Sociology à la Parsons, Bates, et al.) to marriage and then attempts to provide the reader with an "integrative, developmental systems model." In Chapter VII Carlos Sluzki presents some of the treatment techniques used in the systems model and explains how they might be used in a systems oriented approach to marital therapy. The material in these two chapters will probably be the most unfamiliar to counsellors as the ideas have developed out of General Systems Theory which, in the writer's experience, has been ignored in most counsellor training programs.

Those interested in a critical review of the current literature on marital therapy, presented with an openly admitted behaviouristic bias, will enjoy Chapter VIII by Neil Jacobson. He certainly points out that we are only at the threshold of empirical study in the marital therapy area and he challenges each practitioner to question the reliability and validity of the techniques being used with couples seen in therapy.

In the last chapter, Alan Gurman, attempts to compare, contrast and integrate the three major positions discussed throughout the book. In a major section of the chapter he assumes the reader is knowledgeable about each of the areas and proceeds to discuss them in detail. This reviewer would recommend potential readers read the ending section of this chapter, "A Comparative Analysis of Psychoanalytic, Behavior and Systems Approaches" first, as a base or overview for the rest of the book.

In summary, there is a wealth of conceptual and practical material in this book but the reader will have to come to the material with a good behavioural science background and the willingness to learn the vocabulary of the various positions. It most certainly would provide a good source of information to the practicing counsellor who has, perhaps, been considering becoming more familiar with the field of marital therapy. However, it is not (nor does not purport to be) a training manual on marital therapy. Those readers who expect a presentation of research results supporting the "best theory" of marital counselling will also be disappointed. As the various authors, clearly point out, the research in this area is weak and is just beginning to show signs of proper experimental design and analysis. Readers will find a wealth of suggested areas of further research.

> As Gurman points out in the last chapter, treatment techniques used across theoretical positions are amazingly similar. Many books of this kind devote far too much space to detailed descriptions of supposed differences between various theoretical positions and their corresponding treatment strategies when, in reality, such differences exist only in the minds and words of the writer. Perhaps it is time to follow the lead of some of the authors of this book and examine further the similarities that exist in therapy regardless of the practitioner's theoretical orientation.

Values Clarification for Counselors, Gordon M. Hart, Springfield, Illinois: Charles C. Thomas Publisher, 1978, 91 pp.

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My first impression of *Values Clarification for Counselors: How Counselors, Social Workers, Psychologists, and other Human Service Workers Can Use Available Techniques* was that Hart simply had compiled a shorter, thinner version of Simon, Howe, and Kirschenbaum's (1972) *Values Clarification: A Handbook of Practical Strategies for Teachers and Students*. Indeed, Hart adds no new structured activities to Simon, *et al.'s* extensive compilation but has organized the almost 80 exercises of the previous book into an annotated form. This book will probably be of most use to the counsellor who has no familiarity with the valuing process.

Hart's book as an introduction, provides basic descriptions of values, attitudes, and behaviours. He presents little theory or data to substantiate his suggestions on how to do values clarification. He discusses values clarification as prevention, an education in conflicts and decision making which may prevent emotional or behavioural problems in the future. Also, he takes note of the developmental nature of the valuing process which provides the skills of identification and analysis for later in life. Hart focuses on counselling with children and adolescents, the area of his self-acknowledged expertise and experience.

The major portion of this book is a reorganization of Simon, *et al.'s* work. Hart is convincing in his sincerity. I trust that he has used these activities with children and that he enjoys his work and does it well. Hart is open about what works for him. He seems to know the Simon, *et al.'s* exercises well and comments freely on his preferences. Also, he differentiates the use of techniques with children and adolescents. He seems to understand that values are important, that counsellors can use these methods effectively; and, he provides the necessary counselling context for other authors' work. For example, Hart's warning to rely not on technique but to be prepared to discuss is to be expected and is necessary when one is relying heavily on structured activities. I wish Hart had suggested how to evaluate the values clarification process or

how to implement such groups when counsellors spend a great deal of their time working with children whose problems demand remediation and crisis counselling.

For counsellors who wish to implement values clarification in groups with children and adolescents Hart's book will be helpful. The book should be useful for school counsellors who work with children and adolescents in an educational model and who counsel groups of children who do not present crisis or remedial problems. This is not exciting work, there is little creative or new thinking here. What Hart has done is comment on the already important work of Rokeach, Raths, Simon, and colleagues. As an introduction to the values clarification process Hart's book may prove helpful. Anyone who wants more surely will do well to read Raths, Harmin, and Simon (1966) Rokeach (1968, 1973) and Simon, Howe, and Kirschenbaum (1972).

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Person to Person: A Handbook for Pastoral Counseling, James A. Vanderpool, Doubleday & Company, Inc., Garden City, N.Y., 1977, 156 pp.

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Person to Person was written in response to requests from students of the author that he write a book to 1) define and explain the unique role of the pastor as counsellor; 2) give an outline of the main features of all the stages of human development; and 3) help the pastor develop pastoral counselling techniques. Vanderpool himself has a varied pastoral background: his father and four uncles were Methodist ministers. He himself was first an Anglican priest before becoming a Roman Catholic priest, and for twenty years, pastor of a large urban parish. After obtaining his doctorate in clinical psychology, he became clinical director of the Federal Rehabilitation Centre for Alcoholics. He taught courses in pastoral theology at the Washington Theological Coalition and Consortium and presently conducts seminars in pastoral theology and pastoral counselling including those offered by the United States Catholic Mission Conference.

This wide background is evident in this small, tightly packed, sensitively written and highly useful volume. In Part I, *Pastoral Counseling,* he develops two basic principles: first, the pastoral counsellor must accept the principle that each individual is bound morally to follow a *certain* conscience, even if it is *erroneous,* and consequently, pastoral counselling is existential. Secondly, the pastoral counsellor is concerned with the *person* per se; the person's behaviour, feelings, attitudes and thoughts are secondary. Vanderpool also clarifies with examples, the distinction between emotional or irrational guilt, and rational or moral guilt.

The second chapter in Part I — *The Counseling Process* — is one of the most valuable in the book. In it Vanderpool carefully outlines the stages in the counselling process and how to make them fruitful from the first interview on into the counselling relationship and into the terminal phase. He is emphatic about those circumstances which, in fairness to the client, require the pastor to disqualify himself as counsellor. He familiarizes his readers with various modern approaches to counselling offered by psychology. In this chapter, and indeed, throughout the book, many helpful illustrative anecdotes are presented. The important characteristics of a pastoral counsellor are to love people and to be a good active listener.

Part II forms a little more than half the book. These chapters deal with human development from the infant to the dying stages. Here again the author is vivid and organized in his approach, making abundant use of examples from real life in describing the developmental tasks of each phase.

The last fifteen pages form Part III of the book *'Spiritual and Moral Values.'* Here Vanderpool emphasizes the role of the pastoral counsellor as one who assists the client in understanding, affirming, rejecting or refining his personal spiritual and moral value system without imposing his own (the counsellor's) prejudices or values. He suggests as a foundation for a spiritual and moral value system, one that a) fosters creativity, not boredom; b) is energizing, avoiding fear, anxiety, and depression, and c) is sustaining, not destructive.

This is a valuable little book, both as a basic introductory text and as a good review for persons who have been in the work for some time. Some minor points of difference came to this reviewer's