

respect and fulfill them. Unresponsive parents unfortunately make the child feel that he is not lovable or deserving, or somehow "good" enough. He cannot, by his nature, conceive them to be wrong: it must be himself. So when he can thoroughly realize that his crying, sulking, self-doubt, apathy or rebellion were correct human responses to his incorrect treatment, his whole feeling about himself - as the wrong one - changes appropriately. A review of a person's history in that light, I find, has in itself a salutary effect; it creates a healing atmosphere for someone accustomed to being made to feel unworthy, unwelcome, or guilty. I have been glad to hear that many other psychotherapists have

found the continuum concept useful, too, for themselves, their students, and the people they are treating.

Indeed, in the decade since this book first appeared, a far more hospitable climate for its ideas has developed in many quarters - obstetrics, child care, social institutions, psychology and in the general public - in a widening search for trustworthy principles by which to live. I was particularly encouraged to see the description of a film character in a recent *Time* magazine review, which read, "Her sense of social responsibility is informed by unimpeachable instinct, not by suspect ideology".

The Colibri

Why child of human
Did they put me in this cage?
 Because you're pink
 And green and orange
 And hum so peculiarly
 Because you hold in your wings
 The secret of freedom
Do you know child of human
What freedom is?
 Not quite, dear colibri, not quite.
Freedom child of human
Is a question, not an answer
You and I, you see, are both prisoners
Me in this cage, you in your cozy lounge
The question you ought to ask yourself child of human
Is not how I can get out
But rather where I should go.

Albert Russo
