

This proclivity in some patients may play a significant part in explaining how conscientious therapists find confirmation for widely differing and sometimes contradictory theories during prolonged investigations of a patient's infantile experiences and unconscious attitudes. It has tended to make me increasingly cautious about accepting as necessarily true historical data even from much later periods of life from patients who seem to be of this type. (p. 406)

He indicated that he had "become increasingly convinced that some of the popular methods presumed to discover what is in the unconscious cannot be counted upon as reliable methods of obtaining evidence" (p. 407). Cleckley reminds us all, by quoting Artemus Ward, that "our troubles arise not so much from ignorance as from knowing so much that is not so" (p. 9).

The major criticism of the text is that it does not more fully deal with the psychopathic presentation found in female clients. This criticism aside, the fifth edition of this classic text is worth the time and money.

#### REFERENCES

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FEZLER, WILLIAM *Imagery for Healing, Knowledge, and Power*. New York: Simon & Schuster, 1990. Pp. 316. \$9.95 U.S. (paperback).

William Fezler's fifth book is a self-help manual that presents a progressive series of 29 images that readers can use in self-hypnosis sessions lasting 5 to 10 minutes. The book is a sequel to *Creative Imagery* (Fezler, 1989), in which he presented the first 33 images in this series.

Dr. Fezler standardized these techniques with several hundred patients over the past 19 years. The reader is advised to read the images aloud into a tape recorder and then to play them back while self-hypnotized. Instruction in self-hypnosis is given, using a method of eye fixation and progressive relaxation.

The book is intended for a lay audience and is written with a freshman-level vocabulary. When Fezler attempts to define hypnosis for this audience, his points are debatable and oversimplified. He writes that everyone can be hypnotized; that all hypnosis is self-hypnosis; that hypnosis leads to an increase, not a decrease, in self-control; that there are physical signs of the hypnotic state, like lethargy, trembling eyelids, and tingling arms and feet; that amnesia is a sign of a deep hypnotic state;

that relaxation is the basis of healing; and that everyone performs better when relaxed.

The book is replete with testimonials and brief case histories of people Fezler has helped. The range of their problems is impressive, if not downright amazing. He helped a chicken farmer who could not stand the odor of chicken droppings, and he helped a young actress add an inch to her bustline. Other clients were suffering from anorexia, acne, high blood pressure, angina, cancer, writer's block, excessive sweating at dinner parties, nearsightedness, hysterical deafness, flabby triceps, and cellulite. Many of the "cures" described were a speedy reaction to brief therapy: a phenomenon that can have many explanations. The duration of change is not documented in most cases.

Some of Fezler's techniques will be familiar to practitioners of hypnosis: age regression, glove anesthesia, dissociation, time distortion, and negative hallucination. Readers will recognize the influence of Joseph Wolpe, Milton Erickson, Norman Cousins, the Hilgards, and the Simontons. Fezler's use of negative hallucination is particularly creative and, in my opinion, is the strong point of this book. He has a method in which subjects are asked to negatively hallucinate sensory properties, like taste and smell, or physical properties, like mass, gravity, and centrifugal force. His hypothesis is that negative hallucination in one sense leads to heightened performance in other senses. This hypothesis could be tested in the laboratory.

Some of his other ideas probably should not be tested. Fezler's sessions sound highly stimulating, as a good number of these images he has developed involve fantasies of consuming alcoholic beverages and having sex with attractive strangers.

One case is discussed at length: a married woman named Anne, suffering from headache, chronic fatigue, menstrual pain, and vaginal warts. After using imagery to awaken Anne's sexual energy, she seduces a young man she meets at work. When she blames Fezler, he takes exception and says that she is not accepting responsibility for her behavior. But is Fezler fully accepting responsibility for his behavior, that is, for his countertransference and his fantasies about casual sexual experience?

As Fezler's treatment with Anne progresses, she develops precognitive powers. In fact, the tenor of the book changes on page 122, when Fezler begins to discuss his telepathic experiences during therapy sessions and describes what seem to be messages received from the dead. From then on, we might as well be reading *Magic and Mystery in Tibet* (David-Neel, 1971) or *Autobiography of a Yogi* (Yogananda, 1971) (which he cites as a reference). Fezler is credulous about past-life regression, communication with the dead, ESP, auras, out-of-body experience, and creating objects through imagery, which he calls "imagogic residue." Fezler believes that his imagery methods will help a person reach new dimensions of consciousness in which they experience these phenomena.

Fezler borrows at will from Hinduism, Taoism, the Tarot, and Christianity. His reflections on the Bible and the beliefs of early Christians are misinformed and misleading. Clearly, he has not studied these subjects in depth. His strongest influences are the Hindu mystics and concepts of *maya*, chakras, and reincarnation.

After reading Fezler's case histories, I was left wondering where he found so many cooperative people who did exactly as they were told and practiced the technique faithfully. I considered moving to Beverly Hills so I could find some of these ideal clients. But then as I read on, I realized I would not feel safe on the highway after reading Fezler's descriptions of clients who left his therapy sessions and had mystical or out-of-body experiences while driving (he describes two such cases). Maybe I won't move to Beverly Hills after all.

Fezler solipsistically believes that the secret to receiving good things, like health or a successful career, is to picture yourself having it. I was intrigued by this idea, and to give it all the attention it deserves, I spent a week imagining myself winning the lottery. Nothing has happened yet, but I am not quitting because I know I have several more lifetimes in which to try it.

As these 29 images are part of a series of over 400 images, I assume that we can expect more volumes of this type.

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