In this historical study of psychology and Catholicism, Kugelmann aims to provide clarity in an area filled with emotion and opinion. From the beginnings of modern psychology to the mid-1960s, this complicated relationship between science and religion is methodically investigated. Conflicts such as the boundary of “person” versus “soul,” contested between psychology and the church, are debated thoroughly. Kugelmann goes on to examine topics such as the role of the subconscious in explaining spiritualism and miracles; psychoanalysis and the sacrament of confession; myth and symbol in psychology and religious experience; cognition and will in psychology and in religious life; humanistic psychology as a spiritual movement. This fascinating study will be of great interest to scholars and students of both psychology and religious studies but will also appeal to all of those who have an interest in the way modern science and traditional religion coexist in our ever-changing society.

Robert Kugelmann is a professor of psychology at the University of Dallas. He has written two previous books: *The Windows of Soul* (1983), and *Stress: The Nature and History of Engineered Grief* (1992).
CONTENTS

Acknowledgments page vii

1 An introduction 1
2 The major fault line: modernism and psychology 32
3 Neoscholastic psychology 66
4 Psychology as the boundary: Catholicism, spiritualism, and science 119
5 Psychoanalysis versus the power of will 165
6 From out of the depths: Carl Jung’s challenges and Catholic replies 203
7 Institutionalizing the relationship 261
8 Humanistic psychology and Catholicism: dialogue and confrontation 306
9 Trading zones between psychology and Catholicism 351
10 Crossings 396

References 435
Index 481
ACKNOWLEDGMENTS

“In the middle of the journey of our life,” I found myself beginning to study the relationships between psychology and Catholicism. There have been many twists and turns along the way, and I had many guides. While I cannot say that I always went in the direction that they indicated, I am thankful for their help. This aid came in conversation, in emails, in letters, in phone calls. Some of my guides read various versions of my efforts and provided important insights and corrections.

When I was just beginning this work, Dr. Philipp Rosemann of the University of Dallas philosophy department directed me to the contributions of Cardinal Mercier and the Louvain school. Dr. Charles Fischer of Franciscan University, Steubenville, told me to talk with Dr. LeRoy Wauck, which I did. Dr. Wauck was most generous, loaning me some of his books and newsletters published by the American Catholic Psychological Association, and reading an early version of a paper I wrote on that organization. Phyllis Wentworth generously shared important primary material with me, such that this work became, early on, a historical investigation. Closer to home, Dr. Leo McCandlish of Dallas, who had studied at Fordham and Loyola of Chicago in the 1950s, was an important source of information about Catholics in psychology in mid-century and beyond. His gift to me of books by such notables as Magda Arnold, his dissertation adviser, from his personal library, I will treasure always.

Along the way, the insights by many other scholars, some of whom were participants in this history, have proven invaluable: the Rev. Daniel C. O’Connell, SJ, and the Rev. Adrian van Kaam, CSSp, offered corrections and directions that I still follow, as did the Rev. Gerald A. McCool, SJ, and W. Norris Clarke, SJ (whom I never met, but who were generous with their time and knowledge). Dr. Amedeo Giorgi, who has been in important ways a teacher of mine for many years, shared his experiences of his graduate study at Fordham, and he shared some of his vision for psychology. Dr. William Coulson was generous with his time and insights.

At various stages, I consulted with some fine writers, who gave me critical comments and correctives. Dr. John Sommerfeldt, my colleague at the University of Dallas, read much of the manuscript and helped me make it more readable. Dr. Jacob A. Belzen, Professor of the Psychology of Religion at the University of...
Amsterdam, has been a delightful collaborator, and has spent hours reading portions of this book, helping me with his excellent editorial eye. Lindsey Schutze read the final version and with good sense, good grammar, and a sense of style, improved the writing a great deal.

Others have read sections, chapters, articles that have been reworked for this book, and to whom I owe a debt of gratitude: Dr. Hendrika vande Kemp, Dr. Frederick Wertz, Dr. Kathryn Benes, Dr. Gladys Sweeney, and the Rev. Vincent W. Hevern, SJ (who also provided many significant comments at meetings of Cheiron – thanks, Vinny!). The Rev. Kevin Gillespie, SJ, has likewise provided important direction, and his book pioneered this field after it lay fallow for decades. Dr. Mark Mattson’s investigations into the history of psychology at Fordham filled in important missing pieces.

Much of the material in this book was presented at meetings of Cheiron: The International Society for the History of the Behavioral and Social Sciences over the past decade. Some was presented at meetings of the European Society for the History of the Human Sciences (ESHHS), and once, at a joint meeting of the two organizations. It is an understatement to say that I have benefited from the collective wisdom of the members of these groups. The first presentation I did on this topic, however, was at a meeting of the Society of Catholic Social Scientists, thanks to the encouragement of Charles Fischer. One ESHHS presentation became a chapter, “Importing phenomenology into North American psychology,” in Recent Contributions to the History of the Human Sciences, edited by Annette Mülberger and Beni Gómez-Zúñiga (München: Profil, 2005). I have used portions in Chapter 8.

Thirteen graduate students read the penultimate draft of this manuscript and gave me comments, criticisms, and editorial recommendations. They were superb readers and critics, and I thank: Mark Alonzo, Christian Angle, Elizabeth Bergstrom, Idalie Beyer, Rustic Bowen, Gary Hominick, Angela Howey, Elizabeth McShurley, Christina Rodriguez, Amanda Runyan, Ingeborg Saenz, Lindsey Schutze, and Rebecca Zufelt. I think we had a good semester!

I received valuable help from archives. John Waide at the St. Louis University Archives was most helpful, as I would stop in from time to time during trips to St. Louis to see my daughter, Verity, who was studying at SLU. Steven Szegedi at the Dominican University Library Archives uncovered material about the Chicago Society of Catholic Psychologists that was a real find. I thank also the archivists at the Loyola University of Chicago Library and at the Midwest Jesuit Archives. Finally, I am most grateful to Dr. David Baker and the staff at the Archives of the History of American Psychology (AHAP) in Akron, Ohio, for their guidance when I was a novice in archival research, and they helped me with the holdings of the American Catholic Psychological Association.

The writing of this book has been supported in part by release time from the University of Dallas, and I thank colleagues in the faculty and the administration for continued support. I obtained a sabbatical in the fall of 2003, when
I completed drafts of Chapters 4 and 6. King-Haggar Faculty Development funds provided me with opportunities to visit the AHAP and the St. Louis University archives.

My wife, Laurie, has been most generous in her support, encouragement, and understanding. During the time it took to write this book, the children (Verity, Colin, Kateri, and Andrew) have gone from grade school children to adulthood. Their flourishing brings us joy.

For “From substance to phenomenon: A concept of the ‘soul’ for phenomenological psychology,” *Journal of Phenomenological Psychology, 19* (1988). © 1988 by Koninklijke Brill NV. Adapted with permission. The use of this information does not imply endorsement by the publisher. Portions of this article were adapted for Chapter 10.

For “Neoscholastic psychology revisited.” *History of Psychology, 8* (2005). © 2005 by the American Psychological Association. Adapted with permission. The use of this information does not imply endorsement by the publisher. Portions of this article were adapted for Chapters 2 and 3.

For “Out of the ghetto: Integrating Catholics into mainstream psychology in the United States after World War II,” *History of Psychology, 12* (2009). © 2009 by the American Psychological Association. Adapted with permission. The use of this information does not imply endorsement by the publisher. Portions of this article were adapted for Chapter 7.

For “An encounter between psychology and religion: Humanistic psychology and the Immaculate Heart of Mary nuns,” *Journal of the History of the Behavioral Sciences, 41* (2005). © 2005 by John Wiley and Sons. A portion of this article was adapted for Chapter 8.