BOOK REVIEWS

FRUITS OF THE MOON TREE: The medicine wheel and transpersonal psychology by Alan Bleakley. Gateway Books 1984 pp.311 £9.95 hb.

This is an unusual and difficult book, because it refers to things rather than explaining them. Consequently the reader is left with the feeling of arbitrariness. It is a guru-book rather than a scientist-book. Either it speaks to you or it leaves you cold. There is a reason why it is written in this way:

> *Symbolic statement is not simply 'straight talk' like a shopping list or a computer program; it is rich, improbable, mythical, and sometimes spirals densely into itself, so that the 'point' is in the making of the statement rather than the statement itself; the telling of the story, as much as the moral it expresses. Soul-talk has to slow itself down in this way, sometimes apparently bogged, or deep in contradiction, because that is the way it creates the density of its 'body', its nourishment for the spirit, the substance and depth of its ground, rich and dependable. (p.128)*

So the chapters of this book have simple titles: Sun; Earth; Plants; Animals; Humans; Spirits/Ancestors; The Dream (Life Itself); The Circle of Law; Moon and Movement; Measure and Intellect - but the content of each is very complex and involved. The whole emphasis is on the female rather than the male, and there are constant references to Redgrove & Shuttle's book **The Wise Wound** about aspects of menstruation.

> *In simple terms, Western culture is dominated by masculine and patriarchal values. Men will tend to repress the creative 'witch' nature of women, and unconsciously attempt to obtain the **mana** or healing powers that menstrual blood carries. This reinforces the masculine dominance. Women will tend to react against this repression by negative projections upon men of their unacknowledged and stored resentments and hatred (accumulated over centuries of*

witch persecution). This unfortunately dissipates the energy that would otherwise be available for healing and creative interchange, mirroring, communion, and initiation of men by women into women's mysteries, and women by men into men's mysteries. The core of the 'lost' (unacknowledged and unknown) knowledge of European shamanism is then 'shocking' to orthodoxy. (pp.12-13)

So far so good. But in attempting to do justice to this important and very difficult theme, Alan Bleakley has gone too far in his searches for hints and guides. He continually goes away from his own experience into speculative spirals which are far removed from his capacity to handle them. So very often he literally does not know what he is talking about. We get examples and cross-references from Red Indian medicine men, Zoroastrian texts, Aztec myths, Egyptian religion, alchemy, Ancient Greece, Norse mythology, Anglo-Saxons and Celts, witchcraft and Carlos Castaneda. It is all equal, all grist that comes to the mill, all thrown in together and stirred with great energy and panache. Sometimes. to be sure, the whole thing quiets down and we get closer to the author's own experience:

From time to time we directly experience the collective or archetypal source of our actions. We have a ***sense*** *of the numinous (it is an experience, a sensation) of something greater-than-ourselves . . . This is related to the* ***acknowledgement*** *of a Self, a Higher Self, Overself or Transpersonal Centre, that facilitates the numinous experience. It is the growth of such a centre and balance-place (seen as a process) that connects us to the macrocosm - the simultaneous tip and root, our own axis, that reflects the axis of the cosmos, the spindle, or world tree. It is dangerous to think of the Self as some single thing - it may be experienced as a unity, but actually is a diverse* ***sparking****, apparent when the numinous is experienced - it is a compound eye within, that sees the world without in all its diversity;* ***a transcendent function.*** *(p.163)*

This makes a lot of sense to me, and it is certainly worth pondering on in the light of one's own experience. It is suggestive and checkable. It is when the author gets outside his experience that he starts getting it wrong. For example, here is one of the links and correspondences he makes:

The reflex, or instinctual part(s) of our nervous system has been called the reptilian brain. Freud called this the id . . . (p.240)

Now this is something I have specialised in, and I know it is not right. So the question that arises for me is - how much of this is going on in this book? Few authorities are quoted in this great free-wheeling mandala of a book, and it is hard to know how one would even begin to check out the

information offered. When we are told, for example, that the game of cricket is sacred to the Goddess, that the three stumps represent past, present and future, that the bails represent man and woman, that the ball is the Sun, , that the whites are lunar, that the bowler hopes to get the batsman leg-before-wicket, "a reminder of the one-leggedness of Odin, as shaman" (p.99), are we to take this as seriously meant, or as a joke? The phrase continually comes - "We are reminded . . . " - and this of course begs the question as to whether the reminding is relevant or irrelevant, wet or dry, sheep or goat, wheat or chaff.

This seems to me a very uncritical book, which is so intent on being open rather than closed, spiral rather than linear, that it quite forgets the virtues of coherence, simplicity and truth. Even though it is full of fascinating and suggestive material, I don!t know what to make of it.

John Rowan

The Astrology of Fate by Liz Greene. Weiser 1985.

This is a fascinating book concerned with the very complex and unanswerable questions of fate and free will. The author is a professional astrologer and Jungian analyst, having written several important books related to astrology. Rather than attempting to give answers, the author seeks to provoke thought, through a combination of myths, dreams, birthcharts and fairy tales, all presented from a Jungian perspective. To read this book with ease one would need to have at least a basic familiarity with astrology, but it is a particularly useful book for those involved with astrology and therapy.

The author deals in depth with each sign of the Zodiac, weaving a relationship between the signs and the Greek myths:

> A Zodiacal sign is far more profound than simply a list of qualities of behaviour. It is a mythos, a scheme or plan which is imaged in a story, a pattern of development, an archetypal theme.

Later, she goes on to expand this by saying further:

> Astrology, with its twelve Zodiacal signs and ten heavenly bodies encrusted with the dramas of many different myths, suggests, like Jung, that all myths move within us, some more dominant than others, some appearing in the guise of our 'outer world', all weaving the tapestry of the individual scheme of one's fate.

The author then goes on to present in depth the birthcharts of people who have experienced traumatic experiences or illnesses in their lives. Going on to explore the presence of myth in relation to the person's life pattern and demonstrating that person's handling of fate in their own lives. The conclusion drawn from this study is that there is a "sense of order or teleology or necessity surrounding these examples". Expanding this view, "sometimes the order was apparent to the individual involved in the experience . . . but in other cases, such as the suicide of Timothy S. or the death of David Bates, no such sense of meaningfulness was apparent to the individual". But it becomes apparent to the astrologer, when the life pattern is connected with the horoscope and the synchronicity is seen between planetary placements and the individual's inner and outer life. An event isolated from its context seems to be chance, but when it is placed within the fabric of a total life with its family background, its particular biais of character, its inner unfolding reflected in dreams, and its horoscope, then chance becomes a quite inappropriate word and qualities such as 'inevitable', 'orderly', 'right', 'meaningful' and 'necessary' suggest themselves.

I was fascinated by the way in which the author dealt with the question of family patterns, or 'fate' within the family, demonstrating with the use of the birthcharts of a family how complexes or ways of behaviour can be passed on through the family. I found particularly interesting the way that a death within the family can show up (by progressions and transits) on all the charts of that particular family. Again we are shown the enormous importance of working with birthcharts in the psychological field and in therapy or analysis. Another interesting point she makes is that "one always seems to attract clients whose problems reflect or constellate one's own, even if these clients enter one's life through something as impersonal as an ad in the paper". And goes on to cite other similar examples of 'fate' at work on a daily level, exploring how these synchronous situations "flock like crows around astrological and analytical work".

I would highly recommend this book to all those working in the field of astrology, particularly in relation to therapy and counselling. This is a book which has taken one on a penetrating inner journey, provoking thought and forcing one to confront the profound and complex question of 'fate'.

Peri Madirolas-Rowan

CREATIVE CHANGE. Howard Goldstein (ed.) 1984. Tavistock Publications - A cognitive-humanistic approach to social work practice.

Remarks made by Goldstein in the preface of this book lead the reader to an awareness of his having "discovered" a humanistic perspective over the past five or six years. Small wonder, then, that in the first two chapters, where philosophical and theoretical foundations are laid out, and Goldstein makes some questionable remarks, the reader begins to doubt his grasp of humanistic traditions and principles and his ability to transcend his ethnocentricity. A little patience in following the lines of thought and argument, however, dispells these qualms and the book proves itself able to address a difficult topic competently and to travel well across the Atlantic.

Goldstein takes the four frames of reference commonly used in social work practice; the psychological, socio-cultural, moral and ethical and the spiritual and translates them, in order to centre on the client, into a consideration of the "person of the mind", "person of the community", "person of principle" and "person of faith". In this way the helper can identify problems and assist clients to find solutions within the client's own personal world view, structure of values, aspirations and cognitions. Goldstein's motto is "Start where the client is", his drive is towards clients achieving and realising their own dignity and self-responsibility. He urges social workers to find their way into their clients' shoes, to look out through their eyes, to sense their unique person, and then to practice as colleagues with their clients, who, after all, are their own most eminent experts.

The second section of the book consists of eight accounts by workers in different areas of social services portraying how they have used the cognitive-humanistic approach to guide them in their particular field. Although the American resources and legal systems are different, and in many ways client groups are dissimilar from Britain, these chapters have heaps to say about social work practice in this country. The battered wife, the alcoholic, chronically ill and mentally ill, face the same maelstrom of pain and fear in both countries. The chapters on the rural poor, and the Vietnam War veteran at first sight aren't so readily akin to British experience, but the human needs of the poor and the guilty/disillusioned are pretty much alike all over the world.

These chapters make fascinating and awe-inspiring reading.

In the last section of the book Goldstein recaps, drawing forth the themes from the previous set of chapters, relating them to the initial section on theory and philosophy. He also discusses the concept of change, and relates

it to creativity. In the efforts of the helper, as a necessary step for the client, both are essential and hence, of course, the book's title.

I shall be glad to keep this book by me, to loan it to colleagues, to recommend it to people who will find it enlightening, and there are a great many of them in British helping professions.

Pat Efford

The Shoemaker by Flora Rheta Schreiber.* Penguin 1984. pp.432 £2.50 pb.

This is the story of Joe Kallinger, arsonist and murderer, told by the author of **Sybil**. Like the previous book, it is an enthralling story of one person's mental derangement and how it came to pass. It is extremely readable and gripping.

But as well as telling the story, built up over a six-year relationship, the author tries to say that the weirdness and crimes of Kallinger are explicable in terms of his treatment by his adoptive parents, and in particular to one trauma which took place at the age of six years and nine months. This seems very implausible to me.

However, the author also makes some other very good points, such as that three people would still be alive if there had been psychiatric intervention at the proper time. It is not kind to ignore mental disturbance on the scale of Joe Kallinger.

For anyone who wants to read how psychosis grows and proliferates if not caught in time, this is a terrifying and salutory text.

James Crippledini

YOU MAKE THE DIFFERENCE by Eric Butterworth. Harper & Row. 143 pp. £10.50

This book is solely about positive thinking or as some claim, developing a positive mental attitude (PMA). It has seven sections comprising 73 essays of about 750 words each. Despite the fact that I agree with almost all of the points made, the book itself is not one I can recommend. It is too glib.

See also Interview with the author: Self and Society Vol.XIII No.1

The essential theme is very simple. We have a choice in every situation and at all times. At worst that choice is how we react to outside events. It is the things that happen in you that are important, not what happens around you or to you. The suggestion made is that by developing a PMA all situations can be seen as providing an opportunity to show our true worth which is, of course, much better and greater than we realise. So far so good.

It follows that if we adopt a PMA, then we can dismiss many of the doubts and worries which have tormented us. We not only become better people ourselves but are more able to influence others along the way. We can accept that pains and troubles pass. That most tiredness is boredom. That it is OK to change our mind. That it is good to accept and encourage others. In fact if we use our imagination, we can be anything we want to be.

Given that these principles are basically sound and ones that I support, why do I accuse the author of being glib and choose not to recommend his work? It is in part just sour grapes; but most of all it lacks balance. It is a diet of yang, yang and more yang. The only yin is in the dedication and it is worth quoting. 'To Olga. Whose tender, patient and loving support has made all the difference'.

Two essays in this book are titled 'The Lifters and Leaners' and 'The Right Angle'. The author is in favour of lifters and getting the right angle. I think that too often we focus on the positive and not enough on the background which makes it all possible. I dedicate this review to the 'OLGAS' of this world and their spirit.

Mark Matthews

THE RED BOOK OF GROUPS by Gaie Houston. The Rochester Foundation, 8 Rochester Terrace, London NW1. pp.120 £2.50 pb.

This book looks very much like **The red book of gestalt** by the same author, but there is no overlap except in that they are both excellent.

This is a practical book for group leaders, with a big pile of hard-won tips and insights, passed on in the spirit of sharing the knowledge.

There are chapters on starting the group, the problems of leadership, rules and decision-making in the group, confronting in the group, ending the group and so on.

It is not an academic book, and there are hardly any references to other books (no bibliography, no index), which makes it a bit arbitrary at times as

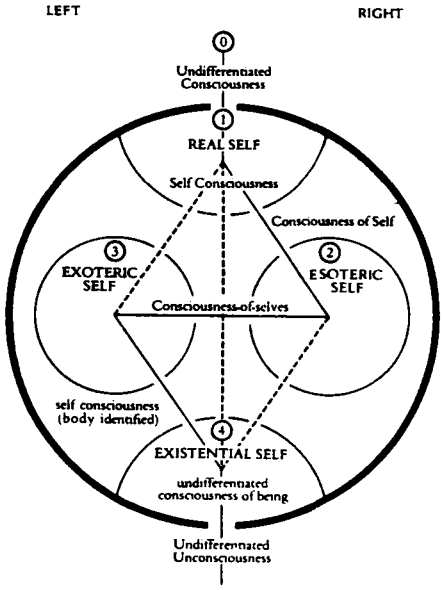
to what is included and what is excluded. But of course the flip side of that is that this is a very approachable book, very recommendable to anyone who is just starting to lead groups, and a lot better than those awful Douglas books.

The type of group being described here is more like the encounter group than anything else, using all kinds of techniques in a very flexible way. A humanistic spirit broods over the whole thing, and I liked it a lot.

James Crippledini

BEING IN YOUR RIGHT MIND: The fourfold nature of the self by John Moore. Element Books 1984 pp.273 £9.75 hb.

This is an interesting book, which makes a lot of sense and says a number of quite stimulating things. I expected to like it a lot more than I actually did. It deals with things I am concerned with quite centrally, and is neither too pop nor too heavy. It is all designed around this diagram:



Personal development takes place by moving our centre of gravity from 4 to 3, from 3 to 2, and from 2 to 1. Each of these four has its own development, from babyhood to childhood, from childhood to adolescence, from adolescence to adulthood. And they proceed in lock-step with each other, like a sort of relay race, as shown in this other diagram:

	EXISTENTIAL SELF	EXOTERIC SELF	ESOTERIC SELF	REAL SELF (not subject to time)
9 months physical gestation	BABYHOOD from conception to physical birth			present in undifferentiated unconsciousness as the instinctive knowledge of growth
0–7 years approx.	CHILDHOOD growth towards mature human form	BABYHOOD learning through external influence		first breath as 'entry' of consciousness – present as undifferentiated consciousness of being
7–14 years approx.	ADOLESCENCE maturing of gender differentiation leading to puberty	CHILDHOOD learning through 'primary' education	BABYHOOD deliberate actions in the interest of self-gain	present as self-consciousness as a separate, body-identified subject
14–21 years approx.	ADULTHOOD capable of procreation of species	ADOLESCENCE 'secondary' education and inter-sexual relationship	CHILDHOOD self-questioning and exploration of self-potential	present as consciousness-of-selves – abstract consideration, self as object, inner dialogue
21–28 years approx.	physical body reaches full power and begins slow	ADULTHOOD learning through experience of work,	ADOLESCENCE 'higher education' in the interests of self-development	present as Consciousness-of-Self – 'voice of conscience' as vocation of the esoteric
28–35 years approx.	decline through years of work and parenthood	family, domestic, social and other commitments	ADULTHOOD quest for fulfilment, self-understanding and real identity	leading to possible spiritual evolution of Self-Consciousness – realization of Self-identity

The existential self is nothing to do with existentialism, and is simply the physical, basic, instinctual, survival-oriented, sexual, sensual, animal aspect of the person.

The exoteric self is located in the left side of the brain, and has to do with rationality, conventional perception, linear thinking, conformity to group norms, security, stability, continuity, clock time, formal logic, numeracy, matter and so on.

The esoteric self is located in the right side of the brain, and is concerned with creative ideas, initiatives, enterprise, inspiration, discontinuity, evolution, the unpredictible, relational thinking, intuition, synthesis, integration, subtle images, abstract symbols, myths, analogies, metaphors and so forth.

Much of the first half of the book is concerned with the conflicts which often appear between left and right, exoteric and esoteric, so that they are

out of step - largely because our culture puts too much stress on the left brain, and not enough on the right.

The second half of the book is concerned with seeing left and right as two stages of normal development, leading to the emergence of the real self, which can then act in such a way as to integrate the two.

This all makes sense, enables us to fit a lot of information into a simple scheme, and sounds very good. Why didn't I like it more than I did? I think it's because I have a great respect and liking for the basic academic approach of giving evidence for what you say. The book is a mass of opinions and assertions, very few of which are backed up in any way. The reader is asked, as it were - "This fits with your own experience, does it not?" That is all right when it does fit; but when it doesn't, as happened quite often for me, what do you do? In the absence of evidence, it is just my opinion against his. There is no index, no bibliography and only 76 notes, 18 of which are references to the Holy Bible.

Many of the references are to the author's earlier work **Sexuality, Spirituality** (Element Books 1980) which I haven't read, so I don't know whether that is more evidence-based and more respectable.

There is a table at the end with all the left-right characteristics, from which we learn that the left is associated with earth, water, feminine and procreative; and the right with air, fire, masculine and laughter. None of these seems very obvious to me; but there doesn't seem to be any basis for arguing with the author about them. So for me, this book, for all its interesting qualities, floats rather like the peak of a pyramid suspended in mid-air.

John Rowan

Individual Therapy in Britain by Windy Dryden (ed). Harper & Row 1984. pp.434 £8.95 pb.

This book consists of a number of chapters written by specialists on Freudian, Kleinian and Jungian approaches, person-centred, personal construct, existential, gestalt, rational-emotive and behavioural psychotherapies and transactional analysis. There are also comparative chapters and a chapter on the limitations of each approach, as well as three chapters on the question of combining different forms of psychotherapy.

Written by such excellent people as Brian Thorne, Fay Fransella, Emmy van Deurzen-Smith, Faye Page and others, this is a model of what such books should be. The editor has taken a lot of trouble to make sure that the contributors have written in such a way as to make the different approaches really comparable. And it is nice to have the British scene for a change.

What I would like to see now is a second volume, dealing with such things as primal integration, psychodrama, bioenergetics, psychosynthesis and so on, so as to see how these relate to one another and to the original lot. This would then be very helpful to anyone seeking to make a fair assessment of what is available and how it is done.

But even as far as it goes, I would strongly recommend this book to anyone working in the field of psychotherapy or training as a counsellor or therapist. There is nothing else like it available.

Brian Rainbow

A SECRET SYMMETRY: Sabina Spielrein between Jung and Freud by Aldo Carotenuto. Routledge & Kegan Paul pp.250 £7.95 pb.

This is subtitled "The untold story of the woman who changed the early history of psychoanalysis", and it attempts to show that Sabina Spielrein was an important figure in influencing Freud's theory of the death instinct, and Jung's ideas on the **anima.**

It contains a number of different elements: A foreword by William McGuire; a commentary by Bruno Bettelheim, which is quite long and tries in a way to take over the book; an introduction by the author; the diary of Sabina from 1909 to 1912; letters from her to Jung; letters from her to Freud; letters from Freud to her; a narrative about her and her work (83 pages); some notes; a list of her writings and an index.

It seems clear that Jung had an affair with Sabina, and that his wife found out about it, and that Jung then cut off from Sabina in a rather heartless and unpleasant way. But Jung's letters are not available, and Freud's are polite evasions with no theoretical content - he just didn't want to get involved. Carotenuto tries to build Sabina up as an important theoretician, but I don't think he succeeds. Not only does Sabina come across as having an inflated idea of her own abilities and importance, Carotenuto does too.

Brian Rainbow

ON DISOBEDIENCE and other Essays: Erich Fromm, 1984, 138 pp £5.95

Erich Fromm died in 1980 having done pioneer work in creating a humanistic philosophy which tried to reconcile Freudianism and Marxism without recourse to God. The ten essays presented here range from 1960-70, and were collected by the author just before he died to illustrate his lifework of bringing "a dialectically and humanistically orientated psychoanalysis as a significant viewpoint into Marxist thought", so that men might live at peace within themselves and in the world.

He was a contemporary of Bertrand Russell, whom he admired greatly, and in one essay, **Prophets and Priests,** he described Russell as a prophet who lived the ideas he preached, unlike so many priests who just discuss or pray about them. Fromm fully subscribed to the case for unilateral disarmament, for which Russell was imprisoned during illegal protests, and another essay describes the early days of the movement which was an expression of the kind of humanism which he believed to be necessary if the world was to be saved from destruction. Further essays describe other aspects of the socialist democratic and federalist state that Fromm hoped would replace that of capitalist and communist models to give us the peace for which we long. Thus this book provides some historic texts for the present peace movement, especially in its main emphasis on distinguishing between wrongful obedience to authoritarian states and the courageous disobedience required of all those who refuse their submission. As I write, the 1984 Christian Holly Disobedience movement has been carrying out practically many of the ideas which Fromm articulated nearly a quarter of a century ago, and which, of course, began at the dawn of civilisation when the first man dissented from group rule for reasons of a good conscience. Fromm did not discuss disobedience as a deviant destructive act, although the argument about this issue has always run as deep as it does today.

Yet he did have valuable insights into the way in which our social character is formed as a result of the inter-relation between individual constitutional pressures and those of the environment. He believed that human consciousness is repressed, not, as Freud suggested by fears of incest and castration, but by the fear of isolation and social ostracism. Hence it may be hard to disobey the authoritan state, which Fromm conceptualized as being like the superego, and difficult to develop a humanistic conscience. Interestingly, he turned to Marx for a definition of impotence: "the state in which you love without evoking love by return".

Another major concept was that concerning modern man who has become **homo consumens,** "the eternal suckling", who can no longer love joyously, but who devours and lusts greedily, anxiously and dangerously in such addicted ways that his own health and that of society is threatened. In an essay on **The Psychological Aspects of Aging** he viewed death-centred preparation as necrophiliac and linked to consumer pathology as people fight to prolong life with increasing medication; he had no words of rapprochment with the philosophers and psychologists whose positive views about the preparation for death underpin so much recent mourning and bereavement theory. Whereas he saw old age as a time when man can be truly independent of all that has hitherto socially constrained him, and thus develop new interests freely, he admited that increasing physical restrictions make it difficult to acquire the freedom from fear which is the basis of a good life.

For it is this good life that Fromm urged his readers to seek, as he defined the human need for relatedness, for rootedness, for transcendence and identity. He sought to persuade man to seek health rather than sickness in all the social forms in which his personal life was expressed, and he communicated his ideas in clear, strong prose which provided a passionate manifesto for the growth movement. He was indeed a twentieth century man of his own prescription, combining great wisdom with moral courage, with a teaching which we need increasingly to make our own.

Joan Conway

Psychotherapy through Imagery (2nd ed) by Joseph E. Shorr. Thieme-Stratton 1983. pp. 476 £24.00 pb.

This is really two books in one. The whole text of the author's **Psycho-imagination therapy: The integration of phenomenology and imagination** is included, plus the whole text of **Psychotherapy through Imagery,** both revised and updated. As such, it is really good value, although apparently quite expensive.

What Shorr does is to offer a very large number of short exercises for the imagination, which can be incorporated into psychotherapy sessions. For example, with a man who had sexual problems, he offered the image of two large boxes, one with a man inside, the other with a woman inside it. "What", he asked, "happens next?" And promptly the answer reveals the basic problem which the man had.

There are a whole host of these exercises, all laid out in a very helpful way, with many extracts from actual therapy sessions, some of them quite lengthy. This is always a sign of honesty in a psychotherapist, and very welcome to anyone who wants to study therapeutic technique in action.

Shorr's approach is very unlike that of Leuner or the other people who go in for guided fantasies. There is no attempt to ensure that the client is relaxed, drowsy or receptive - the picture is just painted in a very immediate way - "You are having a shower with your father. How do you feel?" Some of the exercises are very basic - "What is the one impossible thing you could never scream at your mother?"

The whole thing is ingenious and prolific, and gives one a great sense of the riches of the imagination, and how little it is used in most psychotherapy. Anyone who uses these kinds of interventions could learn a lot from this book. I got Shorr's first book over ten years ago, and got a lot out of it, not only in terms of things I could use directly, but also in terms of a general freeing up of my approach - to use my imagination more.

There are also some interesting bits in the book where Shorr and another person have a discussion of a therapy session while the tape is being replayed, giving some very good insights into what is going on in the mind of the therapist while the session is proceeding.

For anyone who wants to expand her or his horizons about what can be done in psychotherapy, this is a really terrific book.

John Rowan

Guided Affective Imagery by Hanscarl Leuner. Thieme-Stratton 1984. pp.211 £14.40 pb.

This is the classic, referred to so many times by so many people, and only now available in this country. This is actually the third edition, which only came out in Germany in 1982, so this is the most recent distillation of Leuner's ideas.

Of course, Leuner is one of the great pioneers of guided imagery, and is referred to and mentioned and relied on by everyone else who writes on such matters, so it is wonderful to have his actual words at last. I had not realised, for example, that it was he who had brought in the term **symboldrama**, which I first heard used by Jay Stattman.

Leuner is specifically concerned with psychotherapy all the time, and his method has been called a "legitimate child of psychoanalysis". One of the nice things about this book is that it is arranged in seminar form, with answers to questions as well as a textual presentation, so that a number of very interesting issues are raised and dealt with.

Full details are given of the basic scenes - the meadow, the brook, the mountain, the house and the edge of the woods. He makes some important points - for example, that he always asks people to "Imagine" something, rather than to "See" something, because this stops people being disappointed if their visualization is poor. He always starts by asking people to imagine a flower, because this is an image without negative meanings for most people. There are a host of practical hints like this, which alone make this book very valuable to any therapist who uses imagery.

Leuner talks as if guided imagery by itself is enough for psychotherapy, but I think most of us would rather use his work in conjunction with other modes of psychotherapy, since it is compatible with any approach which uses practical interventions.

Now that this book is available in English at last, it should be on the shelf of everyone who uses guided imagery in any form. It is a true classic in every sense.

John Rowan

THE SECRET OF THE GOLDEN FLOWER by Richard Wilhelm, Arkana. 161 pp £3.95

An utterly delightful book for anyone who has taken the I Ching seriously and possibly an utter waste for those who haven't. Apart from the translation of this ancient Chinese work, there is an introduction by Wilhelm and a lengthy commentary by Jung. I was so excited with my understanding of the work I took my first I Ching reading for over five years. Hexagram 11 - Peace.

The book is concerned with providing a guide to those who wish to take a spiritual path though the language is flowery and not easily grasped. It stresses that a seeker must be ready, that imitation of spiritual practice leads to self deception, the necessity to be born again in spirit and the conception, incubation and delivery problems associated with it.

MM
