

down. What I like about the second part of the book is that it includes exercises that can be used in a training setting to explore the points that are being made about the practice of the therapy. These could also be used by a more experienced therapist reading the book. The first chapter of the second half focuses in detail on the process of the client arriving in the 'therapy world' exploring such issues as the therapist's initial greeting to the client. There are many different styles of doing this which vary across the spectrum of therapeutic model. I found myself, as an experienced practitioner, thinking more carefully about the way I greet clients in their first session and, indeed, in my reading of the subsequent chapters on exploration and closing down, the whole way I conduct myself as a therapist. This is not to say that I'm going to become an Existential therapist overnight, but I think it's good for all of us to think about what we do and Spinelli's writing, even at its most critical, towards other forms of psychotherapy, certainly has the effect of making us do this.

In conclusion, I would certainly recommend this book, to students of psychotherapy, trainers on integrative courses and especially to experienced practitioners.

Geoff Lamb

Self & SOCIETY LETTERS

Letters for the next issue of S&S should be with the editor by July 21st. Ed.

Dear S&S

So good to read Asaf's regular column in the May-June edition – lucky client to have a therapist who's prepared to 'sin', ie to love, to offer *real* relationship, which means being up for suffering loss.

I remember as client poo-pooing the idea that the ted I was taking home with me be reduced to a 'transitional object' – well, he may have been that, but he was a whole lot more, enabling my heart to open, to risk loving.

What I'm discovering about the conundrum of loving is that intimacy depends on feeling safe *enough*, hence my instinct, also, to self-protect. To merge implies there are boundaries to cross, or dissolve; in terms of human relationship I need to know of their existence even when I am in the midst of being 'we.'

In Asaf's last paragraph, the word 'alienated' jumped off the page – is to hold at distance to alienate? Am I not constantly coming and going, opening and closing, the spaces within each relationship never static, driven by needs, desires, a trillion unconscious impulses? Both as regular and as fluid as the tide?

Jane Barclay