elegantly composed sequence,from preface, to the end of the thirteenth chapter, but, first of all, there is an evocative fly-leaf quotation from Wallace Stevens "Thirteen Ways of Looking at a Blackbird".

The first nine chapters each deal with a specific topic, e.g. Chapter 2, Varieties of Free Association, Chapter 5, Reluctance, Resistance and Negative Attitudes, Chapter 9, Transference and Free Association. To some Chapter 7 may be an unexpected one, "Satisfaction in Free Association". Kris is referring to "satisfaction (for the patient) in the activity of free association" in maintaining the process of analysis. For the reader, appropriately careful progress is not rapid, as the complexities of the psycho-analytic process fit together. Remarkably, the central theme of Free Association is clearly held, the voice of interpretation maintained in contrapuntal balance, and the tympani of scholastic theorising muted, if not banned.

The skilful use of references make possible the expansion, and relevant linking, of the text, without unnecessary distraction. At the end of the book they provide an authoritative bibliography.

While reading these chapters, I often asked myself "how would I have fared with this twenty years ago?". Perhaps a little unkindly to myself, I replied "with some difficulty". The book itself is the product of many years experience. It could go well as the basis for seminar reading: private preparation, followed by presentation, and discussion in a group with an experienced therapist.

The tenth chapter consists of a brilliant clinical illustration and the last three focus on Human Development (eleven), Psychotherapy (twelve) and Education and Research (thirteen).

This is a book for anyone professionally interested in "dynamic psychotherapy". It helps clarify the distinction between psychotherapy and psycho-analysis, to the enrichment of both, and displays the central process and progress of psycho-analysis, free of the distortions of top-heavy theorising.

A. R. Wilson, *Consultant Psychotherapist, The Cassel Hospital, Richmond, Surrey*

Short-Term Psychotherapies for Depression. Edited by A. J. Rush. Chichester: John Wiley. 1982. Pp 339. £16.00.

This is undoubtedly the age of the psychotherapeutic treatment of depression. The last decade has witnessed a dramatic surge of interest in tackling depression by psychological means. The result is exciting. The efforts of the team at Yale and Harvard has led to the development of interpersonal therapy; Aaron Beck has devised an entirely new therapeutic approach, cognitive therapy, and has described it beautifully in the now classic *Cognitive Therapy and the Emotional Disorders;* and Arieti and Bemporad have contributed their superb clinical account of the psychodynamic treatment of both severe and mild forms of depression. The culmination of all this activity is seen in the mammoth NIMH collaborative study of the treatment of depression currently in progress—a comparison of interpersonal therapy, cognitive therapy and anti-depressant medication (alas, psychodynamic therapy has not been included as a therapeutic condition, presumably because the approach has not been sufficiently systematised and specified compared to the other two psychological therapies).

The publication of the book under review is therefore timely. Although it doesn't break new ground in any dramatic way, the editor has skilfully brought together accounts of those psychological treatments in widespread use at the present time. Four schools are represented—behaviour therapy, interpersonal therapy, cognitive therapy and psychodynamic therapy. In each case, a pair of chapters, companions to one another, cover the ground; the first considers the theoretical underpinnings and related research knowledge of the treatment, and the second describes its clinical applications including such aspects as selection criteria, technique and case illustrations. There is inevitably some overlap within each pair but this is a small price to pay for the overall effect which enables the reader to focus clearly on theory, research and clinical aspects.

There are two additional chapters. An introductory one by the editor on the diagnosis of the depressions is limited in its scope but does remind us that there are different forms of depression which require different therapeutic approaches. Indeed, one hopes that the volume as a whole will serve to highlight that the clinical practice of "anti-depressants for depression" is ill-founded. Although it has been shown by the interpersonal therapy group that psychological and drug treatments may have an additive effect, it is highly probable that most patients presenting with depression are more likely to benefit from psychological and social interventions than from medication.

The last chapter by Ryle, and indeed the only British contribution, seems misplaced because it is basically a recapitulation of his work on dilemmas, traps and snags as target problems in brief therapy and has little to do with the actual treatment of depression.

The reader interested in learning in detail about any

of the psychotherapies covered will obviously have to study the original literature, but he will find this book a useful introduction as well as a convenient overview.

SIDNEY BLOCH, *Consultant Psychotherapist and Honorary Lecturer in Psychiatry, University of Oxford and Warneford Hospital*

Experiential Psychotherapy within Families By WALTER KEMPLER. New York: Brunner/Mazel. 1981. Pp 288. Price $20.00.

The author has many years of experience in teaching and pioneering the development of family therapy theory and practice. This fascinating book presents a very personal and refreshingly clear and honest approach to the subject. Kempler beleives that the involvement of the therapist as a *person* within the group is a powerful tool for eliciting change, and that what matters is not whether but *how* the therapist includes his self-awareness within therapy sessions, constantly integrating it into his current behaviour.

Experiential psychotherapy within families has as its goal the clarification of each encounter within the here-and-now of the therapy session. The primary goal of interventions is to alter behaviour to make it more functional, rather than promoting insight or understanding. There are many illustrative case vignettes and dialogues illustrating strategies for intervention, and the second part of the book is devoted to a detailed account of a family therapy case with commentary.

Dr Kempler skillfully illustrates and explains the relationship between structure and process in family therapy and his style is lucid and attractive. All professionals involved in working with families would do well to read it; practising family therapists may well find their habits challenged by it.

PAMELA M. ASHURST, *Consultant Psychotherapist, Royal South Hants Hospital, Southampton*

Philosophy, Religion and Psychotherapy: Essays in the Philosophical Foundations of Psychotherapy. Edited by PAUL W. SHARKEY. Washington: University Press of America. Pp 227. No price stated.

This is not a good book. It is a compilation of twelve essays of uneven quality, written by one psychiatrist (Thomas Szasz), four psychologists and five philosophers from a variety of American universities. The book reflects a trans-atlantic scene where 'psychotherapy' refers mainly to the flourishing variety of growth-orientated therapies associated with the 'humanistic psychology' movement; and discussion of concepts such as 'growth', 'wholeness' and 'self-actualisation' is characterised more by dewy-eyed enthusiasm than by critical reflection.

A major theme in these essays is that psychotherapy is an activity embodying personal and social values which need to be made explicit. The various ways in which values enter psychotherapy are usefully classified in a paper by Ruth Macklin. One of the best contributions, by Robert Sollod, argues lucidly that the psychotherapies are not applied sciences but traditional religious forms with new secular contents. Szasz takes the idea further, and writes with more gusto than discrimination that all psychotherapy is in fact "religion, rhetoric and repression" (he uses the terms interchangeably-), and its 'medical' label masks a potentially sinister political force. Other essays by Jacob Needleman, Joseph Rychlak and Maurice Friedman discuss the concepts of nature, teleology, and the human image implicit in psychoanalysis and the new psychotherapies; and Roger Sullivan highlights the differences in the anthropologies of humanistic psychology and the Christian tradition. Charles Scott contributes a "phenomenological description" of "commonality", in a paper full of statements so obscure that they cease to be intelligible—(eg, "wholeness is not an object of awareness, but is a dimension of awareness that is immediately and non-personally self-aware"). Joseph Morris writes two essays on the central concepts of humanistic psychology and their relation to Christianity. He misuses technical philosophical terms in an inexcusable way—(eg, linking Brentano's concept of 'intentionality' with "purposes in life");—and his treatment of theology is equally crass—(God is credited with being "the first humanist", Jesus is likened to a Rogerian therapist, and theologians are advised to jettison myths, symbols and metaphysics from theological discourse).

As a work partly concerned with the relationship between psychotherapy and religion, the book has major omissions. It lacks any theological contribution; metaphysical questions (which are central) are largely ignored; and much important literature goes unmentioned. There is not even a reference to Freud's 'The Future of an Illusion', with its historic argument that religous concepts are merely projections of human wishes; a claim which, in one sense, turned on its head the Judaeo-Christian idea of man as created in the *imago Dei*, and raised important issues both for theologians and psychotherapists. Overall, the book does a disservice to its subject and cannot be