

considerations. It is not certain that Kohut, Beck, and Erickson, the author's mentors, would recognize, or approve, of this hybrid application of their thinking and methods.

While the book is recommended for anyone trying to understand and deal with adolescents, professionals and parents alike, it seems best suited for clinicians and members of the helping community who have some interest and experience in guided imagery or self-hypnosis. The program itself, as presented, is labour intensive; the author's hospital treatment team involved at least 10 professionals. Finally, since the writing style is simple and concise, it is easily understood by a wide readership; however, a serious researcher may be disappointed over the lack of technical discussion and supporting data. At the very least, a description of the limitations of the program and success or recidivism rates would have been helpful.

In summary, *The Adolescent Self* provides a specific, easy-to-comprehend practical treatment program designed to foster the development of the adolescent sense of self. This book bears serious consideration for those professionals seeking a brief, structured program with an emphasis on self-psychology. The book would make an excellent supplement to a practicum course in counselling adolescents. A companion workbook, offering instructions and materials for each session, is also available.

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Schumaker, John F., Ed. (1992). *Religion and Mental Health*. New York, NY: Oxford University Press. 320 pp., \$65.50 Cdn. (Hardcover).

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*Reviewed by:* Bill Hague, Professor, University of Alberta.

Like most edited collections, Schumaker's ambitious volume takes a variety of articles related to facets of an announced theme, organizes them in some rational way, leaving them for interested readers to pick over, selecting what is of interest to them. A brief outline of this organization may help evaluate this work.

Schumacker has organized the twenty-four chapters into four sections: I Historical Perspectives, II Affective and Cognitive Consequences, III Psychosocial Dimensions, IV Cross-Cultural Perspectives. The theme, as one can see, is abstract and scholarly; the range of topics is wide, but Schumacker has, in the usual style of an edited volume, summarized them well, and (even better) prefaced this summary with a review of highpoints in the study of the relationship of religion and mental health from Allport in the fifties to research published in the nineties. It is the kind of overview a graduate student would cherish as background and perspective.

The articles that follow are written by authors largely from a North American or an Australian context, generally by authors not in the forefront. They cover topics such as "Religion and the Mental Health of Women," "The Mental Health Consequences of Irreligion," "Religiosity Depression and Suicide," "Religion, Anxiety and Fear of Death," "Religion and Self-

Actualization,” “Religion and Mental Health in Later Life,” “Religion and Marital Adjustment,” “Crime, Delinquency and Religion,” and “Religious Ritual and Mental Health.” The range is broad and intrinsically interesting, but perhaps the stereotypical format of the titles reflects the basically traditional and conservative tone of this volume. Probably in the interests of scientific validity, the editor and authors have conformed to the academic norms for “papers”—rather dull, sometimes convoluted language, thoroughly interspersed with references, but not spiced with any personal passion—“objective” in the sense in which we used to imagine we could adequately communicate about something as vibrant as the human psyche and as impassioned as religion. Can we not relax enough to let these features of our subjective selves show through somewhere in a volume dedicated to religion and health?

This is certainly not a manual or a “how-to” book describing techniques for handling religious issues in psychotherapy, nor is it a biblio-therapeutic volume—one a therapist would give a client for insight into his or her concern. It is much too broad, abstract, and scholarly for that. It is, on the other hand, a book for the counsellor who is interested in pursuing a study of the most recent research in the relationship of religion and psychology, particularly health psychology. It may, in that sense, then be one of the most practical of aids, enabling the therapist to unravel some of the confusions of that much-abused word “religion” and its relationship to “mental health”—whatever that term means!

In a word, this ambitious volume is the kind of book you would probably like to find in your university library, but, given the hefty price and its value mainly as a reference, perhaps not on your own bookshelves.

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Kellaghan, T., Sloane, K., Alvarez, B. & Bloom, B. S. (1993). *The home environment and school learning*. San Francisco: Jossey-Bass. 186 pp., ISBN 1-5542-588-7.

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*Reviewed by:* Bruce Ryan, Associate Professor, University of Guelph.

In this work, Thomas Kellaghan and his colleagues have offered a short and readable exploration of the growing body of scholarly literature that seeks to examine the way the family and the school interact to promote learning and development in children. The book consists of ten fairly loosely connected chapters that deal with family and school as institutions (chapters 1, 2, and 5), the family as a determinant of school success (chapters 3 and 4), and interventions that link families and schools (chapters 6, 7, 9, and 10). Chapter 8, “The Foundations of Scholastic Development,” stands apart from the rest in focusing on factors that encourage cognitive and noncognitive development.

Although the book is presented as a fully authored book, as opposed to an edited book, the chapters are not tightly linked by either style or content. Instead, it reads very much like an edited book with separate and distinct