

JUNG HISTORY



A SEMI-ANNUAL PUBLICATION OF THE
PHILEMON FOUNDATION

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JUNG HISTORY: *A Semi-Annual Publication of the Philemon Foundation, Volume 1, Issue 1*

The Philemon Foundation was founded at the end of 2003, and since this time, has made critical contributions to a number of ongoing projects preparing for publication the still unpublished works of C. G. Jung. The Foundation is grateful to its donors who have made this work possible. *Jung History*, which will appear semi-annually, will provide accounts of some of the ongoing research supported by the Philemon Foundation and other news. ✨ In addition to scholars funded by the Philemon Foundation, *Jung History* will present reports of significant historical research and publications in the field. In recent years, an increasing amount of new historical research on C. G. Jung has been undertaken, based on the study of hitherto unknown primary materials. However, the publication of such research has been widely dispersed, which has led to the desirability of a publication to gather together such work and make it better known. *Jung History* sets out to fill this need. ✨ *Jung History* will be freely distributed to donors, collaborating institutions, and interested readers. To receive each issue in print form, please send an e-mail to editorial@philemonfoundation.org. *Jung History* will also be available for download at www.philemonfoundation.org. ✨ For further information concerning the Philemon Foundation, please send an e-mail to info@philemonfoundation.org.

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FOUNDATION PROJECTS

THE JUNG-WHITE LETTERS : PAGE TWO
Murray Stein

EXCERPT FROM THE INTRODUCTION
TO THE JUNG-WHITE LETTERS : PAGE FOUR
Ann Lammers

MODERN PSYCHOLOGY : PAGE EIGHT
Sonu Shamdasani

SWISS FEDERAL INSTITUTE OF TECHNOLOGY
(ETH): COLLATING THE TEXT OF THE
“MODERN PSYCHOLOGY” : PAGE TWELVE
Angela Graf-Nold

ADDITIONAL PROJECTS

A NEW JUNG BIBLIOGRAPHY : PAGE SIXTEEN
Juliette Vieljeux

PICTURING JUNG'S PLACES : PAGE NINETEEN
Dieter Klein

NEWS : PAGE TWENTY ONE

WELCOME

ON BEHALF of the Board of Directors it gives me the greatest pleasure to introduce this inaugural issue of *Jung History: A Semi-Annual Publication of the Philemon Foundation*. *Jung History* is the quintessence of the Philemon Foundation, a review of work in the field of Jung history together with the activities of our scholar editors who ably and comprehensively pursue our mission: To prepare for publication in the most accurate and unexpurgated fashion possible the unpublished words and writings of C. G. Jung. 🌀 The Philemon Foundation is a non-profit organization founded in 2003 with the aim of preparing for publication a *Complete Works of Jung*, in contradistinction to the present *Collected Works of Jung*. You may be as surprised as I was to learn how much unpublished material there is from Jung's hand: manuscripts, notes and correspondences, and, of course, the legendary *Red Book*, a literary work of psychology which forms the visionary basis of Jung's professional work. There are, as well, unpublished seminars and discussions, which we are now in a position to reconstruct more fully than ever from previously unavailable notes by students who participated in them. 🌀 By reading these pages, requesting a brochure or visiting our website www.philemonfoundation.org, you will learn that we have an international team of scholars preparing the first four projects:

- A new translation of Jung's *Children's Dreams Seminar*
- A full edition, based on recently discovered notes of Jung's *ETH Lectures* from 1933–1941
- The entire correspondence between Jung and the Dominican priest, Victor White
- The long-awaited and nearly complete edition of Jung's *Red Book*.

Some of these editions will appear in late 2005 and early 2006; further projects are in the planning stages and will commence in the coming year. We anticipate that our work will take upwards of thirty years to complete and will likely reach thirty additional volumes beyond the *Collected Works*, the eventual retranslation of which we intend to sponsor.

🌀 The Philemon Foundation has the complete support of the Heirs of C. G. Jung. This has helped us to plan for the most complete and historically accurate scholarly editions possible so that those who read Jung's works in future generations may come to their own informed conclusions about Jung's ideas, observations, and interpretations of the psyche. The new editions will not preempt other approaches and interpretations from the existing corpus of Jung's work. No current editions of Jung's works need disappear; all existing contractual relations between the Jung estate and their publishers remain unchanged. The Foundation is a fully independent organization, and it is not involved in the commercial exploitation of the existing *Collected Works of Jung*. Materials in the Jung archives at the ETH remain available for all scholars to consult on application in accordance with the terms of use of the ETH archives. The Philemon Foundation and anyone associated with it have no role in granting access or citation permissions for this material.

🌀 An undertaking like this is necessarily costly and requires the support of many individuals. We are already fortunate in having received generous donations from a number of people who believe in what we are trying to do. Now, we would like to reach out to the wider professional, lay and academic communities and ask for help with this great endeavor. 🌀 There are two immediate ways to help. The first is financially by making a donation that will enable our scholar editors to continue their present projects and begin new ones. The second is to spread the good word to other friends of Jung who might also wish to make a donation. Contributions can be made by check, wire transfer, or on our secure website. 🌀 The boldness of my request for help is fueled by an image that I have been carrying since Philemon's inception: *If C. G. Jung were to come to me for support in order to publish his unpublished material, would I help?* My own answer has been a resounding yes, and I hope yours will be too.

Stephen A. Martin, Psy.D.
President

THE JUNG-WHITE LETTERS

MURRAY STEIN

This edition of the letters between Prof. C.G. Jung and Fr. Victor White is the third major collection of Jung's correspondences to be published. The first was the famous exchange between Jung and Freud, edited by William McGuire. The second was that between Jung and Wolfgang Pauli, the physicist, edited by C. A. Meier. Now in this correspondence with White we see Jung in dialogue with a theologian.

All three collections of letters tell us a great deal about the human matrix underlying the formal theoretical and scientific writings that in some measure derive from and surely are deeply influenced by these important relationships. With respect to Jung's side of the equation, in each collection, too, we discover a different side of his complex personality and another facet of his brilliant mind. It is noteworthy that he was able to carry on such significant exchanges with three figures of the highest standing in their own fields of expertise, each having a completely different background and specialization. Each set of letters shows a complex and personal human connection between the correspondents as well as an intellectual dialogue of the highest caliber.

From these letters between Jung and White, we can see that the main subject matter of their discussions was the relationship between psychology and religion. However, the correspondence also reflects the trajectory of their personal relationship, from the high excitement of mutual recognition at the beginning, through the realization of crucial differences in attitude and philosophical commitments in the middle, to a mutual feeling of betrayal and misunderstanding as its end. At last there is a note of empathy and healing, but that came muted and late.

Psychology was, of course, Jung's chief concern, and all other interests eventually were inspected and interpreted through the lens of his psychological

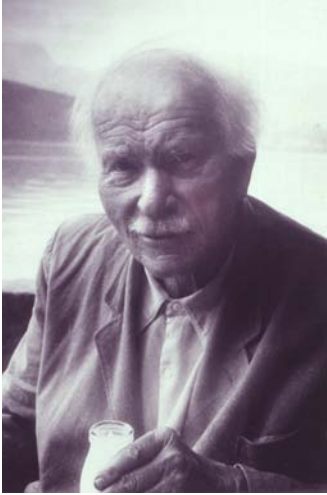
understandings. In the dialogue with White, this eventually caused a major and, as it turned out, insoluble conflict. Theology and psychology are quite distinct disciplines that proceed from widely different assumptions and employ incompatible methodologies, and the consequences of this Jung and White did not know quite as profoundly at the outset as at the conclusion of their exchanges. On the question of evil, their thoughts diverged irrevocably. When Jung put forward his most distinctive and forthright psychological reflections on Biblical theology and Christian doctrine in *Answer to Job* — which was also his answer to White! — much of it flew directly in the face of the received doctrine that had anchored White's life and career.

Many of Jung's more substantial letters in this correspondence have been published previously in the collection edited by Gerhard Adler. None of White's side of the correspondence, however, has previously been available. Until now, one had to read between the lines and do a lot of guesswork to discern the fullness of their personal relationship and the details of their intellectual exchange. With this publication of the complete correspondence, it becomes quite evident that the engagement with White was for Jung an essential dialogue that contributed importantly to his late writings. The tortured argument with White over the place of evil in the theological doctrines of God (their ongoing dispute over the infamous *'privatio boni'* doctrine) pushed Jung toward refining and deepening his critique of classical theology, which then appeared in full force in *Aion* (1951) and *Answer to Job* (1952).

White, one could say, sharpened Jung's sword by dueling with him for several years before he entered the public arena with his published writings.

For White, Jung was a teacher and the very figure of an archetypal "wise old man". They first met when Jung was 70 years old. For Jung, White was a "raven" (see Jung's second letter in the correspondence), like the one sent by God to Elijah in the wilderness, come to feed him with spiritual nourishment from abroad. Jung had longed for this kind of





Jung at Bollingen, 1956, photographer unknown



Jung, draft letter to White, © Ann Conrad Lammers

C.G. Jung



connection with a theologian. Not that Jung would use White as a confessor or a professor, although he did pick his brain on various fine points of Thomistic thought and Catholic doctrine, about which White was an expert. Rather, Jung looked on White as an invaluable interlocutor on matters that had preoccupied and bothered him for nearly his whole lifetime. Growing up in the home of a pastor father who could not answer his difficult questions about the meaning of such abstruse theological doctrines as the Trinity (see *MDR*, pp. 52ff.), Jung found in White a Catholic father who could not only match his questions with keen answers from his learned intellect but who also could challenge him to change some of his (by this time) ingrained attitudes and views. Strangely, however, Jung also discovered in White a similar set of conflicts to those he had earlier perceived in his father, Paul Jung, who was torn apart by the battle raging in his day between science and religion. As with his father, so too with White, Jung was not able to solve the other man's dilemmas. For himself Jung had found a solution to the problem of the historical split in the Christian West between matter and spirit in a type of psychology that has the potential to heal it.

Jung's frail health during the years of corresponding with White is a constant theme in these letters.

Yet, paradoxically, he outlived the younger man by a year.

Jung was correct in his intuition that White was a godsend, for it was through White's provocations that he produced some of his most impassioned and stimulating writings. This is not a particularly happy story, though, for in the end each man felt rather abused and misunderstood by the other.

White died with his Christian faith intact, perhaps even strengthened by his engagement with Analytical Psychology. Jung passed away in another state of grace. In the end, they were of different faiths. ✨

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Biography

Murray Stein, Ph.D. was president of the International Association for Analytical Psychology from 2001 to 2004. He is a founding member of the Inter-Regional Society for Jungian Analysts and the Chicago Society of Jungian Analysts. He has written several books, including *Jung's Treatment of Christianity*, *In MidLife*, and *Jung's Map of the Soul*. He is the editor of *Jungian Analysis* and works as a publisher for Chiron Publications. Presently he lives in Switzerland and teaches at the newly formed International School of Analytical Psychology in Zürich

EXCERPT FROM THE INTRODUCTION TO THE JUNG- WHITE LETTERS

ANN C. LAMMERS

Victor White was a thinker. He was 27 years younger than Jung but was also, like Jung, a pioneer in his field, which was Catholic (Thomistic) theology. For personal reasons White entered Jungian analysis in Oxford during the Second World War. He plunged into reading Jung's published works in both English and German and was excited to discover key points of contact between Jung's thought and the Thomistic theology that was his own creative field. His long-term, ambitious goal was to point the way toward a new Thomistic synthesis between orthodox Catholic doctrine and the best of modern science, which he had found, he believed, in Jung's psychology.

White first wrote to Jung in August 1945, when the international mail service was working again after the war, and enclosed four journal articles he had written in the meantime about his proposed synthesis. In these essays White explored key writings by Jung and criticized the work of fellow theologians who had tried, with mixed success, to discuss the psychologies of Freud and Jung from a theological standpoint. Jung digested these offprints and then, with unwonted speed, welcomed White as the long-sought answer to a beleaguered scientist's prayer. The rest of their story occupies the pages that follow.

Since this is a story of interdisciplinary collaboration, readers on either side of the theology-psychology divide, not to mention those in different fields, may wonder what tempted representatives of such different professions into the risky process of theoretical bridge-building. The theology-psychology dialogue occupies no-man's-land, a territory mined with risks of misunderstanding and threatened by political crossfire. What historical factors propelled this psychologist and this theologian to gamble their personal resources and professional reputations in the debate between faith and science?

The relationship between theologians and psy-

chologists has long been one of suspicion, if not outright hostility. In White's case, as a Catholic religious and priest, and a teacher of future priests, the professional stakes were especially high. After he first visited Jung in Bollingen, White dreamed they were sailing at great speed among rocks. Jung wrote back, "We are indeed on an adventurous and dangerous journey!"¹ One might suspect that a philosophically trained theologian and a medically trained psychologist, having been schooled in such different modes of reaching and defending conclusions, would quickly encounter theoretical problems, their basic assumptions being so mismatched. In fact, this turned out to be the case with Jung and White. They experienced difficulties at the levels of doctrine and interpretation. Underneath, controlling both these levels of discourse, their epistemologies (theories of knowledge) were in conflict.²



Jung is firmly committed to a theory of knowledge that springs from a neo-Kantian philosophy and views the soul (or psyche) as the primary organ of knowing. Jung always starts from and returns to his conviction that the psyche is the only available lens through which images of reality are experienced and interpreted. By this theory everything — even such unfathomable realities as the soul, nature, and God — is known subjectively, experientially or, as Jung likes to say, empirically. By contrast White's theological method begins with the church's three classic sources of authority: revelation, tradition, and reason, to which he adds an important fourth: experience. This fourth source of knowledge, experience, did not occupy the same place of importance for many of White's Dominican contemporaries. But it was, as I argue elsewhere,³ a very important part of White's theology, and the part which made him genuinely open to Jung's thought.

Jung's epistemology made him suspicious of most theologians, for what he saw as their tendency to dodge reality and flee into metaphysical realms where they could assert doctrinal and credal claims as true, whether or not these claims made a pragmatic connection with experience, in a subjective or psychological sense. At times Jung was merely

amused, but often he was angrily impatient with what he saw as the “medieval” frame of mind that could ignore facts, if necessary, to defend a truth that existed only in the abstract.

Yet as he grew older Jung also experienced a powerful sense that he was called to treat the spiritual and religious ills of patients who, as he wrote, were suffering psychologically for lack of an authentic spiritual life. He began to reach out to theologians, especially to Catholics, whose ancient symbols and creeds he found both alien and compelling. From his father, a Swiss Reformed pastor, Jung felt he had absorbed enough Protestantism to last a lifetime. For the sake of his patients, however, and for his collective “patient,” Western Christianity,⁴ he came to a point where he had to ask for help, to gain access to the symbolic language of Catholicism.

When White wrote to him, Jung had long been yearning to carry on a truly psychological dialogue with his Catholic consultants. So White’s apparent grasp of and openness to empirical reasoning surprised and pleased him enormously. He could not

have known, in advance of their debate, that White’s commitment to experiential thought was not absolute but was balanced by his enduring respect for revelation, tradition, and reason, the three authorities invoked in classical Christian discourse. White’s epistemology thus had four roots, whereas Jung’s, arguably, had only one.

The two men quickly acknowledged their different educations and work environments, but they did not take time to test the depth of those differences. They felt the pressure of Jung’s advancing age, and they were also laboring under the impact of all the revelations of evil and suffering in the war just ended. For these and other reasons they rushed into collaboration, believing they could build a solid bridge between their divergent modes of thought. White was particularly optimistic on this count. He observed that they used language and concepts differently but thought that with diligence their differences could be resolved. Later, when the relationship was undergoing acute strains, he still pointed to their typological differences, as if hoping that they faced no irreconcilable contradiction, but were simply viewing the same reality from two angles.

Jung and White agreed at the outset about what constituted the inner experience and objective welfare of the human soul but disagreed about many other things which would have been essential to their shared task, such as the source and extent of human knowledge about God, the definition and foundation of faith, and the grounds for ultimate hopefulness about the destiny of creation. These disagreements proved so vast that, even if all the other variables affecting their relationship had been positive, the conceptual divide would perhaps have been unbridgeable. Their falling out, which erupted



“Philemonis Sacrum
Fausti Poenitentia”

1 White to Jung, 13 October 1946; Jung to White, 6 Nov. 1946.

2 My earlier book, *In God’s Shadow: The Collaboration of Victor White and C.G. Jung* (Mahwah, NJ: Paulist Press, 1994) is devoted to a detailed exploration of the historical and theoretical framework of the Jung-White relationship, its intellectual background, the written work flowing from it, the reasons for its nearly complete dissolution, and its implications for further interdisciplinary efforts. Ideas offered in the present paragraph and those immediately following are more thoroughly explored in that work.

3 Cf. *In God’s Shadow*, ch. 2, “Thomism and the Warrants of Experience,” especially pp.48ff.

4 For a thorough discussion of how Jung developed his sense of mission to the broken soul of Western civilization, cf. Murray Stein, *Jung’s Treatment of Christianity: The Psychotherapy of a Religious Tradition* (Wilmette, IL: Chiron Publications, 1985). The theme is discussed also in my book, *IGS*, ch. 4, pp. 144ff, “Saving the Christian West.”



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in earnest after Jung's publication of *Answer to Job*, only laid bare the fundamental barriers to their collaboration. For all White's distress about it, *Job* did not create these obstacles; they were present from the start.

In his earliest letters White "writes up" to Jung, as if addressing a great master whose goodwill he dreads to lose. He emphasizes their points of convergence and avoids mentioning passages in Jung's writings with which he disagrees. One of these was Jung's broadside attack, in the published text of his 1940 lecture on the Trinity, against the Catholic doctrine treating evil as the "privation of good." When White finally takes Jung to task for inferior theology, in his fierce review of Jung's 1948 lecture about the Self, he writes as if to a first-year Dominican, referring Jung to texts that will correct his fundamental error. It is a crucial turning point in the relationship. As the two men discover more about each other, their disagreements become tougher and more frustrating, until it becomes evident that their opposing views of God, evil, and the human soul are based not only on conflicting theories of knowledge but on their deepest personal commitments, the nondebatable ground in which their respective epistemologies are rooted.

Jung and White were brought together by shared, passionate convictions concerning the spiritual healing of individuals and collectives. Each one, using his own language, related spiritual health to psychological wholeness, interpreting the latter as the integration of opposites within the personality. White was enthusiastically willing to embrace Jungian psychology, as far as he understood it, and saw himself as a proto-analyst. In this respect their relationship was asymmetrical: Jung did not reciprocate. His rejection of metaphysical arguments, despite his own commitment to Kantian idealism,⁵ and his resistance to collective authority — especially when this authority spoke in a voice of religious orthodoxy — made it highly unlikely that he would ever enter White's world, as White longed to enter his.

Jung had grown up with the sinewy individualism of the Swiss Reformed tradition, which holds the soul's relationship to God to be solitary and direct, unmediated by any outer authority (although the local pastor's interpretation of the Bible, in Zwingli's translation, might be taken into account). Jung never repudiated this tradition, of which his pastor father had been his most influential, if ambivalent, teacher. White, meanwhile, son of an Anglican priest, had converted to Catholicism in his teens⁶ and treasured the credal and metaphysical thought-world which was his heritage. He held a complex, sacramental view of the church's communal body, his inner world having been shaped by his Dominican education and by decades of service to his community of faith. He could neither overcome Jung's resistance to credal and doctrinal statements nor share it. His appropriation of Jung's psychology was based on his prior conviction that truth, like God, is unitary.⁷ He could only wring his hands at Jung's insistence that unconsciousness and evil are intrinsic to the very nature of God.

Historical contingencies also impinged heavily on the relationship. The collaboration of White and Jung unfolded during a period in the twentieth century when many Catholic theologians, not just White, felt the ground of ecclesial politics shift beneath them. White depended on his Order, in which he had lived since young adulthood; yet he also suffered repeatedly from wrenching vocational conflicts. With these internal struggles as a backdrop, he recognized the bitter irony of the blow dealt to him in the summer of 1954 when suddenly and without explanation he was deprived of his already confirmed post as Regent of Studies at Oxford Blackfriars.

White had confided his renewed vocational doubts to Jung late in 1953 and early in 1954, when he came close to leaving the Order. With Jung's support and counsel he had concluded it was right to stay where he was, even though this would



mean signing an anti-modernist oath, with which he emphatically disagreed, as the price of his new position. White had just made his peace with this decision when he experienced his public humiliation. This series of events should be kept in mind, I believe, when considering the rupture of the Jung-White friendship in mid-1955. This was the time, as it happens, when C.G. and Emma Jung were facing the terminal cancer diagnosis which had just been delivered to her. Jung's capacity to deal kindly with a troubled and troubling friend was doubtless less than it might have been. For whatever reason, his need to separate himself from White at this point was apparently so absolute that, had it not been for the mediation that came later from an extraordinary direction, during White's final illness, their story would have ended, like the Freud-Jung story, in silence. ✨

5 Cf. Marilyn Nagy, *Philosophical Issues in the Psychology of C.G. Jung* (Albany, NY: State University of New York Press, 1991), especially ch. 1, ch. 3, and ch. 7, "Two Epistemological Discussions by Jung."

6 Information about Victor White's life and work will be provided in Adrian Cunningham's essay, "Victor White, a Memoir," Appendix Two in *The Jung-White Letters*, forthcoming.

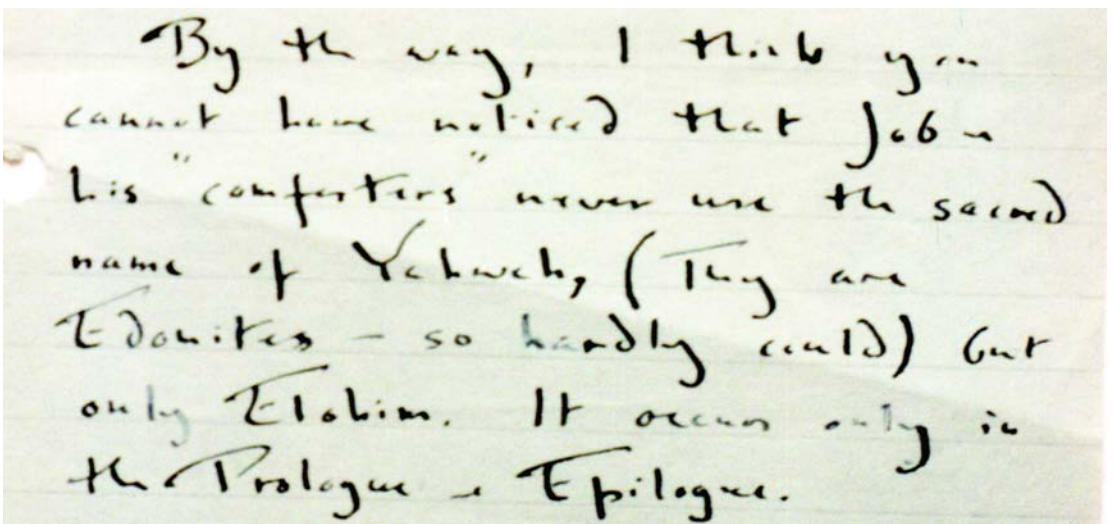
7 White treats this theme in a foundational essay, written before he met Jung's thought, which concludes that the medieval synthesis of St. Anselm, St. Albert, and St. Thomas Aquinas must be recreated in a new form for modern people. Faith and science do not conflict, he argues, but point to the same truth ("Scholasticism," London: Catholic Truth Society, 1934, esp. pp. 18–26; 30f).

Biography

Ann Conrad Lammers, M.Div., Ph.D., MFT, earned her Master of Divinity at The General Theological Seminary in New York (1982) and her doctorate in Religious Studies at Yale (1987). Moving to California to teach at seminary, she later became a licensed psychotherapist and has been in private practice in Berkeley since 1995. Her first book, based on her doctoral dissertation, was *In God's Shadow: The Collaboration of Victor White and C. G. Jung* (Paulist, 1994)

"... BY THE WAY, I THINK YOU CANNOT HAVE NOTICED THAT JOB & HIS 'COMFORTERS' NEVER USE THE SACRED NAME OF YAHWEH, (THEY ARE EDMITES — SO HARDLY COULD) BUT ONLY ELOHIM. IT OCCURS ONLY IN THE PROLOGUE & EPILOGUE."

— Excerpt from White's letter, March 17, 1955



By the way, I think you cannot have noticed that Job & his "comforters" never use the sacred name of Yahweh, (They are Edomites - so hardly could) but only Elohim. It occurs only in the Prologue & Epilogue.

MODERN PSYCHOLOGY

SONU SHAMDASANI

Between 1933 and 1941, C.G. Jung lectured at the Swiss Federal Institute for Technology (ETH). He was appointed a professor there in 1935. This represented a resumption of his university career after a long hiatus, as he had resigned his post as a lecturer in the medical

faculty at the University of Zürich in 1914. In the intervening period, Jung's teaching activity had principally consisted of a series of seminars at the Psychological Club in Zürich, which were restricted to a membership consisting of his own students. The lectures at the ETH were open, and the audience for the lectures was made up of students at the ETH, the general public and Jung's followers. The attendance at each lecture was in the hundreds. Kurt Binswanger, who attended the lectures, recalled that people often couldn't find a seat, and that the auditors "were of all ages and of all social classes: students, people who hadn't and were not trained, but who were interested; middle-aged people; also many older people; many ladies who were once in analysis with Jung."¹ As a consequence of the context, the language of the lectures is far more accessible than Jung's

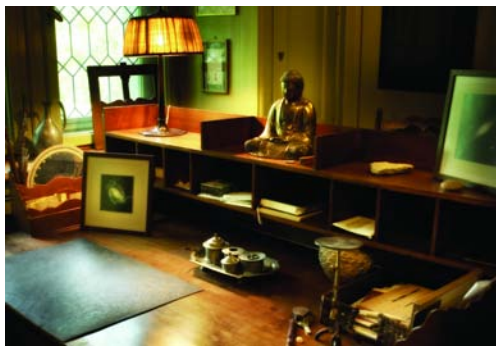
published works at this time. Binswanger also noted that "Jung prepared each of those lectures extremely carefully. After the lectures a part of the audience always remained to ask questions, in a totally natural and relaxed situation. It was also pleasant that Jung never appeared at the last minute, as so many other lecturers did. He, on the contrary, was already present before the lecture, sat on one of the benches in the corridor; and people could go and sit with him. He was communicative and open."²

These lectures are Jung's most important series of lectures and the primary source for the under-

standing of his late work. The topics of the lectures include a seminal study of the history of psychology, an account of the theory and practice of complex psychology with particular reference to the theory of complexes, dream analysis, psychological types, and the psychology of the unconscious, Jung's most extended case study, studies of the spiritual exercises of Ignatius of Loyola, the Yoga sutras of Patanjali, and the symbolism of Buddhist meditational practices and medieval alchemy. In studying these traditions, Jung presented a comparative study of the individuation process in various cultures in an attempt to construct a psychology which would have cross-cultural validity. In considering the history of psychology and the status of modern psychology, Jung included the psychological component of Western philosophy, religion, hermeticism and Eastern thought.

These lectures are at the centre of Jung's intellectual activity in the 1930s, and furthermore, provide the basis of his work in the 1940s and 1950s. Thus these lectures form a critical part of Jung's oeuvre, and one which has yet to be accorded the

attention and study which it deserves. The subjects that Jung addressed in the ETH lectures are more significant to present day scholars, psychologists, psychotherapists and the general public than they were when they were first delivered. The passing years have seen a mushrooming of interest in



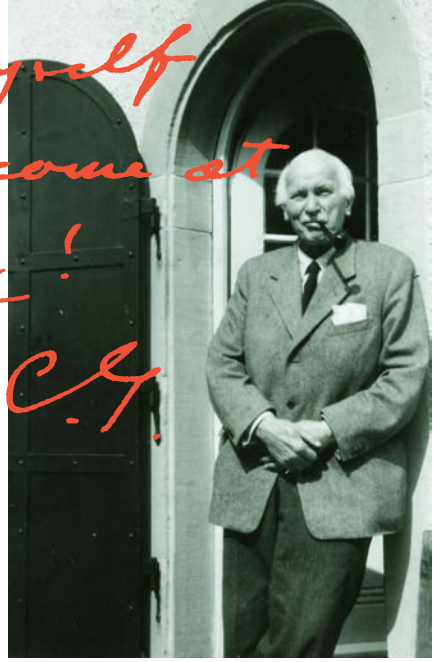
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Eastern thought, Western hermeticism and mystical traditions, the rise of the psychological types industry and the dream work movement, and the emergence of a discipline of the history of psychology.

THE PROJECT

To date, the contents of these lectures have only been known through a limited circulation of a privately published set of mimeographed notes in English, edited by Barbara Hannah, which were prepared contemporaneously with the lectures. Hannah's notes present a résumé of the content of

*Instead of myself
in persona, I come at
least in effigie!*



© C.G. Jung Estate, Photographic reproduction: Clone Art, Berkeley, California. Jung wrote his message to White on the reverse.

the lectures. Hannah stated that her notes “make no attempt at being a verbatim report or literal translation,” but were simply intended as an outline. Whilst generally reliable, Hannah’s account leaves out much of the actual content and wording of the lectures and is far from complete. For the semesters from 1933-1935, Hannah based herself on shorthand notes taken by Marie-Jeanne Schmid and English notes taken by Elisabeth Welsh, Una Thomas and herself. Hannah’s edition does not cover the lectures between 1936 and the early half of 1938 and so are quite incomplete. For the lectures between the second half of 1938 and 1941, Hannah based her notes on the shorthand notes of Riwkah Schärff.

In the 1990’s, several sets of previously unknown original shorthand notes by different auditors were recovered and transcribed, together with a further set of German typescript notes. In addition, there exist some manuscript notes by Jung which he used to prepare his lectures. Taken together, these notes finally enable the original lectures to be

accurately reconstructed for the first time. The shorthand notes of Eduard Sidler and the original notes of Riwkah Schärff were transcribed by the ETH archives. As these notes were in a form of German shorthand which is no longer in use today, some secretaries were brought out of retirement to decipher and transcribe them. The notes of Lucie Stutz-Meyer and Otto Karthaus are in the form of a modern German typescript. There is a different level of documentation for various semesters. In 2004, the Philemon Foundation undertook to sponsor the preparation of these lectures for publication by Dr. Angela Graf-Nold, in collaboration with the heirs of C. G. Jung, the ETH archives, and the Institute for the History of Medicine at the University of Zürich.

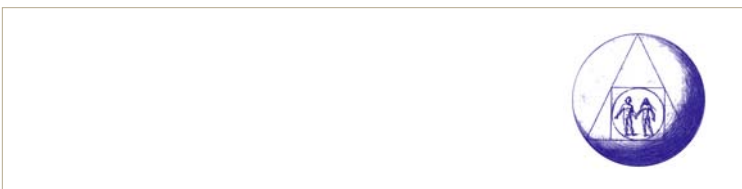
1 Interview with Gene Nameche, Jung biographical archive, Countway Library of Medicine, Boston, p. 6.

2 *Ibid.*

CONTENT OF THE LECTURES

Angela Graf-Nold has commenced preparing the first two of the thirteen semesters for publication. The first semesters consist of Jung's lectures on the history of psychology and on modern psychology.

The first semester, from 20 October 1933 to 23 February 1934, consists of sixteen lectures on the history of psychology. Of the major figures in twentieth century psychology, Jung was arguably the most historically minded. The significance he accorded to the history of the discipline of psychology itself in these lectures attests to this. His account of the history of psychology commences with philosophical developments in the eighteenth century and presents a comparative study of movements in French, German, and British thought. He placed particular emphasis on the development of conceptions of the unconscious in nineteenth century German Idealism. Turning to England and France, Jung traced the emergence of the empirical tradition and psychophysical research, and how these in turn became taken up in Germany and led to the emergence of experimental psychology. He reconstructed the rise of scientific psychology in France and the United States. He then turned to the significance



of spiritualism and psychical research in the rise of psychology, playing particular attention to the work of Justinus Kerner and Théodore Flournoy. Jung devoted five lectures to a detailed study of Kerner's work, *The Seeress of Prevost* (1829), and two lectures to a detailed study of Flournoy's *From India to the Planet Mars* (1899).³ These works initially had a considerable impact on Jung. As well as elucidating their historical significance, his consideration of them enables one to understand the role that his reading of them played in his early work. Unusually, in this section, Jung eschewed a conventional history of ideas approach, and placed special emphasis on the role of patients and subjects in the constitution of psy-

chology. In the course of his reading of these works, Jung developed a detailed taxonomy of the scope of human consciousness, which he presented in a series of diagrams. He then presented a further series of illustrative case studies of historical individuals in terms of this model: Niklaus von der Flüe, Goethe, Nietzsche, Freud, John D. Rockefeller and the 'so-called normal man.'

These lectures thus have a twofold significance: on the one hand, they present a seminal contribution to the history of psychology, and hence to the current historiography of psychology. On the other hand, it is clear that the developments which Jung reconstructed teleologically culminate in his own 'complex psychology' (his preferred designation for his work), and thus present his own understanding of its emergence. This account provides a critical correction to the prevailing Freudocentric accounts of the development of Jung's work, which were already in circulation at this time. The detailed taxonomy of consciousness which he presented in the second part of this semester was not documented in any of his published works. In presenting it, Jung noted that the difficulties which he had encountered with his project for a psychological typology had led him to undertake this. Thus these lectures present critical aspects of Jung's mature thought which are unavailable elsewhere.

On the basis of his reconstruction of the history of psychology, Jung then devoted the following semesters to an account of 'complex psychology.' As Jung was confronted with a general audience, the context of the lectures presented him with a unique opportunity to present a full and generally accessible account of his work, as he could not presuppose prior knowledge of psychology. Thus these semesters present the most detailed introduction to Jung's 'complex psychology.' However, this is by no means just an introduction to previous work, but presents a full scale reworking of his early work in terms of his current understanding, and presents models of the personality which are not present anywhere else in his work. Thus the second semester presents Jung's most up to date account of





© Erbgemeinschaft C. G. Jung

his theory of complexes, associations experiments, understanding of dreams, the structure of the personality and the nature of psychology.

The second semester consists of twelve lectures from 20 April 1934 to 13 July 1934. Jung commenced with lectures on the problematic status of psychology, and attempted to give an account as to how the various views of psychology in its history which had he had presented in the first semester had been generated. This led him to account for national differences in ideas and outlook, and to reflect on different characteristics and difficulties of the English, French, German languages when it came to expressing psychological materials. Reflecting on the significance of linguistic ambiguity led Jung to give an account of the status of the concept of the unconscious, which he illustrated with several cases. Following these general reflections, Jung presented his conception of the psychological functions and types, illustrated by practical examples of their interaction. He then gave an account of his concept of the collective unconscious. Filling a lacuna in his earlier accounts, he gave a detailed map of the differentiation and stratification of its contents, in particular, as regards cultural and racial differences. He then turned to describing methods for rendering accessible the contents of the unconscious: the associations experiment, the psycho-galvanic method, and dream analysis. In his account of these methods, Jung revised his previous work in the light of his present understanding. In particular, he gave a



Jung, ca. 1940's, photographer unknown



detailed account of how the study of associations in families enabled the psychology of families and the functioning of complexes to be studied. This semester concluded with an overview of the topic of dreams and the detailed study of several dreams.

Thus with their reconstruction and publication, these lec-

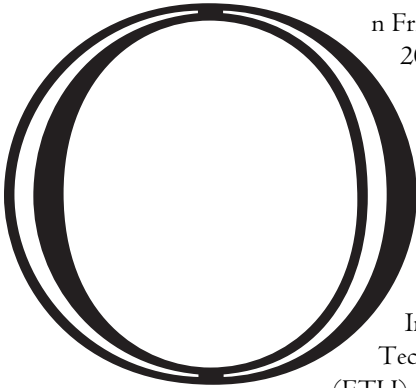
tures will take their rightful place at the centre of Jung's work in the 1930s and further the comprehension of his work and the formation of 'modern psychology.' ✨

3 Justinus Kerner, *The Seeress of Prevoist, being Revelations concerning the inner life of man and the inter-diffusion of a world of spirits in the one we inhabit*, tr. C. Crowe, Edinburgh, 1845; Théodore Flournoy, *From India to the Planet Mars: A Case of Multiple Personality with Imaginary Languages*, tr. D. Vermilye, ed. Sonu Shamdasani, Princeton, New Jersey, Princeton University Press, 1994.

Biography

Dr. Sonu Shamdasani is a historian of psychology, and a research associate at the Wellcome Centre for the History of Medicine at University College London. He is the author of *Jung and the Making of Modern Psychology: The Dream of a Science*, *Jung Stripped Bare by his Biographers Even*, and *Cult Fictions: C. G. Jung and the Founding of Analytical Psychology*, which won the Gradiva Prize of the World Association for the Advancement of Psychoanalysis in 1999 for the best historical and biographical work. He has edited several books, including Jung's 1932 Seminar, *The Psychology of Kundalini Yoga* in the Bollingen Series.

SWISS FEDERAL INSTITUTE OF TECHNOLOGY (ETH): COLLATING THE TEXT OF THE COURSE “MODERN PSYCHOLOGY” ANGELA GRAF-NOLD



On Friday, October 20th, 1933, from 6:00 – 7:00 p.m., C. G. Jung gave his first lecture as a lecturer at the Swiss Federal Institute of Technology (ETH), Zürich. The

official lecture list announced Jung’s course “Modern Psychology” as part of the “general division”, that is, as a possible choice for all regular scholars at the ETH who had to complete their curricula with some subjects of their choice from the general course of studies in the human sciences (Geistes-, Sozial- und Staatswissenschaften). These courses were traditionally open to the general public, who could register as guest auditors. Jung was appointed as professor at the ETH in 1935 and lectured there until the summer of 1941.

The special academic conditions of the ETH as well as the date of Jung’s beginning of lecturing at the end of 1933 were quite critical. Thirty years previously he had been appointed as lecturer (Privatdozent) of the Medical Faculty of the University of Zürich; as lecturer in psychiatry he presented on hysteria and Freud’s theories for medical students and also gave an open seminar for a general audience each semester. Twenty years earlier, in 1913, after his friendship and collaboration with Freud broke down, Jung withdrew from the psychoanalytic organization which he had basically founded and directed as president and submitted his resignation from his academic appointment in order to “concentrate more on his private practice.”

The circumstances of Jung’s request to take up his academic career 20 years later in 1933 are not yet fully researched. Since 1909, when he resigned from his position as resident doctor under Eugen Bleuler at the Bùrgholzi, the mental hospital of the University of Zürich, he had worked on his private practice in Kùsnacht near Zürich as a psychiatrist who focused his independent studies in the field of what Bleuler termed “depth psychology.” His growing reputation

was mainly advanced by influential American patients, such as Edith McCormick Rockefeller, who sponsored the founding of the Psychological Club in Zürich where patients could meet and stay. After some initial difficulties, this institution developed into a forum for patients, followers, colleagues, and guests from related disciplines to present and discuss their own investigations and experiences in the fields of psychology and psychotherapy.

Without doubt, by 1933 Jung’s main concepts were developed: typology, archetypal structures of the psyche, and the process of individuation. Obviously Jung felt the urge to put these concepts in their specific places within the common history of psychology and to popularize his findings within the scientific community.



The first four lectures in 1933 Jung dedicated to the issue of the “history of psychology.” His drafts — large sheets of paper with topic words, notes, and excerpts — are witness to his own deep investigations in the field of the history of psychology as well as to his preoccupation with the approaches conveyed by his academic colleagues, such as Max Dessoir.

Strikingly, he drew his own specific picture of the field, an approach which relied on ideas that had been developed, forgotten for a long time and then rediscovered (palingenesis). In addition, he followed the specific traditions of psychological ideas in several languages, such as the lines of French, German, and English traditions of psychological thinking.

The special attention that Jung paid to the lectures is indicated by the fact that he ordered a shorthand typescript of the lectures from his personal secretary; at the same time, several persons from the audience had made shorthand notes, some of which were later transcribed. These engaged audience members obviously were not regular ETH scholars, but rather from the membership of the Psychological Club and the interested general public.

An English speaking group around Barbara Hannah and Elizabeth Welsh immediately com-

piled an English version of Jung's lectures. Starting in 1938, these typescripts were circulated as an unauthorized version, and were edited in improved private imprints until 1968. As a translation, these editions never had the ambition of adhering to a verbatim protocol, but rather were intended to be a comprehensive account of the contents.

For the first semester, Barbara Hannah relied on the shorthand-based typescript of Jung's secretary, Marie-Jeanne Schmid. In the later lectures she relied on the shorthand notes of Riwkah Schärf, a young Jewish woman, who at that time worked as a secretary for a firm of Christian devotional articles. Later on Ms. Schärf studied religions and ancient languages at the University of Zürich and participated especially in Jung's studies in religion.

The most constant and verbally exact notes of these lectures came from Eduard Sidler, a middle aged mechanical engineer, who obviously played no role in the Jungian circle and attended the lectures as an interested guest. Another psychologically interested person who took shorthand notes was the young Otto Karthaus. He later became one of the first scientific vocational counselors in private practice in German speaking Switzerland. From him we have typescripts of the later lectures. Additionally, isolated transcriptions of single lectures have been found, for example from Lucie Stutz-Meyer, the gymnastic teacher of the Jung family.

Altogether we have the material for the compilation of a version of Jung's lectures in German which essentially surpasses Barbara Hannah's version and gives a much more vivid and concrete picture of the content of Jung's lectures as well as the

specific atmosphere around him. Quite different from mechanical recording, the notations of several persons convey Jung's speaking in slightly different versions, relating their different impressions and judgments so that a collage of all the texts together with Jung's drafts transmit a vivid picture of Jung's intention and the immediate comprehension of his lectures by the audience.

For example, the text of Jung's first lecture recorded by his secretary Marie-Jeanne Schmid begins with the usual statement: "Actual psychology first begins with the beginning of the enlightenment, that is the end of the 17th century."¹ Barbara Hannah put two important sentences before Schmidt's text: "Psychology is a vast subject, one could say that there were as many psychologies as heads in the world. Alchemy and astrology were early unconscious forms of psychology."² Eduard Sidler additionally adds Jung's introduction which covers two pages of text and includes Jung's remarks about his former time as lecturer at the University of Zürich 20 years ago. "I had lectured for eight years naturally with alternating luck. Then I discovered that one had to understand something before one is able to

1 "Die eigentliche Psychologie beginnt erst mit der beginnenden Aufklärung, also Ende des 17. Jahrhunderts. (HS 1055:6881)

2 Original English (HS 1055:6882).

3 "Hatte damals 8 Jahre lang vorgetragen, natürlich mit wechselndem Glück, und dann entdeckt, dass man überhaupt etwas verstehen muss von Psychologie, bevor man darüber vorlesen kann." (HS 1067:1/1)



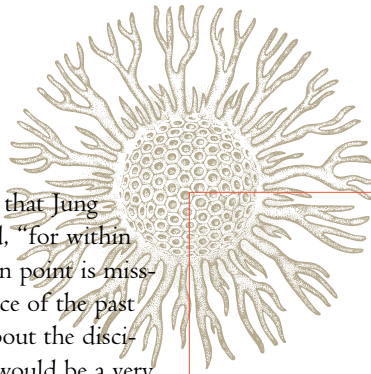
Jung and Erwin Schrodinger at Eranos, photographer unknown, 1946

lecture about it.”³ Then Sidler relates that Jung retired and traveled around the world, “for within our sphere of culture, the Archimedian point is missing.”⁴ Jung is referring to his experience of the past 20 years and his attempt to lecture about the discipline of so-called psychology, which would be a very complicated task.

Next follows this sequence as cited by Hannah: “It would be possible to write as many psychologies as there are heads.”⁵ Jung further explains that different psychologies would be built on special questions, for example on biological psychology, individual psychology and so forth. He admits his difficulty in addressing a special audience of the younger generation and therefore begs them to ask questions: “But only in the frame of the lecture. Not about the future of the European economy or the prospects of National Socialism.”⁶ Then he goes on to a more general definition of his subject “Modern Psychology.” He chose a common title because the things he would treat would be of common nature; he would not “engage in specific scientific positions but rather make a picture that stems from immediate experience and thus show the development of modern psychological ideas.”⁷

Jung stated that psychology would be a modern science. “In earlier times there was no real psychology.” And now comes the sentence his secretary noted, that is real psychology begins with the beginning of the enlightenment at the end of the 17th century. This follows the statement Hannah put in advance of it: “There was always psychology, psychological demonstrations. The ancient times had astrology, partly alchemy, that was a most remarkable so-called ‘projected’ psychology.”⁸ And Jung continues: “To you I now will speak about psychology as a concise science. Until Descartes ...”⁹ In Jung’s lecture drafts these statements are not written; he only wrote: “in earlier times there was no psychology, which begins with the beginning of the enlightenment. Until Descartes ...”¹⁰

Another page of Jung’s lecture drafts entitled “Introduction” has a line crossed out: “modern psychology is empirical, in earlier times it was speculative or rational psychology.”¹¹ He noted the book he used obviously for reference: Max Dessoir, *The History of Modern German Psychology* (*Geschichte der neueren Deutschen Psychologie*).¹²



A transcription of Jung’s lecture drafts will be added to the critical edition as an appendix in order for today’s reader to witness Jung’s interaction with his academic colleagues and his efforts to integrate his findings in the history of ideas and the body of academic psychology.

As we know, Jung’s efforts in this direction were less than a full success; until today Jung’s place in academic psychology is critical. Hopefully a scholarly edition of the lectures will provide historical background and promote a more adequate reception and integration of Jung’s contribution to modern psychology. ☀

4 “denn innerhalb unserer Kultursphäre fehlt uns einfach der archimedische Punkt.” (HS 1067:1/1).

5 “Die menschliche Seele ist etwas unerhört Kompliziertes, man könnte ungefähr so viele Psychologien schreiben wie es Köpfe gibt.” (HS 1067: 1/1)

6 “Aber: Im Rahmen der Vorlesungen. Nicht etwa über die Zukunft der europäischen Währung oder über die Aussicht des Nationalsozialismus.” (HS 1067:1/1).

7 “Ich bin nicht gesonnen, mich auf spezifische Lehrmeinungen einzulassen, sondern will eher ein Gemälde bieten, das auf unmittelbarer Erfahrung beruht. Die Entwicklung der modernen psychologischen Ideen zeigen.” (HS 1067: 1/1).

8 “Psychologie gab es natürlich immer, denn immer gab es Menschen, Köpfe, psychologische Demonstrationen. Das Altertum hatte die Astrologie, zum Teil Alchemie. Das war Psychologie des Altertums. Das ist eine merkwürdige, eine sogenannte ‚projizierte Psychologie‘” (HS 1067 1/1)

9 “Zu Ihnen will ich nun reden von Psychologie als einer bewussten Wissenschaft. Bei kleinen Anfängen, noch bei Decartes ...” (HS 1067:1/1).

10 “Früher keine Psychologie. Beginnt mit der beginnenden Aufklärung. Noch bei Decartes ...” (HS 1055: 90₂ I).

11 “Moderne Psychologie ist empirisch, früher speculative oder rationale Ps. Noch bei Decartes ...” (HS 1055- 90₁).

12 Berlin, Duncker, 1902.

Biography

Dr. Angela Graf-Nold is a psychotherapist in practice in Zürich and a Researcher at the Institute for the History of Medicine at the University of Zürich. She works on the history of psychology, psychotherapy and psychoanalysis, especially in Switzerland. She has published on the early history of child psychoanalysis (*Der Fall Hermine Hugl-Hellmuth*, Verlag Internationale Psychoanalyse, 1988), Sabina Spielrein, and other early controversies and debates of Freud and the Freudians with pioneering academic psychologists and psychiatrists (William Stern, August Forel, Eugen Bleuler, C. G. Jung).



A NEW JUNG BIBLIOGRAPHY JULIETTE VIELJEUX

Jung, *Catalogue chronologique des Écrits* (The Chronological Catalogue of Jung's Writings) was born of the necessity to find a correspondence between the original work and its various translations as simply as possible. The *Gesammelte Werke* were used as the single reference, even though certain texts had originally been written in English or French. The decision to rely on the *Gesammelte Werke* ensures the coherence of the *Catalogue* and also makes it a valuable tool for researchers from all over the world.

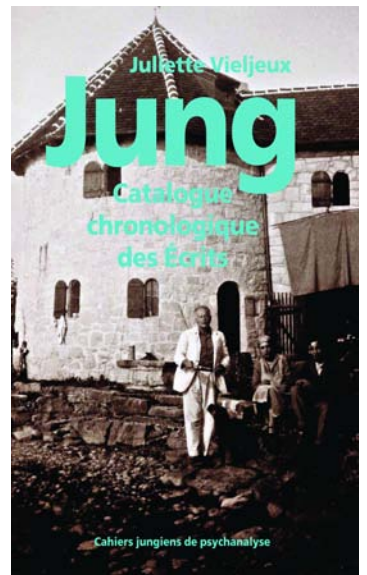
Initially, the work consisted in drawing up as exhaustive a list as possible of all that Jung had written. For this task, Volume XIX of the *Collected Works* was a precious source of information, especially because each title entry is annotated with the dates of the later versions and revisions in which Jung often engaged. The chronological indications can be read as evidence of the dynamic of the creative process at work in Jung's mind.

To chart the concordance between the original texts and their translations into English and French, a four-column table was drawn up. The first column contains the date of the first version, followed by the dates of subsequent revisions (if applicable). The second column contains the German title of the text in question, followed by its references in the *Gesammelte Werke* (volume and paragraphs); the translator's name is noted when the original was not written in German. The third column contains English titles; the event which led to the publication of the text may also be indicated, be it a lecture, an

article for a periodical, a radio broadcast, etc. The fourth column indicates the French title, the translator's name, the title of the book from which the article is drawn, publication date and corresponding pages. (Any further explanation can be found in the chapter "Methodology".)

This fundamental work is what comprised the first edition of the *Catalogue chronologique des écrits de Carl Gustav Jung, en allemand, anglais et français*, published in 1996 by the Cahiers jungiens de psychanalyse in the form of a 134-page special issue of the quarterly.

This bibliography immediately proved its worth as an essential tool for researchers, translators, or even readers seeking to deepen their knowledge of Jung's works. However, a second printing soon



Courtesy of Juliette Vieljeux

became inevitable. The IAAP convention held in Barcelona in August, 2004 was the event which provided the occasion for it. It was thus that a 320-page book entitled *Jung, Catalogue chronologique des Écrits* was published by the Cahiers jungiens de psychanalyse, the non-profit organization which publishes the writings of contemporary Jungian analysts in France.

In addition to the bibliographies in German, English, and French, the preceding edition of the *Catalogue* contained an index of all the French titles which had been catalogued, followed by a reference to the page number in the *Catalogue*. This device made the material much easier for the researcher to

identify, but it was sorely missing for the German and English titles. Our task was clear, and this work made up the first phase of the new version.

It then became evident that the Italian reader was entitled to the same research tool. However, *C. G. Jung Opere* does not map exactly the same territory as the *Gesammelte Werke*. Moreover, it does not note paragraph numbers. On the other hand, each article is preceded by an accurate list of sources. Painstaking work was thus necessary, to cross-reference the publication, not only to the title a given article bears in *Gesammelte Werke*, but also between the page numbers of the Italian publication and the paragraphs of the German one. Of course, the Italian publications were also indexed in the *Catalogue*, as part of its purpose as a single source of bibliographical information.

In parallel, I had written to various colleagues in the Jungian community with a request that they inform me of any works by Jung, regardless of their size, which had been translated into their own languages. I must thank them for their efficient cooperation, which enabled me to collect the information necessary to expand the *Catalogue* to include a certain number of other languages. Thus, works translated into Spanish, Portuguese, Romanian, Russian, Polish, Swedish, Hebrew, Chinese, and Japanese are now an integral part of the *Catalogue*. Whenever possible, titles were transcribed in the original language. The specificities relative to each publication were noted at the beginning of each chapter. For example, the annotation to the Russian translations indicates that the source text may have been either the one in the *Collected Works*, the one in the *Gesammelte Werke*, or sometimes even both in a single volume. The structure of the Portuguese edition replicates that of the *Gesammelte Werke*, although it is true that certain volumes were subdivided. The reader will note that Spanish and Polish translations of certain volumes of the

Gesammelte Werke are now being published. The inventory of this activity is supplemented by the list and contents of additional publications in book form.

Regardless of the language and the specificities of the organization of each of the works cited, they are invariably cross-referenced to the *Gesammelte Werke* as well as to a specific page or pages in the *Catalogue*.

The corpus of the *Catalogue chronologique des Écrits* consists of the four-column table described above. This table is the single bibliographical reference tool to which all the works cited elsewhere in the volume correspond. The integrality of the *Catalogue* is a statement of its originality, as well as its universality as a research tool, insofar as it also makes it possible to read the various publications synoptically.



Jung and Ruth Bailey, photographer unknown

Prior to the table, the *Catalogue* contains a few prefaces — translated into English — commenting on the importance of Jung's work and its resonance with various cultures. An excerpt from a letter Federico Fellini wrote to Georges Simenon following his visit to the Bollingen Tower is included to attest to the interest certain artists have taken in Jung's work.

Moreover, a bibliography for each of the languages cited has been drawn up as exhaustively as possible. Paperback editions were not left out, as they are proof of the growing interest of the general public in Jungian thought. Doubtless other transla-

tions exist, in other languages, but, due to the difficulty of obtaining accurate information, it was not possible to include mention of them.

Where will the *Catalogue* go from here? Certainly, within the next several years, it will have to be updated. A growth in the number of translations and the thriving interest in Jung's work will make this essential. It is uncertain whether an updated edition will clearly be annotated with the various revisions to which Jung subjected his work. The revisions either vanish or are difficult to detect in the *Gesammelte Werke* and *Collected Works*, due to their editors' decision to indicate only the final version. As a result, today's reader has been deprived of a valuable heritage, along with the fascinating evidence of the author's creative process.

Fortunately, the Philemon Foundation has plans to publish each text with indications of how it evolved, annotated with the passages which were crossed out, corrected, deleted, or expanded by Jung's hand, over the years of his lifetime.

I wish to express special thanks to Sonu Shamdasani for giving me an opportunity to inform the readers of the Newsletter of the existence of this reference tool *Jung, Catalogue chronologique des Écrits*, now available to all the scholars engaged in restoring the work of Jung in its integrity. ✨

J. Vieljeux, *Jung, Catalogue chronologique des Écrits*, Paris, Cahiers jungiens de psychanalyse, 2004. Isbn: 2-915781-00-1. 33 Euros

The book can be ordered directly to the Cahiers jungiens de psychanalyse, 6 rue Rampon, 75011 Paris, France.

Tel/fax : 33 1. 43 55 56 16. E-mail: or through the website

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Biography

Juliette Vieljeux is a member of the Société Française de Psychologie Analytique and the International Association for Analytical Psychology (IAAP), currently chairs the *Cahiers jungiens de psychanalyse*, the only French journal publishing research by contemporary clinicians. She has translated several articles in the *Cahiers de l'Herne* devoted to Jung. In 1996, as a special issue of the *Cahiers jungiens de psychanalyse*, she published a first printing of her bibliography *Chronological Catalogue of the Writings of Carl Gustav Jung in German, English, and French*, as well as several articles. She has also practiced as a psychologist on the staff of a department of child psychiatry.



© Dieter Klein



*Philemonis sacrum
Feusti poenitentia.*

C.G. Jung

PICTURING JUNG'S PLACES

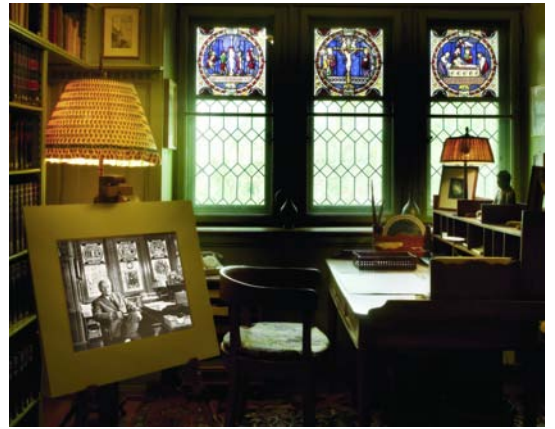
DIETER KLEIN

The birthplaces of artistic masterpieces, classics of philosophy and other cultural treasures have always exerted a fascination that inspires people to make educational pilgrimages and side trips. Once we've read or seen something that comes alive for us, we may well want to see the place of its origin for ourselves. However, such expectations are only too often disappointed. After

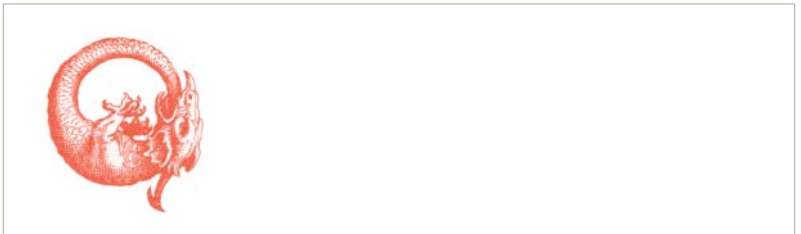
all, we can go to see the façade of the house in Prague where Kafka wrote "The Metamorphosis," but will this experience add to our understanding of the story? Will we understand the philosophies of Hegel or Schopenhauer better if we've seen the desks at which they were formulated? One of the characters in a book by Thomas Bernhard warns, "Stay as far as possible from the places where our cultural icons were born, resided or died."¹

On the other hand, the cultural icon Goethe himself advised: "If you hope to understand a poet, go to his country." Could it be that our understanding of the works that inspire us is enhanced when we see the places where they were conceived, because our visual sense anchors these works even more deeply in our memories?

Something like this impulse must have inspired the photo expedition made by Dieter Klein and Henning Weyerstraß from Cologne. Weyerstraß, a computer specialist, was fascinated by the works of Jung and determined to make Jung's writings available to all on CD. The project involved years of preliminary work in order to electronically scan the collected works and correct the results, as well as many trips to Zürich to secure authorization for the project from C. G. Jung's community of heirs. His friend Dieter Klein, a photographer, got to hear a great deal about this project over the years — and eventually was caught up in the enthusiasm. The two of them formed a plan to travel together to



© Dieter Klein



Switzerland and make a photographic record of the places where Jung developed analytical psychology: Jung's residence on Seestraße in Küsnacht, the tower in Bollingen on the north shore of Lake Zürich, the house on Gemeindefraße in Zürich where the original C. G. Jung Institute had its headquarters and where the Psychology Club is still located today, the present headquarters of the Institute in Küsnacht, and many more. Of course we have depictions of these places in old black-and-white photos. But what do they look like today?

Klein, a prize-winning art photographer, was motivated to make this trip by something more than the interests of a journalist or a tourist. For quite some time now, he has been specializing in a particular kind of photographic still life, which focuses on points of visual correspondence between certain predetermined motifs and intuitively selected found objects and places. In other words, his approach to his projects is that of an artist rather than a museum curator. His term for the photographic subjects his selective eye discovers is "the flotsam and jetsam of history." The key to this

¹ Quoted in Rainer Moritz, *Mit Proust durch Paris* (Through Paris with Proust), Frankfurt 2004, p.12.

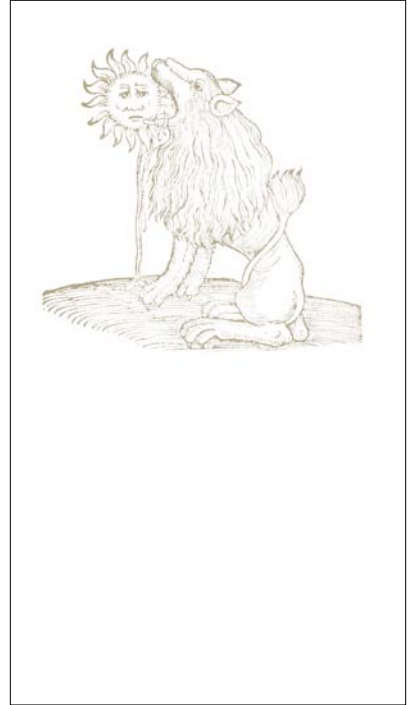


© Dieter Klein

approach is his interest in the juxtaposition of the tangible and the symbolic, the connections between texts, images and places, and the superimposition of the past and the present.

That was the beginning of this treasure hunt with its uncertain outcome. Most of the buildings and interior spaces that were of interest for the project are not open to the public, and some of them are still being privately used by C. G. Jung's heirs — so initially there was no guarantee that the plan would work. Keeping up their spirits with phrases such as “We've got no expectations at all” and “Anything can happen,” the two collaborators set out for Switzerland. They ended up making three trips to Zürich between May 2003 and March 2004 in order to talk to Jung's relatives in different locations — always with a digital camera at the ready.

The result of their efforts is a series of photographs of houses, interiors, books and details of the local landscape. One special feature of the series is the “photos within photos” arranged by Klein, in which a color photograph of a certain space includes a black-and-white photo of the same space displayed on an easel. These black-and-white pictures, which have often been taken from a similar camera location, document how that particular place looked 50 years ago or even further back in time. The amazing thing about some of these photographs is that at first glance hardly anything has changed; for example, Jung's desk and his living room have been kept largely untouched and looks almost the way they did when he was still alive. Whereas the aesthetically pleasing color photograph of the site's present condition suggests timelessness, the old photograph within the new one reminds us of the passage of time, especially if it depicts people who are no longer alive. The theme is “Jung today” — but as we look at these photographs we become aware of the historical distance between these paired views of the same motifs. The same effect can be found in the still-life snapshot of the table in the inner courtyard of the tower in Bollingen, where someone has just finished drinking a cup of tea. The sugar, the bread and the cup are objects of the



2

present day, yet in their simple forms they and the table itself point to something that is archetypal.

The color photographs have been published in the illustrated book *In Search of C. G. Jung*, edited by Dieter Klein and Henning Weyerstraß, together with articles by present-day authors; they are also available in the form of a calendar for the year 2005 (2006 in preparation). Orders can be placed for individual photos, a series of 12 high-quality prints, the calendar or the illustrated book on the website of the Dieter Klein-Verlag at www.cgjung.com. ✨

Biography

Dieter Klein is a freelance photographer specializing in the areas of still life and portraits for journals, magazines, and the advertising media. He has over 20 publications in professional photography magazines. In 2003 he won the First Prize in competition sponsored by the magazine “Bild der Wissenschaft” as well as an Honorable Mention from the German Society for Photography. In 2004 he established the Dieter Klein Verlag publishing company. www.dieterklein.de

NEWS

Angela Graf-Nold has been appointed a Wissenschaftl. Mitarbeiterin [freelance collaborator] at the the Institute and Museum for the History of Medicine at the University of Zürich to work on the editing of Jung's ETH Lectures. The Institute (www.mhiz.unizh.ch) has made facilities available, and has agreed to become a collaborating institution of the Philemon Foundation.

The following additional institutions have also agreed to be collaborating institutions:

C.G. JUNG EDUCATIONAL CENTER, HOUSTON
www.cgjunghouston.org

PHILADELPHIA ASSOCIATION OF JUNGIAN ANALYSTS
www.cgjungphiladelphia.org

PSYCHOLOGISCHER CLUB ZÜRICH, SWITZERLAND

STIFTUNG FÜR JUNG'SCHE PSYCHOLOGIE
www.marie-louisevonfranz.com
www.jungiana.ch

WELLCOME TRUST CENTRE FOR THE HISTORY OF
MEDICINE AT UNIVERSITY COLLEGE LONDON
www.ucl.ac.uk/histmed/

FUNDACIÓN CARL GUSTAV JUNG DE ESPAÑA
(FOUNDATION CARL GUSTAV JUNG OF SPAIN)
www.fcjung.com.es

www.cgjung.com

SOCIEDAD DE PSICOLOGIA ANALITICA
www.sepa.org.es

THE GUILD OF ANALYTICAL PSYCHOLOGY
AND SPIRITUALITY
www.gaps.co.uk

C. G. JUNG INSTITUTE OF LOS ANGELES
www.junginla.org

THE C. G. JUNG INSTITUTE OF NEW YORK
cgjunginstitute.ny@verizon.net

C. G. JUNG CLUB OF ORANGE COUNTY
P.O. Box 1812, Orange, CA 92668

INTER-REGIONAL SOCIETY OF JUNGIAN ANALYSTS
www.irsja.org

SPRING: A JOURNAL OF ARCHETYPE
AND CULTURE & SPRING JOURNAL BOOKS
www.springjournalandbooks.com

THE INAUGURAL PHILEMON LECTURES
In March 2005, Sonu Shamdasani and Eugene Taylor began a series of annual lectures at the C. G. Jung Educational Center in Houston, on the past, present and future of Jung's intellectual legacy. Sonu Shamdasani presented a talk entitled, "The Undiscovered Jung." Nearly half a century after his death much of Jung's work still remains undiscovered, as thousands of pages of manuscripts, seminars and correspondence remain unpublished. This presentation described the curious circumstances as to how this situation came about, and reflected on how the publication of the rest of this vast corpus might transform contemporary understandings of his life and work.

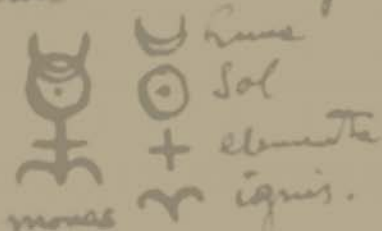
Eugene Taylor presented a talk entitled, "And Parts of Jung: The Appropriation of Jung's Ideas within the American Psychotherapeutic Counter-Culture." Abraham Maslow and Anthony Sutich, editors of *The Journal of Humanistic Psychology*, declared the launching of a new era in psychology in 1961. This new psychology would emphasize self-actualization, interpersonal knowing, transcendence, the study of the whole being. It would draw on varied sources in Eastern and Western traditions and would appropriate 'parts of Jung.' Since then, Jung — often represented only as an acolyte of Freud and largely ignored in mainstream academic psychology — has been enthusiastically embraced by the psychotherapeutic counter-culture. What this appropriation was all about, and its consequences for practice and credentialing analysts in Jungian psychology today and in future was examined.

This was followed by a panel discussion with James Hollis, Stephen A. Martin, Sonu Shamdasani and Eugene Taylor.

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... significandam, ab Antiquissimis Latinis P
...
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... Peripherias Circularis, in compleme
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... citatis ignese exordium (in Aucta).
... Luna et sol sua separari volunt Eleme
... aria vigebit proportio, idque ignis fieri nimis
... bus seu circulis, in communi puncto connex
... quinoctialis Nycthemerae locus. - -



211 [praefatio ad regē Maximilianum.]
Terrestre quoddam corpus, monas
hieroglyphica, in cetero ceteri lateris