—	—	—	—	—
Northwestern	(1)	—	—	—	—	—
Roosevelt	(139)	5	5	15	55	20
Total	(146)	5	5	14	56	20
None						
Loyola	(2)	—	—	—	—	—
Northwestern	(28)	0	0	0	29	71
Roosevelt	(24)	0	4	4	9	83
Total	(54)	0	1	4	21	74
Total Sample	(685)	52	6	7	21	14
Loyola	(237)	91	2	3	3	1
Northwestern	(202)	47	9	7	23	14
Roosevelt	(246)	18	7	13	39	23
Harvard Veterans	(290)	14	7	11	34	34
Harvard Non-Veterans	(123)	25	7	20	28	20
Radcliffe	(86)	39	9	10	26	16

TABLE XLIX

REPORTED FREQUENCY OF PRAYER DURING PAST SIX MONTHS

		(In Percentages)				
Religion and School	N	Daily	Frequently	Occasionally	Rarely	Never
Catholic						
Loyola	(213)	66	18	12	3	1
Northwestern	(54)	54	38	4	4	0
Roosevelt	(33)	50	19	19	3	6
Total	(300)	61	20	14	3	1
Protestant						
Loyola	(19)	68	21	5	5	0
Northwestern	(116)	41	29	14	9	7
Roosevelt	(50)	32	18	14	18	18
Total	(185)	41	25	13	11	10
Jew						
Loyola	(3)	—	—	—	—	—
Northwestern	(4)	—	—	—	—	—
Roosevelt	(139)	12	17	27	21	23
Total	(146)	12	17	28	20	23
None						
Loyola	(2)	—	—	—	—	—
Northwestern	(28)	21	14	7	29	29
Roosevelt	(24)	4	3	17	21	54
Total	(54)	13	9	11	26	39
Total Sample	(685)	42	21	16	10	11
Roosevelt	(246)	20	16	23	18	23
Loyola	(237)	65	18	12	3	2
Northwestern	(202)	42	29	11	10	8
Harvard Vets.						
Harvard Vets.	(290)	13	10	15	22	40
Harvard Non-Vets.	(123)	22	14	14	26	24
Radcliffe	(86)	36	18	8	12	27

TABLE L

EXPERIENCED FEELING OF REVERENCE DURING PAST SIX MONTHS

Religion and School	(In Percentages)					
	N	Daily	Frequently	Occasionally	Rarely	Never
Catholic						
Loyola	(213)	40	32	19	7	2
Northwestern	(54)	31	35	31	4	0
Roosevelt	(33)	20	48	20	9	3
Total	(300)	37	35	20	7	1
Protestant						
Loyola	(19)	42	21	37	0	0
Northwestern	(116)	35	20	28	12	5
Roosevelt	(50)	21	21	26	16	16
Total	(185)	32	20	28	12	8
Jew						
Loyola	(3)	—	—	—	—	—
Northwestern	(4)	—	—	—	—	—
Roosevelt	(139)	11	12	21	26	30
Total	(146)	11	12	23	25	29
None						
Loyola	(2)	—	—	—	—	—
Northwestern	(28)	21	7	7	21	44
Roosevelt	(24)	0	4	9	31	56
Total	(54)	14	7	7	25	47
Total Sample	(685)	29	24	22	13	12
Loyola						
Loyola	(237)	41	31	20	6	2
Northwestern	(202)	31	22	27	11	9
Roosevelt	(246)	13	18	21	22	26
Harvard Vets.						
Harvard Vets.	(290)	8	13	19	20	40
Harvard Non-Vets	(123)	13	14	26	17	30
Radcliffe	(86)	17	23	29	9	22

other. Again, the differences noted between the present study and the 1946 study are not too pronounced.

Additional information in regard to religious practices was requested of Catholic students. The following results are based on question 22 of the Personal Data Sheet. Tables LI and LII show how often Loyola Catholic men and women students performed the various religious practices listed. It can be seen from these two tables that Catholic women are, on the whole, more devotional than men. Catholic women go to Mass and receive Holy Communion more frequently, but do not go to confession quite as often as men do. It will be noted that both men and women Catholic students attending Loyola are much more faithful to their morning and evening prayers (as well as mental prayer and ejaculations) than they are to prayer at meals or the recitation of the rosary.

Mean scores on the Religious Belief Survey were obtained for the Loyola Catholic male students according to the frequency of their reception of Holy Communion, the recitation of the Rosary and mental prayer. This was done in order to determine whether strength of religious belief varied in relation to frequency of religious practices. These mean scores are shown in Table LIII. It can be seen that the mean scores of those Catholic male students who frequently pray and receive Holy Communion are quite high in relation to the overall mean score reported previously of 159.73 for total number of Loyola Catholic men (N=135). Contrariwise, those who have been very lax in these religious exercises during the past six months have relatively low mean scores on the Religious Belief Survey. The differences noted in the mean scores of students who frequently perform these religious practices (daily or several times weekly) as compared with those who very infrequently (or not at all)

TABLE LI

LOYOLA CATHOLIC MALE STUDENTS REPORTING RELIGIOUS
PRACTICES DURING PAST SIX MONTHS
(N=135)

	(In Percentages)						
	Daily	Several Times Weekly	Once a Week	Every Other Week	Once a Month	Once or Twice	Not at All
Mass	6	44	47	0	1	2	0
Holy Communion	6	17	13	13	30	15	6
Confession	0	0	13	24	41	17	5
Spiritual Reading	5	4	10	4	16	26	35
Visits	6	16	10	3	13	21	31
Rosary	10	17	16	5	13	18	21
Mental Prayer	55	18	10	1	3	6	7
Morning and Evening Prayer	53	17	2	1	1	7	19
Prayer at Meals	24	9	1	1	3	17	45
Stations	0	0	3	0	7	23	67
Ejaculations	44	10	6	0	5	5	30

TABLE LII

LOYOLA CATHOLIC FEMALE STUDENTS REPORTING RELIGIOUS
PRACTICES DURING PAST SIX MONTHS
(N=77)

	(In Percentages)						
	Daily	Several Times Weekly	Once a Week	Every Other Week	Once a Month	Once or Twice	Not at All
Mass	12	42	45	1	0	0	0
Holy Communion	13	24	24	10	14	10	5
Confession	0	1	5	25	46	16	7
Spiritual Reading	5	14	20	3	14	22	22
Visits	8	19	23	4	12	17	17
Rosary	29	22	19	5	8	9	8
Mental Prayer	48	16	4	1	5	12	14
Morning and Evening Prayer	68	12	0	0	1	3	16
Prayer at Meals	31	6	5	1	4	7	46
Stations	0	3	8	3	8	19	59
Ejaculations	47	8	8	1	1	13	22

TABLE LIII

RELIGIOUS BELIEF OF LOYOLA CATHOLIC MALES IN
RELATION TO RELIGIOUS PRACTICES
(N=135)

During past six months:	Holy Communion	Mental Prayer	Rosary
Daily or several times weekly	171.49	162.83	167.32
Once a week	166.26	--	161.77
Every other week	162.61	--	--
Once a month	155.69	--	153.01
Once or twice, or not at all	148.40	143.56	147.54

perform them are significant beyond the one percent level of confidence. Since there was a sufficient percentage of students in all five frequency categories noted in Table LIII for the reception of Holy Communion, it was possible to obtain mean scores for each of these; the more favorable religious belief score is in direct relationship to the frequency of the reception of this Sacrament. A similar progression may be noted for the recitation of the rosary.

Tables LIV and LV show how often secular university Catholic students reported religious practices during the past six months. The differences in the frequency of religious exercises between secular university Catholics and Loyola Catholics are quite pronounced, as might be expected on the basis of our previous findings. The secular university Catholics are not given as much

encouragement to make use of these spiritual exercises nor do they have as much opportunity to attend Mass and receive Holy Communion. Consequently, even though their religious background might be very similar to that of a Loyola student, their religious habits are weakened with a consequent weakening of their religious belief. When a university does not teach religion or encourage religious practices, we cannot expect the student body to maintain the strength of their religious beliefs, since the atmosphere of the university is no longer neutral in regard to religion, but rather tends to become more liberal and irreligious. Catholic students attending secular universities at an undergraduate level are actually putting the strength of their religious beliefs to a serious and possibly dangerous test.

Table LVI was set up for the purpose of showing how religious practice varies in relation to religious belief. The total sample is represented in this table and separated according to religious affiliation. Percentages in this particular table are based only on students who endorsed a specific doctrinal alternative; in other words, those students checking: "None of these alternatives sufficiently resembles my views," were excluded. In this table we have grouped beliefs and participation into categories that represent "more" or "less" religiosity. Here again we note a steady progression in both religious belief and practice beginning with the Catholic group, the most religious, to the group having no religious affiliation, the least religious. The only exception to this progression, is that a greater percentage of students in the "None" group than in the Jewish group believe in Christ as divine, and personal immortality. This concludes our discussion of the present status of religious attitudes and beliefs among our sample of college students.

TABLE LIV

SECULAR UNIVERSITY CATHOLIC MALE STUDENTS REPORTING
RELIGIOUS PRACTICES DURING PAST SIX MONTHS
(N=53)

(In Percentages)							
	Daily	Several Times Weekly	Once a Week	Every Other Week	Once a Month	Once or Twice	Not at All
Mass	0	6	70	6	8	8	3
Holy Communion	0	3	11	3	32	37	14
Confession	0	0	0	5	38	43	14
Spiritual Reading	8	0	22	0	5	16	49
Visits	0	5	17	0	5	24	49
Rosary	5	2	14	5	14	30	30
Mental Prayer	57	5	14	3	0	16	5
Morning and Evening Prayer	53	11	3	0	0	11	22
Prayer at Meals	35	3	3	0	0	14	45
Stations	3	0	3	0	8	30	56
Ejaculations	11	3	8	0	3	14	61

TABLE LV

SECULAR UNIVERSITY CATHOLIC FEMALE STUDENTS REPORTING
RELIGIOUS PRACTICES DURING PAST SIX MONTHS
(N=34)

	(In Percentages)						
	Daily	Several Times Weekly	Once a Week	Every Other Week	Once a Month	Once or Twice	Not at All
Mass	0	10	85	5	0	0	0
Holy Communion	0	0	26	5	37	21	11
Confession	0	0	0	5	53	26	16
Spiritual Reading	11	16	26	0	5	5	37
Visits	5	0	16	11	26	16	26
Rosary	21	21	37	5	5	0	11
Mental Prayer	74	11	5	0	0	5	5
Morning and Evening Prayer	74	0	0	0	0	5	21
Prayer at Meals	21	11	0	0	0	16	52
Stations	0	5	5	0	11	47	32
Ejaculations	27	5	0	0	0	21	47

TABLE LVI

RELIGIOUS BELIEF AND CONDUCT OF STUDENTS
ACCORDING TO RELIGIOUS AFFILIATION

(In Percentages)				
	Catholic (N=300)	Protestant (N=185)	Jew (N=116)	None (N=54)
<u>Belief in God</u>				
Theistic or Deistic	97	88	69	32
All other positions	3	12	31	68
<u>Belief in Christ</u>				
Christ as Divine	98	76	2	15
All other positions	2	24	98	85
<u>Belief in Immortality</u>				
Personal Immortality	96	71	9	17
All other positions	4	29	21	83
<u>Church Attendance</u>				
Weekly	92	39	5	0
Monthly or less	8	61	95	100
<u>Prayer</u>				
Daily or frequently	84	66	29	22
Occasionally, rarely, never	16	34	71	78

II. RELIGIOUS BELIEF IN RELATION TO ADJUSTMENT

This section of our discussion is concerned with the personality adjustment of the various religious groups represented in our sample of college students. In the previous section, part one, we were concerned with the present status of religious attitudes and beliefs among college students, including an investigation into some of the social and psychological factors that appeared to be related to religious attitudes and beliefs.

The purpose of this part of the study is to contribute toward a better understanding of the personality adjustment of the students who represent extreme groups in regard to religious belief. These groups are composed of students who strongly accept and those who strongly reject traditional Christian dogma and morality. Actually, we are more interested in differences of adjustment among those students who are sincerely religious Catholics, Protestants or Jews, as compared with those who are nominally of the Catholic, Protestant or Jewish faith. In this study such groups were selected on the basis of scores made on the Religious Belief Survey. Personality adjustment, for the purposes of this study, is defined in terms of scores made on the Bell Adjustment Inventory. Both these instruments have been discussed in some detail in the second chapter; a detailed analysis of the results of the Religious Belief Survey has already been presented in part one of the present chapter.

The manner in which we differentiated those students "strong" in religious belief from students "weak" in religious belief was on the basis of high and low scores on the Religious Belief Survey. Within each religious grouping, those students scoring high on the Religious Belief Survey were termed

"strong" in their religious beliefs while those who scored low on the Religious Belief Survey were termed "weak" in their religious beliefs. Since the Catholic, Protestant, Jewish, and None groups tend to respond in their own unique way, and since these groups all contain comparatively high and low scores in religious belief, it was necessary to keep these groups separate and distinct. At the same time it was also necessary to separate these groups on basis of sex, since male students are known to respond differently as a group than female students both in regard to religious belief and adjustment. Consequently, samples of high and low scores on the Religious Belief Survey were obtained for male and female Catholic, Protestant and Jewish students. The comparatively few students reporting no religious affiliation were added to the Jewish sample since their religious belief scores were relatively similar. In order to insure the homogeneity of the respective samples within each religious group and yet have them wisely set apart, limits were set which separated the high and low scores within each religious group by two standard deviations, the upper and lower limits being exactly one standard deviation from the mean of the respective sample. Table XV (cf. page 112) presented the mean scores of the total sample of students on the Religious Belief Survey according to religious affiliation and sex.

The distribution of scores on the Religious Belief Survey for the Catholic, Protestant and Jewish samples can be seen from Figure 2 (cf. page 106); this distribution includes both men and women. Of the 192 Catholic males, 38 (20%) scored above 171 on the Religious Belief Survey, and 34 (18%) scored below 135. Those scoring above 171 constitute male Catholics referred to as strong in religious belief; those scoring below 135 constitute male Catholics

weak in their religious belief. These two groups are separated from each other by two standard deviations, each being one standard deviation from the mean score of the total Catholic male sample which was 153.40. The above exemplification for the Catholic male samples makes it easier to understand Table LVII, which gives the limits of all the samples which are to be used as a basis for comparison in regard to adjustment. The mean scores for Catholic women as well as for the Protestant and Jewish samples (both sexes) are given in Table XV, page 112. The samples in Table LVII are of necessity comparatively small in number due to the separation according to sex since the Bell Adjustment Inventory norms are slightly different for men and women. The samples used as a basis for comparison in adjustment constitute approximately forty percent of the total sample of 685 students, twenty percent comprising the strongly religious group and the other twenty percent comprising the group comparatively lax in religious beliefs.

TABLE LVII

LIMITS USED FOR THE DESIGNATION OF STRONG AND WEAK RELIGIOUS
BELIEF BASED ON RELIGIOUS BELIEF SURVEY SCORES

	MALE				FEMALE			
	Religious Belief				Religious Belief			
	Strong		Weak		Strong		Weak	
	N	Above	N	Below	N	Above	N	Below
Catholic	(38)	171	(34)	135	(21)	178	(20)	146
Protestant	(17)	146	(19)	108	(18)	151	(18)	113
Jew and "None"	(19)	118	(19)	92	(17)	126	(20)	96

In interpreting the results that are to follow in regard to the Adjustment Inventory it is important to remember that high scores signify an unsatisfactory adjustment while low scores are indicative of a more favorable or more satisfactory adjustment. The Adjustment Inventory provides four separate measures of personal and social adjustment:

1. Home Adjustment: Individuals scoring high tend to be unsatisfactorily adjusted to their home surroundings. Low scores indicate satisfactory home adjustment.
2. Health Adjustment: High scores indicate unsatisfactory health adjustment; low scores, satisfactory adjustment.
3. Social Adjustment: Individuals scoring high tend to be submissive and retiring in their social contacts. Individuals with low scores are aggressive in social contacts.
4. Emotional Adjustment: Individuals with high scores tend to be unstable emotionally. Persons with low scores tend to be emotionally stable.

Besides this there is the total adjustment score which is actually the combined score of the four adjustment scores mentioned above, and is used to indicate the general adjustment status. In interpreting the mean adjustment scores that follow, it is well to keep in mind the norms for college students and the cutting points for each adjustment category as presented in Table LVIII.

Briefly, in regard to Home Adjustment, any score below 10 is considered to be indicative of satisfactory home adjustment for both men and women. For Health Adjustment, any score below 12 for men and below 10 for women is considered to be satisfactory. In regard to Social Adjustment, any score between 8 and 17 for men and between 9 and 19 for women is considered satisfactory. The norms for the most important adjustment category, Emotional Adjustment, can be summed up by saying that any score below 11 for men and below 16 for women is considered to be indicative of average or good emotional adjustment. In the norms for the

total adjustment score, the sex difference is noted more distinctly: any score below 42 for men and below 48 for women is indicative of a satisfactory total or general adjustment. As has been mentioned earlier the interpretation of individual scores on the Adjustment Inventory is highly untrustworthy, but when the inventory is used with groups, it is considered by most authorities as a valid and reliable index of adjustment. Interpretations made in regard to groups, therefore, are generally considered far more trustworthy.

The mean and standard deviation scores on the Adjustment Inventory for Catholic students strong and weak in religious belief are presented in Table LIX. It will be noted that among men and women Catholic students, the strongly religious are consistently more favorable in their adjustment than the religiously "weak" group. It will also be noted that Catholic women weak in religious belief are consistently more unsatisfactory in their adjustment than Catholic men weak in religious belief; this difference is clearly much greater than the norms for sex differences provide. Male Catholic students, in the weak religious belief group were unsatisfactory in their adjustment; as a group, only on the basis of their home adjustment mean score which was slightly above the norms for satisfactory adjustment. On the other hand, female Catholic students in the weak religious belief group, were unsatisfactory in their adjustment as a group on three categories of the Adjustment Inventory, namely, home, emotional and total adjustment. We might conclude from this that Catholic women in college who have grown lax in their religious belief tend to be somewhat more susceptible to personality maladjustment than Catholic college men. Both Catholic men and women students in the strong religious belief group had mean adjustment scores indicative of good or average adjustment on all

TABLE LVIII
ADJUSTMENT INVENTORY NORMS FOR COLLEGE STUDENTS

ADJUSTMENT	DESCRIPTION	MEN (171)	WOMEN (243)
Home.....	Excellent	0-1	0-1
	Good	2-4	2-4
	Average	5-9	5-9
	Unsatisfactory	10-16	10-15
	Very Unsatisfactory	Above 15	Above 15
Health.....	Excellent	0-1	0-1
	Good	2-4	2-4
	Average	5-11	5-9
	Unsatisfactory	12-16	10-15
	Very Unsatisfactory	Above 16	Above 15
Social.....	Very Aggressive	0-3	0-3
	Aggressive	4-7	4-8
	Average	8-17	9-19
	Retiring	18-25	20-28
	Very Retiring	Above 25	Above 28
Emotional.....	Excellent	0-2	0-3
	Good	3-5	4-7
	Average	6-13	8-15
	Unsatisfactory	14-19	16-21
	Very Unsatisfactory	Above 19	Above 21
Total Score.....	Excellent	0-9	0-12
	Good	10-22	13-24
	Average	23-41	25-47
	Unsatisfactory	42-60	48-65
	Very Unsatisfactory	Above 60	Above 65

TABLE LIX

ADJUSTMENT SCORES OF CATHOLIC STUDENTS SCORING HIGH
AND LOW ON THE RELIGIOUS BELIEF SURVEYMALES

Adjustment	Cutting Points (Below)	Strong Religious Belief		Weak Religious Belief	
		Mean	S.D.	Mean	S.D.
Home	10	6.55	4.52	10.48	6.17
Health	12	6.64	2.02	7.68	5.10
Social	18	9.32	8.69	10.92	8.50
Emotional	14	8.10	6.05	11.60	6.59
Total Adjustment	42	30.82	13.37	40.72	19.89

FEMALES

Adjustment	Cutting Points (Below)	Strong Religious Belief		Weak Religious Belief	
		Mean	S.D.	Mean	S.D.
Home	10	7.16	3.96	13.51	8.63
Health	10	8.23	4.38	9.40	4.32
Social	19	5.69	3.47	15.92	8.45
Emotional	16	6.25	3.36	15.87	7.54
Total Adjustment	48	27.45	8.19	54.80	21.33

categories of adjustment according to test norms.

Adjustment scores of Protestant students strong and weak in religious belief are presented in Table LX. Similar differences in mean scores are noted for the Protestant group as had been noted for the Catholic group. Protestant students in religious belief generally have more satisfactory adjustment scores than those weak in religious belief. In all but social adjustment, Protestant women in the weak religious belief group tend to be consistently less satisfactory in their adjustment than Protestant men in the weak religious belief group, the most pronounced difference being in home adjustment.

The tendency for students stronger in religiosity to be more satisfactory in their adjustment is much less pronounced for the Jewish-None group as can be seen from Table LXI than it had been for the Catholic and Protestant students. In general, we would not expect to find as great a difference in adjustment among the Jewish-None students strong and weak in religious belief since their strong or "high" religious belief score is comparatively quite low in respect to the norms of religious belief as set forth in the construction of the Religious Belief Survey. Nevertheless, some difference can be noted, and this difference is slightly more pronounced for males than for females in the Jewish-None group.

In interpreting the critical ratios that follow, it should be mentioned here that the scores of the Bell Adjustment Inventory are treated as of equal value to each other. The statistics in relation to the reliability and validity of the scale as found in the Manual for the Adjustment Inventory clearly indicate that the scale is an equal interval scale capable of being used with parametric statistics. The distribution of scores on the Religious

TABLE LX

ADJUSTMENT SCORES OF PROTESTANT STUDENTS SCORING
HIGH AND LOW ON THE RELIGIOUS BELIEF SURVEY

		<u>MALES</u>			
		<u>Strong</u> Religious Belief		<u>Weak</u> Religious Belief	
Adjustment	Cutting Points (Below)	Mean	S.D.	Mean	S.D.
Home	10	7.23	7.66	7.74	5.21
Health	12	7.14	3.56	8.08	4.32
Social	18	8.55	7.91	11.62	7.92
Emotional	14	4.62	4.41	9.63	7.06
Total Adjustment	42	27.17	19.53	36.99	19.32
		<u>FEMALES</u>			
		<u>Strong</u> Religious Belief		<u>Weak</u> Religious Belief	
Adjustment	Cutting Points (Below)	Mean	S.D.	Mean	S.D.
Home	10	5.57	6.14	14.15	6.96
Health	10	6.43	1.67	8.38	5.31
Social	20	10.14	6.99	12.85	6.02
Emotional	16	6.86	3.56	11.70	5.90
Total Adjustment	48	28.84	13.05	47.02	12.96

TABLE LXI

ADJUSTMENT SCORES OF JEWISH STUDENTS AND THOSE OF NO RELIGIOUS AFFILIATION
SCORING HIGH AND LOW ON THE RELIGIOUS BELIEF SURVEY

<u>MALES</u>					
Adjustment	Cutting Points	Strong Religious Belief		Weak Religious Belief	
		Mean	S.D.	Mean	S.D.
	(Below)				
Home	10	6.42	5.55	10.41	6.36
Health	12	7.01	4.33	7.70	3.81
Social	18	8.57	6.99	10.89	6.86
Emotional	14	5.35	3.70	9.05	5.18
Total Adjustment	42	27.37	12.06	38.13	12.39

<u>FEMALES</u>					
Adjustment	Cutting Points	Strong Religious Belief		Weak Religious Belief	
		Mean	S.D.	Mean	S.D.
	(Below)				
Home	10	8.18	6.09	10.74	8.51
Health	10	5.41	2.67	6.40	3.22
Social	20	8.24	7.49	12.45	7.23
Emotional	16	10.83	7.58	11.20	4.99
Total Adjustment	48	32.67	19.32	40.79	18.12

TABLE LXII

SIGNIFICANT ADJUSTMENT DIFFERENCES FOR STUDENTS SCORING
HIGH AND LOW ON THE RELIGIOUS BELIEF SURVEY

Adjustment	Strong Belief M	Weak Belief M	Mean Difference	SMD	CR
<u>Catholic Males</u>					
Home Adjustment	6.55	10.48	3.93	1.34	2.93**
Emotional Adjustment	8.10	11.60	3.50	1.58	2.21*
Total Adjustment	30.82	40.72	9.90	4.21	2.35*
<u>Catholic Females</u>					
Home Adjustment	7.16	13.51	6.35	2.16	2.94**
Social Adjustment	5.69	15.92	10.23	2.28	4.48**
Emotional Adjustment	6.25	15.87	9.62	2.06	4.67**
Total Adjustment	27.45	54.80	27.35	5.90	4.63**
<u>Protestant Males</u>					
Emotional Adjustment	4.62	9.63	5.01	2.28	2.18*
<u>Protestant Females</u>					
Home Adjustment	5.57	14.15	8.58	2.32	3.70**
Emotional Adjustment	6.86	11.70	4.84	1.72	2.81**
Total Adjustment	28.84	47.02	18.18	4.60	3.95**
<u>Jewish-"None" Males</u>					
Emotional Adjustment	5.35	9.05	3.70	1.59	2.30*
Total Adjustment	27.37	38.13	10.76	4.31	2.49*

*Significant at the 5% level of confidence
 **Significant beyond the 1% level of confidence

Belief Survey has already been shown to be normal (cf. Figure 1, p. 105), and it was found that the adjustment scores of the "high" and "low" scorers (those strong and weak in religious belief) on the Religious Belief Survey are also normally distributed. This makes it quite valid to obtain critical ratios of mean score differences even though both these mean scores are within the range of adjustment considered to be "average" according to test norms. It is clear, then, that a mean score near the lower limit of the average range can be indicative of a more satisfactory adjustment than a mean score near the upper limit of the average range, if the difference between the mean scores is found to be statistically significant. The statistical method used in the present study is based on the same method used by Bell in validating the various categories of adjustment (cf. Manual of the Adjustment Inventory, Student Form).

Tests of significance were applied to the mean differences already noted in Tables LIX, LX and LXI for groups strong in religious belief as compared with those weak in religious belief among the Catholic, Protestant and Jewish-None samples. Many significant differences were obtained, and only a few of the differences could be attributed to chance variations. A number of differences were found which approached significance (the critical ratios were between the five and ten percent levels of confidence). Table LXII shows the differences which were significant at the one and the five percent levels of confidence for those students scoring high (strong in religious belief) and those scoring low (weak in religious belief) on the Religious Belief Survey according to the limits set above (cf. Table LVII). From Table LXII, it can be seen that significant differences were found for all the various groups except the Jewish-None female group; for this group, mean differences approached significance in regard to social adjustment and total adjustment. In regard to

the significant differences noted between those strong and weak in religious belief in the Catholic, Protestant, and Jewish-None groups, it is noteworthy that there is a significant difference in emotional adjustment for all the groups represented. This signifies that those students in the strong religious belief groups tend to be more emotionally stable than those students in the weak religious belief groups. It follows that there are more students who tend to be emotionally unstable among the religiously lax groups (nominal Catholics, Protestants and Jews). We have noted previously that these students are lax in both religious belief and practice. It is not unexpected, then, that the emotional stability of these students as a group would tend to suffer. A less satisfactory adjustment to their home surroundings also seems to be consistent with many students showing weakness in their religious beliefs. The religiously weak student's total adjustment must of necessity be less satisfactory as a result of difficulties in adjustment within himself and in the family. There is some slight indication that this unrest among students weak in their religious beliefs expresses itself in more withdrawn social behavior, since the difference in social adjustment mean scores between these students and students of strong religious belief approaches significance for all groups; actually, Catholic females in the weak religious belief classification are significantly more retiring and submissive in their social contacts. As might reasonably be expected, differences in health adjustment between the religiously strong and the religiously weak groups can all be attributed to chance variations.

It is also noteworthy that there are more significant differences in adjustment between Catholics who are strong in religious belief and those who

are weak in religious belief than there are in the case of the Protestants. A similar difference was also noted in a previous study by the present writer (2) in 1951, where it was found that the Catholic group was the only group which had fewer problems in relation to a more favorable religious attitude on the basis of a significant correlation. According to this correlation, Catholics having an unfavorable religious attitude also had more problems. This is consistent with the present findings where adjustment differences between Catholics with favorable religious beliefs as compared with those unfavorable in their religious beliefs are much more pronounced than for the other religious groups. The reason for this more pronounced difference among Catholic students may be due to the fact that Catholics are, on the whole, more thoroughly trained in religious truths in their childhood both at home and at school. As a result, if a Catholic tends to become lax in his religious beliefs he is more keenly aware of this deviation from strict religious belief, and this in turn causes a conflict within him which results in more personal problems and a less satisfactory adjustment. On the other hand, the greater number of Protestant and Jewish students may not be sufficiently aware of exactly what is expected of them in regard to strong religious beliefs, so that their general adjustment would perhaps not be as readily affected by a conflict over religious ideals.

In conclusion, on the basis of an item analysis of those problems checked most frequently by students (cf. question 23 of the Attitude Inventory), it was found that 58% of the total sample (685) and 74% of the Catholic sample checked the statement: "I want to feel close to God." Or the total Jewish sample, 64% checked the statement: "I do not go to church often enough," while 61% of the Protestant sample checked the statement: "I want to understand the

truths of the Bible better." Forty-five percent of those students with no religious affiliation checked the statement: "I have beliefs that differ from my church." The above percentages indicate that despite some general signs of a "loosening of religious ties," the majority of students of varying religious beliefs consider religious issues of great importance. Not feeling close to God, not going to church often enough, and not understanding the truths of the Bible well enough, are all considered more or less a problem for the majority of students in the present study. Even a great many students professing no religious affiliation are evidently bothered by the fact that they have beliefs that differ from their former church. Table LXIII presents the ten problems most frequently checked by each religious group. In a previous study using the Mooney Problem Check List, the present writer found that those students who were unfavorable or antagonistic in their attitude toward religion generally checked fewer problems, but a greater percentage of these were more serious problems along moral, religious and personal-psychological lines (2). The present findings more or less substantiate this. A greater percentage of students comprising the group with the most unfavorable religious attitude and belief (the "None" group) checked problems of a serious nature: 27% "once thought of committing suicide," 11% are "sometimes bothered by thoughts of insanity," 17% have "memories of an unhappy childhood," and 13% sometimes wish they had "never been born." This is in comparison to the rest of the total sample (N=631), 12% of whom checked the suicide item, and less than ten percent checked the other items. The various percentages for the religious groups and the total sample are shown in Table LXIV. It will be noted that a greater percentage of Catholic students checked such items as "giving into temptations

TABLE LXIII

COMMON PROBLEMS REPORTED BY STUDENTS PRESENTED IN RANK ORDER OF FREQUENCY¹

	Cath. (N=300)	Prot. (N=185)	Jew (N=116)	None (N=54)
I want to feel close to God	1	1	4	-
I do not go to church often enough	2	3	1	-
I am troubled by lack of religion in others	3	5	-	-
I want to understand truths of Bible better	4	2	3	-
I give into temptations easily	5	10	-	-
I lack self-control	6	-	-	-
I am afraid of making mistakes	7	6	6	9
I am confused on moral questions	8	7	8	10
I am confused in some of my religious beliefs	9	4	2	6
I have too many personal problems	10	-	7	7
I have beliefs that differ from my church	-	8	-	1
I am affected by religious prejudice	-	9	9	-
To my mind, religion and science conflict	-	-	5	3
I need a philosophy of life	-	-	10	5
I have doubts about value of worship and prayer	-	-	-	2
I differ from my family in religious belief	-	-	-	4
I once thought of committing suicide	-	-	-	8

¹ Only those items checked by more than 20% of students in each group are included.

TABLE LXIV

SERIOUS PROBLEMS REPORTED BY STUDENTS

	Total (N=685)	Cath. (N=300)	Prot. (N=185)	Jew (N=116)	None (N=51)
I am afraid of making mistakes	28	30	29	23	31
I give into temptations easily	26	34	19	18	21
I am confused on some moral questions	23	24	23	21	23
I have too many personal problems	21	18	25	23	28
I lack self-control	19	29	11	11	15
I am unhappy too much of the time	12	12	12	11	15
I once thought of committing suicide	12	7	15	11	27
I have memories of an unhappy childhood	11	13	11	8	17
I sometimes wish I'd never been born	9	9	9	7	13
I feel I don't really have a home	8	9	7	4	10
I am sometimes bothered by thoughts of insanity	8	8	7	7	14
My parents are separated (divorced)	7	5	10	4	3

easily" and "lacking self-control," probably because of their previous religious training in regard to moral questions and their practice of confession and examination of conscience.

This concludes our discussion of religious attitudes and beliefs in relation to adjustment. It has been found that students having more favorable religious beliefs tend to be generally better adjusted than those having less favorable religious beliefs. The results, therefore, tend to support the original hypothesis, often clinically assumed, that favorable religious attitudes and beliefs are beneficial to healthy personality adjustment.

REFERENCES

1. Allport, G. W., Gillespie, J. M. and Young, J. "The Religion of the Post-War College Student." J. of Psychol., 1948, 25, 3-33.
2. Cryns, G. M. "A Study of the Relationship between the Problems and Religious Attitudes of College Students." Unpublished Master's thesis Loyola University, Chicago, 1953.
3. Guilford, J. P. Fundamental Statistics in Psychology and Education (2nd Ed) New York: McGraw-Hill, 1950.
4. Herr, V. V. How We Influence One Another: The Psychology of Social Interaction. Milwaukee: Bruce, 1945.
5. Lawson, E. D. and Stagner, R. "The Ferguson Religionism Scale: A Study in Validation." J. Soc. Psychol., 1954, 39, 245-256.
6. Thurstone, L. L., Chave, E. J. The Measurement of Attitude. Chicago: U. of Chicago, 1929.

CHAPTER VI

SUMMARY AND CONCLUSIONS

The present study was undertaken to investigate the religious attitudes, beliefs and practices of present-day college students, as well as to determine the relationship between religious beliefs and personality adjustment. The following instruments were used in the study: the Herr Church Attitude Scale, a Religious Belief Survey, an Attitude Inventory (devised by G. W. Allport, J. M. Gillespie and J. Young) and the Bell Adjustment Inventory. The findings summarized here are based on a study of 685 college students attending three large midwestern universities in the Spring of 1955; of these students, 300 were Catholic, 185 were Protestant, 116 indicated their religion as Jewish, and 54 professed no religious affiliation.

In regard to the present status of religious attitudes and Beliefs on the basis of the Herr Scale and the Religious Belief Survey, the traditional rank order of favorableness in religiosity was found: Catholic, Protestant, Jewish and those of no religious affiliation. It was found that students from a denominational school were significantly more favorable in religious attitude and belief than their co-religionists at a secular university. The same was true for students of the same religion attending two different non-denominational schools, substantiating the hypothesis that some secular universities are, on the whole, more "liberal" than others. It was found that women tend to be more favorable in their religious attitude and belief than men; at the same

time it was noted that women tend to be less favorable in their religious attitude when these attitudes are emotionally toned. Catholic students under twenty-one years of age were slightly more favorable in their religious belief than older students; this religious belief difference in relation to age is more pronounced for men than women. In regard to nationality, Italian Catholic men obtained the highest religious belief mean score, while the German Catholic men obtained the lowest; the difference between these groups approached significance. Contrary to previous findings for the total sample, Irish Catholic men were higher in religious belief than Irish Catholic women.

Primarily on the basis of the Allport Attitude Inventory, the following results were obtained. Approximately eight out of every ten students (in terms of the total sample) feel that they need some form of religious orientation or belief in order to achieve a fully mature philosophy of life; however, a much smaller percentage of students are orthodox in their religious beliefs. On the whole, the Catholic faith loses relatively fewer adherents than Protestant Christianity and Judaism, about twenty percent of whom are doubtful or negative about religion. Approximately thirty percent of the non-Catholic students did not regard the system of faith in which they were reared as satisfactorily meeting their present needs. The shift of religious system was almost exclusively from a more orthodox position to a more liberal position, or outside the field of religion altogether. At the secular universities, over half of the students expressing some religious affiliation actually were not active members of their church. Active Catholic church members were found to be significantly more favorable in their religious belief than Catholics not active in their Church on the basis of mean score comparisons.

In comparing the degree of religious influence in upbringing with the student's present felt need for religion, it was found that the greater percentage of students reporting a need for religion also reported a marked or moderate religious influence in their upbringing. Only two percent of the total sample reported a total absence of religious influence in their training. The intensity of religious influence in upbringing appears to be the strongest psychological influence upon the student's present felt need for religion.

Of the various types of influences which have affected the student's religious views positively, "studies" and religious instruction at school were considered most important by a majority of Catholics, whereas parental influence and "personal reading and reasoning" were considered primary factors by a majority of non-Catholic students. "Sex turmoil" was rarely mentioned as an influence contributing to religious belief; this tends to discredit the view that religion is displaced sexuality.

Among Loyola Catholic men, the religious belief of Catholic students with an all Catholic educational background was significantly more favorable (on the basis of Religious Belief Survey mean score comparisons) than the religious belief of Catholics having a secular high school or previous secular college background, even though both groups had attended a Catholic elementary school; the religious belief of Catholic college students who previously attended a secular college was also significantly less favorable than those who had not. This stresses the importance for Catholics of a Catholic education particularly at an undergraduate college level.

Although religion (or lack of religion) is a factor in the selection or choice of a particular university by certain students, particularly

devoutly religious students, yet the present findings indicate that, for the majority, religion is not a factor in their selection of a college. As a result, the "atmosphere" (religious or irreligious) of the university becomes a prime factor and either strengthens or "liberalizes" the student's strong or weak religious beliefs as the case may be.

Catholic children of mixed marriages (one parent Catholic, the other of a different faith) were found to have a significantly less favorable mean religious belief score than Catholic students whose parents were both Catholic. Similarly, Catholic students whose parents were reported as being active members of the Catholic church tended to be somewhat more favorable in their religious belief than Catholic students whose parents were reportedly inactive members.

Consistent with our actual findings, a greater percentage of Catholic students regard themselves as more religious than they believe their parents to be, whereas the majority of non-Catholic students consider themselves to be less firm than their parents in religious faith. For secular university students, in general, the results give some indication of a general loosening of religious ties. However, an even greater loosening of religious ties was noted by Allport in his 1946 study of College students, since in that study a greater percentage of students at Harvard and Radcliffe reacted strongly against the traditional faith of their parents.

According to our present findings, forty percent of the Catholics had during adolescence (median age was 16 years) reacted either partially or wholly against the religious beliefs they had been taught; of these, only 69% now substantially agree, 21% partially agree and six percent totally disagree with

the religious beliefs they had been taught. An even greater percentage of Protestants and Jews rebelled against the religious beliefs they had been taught, and only a comparatively small percentage now substantially agree with those beliefs.

On the basis of religious belief scores, some slight support can be given to the contention that students from higher income bracket families tend to have a less favorable religious belief than students from middle class families.

In general, students show reasonably good insight in estimating the strength of their own religious sentiments in relation to those of their contemporaries. However a third of the total number of students feel that their religious views cause them embarrassment. As might reasonably be expected, a higher percentage of students in the two "extreme" groups in relation to religion feel slightly more embarrassed and isolated because of their views regarding religion.

Although 83% of the Catholics and 61% of the Protestants feel that religion and science support one another or that the apparent conflict between them is negligible, fully 65% of the Jewish students and those of no religious affiliation consider the "conflict" between religion and science considerable or definitely irreconcilable.

In regard to the students' views concerning the nature of the Church, over one-fourth of the Catholic students attending a Catholic College felt that the church was a human institution with some shortcomings; a somewhat smaller percentage of these Catholics did not feel church members should necessarily be educated in the Church or required to support it. The position of percent-

day secular university students in regard to the church is considerably more favorable than the position of students with proportionately equivalent religious beliefs at Harvard (in 1946) and at Wisconsin (in 1930).

As might be expected, the majority of students among all faiths endorse the more orthodox theistic positions. Relatively few secular university students consider themselves agnostics (5%) or atheists (6%); in Allport's 1946 study, twenty percent of the students considered themselves agnostics and an additional twelve percent endorsed the atheistic position.

The students' views on immortality and the nature of Christ clearly delineate the completely diverse positions of Catholics, Protestants and Jews, from extremely orthodox (Catholic) to extremely unorthodox (Jewish position); Protestants assumed the middle of the road position between these extremes. On these two important questions, students with no religious affiliation hold a position somewhat more favorable than the Jewish present study than in the Allport study endorsed the historic doctrinal position of Christ and the position of personal immortality. Although over half the Jewish students indicated that they believed in God, nevertheless less than ten percent believe in personal immortality.

Although only four percent of the present-day secular university students subscribe to the Marxist doctrine that religion is the opiate of the people (in comparison to 12% in the Allport study), still over half of the secular students endorse the humanistic position that religion should be regarded as an entirely natural human function having nothing whatever to do with supernatural notions. A partial explanation for this is that one-fourth of the secular students do not believe in God as a personal God, but rather as

a friendly Being working according to natural laws.

The above findings in regard to the religious attitudes and beliefs of college students, particularly secular university students of all faiths, indicate a certain dissatisfaction with the systems of faith they were brought up in, in some instances resulting in the loss of their childhood faith. In other instances there appears to be a search for a more rational system to support the religious inclinations they feel. Higher education today offers the student very little instruction in sound Christian philosophy or the philosophical aspects of religious doctrine, in spite of the student's apparent need for a satisfying religious orientation.

In regard to religious practices, a direct relationship was found between the frequency of religious practices during the preceding six months and the orthodoxy of religious belief. Among all faiths, those students holding to a more orthodox position in regard to religious truths (particularly on immortality and the nature of Christ), were also more faithful to prayer and church attendance. In regard to religious beliefs and practices, a significant difference was noted between Catholic students attending a Catholic university and Catholic students attending secular universities. A similar but less pronounced difference was noted for Protestant students attending a Catholic university as compared with the average Protestant student at the secular universities. A separate study of Catholic students at a Catholic university revealed (on the basis of Religious Belief Survey mean scores) a direct relationship between strength of religious belief and the frequency of mental prayer, the reception of Holy Communion, and the recitation of the Rosary.

For the purposes of investigating personality adjustment in relation to religious belief, the adjustment of students strong in religious belief among Catholics, Protestants and Jews (on the basis of religious belief scores) was studied and compared with the adjustment of those weak in religious belief. It was found that those students strong in religious belief among the three major faiths tended to be significantly more emotionally stable than those students weak in religious belief. In other words, a significantly greater percentage of students in the religiously weak classification had unsatisfactory emotional adjustment scores according to test norms, and therefore tend to be emotionally unstable. Among Catholic students of both sexes and among Protestant women, a significantly less satisfactory adjustment was noted to home surroundings and in regard to family relationships. This lack of emotional adjustment and home adjustment among those weak in religious belief appears also to express itself in slightly more withdrawn social behavior. The total adjustment, therefore, of Catholic, Protestant, and Jewish students strong in religious belief, was generally significantly more satisfactory than the total adjustment of those weak in religious belief. As might reasonably be expected, no difference was found in health adjustment between the religiously strong and weak groups. It was noted that Catholic and Protestant women weak in religious belief are consistently more unsatisfactory in their adjustment than Catholic and Protestant men weak in religious belief; this adjustment difference is clearly much greater than the test norms for sex difference indicate. A tentative explanation might be that college women who have grown lax in their religious beliefs tend to be somewhat more susceptible to personality maladjustment than college men. However, further research would be needed

before any conclusive statements could be made. Among Jewish students and those of no religious affiliation, adjustment differences between those comparatively strong and weak in religious belief are much less pronounced. The most pronounced adjustment differences were noted between Catholics strong and weak in religious belief, which may be due to the fact that Catholics are more thoroughly trained in religious truths during their formative years, and consequently are more keenly aware of any deviations from these principles in later life. The ensuing personal conflict for those Catholic students lax in religious beliefs and practices would reasonably be expected to result in a less satisfactory personal adjustment. Protestant and Jewish students, on the other hand, because of the nature of their training and beliefs, are not as likely to be affected by a conflict over religious ideals. Besides a significantly less satisfactory adjustment, a greater percentage of students weak in religious belief had problems of a more serious nature on the basis of an item analysis of problems checked.

The above findings support the hypothesis formulated at the outset of this study, namely, that students having more favorable religious beliefs tend to be generally better adjusted than those having less favorable religious beliefs. This tends to verify the theoretical assumption that favorable religious attitudes and beliefs are beneficial to healthy personality adjustment.

APPENDIX

PERSONAL DATA SHEET

1. Identification number: _____
2. Sex: _____
3. Place of birth: _____
City, State Country
4. Racial ancestry: _____
White, etc.
5. National ancestry: _____
English, Irish, etc.
6. Religious affiliation or preference: _____
7. Are you an active member of your church? _____yes _____no
8. How often do you participate in the religious activities of your church?
(check one): _____regularly_____occasionally_____hardly ever_____never
9. Religion of mother: _____
10. Religion of father: _____
11. Is mother an active member? _____yes _____no
12. Is father an active member? _____yes _____no
13. Estimated family income for 1955: _____
14. Name of other college(s) attended (if any): _____
15. Name of high school(s) attended: _____
16. a) Did you receive religious instruction at school during:
elementary school? _____yes _____no
high school? _____yes _____no
college? _____yes _____no
b) If yes, specify type of religion: _____
c) Did you receive religious instruction at home? _____yes _____no
d) Did you receive religious instruction elsewhere? _____yes _____no
(if yes) specify: _____
17. Class in college: _____
Freshman, etc.
18. Curriculum: _____
A.B., B.S., etc.
19. Major: _____
English, Math., etc.
20. Occupational or vocational preference: _____
doctor, engineer, etc.

21. Are you a veteran? yes no. If yes, were you in active combat? yes
no

22. If your religious preference is Catholicism, please answer the following:
 a) In regard to the following religious practices, fill in the one statement that most nearly describes your conduct during the past six months: (Choose from among the following statements: "daily"; "several times a week"; "about once a week"; "about every other week"; "on an average once a month"; "once of twice only"; "not at all")
 e.g. Mass: once a week

Mass: _____

Holy Communion: _____

Confession: _____

Spiritual Reading: _____

Visits to the Bl. Sacrament: _____

Rosary: _____

Mental prayer: _____

Morning and evening prayers: _____

Prayer at meals: _____

Stations of the Cross _____

Ejaculations: _____

b) Number of retreats _____

c) Are you a convert? yes no

d) Have you ever considered a religious vocation? yes no

e) Have you ever been a member of a religious order or studied for the priesthood? yes no If yes, how long: _____

f) Are you a member of any religious organizations? (e.g. sodality, Holy Name Society, etc.) yes
no

If yes, state which ones: _____

SCALE OF ATTITUDES TOWARD THE CHURCH
(Thurstone, revised 1943)

You are asked to read all the statements and to check every statement with which you agree. Make sure you have read all 46 statements. You may read them in any order and as often as you desire. There is no time limit but the total operation will require at least 12 minutes. Do not change the wording but check the statement as you find it or just skip it.

(Place your check mark inside the parenthesis found at the beginning of the line).

1. () I am convinced that the church is a divine institution, and that it should command my highest loyalty and respect.
2. () I am neither for nor against the church, but I feel that churchgoing will not do anyone any harm.
3. () I fear that the good done by the church is not worth the money and energy spent on it.
4. () I cannot help feeling that the church is a monument to human ignorance.
5. () I am convinced that the church is losing ground as education advances.
6. () I know that the church is trying to adjust itself to a scientific world and therefore it deserves support.
7. () I have convinced myself that the teaching of the church is altogether too superficial to be of interest to me.
8. () I have a strong feeling that the church is the greatest agency for the uplift of the world.
9. () I am certain that the church has a most important influence in the development of moral habits and attitudes.
10. () I know that the church is necessary, but like all other human institutions it has its faults.
11. () I have reasoned out that the church is a harmful institution, breeding narrow-mindedness, fanaticism, and intolerance.
12. () I argue with myself that the church is too conservative for me, and so I stay away.
13. () I agree with the ideals of my church, but I am tired of its denominationalism.
14. () I have a feeling that the church furnishes the stimulus for the best leadership of our country.
15. () I'm not much opposed to any church, but when I feel discontented with its leaders I stay away.
16. () I have a strong suspicion that the church is hopelessly allied with reactionary forces.
17. () I am sympathetic toward the church because it practices the Golden Rule fairly well and has a consequent good influence.
18. () I think about the church only to the extent of attending occasionally.
19. () I am annoyed at the inconsistency of the church, for it cannot give examples of what it teaches.
20. () Sometimes I think the church is worthwhile, and sometimes I doubt it.
21. () My church gives me feelings of consolation for it is the main guiding influence in my life.

22. () I enjoy the spiritual uplift I get from the church, but I do not agree with its theology.
23. () My emotional reaction toward the church is negative due to lack of interest.
24. () I am convinced that the church is shackled with monied interests and does not practice its ideals.
25. () I am sympathetic toward the church, but I am not active in its endeavors.
26. () I think it is evident that the church is a parasite on society.
27. () I know too little about the church to express an opinion.
28. () It is evident to me that the church is the most important institution in the world outside of the home.
29. () I admit that I am slightly prejudiced against the church and attend only on special occasions.
30. () I have concluded that a man cannot be honest in his thinking and indorse what the church teaches.
31. () There is much wrong with my church, but I am sentimentally so attached to it that I want to help improve it.
32. () I entertain the feeling that the church promotes a fine brotherly relationship between people and nations.
33. () I despise the church because it is unreservedly stupid and futile.
34. () I approve of the church because I know that church attendance is a good index of the nation's morality.
35. () I feel that the church is petty, too easily disturbed by matters of little importance.
36. () In the church I find my best companions and can express by best sentiments of self-respect.
37. () I am afraid the church is non-scientific and emotional depending for its influence upon fear of God and of hell.
38. () I rationally try to defend the church but I believe its influence is on the decline.
39. () It is logically absurd that any thinking man should be interested in the church.
40. () My reflective attitude toward the church is best described as one of indifference.
41. () I know that anyone who will work in a modern church will reasonably appreciate its indispensable value.
42. () It is clear to me that the church deals in platitudes and is afraid to follow the logic of truth.
43. () My conscious attitude toward the church is one of neglect, with a slight tendency toward disapproval.
44. () I feel only slightly concerned about the affairs of the church.
45. () I experience nothing but contempt and resentment for the church.
46. () I worry too little about the church to express any general attitude.

Religious Belief Survey

Check the response which most clearly indicates your attitude toward the statement in question.

1. The Bible is the inspired word of God.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
2. I think a person can be truly happy without believing in God.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
3. Man has a free will capable of striving after immaterial or spiritual goals.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
4. There is no life after death.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
5. God created man separate and essentially distinct from animals.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
6. It makes no difference whether a person is baptized a Christian or not, as long as he believes in God and loves his neighbor.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
7. The most important thing man has to do on earth is to save his soul.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
8. There have been many men in history just as great as Jesus Christ.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
9. Everyone is expected to strive for personal holiness and spiritual perfection.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
10. Habitual self-discipline and self-control are absolutely necessary if one wishes to attain spiritual perfection or sanctity.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
11. Such notions as sin and punishment for sin in hell are merely superstitions.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
12. Suffering and sickness can be of great positive spiritual value.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
13. In the case of prolonged and painful cancer, it would be all right for the doctor to give the patient an overdose of sleeping pills.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree

14. God is just in condemning a person to hell for committing one serious sin.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
15. The laws of the church regarding divorce ought to be more relaxed for people who are unhappily married.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
16. The devil really exists.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
17. A person's religious belief should not influence his choice of what high school or college he will attend.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
18. The religious belief of parents should influence their choice of what grade school their children will attend.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
19. It is better to raise two children in comfortable circumstances than five children in decent poverty.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
20. It is immoral and sinful to practice artificial birth control.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
21. It is prudent for persons of limited income to practice rhythm (non-artificial birth control) for the first few years of marriage.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
22. When two people are very much in love, they should marry even though they are not of the same religion.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
23. All people of voting age have a moral obligation to vote.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
24. If Russia declared war, the United States would be justified in dropping atom bombs on Moscow.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
25. Censorship (of plays, movies, comic books etc.) is necessary for safeguarding our national morality.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
26. The theory of materialistic evolution is logical and true.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree

27. More tax money should be expended for social welfare, such as maternity hospitals for the poor, clinics for disabled persons, etc.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
28. It is imprudent to have white and colored children attending the same school.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
29. Generally speaking, a workman ought to belong to a good labor union.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
30. I would not approve of the city's putting up a low-rent housing project in a poorer section of my neighborhood.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
31. Theology will ultimately prove to be more important for mankind than any other branch of study.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
32. It is more important for children to secure training in athletics than in religion.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
33. When I visit a cathedral I am more impressed by a pervading sense of reverence and worship than by architectural features and stained glass.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
34. I prefer a friend who shows artistic and emotional sensitivity, above one who is seriously interested in thinking out his attitude toward life as a whole.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
35. At an evening discussion with an intimate friend I am more interested in talking about the meaning of life than about literature or developments in science.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
36. In choosing a marriage partner, I would prefer a person who has social prestige and commands admiration from others, above one who is fundamentally spiritual in his (of her) attitude toward life.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
37. A person's conduct should be guided by one's religious faith rather than by any other criterion such as social conventions, convenience, pleasure, or human respect.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree
38. For the most part, my own conduct is guided more by my religious faith than by any other criterion.
☐ Strongly Agree ☐ Agree ☐ Not Sure ☐ Disagree ☐ Strongly Disagree

ATTITUDE INVENTORY: ASPECTS OF RELIGIOUS BELIEF
(G.W. Allport, J.M. Gillespie, J. Young)

The successful use of this inventory in research imposes two requirements:
(1) It should not be answered too hastily. Some questions will require reflection. Authentic and well-considered statements, without influence from outside, are wanted. So, please take your time, and ponder the questions adequately before answering them. (2) In order not to bias the sample, all papers must be returned.

1. Age _____

2. Are you married? _____yes; _____no

3. Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?

_____yes
_____no
_____doubtful

a) If yes, do you think that on the whole the tradition and literature of some great religious system now existing satisfactorily meets your own religious needs, or do you think a substantially new type of religion is required?

The following religious system strikes me on the whole as adequate:

_____Roman Catholicism
_____Anglo-Catholicism or Eastern Orthodoxy
_____Protestant Christianity
_____Liberalized Protestantism (e.g., Unitarianism,
_____Universalism)
_____Ethical but not theological Christianity (e.g., humanism,
_____ethical culture)
_____some form of Judaism
_____other: (specify)

or _____a substantially new type of religion is required

4. To what degree has religion been an influence in your upbringing?

_____very marked
_____moderate
_____slight
_____none at all

a) What was the character of this influence (if there was any at all)?

_____Roman Catholicism
_____Anglo-Catholicism or Eastern Orthodoxy
_____Protestant Christianity
_____Liberalized Protestantism (e.g., Unitarianism,
_____Universalism)

- ☐ Ethical but not theological Christianity (e.g., humanism, ethical culture)
- ☐ some form of Judaism
- ☐ other: specify

5. If you were brought up under some religious influence, has there been a period in which you have reacted either partially or wholly against the beliefs taught?

- ☐ yes
- ☐ no
- ☐ doubtful

a) If you reacted against the beliefs taught did the doubt start before age 10

- ☐ 10-12
- ☐ 12-15
- ☐ 15-20
- ☐ after 20

b) If you have reacted against the beliefs taught, would you say that at the present time you

- ☐ are in substantial agreement with the beliefs taught
- ☐ partially agree with them
- ☐ wholly disagree with them

6. If at any time you have felt yourself to be religious, which factors in the following list do you consciously recognize to have been contributing reasons? Check as many as apply.

- ☐ parental influence
- ☐ conformity with tradition
- ☐ personal influence of people other than parents
- ☐ fear or insecurity
- ☐ sorrow or bereavement
- ☐ gratitude
- ☐ sex turmoil
- ☐ a mystical experience (perhaps not fully understood)
- ☐ studies in school or college
- ☐ reading outside of school and college
- ☐ church teachings
- ☐ aesthetic appeal

7. Generally speaking, religion in childhood is marked by its external character; it is simply "there," to be believed along with the traditions and codes of the family and culture. This situation often changes so that at some time there is an inner experience which makes religion a distinctly subjective and personal matter. Does this statement characterize your own development?

- ☐ yes
- ☐ no

If yes,

a) At what age did the subjective awareness come?

- ☐ before age 10
- ☐ 10-12
- ☐ 12-15
- ☐ 15-20
- ☐ after 20

b) One investigator defined three types of subjective religious awakening. Kindly check the type that best includes your own case.

1. Definite crisis. "A real crisis is reached and passed in which definite change of attitude seems to have taken place." This type corresponds to what is commonly considered a distinct religious conversion.
2. Emotional stimulus awakening. Here the emotional upheaval is much reduced in intensity, or even entirely absent, but the subject looks back to some event which served as a stimulus to awaken the religious consciousness.
3. Gradual awakening. Here there are no single or specifiable occasions that are as decisive as those defined above. The religious sentiment has developed gradually.

6. a) How, in general, does the firmness of your belief in religion compare with your mother's belief?

- ☐ more firm
- ☐ less firm
- ☐ about the same
- ☐ don't know

b) with your father's belief?

- ☐ more firm
- ☐ less firm
- ☐ about the same
- ☐ don't know

9. How would you say that your own religious sentiments and needs compare with those of other young people of your own age?

- ☐ stronger than average
- ☐ about average
- ☐ less strong than average

10. Do you feel that your views regarding religion, no matter what they are, in any way mark you off from your contemporaries, so that you sometimes feel embarrassed or isolated because of these views?

- ☐ yes
- ☐ no
- ☐ doubtful

11. Check the one statement which most nearly describes your conduct:

a) During the past six months I have gone to church

- ☐ about once a week
- ☐ about every other week
- ☐ on an average once a month
- ☐ once or twice only
- ☐ not at all

b) During the past six months I have prayed

- ☐ daily
- ☐ fairly frequently
- ☐ occasionally
- ☐ rarely
- ☐ never

c) During the past six months I have experienced a feeling of reverence, devotion, or dependence upon a Supreme Being

- ☐ daily
- ☐ frequently
- ☐ occasionally
- ☐ rarely
- ☐ never

12. How do you feel about the frequently mentioned conflict between the findings of science and the principal (basic) contentions of religion?

- ☐ To my mind religion and science clearly support one another
- ☐ The conflict is negligible (i.e., more apparent than real)
- ☐ The conflict is considerable, but probably not irreconcilable
- ☐ The conflict is very considerable, perhaps irreconcilable
- ☐ The conflict is definitely irreconcilable

Explain your answer briefly:

13. The Church (check the view that best corresponds to your own attitude)

- ☐ 1. The Church is the one sure and infallible foundation of civilized life. Every member of society ought to be educated in it and required to support it.
- ☐ 2. On the whole the Church stands for the best in human life, although certain minor shortcomings and errors are necessarily apparent in it, as in all human institutions.
- ☐ 3. There is certain doubt concerning the nature of the total influence of the Church. It is possible that the Church may do a good deal of harm.
- ☐ 4. While the intentions of most individual church members are no doubt good, the total influence of the Church may be on the whole harmful.
- ☐ 5. The Church is a stronghold of much that is unwholesome and dangerous to human welfare. It fosters intolerance, bigotry and ignorance.
- ☐ 6. Insufficient familiarity with the problem.
- ☐ 7. A different attitude, as follows:

14. The Deity (check the one statement which most nearly expresses your belief)

- ☐ 1. There is an infinitely wise, omnipotent Creator of the universe and of natural laws, whose protection and favor may be supplicated through worship and prayer. God is a personal God.
- ☐ 2. There is an infinitely intelligent and friendly Being, working according to natural laws through which He expresses His power and goodness. There is the possibility of communication with this Deity in the sense that prayer may at least affect our moral attitude toward nature and toward our own place in the scheme of things.
- ☐ 3. There is a vast, impersonal, spiritual source or principle throughout nature and working in man, incapable of being swayed or communicated with through prayer.
- ☐ 4. Because of our necessary ignorance in this matter, I neither believe nor disbelieve in a God.
- ☐ 5. The only power is natural law. There is neither a personal creator nor an infinite intelligent Being. Nature is wholly indifferent to man. Natural law may be spoken of as "spiritual force," but this in no way adds to or changes its character.
- ☐ 6. The universe is merely a machine. Man and nature are creatures of cause and effect. All notions of a Deity as intelligent Being or as "spiritual force" are fictions, and prayer is a useless superstition.
- ☐ 7. None of these alternatives sufficiently resembles my views to justify a choice between them.

15. The Person of Christ (check the position that best corresponds to your own view).

- ☐ 1. Christ, as the Gospels state should be regarded as divine - as the human incarnation of God.
- ☐ 2. Christ should be regarded merely as a great prophet or teacher, much as the Mohammedans accept Mahomet, or as the Chinese accept Confucius.
- ☐ 3. In all probability Christ never lived at all, but is a purely mythical figure.
- ☐ 4. None of these positions expresses my views well enough to justify a choice.

16. Immortality (check the position that best corresponds to your own view)

- ☐ 1. I believe in personal immortality, i.e., the continued existence of the soul as an individual and separate entity.
- ☐ 2. I believe in reincarnation - the continued existence of the soul in another body.
- ☐ 3. I believe in the continued existence of the soul merely as a part of a universal spiritual principle.
- ☐ 4. I believe that a person's immortality resides merely in his influence upon his children and upon social institutions.
- ☐ 5. I disbelieve in immortality in any of these senses.

____ 6. None of the alternatives sufficiently resembles my views to justify a choice between them; or I have no view at all about this matter.

17. Please mark the extent of your agreement with each of the following statements:

a) If religion is to play a useful role in life, it should be regarded entirely as a natural human function. It should have nothing whatever to do with supernatural notions.

____ on the whole I tend to agree
 ____ on the whole I tend to disagree
 ____ no opinions

b) Denominational distinctions, at least within Protestant Christianity, are out of date, and may as well be eliminated as rapidly as possible.

____ on the whole I tend to agree
 ____ on the whole I tend to disagree
 ____ no opinions

c) Religion, as Karl Marx said, is the opiate of the people. People must claim what is rightfully theirs without the reactionary handicap of religious faith. Therefore, active resistance to organized religious forces if needed.

____ on the whole I tend to agree
 ____ on the whole I tend to disagree
 ____ no opinion

18. If at any time you have felt yourself to be religious kindly check the ways in which your religious experiences seem to have affected you.

(Check as many as apply.)

____ on the whole made me happier
 ____ made me less happy
 ____ on the whole gave me greater peace of mind
 ____ was a disturbing factor
 ____ helped me overcome personal problems and conflicts
 ____ created more problems and conflict
 ____ made me feel secure and confident
 ____ gave me feelings of anxiety, fear and guilt
 ____ gave me a feeling of personal worth
 ____ gave me feelings of inferiority
 ____ religious experiences have had no effect on me

19. Did your decision to enter the college you are now attending have anything to do with your religion or your attitude toward religion?

____ yes ____ no ____ doubtful

If yes: a) Check the statement below which most nearly coincides with the influence religion had in your choice of schools.

____ you felt that this school would strengthen your religious beliefs

- ☐ you felt that in this school you would not find opposition to your religious beliefs
☐ you felt that in this school there would be no religious teaching either for or against any particular religion
☐ other: (specify)

20. Kindly check the way in which your college experience thus far seems to have affected you.

- ☐ on the whole made me more religious
☐ on the whole made me less religious
☐ no effect in this regard
☐ on the whole made me more interested in the problems religion seeks to answer
☐ on the whole made me less interested in the problems religion seeks to answer
☐ no effect in this regard

a) Also check in which way your experiences at the high school you attended seem to have affected you.

- ☐ on the whole made me more religious
☐ on the whole made me less religious
☐ no effect in this regard
☐ on the whole made me more interested in the problems religion seeks to answer
☐ on the whole made me less interested in the problems religion seeks to answer
☐ no effect in this regard

21. Please check the ways in which your experiences during an acute crisis or turmoil in your life seem to have affected you.

- ☐ on the whole made me more religious
☐ on the whole made me less religious
☐ no effect in this regard
☐ on the whole made me more interested in the problems religion seeks to answer
☐ on the whole made me less interested in the problems religion seeks to answer
☐ no effect in this regard

Please state in your own words the effect (if any at all) your experiences during some crisis in your life had upon your religious views:

22. Check the principal one in the following which best states the source of your present religious attitudes and habits:

- ☐ parental influence
- ☐ church services
- ☐ instruction at school
- ☐ personal reading and reasoning
- ☐ dramatic experience
- ☐ other: (specify)

23. Slowly read the statements below and check those which apply to you.

- ☐ I do not go to church often enough.
- ☐ I am dissatisfied with church services.
- ☐ I have beliefs that differ from my church.
- ☐ I am losing my earlier religious faith.
- ☐ I have doubts about the value of worship and prayer.
- ☐ I differ from my family in religious beliefs.
- ☐ I fail to see the relation of religion to life.
- ☐ I do not know what to believe about God.
- ☐ To my mind, science conflicts with religion.
- ☐ I need a philosophy of life.
- ☐ My parents are old-fashioned in their ideas of religion.
- ☐ I miss spiritual elements in college life.
- ☐ I am troubled by the lack of religion in others.
- ☐ I am affected by religious prejudice.
- ☐ I am in love with someone of a different religion.
- ☐ I want more opportunity for religious worship.
- ☐ I want to understand the truths of the Bible better.
- ☐ I want to feel close to God.
- ☐ I am confused in some of my religious beliefs.
- ☐ I am confused on some moral questions.
- ☐ I lack self-control.
- ☐ I give in to temptations easily.
- ☐ My parents are separated (divorced).
- ☐ I feel I don't really have a home.
- ☐ I sometimes wish I'd never been born.
- ☐ I am unhappy too much of the time.
- ☐ I have memories of an unhappy childhood.
- ☐ I am afraid of making mistakes.
- ☐ I have too many personal problems.
- ☐ I am sometimes bothered by thoughts of insanity.
- ☐ I once thought of committing suicide.

THE ADJUSTMENT INVENTORY

STUDENT FORM

(For students of high school and college age)

By HUGH M. BELL

Published by
STANFORD UNIVERSITY PRESS
Stanford, California

NAME AGE SEX

NAME OF SCHOOL SCHOOL CLASS

DATE

DIRECTIONS

Are you interested in knowing more about your own personality? If you will answer *honestly* and *thoughtfully* all of the questions on the pages that follow, it will be possible for you to obtain a better understanding of yourself.

There are *no right* or *wrong* answers. Indicate your answer to each question by drawing a circle around the "Yes," the "No," or the "?" Use the question mark only when you are certain that you cannot answer "Yes" or "No." There is no time limit, but work rapidly.

If you have *not* been living with your parents, answer certain of the questions with regard to the people with whom you have been living.

NO.	SCORE	DESCRIPTION	REMARKS
a			
b			
c			
d			

- Yes No ? Do you day-dream frequently?
- Yes No ? Do you take cold rather easily from other people?
- Yes No ? Do you enjoy social gatherings just to be with people?
- Yes No ? Does it frighten you when you have to see a doctor about some illness?
- Yes No ? At a reception or tea do you seek to meet the important person present?
- Yes No ? Are your eyes very sensitive to light?
- Yes No ? Did you ever have a strong desire to run away from home?
- Yes No ? Do you take responsibility for introducing people at a party?
- Yes No ? Do you sometimes feel that your parents are disappointed in you?
- Yes No ? Do you frequently have spells of the "blues"?
- Yes No ? Are you subject to hay fever or asthma?
- Yes No ? Do you often have much difficulty in thinking of an appropriate remark to make in group conversation?
- Yes No ? Have you been embarrassed because of the type of work your father does in order to support the family?
- Yes No ? Have you ever had scarlet fever or diphtheria?
- Yes No ? Did you ever take the lead to enliven a dull party?
- Yes No ? Does your mother tend to dominate your home?
- Yes No ? Have you ever felt that someone was hypnotizing you and making you act against your will?
- Yes No ? Has either of your parents frequently criticized you unjustly?
- Yes No ? Do you feel embarrassed when you have to enter a public assembly after everyone else has been seated?
- Yes No ? Do you often feel lonesome, even when you are with people?
- Yes No ? Do you feel there has been a lack of real affection and love in your home?
- Yes No ? In school is it difficult for you to give an oral report before the class?
- Yes No ? Do you have many headaches?
- Yes No ? Have your relationships with your father usually been pleasant?
- Yes No ? Do you sometimes have difficulty getting to sleep even when there are no noises to disturb you?
- Yes No ? When riding on a train or a bus do you sometimes engage fellow-travelers in conversation?
- Yes No ? Do you frequently feel very tired toward the end of the day?
- Yes No ? Does the thought of an earthquake or a fire frighten you?
- Yes No ? Have you lost weight recently?
- Yes No ? Has either of your parents insisted on your obeying him or her regardless of whether or not the request was reasonable?
- Yes No ? Do you find it easy to ask others for help?
- Yes No ? Has illness or death among your immediate family tended to make home life unhappy for you?
- Yes No ? Have you ever been seriously injured in any kind of an accident?
- Yes No ? Has lack of money tended to make home unhappy for you?
- Yes No ? Are you easily moved to tears?
- Yes No ? Are you troubled with shyness?
- Yes No ? Has either of your parents frequently found fault with your conduct?
- Yes No ? Have you ever had a surgical operation?
- Yes No ? Would you feel very self-conscious if you had to volunteer an idea to start a discussion among a group of people?
- Yes No ? Do you dread the sight of a snake?
- Yes No ? Have your parents frequently objected to the kind of companions that you go around with?
- Yes No ? Do things often go wrong for you from no fault of your own?
- Yes No ? Do you have many colds?
- Yes No ? Have you had experience in making plans for and directing the actions of other people?
- Yes No ? Are you frightened by lightning?
- Yes No ? Is either of your parents very easily irritated?
- Yes No ? Are you subject to attacks of influenza?

- Yes No ? Have you frequently been depressed because of low marks in school?
- 49c Yes No ? Do you have difficulty in starting conversation with a person to whom you have just been introduced?
- 50b Yes No ? Have you had considerable illness during the last ten years?
- 51a Yes No ? Have you frequently disagreed with either of your parents about the way in which the work about the home should be done?
- 52d Yes No ? Do you sometimes envy the happiness that others seem to enjoy?
- 53c Yes No ? Have you frequently known the answer to a question in class but failed when called upon because you were afraid to speak out before the class?
- 54b Yes No ? Do you frequently suffer discomfort from gas in the stomach or intestines?
- 55a Yes No ? Have there been frequent family quarrels among your near relatives?
- 56c Yes No ? Do you find it easy to make friendly contacts with members of the opposite sex?
- 57d Yes No ? Do you get discouraged easily?
- 58b Yes No ? Do you frequently have spells of dizziness?
- 59a Yes No ? Have you frequently quarreled with your brothers or sisters?
- 60d Yes No ? Are you often sorry for the things you do?
- 61c Yes No ? If you were a guest at an important dinner would you do without something rather than ask to have it passed to you?
- 62a Yes No ? Do you think your parents fail to recognize that you are a mature person and hence treat you as if you were still a child?
- 63b Yes No ? Are you subject to eye strain?
- 64d Yes No ? Have you ever been afraid that you might jump off when you were on a high place?
- 65c Yes No ? Have you had a number of experiences in appearing before public gatherings?
- 66b Yes No ? Do you often feel fatigued when you get up in the morning?
- 67a Yes No ? Do you feel that your parents have been unduly strict with you?
- 68d Yes No ? Do you get angry easily?
- 69b Yes No ? Has it been necessary for you to have frequent medical attention?
- 70c Yes No ? Do you find it very difficult to speak in public?
- 71d Yes No ? Do you often feel just miserable?
- 72a Yes No ? Has either of your parents certain personal habits which irritate you?
- 73d Yes No ? Are you troubled with feelings of inferiority?
- 74b Yes No ? Do you feel tired most of the time?
- 75d Yes No ? Do you consider yourself rather a nervous person?
- 76c Yes No ? Do you enjoy social dancing a great deal?
- 77d Yes No ? Do you often feel self-conscious because of your personal appearance?
- 78a Yes No ? Do you love your mother more than your father?
- 79b Yes No ? Are you subject to attacks of indigestion?
- 80c Yes No ? When you want something from a person with whom you are not very well acquainted, would you rather write a note or letter to the individual than go and ask him or her personally?
- 81d Yes No ? Do you blush easily?
- 82a Yes No ? Have you frequently had to keep quiet or leave the house in order to have peace at home?
- 83c Yes No ? Do you feel very self-conscious in the presence of people whom you greatly admire, but with whom you are not well acquainted?
- 84b Yes No ? Are you subject to tonsillitis or laryngitis?
- 85d Yes No ? Are you ever bothered by the feeling that things are not real?
- 86a Yes No ? Have the actions of either of your parents aroused a feeling of great fear in you at times?
- 87b Yes No ? Do you frequently experience nausea or vomiting or diarrhea?
- 88c Yes No ? Are you sometimes the leader at a social affair?
- 89d Yes No ? Are your feelings easily hurt?
- 90b Yes No ? Are you troubled much with constipation?
- 91c Yes No ? Do you ever cross the street to avoid meeting somebody?
- 92a Yes No ? Do you occasionally have conflicting moods of love and hate for members of your family?

- 3c Yes No ? If you come late to a meeting would you rather stand or leave than take a front seat?
- 4b Yes No ? Were you ill much of the time during childhood?
- 5d Yes No ? Do you worry over possible misfortunes?
- 5c Yes No ? Do you make friends readily?
- 7a Yes No ? Have your relationships with your mother usually been pleasant?
- 8d Yes No ? Are you bothered by the feeling that people are reading your thoughts?
- 9b Yes No ? Do you frequently have difficulty in breathing through your nose?
- 9c Yes No ? Are you often the center of favorable attention at a party?
- 9a Yes No ? Does either of your parents become angry easily?
- 2b Yes No ? Do you sometimes have shooting pains in the head?
- 3a Yes No ? Was your home always supplied with the common necessities of life?
- 1c Yes No ? Do you find that you tend to have a few very close friends rather than many casual acquaintances?
- 5a Yes No ? Was your father what you would consider your ideal of manhood?
- 3d Yes No ? Are you troubled with the idea that people are watching you on the street?
- 7b Yes No ? Are you considerably underweight?
- 3a Yes No ? Has either of your parents made you unhappy by criticizing your personal appearance?
- 1d Yes No ? Does criticism disturb you greatly?
- 1c Yes No ? Do you feel embarrassed if you have to ask permission to leave a group of people?
- 1b Yes No ? Do you frequently come to your meals without really being hungry?
- 2a Yes No ? Are your parents permanently separated?
- 1d Yes No ? Are you often in a state of excitement?
- 1c Yes No ? Do you keep in the background on social occasions?
- 1b Yes No ? Do you wear eyeglasses?
- 1d Yes No ? Does some particular useless thought keep coming into your mind to bother you?
- 1a Yes No ? Did your parents frequently punish you when you were between 10 and 15 years of age?
- 1c Yes No ? Does it upset you considerably to have a teacher call on you unexpectedly?
- 1b Yes No ? Do you find it necessary to watch your health carefully?
- 1d Yes No ? Do you get upset easily?
- 1a Yes No ? Have you disagreed with your parents about your life work?
- 1c Yes No ? Do you find it difficult to start a conversation with a stranger?
- 1d Yes No ? Do you worry too long over humiliating experiences?
- 1b Yes No ? Have you frequently been absent from school because of illness?
- 1d Yes No ? Have you ever been extremely afraid of something that you knew could do you no harm?
- 1a Yes No ? Is either of your parents very nervous?
- 1c Yes No ? Do you like to participate in festival gatherings and lively parties?
- 1d Yes No ? Do you have ups and downs in mood without apparent cause?
- 1b Yes No ? Do you have teeth that you know need dental attention?
- 1c Yes No ? Do you feel self-conscious when you recite in class?
- 1a Yes No ? Has either of your parents dominated you too much?
- 1d Yes No ? Do ideas often run through your head so that you cannot sleep?
- 1b Yes No ? Have you had any trouble with your heart or your kidneys or your lungs?
- 1a Yes No ? Have you often felt that either of your parents did not understand you?
- 1c Yes No ? Do you hesitate to volunteer in a class recitation?
- 1d Yes No ? Does it frighten you to be alone in the dark?
- 1b Yes No ? Have you ever had a skin disease or skin eruption, such as athlete's foot, carbuncles, or boils?
- 1a Yes No ? Have you felt that your friends have had a happier home life than you?
- 1b Yes No ? Do you have difficulty in getting rid of a cold?
- 1c Yes No ? Do you hesitate to enter a room by yourself when a group of people are sitting around the room talking together?

BIBLIOGRAPHY

The present bibliography is intended as an aid to future research in the field of religion and psychology. The writer makes no pretense of having read through all the materials listed, but rather has made use of certain sections of many of the works listed. An annotated bibliography would, of course, be desirable, but this is clearly beyond the scope of the present work. For specific works related to the subject matter in each of the first three chapters, the reader will probably find the references at the end of these chapters useful. However, these references have also been incorporated into the present bibliography.

For purposes of clarification and facility, the bibliography has been divided into the following categories: 1) General psychological literature on attitudes and adjustment; 2) Religion in relation to psychiatry and psychology; 3) Psychological topics treated from a Christian viewpoint; 4) Empirical studies of religious attitudes and beliefs. This fourth category has been further subdivided into the following five-fold classification: a) Development and change of religious belief, attitudes and experience; b) The present status of religious beliefs, attitudes and practices; c) The relationship between religious attitudes and personality adjustment; d) Sociological studies of religion; e) Studies which do not fit into any of the above classifications.

The first three categories contain mostly theoretical discussions of topics related to our investigation, while the fourth category consists entirely of empirical publications covering the period from 1927 to 1955. For the purposes of the present study, the word "empirical" refers to controlled observation of religious behavior, attitudes, or experiences. Psychological Abstracts, a publication of the American Psychological Association made the widely scattered literature of the fourth category accessible. Although this section which is devoted to empirical studies of religion probably exhausts the literature of the past thirty years, it should be noted that in compiling the bibliography for the other categories no attempt was made to exhaust the literature.

I. GENERAL PSYCHOLOGICAL LITERATURE ON ATTITUDES AND ADJUSTMENT

Adler, A. What Life Should Mean to You. N.Y.: Grosset and Dunlap, 1931.

Adler, M. What Man Has Made of Man. N.Y.: Longmans, 1937.

Adorno, T. W., Frenkel-Brunswik, E., Devinson, D.J., and Sanford, R.N. The Authoritarian Personality. N.Y.: Harper, 1950.

Allport, G. W. Becoming: Basic Considerations for a Psychology of Personality.

- Allport, G. W. Personality: A Psychological Interpretation. N.Y.: Holt, 1937.
- Allport, G. W. Nature of Personality. Cambridge, Mass.: Addison-Wesley, 1950.
- Allport, G. W. "Scientific Models and Human Morals." Psyc. Review, 1947, 54, 182-192.
- Allport, G.W. "The Use of Personal Documents in Psychological Science." N.Y. Social Science Res. Council, No. 49, 1942.
- Allport, G. W., and Vernon, P.E. "Study of Values" (Manual). Boston: Houghton Mifflin, 1931.
- Allport, G. W. "Attitudes," in Murchison. (ed). Handbook of Social Psychology. Worcester, Mass.: Clark U., 1935.
- Allport, G. W. Nature of Prejudice. Cambridge, Mass.: Addison-Wesley, 1954.
- Allport, G. W. and Kramer, B.M. "Some Roots of Prejudice." J. of Psyc., 1946, 22, 9-39.
- Allport, R. and Sargent, S. "Conservatism-radicalism Measured by Immediate Emotional Reactions." J. Soc. Psychol., 1941, 14, 181-186.
- American Psychological Association Committee on Ethical Standards for Psychology. "Ethical Standards in Clinical and Consulting Relationships." Amer. Psychol., 1951, Sec. 3, 6, 57-64, 6, 145-166.
- Anastasi, A. Psychological Testing. N.Y.: Macmillan, 1954.
- Anderson, J. E. "The Relation of Attitude to Adjustment." Education, 1952, 73, 210.
- Anderson, E. E. The Psychology of Development and Personal Adjustment. N.Y.: Holt, 1949.
- Anderson, J. P. "A Study of the Relationships between Certain Aspects of Parental Behavior and Attitudes and the Behavior of Junior High School Pupils." Teach. Coll. Contr. Educ., 1940, 809, 352.
- Angell, R. C. A Study of Undergraduate Adjustment. Chicago: U. of Chicago,
- Ansbacher, H. and Ansbacher, R. Individual Psychology of Alfred Adler. N.Y.: Basic Books, 1956.
- Arbuckle, D. S. "Therapy is for All." J. Pastoral Care, 1952, 5, 34-39.
- Arsenian, S. "Changes in Attitude of College Students." Psychol. Bull., 1942, 39, 483-4.

- Asch, S. E., Block, H. and Hertzman, M. "Studies in the Principles of Judgments and Attitudes." J. Psychol., 1938, 5, 215-251.
- Aveling, F. Personality and Will. N.Y.: D. Appleton-Century, 1931.
- Ayad, J., and Farnsworth, P. R. "Shifts in the Values of Opinion Items: Further Data." J. Psychol., 1953, 36, 295-299.
- Bain, R. "Changed Beliefs of College Students." J. Abnorm. Soc. Psychol., 1936, 31, 1-11.
- Bain, R. "Theory and Measurement of Attitudes and Opinions." Psychol. Bull., 1930, 27, 357-379.
- Baker, H. J., and Traphagen, V. Diagnosis and Treatment of Behavior-Problem Children. N.Y.: Macmillan, 1935.
- Bell, H. M. "Youth Tell Their Story." Washington, D.C.: American Council on Ed., 1938.
- Bernard, H. W. Toward Better Personal Adjustment. N.Y.: McGraw-Hill, 1951.
- Berry, J. R., and Bare, T. H. "The Measurement of Attitude in T. H. Briggs, and Others" (ed.), The Emotionalized Attitudes. N.Y. Teachers Coll., Columbia U., 1940, 1-17.
- Binnewies, W. G. "Measuring the Effect of a Social Force." J. Educ. Sociol., 1934, 8, 83-93.
- Birnbaum, F. "Some Principles to be Observed in a Healthy Conduct of Life." Int. J. Individ. Psychol., 1936, 2, 46-54.
- Boldt, W. Y., and Stoud, J. B. "Changes in the Attitudes of College Students." J. Educ. Psychol., 1934, 25, 611-619.
- Bonney, M. E. "The Validity of Certain Techniques of Gathering Psychological Data, with Special Reference to Personality Questionnaires." J. Soc. Psychol., 1941, 13, 103-121.
- Boynton, P. L. "A Study of the Relation between the Intelligence and the Moral Judgments of College Students." George Peabody College for Teachers, Bull. 51, 1929.
- Breemes, E. L., Remmers, H. H., and Morgan, C. L. "Changes in Liberalism-Conservatism of College Students since the Depression." J. Soc. Psychol., 1941, 14, 99-107.
- Broen, W. E. "Personality Correlates of Certain Religious Attitudes." J. Consult. Psychol., 1955, 19, 64 (Brief report).

- Bruner, J. S., and Goodman, C. C. "Value and Need as Organizing Factors in Perception." J. Abnorm. Soc. Psychol., 1947, 42, 33-44.
- Buck, W. "A Measurement of Changes in Attitudes and Interests of University Students over a Ten Year Period." J. Abnorm. Soc. Psychol., 1936, 31-12-19.
- Bugelski, R., and Lester, O.P. "Changes in Attitudes in a Group of College Students during Their College Course and after Graduation." J. Soc. Psychol., 1940, 12, 319-322.
- Buhler, C. "Maturation and Motivation." Dialectica, 1951, 5, 312-361.
- Burlingame, C. C. "Psychiatric Sense and Nonsense." J. Amer. Med. Assoc., 133, 971-974, 1947.
- Cameron, N. The Psychology of Behavior Disorders. N.Y.: Houghton Mifflin, 1947.
- Cantril, H. "An Inquiry Concerning the Characteristics of Man." J. Abnorm. Soc. Psychol., 1950, 45, 491-503.
- Cantril, H. "Toward a Scientific Morality." J. Psychol., 1949, 27, 365-366.
- Cantril, H. The "Why" of Man's Experience. N.Y.: Macmillan, 1950.
- Cantril, H. "The Intensity of an Attitude." J. Abnorm. Soc. Psychol., 1946, 41, 129-135.
- Carlson, H. B. "Attitudes of Undergraduate Students." J. Soc. Psychol., 1934, 5, 202-212.
- Carpenter, J., and Eisenberg, P. "Some Relations between Family Background and Personality." J. Psychol., 1938, 6, 115-136.
- Carrell, A. Man the Unknown. N.Y.: Harper, 1935.
- Carrier, Blanche. Free to Grow. N.Y.: Harper, 1951.
- Carroll, H. A., and Jones, H. M. "Adjustment Problems of College Students." Sch. and Soc., 1944, 59, 270-272.
- Cassidy, R., and Kozman, H. C. Counseling Girls in a Changing Soc. N.Y.: McGraw-Hill, 1947.
- Cattell, R. B. Description and Measurement of Personality. N.Y.: World Book, 1946.
- Cavan, R. S. "The Relation of Home Background to Personality Adjustments of Adolescents." Pub. of Amer. Sociol. Soc., 28, 1934, 127-128.

- Championney, H., and Marshall, H. "Optimal Refinement of the Rating Scale." J. Appl. Psychol., 1939, 23, 323-331.
- Chart, S. N. F., and Myers, C. R. "An Approach to the Measurement of Mental Health." Amer. J. Orthopsychiat., 1936, 6, 134-140.
- Charters, W. W. Jr., and Newcomb, T. N. Readings in Social Psychology. N.Y. Holt, 1952.
- Chave, E. J., and Thurstone, L. L. Measurement of Social Attitudes. Chicago: U. Chicago, 1931.
- Cherrington, M., and Miller, L. W. "Changes in Attitude as the Result of a Lecture and of Reading Materials." J. Soc. Psychol., 1933, 4, 479-484.
- Clark, W. A., and Smith, L. F. "Further Evidence on the Validity of Personality Inventories." J. Educ. Psychol., 1942, 33, 81-91.
- Cleckly, H. Mask of Sanity. St. Louis: Mosby, 1950.
- Congdon, N. A. "The Perplexities of College Freshmen." Educ. Psychol. Measmt., 1943, 3, 367-375.
- Corey, S. M. "Signed Versus Unsigned Attitude Questionnaires." J. Educ. Psychol., 1937, 28, 144-148.
- Corey, S. M. "Professed Attitudes and Actual Behavior." J. Educ. Psychol., 1937, 28, 271-280.
- Coutu, W. Emergent Human Nature. N.Y.: Knopf, 1949.
- Crane, H. W. "Potentialities of the Individual to Adjust." Soc. Forces, 1938, 17, 1-6.
- Cronbach, L. J. Essentials of Psychological Testing. N.Y. Harper, 1949.
- Cuber, J. F., and Gerberich, J. B. "A Note on the Consistency in Questionnaire Responses." Amer. Soc. Rev., 1946, 11, 13-15.
- Dailley, G. "The Effects of Premature Conclusion upon the Acquisition of Understanding of a Person." J. Psychol., 33, 1952, 133-152.
- Dalin, A. "What Students Think." J. Higher Educ., 1943, 14, 237-240.
- Darley, J. G. "Changes in Measured Attitudes and Adjustments." J. Soc. Psychol., 1938, 9, 189-199.
- Day, D. "Methods in Attitude Research." Amer. Sociol. Rev., 1940, 5, 395-410.

- Dayton, N. A. "New Facts on Mental Disorder." Springfield, Ill.: C. C. Thomas, 1940.
- Dennis, W. A. Current Trends in Psychological Theory. Pittsburgh: Pittsburgh U., 1947.
- Dennis, W. Readings in General Psychology. N.W.: Prentice-Hall, 1950.
- Deri, S., and Others. "Techniques for the Diagnosis and Measurement of Inter Group Attitudes and Behavior." Psychol. Bull., 45, 1948, 248-271.
- Dewey, J. "Theory of Valuation." Int. Encycl. Unified Sci., 2, No. 4, U. of Chicago Press, 1939.
- Dexter, E. S. "Personality Traits Related to Conservatism and Radicalism." Char. and Personality, 1939, 7, 230-237.
- Dorcus, R. M., and Shaffer, G. W. Textbook of Abnormal Psychology. Baltimore: Williams and Wilkins, 1945.
- Droba, D. D. "Methods of Measuring Attitudes." Psychol. Bull., 29, 309-323.
- Droba, D. D. "The Nature of Attitudes." J. Soc. Psychol., 1933, 4, 444-463.
- Droba, D. D. "Topical Summaries of Current Literature: Social Attitudes." Amer. J. Sociol., 1934, 39, 513-524.
- Dubin, S. S. "Verbal Attitude Scores Predicted from Responses in a Projective Technique." Sociometry, 1940, 3, 24-28.
- Duffy, E. "A Critical Review of Investigations Employing the Allport-Vernon Study of Values and Other Tests of Evaluative Attitude." Psychol. Bull., 1940, 37, 597-612.
- Dunkel, H. B. "An Inventory of Students' General Goals in Life." Educ. Psychol. Measmt., 1944, 4, 87-95.
- Dunlap, J. W., and Kroll, A. "Observations on the Methodology of Attitude Scales." J. Soc. Psychol., 1939, 10, 475-487.
- Eagleson, O. W., and Bell, E. S. "The Values of Negro Women College Students." J. Soc. Psychol., 1945, 22, 149-154.
- Eckert, R. E., and Mills, H. C. "International Attitudes and Related Academic and Social Factors." J. Educ. Sociol., 1936, 9, 142-153.
- Edwards, A. L. "A Critique of 'Neutral' Items in Attitude Scales Constructed by the Method of Equal Appearing Intervals." Psychol. Rev., 1946, 53, 159-169.

- Edwards, A. L., and Kilpatrick, F. P. "Scale Analysis and the Measurement of Social Attitudes." Psychometrika, 1948, 13, 99-111.
- Edwards, A. L., and Kilpatrick, F. P. "A Technique for the Construction of Attitude Scales." J. Appl. Psychol., 1948, 32, 374-383.
- Edwards, A. L., and Kenney, K. C. "A Comparison of the Thurstone and Likert Techniques of Attitude Scale Construction." J. Appl. Psychol., 1946, 30, 72-83.
- Ellis, A. "Personality Questionnaires." Rev. Educ. Res., 1947, 17, 53-63.
- Ellis, A., and Conrad, H. S. "The Validity of Personality Inventories in Military Practice." Psychol. Bull., 1948, 45, 385-427.
- Ellis, A. "The Validity of Personality Questionnaires." Psychol. Bull., 1946, 43, 385-440.
- Ellis, A., and Gerberich, J. R. "Interests and Attitudes." Rev. Educ. Res., 1947, 17, 64-77.
- Emms, E. "The Adjustment Problems of College Freshmen." N.Y.: Cokesbury, 1933.
- Ewing, T. N. "A Study of Certain Factors Involved in Changes of Opinion." J. Soc. Psychol., 1942, 16, 63-88.
- Eysenck, H. J. "General Social Attitudes." J. Soc. Psychol., 1944, 19, 207-227.
- Farnsworth, P. R. "Shifts in the Values of Opinion Items." J. Psychol., 1943, 16, 125-128.
- Fay, P. J., and Middleton, W. C. "Certain Factors Related to Liberal and Conservative Attitudes of College Students: Parental Membership in Certain Organizations." J. Soc. Psychol., 1940, 12, 55-69.
- Feder, D. D., and Baer, L. O. "Comparison of Test Records and Clinical Evaluations of Personality Adjustment." J. Educ. Psychol., 1941, 32, 133-144.
- Ferguson, L. W. "Influence of Individual Attitudes on Construction of an Attitude Scale." J. of Soc. Psychol., 1935, 6, 115-117.
- Ferguson, L. W. "Stability of Primary Social Attitudes." J. of Psychol., 1941, 12, 283-288.
- Ferguson, L. W. Personality Measurement. N.Y.: McGraw-Hill, 1952.
- Ferguson, L. W. "Requirements of an Adequate Attitude Scale." Psychol. Bull., 1939, 36, 665-673.

- Ferguson, L. W. "Primary Social Attitudes." J. Psychol., 1939, 8, 217-223.
- Ferguson, L. W. "Measurement of Primary Social Attitudes." J. Psychol., 1940, 10, 199-205.
- Ferguson, L. W. "Study of Likert Technique." J. Soc. Psychol., 1941, 13, 51-57.
- Ferguson, L. W., and Lawrence. "An Appraisal of the Validity of the Factor Loadings Employed in the Construction of the Primary Attitude Scales." Psychometrika, 1942, 7, 135-138.
- Ferguson, L. W. "Revision of the Primary Social Attitude Scales." J. Psychol., 1944, 17, 229-241.
- Festinger, L. "The Treatment of Qualitative Items by 'Scale Analysis.'" Psychol. Bull., 1947, 44, 149-161.
- Fischer, R. P. "Signed Versus Unsigned Personal Questionnaires." J. Appl. Psychol., 1946, 30, 220-225.
- Fleege, U. H. Self-Revelation of the Adolescent Boy. Milwaukee: Bruce, 1945.
- Fletcher, J. "Science and the Problem of Human Values." Sci. Monog., 1942, March, 263.
- French, V. V. "Structure of Sentiments." J. Pers., 1945, 15, 247-282.
- Frenkel-Brunswik, E. "Some Personality Factors in Anti-Semitism." J. Psychol., 1945, 20, 271-291.
- Fromm, E. Escape from Freedom. N.Y.: Farrar and Rinehart, 1941.
- Fromm, E. Man for Himself. N.Y.: Rinehart, 1947.
- Fryer, D. The Measurement of Interests in Relation to Human Adjustment. N.Y.: Henry Holt, 1931.
- Purfey, P. H. "An Approved Rating Scale Technique." J. Educ. Psychol., 1926, 17, 45-48.
- Gallagher, J. R. Understanding Your Son's Adolescence. Boston: Little Brown, 1951.
- Gannon, J. T. "A Statistical Study of Certain Diagnostic Personality Traits of College Men." Washington, D.C.: Catholic U., 1939.
- Garrison, K. C. "A Study of Attitudes of College Students." J. Soc. Psychol., 1937, 8, 490-494.

- Garrison, K. C., and Mann, M. "A Study of the Opinions of College Students." J. Soc. Psychol., 1931, 2, 168-172.
- Ghiselli, E. E., and Brown, C. W. Personnel and Industrial Psychology. N.Y.: McGraw-Hill, 1955.
- Gilkinson, H. "Indexes of Change in Attitudes and Behavior among Students Enrolled in General Speech Courses." Speech Monogr., 1941, 8, 23-33.
- Gillespie, J. M., and Allport, G. W. Youth's Outlook on the Future. N.Y.: Doubleday, 1955.
- Goldstein, K. The Organism. N.Y.: American Book, 1939.
- Grice, H. H. "The Construction and Validation of a Generalized Scale to Measure Attitude toward Defined Groups." Purdue Studies in Higher Education, 1934, 26-, 37-46.
- Grim, P. R. "A Technique for the Measurement of Attitudes in the Social Studies." Educ. Res. Bull., 1936, 15, 95-104.
- Guttman, L. "A Basis for Scaling Qualitative Data." Amer. Sociol. Rev., 1944, 9, 193-150.
- Guttman, L., and Suchman, E. A. "Intensity and a Zero-Point for Attitude Analysis." Amer. Sociol. Rev., 1947, 12, 57-67.
- Harriman, P. L. New Dictionary of Psychology. N.Y.: Phil. Lib., 1947.
- Harriman, P. L. Encyclopedia of Psychology. N.Y.: Citadel Press, 1946.
- Harris, A. J., Remmers, H. H., and Ellison, G. F. "The Relation between Liberal and Conservative Attitudes in College Students and Other Factors." J. Soc. Psychol., 1932, 3, 320-336.
- Harris, D. "Group Differences in Values within a University." Psychol. Bull., 1933, 30, 555-556.
- Hartmann, G. W. "Sex Differences in Valuational Attitudes." J. Soc. Psychol., 1934, 5, 106-112.
- Havighurst, R. J., and Taba, H. Adolescent Character and Personality. N.Y.: John Wiley, 1949.
- Heath, C. W. What People Are. Cambridge, 1945.
- Hinckley, E. D. "Influence of Individual Opinion on Construction of an Attitude Scale." J. Soc. Psychol., 1932, 3, 283-296.

- Hinshaw, R. P. "The Concept of Adjustment and the Problem of Norms." Psychol. Rev., 1942, 49, 284-292.
- Hoch, P. H., and Zubin, J. Current Problems in Psychiatric Diagnosis. N.Y.: Grune and Stratton, 1953.
- Horan, Sr. R. A. "An Investigation of the Ideals of Present-day Adolescents." Master's thesis, Indiana State Teachers College, 1937.
- Horney, K. Neurosis and Human Growth. N.Y.: Norton, 1950.
- Horney, K. Neurotic Personality of Our Time. N.Y.: Norton, 1937.
- Horney, K. Our Inner Conflicts. N.Y.: Norton, 1945.
- Horowitz, E. L. and Horowitz, R. E. "Development of Social Attitudes in Children." Sociometry, 1938, 1, 301-338.
- Horst, P. "The Prediction of Personal Adjustment." N.Y.: Social Science Res. Council, 1941.
- Howard, E. M. "An Analysis of Adolescent Adjustment Problems." Ment. Hyg., 1941, 25, 363-391.
- Hsu, F. L. K. Aspects of Culture and Personality. N.Y.: Abelard-Schuman, 1954.
- Hunt, J. McV. (Ed.) Personality and the Behavior Disorders. 2 Vols., N.Y.: Ronald, 1944.
- Hunter, E. C. "Changes in General Attitudes of Women Students during Four Years in College." J. Soc. Psychol., 1942, 16, 243-257.
- Inez, Sr. M. An Empirical Study of Ideals of Adolescent Boys and Girls. Wash. D.C.: Cath. U., 1936.
- Janet, Pierre. Les Obsessions et la Psychasténie. Paris, 1903.
- Jaspers, Karl. Reason and Anti-Reason in Our Time. New Haven, Yale Univ. Press, 1952.
- Jansen, H. E. "Science of Human Values." Sci. Mon., 1941, Sept., 761.
- Jones, E. S. "The Opinions of College Students." J. Appl. Psychol., 1926, 10, 427-236.
- Jones, V. "Attitudes of College Students and the Changes in Such Attitudes during Four Years in College." J. Educ. Psychol., 1938, 29, 14-25.

- Karpf, F. B. The Psychology and Psychotherapy of Otto Rank. N.Y.: Philosophical Lib., 1953.
- Katz, D., and Allport, F. H. Students' Attitudes. Syracuse, Craftsman, 1931.
- Katz, D. "The Measurement of Intensity." In Cantril (ed.). Gauging Public Opinion. Princeton: Princeton U., 1944.
- Keckeissen, Sr. M. G. "An Empirical Study of Moral Problems and Character Traits of High School Pupils." Stud. Psychol. Psychia., Catholic U., 1945, 6, 6.
- Kelley, I. B. "The Construction and Evaluation of a Scale to Measure Attitude toward Any Institution." Purdue U. Studies in Higher Ed., 1934, 26, 18-36.
- Kennedy, T. M. "The Variation of Certain Personality Characteristics as Related to Curricular Differences." Unpublished Doctoral Dissertation, Loyola U., Chicago, 1951.
- Kerr, W. A. "Liberalism-Conservatism Scale." J. Soc. Psychol., 1952, 35, 111-125.
- Kilby, R. W. "Psychoneuroses in Times of Trouble: Evidence for a Hierarchy of Motives." J. Abnorm. Soc. Psychol., 1948, 43, 544-545.
- Kirkpatrick, C. "Assumptions and Methods in Attitude Measurement." Amer. Sociol. Rev., 1936, 1, 75-88.
- Knoebber, Sr. M. Self-Revelation of the Adolescent Girl. Milwaukee: Bruce, 1936.
- Krech, D., and Crutchfield, R. S. Theory and Problems of Social Psychology. N.Y.: McGraw-Hill, 1948.
- Krech, D. "Attitudes and Learning: A Methodological Note." Psychol. Rev., 1946, 53, 290-293.
- Kuhlen, R. G. "The Interest and Attitudes of Japanese, Chinese, and White Adolescents: A Study of Culture and Personality." J. Soc. Psychol., 1945, 21, 121-123.
- Kunkel, Fritz. In Search of Maturity. N.Y.: Scribner, 1946.
- Kunkel, F. Character, Growth, Education. Phil.: Lippincott, 1938.
- Lamont, W. D. The Value Judgment. N.Y.: Philosophical Library, 1955.
- LaPiere, R. T. "Attitudes vs. Actions." Social Forces, 1934, 13, 230-237.

- Lecky, P. Self-Consistency. A Theory of Personality. N.Y.: Island, 1945.
- Leeper, R. Psychology of Personality and Social Adjustment. N.Y.: Cornell,
- Lentz, T. F. "Personage Admiration and Other Correlates of Conservatism-Radicalism." J. Soc. Psychol., 1939, 10, 81-93.
- Levy, D. "Attitude Therapy." Amer. J. Orthopsychiat., 1937, 7, 103-113.
- Lewin, K., and Grabbe, P. "Conduct, Knowledge and Acceptance of New Values." J. Soc. Issues, 1945, 1, 53-64.
- Lief, A. (ed.) Commonsense Psychiatry of Adolf Meyer. N.Y.: McGraw-Hill, 1948.
- Likert, R., Roslow, S., and Murphy, G. "A Simple and Reliable Method of Scoring the Thurstone Attitude Scales." J. Soc. Psychol., 1934, 5, 228-238.
- Likert, R. The Sample Interview Survey, fr. Current Trends in Psychology. Pittsburgh: U. of Pitt. Press, 1947.
- Likert, R. "A Technique for the Measurement of Attitudes." Arch. Psychol., 1932, 140.
- Loebowitz-Lennard, H., and Riessman, F. "A Proposed Projective Attitude Test." Psychiatry, 1946, 9, 67-68.
- Lorge, I. "The Thurstone Attitude Scales: Reliability and Consistency of Rejection and Acceptance." J. Soc. Psychol., 1939, 10, 187-198.
- Lorge, I. "Prestige, Suggestion and Attitudes." J. Soc. Psychol., 1936, 7, 386-402.
- Luchins, A. S. "Criticism of Authoritarian Personality." Soc. Psychol., 32, 79-94.
- Lund, F. H. "The Psychology of Belief." J. Abnorm. Soc. Psychol., 1925, 20, 63-81 and 174-196.
- Lundeen, G. E. and Caldwell, O. W. "A Study of Unfounded Beliefs among High School Seniors." J. Educ. Res., 1930, 22, 257-273.
- McClelland, D. C. Personality. N.Y.: William Sloane, 1951.
- McKinney, F. Psychology of Personal Adjustment. N.Y.: J. Wiley, 1949.
- McKinney, F. "Personality Adjustment of College Students as Related to Factors in Personal History." J. Appl. Psychol., 1939, 23, 660-668.

- McKinney, F. "Four Years of a College Adjustment Clinic." J. Consult. Psychol., 1945, 9, 203-217.
- McMahon, J. T. Building Character from Within. Milwaukee: Bruce, 1940.
- McNemar, Q. "Opinion-Attitude Methodology." Psychol. Bull., 1946, 43, 289-374.
- Major, C. L. "Measuring the Effects of a Semester of College Work on the Conservative-Progressive Tendencies of Students." Sch. and Soc., 1946, 64, 174-175.
- Maller, J. B., and Lundeen, G. E. "Sources of Superstitions and Beliefs." J. Educ. Res., 1933, 26, 321-343.
- Manske, A. J. "The Reflection of Teachers' Attitudes in the Attitudes of Their Pupils." Teach. Coll. Contrib. Educ., 1936, No. 702.
- Martin, J. From Failure to Fulfillment. N.Y.: Macmillan, 1947.
- Maslow, A. H. Motivation and Personality. N.Y.: Harper, 1954.
- Maslow and Mittelmann. Principles of Abnormal Psychology. N.Y.: Harper, 1951.
- Masserman, J. H. "Practice of Dynamic Psychiatry." Phil: Saunders, 1955.
- May, M. A. and Hartshorne, H. "First Steps toward a Scale for Measuring Attitudes." J. Educ. Psychol., 1926, 17, 145-162.
- May, R. The Meaning of Anxiety. N.Y.: Ronald Press, 1950.
- May, R. Man's Search for Himself. N.Y.: Norton, 1953.
- May, R. Springs of Creative Living. Nashville, Tenn.: Abingdon-Cokesbury, 1940.
- Menninger, K. A. A Manual for Psychiatric Case Study. N.Y.: Grune and Stratton, 1952.
- Menninger, W. C. Meet Your Mind. N.Y.: Lewellen's Productions, 1947.
- Menninger, K. "Freedom." Bull. Menninger Clin., 1955, 19, 240-243.
- Menninger, K. A. The Human Mind. N.Y.: Garden City Pub., 1930.
- Menninger, K. A. A Guide to Psychiatric Books (2nd ed.) N.Y.: Grune and Stratton, 1956.
- Mikesell, W. H. (ed.) Modern Abnormal Psychology. N.Y.: Phil. Lib., 1950.

- Moench, L. G. Office Psychiatry. Chicago: Year Bk. Pub., 1952.
- Morgan, J. B. How to Keep a Sound Mind. N.Y.: Macmillan, 1949.
- Mowrer, O. H. Learning Theory and Personality Dynamics. N.Y.: Ronald, 1950.
- Mowrer, O. H. "Pain, Punishment, Guilt, and Anxiety." In Hoch, P.H., and Zubin, J. (Eds.) Anxiety. N.Y.: Grune and Stratton, 1950, 39.
- Mowrer, O. H. Psychotherapy: Theory and Research. N.Y.: Ronald, 1953.
- Mowrer, O. H. and Kluckhohn, C. "Dynamic Theory of Personality," in J. McV. Hunt (ed), Personality and the Behavior Disorders. N.Y.: Ronald, 1944, I, 69-135.
- Murphy, Gardner, Murphy, L. B. and Newcomb, T. M. Experimental Social Psychology. N.Y.: Harper and Brothers, 1937.
- Murray, H. A. Explorations in Personality. N.Y.: Oxford, 1938.
- Murray, H. A. and Morgan, C. D. "Clinical Study of Sentiment." Genet. Psyc. Monog., 1945, 32, 153-311.
- Murray, R. W. Sociology for a Democratic Society. N.Y.: Appleton-Century-Crofts, 1950.
- Nelson, E. "Attitudes Sought by Colleges." Sch. and Soc., 1937, 46, 444-447.
- Nelson, E. "Student Motives for Attending Lutheran Colleges." Natl. Educ. Conf., 1933, 58-78.
- Nelson, E. "Radicalism-Conservatism in Student Attitudes." Psychol. Monogr. 1938, 4, 32.
- Newcomb, T. M. Personality and Social Change; Attitude Formation in a Student Community. N.Y.: Dryden, 1943.
- Newcomb, T. M. and Svehla, G. "Intra-Family Relationships in Attitudes." Sociometry, 1938, 1, 180-205.
- Norton, C. D. "The Psychology of Human Adjustment." Ment. Hlth. Observ., 1939, 6, 1-6.
- Osburn, W. O., and Murphy, F. E. "A Comparative Study in Problems and Interests of Adult Students." Sch. and Soc., 1938, 47, 61-64.
- Patterson, C. H. "The Relationship of Bernreuter Scores to Parent Behavior, Child Behavior, Urban-Rural Residence, and Other Background Factors in One Hundred Normal Adult Parents." J. Soc. Psychol., 24, 3-49, 1946.

- Patty, W. L. and Johnson, L. S. Personality and Adjustment. N.Y.: McGraw-Hill, 1953.
- Phelan, Sr. I. An Empirical Study of Ideals of Adolescent Boys and Girls. Wash. D.C.: Catholic U., 1936.
- Piaget, J. Language and Thought of the Child. N.Y.: 1932.
- Piaget, J. The Moral Judgment of the Child. Glencoe, Ill.: Free Press, 1948.
- Pintner, G., Forlano and Freedman, H. "Personality and Attitudinal Similarity among Classroom Friends." J. Appl. Psychol., 1937, 21, 48-65.
- Pintner, R. "A Comparison of Interests, Abilities and Attitudes." J. Abnorm. Psychol., 1933, 27, 351-357.
- Pintner, R. and Forlano, G. "The Influence of Attitude upon Scaling of Attitude Items." J. Soc. Psychol., 1937, 8, 39-45.
- Pollacki, O. Social Science and Psychotherapy for Children. N.Y.: Russel Sage, 1952.
- Postman, L., Bruner, J. S., and McGinnies, E. M. "Personal Values as Selective Factors in Perception." J. Abnorm. Soc. Psychol., 1948, 43, 142-154.
- Powers, E. and Witmer, H. An Experiment in the Prevention of Delinquency. N.Y.: Columbia U., 1951.
- Pressey, S. L. Some College Students and Their Problems. Ohio State U., 1929.
- Pressey, S. L., Janney, J. E., and Kuhlen, R. O. Life: A Psychological Survey. N.Y.: Harper, 1939.
- Proffoff, Ira. Jung's Psychology and Its Social Meaning. N.Y.: Grove Press, 1955.
- Proshansky, H. M. "A Projective Method for the Study of Attitudes." J. Abnorm. Soc. Psychol., 1943, 38, 393-395.
- Rank, O. Will Therapy. N.Y.: Knopf, 1936.
- Remmers, H. H. Introduction to Opinion and Attitude Measurement. N.Y.: Harper, 1954.
- Remmers, H. H. "A Generalized Attitude Scaling Technique." Psychol. Bull., 1933, 30, 710-711.
- Remmers, H. H. "Studies in Attitudes." Purdue U. Studies in Higher Ed., 1934, 26, 1936, 31, 1938, 34.

- Remmers, H. H., and Silance, E. B. "Generalized Attitude Scales." J. Soc. Psychol., 1934, 5, 298-312.
- Rennie, T. A. C., and Woodward, L. E. "Mental Health in Modern Society." N.Y.: The Commonwealth Fund, 1948.
- Riker, B. L. "Comparison of Attitude Scales--A Correction." J. Abnorm. Soc. Psychol., 1945, 40, 102-103.
- Riker, B. L. "A Comparison of Methods Used in Attitude Research." J. Abnorm. Soc. Psychol., 1944, 39, 24-42.
- Roback, A. A. "Personality in Theory and Practice." Cambridge, Mass.: Sci-Art Publ., 1950.
- Roback, A. A. "Present-Day Psychology." N.Y.: Philosophical Lib., 1955.
- Roback, A. A. "History of American Psychology." N.Y.: Library, 1952.
- Roback, A. A. "The Psychology of Character." N.Y.: Harcourt, Brace, 1928.
- Rogers, C. R. "Some Observations on the Organization of Personality." Amer. Psychologist, 1946, 2, 358-368.
- Rosander, A. C. "Age and Sex Patterns of Social Attitudes." J. Educ. Psychol., 1939, 30, 481-496.
- Rosander, A. C. "An Attitude Scale Based upon Behavior Situations." J. Soc. Psychol., 1937, 8, 3-16.
- Rosenblith, J. F. "A Replication of Some Roots of Prejudice." J. Abnorm. Soc. Psychol., 1949, 44, 470-489.
- Rothney, J. W. M., and Roens, B. A. "Applications of Personality and Character Measurement." Rev. Educ. Res., 1941, 11, 94-108.
- Rothney, M. W. "Evaluative Attitudes and Academic Success." J. Educ. Psychol., 1936, 27, 292-298.
- Ruch, F. L. "Psychology and Life." N.Y.: 1941.
- Rundquist, E. A., and Sletto, R. F. "Personality in the Depression." Minn.: 1936.
- Sargent, S. S. Basic Teaching of the Great Psychologists. N.Y.: Barnes and Noble, 1955.
- Sarton, G. "Science and Morality," in R. N. Anshen, (ed.) Moral Principles of Action. N.Y.: 1952, 451.

- Saul, L. Emotional Maturity. Phil., Lippincott, 1947.
- Schoenfeld, C. God and Country. N.Y.: Philosophical Library, 1955.
- Seashore, R. H., and Hevner, K. "A Time-Saving Device for the Construction of Attitude Scales." J. Soc. Psychol., 1933, 4, 366-372.
- Shaffer, L. F. The Psychology of Adjustment. Chicago: Houghton Mifflin, 1936.
- Sheehy, Sr. L. M. "A Study of Preadolescents by Means of a Personality Inventory." Wash., D. C.: Catholic Educ., 1938.
- Sherif, M., and Cantril, H. The Psychology of Ego-Involvements. N.Y.: Wiley, 1947.
- Sherif, M., and Cantril, H. "The Psychology of Attitudes," Part II. Psychol. Rev., 1946, LIII, 1-24.
- Simpson, G. "Science as Morality." Phil. Sci.: 1951, 18, 132-143.
- Slavin, R. J. Rev. of "What Man Has Made of Man." New Scholasticism, 1938, 12, 97-99.
- Snider, L. B. "Personality and Academic Achievement: A Rorschach and TAT Study." Chicago, Doctoral Dissertation, Loyola U., 1952.
- Snyder, W. V. "A Survey of Recent Studies in the Measurement of Personality, Attitudes and Interests of Adolescents." J. Gen. Psychol., 1941, 25, 403-420.
- Spranger, E. Types of Men. Halle, 1928.
- Stagner, R. Psychology of Personality. N.Y.: McGraw-Hill, 1948.
- Stanley, J. C. "Insight into One's Own Values." J. Educ. Psychol., 1951, 42, 399-408.
- Steckle, L. C. Problems of Personal Adjustment. N.Y.: Harper, 1949.
- Stendler, C. B. "A Study of Some Socio-Moral Judgments of Jr. High School Children." Child Develpm., 1949, 20, 15-28.
- Stern, G. G., Stein, M. I., and Bloom, B. S. "Methods in Personality Assessment." Glencoe, Ill.: Free Press, 1956.
- Strang, R. M. Behavior and Background of Students in College and Secondary School. N.Y.: Harper, 1937.

- Strecker, E. A. Their Mothers' Sons. Phil: Lippincott, 1946.
- Strong, E. K. "Attitudes and Aptitudes in Vocational Guidance." J. Appl. Psychol., 1934, 18, 501-515.
- Symonds, P. M. Diagnosing Personality and Conduct. N.Y.: Century, 1931.
- Symonds, P. M. The Ego and the Self. N.Y.: Appleton-Century-Crofts, 1951.
- Symonds, P. M. "Happiness as Related to Problems and Interests." J. Educ. Psychol., 1937, 28, 290-294.
- Symonds, P. The Dynamics of Human Adjustment. N.Y.: Appleton-Century-Crofts, 1946.
- Symonds, P. M. and Jackson, C. E. "Measurement of the Personality Adjustments of High School Pupils." N.Y.: Columbia U., 1935.
- Terman, L. "Scientists and Nonscientists in a Group of 800 Gifted Men." Psychol. Mon., 1951, 68, 378.
- Thom, D. A. "Guiding the Adolescent." Wash. D.C.: U.S. Printing Office, 1946.
- Thorndike, E. L. The Psychology of Wants, Interests, and Attitudes. N.Y.: D. Appleton-Century, 1935.
- Thorne, F. C. "Principles of Personality Counseling." Brandon, V.S.R., J. Clin. Psychol., 1950.
- Thorne, F. C. "The Attitudinal Pathoses." J. Clin. Psychol., 1949, 5, 1-21.
- Thorpe, L. P. Psychological Foundations of Personality. N.Y.: 1938.
- Thorpe, L. P. The Psychology of Mental Health. N.Y.: Ronald Press, 1950.
- Thurstone, L. L. "The Method of Paired Comparisons for Social Values." J. Abnorm. Soc. Psychol., 1927, 21, 384-400.
- Thurstone, L. L. "The Measurement of Attitudes." Amer. J. Soc., 1928, 334, 530-536.
- Thurstone, L. L. "Theory of Attitude Measurement." Psychol. Rev., 1929, 36, 222-241.
- Thurstone, L. L. "Attitudes Can Be Measured." Amer. J. Sociol., 1928, 33, 529-554.
- Thurstone, L. L. "The Measurement of Change in Social Attitudes." J. Soc. Psychol., 1931, 2, 230-235.

- Thurstone, L. L. "Measurement of Social Attitudes." J. Abnorm. Soc. Psychol., 1931, 26, 249-269.
- Thurstone, L. L., and Chave, E. J. "The Measurement of Attitude." Chicago: U. of Chicago Press, 1929.
- Tillich, P. J. The Courage to Be. New Haven: Yale U., Press, 1952.
- Travers, R. M. W. "A Critical Review of the Validity and Rationale of the Forced-Choice Technique." Psychol. Bull., 1951, 48, 62-70.
- Traxler, A. E. "Measurement in the Field of Personality." Educ., 66, 1946, 424-430.
- Traxler, A. E. "The Use of Tests and Rating Devices in the Appraisal of Personality." Educ. Rec. Bull., 1942, 23, 74.
- Tyson, R. "Current Mental Hygiene Practice." J. Clin. Psychol. Monog., Suppl., No. 8, Jan., 1951, 34.
- Van Doren, C. Three Worlds. N.Y.: Harper, 1936.
- Vernon, R. E., and Allport, G. W. "A Test for Personal Values." J. Abnorm. Soc. Psychol., 1931, 26, 231-248.
- Vetter, G. B. "The Measurement of Social and Political Attitudes and the Related Personality Factors." J. Abnorm. Soc. Psychol., 25, 1930, 149-189.
- Warren, W. P. "Religious Values." Psychol. Bull., 1939, 36, 592-593.
- Watson, R. I. Readings in the Clinical Method in Psychology. N.Y.: Harper, 1949.
- Weatherhead, L. Psychology and Life. Nashville, Tenn.: Abingdon-Cokesbury, 1935.
- Webb, N. J. "An Investigation into the Relationship between Attitude and Emotion." Unpublished Master's Thesis, Chicago: Loyola U., 1952.
- Weiss, P. Nature and Man. N.Y.: Henry Holt, 1947.
- Winkler, W. H. Emotional Improvement. Detroit, Mich.: Edwards, 1946.
- Witmer, H. L. "The Influence of Parental Attitude on the Social Adjustment of the Individual." Amer. Soc. Rev., 1937, 2, 756-753.
- Wittenberg, R. On Call for Youth: How to Understand and Help Young People. N.Y.: Association Press, 1955.

Wittman, M. P., and Huffman, A. V. "A Comparative Study of Developmental, Adjustment and Personality Characteristics of Psychotic, Psychoneurotic, Delinquent, and Normally Adjusted Teen-Aged Youths." J. Gen. Psychol., 1945, 66, 167-282.

Wolff, W. Values and Personality. N.Y.: Grune and Stratton, 1950.

Wolff, W. The Expression of Personality. N.Y.: Grune and Stratton, 1947.

Wolff, W. "Personality Formation." Personality, 1951, I, 3.

Woodworth, R. S. Contemporary Schools of Psychology. N.Y.: Ronald, 1948.

Young, K. Personality and Problems of Adjustment. N.Y.: Crofts, 1940.

II. RELIGION IN RELATION TO PSYCHIATRY AND PSYCHOLOGY.

Alders, R. The New Psychologies. London: Sheed and Ward, 1932.

Allers, R. "Ethics and Anthropology." The New Scholasticism, 1950, 24, 237-262.

Allers, R. "Some Psychological Aspects of Confession." In Jesus-Marie, B. de, (Ed.) Conflict and Light. N.Y.: Sheed and Ward, 1952, 51-82.

Allers, R. The Successful Error. N.Y.: Sheed and Ward, 1940.

Allers, R. "Psychiatry and the Role of Personal Belief." In F. J. Braceland (Ed.), Faith Reason and Modern Psychiatry. N.Y.: Kenedy, 1955,

Allers, R. "Some Medico-Psychological Remarks on Canons 1068, 1081, and 1087." The Jurist, 4, 1944, 351-380.

Allport, G. W. The Individual and His Religion. N.Y.: Macmillan, 1954.

Allport, G. W. "The Roots of Religion." Pastoral Psychol., 1954, 5, 13-24.

Anderson, C. Saints, Sinners and Psychiatry. Phil.: Lippincott, 1951.

Anderson, G. C. "Conflicts between Psychiatry and Religion." J. Amer. Med. Assoc., 1954, 155, 335-339.

Anderson, G. C. "Psychiatry-Enemy of Religion?" Ment. Hyg., 1954, 38, 404-409.

Andrews, E. "Religion and Psychiatry," Bull. Marit. Psychol. Assoc., 1954, Dec., 11-17.

Angyal, A. "The Convergence of Psychotherapy and Religion." J. Pastoral Care, 1952, 5, 4-14.

- Arnold, M. B., and Gasson, J. A. The Human Person: An Integral Approach To The Theory of Personality. N.Y.: Ronald, 1954.
- Aspiotis, A. "The Delivering Endeavor of Psychotherapy." J. Psychol. Rel. Proc., 1954, 1, 64-66.
- Bachler, K. "Psychoanalyse and Religion." Psychologe, 1953, 5, 47-54.
- Barrett, E. B. The New Psychology. N.Y.: P. J. Kennedy, 1925.
- Beaven, R. J. "Christian Faith and the Psychological Study of Man." J. Pastoral Care, 1951, 5, 53-60.
- Beckes, I. "Emotions in the Religious Development of Young People." Relig. Educ., 1947, 42, 281-284.
- Beirnaert, L. "L'Attitude Chretienne en Psychotherapie." Etudes, 1953, 277, 346-364.
- Beirnaert, L. "Does Sanctification Depend on Psychic Structure?" Cross Currents, 1951, No. 2, 39-43.
- Beirnaert, L. "L'Eglise et la Psychanalyse." Etudes, 1952, 275, 229-237.
- Bergen, R. D., O'Brien, F. J., and Hayden, J. J. "Religion and Mental Health." Washington: Natl. Conf. Cath. Charities, 1950.
- Bergman, D. "A Religious Conversion in the Course of Psychotherapy." Amer. J. Psychother., 1953, 7, 41-58.
- Bergmann, W. "Religion und Seelenleiden." Dusseldorf: Schwann, 1932.
- Bergsten, Gote. Pastoral Psychology. N.Y.: Macmillan, 1951.
- Biddle, W. E. Integration of Religion and Psychiatry. N.Y.: Macmillan, 1955.
- Bier, W. C. "Psychological Testing of Candidates and the Theology of Vocations." Rev. for Relig., 1953, 12, 291-304.
- Bihler, H. J. "Freudian Morality." Con. Bull. Arch. N.Y., 23, 1946, 23-26.
- Biot, R., and Galiward, P. Medical Guide to Vocations. Trans. by R. P. Odenwald. Westminster, Md.: Newman, 1955.
- Blake, J. A. "The Fourth Category of Personality Needs; A Critical Analysis of a Psychotheological Problem." Ment. Hyg., 1953, 37, 377-383.
- Blanton, M. Bernadette of Lourdes. N.Y.: Macmillan, 1951.
- Bless, H. "Traite' de Psychiatrie Pastorale." Bruges: Beyaert, 1950.

- Bless, H. "Pastorale Psychiatrie." Roermond, Romen, 1945.
- Boisen, A. T. "The Genesis and Significance of Mystical Identification in Cases of Mental Disorder." Psychiatry, 1952, 15, 287-296.
- Boisen, A. T. Religion in Crisis and Custom. N.Y.: Harper, 1955.
- Boisen, A. T. Problems in Religion and Life. N.Y.: Abingdon-Cokesbury, 1946.
- Bonnar, A. The Catholic Doctor. N.Y.: Kenedy, 1943.
- Bonnell, J. S. Pastoral Psychiatry. N.Y.: Harper, 1930.
- Bonnell, J. S. Psychology for Pastor and People. N.Y.: Harper, 1948.
- Bonthius, R. H. Christian Paths to Self-Acceptance. N.Y.: Kings Crown Press, 1949.
- Bower, W. C. "Contribution to the Psychology of Religion." Relig. Educ., 1952, 47, 67-70.
- Braceland, F. J. (Ed.) Faith, Reason and Modern Psychiatry. N.Y.: Kennedy, 1955.
- Braude, M. Scriptural Psychiatry. N.Y.: Froben, 1946.
- Brightman, E. Philosophy of Religion. N.Y., 1940.
- Broad, C. D. Religion, Philosophy and Psychological Research. London, Routledge, 1953.
- Bruder, E. "Some Reflections on Psychiatry and Religion." J. Pastoral Care, 1951, 5, 30-36.
- Bruder, E. "Psychotherapy and Some of Its Theological Implications." J. Pastoral Care, 1952, 6, 28.
- Buckley, J. Christian Design for Sex. St. Paul: Fides, 1952.
- Burke, H. R. "Review of 'Depth Psychology, Morality, and Alcoholism'" by John C. Ford. Amer. Eccl. Rev., 1952, 126, 396-398.
- Burns, C. Psychology and Catholics. Blackfriars, March, 1950.
- Cabot, R. C., and Dicks, R. L. The Art of Ministering to the Sick. N.Y.: Macmillan, 1936.
- Calmel, M. T. La Psychanalyse et la Morale. Rev. Thomiste, 46, 1947, 158-169.

- Cammack, J. S. "Confessor and/or Psycho-Therapist?" Clergy Rev., 1940, 18, 290-303.
- Capellmann, C., and Bergmann, W. La Medicine Pastorale. Paris: Lethielleux, 1926.
- Caruso, I. A. Religion und Psychotherapie. Tyrolia: Innsbruck, 1946.
- Cattell, R. B. Psychology and the Religious Quest. N.Y.: Nelson Discussion Books.
- Choisy, M. Psychoanalysis and Catholicism. Cross Currents, 1951, No. 3.
- Clark, E. T. The Psychology of Religious Awakening. N.Y.: Macmillan, 1929.
- Clark, W. H. "The Psychology of Religious Values" in Values in Personality Research, ed. by Werner Wolff, N.Y., 1950.
- Coe, G. A. Psychology of Religion. Chicago: U. of Chicago Press, 1916.
- Cole, W. G. Sex in Christianity and Psychoanalysis. N.Y.: Oxford U., 1955.
- Committee on Religion and Education: College Reading and Religion. New Haven: Yale, 1948.
- Conklin, E. A. Psychology of Religious Adjustment. N.Y.: 1937.
- Cory, H. E. The Emancipation of a Freethinker. Milwaukee: Bruce, 1941.
- Curran, C. A. "The Catholic' Role in Scientific Psychology." A.C.P.A. Newsletter, 1954, Sup. 12.
- Curran, C. A. "Religion and the Returned Soldier." Rom. Past. Rev., March, 1946.
- Curran, C. A. Counseling in Catholic Life and Education. N.Y.: Macmillan, 1952.
- Cutten, G. B. Instincts and Religion. N.Y.: 1940.
- Daim, Wilfried. Tiefenpsychologie und Gnade. Jb. Psychol, Psychother., 1953, 1, 226-232.
- Dalbiez, R. Psychoanalytic Method and Doctrine of Freud. 2 Vol. (Trans. T. F. Lindsay). N.Y.: Longmans, Green, 1948.
- De Jesus-Marie, B. (Ed.) Conflict and Light. N.Y.: Sheed and Ward, 1953.
- De Laszio, Violet. "The Goal in Jungian Psychotherapy." Brit. J. Med. Psychol., 1953, 26, 3-44.

- De LaVassiere, J. The Psychoanalytical Theory of Freud. N.Y., 1930.
- Demal, W. Pastoral Psychology in Practice. N.Y.: P. J. Kennedy, 1955.
- De Montcheuil, Y. "Freudisme et Psychanalyse Devant la Morale Chretienne." Melanges Theol., Paris, Aubier, 1946.
- De Sinety, R. Psychopathologie et Direction. Paris: Beauchesne, 1934.
- Dewar, L. and Hudson, C. E. Manual of Pastoral Psychology. London: Allan, 1935.
- Dicks, R. L. Pastoral Work and Personal Counseling. N.Y.: Macmillan, 1944.
- Dobbelstein, H. Psychiatry for Priests. N.Y.: Kenady, 1953.
- Dodd, A. "Relationship Therapy as Religious." J. Psychother. Rel. Proc., 1954, 1, 41-51.
- Dominic, S. H. "Religion and the Juvenile Delinquent." Amer. Cath. Soc. Rev., 1954, 15, 256-264.
- Donceel, J. "Second Thoughts on Freud." Thought, 24, 1949, 466-484.
- Doniger, S. (Ed.) Religion and Human Behavior. N.Y.: Association, 1954.
- Doniger, S. (Ed.) Sex and Religion Today. N.Y.: Association Press, 1953.
- Doniger, S. (Ed.) The Minister's Consultation Clinic. Great Neck, N.Y.: Channel Press, 1955.
- Dorsey, J. M. "Some Considerations of the Psychoanalytical Principle and Religious Living." Samiska, 1954, 8, 47-57.
- Downey, R. "Psychoanalysis in Its Scientific and Ethical Bearing." Occasional Papers 3, Cath. Psychol. Soc. England.
- Ducasse, C. J. A Philosophical Scrutiny of Religion. N.Y.: Ronald, 1952.
- Duffey, F. D. Testing the Sprit. St. Louis: Herder, 1947.
- Duffey, F. D. Psychiatry and Asceticism. St. Louis: Herder, 1950.
- Duffy, R. Psychiatry from a Catholic Point of View. Boston, 1950.
- Dunlap, K. Religion: Its Function in Human Life. N.Y.: McGraw-Hill, 1946.
- Dunlap, K. Mysticism, Freudianism, and Scientific Psychology. St. Louis: Mosby, 1920.

- Dunlap, K. Mysticism, Freudianism, and Scientific Psychology. St. Louis: Mosby, 1920.
- Dunlap, K. Religion: Its Functions in Human Life. N.Y.: McGraw-Hill, 1946.
- Endebrook, D. N. "The Parental Obligation to Care for the Religious Education of Children." Washington, D. C.: Catholic Univ. Press, 1955.
- Entraigo, P. L. Mind and Body. N.Y.: Kenedy, 1956.
- Ernst, J. R. "Religion and Psychiatry." J. South. Med. and Surg., 1947, 109, 3.
- Fadiman, C. (Ed.) I Believe: The Personal Philosophies of Certain Eminent Men and Women of Our Time. N.Y.: Simon and Schuster, 1939.
- Fairchild, H. N. (Ed.) Religious Perspectives in College Teaching. N.Y.: Ronald Press Co., 1952.
- Fechner, G. T. Religion of a Scientist. N.Y.: 1946.
- Fern, Y. Dictionary of Pastoral Psychology. N.Y.: Philosophical Lib., 1953.
- Fern, V. Religion in Transition. N.Y.: Longmans, 1937.
- Firth, R. "An Anthropological View of Mysticism." Rationalist Annu., 1950, 49-61.
- Firth, R. The Fate of the Soul: An Interpretation of Some Primitive Concepts. N.Y.: Cambridge U., 1955.
- Fisher, J. T., and Hawley, L. S. A Few Buttons Missing. Phil: Lippincott, 1951.
- Fletcher, J. F. "Psychiatry and Religion: Conflict or Synthesis." J. Pastoral Care, 6, 1952, 12-18.
- Flood, D. P. New Problems in Medical Ethics. Westminster, Md.: Newman, 1955.
- Flowerman, S. H. "Psychological Effects upon Pupils of Religious Instruction in the Schools." Jewish Educ., 1952, 23, 29-33.
- Ford, J. C. "May Catholics be Psychoanalyzed?" Linacre Quart., 1953, 20, 57-66.
- Ford, J. C. Depth Psychology, Morality and Alcoholism. Weston, Mass: Weston College., 1951.
- Ford, J. C., and Kelly, G. "Notes on Moral Theology, 1953: Psychiatry and Moral Responsibility." Theol. Studies, 1954 15, 59-67.

- Fosdick, H. E. "A Clergyman's View of Mental Hygiene." Address, New York, Natl. Com. for Mental Hygiene, Inc., 1941.
- Frankly, V. W. The Doctor and the Soul: an Introduction to Logotherapy. (Trans. by Rich. and Clara Winston) N.Y.: Alfred A. Knopf, 1955.
- Frankl, V. E. Der Unbewusste Gott. Vienna, 1948.
- Frayn, S. Revelation and the Unconscious. N.Y.: Longmans, 1949.
- Freud, S. Future of an Illusion. London: Liveright, 1928.
- Freud, S. Moses and Monotheism. N.Y.: Knopf, 1939.
- Freud, S. Totem and Taboo. N.Y. Knopf, 1918.
- Fromm, E. Psychoanalysis and Religion. New Haven: Yale Univ. Press, 1950.
- Furfey, P. H. New Lights on Pastoral Problems. Milwaukee: Bruce, 1931.
- Fullan, R. B. The Popes on Youth. Buffalo, N.Y.: Canisius, 1956.
- Fullan, R. B. "Guiding Youth Through Spiritual Reading." Master of Ed. Dissertation. Boston: Boston College, 1952.
- Furlong, F. P. "Peaceful Coexistence of Religion and Psychiatry." Bull. Menninger Clin., 1955, 19, 210-216.
- Furth, H. G. "Guilt Feelings--Good and Bad." Integrity, 1956, Vol. 10, 7, 3-11.
- Galdston, I. (Ed.) Ministry and Medicine in Human Relations. N.Y.: Int. Univ. Press, 1956.
- Gladston, I. "Modern Attitudes in Psychiatry." The March of Medicine 1945, Columbia U., 1946.
- Gasson, J. A. "Religion and Personality Integration." In M. Arnold, and J. H. Gasson, The Human Person. N.Y.: Ronald, 1954, 548-574.
- Geddes, L., and Thurston, H. The Catholic Church and Confession. London: Macmillan, 1937.
- Gemelli, A. Psychoanalysis Today. N.Y.: Kenedy, 1955.
- Gerty, A. V. (Review) "Psychologist Versus Morality" by J. Rimaud. Bull. Guild of Cath. Psychia., 1952, 1, 1, 5-9.
- Gilson, E. God and Philosophy. New Haven: Yale U., 1941.

- Ginsburg, Sol W. "Concerning Religion and Psychiatry." Child Study, 1953, 30, 12-20.
- Ginsburg, S. W. "Values and the Psychiatrist." Am. J. Orthopsychiat., 1950, 20, 466-478.
- Ginsberg, S. W. "Concerning Religious Values: A Psychiatrist's Viewpoint." Cincinnati: Hebrew Union College, 1949.
- Godin, A. "Religious Psychology in Europe": I. publications. A.C.P.A. News-letter, 1956, Supp. 22.
- Goldbrunner, J. Holiness is Wholeness. N.Y.: Pantheon, 1955.
- Goldbrunner, J. Individuation: A Study of the Depth Psychology of C. G. Jung. (Trans. by Stanley Goodnau). N.Y.: Pantheon Books, 1956.
- Gorer, G. Exploring English Character: A Study of the Morals and Behavior of the English People. N.Y.: Criterion Books, 1955.
- Grensted, L. W. The Psychology of Religion. N.Y.: Oxford Univ. Press, 1952.
- Gresham, P. E. Disciplines of the High Calling. St. Louis: Bethany Press, 1954.
- Gratton, H. Psychoanalyses D'hier et D'Aujourd'hui. Paris: Les Editions du Cerf, 1955.
- Gruender, H. Psychology Without a Soul. St. Louis: Herder, 1912.
- Guntrip, H. "Psychology for Ministers and Social Workers."
- Hacker, F. J. "Scientific Facts, Religious Values and the Psychoanalytic Experience." Bull. Menninger Clin., 1955, 19, 229-239.
- Halsey, E. "Note on Psychiatry." Integrity, 1950, Vol. 4, 11, 19-23.
- Havens, J. "The Egocentric Use of Devotional Literature." Pastoral Psychol., 1953, 4, 37-42.
- Hayden, J. J. "The Moral Aspects of the New Developments in Mental Hygiene." Proc. of the Natl. Con. of Cath. Char., 1950, 73.
- Haye, G. J. "Psychiatry and Religion." Pamph. N.Y.: Paulist, 1953.
- Hedley, G. The Superstitions of the Irreligious. N.Y.: Macmillan, 1951.
- Hellpach, W. Grundriss Der Religion-Psychologie. Stuttgart: Enke, 1951.

- Helweg, Hjalmar. Soul Sorrow: The Psychiatrist Speaks to the Minister. (3rd ed. trans. by Jens Grano.) N.Y.: Pageant Press, 1955.
- Heun, E. "Psychotherapie und Seelsorge." Z. Psychother. Med. Psychol., 1953, 3, 76-81.
- Higgins, H. R. "Client-Centered Psychotherapy and Christian Doctrine." J. Pastoral Care, 1949, 3, 1-11.
- Hillery, Sr. P. "The Religious Life of Adolescent Girls." Washington, D.C.: Catholic U., 1936.
- Hiltner, S. Pastoral Counseling. Nashville, Tenn., Abingdon-Cokesbury, 1949.
- Hiltner, S. Self-Understanding Through Psychology and Religion. N.Y.: Scribner, 1951.
- Hiltner, S. Religion and Health. N.Y.: Macmillan, 1943.
- Hiltner, S. "Some Contributions of Psychoanalysis to Religious Understanding." Complex, 1952, No. 8, 28-40.
- Hiltner, S. (Ed.) Clinical Pastoral Training. N.Y.: Fed. Coun. Churches, 1945.
- Hiltner, S. "Religion and Psychoanalysis." Pastoral Rev., 1950, 37, 123-139.
- Hiltner, S. "Psychiatry and Thoughts on God." Bull. Menninger Clin., 1955, 19, 217-225.
- Hiltner, S. "Pastoral Psychology and Constructive Theology." Pastoral Psychol., 1953, 1, 17-26.
- Hiltner, S. "Freud and the Pastor." Pastoral Psychol., 1955, 5, 41-57.
- Hiltner, S. (Ed.) "Clinical Pastoral Training." N.Y.: Fed. Coun. of Churches, 1945.
- Hirschberg, J. C. "Some Comments on Religion and Childhood." Bull. Menninger Clin., 1955, 19, 227-228.
- Hoagland, H. "Science, Philosophy and Religion:" Symposium, N.Y., 1941.
- Hoffding, H. Philosophy of Religion. N.Y.: 1906.
- Hollander, B. In Search of the Soul and the Mechanism of Thought, Emotion, and Conduct. London: K. Paul, Trench, Trubner, 1920.
- Holman, C. T. The Religion of a Healthy Mind. N.Y.: Round Table, 1939.

- Holman, C. T. Psychology and Religion for Everyday Living. N.Y.: Round Table, 1941.
- Horton, A. B. "The Church as a Socializing Agency." J. Educ. Sociol., 1941, 15, 46-54.
- Houselander, C. Guilt. N.Y.: Sheed and Ward, 1951.
- Howe, R. L. Man's Need and God's Action. Greenwich, Conn., Seabury Press, 1953.
- Howley, J. Psychology and Mystical Experience. London, 1920.
- Hoyles, J. A. Religion in Prison. N.Y.: Philosophical Library, 1955.
- Hudson, C. E. Recent Psychology and the Christian Religion. N.Y.: Doran, 1923.
- Hull, E. R. Collapses in Adult Life. St. Louis: Herder, 1920.
- Hulme, W. E. How to Start Counseling: Building the Counseling Program in the Local Church. Nashville, Tenn.: Abingdon Press, 1955.
- Humensky, J. J. Chaplain Service in a Mental Hospital. Washington, D. C.: Catholic U., 1937.
- Hunerbein, A. Erlebnisweisen des Christlichen. Speyer, Rhein, Germany: Pilger, 1949.
- Hunerbein, A. Die Religiöse Unlust; Ihre Ursachen und Ihre Bekämpfung. Speyer, Rhein, Germany: Pilger, 1949.
- Hunt, C. L. "Religious Ideology as a Means of Social Control." Sociol and Soc. Res., 1949, 33, 180-187.
- Hylan, J. P. Psychology of Public Worship. London, 1901.
- Irala, N. Achieving Peace of Heart. N.Y.: Wagner, 1954.
- Ikin, A. G. "New Concepts of Healing: Medical, Psychological, Religious." N.Y.: Association Press, 1956.
- James, Fr. Life and Religion. St. Louis: Herder, 1936.
- James, W. Varieties of Religious Experience. N.Y.: Longmans, 1938.
- James W. The Will to Believe. N.Y.: Longmans, 1903.
- Joad, C. E. M. The Present and Future of Religion. London, 1930.

- Johnson, H. K. "The Psychiatrist's Defense of Religion." Integrity, 1950, Vol. 4, 10, 15-18.
- Johnson, H. K. "Psychoanalysis-Critique." Psychia. Quart., 22, 1948, 321-338.
- Johnson, P. E. Psychology of Religion. N.Y.: Abingdon-Cokesbury, 1945.
- Johnson, P. E. "Religious Psychology and Health." Ment. Hyg., N.Y., 1947, 31, 556-566.
- Johnson, P. E. Psychology of Pastoral Care. Nashville, Abingdon-Cokesbury, 1953.
- Jossey, C. C. The Psychology of Religion. N.Y.: 1927.
- Jung, C. G. Modern Man in Search of a Soul. N.Y.: Harcourt, Brace, 1933.
- Jung, C. G. and Pauli, W. The Interpretation of Nature and the Psyche. N.Y.: Pantheon Books, 1955.
- Jung, C. G. Integration of the Personality. N.Y.: Farrar and Rinehart, 1939.
- Jung, C. G. Psychology and Religion. New Haven, Yale, 1938.
- Jung, C. G. Answer to Job. London: Routledge, 1954.
- Jung, C. G. Psychology of the Spirit. N.Y.: 1948.
- Keegan, J. G. "Psychotherapy and the Action of Grace." A.C.P.A. Newsletter, Sup. 14, 1955.
- Keenan, A. Neuroses and Sacraments. N.Y.: Sheed, 1950.
- Kelly, G. The Good Confessor. N.Y.: Sentinel, 1951.
- Kelly, G. "Notes on Current Moral Theology." Theol. Stud., 10, 1949, 84-87.
- Kelly, W. A. "The Catholic Way in Character Formation." J. of Rel. Ins., 1940, 11, 33-38.
- Kemp, C. F. Physician's of the Soul. N.Y.: Macmillan, 1947.
- Kew, C. E. "Group Healing in the Church." Pastoral Psychol., 1954, 5, 44-50.
- Kierkegaard, S. Purity of Heart is to Will One Thing. N.Y., 1938.
- King, L. L. Sex Enlightenment and the Catholic. London: Burns and Oates, 1947.

- Kingsbury, F. A. "Why Do People Go to Church?" Relig. Educ., 1937, 32, 50-54.
- Kunkel, F. "The Integration of Religion and Psychology." J. Psychother. Rel. Proc., 1954, 1, 3-11.
- LaChapelle, P. Psychiatry for the Priest. Westminster, Md.: Newman, 1945.
- LaFarge, J. Forward, In F. J. Braceland (Ed.): Faith Reason and Modern Psychiatry. N.Y.: Kenedy, 1955.
- LaFarge, J. "Religion and Group Tensions," in R. M. MacIver, Civilization and Group Relationships. N.Y.: Harper and Brothers, 1945.
- Landis, C. "Psychotherapy and Religion." Review of Religion, 1946, 10, 413-424.
- Larkin, M. J. "Do We Need Religious Training?" N.Y.: Paulist, 1943.
- LeClerq, G. La Conscience du Chretien. Paris: Aubier, 1946.
- Lee, R. S. Freud and Christianity. N.Y.: Wyn, 1949.
- Lents, T. F. Towards a Science of Place. N.Y.: Bookman Associates, 1955.
- Leonard, A. P. "Problemes de Psychologie Religieuse." LaVie Spirituelle Suppl., 1951, 18, 319-352.
- Leonard, A. P. "Incertitudes et Perspectives en Psychologie Religieuse." Supplement 25, LaVie Spirituelle, 1953, 220-221.
- Leslie, R. C. "Religious Symptomatology in a Schizophrenic Breakdown." Pastoral Psychol., 1953, 4, 25-31.
- Leuba, J. H. God or Man? N.Y.: Harcourt, 1933.
- Leuba, J. H. Psychology of Religious Mysticism. N.Y.: Harcourt, 1925.
- Leuba, J. H. The Belief in God and Immortality. Boston, 1916.
- Levy, R. J. "The Implications of Psychiatry for Religion." Reconstructionist, 1951, 16, 26-29.
- Lewin, H. S. "The Use of Religious Elements in Modern Psychotherapy." J. Pastoral Care, 1950, 4, 9-16.
- Liebman, J. (Ed.) Psychiatry and Religion. Boston: Beacon Press, 1948.
- Lifton, W. M. "Counseling and the Religious View of Man." Personnel Guid. J., 1953, 31, 366-367.

- Ligon, E. M. The Psychology of Christian Personality. N.Y.: Macmillan, 1947.
- Lindorsky, J. The Psychology of Asceticism. London: Edwards, 1936.
- Link, H. C. The Rediscovery of Man. N.Y.: Macmillan, 1939.
- Link, H. C. The Return to Religion. N.Y.: Macmillan, 1936.
- Lockington, W. J. Bodily Health and Spiritual Vigor. N.Y.: Longmans, Green, 1925.
- Locumba, R. M. "The Religious Development of the Child." Indiana J. Psychol., 1941, 12, 43-62.
- Loos, A. W. (Ed.) Religious Faith and World Culture. N.Y.: Prentice-Hall, Inc., 1951.
- Lord, D. A. Religion and Leadership. Milwaukee: Bruce, 1933.
- Lord, D. A. "The Church is a Failure." St. Louis: Queen's Work, 1939.
- Lord, D. A. "Has Life Any Meaning?" St. Louis: Queen's Work, 1932.
- Lord, D. A. "Is Religion Bad for Your Mind?" St. Louis: Queen's Work, 1946.
- Lord, D. A. and McCarthy, R. C. "Who's Pushing Your Mind Around?" St. Louis: Queen's Work, 1946.
- Lowe, W. L. "Religious Beliefs and Religious Delusions." Amer. J. Psychother., 1955, 9, 54-61.
- McCarthy, R. "Common Grounds for Psychiatrists and Priests." Linacre Quarterly, Oct., 1947, 1-4.
- McCasland, S. V. By the Finger of God. N.Y.: Macmillan, 1951.
- McDougall, W. Religion and Sciences of Life. Durham, N.C.: Duke U., 1934.
- McGarry, W. J. "Recent Canon Law and Moral Theology: Impediments of the Human Act, Psychopathology." Theological Studies, 1, 1940, 412-415.
- McGrath, T. A. Freud: A Critique of Doctrine and Method Manuscript, Weston C., Weston, Mass., 1950.
- McKenzie, J. Souls in the Making. London: Allen and Unwin, 1930.
- McKenzie, J. G. Nervous Disorders and Religion. N.Y.: Macmillan, 1952.
- McNeill, H. V. "Freudians and Catholics." Commonweal, 1947, 46, 350-353.

- McNeill, J. T. A History of the Cure of Souls. N.Y.: Harper, 1951.
- MacIver, R. M. The Pursuit of Happiness. N.Y.: Simon and Schuster, 1955.
- MacLeod, R. B. "Religious Perspectives of College Teaching in Experimental Psychology." In H. N. Fairchild (Ed.) Religious Perspectives in College Teaching. N.Y.: Ronald, 1952.
- Maeder, A. Ways to Psychic Health. N.Y.: Scribner's, 1953.
- Magner, J. A. Mental Health in a Mad World. Milwaukee: Bruce, 1953.
- Major, R. H. Faiths that Healed. N.Y.: Appleton-Century, 1940.
- Malinowski, B. Magic, Science and Religion and Other Essays. Boston, 1948.
- Marechal, J. Studies in the Psychology of the Mystics. London: Burns and Oates, 1927.
- Maves, P. B., and Cedarleaf, J. L. Older People and the Church. N.Y.: Abingdon-Cokesbury, 1949.
- Maves, P. B. (Ed.) The Church and Mental Health. N.Y.: Scribner, 1953.
- May, R. "Religion, Psychotherapy, and the Achievement of Selfhood." Pastoral Psychol., 1951, 2, (17) 29-33.
- Mead, M. "How Religion Has Fared in the Melting Pot," in C. Kluckhohn and Others, Religion and Our Racial Tensions. Cambridge, Harvard U., 1945.
- Mencotti, G. "The Relationship of Children's Ideals to the Degree of Their Formal Religious Education." Master's Thesis, U. of Detroit, 1950.
- Menninger, K. "Religio Psychiatri." Pastoral Psych., 1951, 2, 10-18.
- Michaels, P. "A Christian Abnormal Psychology." Integrity, 1947, 1, 2-44.
- Michaels, P. Design for Christian Living. N.Y.: Sheed and Ward, 1947.
- Miller, S. H. "Exploring the Boundary between Religion and Psychiatry." J. Pastoral Care, 1952, 6, 1-11.
- Minogue, S.J. "The Priest and the Neurotic." Australasian Cath. Rec., 1943, 20, 179-186.
- Misiak, H. and Staudt, V. M. Catholics in Psychology. N.Y.: McGraw-Hill, 1951.
- Modes, D. "The Meaning of Religious Psychotherapy." J. Psychother. Rel. Prac., 1954, 1, 52-63.

- Mollengen, A. T. "Utilization of Religious Attitudes in Clinical Psychiatry." Bull. Isaac Rey Med. Libr., 1954, 2, 116-135.
- Moore, T. V. "Religious Values in Mental Hygiene." Amer. Eccles. Rev., 1933, 89, 13-27.
- Moore, T. V. "Religion, Psychiatry, and Mental Hygiene." Psychiatry, 1944, 7, 321.
- Moore, T. V. "The Clergy and Mental Hygiene." Amer. Eccles. Rev., 1931, 85, 598-604.
- Moore, T. V. The Home and Its Inner Spiritual Life. Westminster, Md.: Newman, 1952.
- Moore, T. V. (Ed.) "Mental Hygiene and Catholic Charities." Collection of Papers, Proc. Nat. Conf. Cath. Char., Washington, D. C.
- Moore, T. V. "Insanity in Priests and Religious." Parts I and II. Eccles. Rev., 1936, 95, 485-498, 601-613.
- Mullahy, P. Oedipus: Myth and Complex. N.Y.: Hermitage, 1948.
- Muncker, T. Die Psychologischen Grundlagen der Katholischen Sittenlehre. Dusseldorf: 1948.
- Murphy, C. Religion and Mental Illness. Wallingford, Pa.: Pendle Hill, 1955.
- Myerson, A. "Errors and Problems in Psychiatry." Mental Hygiene, 24, 1940, 17-35.
- Myers, M. S. "The Latent Role of Religious Orientation." Purdue U. Stud. High. Educ., 1951, 78, 61-98.
- Niebuhr, R. The Nature and Destiny of Man. N.Y.: Scribner, 1947.
- Niedermeyer, A. Pastoral Psychiatric. Paderborn: Bonifacius Druckerei, 1938.
- Nodet, C. H. Psychanalyse et Morale. Cahiers Laennec, 8, 1948, 22-36.
- Northbridge, W. L. Psychology and Pastoral Practice. Chicago: Allenson, 1947.
- Nottingham, E. K. Religion and Society. N.Y.: Doubleday, 1954.
- Nuttin, J. Psychoanalysis and Personality. N.Y.: Sheed and Ward, 1953.
- Nygren, A. Agape and Eros. Philadelphia: Westminster, 1953.
- Oates, W. E. "The Role of Religion in the Psychoses." J. Pastoral Care, 1949, 3, 21-30.

- Oates, W. E. "Religious Factors in Mental Illness." N.Y.: Association Press, 1955.
- O'Brien, F. J. "Modern Psychiatry and Religion." Proc. of the Natl. Con. of Cath. Charities, 1950, 53.
- O'Brien, J. A. "Psychiatry and Confession." N.Y.: Paulist, 1948.
- O'Brien, J. A. Truths Men Live By. N.Y.: Macmillan, 1946.
- O'Brien, J. A. "Does It Matter Much What Man Believes?" Huntington, Ind.: Sunday Visitor, 1944.
- O'Brien, J. A. "Modern Psychology and the Mass." N.Y.: Paulist, 1927.
- O'Brien, P. Emotions and Morals. N.Y.: Grune and Stratton, 1950.
- O'Connor, W. R. The Eternal Quest. N.Y., 1947.
- Odenwald, R. I. "Spiritual Development of the Child, with Emphasis on Problems of Maladjustment in Children and the Emotion of Fear." J. of Child Psychiatry, 1951, v. 2, 161.
- Odenwald, R. P. "Mental Hygiene and the Priest." The Hom. and Pastoral Rev., 1950, 3, 235.
- Oliver, J. R. Psychiatry and Mental Health. N.Y.: Scribner, 1932.
- Ostow, M. and Scarfstein, B. The Need to Believe: The Psychology of Religion. N.Y.: Intern. Univ. Press, 1954.
- Outler, A. C. Psychotherapy and the Christian Message. N.Y.: Harper, 1954.
- Overstreet, B. W. "The Unloving Personality and the Religion of Love." Pastoral Psychol., 1953, 4, 14-20.
- Page, F. H. "The Psychology of Religion after Fifty Years." Canad. J. Psychol., 1951, 6, 60-67.
- Parsons, T. "Religious Perspectives of College Teaching in Sociology and Social Psychology." New Haven: E. W. Hazen Foundation, 1952.
- Pasche, F. Psychanalyse et Conscience Morale. Cahiers Laennec, 8, 1948, 37-41.
- Pfister, O. R. Christianity and Fear. London: Allen and Unwin, 1948.
- Pius XII, Pope. Address given at the Fifth Inter. Cong. of Psychotherapy and Clin. Psychol., April 13, 1953. A. Gemelli, Psychoanalysis Today. N.Y.: Kenedy, 1955.

- Pius XII, Pope. "Psychotherapy and Religion." Cath. Mind., 1953, 51, 428-435.
- Ple, A. "The Priest and the Mentally Sick." Integrity, 1956, Vol. 10, 8, 2-7.
- Pratt, J. B. The Religious Consciousness. N.Y.: 1924.
- Preston, R. A. "Landmarks in the Relations of Psychiatry and Religion." Bull. Menninger Clin., 1955, 19, 191-198.
- Fromko, N. H. and Snyder, F. W. "Christianity in the Light of Psychopathology." Relig. Educ., 1953, 48, 108-112.
- Rank, O. Psychology and the Soul. Phil: Univ. of Penn. Press, 1950.
- Raven, C. E. Science and Religion. Cambridge, 1953.
- Recent Canon Law and Moral Theology: Impediments of the Human Act, Psychopathology, Theo. Studies, 1940, 1, 412-415.
- Reiman, M. G. "Psychiatry and Psychology in Catholic Education." In R. J. Defferi, (Ed.) Essays on Catholic Education in the U.S. Washington, D. C. Catholic U., 1942, 427-443.
- Reisman, D. "Freud: Religion as Neurosis." Univ. of Chicago Round Table, 1950, No. 638, 13-20.
- Reisman, D. "Freud, Religion and Science." Amer. Scholar., 1951, 20, 267-276.
- Richard, G. La Psychanalyse et la Morale. Payot: Lausanne, 1946.
- Rickel, W. "Psychotherapy as Moral Growth." J. Psychother. Rel Pract., 1954, 1, 67-84.
- Rimbaud, J. "Les Psychologues Contre la Morale." Etudes, 1949, 263, 3-22.
- Ringel, E. and Van Lun, W. The Priest and the Unconscious. Westminster, Md.: Newman, 1954.
- Roberts, D. E. Psychotherapy and a Christian View of Man. N.Y.: Scribner, 1950.
- Roberts, B. H. and Myers, J. K. "Religion, National Origin, Immigration, and Mental Illness." Amer. J. Psychiat., 1954, 110, 754-764.
- Roberts, D. E. "When is Counseling of Psychotherapy Religious?" J. Pastoral Care, 1952, 5, 15-22.
- Rumke, H. C. The Psychology of Unbelief. London: Rockliff, 1953.

- Sachs, B. "Rumke's Critique of Psychoanalysis." Ment. Hygiene, 16, 1932, 409-427.
- Sachs, B. "Criticism of Psychoanalysis." Amer. J. Psychia., 1933.
- Salzman, L. "The Psychology of Religious and Ideological Conversion." Psychiatry, 1953, 16, 177-187.
- Sanctis, Sante de. Religious Conversion: a Bio-Psychological Study. N.Y.: Harcourt, 1927.
- Sanders, B. G. Christianity After Freud. London: Bles, 1949.
- Scarlett, W. Christianity Takes a Stand. Penguin, 1946.
- Schaer, H. Religion and the Cure of Souls in Jung's Psychology. (Tr. by R.F. C. Hull) New York: Pantheon, 1950.
- Scherzer, C. J. The Church and Healing. Phil.: Westminster Press, 1950.
- Schilder, P. Goals and Desires of Man: A Psychological Survey of Life. N.Y.: Columbia, 1949.
- Schindler, C. J. "The Pastor as a Personal Counselor." Phil.: United Lutheran Pub., 1942.
- Schmidt, A. G. "Psychiatry and the Catholic School." Proceedings of Natl. Cath. Educ. Assoc., 1935, 32, 220-228.
- Schneiders, A. A. "The Psychological Basis of the Moral Virtues." A.C.P.A. Newsletter, 1954, Supp. 7.
- Schoen, M. Thinking about Religion. N.Y.: 1946.
- Schulte, C. Nervous Mental Diseases and Their Pastoral Treatment. London: Coldwell, 1939.
- Schwartz, C. Neurotic Anxiety. N.Y.: Sheed and Ward, 1954.
- Schwartz, C. "Jung and Freud." Integrity, 1953, Vol. 7, 10, 20-24.
- Schwartz, C. "The Confessor and the Analyst." Integrity, 1956, Vol. 10, 7, 12-22.
- Seabury, D. High Hopes for Low Spirits. Boston, Little, Brown, 1955.
- Selbie, W. B. The Psychology of Religion. N.Y.: Knopf, 1929.
- Sheed, F. J. A Map of Life. N.Y.: Sheed and Ward, 1944.
- Sheen, F. J. "The Modern Soul in Search of God." Washington, Natl. Coun. Cath. Men, 1948.

- Sherrill, L. J. The Struggle of Soul. N.Y.: Macmillan, 1951.
- Silverman, H. L. "Some Thoughts on the Relation of Religion and Psychology." Psychiat. Quart. Suppl., 1952, 26, 261-268.
- Smith, H. W. Man and His Gods. Boston: Little, Brown, 1952.
- Smith, P. M. "Organized Religion and Criminal Behavior." Sociol. and Soc. Res., 1949, 33, 362-367.
- Snoeck, R. P. L'Hygiene Mentale et les Principes Chretiens. Paris, 1953.
- Sorokin, P. A. (Ed.) Explorations in Altruistic Love and Behavior. Boston: Beacon Press, 1950.
- Spann, J. R. (Ed.) Pastoral Care. N.Y.: Abingdon-Cokesbury, 1951.
- Spoerl, H. D. "Spiritual Values in Psychological Guidance." New Christianity, 1943, 9, 73-76.
- Standen, A. "The Science Behind Psychiatry." Integrity, 1950, Vol. 4, 10, 32-38.
- Starbuck, E. D. Psychology of Religion. London, 1899.
- Stern, K. "Religion and Psychiatry." Commonweal, 1948, v. 49, 30-33.
- Stern, K. "Psychiatry and Faith." Catholic Digest, 1955, 20, 86-89.
- Stern, K. The Third Revolution: A Study of Psychiatry and Religion. N.Y.: Harcourt, 1954.
- Stern, K. The Pillar of Fire. N.Y.: Harcourt Brace, 1951.
- Stevens, D. G. "Emotional Disorders and Loss of Faith." Integrity, 1955, Vol. 9, 12, 3-12.
- Stevenson, I. "Assumptions of Religion and Psychiatry." Bull. Menninger Clin., 1955, 19, 199-208.
- Stolz, K. R. The Church and Psychiatry. N.Y.: Abingdon-Cokesbury, 1943.
- Stratton, G. M. Psychology of the Religious Life. N.Y.: 1911.
- Strauss, E. B. "The Catholic Physician and the Modern Approach to Mental Disorders." Cath. Med. Guardian, 1936, 14, 12-20.
- Taylor, G. A. A Sober Faith: Religion and Alcoholics. Anonymous. N.Y.: Macmillan, 1953.

- Thorne, F. C. "Directive Psychotherapy: XII. The Clinet's Weltanschauung." J. Clin. Psychol., 1947, 3, 177-288.
- Thouless, R. H. "The Tendency to Certainty in Religious Belief." Brit. J. Psychol., 1935, 26, 16-31.
- Thurston, H. "The Physical Phenomena of Mysticism." Chicago: Regnery, 1952.
- Tillich, P. "Anxiety, Religion, and Medicine." Pastoral Psychol., 1952, 3, 11-17.
- Tournier, P. "The Frontier between Psychotherapy and Soul Healing." J. Psychother. Rel. Prac., 1954, 1, 12-21.
- Tuttle, H. S. "Religion as Motivation." J. Soc. Psychol., 1942, 15, 255-264.
- Uren, A. R. Recent Religious Psychology. N.Y.: 1928.
- Van Buskirk, J. D. Religion, Healing and Health. N.Y.: Macmillan, 1952.
- Van Der Horst, L. "Mental Health and Religion." Pastoral Psychol., 1955, 6, 15-21.
- VanderVeldt, J. H., and Odenwald, R. P. Psychiatry and Catholocism. N.Y.: McGraw-Hill, 1952.
- VanderVeldt, J. "Religion and Mental Health." Ment. Hyg., N.Y., 1951, 35, 177-189.
- VanDorn, V., and Mayfarth, F. "Religious Nurture and Childhood Education." Rel. Educ., 1949, 44, 141-148.
- Van Dusen, H. P. God in Education: A Tract for the Times. N.Y.: Scribner, 1951.
- Vaughan, R. P. "Some Moral Implications in Psychological Screening." A.C.P.A. Newsletter, 1956, Supp. 21.
- Wach, J. Types of Religious Experiences. Chicago: Univ. of Chicago Press, 1951.
- Walsh, J. J. Religion and Health. Toronto: McCleddard and Stewart, 1920.
- Wauck, L. A. "On Casting Out a Devil." America, 1947, 78, 181-182.
- Wayne, T. G. Morals and Marriage, The Catholic Background to Sex. London: Longmans, Green, 1936.
- Weatherhead, Leslie. Psychology, Religion and Healing. London: Hodder and Stoughton, 1951.

- Weaver, P. "Using Psychological Insights in the Religious Education of Adolescents and Young Adults." Relig. Educ., 1946, 41, 276-283.
- Weber, C. O. "Theoretical and Experimental Difficulties of Modern Psychology with the Body-Mind Problem." In P. L. Harriman, Twentieth Century Psychology. N.Y.: Philosophical Library, 1946.
- Weingart, E. "Love and Fear: A Psychiatric Interpretation." J. Pastoral Care, 1951, 5, 12-22.
- Weiman, N. H. The Source of Human Good. Chicago: U. Chicago, 1946.
- Weisgerber, C. Religious Aids in the Personality Disorders. Talk given at Loyola U., 1950.
- Welford, A. T. "An Attempt at an Experimental Approach to the Psychology of Religion." British J. of Psychol., 1946, 36, 55-73.
- White, E. Christian Life and the Unconscious. N.Y.: Harper, 1955.
- White, V. "The Analyst and the Confessor." Commonweal, 1948, 48, 346-349.
- White, V. God and the Unconscious. Chicago: Regnery, 1953.
- White, V. "Psychotherapy and Ethics." Blackfriars, 1945, 26, 287-300.
- Whitehead, A. N. Religion in the Making. N.Y.: 1926.
- Wieman, H. N. and Wieman, R. W. "Normative Psychology of Religion." 1935.
- Wilke, H. Strengthened with Might. Phil: Westminster Press, 1952.
- Williams, J. P. "An Objective Approach to the Study of Worship." Relig. Educ. 1945, 40, 218-227.
- Wilson, G. A. Reckoning with Life. New Haven: Yale U., 1942.
- Wise, C. A. Religion in Illness and Health. N.Y.: Harper, 1942.
- Wise, C. A. Pastoral Counseling, Its Theory and Practice. N.Y.: Harper, 1951.
- Woollen, C. J. "Satan and Schizophrenia." Integrity, 1950, Vol. 4, 10, 39-45.
- Wormer, E. "Psychologie en Religie." Psychol. Achtegr., 1952, 17/18, 212-218.
- Zilboorg, G. "Scientific Psychopathology and Religious Issues." J. Ment. Sci. 1954, 100, 402-410.
- Zilboorg, G. "Psychoanalysis and Religion." Atlantic Monthly, 1948, v. 183.

Zilboorg, G. "L'Amour et Dieu Chez Freud." Supplement 24, La Vie Spirituelle, Feb., 1953.

III. PSYCHOLOGICAL TOPICS TREATED FROM A CHRISTIAN VIEWPOINT

Agius, T. J. "Some Pathological States of Conscience." Amer. Eccl. Rev., 1920, 63, 481-491.

Allers, R. Character Education in Adolescence. N.Y.: Wagner, 1940.

Allers, R. The Psychology of Character. N.Y.: Sheed and Ward, 1943.

Allers, R. "Abnormality: A Chapter in Moral Psychology." Hom. and Past. Rev., 1941-2, v. 42.

Allers, R. Self-Improvement. N.Y.: Benziger, 1939.

Allers, R. "Daydreams and Sexuality." Hom. and Past. Rev., 1939, 39, 469-475.

Allers, R. "Irresistible Impulses." Amer. Eccl. Rev., 1939, 100, 209-218.

Allers, R. Sex Psychology in Education. St. Louis: Herder, 1937.

Anonymous. "Alcoholics Anonymous." N.Y.: Works Pub., 1942.

Anonymous. "Alcoholics Anonymous." (Rev. Ed.) N.Y.: Alcoholics Anonymous Pub. Inc., 1955.

Anonymous. Twelve Steps and Twelve Traditions. N.Y.: Harper, 1953.

Augustine, St. Confessions. N.Y., 1929.

Barta, F. R. "The Moral Theory of Behavior." Springfield, Ill.: C. C. Thomas, 1952.

Betke, Sr. M. A. Defective Moral Reasoning in Delinquency. Wash., D.C.: Catholic U., 1944.

Bier, W. C. "ACPA Survey on Status of Psychology in Catholic Colleges." A.C.P.A. Newsletter, 1955, Supp. 18.

Bier, W. C. "The Place and Function of the Department of Psychology in the Liberal Arts College." Bull. Natl. Cath. Educ. Assoc., 1953, Vol. 1, 1.

Bihler, H. J. "Psychology of Instinct." Manuscript, Woodstock Col., Woodstock Md., 1950.

Bittle, C. N. The Whole Man. Milwaukee: Bruce, 1944.

- Booth, G. "Basic Concepts of Psychosomatic Medicine." Past. Psychol., 1951, 1, 11-18.
- Brennan, R. E. General Psychology. N.Y.: Macmillan, 1952.
- Brennan, R. E. The Image of His Maker. Milwaukee: Bruce, 1954.
- Brennan, R. E. Thomistic Psychology. N.Y.: Macmillan, 1941.
- Britt, R. E. "Moral Limitations in Mental Disease." Linacre Quart., 1947, 15, 16-25.
- Bruckner, P. J. "How to Give Sex Instructions." St. Louis: Queen's Work, 1937.
- Burnham, W. H. The Wholesome Personality. N.Y.: Appleton, 1932.
- Burnham, W. H. The Normal Mind. N.Y.: D. Appleton-Century, 1932.
- Cammack, J. S. Moral Problems of Mental Defect. London: Burns and Oates, 1938.
- Casey, D. The Nature and Treatment of Scruples. Westminster, Md.: Newman, 1948.
- Castiello, J. Humane Psychology of Education. N.Y.: Sheed and Ward, 1936.
- Cattell, R. B. "The Integration of Psychology with Moral Values." Brit. J. Psychol., 1950, 41, 25-34.
- Cavanaugh, J. R., and McGoldrick, J. B. Fundamental Psychiatry. Milwaukee: Bruce, 1953.
- Cheney, S. Men Who Have Walked with God. N.Y.: Knopf, 1945.
- Claude, R. "The Training of the Adolescent." Practical Advice to Parents. N.Y.: Paulist, 1948.
- Coakley, M. L. Our Child--God's Child. Milwaukee: Bruce, 1953.
- Cranston, R. The Miracle of Lourdes. N.Y.: McGraw-Hill, 1955.
- Curran, C. A. Personality Factors in Counseling. N.Y.: Grune and Stratton, 1945.
- D'Arcy, M. C. "The Problem of Evil." N.Y.: Paulist, 1928.
- D'Arcy, M. The Mind and Heart of Love. N.Y.: Holt, 1947.

- Deferrari, R. J. Guidance in Catholic Colleges and Universities. Washington, D.C.: Catholic U., 1949.
- Deferrari, R. J. (Ed.) Discipline and Integration in the Catholic College. Washington, D.C.: Catholic U., 1951.
- DeHovre, F. "Masters of Contemporary Catholic Education." Catholic School J., Vol. 38, 39, 40, 41.
- Dimnet, E. The Art of Thinking. N.Y.: Simon and Schuster, 1929.
- Dimnet, E. What We Live By. N.Y.: Simon and Schuster, 1932.
- Doyle, C. I. "Sex Fears and Deviations." Psychology Lectures: Institute on the Psychology of Sex, Loyola U., 1950.
- Duggan, M. L. (An Interview with Higgins, J. J.) Recovery, Inc. "An Answer to Nervous Problems." St. Louis: Queens Work, 1955.
- Dunne, G. H. "Religion and American Democracy." N.Y.: America, 1949.
- Emmanuel, Sr. M. "Training Troubled Teens." Washington: Natl. Conf. of Cath. Char., 1948.
- Eymieu, A. "Le Gouvernement de Soi-meme." Paris, 1934.
- Fletcher, J. Morals and Medicine. Princeton, N.Y.: Princeton Univ. Press, 1954.
- Flugel, J. C. Man, Morals and Society. N.Y., 1945.
- Flynn, P. E. "Examination of Conscience for Teen-Agers and Up." N.Y.: Paulist, 1949.
- Fosdick, H. E. On Being a Real Person. N.Y.: Harper, 1943.
- Gallwey, P. A Chapter on Moral Education. Chicago: Loyola U., 1927.
- Gannon, T. J. Psychology: The Unity of Human Behavior. Boston: Ginn and Co., 1954.
- Ganser, Sr. A. M. "Development of a Sense of Responsibility in Adolescent Students." Cath. Ed. Rev., 1949, 47, 521-532.
- Garesche, E. Training for Life. A Guide for Teachers. N.Y.: Kenedy, 1926.
- George, B. Practical Psychology and Catholic Education. N.Y.: Harper, 1940.
- Gill, E. It All Goes Together. N.Y.: Devin-Adair, 1944.

- Ginder, R. Prevention and Cure. N.Y.: Catholic Information, 1943.
- Good, F. L. and Kelly, O.F. Marriage, Morals and Medical Ethics. N.Y.: Kenedy, 1951.
- Goodier, A. A More Excellent Way. St. Meinrad, Inc.: Grail.
- Gruender, H. Problems of Psychology. Milwaukee: Bruce, 1937.
- Harmon, F. L. Principles of Psychology. Milwaukee: Bruce, 1938.
- Harmon, F. L. Understanding Personality. Milwaukee: Bruce, 1948.
- Healy, E. F. Moral Guidance. Chicago: Loyola U., 1943.
- Herr, V. V. "Unproved and Improbable Assumptions in Experimental Psychology." A.C.P.A. Newsletter, Supp. 19, 1956.
- Herr, V. V. General Psychology. Ypsilanti: U. Lithoprinters, 1948.
- Herr, V. V. How We Influence One Another. The Psychology of Social Interaction. Milwaukee: Bruce, 1945.
- Hull, E. R. The Formation of Character. St. Louis: Herder, 1921.
- Johnson, G. "A Challenge to Catholic Youth." Washington, D.C.: Natl. Cath. Wel. Con., 1943.
- Jutta, Sr. M. School Discipline and Character. Milwaukee: Bruce, 1930.
- Kane, W. T. Some Principles of Education. Chicago: Loyola U., 1938.
- Kelly, G. "Emotional Maturity." Rev. for Rel., 1947, Jan., 7.
- Kelly G. "Modern Youth and Chastity." St. Louis: Queens Work, 1941.
- Kelly, W. A. and Kelly, M. R. Introductory Child Psychology. Milwaukee: Bruce, 1938.
- Kelly, W. A. Emotional Psychology. Milwaukee, Bruce, 1946.
- Kennedy, T. "School Problems of the Abnormal Student." Talk Given at Loyola U., 1949.
- Kirsch, F. M. The Sex Problem. N.Y.: Paulist, 1935.
- Kirsch, F. Sex Education and Training in Chastity. N.Y.: Benziger, 1930.
- LaFarge, J. The Manner is Ordinary. N.Y.: Harcourt, 1954.

- Larkin, M. J. Do We Need Religious Education? N.Y.: Paulist, 1927.
- Lasko, E. F. "A Psychotherapy for Scruples." Hom. and Past. Rev., 1949, v. 49.
- Lennon, R. T. "A Distinct Perspective toward Research." A.C.P.A. Newsletter, Supp. 9, 1954.
- Lewis, C. S. Christian Behavior. N.Y.: Macmillan, 1943.
- Liebman, J. L. Peace of Mind. N.Y.: Simon and Schuster, 1946.
- Lindworsky, J. Theoretical Psychology. St. Louis: Herder, 1932.
- Lindworsky, J. The Training of the Will. Milwaukee: Bruce, 1929.
- Lord, D. A. "Some Notes for the Guidance of Parents." St. Louis: Queen's Work, 1947.
- Lord, D. A. "Are You a Well-Balanced Person?" St. Louis: Queen's Work, 1948.
- Lord, D. A. "Love, Sex and the Teen-Agers." St. Louis: Queen's Work, 1947.
- Lord, D. A. "Some Notes on the Guidance of Youth." St. Louis: Queen's Work, 1938.
- Lord, D. A. and O'Boyle, F. "Are You Scrupulous?" St. Louis: Queen's Work, 1937.
- McCall, R. J. "Morality of Psychosurgery." A.C.P.A. Newsletter, 1954, Supp. 11.
- McCall, R. J. "Integration of Psychology Courses with the Curricula of Other Departments." A.C.P.A. Newsletter, 1954, Suppl. 8.
- McCall, R. J. "A Philosophical Principle for the Catholic Psychologist." An Address Delivered before the Chicago Society of Catholic Psychologists at Their Winter Meeting, 1952.
- McCall, R. J. Psychology, Scientific or Philosophical? N.Y.: Lamb's Book Exchange.
- McCarthy, R. C. Safeguarding Mental Health. Milwaukee: Bruce, 1937.
- McCarthy, R. C. Training the Adolescent. Milwaukee: Bruce, 1934.
- McCorry, V. P. Those Terrible Teens. N.Y.: Declan X. McMullen, 1947.
- McDonough, Sr. M. R. "The Empirical Study of Character, Studies in Psychology and Psychiatry, 1929."

- McGrath, M. C. "A Study of the Moral Development of Children." Psychol. Monogr., 1923, Vol. XXXII, No. 2.
- McGucken, W. J. "The Philosophy of Catholic Education." N.Y.: America, 1943.
- McGucken, W. J. The Catholic Way in Education. Milwaukee: Bruce, 1944.
- Magner, J. A. Personality and Successful Living. Milwaukee: Bruce, 1944.
- Maher, M. Psychology. N.Y.: Longmans, Green, 1925.
- Maritain, J. Education at the Crossroads. New Haven: Yale U., 1943.
- Maritain, J. "Conference on Science," Phil. and Relig. N.Y., 1941.
- Martindale, C. C. Into Their Company. N.Y.: Kennedy, 1931.
- Martindale, C. C. The Difficult Commandment. N.Y.: Kenedy, 1937.
- Mersch, E. Morality and the Mystical Body. N.Y.: Kenedy, 1939.
- Merton, T. Seeds of Contemplation. Norfolk, Conn.: New Direction, 1949.
- Merton, T. The Ascent to Truth. N.Y.: Harcourt, Brace, 1951.
- Meyer, F. Safeguards of Chastity. Cincinnati, O.: St. Francis, 1929.
- Misiak, H. "What Catholics are Doing in Psychology at Home and Abroad." A.C.P.A. Newsletter, 1955, Supp. 16.
- Moore, T. V. Cognitive Psychology. Phil: Linnincott, 1939.
- Moore, T. V. Dynamic Psychology. Phil: Lippincott, 1926.
- Moore, T. V. Nature and Treatment of Mental Disorders. N.Y.: Grune and Stratton, 1944.
- Moore, T. V. Driving Forces of Human Nature. N.Y.: Grune and Stratton, 1948.
- Moore, T. V. Prayer. Westminster, Md.: Newman, 1943.
- Morrison, B. Character Formation in College. Milwaukee: Bruce, 1938.
- Mullen, J. J. Psychological Factors in the Pastoral Treatment of Scruples. Balti.: Williams and Wilkins, 1927.
- Murray, J. C. "Conference on Religious Vows." Personal Manuscript, West Baden Col., 1947.
- Newman, J. H. Apologia Pro Vita Sua, N.Y., 1912.

- O'Brien, J. A. Sex Character Education. N.Y.: Macmillan, 1953.
- O'Brien, F. J. "Aren't We All Delinquent?" Where the Home, School, Church, and Community Agencies Are Failing. Washington, D.C.: MCWC, 1946.
- O'Brien, J. A. "Youth's Struggle for Decency. Obstacles to His Success." Huntington, Inc.: Sunday Visitor, 1953.
- O'Brien, J. A. "Character Formation." N.Y.: Paulist, 1942.
- O'Brien, J. D. Outline of Psychiatry. St. Louis: Herder, 1935.
- O'Neill, J. M. Religion and Education under the Constitution. N.Y.: Harper, 1949.
- O'Toole, G. B. Psychology and the Catholic Teacher. N.Y.: Paulist, 1925.
- Overstreet, H. A. The Mature Mind. N.Y.: Norton, 1949.
- Pius, XI, Pope. "Christian Education of Youth." N.Y.: America, 1936.
- Pyne, J. X. The Mind. N.Y.: Benziger Bros., 1926.
- Recktenwald, L. N. "Guidance and Counseling." Washington, D.C.: Catholic U., 1953.
- Renard, H. The Philosophy of Man. Milwaukee: Bruce.
- Royce, J. E. Personality and Mental Health. Milwaukee: Bruce, 1955.
- Royce, J. C. "The Moral Responsibility of the Neurotic." Manuscript, Alma College, Alma, Calif., 1947.
- Ruland, L. Foundations of Morality. St. Louis: Herder, 1936.
- Ryan, W. C. Mental Health Through Education. N.Y.: Commonwealth Fund, 1938.
- Schmiedler, E. Marriage and the Family. N.Y.: McGraw-Hill, 1946.
- Schneiders, A. A. Introductory Psychology. Ypsilanti, Mich., 1948.
- Schneiders, A. A. The Psychology of Adolescence. Milwaukee: Bruce, 1951.
- Schneiders, A. A. "Psychology as a Normative Science." In M.B. Arnold and J. A. Gasson (Ed.): The Human Person. N.Y.: Ronald, 1954.
- Schneiders, A. A. Personal Adj. and Mental Health. N.Y.: Rinehard, 1955.
- Schneiders, A. A. Outline of Rational Psychology. Ypsilanti: U. Lithos., 1948.

- Schweitzer, A. Out of My Life and Thought. N.Y.: Holt, 1949.
- Schwing, G. A Way to the Soul of the Mentally Ill. N.T.: Internat. U., 1954.
- Sharp, J. K. Aims and Methods in Teaching Religion. N.Y.: Benziger, 1929.
- Sheed, F. J. Society and Sanity. N.Y.: Sheed and Ward, 1953.
- Sheed, F. J. Theology and Sanity. N.Y.: Sheed and Ward, 1950.
- Sheed, F. J. Ground Plan for Catholic Reading. N.Y.: Sheed and Ward, 1938.
- Sheed, F. J. Are We Really Teaching Religion? N.Y.: Sheed and Ward, 1953.
- Sheen, F. J. Lift Up Your Heart. N.Y.: McGraw-Hill, 1950.
- Sheen, F. J. Peace of Soul. N.Y.: McGraw-Hill, 1949.
- Sheen, F. J. Life is Worth Living. N.Y.: McGraw-Hill, 1953.
- Sheen, F. J. Life is Worth Living, Second Series. N.Y.: McGraw-Hill, 1954.
- Sheppard, L. C. (Ed.) Chastity. Westminster, Md.: Newman, 1955.
- Sperry, W. L. The Ethical Basis of Medical Practice. N.Y.: Hoeber, 1950.
- Staudt, V. M. "Opportunities for Catholic Psychologists in Research and Service." ACPA Newsletter, 1955, Supp. 15.
- Strauss, E. B. Psychotherapy. Cath. Med. Guard., 1936, 14, 12-20.
- Sullivan, W. Discontentment Discouragement Pain-Why? N.Y.: Paulist, 1953.
- Treacy, G. C. Education, True or False. N.Y.: Paulist, 1944.
- Von Gagern, F. The Problem of Onanism. Westminster, Md.: Newman, 1955.
- Von Hildebrand, D. In Defense of Purity. London: Sheed and Ward, 1931.
- Von Hildebrand, D. Liturgy and Personality. London: Longmans, 1943.
- Wack, D. J. "A Psychological Study of Conscience." Stud. Psychol. Psychia., Catholic U., 1952, 8, 3.
- Walsh, J. F. Facing Your Social Situation. Milwaukee, Bruce.
- Walters, Sr. A. and O'Hara, Sr. K. Persons and Personality. N.Y.: Appleton-Century-Crofts, 1953.

Weisgerber, C. A. "Professional Confidence." A.C.P.A. Newsletter, 1950, Supp. 10.

Willwoll, A. "The Character of Psychology." The Modern Schoolman, 1935, XII, 2, 27-29.

Zilboorg, G. Mind, Medicine and Man. N.Y.: Norton, 1943.

Zilboorg, G. and Henry, G. W. A History of Medical Psychology. N.Y.: Norton, 1941.

Zilboorg, G. "L'Amour et Dieu Chez Freud." Supplement 24, La Vie Spirituelle, Feb., 1953.

IV. EMPIRICAL STUDIES OF RELIGIOUS ATTITUDES AND BELIEFS.

A. Development and Change of Religious Beliefs, Attitudes and Experience.

Arsenian, S. "Changes in Evaluative Attitudes during Four Years of College." J. Appl. Psychol., 1943, 27, 338-349.

Bose, R. G. "Religious Concepts of Children." Relig. Educ., 1929, 24, 831-837.

Burt, H. E. and Falkenburg, D. R., Jr. "The Influence of Majority and Expert Opinion on Religious Attitude." J. Soc. Psychol., 1941, 14, 269-278.

Clark, E. T. The Psychology of Religious Awakening. N.Y.: Macmillan, 1929.

Coetzer, J. C. "The Concepts of a Group of School Children Concerning the Relations of God to Man." Ned. Tijdschr. Psychol., 1937, 5, 278-291.

Crawley, S. L. "Transfer of Religious Affiliation among Urban Negroes." J. Appl. Psychol., 1936, 20, 93-104.

Dimock, H. S. "New Light on Adolescent Religion." Relig. Educ., 5, 278-291.

Dinnervies, W. G. "Measuring the Effect of a Social Force." J. Educ. Sociol., 1934, 8, 83-93.

Dudyha, G. J. "The Religious Beliefs of College Students." J. Appl. Psychol., 1933, 17, 585-603.

El-Maleegy, A. A. "A Religious Feeling in Children." Egypt. J. Psychol., 1947, 3, 79-96.

- Emme, E. E. "Factors in the Religious Development of 38 College Students." Relig. Educ., 1941, 36, 116-120.
- Frisch, F. and Hetzer. "The Religious Development of Young People, Based on Diaries." Arch. F. D. Ges. Psychol., 1928, 62, 409-442.
- Gilliland, A. R. "Changes in Religious Beliefs of College Students." J. Soc. Psychol., 1953, 37, 113-116.
- Griffin, H. C. "Changes in Religious Attitude of College Students." Relig. Educ., 1929, 24, 159-165.
- Guba, U. "The Concepts of God and the Ghost in Children." Indian J. Psychol., 1943, 18, 133-137.
- Harms, E. "The Development of Religious Experience in Children." Amer. J. Soc. Psychol., 1944, 50, 112-122.
- Isager, H. "Factors Influencing the Formation and Change of Political and Religious Attitudes." J. Soc. Psychol., 1949, 29, 253-265.
- Jahoda, G. "Development of Unfavorable Attitudes toward Religion." Quart. Bull. Brit. Psychol. Soc., 1951, 2, 35-36.
- Jones, W. L. Psychological Study of Religious Conversion. London: Epworth, 1937.
- Jones, V. "Attitudes of College Students toward War, Race, Religion and the Changes in Such Attitudes during 4 Years in College." Psychological Bull., 1936, 33, 731-32.
- Kuhlen, R. G. and Arnold, M. "Age Differences in Religious Beliefs and Problems during Adolescence." J. Genet. Psychol., 1944, 65, 291-300.
- Kupky, O. The Religious Development of Adolescents. N.Y.: Macmillan, 1928.
- Mull, H. K. "A Comparison of Religious Thinking of Freshmen and Seniors in a Liberal Arts College." J. Soc. Psychol., 1947, 26, 121-123.
- Nagle, R. An Empirical Study of the Development of the Religious Thinking in Boys. Washington, D. C.: Catholic U., 1934.
- Nathan, M. Attitude of Jewish Students in Coll. and Universities towards His Religion. N.Y.: Bloch, 1932.

- Nelson, E. "Persistence of Attitudes of College Students Fourteen Years Later." Psychol. Monogr., 1954, 68, 373.
- Oka, D. and Hirao. "A Psychological Study on the Belief in Immortality." Rep. 6th Congr. Jap. Psychol. Assn., 1938, 44-54.
- Pullman, G. R. and Emme, E. E. "Changes in the Attitudes of College Students toward Religion and Politics." Proceedings of Iowa Acad. of Science, 1942, 49, 431-437.
- Roometveit, R. "The Acquisition of Religious Belief and Behavior, Studied from the Point of View of Social Psychology and the Psychology of Learning." Nord. Psychol., 1951, 3, 15-169.
- Smith, R. O. "Factors Affecting the Religion of College Students; A Study of Personality and Cultural Factors Affecting the Religion of College Students." Ann Arbor, Mich.: U. of Mich., 1947.
- Sweet, H. F. and Fahs, S. L. Exploring Religion with Eight Year Olds. N.Y.: Holt, 1930.
- Ushijima, Y. "A Study on the Development of Religious Consciousness." Annu. Phil., Rikkyo U., 1933.
- Van Tuyl, M. C. "Where do Students 'Lose' Religion?" Relig. Educ., 1938, 33, 33, 19-29.
- Woodward, E. W. "Relations of Religious Training and Life Patterns to the Adult Religious Life." Teach. Coll. Contrib. Educ., 1932, 527, 75.
- Zetterberg, H. L. "The Religious Conversion as a Change of Social Roles." Sociol. Soc. Res., 1952, 36, 159-166.
- B. THE PRESENT STATUS OF RELIGIOUS BELIEFS, ATTITUDES, AND PRACTICES.
- Alexander, F. D. "Religion in a Rural Community of the South." Amer. Sociol. Rev., 1941, 6, 241-251.
- Allen, L. B. "Religious Attitudes of a Selected Group of Negro College Students." J. Negro. Educ., 1947, 16, 142-147.
- Allport, G. W., Gillespie, J. M. and Young, J. "The Religion of the Post-war College Student." J. Psychol., 1948, 25, 3-33.
- Bain, R. "Religious Attitudes of College Students." Amer. J. Soc., 1927, 32, 762-770.
- Betts, G. W. "Religious Attitudes and Activities of University Students: Report." Relig. Educ., 1928, 23, 917-919.

- Bolga, L. "Love of God in the Religious Education of Children." Rev. Teol., 1934, 26, 234-240.
- Bond, G. M. "College Student Activities toward Some Basic Christian Values." Relig. Educ., 1940, 35, 109-116.
- Braithwaite, R. B. The State of Religious Beliefs. London: Hogarth, 1927, 77.
- Cavanaugh, J. J. "Survey of 15 Religious Surveys." Bull. U. Notre Dame, 1939, 34, 1-128.
- Coetzee, J. C. "The Ideas of God of a Group of School Children." Ned. Tijdschr. Psychol., 1936, 4, 50-68.
- Dudycha, G. J. "The Religious Beliefs of College Freshmen." School and Soc., 1930, 31, 206-208.
- Dudycha, G. J. "Religious Beliefs of College Freshmen in 1930 and 1949." J. Relig. Ed., 1950, 45, 165-169.
- Fischer, R. P. "Do the Interests of Students Indicate the Need of a Liberal Education?" J. Educ. Res., 1944, 37, 619-627.
- Gilliland, A. R. "Attitudes of College Students toward God and the Church." J. Soc. Psychol., 1940, 11, 11-18.
- Gragg, D. B. "Religious Attitudes of Denominational College Students." J. Soc. Psychol., 1942, 15, 245-254.
- Harrison, W. R. "A Study of Church Attitudes in the East Baton Rouge Area." Relig. Educ., 1952, 47, 39-51.
- Horne, E. P. and Stender, W. H. "Student Attitudes toward Religious Practices." J. Soc. Psychol., 1945, 22, 215-217.
- Horton, P. B. "Student Interest in the Church." Relig. Educ., 1940, 35, 215-219.
- Horton, P. B. "The Church as a Socializing Agency." J. Educ. Sociol., 1941, 15, 46-54.
- Illge, W. "Religion in the Mental Life of Primary School Pupils." Zsch. F. Pad. Psychol., 1932, 33, 331-346.
- Kitay, P. M. "Radicalism and Conservatism toward Conventional Religion." Teach. Coll. Contr., Educ., 1947, No. 919, pp. 117.
- Lawson, E. D. and Stagner, R. "The Ferguson Religionism Scale: A Study in Validation." J. Soc. Psychol., 1954, 39, 245-256.

- Lubo, Y. "The Religious Experience Investigated by a Retrospective Method." Trans. Inst. Child Study, 1934, 16, 991-1014.
- Margineanu, E. N. "Attitude toward the Church." Rev. Psi-hol., 1939, 2, 44-57.
- Mary, Sr. and Hughes, M. M. "The Moral and Religious Development of the Preschool Child." Stud. Psychol. and Psychiat. Cathol. Univ. Amer., 1936, 4, 1, 51.
- Moreton, F. E. "Attitudes to Religion among Adolescents and Adults." Brit. J. Educ. Psychol., 1944, 14, 69-79.
- Moriya, M. and Oka, D. "A Study of Religious Sentiment in Preschool Children by the Interview Method." Rep. 6th Congr. Jap. Psychol. Assn., 1938, 131-136.
- Morris, C. The Open Self. N.Y.: Prentice-Hall, 1948.
- Nelson, E. "Student Attitudes toward Religion." Genet. Psychol. Monogr., 1940, 22, 325-423.
- O'Reilly, C. T. and O'Reilly, E. J. "Religious Beliefs of Catholic College Students and Their Attitudes toward Minorities." J. Abnorm. Soc. Psychol., 1954, 49, 378-380.
- Pixley, E. and Beekman, E. "The Faith of Youth as Shown by a Survey in Public Schools of Los Angeles." Relig. Educ., 1949, 44, 336-342.
- Pugh, T. J. "A Comparative Study of the Values of a Group of Ministers and Two Groups of Laymen." J. Soc. Psychol., 1951, 33, 225-235.
- Remmers, H. H., Meyers, M. S. and Bennett, E. M. "Some Personality Aspects and Religious Values of High School Youth." Purdue Opin. Panel, 1951, 10 (3).
- Sacks, M. L. Religious Consciousness of Late Adolescence. N.Y.: Avon Press, 1926, 441.
- Sakellariou, G. T. "A Study of the Religious Life of Greek Youth." Eretnai. Psycholog., Ergasteriou, Thessalonike, 1938, 2, 55.
- Searles, H. L. "An Empirical Inquiry into the God Experience of 140 College Students." Rel. Educ., 1926, 21, 334-341.
- Simpson, R. M. "Attitudes toward the Ten Commandments." J. Soc. Psychol., 1933, 4, 223, 230.
- Spoerl, D. T. "Values of Post-War College Students." J. Soc. Psychol., 1952, 35, 217-225.

- Strang, R. "The Religious Activities of Adolescent Girls." Relig. Educ., 1929, 24, 313-321.
- Tachibana, K. "Religious Experience of Old Men." Yokufuer Glosa Kenlsyu Kiyo, 11, 1936, 100.
- Takenaka, N. "The Motive of Religious Interest in Children Living Near the Sea." Jap. J. Psychol., 1939, 14, 251-254.
- Telford, C. W. "A Study of Religious Attitudes." J. Soc. Psychol., 1950, 31, 217-230.
- Tsumura, T. "A Differential Study of Religious Consciousness in Children." Trans. Inst. Child. Study, 1934, 16, 967-990.
- Uher, J. "Contribution to the Psychology of Religious Life among Our Students." Psychologie, Brno., 1935, 1, 36-53.
- Van Tuyl, M. C. I. "A Study in Student Thinking." Relig. Educ., 1937, 32, 255-262.
- Vinacke, W. E., Bindhoven, J. and Engle, J. "Religious Attitudes of Students at the University of Hawaii." J. Psychol., 1949, 28, 161-179.
- Vodnarik, O. "The Religious Life of Our Children." 4. Versamml. f. Kinderforsch., Bratislava, 1932, 366-375.
- Vogel, P. "A Contribution to the Religious Psychology of the Child." Arch. Ges. Psychol., 1936, 96, 311-465.
- Widney, R. "The Religious Interests of Our Students." Vlaam, Opvoedk, Tijdschr., 1948, 28, 212-213.
- Zunini, G. "Religious Attitudes of University Students." Arch. Psicol. Neur. Psich., 1954, 15, 205-249.
- C. The Relationship Between Religious Attitudes and Personality Adjustment.
- Baer, P. "Inherent Stress in Individual Adaptation: A Study of a Seminary. Doctor's Dissertation, U. Chicago, 1954.
- Bhattacharyya, P. "Religion and Mental Disorders." Indian J. Psychol., 1944, 19, 193-195.
- Bier, W. C. "A Comparative Study of a Seminary Group and Four Other Groups on the M.M.P.I." Stud. Psychol., Psychiat. Catholic U. Amer., 1948, 7, 3.

- Boisen, A. T. "The Psychiatric Approach to the Study of Religion." Relig. Educ., 1928, 23, 201-207.
- Boisen, A. T. "The Genesis and Significance of Mystical Identification in Cases of Mental Disorder." Psychiatry, 1952, 15, 287-296.
- Bonney, M. E. "A Study of Friendship Choices in College in Relation to Church Affiliation." J. Soc. Psychol., 1949, 29, 153-166.
- Brown, D. G. and Lowe, W. L. "Religious Beliefs and Personality Characteristics of College Students." J. Soc. Psychol., 1951, 33, 103-129.
- Burke, H. R. "Personality Traits of Successful Minor Seminarians." Doctor's Thesis, Washington: Cath. U., 1947.
- Dreger, R. M. "Some Personality Correlates of Religious Attitudes as Determined by Projective Techniques." Psychol. Monogr., 1952, 66, 18p.
- Farr, C. B. and Howe. "The Influence of Religious Ideas on the Etiology, Symptomatology, and Prognosis of the Psychoses." With special Reference to Social Factors. Am. J. Psychiat., 1932, 11, 845-865.
- Fleck, U. "On the Religious Attitudes of Epileptics." Arch. Psychiat. Nervenkr., 1935, 103, 122-135.
- Franzblau, A. N. "Religious Belief and Character among Jewish Adolescents." Teach. Coll. Contr. Educ., 1934, 634, 80.
- French, V. V. "The Structure of Sentiments: A Study of Philosophico-Religious Sentiments." J. Pers., 1947, 16, 209-244.
- Johnson, E. H. "Personality Traits of Workers in the Field of Religion." Relig. Educ., 1943, 38, 325-329.
- Kimber, J. A. "Interests and Personality Traits of Bible Institute Students." J. Soc. Psychol., 1947, 26, 225-233.
- Kvaraceus, W. C. "Delinquent Behavior and Church Attitudes." Soc. Res., 1944, 28, 284-289.
- Landis, C. and Wunderlich. "Religious Attitudes of Psychopathic Patients." J. Abnorm. and Soc. Psychol., 1936, 30, 508-512.
- McCarthy, T. J. "Personality Traits of Seminarians." Stud. Psychol. Psychiat. Cathol. U. Amer., 1942, 5, 4, 46.
- Maller, J. B. "Character Growth and Jewish Education." Relig. Educ., 1930, 25, 627-630.

- Moberg, D. O. "Religion and Personal Adjustment in Old Age: A Study of Some Aspects of the Christian Religion in Relation to Personal Adjustment of the Aged in Institutions." Dissertation Abstr., 1952, 12, 341-342.
- Oates, W. "The Role of Religion in the Psychoses." J. Past. Care, 1949, 3, 21-30.
- Parsons, E. T. "Relation between Rosenzweig P-F Study and Test Duration and Religion." J. Consult. Psychol., 1955, 19, 28.
- Peters, R. "A Study of the Intercorrelations of Personality Traits of a Group of Novices in Religious Communities." Stud. Psychol. Psychiat. Cathol. U. Amer., 1942, 5, 7, 38.
- Silverman, H. L. "Relationships of Personality Factors and Religious Background Among College Students." N.Y.: Doctor's Thesis, Yeshiva Univ., 1951.
- Slater, E. "Neurosis and Religious Affiliation." J. Ment. Sci., 1947, 93, 392-398.
- Stern, G. G. "Assessing Theological Student Personality Structure." J. Pastoral Care, VIII, 1954, 76-83.
- Symington, T. A. "Religious Liberals and Conservatives." Teach. Coll. Contr. Educ., 1935, 640, 104.
- Sward, K. "Temperament and Religious Experiences." J. Soc. Psychol., 1931, 2, 374-396.
- Willoughby, R. R. "The Emotional Maturity of Some Religious Attitudes." J. Soc. Psychol., 1930, 1, 532-536.
- Young, K. "Variations in Personality Manifestations in Mormon Polygamous Families. In McNemar and Merrill, Studies in Personality. N.Y.: McGraw Hill, 1942.

D. Sociological Studies of Religion.

- Allinsmith, W. and Allinsmith, B. "Religious Affiliations and Politico-Economic Attitude: A Study of Eight Major U.S. Religious Groups." Publ. Opin. Quart., 1948, 12, 377-389.
- Bolias, A. "The Influence of Irreligiousness on the Birth Rate in Bohemia." Metron., 1934, 11, 65-73.
- Brennan, M. "Minority-Group Membership and Religious, Psycho-Sexual, and Social Patterns in a Group of Middle-Class Negro Girls." J. Soc. Psychol., 1940, 12, 179-196.

- Cantril, H. "Educational and Economic Composition of Religious Groups: An Analysis of Poll Data." Amer. J. Sociol., 1943, 48, 574-579.
- Clark, W. H. The Oxford Group: Its History and Significance. N.Y.: Bookman, 1951.
- Courtney, D., Greer, F. L. and Masling, J. M. "Leadership Identification and Acceptance." Phil: Instit. for Research in Human Relations, 1951, 39.
- DeHart, W. A. "Fertility of Mormons in Utah and Adjacent States." Amer. Sociol. Rev., 1941, 6, 818-829.
- Felton, R. A. "These My Brethren; A Study of 570 Negro Churches and 1542 Negro Homes in the Rural South." Madison, N.Y.: Dept. of the Rural Church, Drew Theological Sem., 1950, 102.
- Ferguson, L. W. "Socio-Psychological Correlates of the Primary Attitude Scales." J. Soc. Psychol., 1944, 19, 81-98.
- Franklin, S. P. "A Community Study: Berea, Ohio." Rel. Educ., 1929, 24, 308-312.
- Freedman, R. and Whelpton, P. K. "Social and Psychological Factors Affecting Fertility. X. Fertility Planning and Fertility Rates by Religious Interest and Denomination." Milbank Mem. Fd. Quart., 1950, 28, 294-343.
- Goodnow, R. E. and Tagiuri, R. "Religious Ethnocentrism and Its Recognition among Adolescent Boys." J. Abnorm. Soc. Psychol., 1952, 47, 316-320.
- Hanson, E. M., Unstadt, J. G. "Mores and Teacher Selection in Minnesota." Sch. and Soc., 1937, 45, 579-582.
- Harper, R. M. "Religion and Family Size." J. Hered., 1928, 19, 169-173.
- Kane, J. J. "Protestant-Catholic Tensions." Amer. Sociological Rev., 1951, 16, 663-672.
- Karen, R. L. "Attitudes on Religion, Sex, and Love-Marriage as Related to Group Membership." Amer. Psychol., 1950, 5, 468.
- Kirkpatrick, C. and Stone, S. "Attitude Measurement and Comparison of Generations." J. Appl. Psychol., 1935, 5, 564, 582.
- Kirkpatrick, C. "Religion and Humanitarianism: A Study of Institutional Implications." Psychol. Monogr., 1949, 63, 1-23.

- Kiser, C. V. and Whelpton, P. K. "Social and Psychological Factors Affecting Fertility; Variations in the Size of Completed Families of 6551 Native-White Couples in Indianapolis." Psychol. Abstr., 18, 2497.
- Landis, J. T. "Marriages of Mixed and Non-Mixed Religious Faith." Amer. Sociol. Rev., 1949, 14, 401-407.
- Lantz, H. "Religious Participation and Social Orientation of 1000 University Students." Sociol. Soc. Res., 1949, 33, 285-290.
- Lehman, H. C. and Witty, P. A. "Certain Attitudes of Present Day Psychicists and Psychologists." Amer. J. Psychol., 1931, 43, 664-678.
- Lenski, G. E. "Social Correlates of Religious Interests." Amer. Sociol. Rev., 1953, 18, 533-544.
- Middleton, W. C. and Fay, P. T. "Attitudes of Delinquent and Non-Delinquent Girls toward Sunday Observance, the Bible, and War." J. Educ. Psychol., 1941, 32, 555-558.
- Miner, J. R. "Church Membership and Commitments of Prisoners." Human Biol., 1931, 3, 429-426.
- Nelson, E. "Fathers' Vocation and Certain Student Attitudes." J. Abnorm. and Soc. Psychol., 1939, 34, 275-279.
- Parry, H. J. "Protestants, Catholics and Prejudice." Int. J. Opin. Attitude Res., 1949, 3, 205-213.
- Pearl, R. "Some Notes on the Census of Religious Bodies; 1926." J. Soc. Psychol., 1931, 2, 417-432.
- Pope, L. "Religion and the Class Structure." Ann. Amer. Acad. Polit. Soc. Sci., 1948, 256, 84-91.
- Prothro, E. T. and Jensen, J. A. "Interrelations of Religious and Ethnic Attitudes in Selected Southern Populations." J. Soc. Psychol., 1950, 32, 45-49.
- Prothero, E. T. and Miles. "Attitudes toward Race and Religion." J. Soc. Psychol., 1952, 36, 53-58.
- Rasch, M. "Recollections of Reform School Pupils of Their Religious Instruction and Confirmation." Zsch. f. Religionspsychol., 1930, 2, 34-49.
- Saller, K. "Concerning Relations between School Work, Social Stratum, and Differential Rate of Reproduction in a Preponderantly Catholic City and a Preponderantly Protestant one. Zsch. F. Kinderforsch., 42, 200-48.

- Sanai, M. "An Empirical Study of Political, Religious, and Social Attitudes." Brit. J. Psychol., Statist. Sect., 1952, 5, 81-92.
- Sappenfield, B. R. "Group Differences in Social Attitudes." Psychol. Rec., 1943, 5, 289-305.
- Sappenfield, B. R. "Ideological Agreement and Disagreement among Religious Groups." J. Abnorm. Soc. Psychol., 1943, 38, 532-539.
- Sappenfield, B. R. "The Attitudes and Attitude Estimates of Catholic, Protestant and Jewish Students." J. Soc. Psychol., 1942, 16, 173-197.
- Sappenfield, B. R. "The Responses of Catholic, Protestant, and Jewish Students to the Menace Checklist." J. Soc. Psychol., 1944, 20, 295-299.
- Spoerl, D. T. "Some Aspects of Prejudice as Affected by Religion and Education." J. Soc. Psychol., 1951, 33, 69-76.
- Stevik, P. R. "A Study in the Feeling of Conformity in Religion." Religious Education, 1933, 28, 364-369.
- Stouffer, S. A. "Trends in the Fertility of Catholics and Non-Catholics." Amer. J. Sociol., 1935, 41, 143-166.
- Struening, E. and Spilka, B. "A Study of Certain Social and Religious Attitudes of University Faculty Members." Psychol. Newsltr., 1952, 43, 1-18.
- Telford, C. W. "An Experimental Study of Some Factors Influencing the Social Attitudes of College Students." J. Soc. Psychol., 1934, 5, 421-428.
- Wheeler, L. R., Wheeler, V. D. "Religious Ideas of Children in Communities of 2 Different Culture Patterns." J. Educ. Sociol., 1944, 17, 563-571.
- Whelpton, P. K. and Kiser, C. V. "Social and Psychological Factors Affecting Fertility; Differential Fertility among 41, 498 Native-White Couples in Indianapolis." Milbank Mem. Fd. Quart., 1943, 21, 221-280.
- Willoughby, R. R. "A Group of 7 Correlated Social Variables." J. Genet. Psychol., 1926, 35, 134-137.
- Woodruff, A. D. "Personal Values and Religious Background." J. Soc. Psychol., 1945, 22, 141-147.
- Woodruff, A. D. "Student's Verbalized Values." Rel. Educ., 1943, 38, 221-224.

Zimmerman, F. K. "Religion a Conservative Social Force." J. Abnorm. Soc. Psychol., 1934, 28, 473-474.

E. Studies Which Do Not Fit Into Any of the Above Classifications.

Ament, W. S. "Religion, Education and Distinction." School and Soc., 1927, 26, 399-406.

Arbuckle, D. S. "Religious Services in College." J. Higher Educ., 1949, 20, 317-320.

Canesi, A. "Preliminary Experiment on the Psychology of Prayer." Arch. Relig. Psychol., 1936, 6, 13-72.

Chave, E. J. "Measurement of Ideas of God." Rel. Educ., 1932, 27, 252-254.

Chave, E. J. "Measure of Religions: Fifty-two Experimental Forms." Chicago: U. Chicago, 1939.

Courtis, S. A. "The Influence of Certain Social Factors upon Scores in the Stanford Achievement Test." J. Educ. Res., 1925, 13, 311-324.

Ferguson, L. W. "The Sociological Validity of Primary Social Attitude Scale No I: Religionism." J. Soc. Psychol., 1946, 23, 197-204.

Fichter, J. H. "Southern Parish: Dynamics of a City Church." Chicago: Chicago U., 1951.

Fischer, E. "The Religious Complex in Children's Dreams." Stuttgart: Puttnam, 1929.

Franklin, S. P. "Measurement of the Comprehensive Difficulty of Precepts and Parables of Jesus." Univ. Iowa, Stud. Character, 1928, 2, No. 1, 63.

Fry, C. L. "The Religious Affiliation of American Leaders." Scient. Monogr., 1933, 36, 241-249.

Glick, P. C. and Young, K. "Justifications for Religious Attitudes and Habits." J. Soc. Psychiat., 1943, 17, 45-68.

Hartshorne, H. and May, M. and Others. "Testing the Knowledge of Right and Wrong." Relig. Educ. Monogr., 1927, No. 1, 72.

Howells, T. H. "A Comparative Study of Those Who Accept as Against Those Who Reject Religious Authority." Univ. of Iowa Stud. in Char., 1928, 1-80.

- Kingsbury, F. A. "Why Do People Go To Church?" Relig. Educ., 1937, 32, 50-54.
- Matthews, M. T. "A Written Reproduction Test for the Lord's Prayer." School and Soc., 1927, 26, 240-242.
- Michael, J. L. "Empirical Studies of Religion: A Survey." Amer. Psychol., 1950, 5, 468.
- Morlan, G. K. "An Experiment on the Recall of Religious Material." Religion in Life, 1950, 19, 589-594.
- Morlan, G. K. "Preaching and Psychological Research." Pupil Dig., 1952, 32, (1), 5-17.
- Myers, M. S. "The Role of Certain Religious Values for High School Youth." Purdue U. Stud. High. Educ., 1951, 79, 79-85.
- Nass, G. "The Experience of Religious Values." Experimental Investigation of the Psychology of Religious Evaluation. Zsch. f. Religionspsychol., 1933, 6, 13-57.
- Nowlan, E. H. "The Picture of the Catholic that Emerges from Attitude Tests." A.C.P.A. Newsletter, Sup. 20, 1956.
- Pratt, K. C. "Differential Selection of Intelligence According to Denominational Preference of College Freshmen." J. Soc. Psychol., 1937, 8, 301-309.
- Romer, A. "Music and Religion. The Experimental Capacity of Primary Pupils." Zsch. f. Religionspsychol., 1930, 4, 324-384.
- Seki, H. "The Religious Consciousness of Deaf and Mute Children." Trans. Inst. Child. Stud., 1934, 16, 935-966.
- Starbuck, E. D. "An Empirical Study of Mysticism." Proc. 6th Int. Congr. Phil., 1926, Longmans, N.Y.: 1927, 87-94.
- Thouless, R. H. "The Tendency to Certainty in Religious Belief." Brit. J. Psychol., 1935, 26, 16-31.
- VanVleck, J., Jr. and Wolf, C. U. "Reader Appeal of Religious Articles." Amer. Sociol. Rev., 1942, 7, 828-832.
- Washington Public Opinion Laboratory. "Polling Religious Instruction of Washington State Campuses. Seattle: U. of Washington, and Pullman: State College of Washington, 1948. Bull. No. 5A.

Welford, A. T. "An Attempt at an Experiment Approach to the Psychology of Religion." Brit. J. Psychol., 1946, 36, 55-73.

Welford, A. T. "Is Religious Behavior Dependent upon Affect or Frustration?" J. Abnorm. Soc. Psychol., 1947, 42, 310-319.

Witwicki, L. "The Religious Faith of the Educated." Paris: Alcan, 1939, 232.

APPROVAL SHEET

The dissertation submitted by Gerd M. Cryns has been read and approved by five members of the Department of Psychology.

The final copies have been examined by the Director of the Dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the dissertation is now given final approval with reference to content, form, and mechanical accuracy.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

6/2/57

Date

Vincent V. Kere, Jr.

Signature of Adviser