

## PARAPSYCHOLOGY, PSYCHO-HYGIENE, AND MEDICAL-PSYCHOLOGICAL INSTRUCTION

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From the standpoint of the psycho-hygienist, experience gave rise to the demand that the certified knowledge of parapsychology be made available to the student and the practicing physician. We believe this to be in the physician's interest and in that of the public, which looks to the doctor for the treatment and cure of illnesses and for enlightenment in matters of hygiene. The confidential patient-doctor relationship—the basis of creative medical and psychological thinking and work—presupposes a certainty of the doctor and the psychologist in questions of body and soul. The spiritual counselor must be capable of objective judgment.

This is all the more true in wartime, periods of disaster, and postwar periods when individual, collective, and global disturbances in the realm of religion, philosophy, and interpersonal relations occur within the individual's consciousness and that of the community. The rush to visit so-called clairvoyants, astrologers, lay hypnotists, etc., is a symptom of the spiritual uncertainty of our age.

Mental care, treatment, and therapy depend, among other things, on whether doctors and psychologists in the course of their training and development grow acquainted with an anthropology that corresponds to the knowledge and experience of our time. Among the elements forming the basis of this are: the findings of depth psychology (source: psychoanalysis and hypnotism), the theory of the unconscious, dreams, disturbed behavior, neuroses and psychoses, the meaning of the affective process, the strength of the ego and the

conscience in health and sickness; further, the knowledge of the origins of superstition, wish dreams, and anxiety; and finally, the problems of parapsychology.

False conceptions concerning so-called occult phenomena, the mental processes of induction, and provocation to anxiety are frequently the breeding ground for mental epidemics. Moreover, a critical evaluation of parapsychology is useful for the psycho-hygiene of the doctor himself. Being a physician or a psychologist does not prevent one from having superstitions or autistic fantasies, just as being intelligent does not guard against artificial stupidity or weakness of character.

The study of parapsychology and the integration of its certified data into anthropology may become one of the means of guarding against *hubris* (defiance of fate), delusions of grandeur, and despair. Anthropology, used properly and rooted in reality, may become a precondition for maturing respect and modesty—enabling us to cooperate in solving the soluble problems of science and of recognizing the insoluble ones as such. Anthropology that has incorporated depth psychology, psycho-hygiene, and parapsychology, may prove to be a notable contribution, enabling man to leave behind the kingdom of human prehistory and enter the still utopian land of humanity. Voltaire believed that the utopias of today could become the reality of tomorrow. On their own, they do not become so. We must help in making their ideas materialize.