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The Art of Living redirects here. For other uses, see Art of Life (disambiguation). Norman Vincent PealePeale in 1966Born (1898-05-31)May 31, 1898Bowersville, OhioDiedDecembro 24, 1993(1993-12-24) (95 years)Pawling, New YorkOccupationAuthor, Speaker, Minister of Dutch Reform, NationalityUnited StatesGenreMotivationalSubjectPositive thinking Norman Vincent Peale (May 31, 1898 – December 24, 1993) was an American minister and author who is best known for his work in popularizing the concept of positive thinking , especially through his bestselling book *The Power of Positive Thinking*. He served as pastor of Marble Collegiate Church, New York, from 1932 until 1984, leading a reformcongregation of the Church in America. Peale was a personal friend of President Richard Nixon. Donald Trump attended Peale's church while growing up, as well as marrying his first wife Ivana there. Peale's ideas and techniques were controversial, and he received frequent criticism from both church figures and the psychiatric profession. [2] Peale's early life and upbringing was born in Bowersville, Ohio, the eldest of charles and anna's three children (née Delaney) Peale. He graduated from Bellefontaine High School, Bellefontaine, Ohio. He graduated from Ohio Wesleyan University (where he became a brother of the Phi Gamma Delta Fraternity) and boston university school of theology. [3] Created as a Methodist and ordained as a Methodist minister in 1922, Peale changed his religious affiliation to the Reformed Church in America in 1932 and began a 52-year term as pastor of Marble Collegiate Church in New York. [3] Career American Foundation of Religion and Psychiatry Peale and Smiley Blanton, a psychoanalyst, established a religious-psychiatric outpatient clinic next to the church. The two men wrote books together, notably *Faith is the Answer: A Psychiatrist and a Pastor Discuss Your Problems* (1940). The book was written in alternate chapters, with Blanton writing a chapter, later Peale. Blanton did not defend any particular religious point of view in his chapters. In 1951, this psychotherapy and religion clinic grew up in the American Foundation for Religion and Psychiatry, with Peale serving as president and Blanton as executive director. [4] Blanton dealt with difficult psychiatric cases and Peale, who had no mental health credentials, dealt with religious issues. [5] When Peale was heavily criticized by the mental health community for his controversial book *The Power of Positive Thinking* (1952), Blanton distanced himself from Peale and refused to publicly endorse the book. Blanton did not allow Peale to use his name in *The Power of Positive Thinking* and refused to defend Peale publicly when he was criticized. As the scholar Donald Meyer describes: Peale evidently imagined that he marched with in his joint work at Religio-psiquiátrica Religio-psiquiátrica That wasn't exactly like that. [5]:266 Meyer notes that Blanton's own book, *Love or Perish* (1956), contrasted so distinctly in so many points with the positive-thinking peale evangel that these works had virtually nothing in common. [5]:273 Radio, television, writing and organizations In 1935, Peale started a radio show, *The Art of Living*, which lasted 54 years. Under the patronage of the National Council of Churches, he moved to television when the new medium arrived. Meanwhile, he began editing *Guideposts* magazine and writing books. His serons were sent monthly. During the Great Depression, Peale joined James Cash Penney, founder of J.C. Penney & Co.; Arthur Godfrey, the radio and TV personality; and Thomas J. Watson, president and founder of IBM, to form the first board of 40Plus, an organization that helps unemployed managers and executives. [citation required] Peale was for a time the president and acting secretary of the National Defense Committee of the Constitutional Government, a right-wing pressure group that opposed Franklin Roosevelt's policies. As a result, in 1938, he was brought before a Senate Committee investigating lobbying activities, and questioned about the Committee's activities. On October 30, 1938, Peale appeared with Elizabeth Dilling and the Reverend Edward Lodge Curran (a vocal supporter of the infamous anti-Semitic priest Charles Coughlin (whose demagoguery Peale had harshly criticized in 1935) and Francisco Franco) and other far-right figures at a Mass Gathering and Pro-American Rally at the Commodore Hotel in New York, later described by Arthur Derouian , also known as John Roy Carlson in his 1943 book *Under Cover*. However, Peale was distressed by the book because, according to him, he had been urged to give the convocation (a pre-meeting prayer) by a parishioner and had no idea of the nature of the rally - he was particularly distressed by the association with Dilling. He was warned that a defamation case against the publisher, Putnam, was not feasible, as he had in fact delivered the summons as described. [7] However, in 1943, after the U.S. entered World War II, Peale preached a sermon denouncing antisemitism and demanding that the government and the church take steps to end it. At the same time, at the end of 1944, Peale seems willing to be described as chairman of the Constitutional Government Committee and have his signature attached to his publications. In 1945, Peale, his wife Ruth Stafford Peale and Raymond Thornburg, a businessman from Pawling, New York, founded *Guideposts* magazine, a non-denominational forum for people to report inspiring stories. Peale was a prolific writer. *The Power of Positive Thinking* is by far his most read work. First published in 1952, it remained in the new york times bestsellers for 186[9] consecutive weeks, and according to the Simon and Schuster, the book sold about 5 million copies. The fact that the book sold 5 million copies is printed on the cover of the current edition in both paperback and hardcover, and directly contradicts exaggerated claims that the book sold more than 20 million copies in 42 languages. [10] The publisher also contradicts the translation claim, saying that the book was translated into only 15 languages. [12] Nearly half of the book's sales (2,1,000) occurred before 1958,[13] and by 1963, the book had still sold only 2 million copies according to Peale. Since then, the book has sold less than 3 million copies in the last 60 years. Some of his other popular works include *The Art of Living*, *A Guide to Confident Living*, *The Tough-Minded Optimist*, and *Inspiring Messages for Daily Living*. [citation required] In 1947 Peale co-founded (together with educator Kenneth Beebe) The Horatio Alger Association. This organization aims to recognize and honor Americans who have been successful despite difficult circumstances. [citation required] Other organizations founded by Peale include the Peale Center, the Positive Thinking Foundation and *guideposts* Publications, which aim to promote Peale's theories about positive thinking. [citation required] Peale's later life was the subject of the 1964 film *One Man's Way*. [citation required] Peale was politically and personally close to President Richard Nixon's family. In 1968 he officiated the marriage of Julie Nixon and David Eisenhower. He kept calling the White House during the Watergate crisis, saying that Christ did not shy away from people in trouble. [citation required] Peale was a 33° Rite Scottish Mason. [15] President Ronald Reagan awarded peale, for his contributions to the field of theology, the Presidential Medal of Freedom (the highest civilian honor in the United States) on March 26, 1984. Peale died of a stroke on December 24, 1993, at age 95, in Pawling, New York. [3] Criticism and controversy Peale's work was criticized by several mental health experts, one of whom directly said that Peale was a con man and a fraud. These critics appeared in the early 1950s after the publication of *The Power of Positive Thinking*. Hard to prove A great criticism of the *Power of Positive Thinking* is that the book is full of anecdotes that are hard to prove. Almost all the experts and many of the testimonials that Peale cites as support for his philosophy are anonymous, unknown and without origin. Examples include a famous psychologist, [18]:52 a two-page letter from a practicing physician, [18]:150 another famous psychologist, [18]:169 a prominent citizen of New York City, [18]:88 and dozens, if not hundreds, more unverifiable quotations. Similar scientific studies of questionable validity are also As psychiatrist R. C. Murphy wrote: All this is vindicated as if it were, by a rigorous grip next to the truth, and referred to the work and the material cited as implausible and pious. [19] Hypnosis conicals A second major accusation from Peale is that he tried to hide that his techniques for giving the reader absolute self-confidence and liberation from suffering are a well-known form of hypnosis, and that he tries to persuade his readers to follow their beliefs through a combination of false evidence and self-hypnosis (self-deduction), disguised by the use of terms that may sound more benign from the reader's point of view (techniques formulas, methods, prayers and prescriptions). One author called Peale's book *The Bible of American Self-Hypnotism*. [5]:264 While his techniques are discussed by psychologists, Peale said his theological practice and strategy was directed more to self-analysis, forgiveness, character development, and growth[20] much like the Jesuits of the Catholic Church. [21] Psychiatrist R. C. Murphy writes *Self-knowledge*, in Mr. Peale's understanding is unequivocally bad: self-hypnosis is good. Murphy adds that repeated hypnosis defeats self-motivation, self-knowledge, a unique sense of self, a sense of reality, and the ability to think critically. Murphy describes Peale's understanding of the mind as imprecise, in-depth, and his description of the functioning of the mind and the unconscious as deceptively simplistic and false: It is the very superficiality of his concept of 'person' that makes his rules seem easy... If the man's unconscious... can be conceptualized as a container for a small number of psychic fragments, so ideas like mind drainage follow. As well as the dependence on self-hypnosis, which is the cornerstone of Mr. Peale's philosophy. [19] Psychologist Albert Ellis,[22] founder (along with Aaron Beck) of the psychology branch known as cognitive psychology, compared Peale's techniques to those of French psychologist, hypnotherapist and pharmacist Emile Coué, and Ellis says that repeated use of these hypnotic techniques can lead to significant mental health problems. Ellis, ranked by the American Psychological Association as the second most influential psychologist of the 20th century (behind Carl Rogers, but ahead of Sigmund Freud),[23] documented in several of his books the many individuals he treated who suffered mental breakdowns for following Peale's teachings. Ellis described one of his case studies: One of my 50-year-old clients, Sidney, read everything Norman Vincent Peale wrote, went to many of his hands at Marble Collegiate Church, and turned many of his friends into completely relying on God and Reverend Peale to heal them from all their evils. When some of these friends, in spite of their vigorous positive thinking, ended up in the psychiatric hospital, and Sidney had to resort to massive doses of tranquilizers to keep up, he was disappointed... Fortunately, Ellis' client began attending therapy groups and workshops at his clinic (Albert Ellis Institute), and through cognitive behavioral therapy (also known as Rational Emotonal Behavioral Therapy, or REBT), he was able to improve his mental health and reduce his medications. [24] Ellis' writings repeatedly warn the public not to follow Peale's message. Ellis says the peale approach is dangerous, distorted, unrealistic. He likens the black or white view of life that Peale teaches to a psychological disorder (borderline personality disorder), perhaps implying that dangerous mental habits he sees in the disorder can be provoked by following teaching. In the long run [Peale's teachings] lead to failure and disillusionment, and not just boomerang back against people, but often harm them against effective therapy. [25] Exaggerated fears A third major criticism is that Peale's philosophy is based on exaggerating the fears of his readers and followers, and that this exaggerated fear inevitably leads to the aggression and destruction of those considered negative. Peale's opinions are critically reviewed in a 1955 article by psychiatrist R. C. Murphy, published in *The Nation*, titled *Think Right: Reverend Peale's Panacea*. With saccharine terrorism, Mr. Peale refuses to allow his followers to hear, speak or see any evil. For him, true human suffering does not exist; there is no such thing as murderous anger, suicidal despair, cruelty, lust, greed, mass poverty, or illiteracy. All these things that he would dismiss as trivial mental processes that will evaporate if thoughts are simply turned into more joyful channels. This attitude is so unpleasant that it carries some search for its true meaning. It is clearly not a genuine denial of evil, but a horror of it. A person turns his eyes away from human bestiality and the suffering he evokes only if he cannot look at it. In doing so he claims that evil is absolute, he looks the other way only when he feels that nothing can be done about it... Belief in pure evil, an area of experience beyond the possibility of help or redemption, is automatically a call to action: 'evil' means 'here that must be attacked... Among races, for example, this belief leads to prejudice. In raising children, this leads parents to try oblitterating rather than trying to nurture either area of the child's emerging personality... In international relations leads to war. As soon as a religious authority endorses our capacity for hatred, either by refusing to acknowledge the disgust in Mr. Peale's style or in the more classic style of creating a sympathetic and Satan to hate, it calms our struggles for growth to a stalemate... So Mr. Peale's book is not just for our needs, but even commits to draw the fragile inner voice that is the stimulus to internal growth. [19] Harvard scholar Donald B. Meyer seems to agree with this assessment, presenting similar warnings of a religious or in his article *Confidence Man*, Meyer writes: In more classical literature, this kind of pretension to the domain has often been thought to indicate an alliance with a minor rather than a higher power. [26] Peale's mastery of is not mastery of skills or tasks, but the mastery of running away and avoiding his own negative thoughts. Meyer writes that this exaggerated fear inevitably leads to aggression: Battle is; Peale, in sublime betrayal of aggression within his philosophy of peace, speaks of prayers of 'shooting' people. [17] Psychologist Martin Seligman, former president of the APA and founder of the psychology branch known as positive psychology, considered it important to differentiate Peale's positive thinking from his own positive psychology, while recognizing his common roots. It's important to see the difference: Is Positive Psychology just a warm positive thought? Positive Psychology has a philosophical connection with positive thinking, but not an empirical one. Arminian Heresy (discussed at length in the notes for Chapter 5) is in the foundations of Methodism, and Norman Vincent Peale's positive thinking grows from it. Positive Psychology is also linked in its bases to individual choice freely, and in this sense both efforts have common roots. But Positive Psychology is also different from significant forms of positive thinking, in the way that Positive Psychology is based on scientific accuracy while positive thinking is not, and that positive thinking can even be fatal in the wrong circumstances. First, positive thinking is an armchair activity. Positive Psychology, on the other hand, is linked to a program of empirical and replicable scientific activity. Secondly, Positive Psychology does not have a summary for positivity. There is a balance sheet, and despite the many advantages of positive thinking, there are times when negative thinking should be preferred. Although there are many studies that correlate positivity with later health, longevity, sociability and success, the evidence balance suggests that in some situations negative thinking leads to more accuracy. Where accuracy is linked to potentially catastrophic results (for example, when an airplane pilot is deciding whether to de-ice the wings of his plane), we should all be pessimistic. With these benefits in mind, Positive Psychology aims at the ideal balance between positive and negative thinking. Third, many leaders of the positive psychology movement have spent decades working on the negative of things. Positive Psychology is a supplement to negative psychology, not a substitute. [27] Seligman was to say Positive Thinking often involves trying to believe in optimistic statements like 'Every day, in every way, I'm getting better and better', in the absence of evidence or even in the face of contrary evidence... The optimism learned, in contrast, is about precaution. [28] Another difference the experts noted was that although Seligman described his positive psychology as a self-empowerment program completely within the individual's ability to achieve on his own, experts described positive thinking as discouraging to the individual and a religion of weakness, where individuals are told by Peale that they cannot overcome their negative circumstances without their technical self-suggesting techniques , which he claims will give them the power of God. As Meyer quotes Peale as saying: No man, however ingenious or pugnacious, is a game for an opponent as big as a hostile world. He is, at best, an insignificant and powerless creature at the mercy of the cosmic and social forces in which he dwells. Meyer noted that Peale has always reacted to the image of toughness with escape rather than competitive struggle, and the only solution Peale offers outside of this state of helplessness are his self-suggesting techniques, which he claims will give people the power of God. Meyer adds that the proof that positive thinking cannot work is that, according to Peale, even with God's power on the side, one still cannot face the negative reality, which is always stronger. Meyer, like Seligman, notes that such unrealistic thinking by a positive thinker could easily be fatal. Faith that you could defeat an opponent who could run faster than you would be despicable, since this could only mean that you expected God to lend you power. He refused to lend his opponent or that you hoped that your opponent had no self-knowledge, lacked faith, and therefore did not use his real powers. Such faith could be fatal if it led you to competitions would be fatal to lose. As for competitions in which luck or accident or providence could decide, surely the faith that seemed lucky or accident or providence would be despicable, and also possibly fatal. [30] Critical theological Theologian of the Episcopal Church and later bishop, John M. Krumm, criticized Peale and the heretical character of his teaching on positive thinking. Krumm cites the emphasis on techniques such as repeating confident phrases... or the manipulation of certain mechanical devices, which he says gives the impression of a completely depersonalized religion. Very little is said about the sovereign mind and the purpose of God; much is made of the things that men can say to themselves and can do to bring their ambitions and purposes. Krumm warns that the predominant use of symbols for God is a serious and dangerous invitation to consider man as the center of reality and Divine Reality as an impersonal impersonal the use and purpose of which is determined by the man who takes possession of it and employs it as he thinks best. [31] Theologian Reinhold Niebuhr, professor of Applied Christianity at the Union Theological Seminary, reported similar concerns about positive thinking. This new cult is dangerous. Anything that corrupts the gospel hurts Christianity. And it hurts people too. This helps them feel good while they are running away from life's real problems. Liston Pope, dean of Yale Divinity School, agreed with Niebuhr. There is nothing humble or godly in the vision that this worship takes of God. God becomes a kind of master psychiatrist who will help you get out of your difficulties. The formulas and constant reiteration of topics like You and God can do anything are almost blasphemy. [33] G. Bromley Oxnam, a Methodist bishop in Washington, D.C., also pondered. When you are told that if you follow seven easy rules you will become president of your company, you are being deceived. There aren't many vacancies. This kind of preaching is making Christianity a cult of success. [34] A. Powell Davies, pastor of the Unitarian Church of All Souls, Washington, D.C., added her opinion: It has a kind of drug effect on people to be told that they don't have to worry. It keeps their minds on a superficial level and encourages emotional dependence. It's an escape from reality. People under stress do one of two things; seek shelter or respond to harsh reality by a deeper recognition of what they are facing. People who gather for peace of mind preachers are seeking shelter. They don't want to face reality. Despite the attacks, Peale did not resign from the church, although he repeatedly threatened that he would. He also never directly challenged or refuted his critics. Meanwhile, his book *The Power of Positive Thinking* had swayed in 1958. [36] As Donald Meyer noted, it was evident that Peale had managed to play large audiences formed by prolonged changes in the tone and morality of American society, for whom the coherence of Protestantism even in the early twentieth century was not enough. His aggressors did not fall short of declaring their Protestantism nonexistent. Peale survived. As he himself told, he found himself stunned by the attacks: Troubled, even considering the virtues of resigning from office, he entered his season of retirement. There he found his answer. Your father assured you that he must continue. Wasn't he, after all, helping millions? Moreover, it was Eisenhower, Stevenson was featured in a speech with: Gov. Mr. Stevenson, we want to make it clear that you're here as a courtesy because Dr. Norman Vincent Peale instructed us to vote for your opponent. Stevenson took the podium and joked: Speaking as a Christian, I find the Apostle Paul attractive and the apostle Peale terrible. In 1960, a reporter asked Stevenson about a comment in which he denounced Peale for accusing John F. Kennedy of being incapable for the presidency because he was Catholic, to which Stevenson replied: Yes, you can say I find Paul attractive and Peale terrible. Stevenson continued to lampoon Peale on the campaign trail in speeches to Kennedy. Although Richard Nixon and other Republicans tried to distance themselves from the furor that was caused by Peale's anti-Catholic stance, Democrats did not let voters forget. President Harry Truman, for example, accused Nixon of tacitly approving Peale's anti-Catholic sentiment, and remained a hot issue in the campaign. [42] Regarding Peale's meddling in Republican politics, Stevenson said in this transcript of a speech given in San Francisco: Richard Nixon tried to step aside in favor of Norman Vincent Peale (APPLAUSE, LAUGHTER) ... We can only assume that Mr. Nixon has been reading *The Power of Positive Thinking*. (APPLAUSE) America was not built by desirous thoughts. It was built by realms, and will not be saved by the work of divination and self-deception. He will only be saved by hard work and in the face of the facts. [43] At a later date, according to a report, Stevenson and Peale met, and Stevenson apologized to Peale for any personal pain his comments may have caused Peale, although Stevenson never publicly retracted the substance of his statements. There's no record of Peale apologizing to Stevenson for his attacks on Stevenson. [44] It has been argued that even Peale's positive thought message was by politically conservative implication: The underlying assumption of Peale's teaching was that almost all basic problems were personal. [45] Campaign against Kennedy Peale was invited to attend a strategy conference of about 30 evangelicals in Montreux, Switzerland, by her host, the well-known evangelist Billy Graham, in mid-August 1960. There they agreed to start a group called the National Conference of Citizens for Religious Freedom in Washington the following month. On September 7, Peale served as its president and spoke to 150 Protestant clerics, opposing the election of John F. Kennedy as president. Faced with the election of a peale declared, our culture is at stake. [42] In a written manifesto, Peale and his also stated that Kennedy would serve the interests of the Catholic Church before serving the interests of the United States: It is inconceivable that a Roman Catholic president would not be under extreme pressure from his church hierarchy to adhere to his policies toward foreign interests, and the election of a Catholic could even end freedom of

expression in America. [42] Protestant theologian Reinhold Niebuhr replied: Dr. Peale and his associates ... show blind prejudice. [42] Protestant Episcopal Bishop James Pike echoed Niebuhr: Any argument that excludes a Roman Catholic just because he is Roman Catholic is both intolerance and a violation of the constitutional guarantee of no religious test for public office. Peale's statement was also condemned by former President Harry Truman, the Council of Rabbis and other important Protestants, such as Paul Tillich and John C. Bennett. Peale portrayed his statements and was later fired by his own committee. As conservative William F. Buckley described the consequences: When ... The Norman Vincent Peale Committee was organized, in the program that a vote for Kennedy was a vote to repeal the First Amendment of the Constitution, the Jesuits dismissed their Great Bertha, and Dr. Peale fled the camp, mortally wounded. Peale later went into hiding and threatened to resign from his church. The fallout continued when Peale was convicted in a statement by 100 religious leaders and left as a syndicated columnist by a dozen newspapers. [49] Praise and influence Five U.S. presidents (Richard Nixon, Gerald Ford, Jimmy Carter, Ronald Reagan, and George H.W. Bush) spoke well of Peale in the documentary about his life, Positive Thinking: The Norman Story of Vincent Peale. [50] Reverend Billy Graham said at the National Council of Churches on June 12, 1966 that I do not know anyone who has done more for the kingdom of God than Norman and Ruth Peale or has meant more in my life for the encouragement they have given me. [51] [unreliable source?] Upon learning of Peale's death, President Bill Clinton said: The name of Dr. Norman Vincent Peale will forever be associated with the wonderfully American values of optimism and service. Peale was an optimist who believed that whatever the antagonisms and complexities of modern life brought us, anyone could prevail by approaching life with a simple sense of faith. And he served us by instilling this optimism in every Christian and anyone else who came into contact with his writings or his hopeful soul. In a productive and donor life that spanned the 20th century, Dr. Peale raised the spirits of millions and millions of people who were nourished and sustained by his example, his teaching and his donation. While the Clinton family and all Americans mourn their loss, some poetry in his death on a day when the the celebrates the birth of Christ, an idea that was central to Dr. Peale's message and Dr. Peale's work. He's going to miss him. As a child, Donald Trump attended Marble Collegiate Church with his parents, Fred and Mary. He and his two sisters, Maryanne and Elizabeth, were married there. Trump has repeatedly praised Peale and cited it as a formative influence. Scott Adams, dilbert's creator, says Peale's writing influenced him to achieve success. [54] Peale's cultural references is referred to in the song The John Birch Society of the Chad Mitchell Trio (Norman Vincent Peale may think he's playing with us along... he continues to preach brotherhood, but we know what he means...). Peale is sarcastically referred to as a deep philosopher in Tom Lehrer's song It Makes a Fellow Proud to Be a Soldier (on the album An Evening Wasted With Tom Lehrer, 1959). In the Treehouse of Horror VI episode of The Simpsons, a building with the plaque Birthplace of Norman Vincent Peale is destroyed. In Power of the Plus Factor (p. 39) Peale states that one of the most notable men he has ever met was palestinian Musa Alami. A clip from Peale's radio show is heard briefly in the film Grey Gardens (1975), and Peale himself appears as a character in the musical based on the film (2006). A widely reprinted editorial in the Los Angeles Times says that the 2006 book and DVD The Secret both lend some of Peale's ideas, and that The Secret suffers from some of the same weaknesses as Peale's works. The episode The Smell of Music depicts a wounded soldier (Jordan Clarke) who rejects the advice of Colonel Sherman Potter (Harry Morgan), stating: Doctor, if there's one thing I don't need right now is a sermon by Norman Vincent Peale.... In the fourth episode (The Bracelet) of the HBO series Curb Your Enthusiasm, Larry David calls Richard Lewis Norman Vincent Lewis after saying: Every day is a great day for me. In the American film The Assassination of Richard Nixon (2004, directed by Niels Mueller), Jack Jones (Jack Thompson) tries to convince his employee Samuel J. Bicke (Sean Penn), a salesman disillusioned with a history of short-lived works, to truly believe in the products he is selling and follow the concept of positive thinking. He then asks his son Martin to deliver a pair of books to Bicke, one of which is The Power of Positive Thinking by Norman Vincent Peale. In the musical L!t Abner, General Bullmoose is reminded of taking his Norman Vincent Peale pill, and declares that he is no longer taking these peale pills. They make me think very positive. In the graphic novel Watchmen, Adrian Veidt is described as being a bit Norman Vincent Peale after a vague explanation of how he achieved success in wealth and fitness. Peale was the subject of a feature film, One Man's Way (1964), starring Don He was profiled in an episode of CNN series Race for the White House titled John F. Kennedy vs. Richard Nixon. Mary L. Trump in Too Much and Never Enough described Peale as a charlatan. Some of Peale's books The Positive Power of Jesus Christ (1980) ISBN 0-8423-4875-1 Stay Alive All Your Life (1957) Why Some Positive Thinkers Get Powerful Results (1987), ISBN 0-449-21359-5 The Power of Positive Thinking, Ballantine Books; Edition republishes (August 1, 1996), ISBN 0-449-91147-0 Guide to Confident Life, Ballantine Books; Reissue (September 1, 1996), ISBN 0-449-91192-6 Six Attitudes to Winners, Tynedale House Publishers; (May 1, 1990), ISBN 0-8423-5906-0 Positive Thinking Every Day: An Inspiration for Every Day of the Year, Fireside Books; (December 6, 1993), ISBN 0-671-86891-8 Positive Image, Ballantine Books; Reissue (September 1, 1996), ISBN 0-449-91164-0 You can if you think you can, fireside books; (August 26, 1987), ISBN 0-671-76591-4 Thought Conditioners, Foundation for the Christian; Reprint edition (December 1, 1989), ISBN 99910-38-92-2 In God We Trust: A Positive Faith for Troubled Times, Thomas Nelson Inc; Reprint edition (November 1, 1995), ISBN 0-7852-7675-0 Treasure of Courage and Confidence of Norman Vincent Peale, Doubleday; (June 1970), ISBN 0-385-07062-4 My Favorite Hymns and the Stories Behind Them, HarperCollins; 1st edition (September 1, 1994), ISBN 0-06-066463-0 The Power of Positive Thinking for Young People, Random House Children's Books; (December 31, 1955), ISBN 0-437-95110-3 The Incredible Results of Positive Thinking, Fireside; Fireside Edition (March 12, 2003), ISBN 0-7432-3483-9 Stay Alive All Your Life, Fawcett Books; Edition republishes (August 1, 1996), ISBN 0-449-91204-3 You can have God's help with daily problems, FCL Copyright 1956-1980 LOC card #7957646 Faith Is the Answer: A Psychiatrist and a Pastor Discuss Your Problems, Smiley Blanton and Norman Vincent Peale, Kessinger Publishing (March 28, 2007), ISBN 1-4325-7000-5 (10), ISBN 978-1-4325-7000-2 (13) Power of the Plus Factor, A Fawcett Crest Book, Published by Ballantine Books, 1987, ISBN 0-449-21600-4 This Incredible Century, Peale Center for Christian Living, 1991, ISBN 0-8423-4615-5 Sin, Sex and Self-Control, 1977, ISBN 0-449-23583-1, ISBN 978-0-449-23583-6, Fawcett (December 12, 1977) Construct references such as ibid., loc. cit. and idem are discouraged by Wikipedia's style guide for footnotes as they are easily broken. Please improve this article by replacing them with named references (quick tab) or an abbreviated title. (May 2020) (Learn how and when to remove this template message) ^ History - Welcome - Marble Collegiate Church. www.marblechurch.org. Retrieved on October 25, 2019. ^ Park, L. (2009). Superstition: Belief in the Age of Science. Princeton, New Jersey: Princeton University Press. It's a press. ISBN 978-0-691-13355-3. Peale's self-hypnosis technique was heavily criticized by mental health experts, who warned it was dangerous. Critics denounced him as a con man and a fraud. As minister, however, Peale was spared any demand to prove his claims. ^ a b c Vecsey, George (December 26, 1993). Norman Vincent Peale, Preacher of Gospel Optimism, dies at 95. The New York Times. New York City: New York Times Company. ISSN 0362-4331. Retrieved August 10, 2017. ^ Answers.com Filed January 19, 2012 at the Wayback Machine of the British Concise Encyclopedia ^ a b c d Meyer, Donald (1965). 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