

BOOK REVIEWS

for reasons behind delinquent behavior and to follow-up youngsters who became delinquent and those who did not.

This is an extremely comprehensive in-depth study of delinquency: its roots, the careers of delinquent individuals, and prospects for treating delinquency. A variety of delinquent careers are examined and evaluated, and the results are surprising in some areas. The study shows a difference between individuals who begin their careers later in life and those whose delinquency is born out of early deprivation. The author, who is the project director and who has written extensively on the subject, points up significant features in a person's life that affect the delinquency career including marriage, moving from one area to another, and experiences of arrest and conviction.

The author adds a very important chapter entitled "What Should Be Done?" In this chapter West, Professor of Clinical Criminology and Director of The Institute of Criminology at Cambridge, offers a variety of suggestions and recommendations for preventing and treating delinquency. He is not as pessimistic as some authors in projecting the future.

This book is an excellent compilation of data with appropriate analysis and helpful conclusions. It is not for everyone in forensic psychiatry, but it is a source book of information for those students of criminal behavior, delinquency, and adolescent psychiatry on a most important topic related to future criminal behavior. □

CULTS AND THE FAMILY. By Florence Kaslow and Marvin B. Sussman. New York: Haworth Press, 1982. ISBN 09-1772455-0. 192 pages. \$29.95.

LAW ON CULTS. By I.H. Rubenstein. Chicago: Ordain Press, 1981 (paperback). (Originally published 1948.) ISBN 81-15788-9. 120 pages. \$4.95.

Reviewed by David A. Halperin

These two volumes represent the conscientious attempts of their editors and authors to deal with one of the most arresting and complex issues of our time — the rise and diffusion of the "new religions" or (to the detractors and/or objective observers) "cults." In a sense, they represent the polarity of differences in their approach to this area, the papers within the volume *Cults and the Family* approach this nexus of problems from the somewhat abstract and methodologically abstracted realm of sociology, while the brief treatise of *Law on Cults* approaches this issue as it is refracted through the three-quarters of a century of court experience in dealing with the intriguing

variety of "Christian Science, Spiritualism, Jehovah's Witnesses, 'I Am' Movement, . . . Fortune Telling, Faith Healing."

Law on Cults is an intriguing reminder that the legal issues currently raised regarding cult affiliation, the control exerted by cult leaders over the cult member, the impact of cult affiliation on custody proceedings, and the refusal of appropriate medical care are not new (indeed, one of the groups cited, the "I Am" movement, is ancestral to the extant Church Universal and Triumphant). The ramifications of these cases illustrate that judicial notice of the activities of various groups has been taken in a wide variety of jurisdictions and that such legal concern over their activities represents an inherent and legitimate aspect of the police power of the state. In this regard, the reader must attempt to use Mr. Justice Douglas's caveat that while the teachings of the "I Am" movement "contained nothing but humbug, untainted by any trace of truth," they were "catering to (the present American religious taste) with a pretty dubious product (that) might seem incredible if not preposterous to most people" (Rubenstein, p. 61). The case cited was remanded for retrial because the central issue appeared to be the sincerity of belief of the defendants and in Mr. Justice Jackson's words, "The Constitution is not a suicide compact."

If this reviewer has any cavil with this book it is that it appears to reflect the state of judicial opinion of a generation ago. The inclusion of recent decisions would increase its usefulness, although in its current state the book provides a background for the legal issues constantly raised in this area.

Cults and the Family presents a wide variety of articles and viewpoints. It reflects the broad diversity of opinion on the "new religions" (a.k.a. cults) and their adherents. However, the emphasis on the sociological aspects of the cults — their growth and development — while obviously of importance relegates clinical concerns to a less prominent focus and inevitably leaves the reader with an awareness of the diversity of parental responses to cult affiliation but without a sense of appropriateness of an intense parental response (see chapter by Beckford, "A Typology of Family Responses to a New Religious Movement," pp. 41-57). While treatment approaches, particularly "networking" and "behavioral aspects of treatment," are considered in articles by Kaslow and Schwartz, and Galper, respectively, it would seem that work with such modalities as parental self-help groups and family therapy per se also deserve attention. The reviewer must limit himself to the book under consideration, however, rather than to what ought to be under consideration. Within these limits, the articles in *Cult and the Family* are consistently interesting, and the book is a responsible attempt to delimit some of the aspects of a baffling problem that has arisen within our "rationalistic" and "humanistic" society. □