

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).

References

- Raths, L., Harmin, M., & Simon, S. *Values and teaching: Working with values in the classroom*. Columbia: Merrill, 1966.
- Rokeach, M. *Beliefs, attitudes, and values*. San Francisco: Jossey-Bass, 1968.
- Rokeach, M. *The nature of human values*. New York: The Free Press, 1973.
- Simon, S., Howe, L., & Kirschenbaum, H. *Values clarification: A handbook of practical strategies for teachers and students*. New York: Hart, 1972.

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

Reviewed by:

Mae Kierans
Psychometrist, Nipissing District R.C.S.S. Board
Assistant Director of Formation,
Sisters of St. Joseph
St. Joseph's College
North Bay, Ontario

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

attention which do not however, detract significantly from the importance of the book. Vanderpool states (p. 11) that "Christians recognize that man is made of body and soul; the soul is the vital principle for the animal body." In the Catholic Church at least, such a dualistic emphasis is a pre-Vatican construct; the modern Conciliar documents emphasize the vital and essential *unity* of man by calling him "enfleshed spirit" or simply "person," as the author himself does in the title. The author then goes on to describe what he calls 'animal drives' (p. 15) and 'animal emotions' (p. 19). It is the opinion of this reviewer that it is important to identify these irrational emotions or drives as 'human' rather than 'animal' since they in fact constitute an important part of the fabric of our humanity. Vanderpool is right in insisting that those (human) emotions which are irrational and arise spontaneously should not be the cause of guilt feelings. On the contrary, it is important to be in touch with *all* our emotions in order to understand what they are telling us and to bring them under the guidance of reason and will.

Vanderpool states (p. 12) that "Human organisms, like all organisms, tend to homostatic equilibrium — that is to a state of balance, rest and stability." This is indeed part of the situation. On the other hand, human growth and maturation also depend on what Selye calls 'creative' tension or stress, or the "disequilibrium" Piaget refers to as he describes several stages of growth-producing imbalance. Some clients fail to mature or cope adequately precisely because they are too placid and complacent in their "rest"; the counsellor's task may be to raise their tension level and disturb their equilibrium!

Perhaps it is a reflection of this reviewer's own counselling experience of the past few years, but here are two areas which would seem to have deserved a little more attention. These are 1) marital breakdowns in our society; and, 2) within the total context of homosexuality, homosexual behaviour on the part of those who are disturbed by their homosexual behaviour and interests. The latter topic receives only two sentences of comment on page 78, yet this is a difficult area encountered by many counsellors and clients. It should be noted at this point that Vanderpool has provided at the end of the book a helpful bibliography organized according to the major parts of the book.

Vanderpool has produced a well organized and carefully written handbook which this reviewer highly recommends to all pastoral counsellors, especially those in a parish or a university setting, where one meets persons with a wide variety of human problems. If even just a little of Vanderpool's sensitivity and great respect for

persons rubs off on the reader, he will be well rewarded for responding to his students' persistence that he write such a book.

Experiencing: A Humanistic Theory of Psychology and Psychiatry, Alvin R. Mahrer, New York: Brunner/Mazel Publishers, 1978, 884 pp., \$22.50.

Reviewed by:

R. Vance Peavy
Psychological Foundations Division
Faculty of Education
University of Victoria

As I began to review *Experiencing: A Humanistic Theory of Psychology and Psychiatry* I was struck by two features of the book: it is a very large work and it is, in my opinion, a very important work.

First I have a few remarks to make about the size of the book itself. It has 834 pages of text virtually unbroken by figures or tables. This is followed by 31 pages of references (approximately 744 separate entries), which testifies to the considerable scholarship upon which the text is based. A book of this density is not for the (intellectually) faint of heart!

The author's favourite sources, as one might guess, are mainly existential thinkers: Binswanger, Boss, Buytendijk, Ellenberger, Esterson, Laing and May. The Psychoanalysts Adler, Arieti, Freud, Fenichel and Jung are also relied on extensively. Surprisingly, three behaviourists: Skinner, Dollard and Bandura are frequently drawn from. Finally, Maslow, Rogers and Bühler appear rather often in the text. One feature of the book which is impressive is the wide range of literature from which the author is able to draw. References range from the esotericist Ouspensky to the positivist B.F. Skinner.

What is Mahrer attempting to do in this tome? In his own words:

My aim is to take the basic conceptions of humanistic thinking and to stretch them into a full-fledged personality theory (p. 9).

Does the author accomplish this aim? This is a question which each reader will have to answer upon reading the book. For my part, I believe that at least some quite important stages are taken toward the avowed goal and it is to the highlights which I now turn.

Mahrer believes that the advance of psychological practice depends upon a fortuitous coupling of practice with theory and research. Informal practice requires an *explicit* theory. Implicit theories are dangerous because they