

C.G. JUNG LETTERS

Volume 2
1951-1961



SELECTED AND EDITED BY
GERHARD ADLER

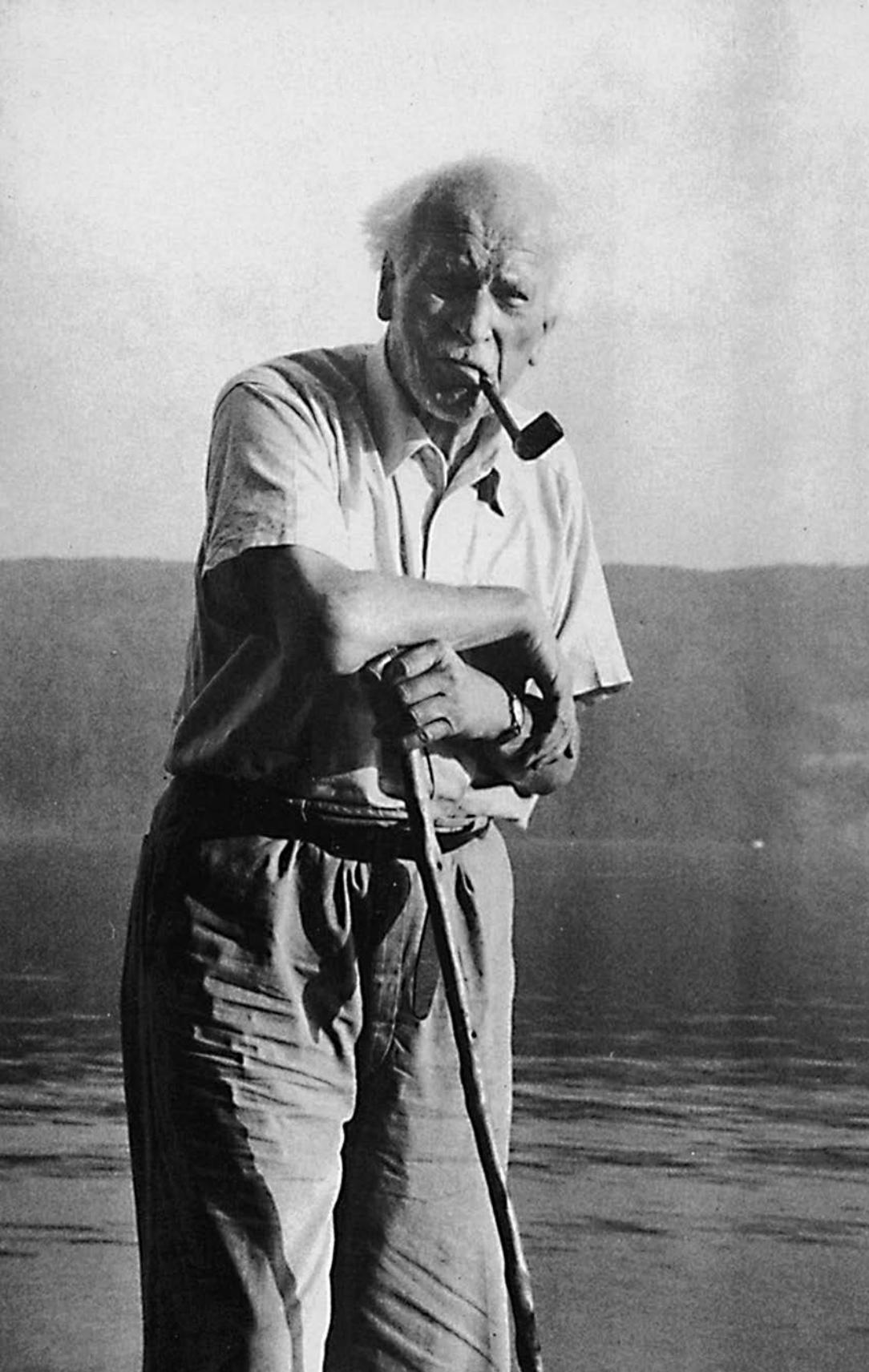
in Collaboration with Aniela Jaffé.

Translations from the German by

R.F.C. Hull



overleaf: C. G. Jung: Bollingen, 1959



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Letters 1951-1961

In May 1956, in his eighty-second year, Jung first discussed with Gerhard Adler the question of the publication of his letters. Over many years, Jung had often used the medium of letters to communicate his ideas to others and to clarify the interpretation of his work, quite apart from answering people who approached him with genuine problems of their own and simply corresponding with friends and colleagues. Many of his letters thus contain new creative ideas and provide a running commentary on his work.

From some 1,600 letters written by Jung between the years 1906-1961, the editors have selected over 1,000. *Volume 1*, published in 1973, contains those letters written between 1906 and 1950. The present volume contains 460 letters written between 1951 and 1961, during the last years of Jung's life, when he was in contact with many people whose names are familiar to the English reader. These include Mircea Eliade, R.F.C. Hull, Ernest Jones, Herbert Read, J.B. Rhine, Upton Sinclair and Fr. Victor White.

Volume 2 also contains an addenda with sixteen letters from the period 1915-1946 and a subject index to both volumes. The annotation throughout is detailed and authoritative.

The Editors

Gerhard Adler underwent a training analysis with C.G. Jung in the 1930s and is now President of the International Association for Analytical Psychology. He is one of the editors of 'The Collected Works of C.G. Jung' and his published works include *Studies in Analytical Psychology* (Hodder, 1966) and *The Living Symbol* (Routledge & Kegan Paul, 1961).

Aniela Jaffé collaborated with Jung in his *Memories, Dreams and Reflections* (Routledge, 1962).

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C.G. JUNG LETTERS

selected and edited by

GERHARD ADLER

in collaboration with

ANIELA JAFFÉ

translations from the German by

R. F. C. HULL

in two volumes

2: 1951-1961

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INTRODUCTION

In May 1956—Jung was then nearly 82—I broached to him the question of the publication of his letters. Jung's ready response made it clear that this project had been on his mind for some time. Thus my inquiry came at a favourable moment, and Jung asked his secretary, Mrs. Aniela Jaffé, to select two file folders of letters, all of them to clergymen, labelled "Pfarrerbriefe" in Jung's own handwriting, for my opinion concerning the advisability of their publication.

Over many years Jung had frequently used the medium of letters to communicate his ideas to the outside world and to rectify misinterpretations about which he felt sufficiently strongly, quite apart from answering people who approached him with genuine problems of their own and corresponding with friends and professional colleagues. In this way many of his letters contained new creative ideas and a running commentary on his work.

In his later years it became his practice to send copies of letters which he regarded as important to people whose judgment he trusted. This he did partly to communicate ideas to them which, on account of his age, he no longer felt willing or able to put into book form, and partly because the question of the publication of his letters had been on his mind for some time.

Originally the idea of such publication had come not from himself but from friends who were aware of the unique literary and psychological value of Jung's correspondence. At first Jung had reacted against the whole notion, since he felt that the spontaneity and immediacy of his letters were not for the general public; but in his later years he changed his attitude, and he even mentioned occasionally in a particular letter that it was not only directed to the addressee but was also meant for later publication.

Thus it was just the right moment when I put my own thoughts to Jung, and he responded by asking me if I were willing to undertake the editorial task. The final result of my talk and of the ensuing correspondence with him was formulated in Jung's decision, stated

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in a letter to me of 15 November 1957, to appoint an Editorial Committee consisting of his daughter Mrs. Marianne Niehus-Jung as representative of the family, Mrs. Aniela Jaffé, who had been Jung's secretary since the autumn of 1955 and was familiar with the archives kept at his house in Küsnacht, and finally myself as chairman of the Committee and chief editor who was to direct the whole project. The matter was formalized in a letter of 29 January 1959 from Jung to Mr. John D. Barrett, president of the Bollingen Foundation, which sponsored the publication of Jung's Collected Works. The original plan had been to bring out the letters as part of the Collected Works, a plan which was later modified so as to publish the letters independently.

There the matter rested until after Jung's death in 1961. Active work on the project started in January 1962, and early in 1963 appeals for Jung's letters were published in various newspapers and journals in the United States, Great Britain and Switzerland. This appeal was all the more important since the archives in Küsnacht were, to put it conservatively, incomplete. For years, Jung had no regular secretary, except for occasional help from his unmarried sister Gertrud. He wrote most letters in longhand and apparently kept no file copies. It was not until April 1931, when his daughter Marianne (later Mrs. Walther Niehus-Jung) began helping her father with secretarial work, that carbon copies of typewritten letters sent out were kept and filed together with letters received. But it was only in 1932, with the advent of Marie-Jeanne Schmid (later Mrs. Marie-Jeanne Boller-Schmid, daughter of Jung's friend Dr. Hans Schmid-Guisan), that files were established in a systematic way. Marie-Jeanne Schmid remained Jung's secretary until her marriage in 1952.* Without her accuracy and devoted care, the publication of these letters would have been virtually impossible, and to her is due the gratitude of all interested in Jung's work.

Marie-Jeanne once told me that one of the reasons why Jung did not bother to keep his addressees' letters or copies of his own was that he realized only later in life that he was a "famous man" in whose correspondence people might some day be interested. He was particularly neglectful of letters of a more personal and intimate nature—in short, of letters not immediately connected with his scientific work. The situation was complicated by Jung's habit of writing many letters by hand, particularly from his country retreat,

* Between her departure in 1952 and Aniela Jaffé's arrival in 1955 Jung had three other secretaries who, however, stayed only for short periods.

his Tower at Bollingen, without having them copied, although later on Mrs. Jaffé succeeded in saving many such letters from oblivion by typing copies before they were sent off.

This explains the relative dearth of letters before 1931-32. For earlier letters we were almost completely dependent on the result of published appeals. Thanks to the generosity of individuals and several libraries or archives, about sixty letters of the early period, up to the end of 1930, were received, not counting the letters to Freud (about which more later on). So small a number must be very disappointing, considering that it covers a period of several decades, and it is to be hoped that the publication of these volumes will lead to the discovery of more letters of the early period. This period could have been much more adequately covered with regard to both quantity and valuable material had the Jung heirs, to my deepest regret, not proscribed the publication of any of Jung's letters to his family (the earliest, to his mother, dating from 1896), the great majority of them to his wife. I can only hope that this embargo will be lifted at a later time, since these letters, on account of their personal character, warm feeling, and gay tone, are a very necessary complement to the letters published here with their predominantly scientific content. (It seemed superfluous to republish the seven letters to his wife printed in Jung's *Memories, Dreams, Reflections*.) The only letters to his closer family are two to his daughter Marianne, which were given to me by her personally. There exist also many intimate and very personal letters to other recipients, mostly analysands or pupils, who, however, felt it too early to allow their publication. Jung's letters to his close friend and collaborator Miss Toni Wolff were returned to him after her death in 1953 and were destroyed by Jung, together with her letters to him.

The correspondence between Freud and Jung is of particular importance. It consists of 167 letters from Freud to Jung and of 196 letters from Jung to Freud. It starts with Freud's letter of 11 April 1906, thanking Jung for the present of a volume of his *Diagnostische Assoziationsstudien*, and ending with Jung's letter of 27 October 1913, announcing his resignation as editor of the *Jahrbuch für psychoanalytische und psychopathologische Forschungen*. When Jung agreed to the plan for the publication of his letters he explicitly excluded these to Freud, which he did not want to be published until at least thirty years after his death (a period which he later reduced to twenty years). In a letter to me of 24 May 1956 he wrote: "Separate treatment of this correspondence is justified, because it touches

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in parts upon very personal problems, whereas the planned publication refers to scientific subjects. I consider it inopportune to expose the personal material as long as the waves of animosity are still running so high (*so lange die Wogen der Gehässigkeit noch so hoch schlagen*). At the date suggested by me Freud and I will be 'historical personalities,' and the necessary detachment from events will prevail by then." For these reasons I felt justified in publishing only a very few and quite uncontroversial letters of Jung's to Freud, eight in all.* However, Jung's heirs, in conjunction with the heirs of Freud, decided for an earlier publication of the Freud/Jung correspondence. In consequence the two sons met in London in 1970, and Ernst Freud and Franz Jung exchanged the letters of their respective fathers. As a result of these changed conditions the complete Freud/Jung correspondence has now been published in translation in the United States by Princeton University Press, and in the United Kingdom in a joint edition by Hogarth Press and Routledge & Kegan Paul; and in the German original by S. Fischer Verlag, Frankfurt.

After eliminating all purely "business" letters, such as routine correspondence with publishers, notes of appointments with patients, etc., I had in the end to choose from about 1600 letters. Since these letters were frequently written in Jung's capacity as a psychiatrist in answer to people's personal questions, the first principle of selection had to be that of medical discretion, and many such letters had perforce to be omitted. Furthermore, there are numerous references to people who themselves, or whose relatives, are still alive, which necessitated either omissions or the substitution of initials for names. Besides this principle of discretion the chief criterion of selection was that of intrinsic interest, whether scientific, personal, or historical. Some letters which were too long or too technical have been omitted but will be published in volume 18 of the Collected Works. The long correspondence between Jung and H. L. Philp and David Cox, published in Philp's book, *Jung and the Problem of Evil* (1958), has also been omitted, with the exception of three short letters; most of the letters on Jung's side are in volume 18. The correspondence between Jung and Dr. Löy has been published in volume 4 of the Collected Works.

The reader may notice a certain repetitiveness. Although I have

* Seven letters of Freud's to Jung were included in a selection edited by E. L. Freud (1960). See Freud, 5 Oct. 06, n. □.

tried to eliminate this to some extent, I felt that such repetitions—apart from Jung's frequent complaint about too much work or correspondence—tended to emphasize his great concern with certain problems. They also show his feeling of being constantly misunderstood (as on the distinction between God and God-image, or on his empirical approach to psychological problems) and his equally constant attempt—sometimes expressed with great patience and tolerance, sometimes with some affect—to clear up such misunderstandings.

As far as humanly possible, I, with the help of Mrs. Jaffé, tried to obtain permission for publication from every single addressee after the year 1930. The same applies to dream material or other data mentioned in the notes. Since the earlier letters date back many decades, some degree of liberty had to be taken with letters to people who we knew had died. In some cases, arrangements were made through friendly relations with families or estates of addressees (such as Countess Keyserling and the Hermann Hesse and Richard Wilhelm archives); in others, where the contents seemed to justify and allow it, we had to take personal responsibility for publication. As far as living addressees are concerned, we tried to consult every one who could be identified. In this task we were only partially successful, since many of the inquiring letters we sent out were returned marked "addressee unknown" or "addressee moved." This is not surprising. But it was gratifying to receive almost exclusively positive answers from those who responded, very often with kind personal remarks and helpful information, and I want to express my thanks to all these people for their cooperation. Only a handful of outright refusals were received. Some of the addressees requested anonymity, or the omission of certain passages, or the anonymity of some person mentioned in a letter; some letters were sent in with deletions made by the addressees. Others asked specifically for inclusion of their name or of certain passages which it had been my intention to treat differently. A few omissions have been made where the meaning was too obscure. This was the case with untraceable allusions, as when a letter referred to previous correspondence which could not be recovered, or to a conversation with the addressee.

The annotations are intended to provide the reader with facts it might prove difficult for him to find out for himself. I had started off with considerably more detailed and extensive notes than those I decided to include in the end. Such elaborate annotation would have

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burdened the volumes with facts that were not absolutely necessary or about which the reader could be expected to inform himself without too much trouble. Some notes which may appear unduly elaborate or unnecessary are included for personal or historical interest: the more time passes, the more difficult it will become to elicit the information given in them. On the other hand, many a time I had to admit defeat: there will be quite a few places in Jung's letters where the reader might look in vain for a numeral signalling a note. In such places, lengthy editorial research has failed to elucidate the reference. This regrettable fact is often due to Jung's habit of not keeping the addressees' letters; and he usually returned the numerous manuscripts and related material to the sender, so that very often identification was impossible. A special problem is that of giving details concerning addressees. This has been done wherever possible in a preliminary note designated with a □; in some cases, discretion precluded such annotation, and in many more cases the addressee could not be located. It should be borne in mind that many of the letters Jung received were from people completely unknown to him.

As a matter of principle and in order to prevent the notes from becoming too bulky, publications by addressees are included chiefly in the □ notes referring to analytical psychologists (and even here occasionally only in selection; generally only published books are cited). However, a few exceptions are made where it seems desirable for the understanding of the correspondence. Where the requisite information is available, biographical notes on addressees are regularly attached to the first letter, but the index contains every reference to them in other letters. The aim has been, when nothing else is known of an addressee, to give in the □ note at least the city or town to which the letter was addressed or, when the addressee is anonymous, the country. Such a place may not, obviously, have been a permanent residence. In so far as possible, the professional status of recipients is indicated, as well as the birth and death dates of those who are deceased; correspondents whose photographs appear as illustrations are limited to close friends who are no longer living. Names, book-titles, events, and subjects of importance are, with a few exceptions, annotated at their first occurrence; here again the index can be consulted for information on subsequent occurrences. While the notes are as concise as possible, abbreviations are at a minimum, the chief being CW for the Collected Works (20 vols., including a vol. of miscellany, *The Symbolic Life*, and the bibliography and index vols.) and *Memories* for the autobiographical *Memories*,

Dreams, Reflections, by Jung in collaboration with Aniela Jaffé. As the London and New York editions of the latter differ in pagination, double page references are given.

In spite of the great care taken and much time-consuming research, a fair number of gaps remain. I would be most grateful for any important information or corrections to letters and notes which readers might be able to provide.

The sources of the letters are varied. The largest group, from the files at Küsnacht, consists of carbon copies of dictated and typed letters and secretarial typed copies of handwritten letters. A second category includes letters sent to us by the recipients or their heirs, some in the original, some in xerox copies, some in the recipient's own typed copy. Handwritten letters are so indicated in the □ notes, and likewise previously published letters, but it has not been possible to give full details of the various documentary states of typed letters—originals with signature, xerox copies of the same, file carbon copies, typed copies of holograph letters, etc.

Although the greatest care has been taken to establish the authentic text, this was not always possible owing to Jung's habit of writing in corrections and adding handwritten postscripts. These changes were as a rule transferred by the secretaries to the carbon now in the files. However, some omissions of this procedure cannot be ruled out, e.g., where Jung's letters were posted at the village of Bollingen. Another problem was Jung's habit of filling in by hand Greek words or phrases for which a blank space had been left by the secretary. In most cases inquiries have enabled us to fill in these gaps; sometimes, however, clarification has not been possible. All such omissions, as well as doubtful restitutions, are mentioned in the notes. There are also instances of letters published by an addressee, who changed Jung's English, sometimes rightly and sometimes wrongly.

Occasionally we received copies of letters through third hands without knowing the name of the addressee. In such cases we had no means of checking the text. I have nevertheless assumed the accuracy of the copies.

Omissions are of two kinds: of repetitive or quite unimportant passages, and of passages of a too intimate or confidential nature. All omissions are indicated by “. . .”. Changes in the letters written in English are limited mainly to punctuation (Jung's followed the German style and would be confusing to the English reader), obvious spelling mistakes, and corrections of secretarial errors (for instance, the incorrect “septem reges lapis” in the letter to Miss Nanavutty

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of 11 Nov. 1948, or a hearing mistake in a letter to Schoening of 24 Mar. 1955: the incorrect "what are they giving an aim to" for "what are they giving a name to"). We may suppose that such secretarial errors were corrected by Jung on the top copies. More important changes concern Jung's English style, which because of Germanisms and other idiosyncrasies makes Jung's difficult to understand for the English reader, particularly if he is unfamiliar with German. Un-English locutions like "in a hundred miles distance," "I wish you would elucidate me," "according to my humble idea," "on the one side/on the other side" have been changed to "a hundred miles away," "I wish you would enlighten me," "in my humble opinion," "on the one hand/on the other hand." Typically German is Jung's use of prepositions: "I object against," "independent from," "with other words," and similar phrases have been regularly altered to the customary English usage. Germanisms like "I succeeded to find" and "incapable to do" have also been changed. Jung's use of tenses is often highly erratic, and he frequently uses the classical subjunctive after "if"; these have been normalized. Jung's use of capitals in English (Anima, Unconscious, Psychology, Man, etc.) was so irregular that I felt justified in standardizing it and bringing it into line with the Collected Works. The same applies to the uniform use of forms like "psychic" instead of Jung's "psychical." In revising, I have followed the advice of Mr. R.F.C. Hull, the translator of the Collected Works. I am sure that Jung would not only not have objected but would have approved such changes, seeing that he submitted all of his English lectures and writings to the criticism of English-speaking people for revision. On the other hand, where Jung's English is highly personal and idiosyncratic but clearly understandable, no changes have been made, so that the English reader may come across passages that sound slightly strange to his ears.

In both the original English and the translated letters, certain conventions have been adopted. Titles of books have uniformly been put in italics, those of articles and essays have been put in quotation marks. For quotations in Latin, French, etc., italics are regularly used. As a rule, titles of Jung's works (and non-English works in general) are given in their translated forms. Paragraphs—often very long, as is usual in German—have occasionally been subdivided in order to make the text easier to read. Jung's address is not given except in the case of letters not written from his home at Seestrasse

228, Küsnacht. In a few cases, the address is uncertain, e.g., where Jung wrote letters from Bollingen, Locarno, etc., without the place being mentioned in the letter. Dates are conventionalized to the form "1 January 1909" (in notes, abbreviated "1 Jan. 09"). Jung's letters were dated almost without exception. To save space, the complimentary closings have usually been run in with the body of the letter and the signature.

A special problem is raised by the German salutations and complimentary closings. It is quite impossible to find precise equivalents in English. "Sehr geehrter Herr Doktor" and "Lieber Herr Doktor" are both bound to become "Dear Dr. —," "Verehrter Herr Graf" (Honoured Count) must be reduced to "Dear Count," and "Liebe gnädige Frau" (Dear gracious lady) to the prosaic "Dear Frau —." Recipients without honorifics are addressed "Dear Herr/Frau/Fräulein" or "Dear Mr./Mrs./Miss" according to language. Letters to Swiss, German, or French Protestant clergymen begin "Dear Pastor —," as the formal English "Dear Mr. —" would be inappropriate. The names of anonymous recipients are replaced by "N."; in the few cases where he or she received several letters, another capital has been substituted. As for the comparatively elaborate nuances of the German and French endings, often untranslatable, we have had in the main to use the conventional English forms that come closest while having a natural, idiomatic ring. No English translation can, most unfortunately, do complete justice to the nuances of the Continental formalities and distinctions.*

In some cases the reader may find it regrettable that the letter of the addressee is not published as well. However, I have tried to give in the notes the gist of the essential points—sometimes at considerable length—and to fill in the background wherever it seemed necessary for an understanding of Jung's answer. Here again, unfortunately, explanations are lacking only too frequently, because it was impossible to recover the addressee's letter.

*

As mentioned at the outset, the original Editorial Committee consisted of three members: Mrs. Marianne Niehus-Jung, Mrs. Aniela Jaffé, and myself. It was a very sad loss when Marianne Niehus died

* The availability of the Swiss edition of these Letters facilitates the comparison of the texts for those interested in the precise nuances. Cf. p. xviii.

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in March 1965 after a prolonged illness. By that time the task of collecting the letters had virtually come to an end, but the work of selection and annotation was just beginning, and her co-operation was sorely missed. I would like to express my profound appreciation of her warmth and generosity, her tact and understanding, and her constant willingness to further my work. I am deeply grateful to her for all she had done right up to the end of her life.

After her death I had to carry the full responsibility with the support of Aniela Jaffé. Here again I would like to express my deep gratitude for the help she has given me all through the many years of the work. Her intimate knowledge of Jung's later years, her close contact with him both as his secretary and as his collaborator, her complete grasp of his ideas, were of the greatest assistance to me. I regularly sent her my notes for possible additions or corrections; and equally the selection and omission of letters were the subject of continuous correspondence. Thus a most friendly co-operation developed over more than ten years of work on these letters. It was the natural consequence of this co-operation that Aniela Jaffé from 1968 onwards assumed responsibility for the Swiss edition of the *Briefe*, published by the Walter-Verlag, Olten and Freiburg (which, in 1971, took over the interests of Rascher Verlag, Zurich, in the publication of Jung's works). With a very few exceptions, owing to the relative interest of some letters to the British/American or the German/Swiss reader, the selection of letters in the two editions is identical, though the Swiss edition (1972-73) has been divided into three volumes.

I am also much indebted to all those scholars in various fields who helped me in the formulation of notes. Jung's immense range of interests as shown in his letters makes it practically impossible for *one* person to provide the necessary annotations, and here I have been greatly helped in my researches by many experts, too numerous to be mentioned individually. However, I want to single out the Rev. W. Baddeley, of Cambridge, England, who gave me invaluable help with the Greek and Latin quotations. Particular thanks are due to Mr. R.F.C. Hull, the translator of the Collected Works. His remarkable knowledge of Jung's texts, terminology, and style and his wide interest in other fields were a constant stimulus to me and occasioned many improvements. Mrs. Jane A. Pratt very kindly contributed the English translation of the letters written in French. Equally helpful was Mr. William McGuire, of Bollingen Series and Princeton University Press, whose editorial and research experience

was of the greatest value and who succeeded in locating a considerable number of letters, in particular of correspondents in the U.S.A. Mr. Kurt Niehus, Jung's son-in-law, accepted responsibility on behalf of the family for reading and approving the final selection of letters. I wish also to thank my faithful secretary Mrs. Hertha Manheimer, who over many years of complicated work never lost patience in spite of the continuous changes, deletions, and additions and my all but illegible handwriting.

Last but certainly not least, my particular thanks are due to the Bollingen Foundation, without whose moral and financial support these letters could not have been collected, edited, and published in their present form.

London, 1971

GERHARD ADLER

Several letters of the 1906–1950 period which came to light after the publication of volume 1 are included as addenda in the present volume. I am deeply indebted to Miss Hildegard Nagel for translating several of these, owing to the illness of Mr. R.F.C. Hull.

London, 1974

G. A.

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CHRONOLOGY

- 1875 26 July: born to Johann Paul Achilles Jung (1842–1896), then parson at Kesswil (Canton Thurgau), and Emilie, née Preiswerk (1848–1923).
- 1879 The family moves to Klein-Hüningen, near Basel.
- 1884 Birth of sister Gertrud (d. 1935).
- 1895–1900 Medical training (and qualification) at Basel U.
- 1900 Assistant Staff Physician to Eugen Bleuler at the Burghölzli, the insane asylum of Canton Zurich and psychiatric clinic of Zurich U.
- 1902 Senior Assistant Staff Physician at the Burghölzli. — M.D. dissertation (Zurich U.): *Zur Psychologie und Pathologie sogenannter occulter Phänomene* (= "On the Psychology and Pathology of So-called Occult Phenomena," CW 1).
- 1902–1903 Winter semester with Pierre Janet at the Salpêtrière in Paris for the study of theoretical psychopathology.
- 1903 Marriage to Emma Rauschenbach, of Schaffhausen (1882–1955); one son and four daughters.
- 1903–1905 Experimental researches on word associations, published in *Diagnostische Assoziationsstudien* (1906, 1909) (= *Studies in Word-Association*, 1918; CW 2).
- 1905–1909 Senior Staff Physician at the Burghölzli; after that in private practice at his home, 1003 (later 228) Seestrasse, Küsnacht (Zurich).
- 1905–1913 Lecturer (Privatdozent) on the Medical Faculty of Zurich U.; lectures on psychoneuroses and psychology.
- 1907 *Über die Psychologie der Dementia Praecox* (= *The Psychology of Dementia Praecox*, 1909; CW 3). — First meeting with Freud in Vienna.
- 1908 First International Psychoanalytic Congress, Salzburg.
- 1909 First visit to U.S.A. with Freud and Ferenczi on the occasion of the 20th anniversary of Clark University, Worcester, Mass., where Jung lectures on the association experiment and receives hon. degree of LL.D.

CHRONOLOGY

- 1909–1913 Editor of *Jahrbuch für psychoanalytische und psychopathologische Forschungen*.
- 1910 Second International Psychoanalytic Congress, Nuremberg.
- 1910–1914 First President of the International Psychoanalytic Association.
- 1911 Third International Psychoanalytic Congress, Weimar.
- 1912 Another visit to U.S.A. for series of lectures at Fordham U., New York, on “The Theory of Psychoanalysis” (CW 4). — “Neue Bahnen der Psychologie” (= “New Paths in Psychology,” later revised and expanded as “On the Psychology of the Unconscious”; both CW 7). — *Wandlungen und Symbole der Libido* (= *Psychology of the Unconscious*, 1916; for revision, see 1952) leading to
- 1913 break with Freud. — Fourth International Psychoanalytic Congress, Munich. — Jung designates his psychology as “Analytical Psychology” (later also “Complex Psychology”). — Resigns his lectureship at Zurich U.
- 1913–1919 Period of intense introversion: confrontation with the unconscious.
- 1916 “VII Sermones ad Mortuos”; first mandala painting. — *Collected Papers on Analytical Psychology*. — First description of process of “active imagination” in “Die transzendente Funktion” (not publ. until 1957; in CW 8). — First use of terms “personal unconscious,” “collective/suprapersonal unconscious,” “individuation,” “animus/anima,” “persona” in “La Structure de l’inconscient” (CW 7, App.). — Beginning of study of Gnostic writings.
- 1918 “Über das Unbewusste” (= “The Role of the Unconscious,” CW 10).
- 1918–1919 Commandant of camp for interned British soldiers at Château d’Oex (Canton Vaud). — First use of term “archetype” in “Instinct and the Unconscious” (CW 8).
- 1920 Journey to Algeria and Tunisia.
- 1921 *Psychologische Typen*; first use of term “self” (= *Psychological Types*, 1923; CW 6).
- 1922 Purchase of property in village of Bollingen.
- 1923 First Tower in Bollingen. — Death of mother. — Richard Wilhelm’s lecture on the *I Ching* at the Psychological Club, Zurich.

- 1924-1925 Visit with Pueblo Indians in New Mexico.
- 1925 First English seminar at the Psychological Club, Zurich.
- 1925-1926 Expedition to Kenya, Uganda, and the Nile; visit with the Elgoni on Mt. Elgon.
- 1928 Beginning of encounter with alchemy. — *Two Essays on Analytical Psychology* (= CW 7). — *Über die Energetik der Seele* (various essays, now in CW 8).
- 1928-1930 English seminars on "Dream Analysis" at the Psychological Club, Zurich.
- 1929 Publication, with Richard Wilhelm, of *Das Geheimnis der goldenen Blüte* (= *The Secret of the Golden Flower*; Jung's contribution in CW 13). — *Contributions to Analytical Psychology*.
- 1930 Vice-President of General Medical Society for Psychotherapy, with Ernst Kretschmer as president.
- 1930-1934 English seminars on "Interpretation of Visions" at the Psychological Club, Zurich.
- 1931 *Seelenprobleme der Gegenwart* (essays in CW 4, 6, 8, 10, 15, 16, 17).
- 1932 Awarded Literature Prize of the City of Zurich.
- 1933 First lectures at the Eidgenössische Technische Hochschule (E.T.H.), Zurich (Swiss Federal Polytechnic), on "Modern Psychology." — *Modern Man in Search of a Soul*. — Eranos lecture on "A Study in the Process of Individuation" (CW 9, i). — Visit to Egypt and Palestine.
- 1934 Founds International General Medical Society for Psychotherapy and becomes its first president. — Eranos lecture on "Archetypes of the Collective Unconscious" (CW 9, i). — *Wirklichkeit der Seele* (essays in CW 8, 10, 15, 16, 17).
- 1934-1939 English seminars on "Psychological Aspects of Nietzsche's *Zarathustra*" at the Psychological Club, Zurich.
- 1934-1939 Editor of *Zentralblatt für Psychotherapie und ihre Grenzgebiete* (Leipzig).
- 1935 Appointed Professor at the E.T.H., Zurich. — Founds Schweizerische Gesellschaft für Praktische Psychologie. — Eranos lecture on "Dream Symbols of the Individuation Process" (expanded to Part II of *Psychology and Alchemy*, CW 12). — Tavistock Lectures at the Institute of Medical Psychology, London (not published until 1968: *Analytical Psychology; Its Theory and Practice*; CW 18).

CHRONOLOGY

- 1936 Receives hon. doctoral degree from Harvard U. — Eranos lecture on "Ideas of Redemption in Alchemy" (expanded as part III of *Psychology and Alchemy*); "Wotan" (CW 10).
- 1937 Terry Lectures on "Psychology and Religion" (CW 11) at Yale U., New Haven, Conn. — Eranos lecture on "The Visions of Zosimos" (CW 13).
- 1938 Invitation to India by the British Government on the 25th anniversary of the Indian Science Congress; hon. doctorates from the universities of Calcutta, Benares, and Allahabad. — International Congress for Psychotherapy at Oxford with Jung as President; he receives hon. doctorate of Oxford U. — Appointed Hon. Fellow of the Royal Society of Medicine, London. — Eranos lecture on "Psychological Aspects of the Mother Archetype" (CW 9, i).
- 1939 Eranos lecture on "Concerning Rebirth" (CW 9, i).
- 1940 Eranos lecture on "A Psychological Approach to the Dogma of the Trinity" (CW 11).
- 1941 Publication, together with Karl Kerényi, of *Einführung in das Wesen der Mythologie* (= *Essays on a Science of Mythology*; Jung's contribution in CW 9, i). — Eranos lecture on "Transformation Symbolism in the Mass" (CW 11).
- 1942 Resigns appointment as Professor at E.T.H. — *Paracelsica* (essays in CW 13, 15). — Eranos lecture on "The Spirit Mercurius" (CW 13).
- 1943 Hon. Member of the Swiss Academy of Sciences.
- 1944 Appointed to the chair of Medical Psychology at Basel U.; resigns the same year on account of critical illness. — *Psychologie und Alchemie* (CW 12).
- 1945 Hon. doctorate of Geneva U. on the occasion of his 70th birthday. — Eranos lecture on "The Psychology of the Spirit," expanded as "The Phenomenology of the Spirit in Fairy Tales" (CW 9, i).
- 1946 Eranos lecture on "The Spirit of Psychology" (expanded as "On the Nature of the Psyche," CW 8). — *Die Psychologie der Übertragung* (= "The Psychology of the Transference," CW 16); *Aufsätze zur Zeitgeschichte* (= *Essays on Contemporary Events*; in CW 10); *Psychologie und Erziehung* (CW 17).

- 1948 *Symbolik des Geistes* (essays in CW 9, i, 11, 13). — Eranos lecture "On the Self" (expanded to ch. IV of *Aion*, CW 9, ii). — Inauguration of the C. G. Jung Institute, Zurich.
- 1950 *Gestaltungen des Unbewussten* (essays in CW 9, i and 15).
- 1951 *Aion* (CW 9, ii). — Eranos lecture "On Synchronicity" (CW 8, App.).
- 1952 Publication, with W. Pauli, of *Naturerklärung und Psyche* (= *The Interpretation of Nature and Psyche*; Jung's contribution "Synchronicity: An Acausal Connecting Principle," CW 8). — *Symbole der Wandlung* (= *Symbols of Transformation*, CW 5: 4th, greatly revised edition of *Psychology of the Unconscious*). — *Antwort auf Hiob* (= "Answer to Job," CW 11).
- 1953 Publication of the 1st vol. of the American/British edition of the *Collected Works* (tr. by R.F.C. Hull): *Psychology and Alchemy* (CW 12).
- 1954 *Von den Wurzeln des Bewusstseins* (essays in CW 8, 9, i, 11, 13).
- 1955 Hon. doctorate of the E.T.H., Zurich, on the occasion of his 80th birthday. — Death of his wife (27 November).
- 1955–1956 *Mysterium Coniunctionis* (CW 14); the final work on the psychological significance of alchemy.
- 1957 *Gegenwart und Zukunft* (= "The Undiscovered Self (Present and Future)," CW 10). — Starts work on *Memories, Dreams, Reflections* with the help of Aniela Jaffé (pub. 1962). — BBC television interview with John Freeman.
- 1958 *Ein moderner Mythos* (= "Flying Saucers: A Modern Myth," CW 10). — Publication of initial vol. in Swiss edition of *Gesammelte Werke: Praxis der Psychotherapie* (Bd. 16).
- 1960 Hon. Citizen of Küsnacht on the occasion of his 85th birthday.
- 1961 Finishes his last work 10 days before his death: "Approaching the Unconscious," in *Man and His Symbols* (1964). — Dies after short illness on 6 June in his house at Küsnacht.

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ADDENDA 1906-1950

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To Poul Bjerre

17 July 1914

The present situation is worse, or better, than before. Freud's last regrettable enunciation in the *Jahrbuch*,¹ which clearly bases ΨA on the principle of authority, has not passed unnoticed here. Our president Dr. Maeder has taken the initiative and proposed to the Zurich group that they resign *in toto* from the International Association. This has been done. In explaining the resignation a protest is being made against the principle of authority promulgated by Freud. Consequently we shall not attend the Dresden Congress.² Our moves are merely reactions to the papal policies of the Viennese. Naturally one should do what one can to open people's eyes. But they want to be blind, as was indubitably clear in Munich.³ Vienna is working against me with methods which are so unfair that I cannot defend myself. Personal insinuations are being bandied about—for instance, I had tried at Deuticke's to take over the *Jahrbuch*, and other such shameless lies. In a breach of medical discretion, Freud has even made hostile use of a patient's letter—a letter which the person concerned,

□ (Handwritten.) See Bjerre, 22 Jan. 34 (in vol. 1). For B.'s participation in the early psychoanalytic movement, see *The Freud/Jung Letters*, ed. William McGuire (1974), index, under his name.

¹ This refers to a passage in "On the History of the Psycho-Analytic Movement" (Standard Edn. 14, p. 43; originally written Jan.–Feb. 1914) where Freud, discussing the problem of his successor, says: "... in favour of Jung were his exceptional talents, the contributions he had already made to psycho-analysis, his independent position and the impression of assured energy which his personality conveyed. In addition to this, he seemed ready to enter into a friendly relationship with me and for my sake to give up certain racial prejudices which he had previously permitted himself. I had no inkling at that time that in spite of all these advantages the choice was a most unfortunate one, that I had lighted upon a person who was incapable of tolerating the authority of another, but who was still less capable of wielding it himself, and whose energies were relentlessly devoted to the furtherance of his own interests."

² On account of the outbreak of the First World War the Congress, planned for Sept. 1914, did not take place until Sept. 1918, when it was held in Budapest.

³ In a letter to Bjerre of 30 Sept. 13, Jung had written: "In the psychoanalytic world there has been a great uproar since Munich. From Vienna the watchword goes forth: We in Zurich have never had any notion of true and correct analysis, we are theological occultists, we introduce ethical demands into the patient which are not his own (!), etc. Not a trace of any desire to understand our viewpoint. Further I have heard that the Viennese did not let things come to an open break in Munich only because they did not want to endanger the existence of the newly founded [1912] *Internationale Zeitschrift für ärztliche Psychoanalyse*."

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whom I know very well, wrote in a moment of resistance against me.⁴ Supposing I were to publish what people have already told me about Freud!!! These practices are characteristic of Viennese policies. Such an enemy is not worth the name.

I am most grateful to you for the promise of your valuable assistance in connection with our publication.⁵ We shall not have very much to publish, since we are a relatively small group in which not all members are active as writers. This is something to be glad about, really, because nowadays too much is written and too little read.

Perhaps it would be worthwhile for the others if you went to the Dresden Congress and spoke your mind bluntly. It may be that a few people's eyes would then be opened after all.

Yours very sincerely, JUNG

⁴ The letter is published in "On the History of the Psycho-Analytic Movement," pp. 63f.

⁵ Cf. Maeder, 29 Oct. 13 (where, however, the first volume of the *Psychologische Abhandlungen*, published by Deuticke in 1914, is erroneously attributed to Rascher Verlag, which published the volumes that followed). This first volume of "publications of the Zurich school" contained papers by various writers, but later volumes were devoted almost entirely to Jung's papers.

To Oskar A. H. Schmitz

Dear Herr Schmitz,

7 January 1927

I, too, have been struck by the fact that people are not responding to the last part of your book.¹ There is something there. In some way it does not take hold. It is hard to say why. But I believe it is because you have not found the right "potential." There is too little difference between levels, at least so one feels. Either you have brought the incomprehensible too close to the comprehensible, or you have lifted yourself by means of an inflated balloon to the height of visions. Somehow you are too much on a level with them, so that no tension results. But just here there should be tension, for two worlds, two forms of experience that are in some way incommensurable, are colliding here. These visions formerly constituted the uttermost secret of the mystery! Since you have presented the subject in a very deco-

□ (Handwritten. Translated by Hildegard Nagel.) See Schmitz, 26 May 23 (in vol. 1).

¹ Unascertainable.

rous and dignified manner I cannot say that you have banalized the unexpressible. You have spoken only of the expressible, but in such a way that no one can guess that behind or beneath it the unexpressible secret lies buried, or that you yourself have any such notion. Your method of presentation is apparently complete and satisfying, but it lacks a sense of what lies beyond; one might say also that it is "unimpassioned" and probably hit the mark. *The experience lacks corporality*, that is why it does not grip us. Somebody has even contested the authenticity of your experience and taken it for a made-up fantasy. This reaction seems to me important. It always seems to me that one says such things more effectively by leaving them unsaid. There is an art, not of speaking of such things, but of keeping silent. But I myself have no assured judgment about this, merely a marked reluctance to present anything in this direction to the public.

I have already pretty well worked out my Darmstadt lecture² and found that I am scarcely able to include everything that would be desirable.

With the best wishes for the New Year,

Yours sincerely, C. G. JUNG

² Cf. Keyserling, 21 May 27, n. □.

To Mary Foote

[ORIGINAL IN ENGLISH]

Dear Miss Foote,

19 March 1927

I rather prefer to have you come to Zurich about the middle of October for the winter term. Age is of no importance. As long as you live, you have all the problems of the living, only different ones than with 20.

Sincerely yours, C. G. JUNG

□ (1887–1968), American portrait painter, living in Peking in 1927. In Zurich 1928–1958. Beginning in 1929, she edited and supervised the private publication of most of the transcripts ("Notes") of Jung's English seminars. — This letter and those of 28 Mar. 33, 18 Dec. 29, and 12 July 37 are published by courtesy of the Beinecke Library, Yale U. They were previously published in an article by Edward Foote, "Who Was Mary Foote," *Spring*, 1974.

JULY 1927 / MARCH 1933

To Oskar A. H. Schmitz

Dear Herr Schmitz,

21 July 1927

There is something still a little unclear about the relation to woman, in spite of the great "hit" you made with Fräulein Wolff.¹ In this direction something needs to be added. This belongs to that idea that constantly obtrudes itself in you, about the man who "is master of all his functions." Goethe, too, was a great bluffer. Not only during his lifetime but in particular posthumously he has had an increasingly bedazzling effect. I doubt the genuineness of the "complete man." It is too much of a concoction. What was his marriage really like?

Because of your negative mother complex, all sorts of unrealized safeguards against feminine influence were still to be expected. The penitent's shirt beneath and the red habit outside² are surely necessary forms of transition, but at the same time symbols of the bodily and spiritual celibate. Woman is world and fate, that is why she is so important to the man. Your present image in this respect is still eighteenth century. It is remarkable how Keyserling, too, connects with Cagliostro³—to say nothing of Faust.

I still have to gather breath to get started. I ought to write, but the sunshine is still too good to be sitting at a desk. With best wishes,

Yours truly, C. G. JUNG

□ (Handwritten. Translated by Hildegard Nagel.)

¹ Cf. Kirsch, 28 May 53, n. 1.

² This seems to refer to a dream which cannot be ascertained.

³ Count Allesandro Cagliostro (1743–95), Italian adventurer who posed as a physician, alchemist, magician, etc.

To James Kirsch

Dear Colleague,

temporarily at Bollingen, 19 August 1929

The picture is really unsatisfactory and seriously dissociated. In such cases it is always advisable not to analyse too actively, and that means letting the transference run its course quietly and listening sympathetically. The patient obviously needs you as a father and you have to take up the attitude of a father towards her. Really as a

□ (Handwritten.) Cf. Kirsch, 26 May 34 (in vol. 1). — Published (in K.'s tr.) in *Psychological Perspectives*, III:1 (spring 1972).

father, with exhortation, reproof, loving care, paternal interest, etc. No technical-analytic attitude, please, but an essentially human one. The patient needs you in order to unite her dissociated personality in your unity, calm, and security. For the present you must only stand by without too many therapeutic intentions. The patient will get out of you what she needs. Without rectification of her relationship to the father she cannot put her love problem in order either. She must first become at peace with the father in a human relationship built on confidence.

Yours ever, C. G. JUNG

To Mary Foote

[ORIGINAL IN ENGLISH]

My dear Miss Foote, Bollingen, Ct. St. Gallen, 18 December 1929

Here is one Seminar.¹ Now please do tell me whether you gave me more than one, f.i. the Astrology Seminar. I can't find it here. I thought I had taken all with me that you gave me—but it *might* be that I have left something more at home. If that is the case, please tell Mrs. Jung, who is actually at home, that the missing parts are either in my studio or on the big desk in my library. She should send them right away. I hope I forgot nothing.

Cordially yours, C. G. JUNG

□ (Handwritten.) Cf. Foote, 19 Mar. 27, n. □.

¹ Evidently the Notes on either the Autumn 1928 or Winter and Spring 1929 part of Jung's seminar on *Dream Analysis*, prepared by F. and other members of the seminar. Content indicates that the "Astrology Seminar" mentioned in the next sentence is the Autumn 1929 part. The *Dream Analysis* seminar continued into Spring 1930.

To Mary Foote

[ORIGINAL IN ENGLISH]

[Rhodes,] 28 March 1933

Dear Mary, here are some greetings from the enchanted island of roses; more than that—here I found a piece of my spiritual ancestry.

Affectionately yours, C. G.

□ (Handwritten.) Postcard, showing a photograph of the city of Rhodes; postmarked Cyprus, 29 March. Jung was on a trip to Egypt and Palestine.

JULY 1937 / SEPTEMBER 1943

To Mary Foote

[ORIGINAL IN ENGLISH]

Dear Mary,

Bollingen, 12 July 1937

The hut is erected and looks good as a studio. There are no trees and bushes close to the window.

I shall be in all Thursday and any time will suit me for you to come and deposit your tools. Then on the 17th I am ready for you to start work.¹

Very sincerely yours, C. G.

¹ Mary Foote painted a portrait of Jung, now hanging in the Beinecke Library, Yale U.

To Henry A. Murray

[ORIGINAL IN ENGLISH]

My dear Murray,

6 October 1938

You have misunderstood my letter completely. I didn't suspect you for one moment of having talked such nonsense about me. I only wanted to get a written statement from you which I could use to prove that you never said such a thing and that the "man from Princeton" was a positive liar. Maybe my letter was too short and I took it too much for granted that you would understand it. I can only assure you that the thought never entered my head that you could have been the fountainhead of childish rumours.

I don't think that I have paranoic delusions about persecution. The difficulty is very real. Whatever I touch and wherever I go I meet with this prejudice that I'm a Nazi and that I'm in close affiliation with the German government. I had very real proof of this and corresponding difficulties this summer in England. Even in India¹ I discovered that a faked photograph with my name had been sent to scientific societies years ago from Vienna. On this photo, which I possess, I'm represented as a Jew of the particularly vicious kind. Such experiences are no delusions.

Hoping that my more longwinded explanations this time have allayed your suspicions, I remain,

Yours cordially, C. G. JUNG

□ See Murray, 2 May 25 (in vol. 1).

¹ During his visit to India earlier in 1938 for the Silver Jubilee Session of the Indian Science Congress. Cf. *Memories*, pp. 274ff./256ff.

To Henry A. Murray

[ORIGINAL IN ENGLISH]

My dear Murray,

19 December 1938

The origin of the story about myself being seldom at home and a frequent guest at Berchtesgaden has been traced back to Dr. Hadley Cantril.¹ He is the head of the Institute of Propaganda Analysis at Princeton University and he told Dr. Beatrice Hinkle² at a luncheon that the tale was "so sincerely believed because Dr. Murray told him Freud himself told it to Dr. Murray."

I should like very much to know what on earth has prompted this man to tell such a cock and bull story, mixing up your name with it. Could you write and ask Dr. Cantril what his idea was? It isn't ordinary fussiness that I insist upon knowing of such tales that are spread over the world. There must be something behind it.

With best wishes for the new year, I remain,

Yours cordially, C. G. JUNG

¹ Hadley Cantril (1906–1969), professor of psychology, Princeton U., president of the Institute for Propaganda Analysis and later director of the Princeton Public Opinion Research Council; author of *The Invasion from Mars: A Study in the Psychology of Panic* (Princeton, 1940); cf. CW 9, i, par. 227, n. 22.

² See Hinkle, 6 Feb. 51.

To Henry A. Murray

[ORIGINAL IN ENGLISH]

My dear Murray,

6 March 1939

Thank you very much for the thorough exploration of the Hitler case. Quite a number of Germans who have heard the story said that they wished it were true. I recently had news from Germany which confirm that all is not well in Berchtesgaden.

Cordially yours, C. G. JUNG

To H. K. Fierz

Dear Colleague,

Bollingen, 16 September 1943

I have read your paper¹ with interest and pleasure. You will find a few notes in the margin. I have been busying myself with the 3 of the

princess:² the 3, being uneven, is masculine; also the 5. Here the 3 cannot refer to the functions but has the significance of a set of three. From the archaic point of view that is a unity, namely "the *one* set of three," therefore a *triad* and, better still, a *Trinity* (*trinus*!). The princess is the Lady Soul, in the *Orient* (for example, the ὄρνις περσικός,³ the rooster, comes from Persia). The three as the masculine companion of the anima is, on the chthonic level, the phallus + 2 testes = 3, and on the psychic level a divine triad that has creative cosmogonic significance. Hence the three is nothing less than the divinity, the *demiurge*. The *fight* is that of *Jacob with the angel* (i.e., with the might of Yahweh) at the ford of the Jabbok. He himself had previously behaved demiurgically, i.e., deceptively (Esau!), and had to wrestle with an angry God. He was able to hold his own against the angel. Then, in Gen. 32:28 comes the new name (Israel = warrior of God); then comes in 30f.: "And Jacob called the name of the place Peniel (i.e., the face of God) for *I have seen God face to face, and my life is preserved.*" 31: "And as he passed over Peniel *the sun rose upon him; and he halted upon his thigh* (motif of dislocating the arm! Cf. *Wandlungen und Symbole der Libido*).⁴ The 3 consists of three equal units; there you see the natural foundation of the ὁμοούσία (τῷ πατρὶ),⁵ Christi, Patris & Spir. Sancti, and at the same time you see why Arius⁶ was an arch heretic, for the doctrine of ὁμοούσία (ὁμοουσιος τῷ πατρὶ) is just false. And the liberal parsons who deny the divinity of Christ are even more damnable heretics. *Anathema sit!*

I will recommend your MS to Morgenthauer.⁷ But I am afraid it is

□ (Handwritten. Translated by Hildegard Nagel.) Heinrich Karl Fierz, M.D., Swiss psychiatrist and analytical psychologist, medical director of the Klinik am Zürichberg; cf. his *Klinik und analytische Psychologie* (1963).

¹ "Zur Entstehung und Bedeutung von Zwangsgedanken," paper read to the Swiss Society for Practical Psychology.

² The initial dream of the male patient, discussed in the lecture, was about the dismemberment of a young girl. The final dream of the treatment to which Jung refers was of the patient's wedding to a Persian princess in a great castle. He had to defend her, successfully, against her three brothers. — In Dr. F.'s discussion of the dream with the patient he pointed out that a legitimate relationship to the anima had been achieved which, however, had still to be protected, with regard to both the sexual and the spiritual aspects.

³ = Persian bird.

⁴ Cf. *Symbols of Transformation*, CW 5, pars. 356, n. 50, and 524.

⁵ Cf. Niederer, 23 June 47, n. 6.

⁶ Arius of Alexandria (c. 260–336), founder of Arianism, the doctrine of homi-ousia, was condemned as heretic at the Councils of Nicaea (325) and Constantinople (381).

too long. You will have to arrange that somehow with him. Send it to him direct. I am no longer on the editorial staff, but merely "collaborator"—*Dei gratia*. With best wishes,

Yours sincerely, C. G. JUNG

⁷ W. Morgenthaler, Swiss psychiatrist, editor of the *Schweizer Zeitschrift für Psychologie*, which he had founded together with Jung and the Geneva psychologist Jean Piaget. — The paper was eventually published in the *Schweizer Medizinische Wochenschrift*, 1944, and again in Fierz's book (n. □).

To Philip Wylie

[ORIGINAL IN ENGLISH]

Dear Mr. Wylie:

19 February 1947

I have owed you a letter for a long time. Unfortunately your *Generation of Vipers*¹ has been hidden from my sight for quite a time, and when I began to read it last fall I fell seriously ill—your book was not the cause of it!—and now I'm just slowly recovering. No sooner could I open my eyes again that I continued reading your book and have read it from cover to cover with the most intense interest. You can shock people sky-high, and apparently they need it.

I have enjoyed your book thoroughly, although I must confess I felt critical at certain passages. For instance: The affair of the ecclesiastical Jesus is not so damn simple as your critique seems to suggest. Half of the picture you paint is absolutely true and I can subscribe to every word of it. All that dogmatic stuff heaped around the figure of the Redeemer can be brushed aside easily if you swing your rationalistic broom, but you overlook entirely the fact that out of that philosophic and speculative scholasticism something has grown which you cannot wipe off the slate, and that is science and the scientific attitude, which is characterized by sincerity, devotion, and honesty. As William James rightly said: "Our scientific temper is devout."²

Although your book is modest enough not to claim to be more than a *Kulturkritik* of America, it is valid also for our European civiliza-

□ (1902–1971), American author. Jung had met him in the U.S.A. in 1936 and had visited him at the time of his Terry Lectures on "Psychology and Religion" at Yale U. in 1937. — This letter and Wylie 27 June 47 are published by courtesy of Princeton University Library and Mrs. Philip Wylie.

¹ Pub. 1942. Cf. White, 19 Dec. 47, for further comment.

² *Pragmatism* (1907), p. 15.

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tion, if one is still allowed to speak of such a thing. With some slight variations your book is applicable to almost any cultured nation. I'm now busy spreading its fame over here in Switzerland, and I try to get it known as much as possible.

At the moment when I had finished reading the *Generation of Vipers* your book *On Morals*³ arrived, which I'm going to read at once.

In a further edition of your *Generation of Vipers* you should add an illustration of Grant Wood's wonderful painting: *Daughters of Revolution*.⁴

I hear complaints from all sides that my books are not getatable in the U. S. I can tell you now that an English firm is going to publish all my books in a decent form as a complete edition.⁵ But that will take its time, particularly under the present economic conditions prevailing in England.

There is a real need of books like yours, because somebody ought to wake up, since mankind has now reached the straight road to hell.

Thank you for your honesty and courage!

Yours sincerely, C. G. JUNG

³ *An Essay on Morals* (1947); see Wylie, 27 June 47, par. 2.

⁴ Wood (1891-1942) was known for his paintings of the American scene. *Daughters of Revolution* satirizes bigoted mother-types.

⁵ Routledge & Kegan Paul Ltd., London, and the Bollingen Foundation, through Pantheon Books Inc., New York, collaborated in publishing the *Collected Works*.

To Philip Wylie

[ORIGINAL IN ENGLISH]

Dear Mr. Wylie:

27 June 1947

Through Mrs. Baumann¹ I became acquainted with your letter to her. It was most enlightening! You must take into account that we have been cut off from the rest of the world for about five years, and I had no possibility to get informed about the remarkable intelligence of your countrymen. I'm just beginning to open my eyes. I understand your point of view thoroughly now. You are quite right and I beg to inform you of the fact that I agree completely with your attitude. Your way is obviously the right one, which I didn't know before, being, as I said, uninformed about American public opinion.

In the meantime I have read your book *An Essay on Morals*.² I

¹ Carol F. Baumann, an American pupil of Jung's, living in Zurich.

² See Wylie, 19 Feb. 47, n. 3.

think it's a perfectly heroic attempt to teach a nation a simple truth. I must say your book is difficult. I have read it carefully from cover to cover and time and again I was struck by the fact that I couldn't imagine how you can hope to overcome the prejudice and short-sightedness of your public by a rather abstract demonstration of the moral issues of my ideas. I think the most comprehensible point is the fact you hammer in, namely that man is an animal. And even this most obvious of all facts collides in the most violent way with the most sacred prejudices. It is such a simple truth that it is exceedingly difficult to grasp it, because people are twisted and not simple. I definitely cannot see how you lead them on from the state of such an insight to a state of humanity. In other words: how can man become human? This is the problem that has confronted me every day in my practical work. When I was in Africa in the Kavirondo country,³ the older people said of the younger ones, who, under the influence of the missions, didn't submit any longer to the traditional initiations (circumcision etc.), that they remained mere animals. Now where are our initiations, or the equivalent of them? I find that without a very thorough analysis people cannot even see that they have a shadow—and from the shadow down to the animal there is a very long way indeed. People don't know that the only true servants of God are the animals. Now what are you going to do to bring up your Methodists and Baptists and so on to the understanding that any lousy dog is much more pious than they are? But please don't get discouraged! I'm profoundly grateful to you for your valiant attempt and I fervently hope that you will succeed for the good of our foolish and hopelessly blindfolded humanity.

I'm sorry I never acknowledged personally the receipt of your former books (*When Worlds Collide*, *After Worlds Collide*, *Gladiator*, and *Finnley Wren*).⁴ They were sent to me by Farrar & Rinehart and I was under the impression that it was their initiative and not yours. I have read them and I can tell you that after the many years that have gone by since, the picture of the colliding worlds is still vividly impressed upon my mind. It has hit the head of an unconscious nail in me, which I hadn't succeeded in eradicating completely.

Sincerely yours, C. G. JUNG

³ For Jung's visit to East Africa in winter 1925–26, see Kuhn, 1 Jan. 26, and *Memories*, ch. IX, iii.

⁴ Published respectively 1933, 1934, 1930, and 1934. The first two are "science fiction" fantasies. Cf. Jung, "Flying Saucers: A Modern Myth of Things Seen in the Skies" (1958; CW 10).

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To Medard Boss

Dear Colleague,

27 June 1947

Please forgive me for not thanking you sooner for the inaugural dissertation¹ you so kindly sent me. And also many thanks for the inaugural lecture² which has arrived in the meantime. I have now studied them both and am allowing myself a few comments.

As regards your book on sexual perversions, I find your observations very good and to the point. I am less able to say the same of your theoretical disquisitions, since their philosophical language shows a striking disproportion to the exactness of your observations.

The same thing struck me in your lecture. For example, the case of anxiety neurosis you describe (p. 14)³ is in my opinion quite insufficiently explained by your general philosophical views. There you dealt in detail with Freud's way of looking at things, but not with how I would see such a case. Of course I would not expect anything of that sort, except that you had already referred to me critically.⁴

It is going rather too far that you feel you have to reproach me for a certain narrow-minded prejudice. Obviously you are not aware that as long as 30 years ago I expressed, against Freud, doubts about a purely causalistic interpretation, in consequence of which the Freudians pilloried me as totally unscientific. It seems equally unknown to you that I have suggested a conditional approach. Archetypes have never been for me pure *causae*, but conditions [*Bedingungen*]. From your conclusions I find that you have completely misunderstood my concept of archetypes. You are utterly mistaken in saying that I have described the archetypes as given with the brain structure. Is the fact that the body also expresses character totally unknown to you, or do you be-

□ (Translated by Hildegard Nagel.) Medard Boss, M.D. (1903–), Swiss existential psychoanalyst; professor of psychotherapy at the U. of Zurich. Cf. his *Psychoanalysis and Daseinsanalysis* (New York, 1963).

¹ *Sinn und Gehalt der sexuellen Perversionen* (Bern, 1947). — The English tr., *Meaning and Content of Sexual Perversions* (New York, 1949), is a second edition and contains many changes.

² "Psychotherapie in daseinsanalytischer Sicht," unpublished.

³ In *ibid.*

⁴ This seems to refer to a passage in the unpublished lecture. The preface to the 2nd, English edition, after some appreciative remarks on Jung's concepts of the self and individuation, has a sentence (on p. xi) which may contain the gist of B.'s criticism: "Jung's descriptions, however, were still loaded with the remnants of the old mechanistic exact-scientific way of thinking and with many outdated biological theories."

lieve that the pattern of behaviour familiar to biologists is not somehow expressed in the biological structure? You yourself say that the human body is not only a thing of nature, but "one of the possible manifestations of human nature itself." The body as a whole, so it seems to me, is a pattern of behaviour, and man as a whole is an archetype. You believe you have discovered a contradiction when you find that I think of the archetype at one time as structure and at other times as psychic organ, or vessel, or quality [*Eigenschaft*], or as instinct, etc., and do not perceive that I am giving just as many descriptions of the archetype as can be illustrated by facts, as you might have learned, for instance, from our curatorium meetings.⁵ I have no theory about the archetype and have never maintained that it is pure causality. It is a condition [*Bedingung*] and as such it has a certain *efficacitas causalis*, for only that which has effects has reality.⁶ If it had none it would be mere show. But this does not mean that it is limited to a causal effect. On the contrary it has many modalities, expressed in a variety of symbols. Here I am supported by verifiable phenomena and not merely by such things as fantasies. I have no philosophy regarding the archetype, only the experience of it.

You believe that you have discovered something entirely new and unknown to psychology in your "pre-given world pattern"⁷ and are not aware that by this somewhat fulsome phrase you are describing exactly what I mean by the archetype. It has also escaped you that in the description of the self presented more than once at curatorium meetings—quite apart from my published work—I made a connection between the subject and the world and said that here lies the special significance of the self as opposed to the purely subjectivistic ego. It happened with you as with our colleague Trüb,⁸ who also did not notice that I differentiate between ego and self, though I have said it plainly in I don't know how many pages in I don't know how many books.

You will understand, dear colleague, that such elementary misun-

⁵ Jung and others founded (May 1938) a "Teaching Institute for Psychotherapy" at Zurich U., directed by a curatorium of 9 doctors including Boss. Its aim was to foster cooperation among various analytical schools; however, it did not succeed and was dissolved in 1948. Cf. van der Hoop, 14 Jan. 46, n. 1.

⁶ The German play on words "nur was wirkt ist wirklich" is untranslatable.

⁷ B. took over the term "pre-given world pattern" (*vorgegebener Weltentwurf*) from Martin Heidegger's *Sein und Zeit* (1947; tr., *Being and Time*, 1962).—The German philosopher Heidegger, greatly influenced by the writings of Kierkegaard, has exerted an important influence on modern existentialism.

⁸ Cf. Bovet, 9 Nov. 55, n. 3.

derstandings are not very encouraging to me. I have taken all possible trouble, as witnesses assure me, to say these things as clearly as possible, not only in the curatorium, but also in my books and indeed so often that in the end I felt that I was repeating myself to an odious degree. But it still seems to have been insufficient. This is one of the reasons why I feel that the discussions in the curatorium are unsatisfactory. You, for example, though you have a different viewpoint, have never tried to interpret for us one of the fantasy-series in terms of existential philosophy and prove that this approach hits the core of the matter better than my modest comparative-psychological efforts. Similarly, Herr Trüb has never been moved to announce that he sees no difference between the ego and the self. I should not want to be maneuvered into a situation where it would look as if I wanted *à tout prix* to preach my doctrine (which isn't one) to unwilling listeners who later, in my absence, hold a discussion, and eventually present their lack of understanding in writings and lectures to the public. I had pictured these discussions as something quite different. As I always said, it was never my intention to promulgate my ideas, it was rather to collaborate. But when the other side does not participate and essential things are left outside, no fruitful discussion can develop. I have therefore written Dr. Bally⁹ that my collaboration is illusory if no contrasting opinions or better concepts on the part of others are brought into the discussion.

Please allow me a few more details: on p. 9¹⁰ I would simplify "body and vital sphere inaccessible to all conscious decision and responsibility. . . ." One could as well say "unconscious." Instead of "existential centre" one could say "centre of the personality." You mean by this something similar to what I expressed as the self.

Freud's dilemma, conscious-unconscious,¹¹ is no *abbreviation* but a powerful fact, into which in my opinion he has not "squeezed" anything whatever, but which he met with and which could not be stated better nor more clearly.

In closing I may perhaps allow myself the observation that in spite of all existential philosophy the opposition between ego and world, subject and object, is not annulled. That would be too simple. Then

⁹ Cf. van der Hoop, 14 Jan. 46, n. 1.

¹⁰ of the unpublished lecture.

¹¹ Ibid. — This, according to a communication from Prof. Boss, refers to "Freud's belief that objects could only become conscious when connected with a word. At the same time he admitted that children frequently had not yet words for objects but that nevertheless one could not call them unconscious."

we would need no further psychotherapeutic efforts; instead, intoxicated with the prodigiously stilted jargon of this philosophy we could reach the point of national community.¹²

With best thanks I am enclosing the MS you were kind enough to send me. With collegial greetings,

Sincerely, C. G. JUNG

¹² This is an allusion to the Nazi concept of the "people's community" (the German term used by Jung is "Volksgemeinschaft"). — Regarding Jung's negative attitude to Heidegger (who had been sympathetic to National Socialism) cf. Meinertz, 3 July 39, and Künzli, 16 Mar. 43.

To Medard Boss

Dear Colleague,

5 August 1947

Many thanks for your informative letter,¹ which I have read very attentively. It shows me that assuredly you had no intention of expressing yourself polemically. Had that been so, I should not have objected. All I permitted myself to remark was that for me it was a great disappointment to learn of such opinions only indirectly and not in the curatorium,² where, as it seemed to me, I had offered every opportunity for discussion and gladly welcomed every stimulating response from you.

Your "interpretations" in the light of existential philosophy are so entirely different from Freud's or my approach, which seeks only to "interpret" facts, that I do not even understand what you mean by them. In my view you could easily have brought up your divergent opinions for discussion in the curatorium. I should not like to be maneuvered into a false position in which I would appear as the one with whom it is impossible to discuss any divergent opinion whatever. Under these conditions it seemed the only course for me to withdraw from the meetings. Discussion has no meaning unless all participants contribute the best knowledge they have to offer. That is all I do myself. I admit without further ado that I do not comprehend your

□ (Translated by Hildegard Nagel.)

¹ B., in a long letter of 17 July 47, expressed his feeling that Jung had misunderstood his true intention, which had been only to clarify certain formulations of Jung's, and that in fact he had "the greatest possible admiration for your scientific achievement."

² Cf. Boss, 27 June 47, n. 5.

existential philosophy but will gladly let myself be taught better if this can be done in a logical way and sustained by facts.

I believe I may conclude from your letter that you wish to continue the curatorium sessions. If that is the case I will ask Dr. Katzenstein³ to lend us again the picture series which I used to develop my concepts. Then I would have to ask you to elucidate the methods and interpretations of existential philosophy by discussion of this case. For no participant is to get the feeling that I have rejected his possibly divergent ideas in a bossy fashion. Dr. Trüb⁴ has already accused me of a flagrant disregard of his opinions. Have you ever seen Dr. Trüb let himself be drawn into presenting his opinions? You will understand that such an attitude makes any discussion impossible.

I have tried seriously to form some picture of your philosophical concepts from your letter but found myself step by step entangled in contradictions. I am just no philosopher. For example, I do not know the difference between "explaining" and "interpreting," nor can I recognize anything tangible in the "world-image" of a patient. And in your inaugural address I never found out what you mean by an "existential-analytic" way of looking at things. That implies, if I understand you rightly, somehow concepts of a new and different sort that do not agree with previous ones which you therefore oppose. Surely one is glad to hear something new and more comprehensive about these things that have brought on so many headaches. For a long time I have marvelled how philosophers can make so many apparently enlightening statements about facts they have no knowledge of, and how stupid we are never to notice it. How, for instance, does Heidegger know so much about the world plan and *the* world image? I have not achieved those heights by a long shot. But these are just the things we philosophers should know something about. It would certainly be worth while if you no longer withheld this knowledge from us. You can see what trouble I take to learn more than has been possible with the methods so far available. You must not let yourself become discouraged, but have patience with our lack of understanding and show us how and where our horizon will be expanded by the existential-philosophical approach. That can probably be best achieved by the absolutely objective Katzenstein material. For I did not pick it out in order to illustrate my own concepts.

You can grasp the extent of my non-comprehension by the fact that

³ Erich Katzenstein, M.D., Zurich neurologist.

⁴ Cf. Bovet, 9 Nov. 55, n. 3.

I do not in the least understand why you ascribe to me exist.-phil. assumptions. Man as archetype is after all a purely empirical matter, without a tinge of philosophy. You are acquainted with the ubiquitous image of the **Ανθρωπος*. It is also an empirical fact that the archetype has a causal or conditional effect. If this were not so, it could never have been observed at all. So it is not a theory but pure observation of facts. Is there any exist.-phil. reason why this should not be so? Or why do you think it is a theory? It is only a formulation of observable connections that naturally, like macrophysics, cannot get along without the concept of causality. Causality is inapplicable only in the realms of microphysics and unconscious processes. Neither is *any longer directly observable*.

I refer to this only to show how far our concepts differ and how advisable it would be for you to acquaint us with the exist.-phil. approach. With collegial regards,

Yours sincerely, C. G. JUNG

To Christian Stamm

Dear Herr Stamm,

23 April 1949

Best thanks for your kind letter. I would answer your questions¹ as follows:

It is better not to try to loosen up the unconscious, though "an honest drink would none forbid" has been held sacrosanct from time

□ Gächlingen, Switzerland.

¹ The addressee had sent Jung a list of questions, as follows. (Those which are not of general interest have been omitted together with Jung's answers.)

"Do you consider the loosening up of the unconscious through the moderate enjoyment of alcohol or other narcotics as relatively useful or as a mistake?"

How does a person born blind dream of mandalas?

Might not mandalas be derived from actual factors: roundness of the pupil of the eye, and projection of a general striving for harmony into space (geometry) and time (rhythm), both united in mechanical representations?

How far do individuation dreams depend on race, tradition, character, experience? Are there, besides psychological types, also dream-types?

Do you know Bunyan's *Pilgrim's Progress*, a dream elaborated in literary form? (The city shone so dazzlingly that people could look at it only through (!) mirrors that lay around for this purpose.)

My six-year-old boy dreamt of a painting-book with a beautiful picture in it: a ring and a blue flower. Isn't that too early to dream of a mandala?

When I 'should' dream of a horse, it is generally a motorcycle!"

immemorial. Wine = son of the earth (Christ the vine, Dionysus the wine, soma in India).

I do not know how a blind person dreams of mandalas. Mandalas are also formed with the hands, danced, and represented in music (for instance Bach's *Art of Fugue*, on which as we know he was working when he died).

When a mandala is being formed, everything round and square known to man works on it too. But the impetus for its formation comes from the unconscious archetype *per se*.

Everything living dreams of individuation, for everything strives towards its own wholeness. This has nothing whatever to do with race and other things. There are typical dreams but no dream-types, since the collective unconscious is not a type but contains types, namely the archetypes.

Bunyan's *Pilgrim's Progress*² is a literary book of devotion making use chiefly of Christian symbolism. The symbol of the mirror refers to Paul's "For now we see through a glass, darkly; but then face to face."³ The symbol of the mountain is found among the Victorines.⁴

It is quite in order that your boy should have a mandala dream. Such dreams occur normally and not too infrequently between the ages of 4 and 6. The mandala is an archetype that is always present, and children, who are not yet spoiled, have a clearer vision for divine things than adults, whose understanding is already ruined. The mandala should really have 4 colours to be complete. The reason for the absence of the fourth colour may be either that he is already going to school, or that he is the son of a teacher who has an instinctive interest in the differentiation of the functions.

Nowadays animals, dragons, and other living creatures are readily replaced in dreams by railways, locomotives, motorcycles, aeroplanes, and suchlike artificial products (just as the starry sky in the southern hemisphere, discovered relatively late by European navigators, contains many nautical images).⁵ This expresses the remoteness of the modern mind from nature; animals have lost their numinosity; they

² John Bunyan (1628-88), *The Pilgrim's Progress from This World to That Which is to Come* (1678). Cf. M. Esther Harding, *Journey into Self* (New York, 1956).

³ I Cor. 13:12.

⁴ Cf. van Dijk, 25 Feb. 46, n. 2.

⁵ Among the southern constellations are: Octans (Octant), Sextans (Sextant), Telescopium, Microscopium, Triangulum, Circinus (Compass for describing a circle).

have become apparently harmless; instead we people the world with hooting, booming, clattering monsters that cause infinitely more damage to life and limb than bears and wolves ever did in the past. And where the natural dangers are lacking, man does not rest until he has immediately invented others for himself.

Yours sincerely, C. G. JUNG

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Letters 1951-1961

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To Beatrice M. Hinkle

[ORIGINAL IN ENGLISH]

Dear Dr. Hinkle,

6 February 1951

I owe you many thanks for kindly sending me Donald Keyhoe's book about the Flying Saucers.¹ I have read several books about this subject now, and I think the best of them is Gerald Heard's *The Riddle of the Flying Saucers*,² which I can recommend to you.

I think it is most astonishing that such a phenomenon that has apparently been witnessed by at least hundreds of people has not produced more photos and hasn't been dealt with in a more adequate way yet—particularly so in view of its possible immense importance. Of course we know that ever so often it has happened that things of greatest importance have been inadequately dealt with at the time. But it is most curious nevertheless that—as far as my knowledge goes—no really satisfactory evidence has been produced yet.

I'm puzzled to death about these phenomena, because I haven't been able yet to make out with sufficient certainty whether the whole thing is a rumour with concomitant singular and mass hallucination, or a downright fact. Either case would be highly interesting. If it's a rumour, then the apparition of discs must be a symbol produced by the unconscious. We know what such a thing would mean seen from the psychological standpoint. If on the other hand it is a hard and concrete fact, we are surely confronted with something thoroughly out of the way. At a time when the world is divided by an iron curtain—a fact unheard-of in human history—we might expect all sorts of funny things, since when such a thing happens in an individual it means a complete dissociation, which is instantly compensated by symbols of wholeness and unity. The phenomenon of the saucers might even be both, rumour as well as fact. In this case it would be what I call a synchronicity. It's just too bad that we don't know enough about it.

Thank you also for the kind offer to send me the Betty Books.³ I

□ M.D., (1874–1953), New York; analytical psychologist and psychiatrist, translator of *Wandlungen und Symbole der Libido* = *Psychology of the Unconscious* (1916); revised and tr. R.F.C. Hull as *Symbols of Transformation*, CW 5. (See pl. vii.)

¹ Donald Edward Keyhoe, *Flying Saucers Are Real* (1950).

² Gerald Heard, *Is Another World Watching? The Riddle of the Flying Saucers* (1950).

³ Cf. Künkel, 10 July 46, n. 1.

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think I have them all. It's really remarkable how that woman has smelt the kind of psychology that is compensatory to our modern state of consciousness. That girl was a real prophetess. I have written a short preface to the German edition of *The Unobstructed Universe* which appeared in Switzerland.

The revised edition of the *Psychology of the Unconscious* is being printed now at last, i.e., the German edition of course. It is going to appear under the new title *Symbols of Transformation* (*Symbole der Wandlung*).

Except for the *Essays on a Science of Mythology* (the joint book with Kerényi) nothing is out in English yet, but please let me know if and what I can send you of my German books.

I'm still working a bit, as you see, but also trying to get as much rest as possible. I hope you are doing the same. With many thanks and best wishes,

Yours cordially, C. G. JUNG

To Heinrich Boltze

Dear Herr Boltze,

13 February 1951

For your orientation: I am a psychiatrist and not a philosopher, merely an empiricist who ponders on certain experiences. *Psyche* for me is an inclusive term for the totality of all so-called psychic processes. *Spirit* is a qualitative designation for certain psychic contents (rather like "material" or "physical"). *Atlantis*: a mythical phantasm. *L. Frobenius*: an imaginative and somewhat credulous original. Great collector of material. Less good as a thinker.

God: an inner experience, not discussable as such but impressive. Psychic experience has two sources: the outer world and the unconscious. *All immediate experience is psychic*. There is physically transmitted (outer world) experience and inner (spiritual) experience. The one is as valid as the other. God is not a *statistical* truth, hence it is just as stupid to try to prove the existence of God as to deny him. If a person feels happy, he needs neither proof nor counterproof. Also, there is no reason to suppose that "happiness" or "sadness" cannot be experienced. God is a universal experience which is obfuscated only by silly rationalism and an equally silly theology. (Cf. my little book *Psychologie und Religion*, Rascher-Verlag, Zurich 1940, where you will find something on this theme.)

What mankind has called "God" from time immemorial you ex-

perience every day. You only give him another, so-called “rational” name—for instance, you call him “affect.” Time out of mind he has been the psychically stronger, capable of throwing your conscious purposes off the rails, fatally thwarting them and occasionally making mincemeat of them. Hence there are not a few who are afraid “of themselves.” God is then called “I myself,” and so on. *Outer world and God are the two primordial experiences* and the one is as great as the other, and both have a thousand names, which one and all do not alter the facts. The roots of both are unknown. The psyche mirrors both. It is perhaps the point where they touch. Why do we ask about God at all? God effervesces in you and sets you to the most wondrous speculations.

People speak of *belief* when they have lost *knowledge*. Belief and disbelief in God are mere surrogates. The naïve primitive *doesn't believe, he knows*, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn't yet let himself be befuddled by boobytrap concepts. He adjusts his life—of necessity—to outer and inner *facts*, which he does not—as we do—feel to be discontinuous. He lives in *one* world, whereas we live only in one half and merely believe in the other or not at all. We have blotted it out with so-called “spiritual development,” which means that we live by self-fabricated electric light and—to heighten the comedy—believe or don't believe in the sun.

Stalin in Paris¹ would have become *une espèce d'existentialiste* like Sartre, a ruthless doctrinaire. What generates a cloud of twaddle in Paris causes the ground to tremble in Asia. There a potentate can still set himself up as the incarnation of reason instead of the sun.

Yours very truly, C. G. JUNG

□ Western Germany.

¹ B. expressed his regret that Stalin had not been born in Paris.

To Fowler McCormick

[ORIGINAL IN ENGLISH]

Dear Fowler,

22 February 1951

It is very kind of you to send me news about the flying saucers again.

□ (Handwritten.) Harold Fowler McCormick (1898–1973), Chicago industrialist, was an old friend of Jung's. He accompanied Jung on his journeys to the

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I have read Gerald Heard's book in the meantime which is a very emphatic apology for the saucers' existence. Unfortunately he is preaching his cause a bit too much for my taste.

The new statements about the saucers being nothing but weather balloons unfortunately does not chime in with the alleged observations, but maybe the latter are also just fake and hallucination. It is very funny indeed that it seems to be so difficult to establish the truth about the reality of this phenomenon. I think it is chiefly an obstinate rumour, but the question whether there is something real behind it is not answered.

Apart from some rheumatism I feel pretty well and I'm doing my work as usual. I suppose you are very busy! I appreciate it all the more that I get some token of your existence from time to time. Many thanks!

Yours ever cordially, c. c.

Pueblos of New Mexico (1924-25) and to India (1938) and was a frequent companion in later years in Zurich. He often took Jung and Ruth Bailey (who acted as Jung's housekeeper after Mrs. Jung died, 1955) on auto excursions (cf. McCormick, Christmas 1960). "The Undiscovered Self," CW 10, bears the dedication "To my friend Fowler McCormick." (See pl. v.)

To Dr. H.

Dear Dr. H.,

17 March 1951

To answer your long and meaty letter one must have time. My answer therefore comes a bit late.

Psychology as a natural science must reserve the right to treat all assertions that cannot be verified empirically as projections. This epistemological restriction says nothing either for or against the possibility of a transcendent Being. Projection is an unavoidable instrument of cognition. That the Christological projection remained attached to the "historical" man Jesus is of the greatest symbolological significance, it seems to me. Attachment to the concrete man was necessary because otherwise the incarnation of God—most important!—could never have come about. The conception, already growing up on the Osiris tradition, of an Osiris belonging to the individual¹ is

□ (Handwritten.) Western Germany.

¹ Cf. Michaelis, 20 Jan. 39, n. 1.

continued in the Judaeo-Christian idea of the *imago Dei* and in the Christian idea of the *υἱότης*.² Docetism was a relapse into the pagan view of the world. Bultmann's attempt at demythologization³ is a consequence of Protestant rationalism and leads to the progressive impoverishment of symbolism. What is left over does not suffice to express the prodigal (and dangerous) world of the unconscious, to join it to consciousness or, as the case may be, to hold it in check. As a result, Protestantism will become even more boring and penurious than it already is. It will also continue, as before, to split up endlessly, which is actually the unconscious purpose of the whole exercise. With the Reformation it has lost one leg already, the essential ritual. Since then it has stood on the hypertrophied other leg, faith, which is beset with difficulties and gradually becoming inaccessible. Thanks to this defoliation of the symbolic tree religion will increasingly become a purely private affair, but the greater the spiritual poverty of the Protestant the more chance he has of discovering the treasure in his own psyche. At any rate he has better prospects in this regard than the Catholic, who still finds himself in full possession of a truly collective religion. His religion is developing by leaps and bounds. The Assumption of the B.V.M. is an eloquent example of this. It is the first step in Christianity towards wholeness, i.e., the quaternity.⁴ We now have the old formula $3 + 1$,⁵ the 1 representing 98% a goddess and a mediatrix coordinated with the Trinity. Dreams referring to the Assumption are extremely interesting: they show that behind the *luna plena* or the sun woman⁶ the dark new moon is rising up with its mystery of the *hierosgamos* and the chthonic world of darkness. That is why, as early as the 16th century, Gerardus Dorneus attacked the quaternity so fiercely,⁷ because the acceptance of the *binarius*⁸ (= devil) in the form of the feminine principle, represented by the

² = sonship.

³ Rudolf Karl Bultmann (1884–), German Protestant theologian, then professor at the U. of Marburg. He rejected the authenticity of large portions of the NT (e.g., the events on Good Friday and at Easter) as purely mythical and demanded the “demythologization of the Christian message.”

⁴ In Jung's view the Trinity is an incomplete quaternity, lacking the feminine element, earth, or body. Cf. *Psychology and Alchemy*, CW 12, pars. 26, 31, 319ff.; “Psychology and Religion,” CW 11, par. 107.

⁵ The quaternity is expressed by the formula $3 + 1$, where 3 represents the Trinity and 1 the fourth person—be it the inferior function, the anima, the feminine element in the deity, or, in another context, the devil.

⁶ Rev. 12:1. Cf. “Answer to Job,” CW 11, pars. 710ff., 737f.

⁷ “Psychology and Religion,” pars. 103f. & n. 47, par. 120 & n. 11.

even numbers 2 or 4, would break up the Trinity. The Pope probably did well to discourage the psychologizing tendency (chiefly among the French Jesuits). The Trojan horse should be kept hidden as long as possible. All in all, I consider the declaration of the Assumption the most important symbolological event since the Reformation, and I find the arguments advanced by Protestant critics lamentable because they all overlook the prodigious significance of the new dogma. The symbol in the Catholic Church is alive and is nourished by the popular psyche and actually urged on by it. But in Protestantism it is dead. All that remains is to abolish the Trinity and the *homoousia*.⁹

Since the time of Clemens Romanus,¹⁰ Jakob Boehme was the first to come to grips adequately with evil. I do not fight for a recognition of the "Fourth." Nowadays it doesn't need any recognizing—it's too obvious. I merely point to the existence of a problem which is of great importance in the history of symbols. I only fight *for* the reactivation of symbolic thinking, because of its therapeutic value, and *against* the presumptuous undervaluation of myth, which only a very few people have the least understanding of anyway.

I don't quite understand why you call a venture "faith."¹¹ A venture is a misnomer when you are convinced that it is going to turn out all right in the end anyhow. A venture is when you neither know nor believe. When her travelling carriage overturned, St. Teresa of Avila, lifting her arms to heaven, cried: "Now I know why you have so few friends."¹² It can also turn out like that.

I "believe" only when I have sufficient grounds for an assumption. The word "belief" means no more to me than that. Leaps into the dark I know very well. For me they have everything to do with courage and nothing with belief, but not a little with hope (i.e., that all will go well).

⁸ Ibid.; cf. also "Dogma of the Trinity," CW 11, pars. 256, 262; *Mysterium Coniunctionis*, CW 14, par. 238.

⁹ Cf. Niederer, 23 June 47, n. 6.

¹⁰ Pope Clement I, *fl.* 96, apostolic Father, who is erroneously credited with the conception of Christ as the right hand and the devil as the left hand of God (cf. "Foreword to Werblowsky's *Lucifer and Prometheus*," CW 11, par. 470). Actually it goes back to Pseudo-Clement, author of the Clementine Homilies, a collection of Gnostic-Christian writings dating from the middle of the 2nd cent. (cf. *Aion*, CW 9, ii, par. 99).

¹¹ In his letter to Jung of 29 Jan., Dr. H. wrote that in the most extreme situations of distress in life he would describe "the last leap into the depths, the venture of decision," as "faith."

¹² Cf. "Good and Evil in Analytical Psychology," CW 10, par. 883.

This summer a new work of mine will appear, which is concerned with Christian symbology (especially the figure of Christ), under the title *Aion*. Then I'll be ripe for an auto-da-fé. I can say with Tertullian: "*Novum testimonium advoco immo omni litteratura notius, omni doctrina agitatius . . . toto homine maius . . . Consiste in medio anima!*"¹³ But the soul is anathema to holy theology. "Demythologization"! What hybris! Reminiscent of the disinfection of heaven with sublimate of mercury by a crazy doctor who then declared God could [not] be found.¹⁴ Yet God is the mythologem *kat 'exochen*. Christ was no doubt a moral philosopher—what else remains of him if he is not a mythologem? With best regards,

Yours sincerely, C. G. JUNG

¹³ "I summon a new witness, or rather a witness more known than any written monument, more debated than any doctrine . . . greater than the whole of man. . . . Approach then O my soul . . . !" Tertullian, *De Testimonie animae*, I. Full text in *Psychological Types*, CW 6, par. 18.

¹⁴ The "not" is missing in the file copy, but has been inserted because Jung frequently told this anecdote in that sense. Cf. *Two Essays*, CW 7, par. 110.

To Adolf Keller

Dear friend,

20 March 1951

What you feel as my anti-Protestant complex is an admittedly violent criticism of Protestantism, for it is not where I would want it to be. Now that the Catholic Church has taken the momentous step of the Assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way behindhand in the matter of dogmatic development. The Catholic at least believes in continuing revelation, but the Protestant sees himself committed to an—oh so contradictory!—document like the Bible, and consequently cannot construct but merely demolish—*vide* the famous "demythologization" of Christianity. As though statements about sacred history were not—mythologems! *God always speaks mythologically*. If he didn't, he would reveal reason and science.

I fight against the *backwardness* of Protestantism. I don't want it to lose the lead. I don't want to turn back to the unconsciousness,

□ Th.D., (1872–1963), lectured at the U. of Zurich, later in Los Angeles. He was one of Jung's oldest friends. Cf. *The Freud/Jung Letters*, 133 J, n. 4.

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the nebulousity, of Catholic concretism, so I also fight against the Protestant concretism of historicity and the vacuity of the Protestant message, which can only be understood today as an historical vestige. If Christ means anything to me, it is only as a *symbol*. As an historical figure he could just as well have been called Pythagoras, Lao-tse, Zarathustra, etc. I do not find the historical Jesus edifying at all, merely interesting because controversial.

I say this so that you may know where I stand. I'd be glad if you would nevertheless have a talk with me. So if ever you can find the time I shall be ready.

Again with best thanks for your attentive and good-natured letter,

CARL

To Adolf L. Vischer

Dear Colleague,

21 March 1951

I am sorry I am thanking you only now for your very kind letter of 26.XII.50. Your sympathy over the death of my last close friend, Albert Oeri,¹ was veritable balm. One can indeed feel the pain of such a loss without making oneself guilty of undue sentimentality. One notices on all such occasions how age gradually pushes one out of time and the world into wider and uninhabited spaces where one feels at first rather lonely and strange. You have written so sympathetically and perceptively in your book² of the peculiarities of old age that you will have an understanding heart for this mood. The imminence of death and the vision of the world *in conspectu mortis* is in truth a curious experience: the sense of the present stretches out beyond today, looking back into centuries gone by, and forward into futures yet unborn. With heartfelt thanks,

Affectionately yours, C. G. JUNG

□ See Vischer, 10 Oct. 44 (in vol. 1).

¹ Cf. Oeri, 12 Feb. 20, n. □.

² *Das Alter als Schicksal und Erfüllung* (1942).

To Pastor Fritz Pfäfflin

Dear Pastor Pfäfflin,

22 March 1951

I was very glad to hear from you again. Unfortunately I cannot fulfill your wish.¹ I have so many other things to do and I can't do nearly as much as I did before. Nor am I allowed to overwork.

I don't know what kind of dream material you could mean, and how it is supposed to link up with the unarmed neutrality of Germany. The disarmament of Germany is itself a dream which could only occur in a sleeping nation—the very nation which has overrun its neighbours twice in a quarter of a century. It is the dream of a profoundly warlike nation that consciously considers itself harmless and peace-loving. It must indeed be dreaming if one thinks one can live unarmed in an anarchic world where only guile and force count. Every German who is not asleep and dreaming knows that it is time, highest time to rearm, and the more consciously he does so the better it will be for peace. The really dangerous ones are the harmless dreamers who don't know that they want to perish gloriously yet again through their accursed playing the saviour. One time they strike their fellow men dead in order to convert them to the new religion of Naziism; the next time they preach disarmament in order to hand over their own country to Russian tyranny. How would it have gone with us in Switzerland if we had had no army! People like Herr Noack² would have got a pension for doing useful preparatory work, and the rest of us would simply have been stood up against the wall by the culture-bringers. And that's how it would be for you too with the Russians, for they also are universal saviours who want to cure the whole world with their own disease, just as the Nazis did. Do you seriously believe that any robber would be scared off by German disarmament? You know very well: "I feel provoked," said the wolf to the lamb.

One can also be neutral when armed, without falling a victim to militarism. But unarmed neutrality seems to me, and probably to all non-Germans as well, the acme of failed instinct, to which I would add, from my intimate acquaintance with the German national character, German crankiness, which is something out of this world. The

□ See Pfäfflin, 5 Jul. 35 (in vol. 1).

¹ For a contribution to the journal *Versöhnung* (Reconciliation) on the subject of German unarmed neutrality, possibly "on the basis of some dream material."

² Ulrich Noack, professor of history at the U. of Würzburg, had written an article in *Versöhnung* advocating unarmed neutrality.

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dangerous thing about Noack's proposal is that it represents yet another attempt at national suicide. Whence comes the recklessness or "intemperance" of the Germans, whence their love of national downfall? When Jacob Burckhardt heard of the declaration of Empire at Versailles,³ he exclaimed: "That means the downfall of Germany." Since then there has been no let-up in these downfalling attempts. One might, it seems to me, try to be reasonable for a change.

I hope, my dear Pastor, you will pardon these humble opinions. They may make it clear to you why it seems to me quite out of the question—even if it were possible on other grounds—to give serious consideration to your proposal. Please regard this letter as a private expression of my views. I have no wish to insult the German nation in the shape of its individual representatives.

To have arms is an evil; to have no arms is a still greater evil. The reasonable man is modestly content with the lesser evil; he prefers to look at heroic Götterdämmerungen and suchlike Herostratic gestures⁴ in the theatre, to lock up madmen betimes and not worship them as leaders and saviours. My words and warnings in this connection are as futile and useless as Jacob Burckhardt's. "Si non crediderunt tibi neque audierunt sermonem signi prioris,"⁵ then only God speaks the word. But let man, mindful of his hybris, be content with the lesser evil and beware of the Satanic temptation of the grand gesture, which is only intended for show and self-intoxication. Best regards,

Yours sincerely, C. G. JUNG

³ Wilhelm, King of Prussia, was crowned Emperor of Germany 18 Jan. 1871 at Versailles.

⁴ Herostratus, in order to make his name immortal, burnt down the temple of Artemis in Ephesus, 356 B.C.

⁵ Exodus 4:48: "... and if they will not believe thee, neither hearken to the voice of the first sign."

To Adolf Keller

Dear friend,

Easter Monday [26 March] 1951

At the end of this week I am spending April in Bollingen, where I have all sorts of work to attend to. So this week is still open should

□ (Handwritten.)

you be here again. Best thanks for your two letters! They swarm with questions and possible misunderstandings which we can only settle by talking. Otherwise I would have to write whole treatises. I would only remark now that I haven't become "more Christian," it's just that I now feel better prepared to contribute something to the psychology of Christianity. *Dreams* can be many things, but we have only *one* theoretical premise for their explanation. The scientific axiom *principia explicandi non sunt multiplicanda praeter necessitatem* should be taken very seriously. We must therefore try to get as far as we can with the compensation theory.¹

The *quaternity* is an empirical fact, not a *doctrine*. Until now Christianity, like so many other systems, had 4 metaphysical figures: Trinity + πρῖνος θεὸς ἀριθμῶ τέταρτος.² The unconscious expresses itself chiefly in quaternities, irrespective of Christian tradition. The quaternity is of Old Testament as well as Egyptian origin. Vishnu has four faces, etc. *Theologia naturalis*³ must take account of this fact, or it will make no contact with psychology. The quaternity is not a doctrine that can be discussed but a fact which, *ut supra demonstravimus*, also underlies dogmatics.

Since the *incarnatio Dei* conveys nothing intelligible to modern man, σὰρξ ἐγένετο⁴ has to be translated for better or worse, e.g., "has assumed definite empirical form." This formula would serve as a bridge to psychology. Meanwhile best greetings,

CARL

¹ One of the most important discoveries of Jung's is that of the psyche as a self-regulating system in which one-sided attitudes of the conscious mind are compensated by emphasis on the opposite (compensatory) tendency, mainly through the medium of dreams.

² The "fiery god, the fourth by number," was the demiurge of the Naassenes. Cf. *Aion*, CW 9, ii, par. 128.

³ Natural theology attempts to gain knowledge of God by means of natural reason (i.e., not enlightened by faith) through the contemplation of his creation. Akin to Paracelsus's *lumen naturae*, light of nature.

⁴ = become flesh.

To Pastor Werner Niederer

Dear Pastor Niederer,

Easter Monday [26 March] 1951

While tidying up my MSS I came across your kind gift¹ of Feb. 1949. I doubt whether I ever thanked you for it. Though I have a

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secretary upon whom it is incumbent to protect me from the consequences of my absent-mindedness and forgetfulness, she too occasionally drowns in the floods of paper which pour down upon me without cease. At any rate I will now make good my thanks and beg you for indulgence and forgiveness of sins.

At the end of your lucid exposé you inquire about the "merit" of Christ, which you no longer understand as a magical occurrence, replacing it, so to speak, by the integration of projections. This is *rational* correct but, it seems to me, scarcely an adequate answer. The psychological "merit" (or rather, significance) of Christ consists in the fact that, as the "firstling," he is the prototype of the τέλειος, the integral man.² This image, as history testifies, is *numinous* and can therefore be answered only by another numinosity. It touches the *imago Dei*, the archetype of the self in us, and thereby awakens it. The self is then "constellated" and by virtue of its numinosity compels man towards wholeness, i.e., towards the integration of the unconscious or the subordination of the ego to a holistic "will," which is rightly conceived to be "God's will." Τελείωσις in the psychological sense means the "completeness," not the "perfection" of man. Wholeness cannot be conscious, since it also embraces the unconscious. Hence at least half of it is a *transcendental* state, mystical and numinous. Individuation is a transcendental goal, an incarnation of the ἄνθρωπος. The only part of this we can understand *rational* is the holistic religious striving of consciousness, i.e., the *religiosae observare* of the holistic impulses in the unconscious, but not the existential reality of wholeness or of the self, which is prefigured by εἶναι ἐν χριστῷ.³

. . .

Very sincerely, C. G. JUNG

□ (Handwritten.) See Niederer, 23 June 47 (in vol. 1).

¹ One of his sermons.

² The "perfect" man (Phil. 3:12 & 15). Cf. *Aion*, CW 9, ii, par. 333 & n. 110.

³ = being in Christ.

To Bernard Aschner

Dear Colleague,

28 March 1951

I still have vivid memories of our meeting in Vienna, since it was from you that I took over, in my own way, your interest in Paracelsus.

During the war, especially, I was much concerned with him, in particular with his *religio medica* as expounded in his treatise *De Vita Longa*.

As for your question¹ I can only tell you that I fully stand by my earlier remarks. Sooner or later it will grow into a question of first-class importance for humanity, since we are rapidly approaching the time when the feeding of the world's population will come up against a barrier that cannot be crossed. Even now India is so near the brink that a single bad season is enough to precipitate a famine, and today, thanks to modern hygiene, the whole world is multiplying unchecked. This surely cannot go on much longer, for the problem will then arise that already confronts all primitive societies: limitation of progeny through food shortages. This danger of overpopulation, already staring us in the face, still hasn't reached the consciousness of the public at large, least of all our legislators, who are smitten by a special blindness. Your initiative has my undivided applause. With collegial regards,

Yours sincerely, C. G. JUNG

□ M.D., (1883–1960), Austrian gynaecologist, after 1938 in U.S.A. Edited and translated into modern German the works of Paracelsus (*Sämtliche Werke*, 4 vols., 1926–32).

¹ At a meeting in Vienna 1931 Jung remarked privately that "there are few things which have caused as much anxiety, unhappiness, and evil as the compulsion to give birth." A. asked permission to quote these words in the 7th edn. of his *Lehrbuch der Konstitutionstherapie*.

To R. J. Zwi Werblowsky

Dear Herr Werblowsky,

28 March 1951

I hope that in the meantime you have received my short foreword.¹ I am sorry that I am only now getting down to saying a few words about some points in your book.

P. 80. I should propose a somewhat different wording: instead of saying "pushing the process of individuation"—exactly the thing you cannot do because it instantly leads into an inflation or into an identification with archetypes—I should recommend something like

□ Then lecturer at Leeds U. and at the Institute of Jewish Studies, Manchester; now professor of comparative religion at the Hebrew U. of Jerusalem.

¹ "Foreword to Werblowsky's *Lucifer and Prometheus*," CW 11.

"becoming too recklessly selfish." The term individuation ought to be reserved for the legitimate evolution of the individual entelechy.²

Your singling out of hybris³ as the specific vice of the Greeks is very illuminating. It corresponds to Augustine's conception of *superbia*. As you know, he said there are two cardinal sins: *superbia* and *concupiscentia*.⁴ It is therefore to be supposed that if the specific Greek vice is *superbia*, *concupiscentia* falls to the lot of the Jews. We see this very clearly in Freud, namely in his "pleasure principle," in its turn corresponding to the castration complex which, incidentally, plays a much smaller role with non-Jews. In my practice I very seldom have occasion even to speak of it. Hybris actually looms much larger with the Gentiles.

P. 84. Here I would recommend a revision of the text. Hybris can hardly be described as a "hypertrophy of masculinity," since this would not apply in the case of a woman. Hybris is an inflation of the human being in general. It is also extremely doubtful whether Greek homosexuality can be derived from it. Homosexuality is more a social phenomenon which develops wherever a primitive society of males has to be cemented together as a stepping-stone to the State. This is particularly evident in Greece.

Nor can one impute without qualification a contempt of women to homosexuals. Very often they are good friends to them. For instance, a young homosexual bachelor is a welcome guest among women of uncertain age, and he feels happy in their company because it surrounds him with mothers. Most homosexuals are suspended or potential males still clinging to their mother's apron strings.

The castration complex, which you mention in this connection, really has nothing to do with homosexuality but very much to do with the meaning of Jewish circumcision which, as a most incisive operation on a sensitive organ, is a reminder of *concupiscentia*. And because it is an act prescribed by divine law, it bridles concupiscence for the purpose of consolidating man's affinity with the Law or with God as a permanent state. It is a kind of *κατοχή*,⁵ an expression of Yahweh's marriage with Israel. When the idea of God's marriage becomes obsolete, the alleged castration, which circumcision is under-

² This paragraph is written in English.

³ Presumptuous encroachment on the rights of others, particularly of the gods, leading to the tragic downfall of the transgressor.

⁴ Pride and concupiscence are the "twin moral concepts of Saint Augustine" (Jung, "The Undiscovered Self," CW 10, par. 555).

⁵ = imprisonment.

stood to be, regresses to dependence on the mother (Attis myth!⁶). But in so far as the mother signifies the unconscious pure and simple, the unconscious takes Yahweh's place. It is, however, correct to say that homosexuality comes in here indirectly as the result of an almighty mother complex. The mother-fixed son, because of his "aloofness from women," is constantly in danger of autoerotism and exaggerated self-esteem. The characteristic arrogance of adolescent youths towards the female sex is simply a defence mechanism against domination by the mother and can hardly be interpreted as hybris.

"Greek" homosexuality occurs, as said, in all primitive societies of males though it never led them to the soaring flights of Greek culture. The real foundation of the Greek spirit is not to be found in these primitive phenomena but in the specific endowments of the people. One must, I think, be very chary of the assumption that the genius of a culture has anything to do with "masculinity."

P. 85, note 21. You say an antisexual tendency is inherent in the Virgin Mother archetype. This can hardly be maintained since the cult of the Oriental love-goddess is notoriously anything but antisexual.

I have read your book with great pleasure and found the difference between Jewish and Greek psychology particularly instructive. I must confess that I have never read the whole of *Paradise Lost* any more than I have read the *Messias* of Klopstock.⁷ I have learnt a lot from your work and have tried in my foreword to see the emergence of the figure of Satan in the 17th century in historical perspective.

Many thanks for the notes about Blake you enclosed in your letter. I am no particular friend of Blake,⁸ whom I am always inclined to criticize. With kind regards,

Yours sincerely, C. G. JUNG

⁶ Cf. *Symbols of Transformation*, CW 5, pars. 659ff.

⁷ Friedrich Gottlieb Klopstock (1724–1803), German poet.

⁸ Cf. Nanavutty, 11 Nov. 48.

To Aniela Jaffé

Dear Aniela,

Bollingen, 29 May 1951

So it goes all the time: memories rise up and disappear again, as it suits them. In this way I have landed the great whale; I mean "An-

□ (Handwritten.) See Jaffé, 22 Dec. 42 (in vol. 1).

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swer to Job.” I can’t say I have fully digested this *tour de force* of the unconscious. It still goes on rumbling a bit, rather like an earthquake. I notice it when I am chiselling away at my inscription (which has made good progress). Then thoughts come to me, as for instance that consciousness is only an organ for perceiving the fourth dimension, i.e., the all-pervasive meaning, and itself produces no real ideas. I am getting much better. Only my sleep is still rather delicate. I oughtn’t to talk much, or intensely. Luckily occasions for this are rare.

How are you? I hope you are not overstraining yourself at the Institute. I won’t make any false promises about a visit from you, but I am thinking of it. Meanwhile with cordial greetings,

C. G.

To S. Wieser

Dear Colleague,

6 July 1951

Thank you for telling me about your interesting experience. It is a case of what we would call clairvoyance. But since this is just a word that signifies nothing further, it explains nothing. You can get a bit nearer to understanding such happenings only if you observe them in a wider context of the same or similar events. Surveying the sum of experiences of this kind you come to the conclusion that there is something like an “absolute knowledge”¹ which is not accessible to consciousness but probably is to the unconscious, though only under certain conditions. In my experience these conditions are always provided by emotion. Any emotion that goes at all deep has a lowering effect on consciousness, which Pierre Janet called “*abaissement du niveau mental*.” The lowering of consciousness means on the other hand an approach to the unconscious, and because the unconscious seems to have access to this “absolute knowledge,” information can be mediated which can no longer be explained rationally and causally. This occasional failure of the seemingly absolute law of causality is due to the fact that even this law has only statistical validity, with the implication that exceptions must occur.

If you are interested in the theory of these acausal connections of

□ Switzerland.

¹ Knowledge not connected with the ego “but rather a self-subsistent ‘unconscious’ knowledge.” Cf. “Synchronicity,” CW 8, par. 931.

events I would mention that a little book of mine will shortly be published by Rascher under the title *Die Synchronizität als ein Prinzip akausaler Zusammenhänge*. With collegial regards and best thanks,

Yours sincerely, C. G. JUNG

To Karl Kerényi

Dear Professor Kerényi,

12 July 1951

The rapid appearance and handsome format of *Einführung in die Mythologie*¹ came as a surprise. It is pleasant to know that this book has now found its niche.

The experiences you are having² will inevitably befall anyone who knowingly dips into the primordial world of eternal images. He reaches beyond himself and bears out the truth of the old alchemist's saying: *maior autem animae pars extra corpus est*.³

You are right: seen in relation to their archetypal background, banal dream-images are usually more instructive and of greater cogency than "mythologizing" dreams, which one always suspects are prompted by reading. The case you report is very interesting: it is a consistent working out of the archetypal model. I would be extremely interested to hear more details of your experiences sometime. I can imagine that for a mythologist the collision with living archetypes is something quite special. It was the same with me; only for me it was the encounter with mythology. It means an intensification and enhancement of life—with a pensive side-glance at the genius *vultu mutabilis, albus et ater*.⁴

That the ripples of your life and work are spreading far and wide is in the highest degree gratifying and an occasion for hearty congratulation! With very best regards,

Yours sincerely, C. G. JUNG

□ (Handwritten.) See Kerényi (1897–1973), 26 July 40 (in vol. 1). (See pl. v.)

¹ 2nd edn., 1951, with a foreword by K.

² K. described certain experiences with dreams of students at the C. G. Jung Institute who reacted to his lectures on Greek mythology with dreams of an archetypal nature.

³ "The greater part of the soul is outside the body." Sendivogius, "De sulphure," *Musaeum Hermeticum* (1678). Cf. *Psychology and Alchemy*, CW 12, pars. 396, 399.

⁴ "Of changeful countenance, both white and black." Horace, *Epistulae*, II, 2.

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To Aniela Jaffé

Dear Aniela,

18 July 1951

. . .
I am especially pleased that you could get into such close relationship with the second part of my book.¹ So far most people have remained stuck in the first. I personally have the second more at heart because it is bound up with the present and future. If there is anything like the spirit seizing one by the scruff of the neck, it was the way this book came into being.
. . .

□ (Handwritten.)

¹ "Answer to Job," CW 11. The second part probably begins at sec. 8, pars. 649ff.

To Dr. S.

Dear Colleague,

8 August 1951

Heartiest thanks for kindly remembering my birthday!

I see with regret from your letter that you are suffering very much from your noises in the ear. The unconscious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises. Obviously it should turn inwards but not get caught in the noises; rather it should push on to the contents that are acting on it like a magnet. The little word "should" always means that one doesn't know the way to the desired goal. But often it is at least helpful to know that on top of the organic symptom there is a psychic layer that can be lifted off. I know from experience that the demand of the unconscious for introversion—in your case the ability to listen inwards—is unusually great. And equally great is the danger that instead of *being able* to listen inwards one is *compelled* to listen inwards. My own otosclerosis has presented me with all manner of noises, so I am fairly well informed on this matter. You are quite right to remember the storm that interrupted our conversation. In a

□ See Dr. S., 16 Oct. 30 (in vol. 1).

quite irrational way we must be able to listen also to the voice of nature, thunder for instance, even if this means breaking the continuity of consciousness. With best wishes,

Yours sincerely, C. G. JUNG

To Dr. H.

Dear Dr. H.,

30 August 1951

You must pardon my long silence. In the spring I was plagued by my liver, had often to stay in bed and in the midst of this *misère* write a little essay¹ (ca. 100 typed pages) whose publication is causing me some trouble. I am afraid of stirring up a hornets' nest. It is about the question you raised in your letter of 1 May. I myself have the feeling that I have not yet found the right way to formulate my answer, i.e., the kind of presentation that would convey my views to the public without provoking too many misunderstandings.

My *modus procedendi* is naturally empirical: how to give a satisfactory description of the phenomenon "Christ" from the standpoint of psychological experience?

The existing statements about Christ are, in part, about an empirical man, but for the other and greater part about a mythological God-man. Out of these different statements you can reconstruct a personality who, as an empirical man, was identical with the traditional Son of Man type, as presented in the then widely read Book of Enoch.² Wherever such identities occur, characteristic archetypal effects appear, that is, *numinosity* and *synchronistic phenomena*, hence tales of miracles are inseparable from the Christ figure. The former explains the irresistible suggestive power of his personality, for only the one who is "gripped" has a "gripping" effect on others; the latter occur chiefly in the field of force of an archetype and, because of their aspatial and atemporal character, are acausal, i.e., "miracles." (I have just lectured at Eranos on synchronicity.³ The

□ Württemberg.

¹ "Answer to Job."

² The (Ethiopic) Book of Enoch, 2nd–1st cent. B.C., the most important of the apocryphal or pseudo-apocryphal Biblical writings. (There is also a Slavonic Book of Enoch and a Book of the Secrets of Enoch.) In Charles, *The Apocrypha and Pseudepigrapha of the Old Testament in English*, II (1913).

³ "Über Synchronizität," *Eranos Jahrbuch* 1951; now "On Synchronicity," CW 8, Appendix, pars. 969ff.

paper will soon appear in the acts of the Institute.⁴ This remarkable effect points to the "psychoid"⁵ and essentially transcendental nature of the archetype as an "arranger" of psychic forms inside and outside the psyche. (In theoretical physics the archetype corresponds to the model of a radioactive atom, with the difference that the atom consists of quantitative, the archetype of qualitative, i.e., *meaningful*, relationships, the *quantum*⁶ appearing only in the *degree of numinosity*. In physics the *quale* appears in the irreducible quality of the so-called discontinuities,⁷ as for instance in the quantum or in the half-life⁸ of radioactive substances.)

In consequence of the predominance of the archetype the personality that is "gripped" is in direct contact with the *mundus archetypus*,⁹ and his life or biography is only a brief episode in the eternal course of things or in the eternal revolution of "divine" images. That which is eternally present appears in the temporal order as a succession. "When the time was fulfilled" the solitary creator-god transformed himself into a father and begot himself as a son, although from eternity, i.e., in the non-time of the Pleroma or in his transcendental form of being, he is father-son-spirit-mother, i.e., the succession of archetypal manifestations.

Although the psychoid archetype is a mere model or postulate, archetypal effects have just as real an existence as radioactivity. Anyone who is gripped by the archetype of the Anthropos lives the God-man—one can very well say that he is a God-man. Archetypes are not mere concepts but are entities, exactly like whole numbers,

⁴ *Studien aus dem C. G. Jung-Institut*, in which Jung's paper on synchronicity, together with Pauli's paper, appeared as vol. IV (1952), *Naturerklärung und Psyche*.

⁵ A term coined by Jung to describe "quasi-psychic 'irrepresentable' basic forms," i.e., the archetypes *per se* in contradistinction to archetypal images (cf. Devatamananda, 9 Feb. 37, n. 1). They belong to the transconscious areas where psychic processes and their physical substrate touch. Cf. "On the Nature of the Psyche," CW 8, pars. 368, 417.

⁶ "A discrete unit quantity of energy proportional to the frequency of radiation" (SOED).

⁷ Discontinuity is a concept stemming from Max Planck's quantum theory, according to which the course of nature does not advance continuously but "by tiny jumps and jerks" (Jeans, *The Mysterious Universe*, Pelican Books, pp. 31f.; cf. also "Synchronicity," par. 966).

⁸ The half-life of a given radioactive element is the time required for the disintegration of one half of the initial number of atoms.

⁹ The archetypal, potential world as underlying pattern of the actual world. In the psychological sense, the collective unconscious. Cf. *Mysterium*, CW 14, par. 761.

which are not merely aids to counting but possess irrational qualities that do not result from the concept of counting, as for instance the prime numbers and their behaviour. Hence the mathematician Kronecker¹⁰ could say: Man created mathematics, but God created whole numbers: ὁ θεὸς ἀριθμητίζει.¹¹

This description of Christ satisfies me because it permits a non-contradictory presentation of the paradoxical interplay of his human and divine existence, his empirical character and his mythological being.

The wordless or formless “gripping” is no argument against the presence of the archetype, since the very numinosity of the moment is itself one of its manifestations (and the most frequent), a primordial form of archetypal seizure, cf. *kairos*¹² and Tao or (in Zen) satori. On account of its transcendence, the archetype *per se* is as irrepresentable as the nature of light and hence must be strictly distinguished from the archetypal idea or mythologem (see “Der Geist der Psychologie”¹³ in *Eranos-Jahrbuch* 1946). In this way the transcendence of the theological premise remains intact.

In the hope that I have answered your question at least to some extent, with best regards,

Yours sincerely, C. G. JUNG

¹⁰ Leopold Kronecker (1823–91), German mathematician.

¹¹ “God arithmetizes,” a saying attributed to the German mathematician Karl Friedrich Gauss (1777–1855). Cf. “Synchronicity,” par. 943 & n. 72.

¹² The right or proper time, the favourable moment.

¹³ Cf. “On the Nature of the Psyche,” CW 8, par. 417.

To Aniela Jaffé

Dear Aniela,

Bollingen, 8 September 1951

Here comes a sign of life! After Eranos I was very tired. Have recovered a bit now, and again a thought has caught me, this time with reference to synchronicity. I must rework the chapter on astrology. An important change has to be made—Knoll¹ put me on to it. Astrology is not a mantic method but appears to be based on proton

□ (Handwritten.)

¹ Max Knoll (1897–1970), German physicist, 1948–55 professor of electrical engineering at Princeton U.; after 1956 director of the Institute for Technical Electronics, Munich.

radiation² (from the sun). I must do a statistical experiment in order to be on sure ground. This preys on my mind but not so much that I forget you. How are you? I hope better. Please let me have a word from you. After Eranos I missed the daily exchange of ideas and the warmth of life lapping me round.

I'm sorry I have to stop. My son has just arrived by sailing boat. Meanwhile with cordial greetings,

C. G.

² According to Knoll, solar proton radiation is strongly influenced by planetary constellations. Cf. Knoll, "Transformation of Science in Our Age," *Man and Time*, Papers from the Eranos Yearbooks, 3 (1957); Jung, "On Synchronicity," CW 8, Appendix, par. 987, and "Synchronicity," par. 875.

To Father Victor White

[ORIGINAL IN ENGLISH]

Dear Victor,

Bollingen, 21 September 1951

I have seen Mrs. X. and I assure you she is quite an eye-ful and beyond! We had an interesting conversation and I must admit she is quite remarkable. If ever there was an anima it is she, and there is no doubt about it.

In such cases one had better cross oneself, because the anima, particularly when she is quintessential as in this case, casts a metaphysical shadow which is long like a hotel-bill and contains no end of items that add up in a marvellous way. One cannot label her and put her into a drawer. She decidedly leaves you guessing. I hadn't expected anything like that. At least I understand now why she dreams of the Derby winners: it just belongs to her! She is a synchronistic phenomenon all over, and one can keep up with her as little as with one's own unconscious.

I think you ought to be very grateful to St. Dominicus that he has founded an order of which you are a member. In such cases one appreciates the existence of monasteries. It is just as well that she got all her psychology from books, as she would have busted every decent and competent analyst. I sincerely hope that she is going on dreaming of winners, because such people need money to keep them afloat.

If you see Mrs. X., please tell her how much I've enjoyed her

□ See White, 26 Sept. 45 and pl. vi (in vol. 1).

visit—but keep quiet about my other expectorations! She must not be frightened too soon.

Don't work too much!

Yours cordially, C. G. JUNG

P.S. Please don't forget to tell your Swiss friend and co-frater at the Vatican Library to inquire about unpublished MSS of St. Thomas!!!¹

C. G.

¹ Cf. von Franz, *Aurora Consurgens: A Document Attributed to Thomas Aquinas* (tr., 1966), p. 431, n. 130. (The postscript was handwritten.)

Anonymous

[ORIGINAL IN ENGLISH]

Dear Mrs. N.,

13 October 1951

It isn't easy or simple to answer your question,¹ because much depends upon your faculty of understanding. Your understanding on the other hand depends upon the development and maturity of your personal character.

It isn't possible to kill part of your "self" unless you kill yourself first. If you ruin your conscious personality, the so-called ego-personality, you deprive the self of its real goal, namely to become real itself. The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal. An attempt at suicide doesn't affect the intention of the self to become real, but it may arrest your personal development inasmuch as it is not explained. You ought to realize that suicide is murder, since after suicide there remains a corpse exactly as with any ordinary murder. Only it is yourself that has been killed. That is the reason why the Common Law punishes a man that tries to commit suicide, and it is psychologically true too. Therefore suicide certainly is not the proper answer.

As long as you don't realize the nature of this very dangerous impulse you block the way to further development, just as a man who intends to commit a theft, without knowing what he is intending and without realizing the ethical implication of such a deed, cannot develop any further unless he takes into account that he has

□ U.S.A.

¹ N., a woman of 47, in a state of nervous collapse and depression, asked whether an attempted suicide at the age of 21 could have killed part of her "self."