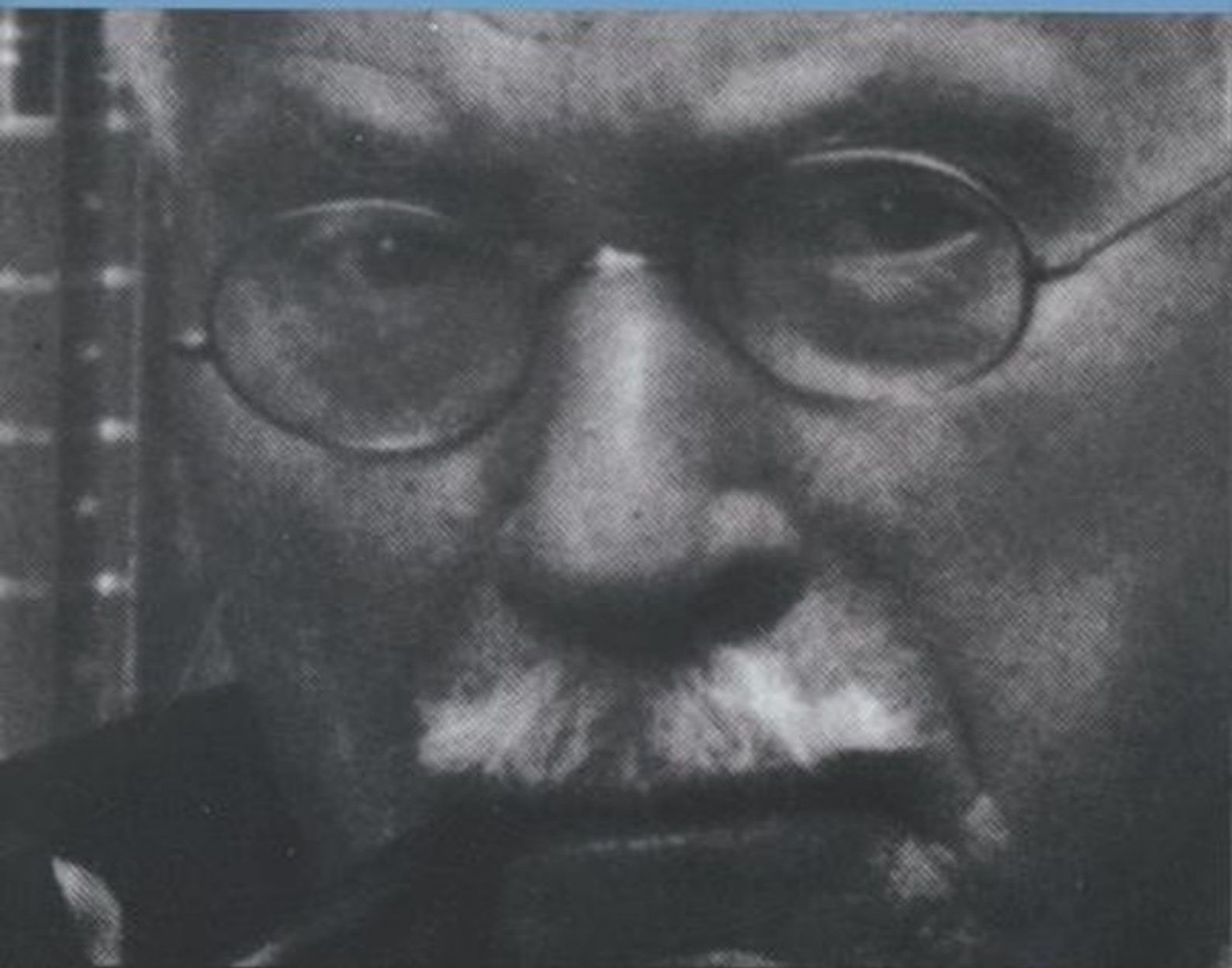


# C.G. JUNG

## ANALYTICAL PSYCHOLOGY



NOTES OF THE SEMINAR GIVEN IN 1925

Edited by William McGuire

**BOLLINGEN SERIES XCIX**



# ANALYTICAL PSYCHOLOGY

NOTES OF THE SEMINAR  
GIVEN IN 1925 BY

***C. G. JUNG***

*EDITED BY WILLIAM McGUIRE*



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## INTRODUCTION

This seminar, with its curiously synoptic title, was the first that Jung gave under relatively formal circumstances, and also the first that was recorded and multigraphed for the benefit of the growing body of his English-speaking students.<sup>1</sup> In 1925, Jung's fiftieth year, there was an evident need for an up-to-date presentation of the theory and method of analytical psychology for the educated lay public, and particularly for the English-speaking public. Eight years had passed since Jung had published a little book (his phrase), *Die Psychologie der unbewussten Prozesse*.<sup>2</sup> described in its subtitle as an *Ueberblick*, an overview. A translation, "The Psychology of the Unconscious Processes," was available only in the second edition of *Collected Papers of Analytical Psychology* (1917), a 520-page mélange of pre-Freudian, Freudian, and post-Freudian writings edited by the British psychiatrist Constance E. Long. That volume and the major long works *Psychology of the Unconscious* and *Psychological Types* constituted in 1925 the English-language reading list for the student of Jungian psychology. During April of that year, a month after Jung had begun the present seminar, he completed an extensively revised and improved popularization of the 1917 work, retitled *Das Unbewusste im normalen und kranken Seelenleben* (1926), which aimed "to give a rough idea of its subject and to provoke thought, but not to enter into all the details." Perhaps the experience of reviewing and discussing his system for the seminar had provoked the revision. Jung's 1926 overview reached its American and English public in 1928, translated by H. G. and C. F. Baynes as "The Unconscious in the Normal and Pathological Mind," which together with another work of a synoptic character, "The Relations between the Ego and the Unconscious,"<sup>3</sup> composed the *Two Essays in Analytical Psychology*. The *Two Essays* continued for many years to be regarded as the introduction of choice.

\*

On the opening day of this watershed year of 1925, Jung had been at the Grand Canyon of the Colorado River with a party of friends; a few days later he visited the Taos Pueblo, north of Santa Fe, New Mexico, and after that New Orleans, Chattanooga, and New York City.<sup>4</sup> He celebrated his fiftieth birthday, on July 26th, in Swanage, on the south coast of England. On the last day of the year, he was at Lake Kioga, in Uganda, preparing to embark on the journey by paddlewheel steamer down the Nile.<sup>5</sup> Throughout those venturesome travels, Jung's companions were English and American: in the Southwest, George F. Porter and Fowler McCormick, both of Chicago, and the Spanish-born Jaime de Angulo; in Africa, the English analyst H. Godwin Baynes, George Beckwith, an American, and an Englishwoman, Ruth Bailey. All except Miss Bailey were analysands of Jung at one time or another.

Of the twenty-seven recorded members of the 1925 seminar, thirteen were Americans, six were English, five (judging by our only evidence, their surnames)

could be either, two were Swiss, one was German. Seven (all women) were Jungian analysts, of whom two were Swiss: Emma Jung, who had by this time begun to practice (her younger children were fourteen and eleven); and Tina Keller, who later moved to California with her husband Adolf Keller, a Protestant pastor early drawn to psychoanalysis—he attended the Weimar Congress in 1911. The Americans included the New York troika—M. Esther Harding, Eleanor Bertine, and Kristine Mann, all physicians. Harding, from Shropshire in the west of England, had qualified at the London School of Medicine for Women in 1914. Her colleague Constance Long introduced her to *Psychology of the Unconscious*, newly published in the Beatrice Hinkle translation. In the 1920s Harding began visiting Zurich for personal analysis with Jung and there encountered Mann and Bertine. Mann had left a career as an English professor to work for an M.D. at the Cornell University Medical College in New York, where Eleanor Bertine was a classmate. Both earned their degrees in 1913. In the 1920s they began analysis with Jung during trips to Switzerland, and in 1924 they decided to join Harding in an analytic practice in the States. The three women founded the Jungian community in New York City: the Analytical Psychology Club (and its incomparable library named for Kristine Mann), the C. G. Jung Institute, and the C. G. Jung Foundation.<sup>6</sup>

The other American, Elida Evans, had not been part of the Jungian circle in New York, or so it would appear. In 1915 she had been in Zurich for analysis with Maria Moltzer, and in 1920 Jung introduced her book on child psychology. In those same years, as a lay analyst in New York, she had assisted Smith Ely Jelliffe, a psychoanalyst who had friendly relations with both Jung and Freud.<sup>7</sup> The other analyst recorded in the seminar, Dr. Helen Shaw, is an obscure figure. An articulate member of the Dream Analysis seminar, she is said to have had professional ties with both England and Australia.<sup>8</sup>

Another category embraces those seminarians who were, in some degree, literary. The American writer Charles Roberts Aldrich, if we may judge by his comments in the seminar, was an intellectual of more than usual sophistication. He helped Jung revise the English text of the lectures on psychology and education he delivered in London during the spring of 1924. When Aldrich left Zurich to return home to California, he gave Jung his dog, Joggi, who was Jung's familiar for years afterward and had his place in the consulting room.<sup>9</sup> In 1931, Aldrich published in C. K. Ogden's International Library of Psychology, Philosophy, and Scientific Method a learned book, *The Primitive Mind and Modern Civilization*, which had an introduction by the anthropologist Bronislaw Malinowski, a foreword by Jung,<sup>10</sup> and a dedication to the memory of George F. Porter, who had been with Jung in New Mexico and died a suicide in 1927. Aldrich's career also ended with his sudden death, in 1933, which he had predicted to the day though in perfect health.<sup>11</sup> Another American, the poet Leonard Bacon, had come to Zurich in 1925 for analysis with Jung, who invited him to join the seminar.<sup>12</sup> That year's experiences were reflected in a volume of poems, *Animula Vagula* (1926). Bacon's subsequent career as a poet, critic, and translator was distinguished; he was awarded the Pulitzer Prize for poetry in 1940.

Still another literary American, Elizabeth Shepley Sergeant, may have been one of Jung's first, or even *the* first, analyst from the United States. In her twenties, while



traveling in Europe with an aunt, Sergeant suffered some form of nervous disorder and was treated at a sanitarium in Zurich during the winter of 1904–1905. According to family lore, it may have been then that she was first analyzed by Jung.<sup>13</sup> At that time, though Jung had not met Freud, he had begun using the Freudian method, sometimes combined with the association test, at the Burghölzli Hospital—as he had done in the case of Sabina Spielrein.<sup>14</sup> Sergeant became a well-known newspaper-woman; she was a correspondent for *The New Republic* during the First World War and was wounded while visiting a battlefield near Rheims. While hospitalized in Paris for six months, she was visited by such friends as Walter Lippmann, Simon Flexner, and William C. Bullitt.<sup>15</sup> During her long career as both journalist and literary critic, her subjects included Robert Frost, Willa Cather, William Alanson White, Paul Robeson, H. L. Mencken, and many others. Among several pieces about Jung, a “portrait” that Sergeant published in 1931 presents a picture of him at a seminar meeting she attended:

When, on Wednesday morning at eleven, . . . Doctor Jung enters the long room at the Psychological Club where his Seminar is held, smiling with a deep friendliness at this or that face, the brown portfolio which he hugs to his side seems to be the repository of this joint account—the collective account of a small international group whose common interest is the psyche. An involuntary hush falls on the room as Jung himself stands quiet and grave for a moment, looking down at his manuscript as a sailor might look at his compass, relating it to the psychological winds and waves whose impact he has felt on his passage from the door. The hush in the assembly means not only reverence but intense expectation. What world adventure shall we have today with this creative thinker? What question, like the stroke of a bronze bell, will he leave ringing in our minds? What drastic vision of our age will he give us that will help us to lose our sense of problems, subjective and oppressive, and move into a more universal and objective realm?<sup>16</sup>

Jung would have learned of the anthropologist Paul Radin’s research on American Indian ethnography and religion from Cary and Jaime de Angulo, who had known Radin in California before 1920. In that year, Radin went to England to work at Cambridge University under the anthropologist W.H.R. Rivers, lecturing, teaching, and pursuing research.<sup>17</sup> He was still in Cambridge five years later when Jung, perhaps stimulated by his recent experiences with Jaime de Angulo and Mountain Lake at the Taos Pueblo, invited Radin to come to Zurich and talk to him and his pupils about the religion of American Indians. (It is said that Jung paid for the trip.) Radin talked informally to the members of the Psychological Club, participated in the seminar, and formed a lifetime friendship with Jung. A fellow anthropologist wrote that “in these years, aside from Rivers, it was C. G. Jung in Zurich who provided intellectual grist to a man who was already much interested in comparative religion and literature. That Radin was never a Jungian goes without saying. Perhaps his very contact with Jung’s cultivated but mystical mind served to reinforce Radin’s skeptical rationalism and alienated him from explorations in at least the murkier depths of the unconscious.”<sup>18</sup> In the 1940s Radin (never renouncing his Marxist view of society)



became an influential adviser to the Bollingen Foundation, whose support enabled him to continue his writing. He lectured at the Eranos conferences and collaborated with Jung and Karl Kerényi on a book about the archetype of the Trickster.

While in Zurich, Radin and his wife, Rose, discovered acquaintances from California: Kenneth Robertson and his wife, Sidney. Robertson, who had studied psychological testing under L. M. Terman at Stanford University, had gone to Europe intending to train as a lay analyst. In Paris, at the bookshop called Shakespeare & Co., he discovered a copy of *Psychology of the Unconscious* and forthwith wrote Jung, who invited him to come and train in Zurich—as it transpired, to work analytically with Toni Wolff and attend the seminar. Sidney Robertson, on her part, worked with Kristine Mann and also sat in the seminar, silently. (She remembered, in a recent interview, that Hermann Hesse and Richard Strauss each, also silently, dropped in on a session.) Jung, who had set young Sidney Robertson to work correcting and typing his lectures on psychology and education, pronounced her husband unanalyzable. The Robertsons, nevertheless, along with some of the other seminarians, followed Jung to Swanage for the Dreams and Symbolism seminar in late July. Then they went home to Oakland, where Robertson for a time tried to make it as a lay analyst, then gave up and took a job with the post office. Over the years, nonetheless, he preserved a friendly rapport with the Jungian pioneers in the Bay Area, the Whitneys and the Gibbs.<sup>19</sup>

Two literary Englishwomen: Charlotte A. Baynes and Joan Corrie. Baynes (apparently unrelated to the analyst H. G. Baynes) was later to publish a book that Jung quoted often in his writings on alchemy: *A Coptic Gnostic Treatise, Contained in the Codex Brucianus* (1933). When she lectured at the Eranos conference of 1937, she was identified as an anthropologist, an Oxonian scholar of Gnosticism, and an O.B.E. We know that she also worked on an archaeological dig in Jerusalem. Joan Corrie had been active in England as a pupil of Jung's for some years. After attending the 1925 seminar, she wrote a small book that was the first presentation of his ideas for the general reader: *ABC of Jung's Psychology* (London and New York, 1927), which includes diagrams and quotations from the 1925 seminar.<sup>20</sup>

One literary German: Oskar A. H. Schmitz, a novelist, a critic of the contemporary European scene, noted for his wit, and a student of depth psychology and yoga. Though nearly three years older than Jung, Schmitz considered himself Jung's pupil—and he was surely the senior one. He had introduced Jung to Count Hermann Keyserling, the founder of the “School of Wisdom” in Darmstadt, where Jung occasionally lectured, and where in 1923 he met Richard Wilhelm, his master in the art of the *I Ching*.<sup>21</sup> Schmitz had an evident urge to practice as an analyst, and may have done so: he once wrote Jung asking his advice regarding fees and hours.<sup>22</sup> After Schmitz's sudden death, in 1931, Jung wrote a posthumous tribute by way of a foreword to “The Tale of the Otter,” a work of Schmitz's that had arisen from an experience of the unconscious.<sup>23</sup>

A somewhat unclassifiable American member of the seminar was Elisabeth Houghton, the daughter of Alanson Bigelow Houghton, the United States ambassador to Germany from 1921 to 1925 and to the United Kingdom from 1925 to 1929. She was a cousin of Katherine Houghton Hepburn, an early activist for Planned Parenthood. According to her mother's London diary (which has nothing to say about

Zurich or psychology),<sup>24</sup> the girl was sixteen at the time she attended the seminar—that would necessarily have been at Jung’s invitation. Elisabeth Houghton, in later life, devoted herself to the Red Cross and other good works but did not remain in the Jungian orbit.

\*

Cary F. de Angulo was responsible for the existence of this record of Jung’s seminar. As Cary F. Baynes, her name is widely known for her translation of the *I Ching*; and as a translator and friend of Jung she was a central figure in the world of analytical psychology. The latter form of her name is so familiar that it is easier to use it now.

Cary Baynes may have been the only member of the seminar (perhaps of *any* of the seminars) who did not go to Zurich because of an interest in Jung, clinical or otherwise. But best to begin at the beginning.<sup>25</sup>

Mexico City was her birthplace, in 1883. Her father, Rudolph Fink, a native of Darmstadt, was building a railroad to Veracruz. Cary and her older sister, Henri, grew up in Louisville, Kentucky, their mother’s home town. At Vassar College (A.B., 1906), Cary excelled in a course in argumentation taught by a professor of English, Kristine Mann. In 1911, she earned an M.D. degree at the Johns Hopkins University. The previous year she had married another Johns Hopkins M.D., Jaime de Angulo, of Spanish origin, transplanted to the Big Sur coast of California. Cary never practiced medicine; her husband practiced only as a medical officer in the U.S. Army, and instead made a career as an anthropologist. He was a gifted student of American Indian languages. In 1921, Cary left de Angulo. She and her three-year-old daughter Ximena went to Europe with her college teacher Kristine Mann, by then a physician and an adherent of Jung’s psychology. Having settled in Zurich, Cary was persuaded by Mann to study with Jung. In summer 1923, she attended Jung’s seminar at Polzeath, in Cornwall. By 1925, when she recorded the present seminar, she was thoroughly grounded in the system of analytical psychology. Her sister Henri (an artist who had been married to a man named Zinno) had joined her in Zurich and studied alongside her.

Jung’s assistant at that time was the British analyst H. Godwin Baynes, M.D., who had translated *Psychological Types*, and who traveled with Jung to East Africa during the winter of 1925–1926. He married Cary de Angulo the following year, and while living in England they collaborated as translators of Jung’s *Contributions to Analytical Psychology* and *Two Essays on Analytical Psychology* (both published in 1928). A year in the United States followed: Cary and her daughter lived in Carmel, and Baynes had an analytical practice there and in Berkeley, where he met young Joseph Henderson and pointed him toward his career as an analyst.

Again in Zurich, Cary was asked by Jung to translate Richard Wilhelm’s German version of the *I Ching*, which had come out in 1924. Wilhelm was to have supervised the translation, but his death in 1930 intervened. Meanwhile, Cary Baynes translated *The Secret of the Golden Flower*—Wilhelm’s rendering of the Chinese text, with Jung’s commentary (1931). After Cary and H. G. Baynes were divorced, she continued to live in Zurich, rejoined by her sister, Henri Zinno. During the 1930s, Cary worked on the *I Ching* translation, translated (with W. S. Dell) *Modern Man in Search of a*

*Soul* (1933), attended Jung's seminars, and helped Olga Froebe-Kapteyn manage the Eranos conferences in Ascona. She was active in the Psychological Club, and, as an associate said, "tried to restrain some of the excessive intriguing and to keep things on an objective plane." The Baynes-Zinno house was a meeting-place for American and English as well as European followers and students of Jung. Jane and Joseph Wheelwright lived there while going through analysis. At Jung's request, Cary helped, as a companion, with James Joyce's daughter Lucia during a psychotic episode.

In the words of her daughter Ximena, Cary Baynes "never 'qualified' as an analyst, never worked analytically, and never had patients, in the sense that she never accepted any regular relationship of analyst to patient or any fees, but all through her mature life there was an endless stream of people coming to consult her. When asked why she didn't set up as an analyst, she would always give two reasons: one, that she had 'no contact with the collective unconscious,' and, two, that Jung had said that no one should engage in analysis who was not backed by a very strong relationship to a partner, to keep him from being sucked into his patients' problems, as it were, and from losing his grip on reality."<sup>26</sup> And Joseph Henderson has observed that "the two sisters had, one might say, a symbiotic relationship. Cary was the serious leader of any discussion, while Henri provided the humor, hospitality, and feminine charm. Cary had a formidable grasp of Jungian theory and applied it consciously with great skill. You might say Henri *was* her experience of the unconscious. Henri lived close to the edge of it, and her painting and sculpture were purely archetypal."<sup>27</sup>

In the late 1930s, the two sisters returned to the United States. Cary had met Mary and Paul Mellon at Olga Froebe-Kapteyn's villa near Ascona, and when Mary Mellon set up the first Bollingen Foundation in 1940, its office was at Cary's house in Washington, Connecticut. Cary was a member of its board and Ximena de Angulo was its first editor. Wartime circumstances forced the Foundation's dissolution in 1942, but it was revived in 1945, and Cary accompanied its associate editor, John D. Barrett, when he attended his first Eranos conference in 1946. After Mary Mellon's sudden death that September, Barrett, as head of the Foundation and editor of its Bollingen Series, continued to rely on Cary as one of his most prudent advisers. Her translation of the *I Ching* appeared as Bollingen Series XIX in 1950, and she later translated *Change: Eight Lectures on the I Ching*, by Richard Wilhelm's son Hellmut (Bollingen Series LXII, 1960).

After her sister Henri died, in 1970, Cary lived in Ascona. She was intellectually active until her death, in 1977—having been the eldest surviving member of the close circle of pupils and friends that had formed around Jung in the 1920s. "She probably did more for me than most analysts," Jane Wheelwright said, after Cary's death. "I don't know why she couldn't have been an analyst. She was the Rock of Gibraltar."<sup>28</sup>

\*

In the editing of the transcript, nothing has been omitted. Silent changes chiefly concern punctuation, spelling, grammar, and clarity. Speculative alterations are in brackets and, if necessary, are commented on in a footnote. The dates of the lectures have been supplied; see note 1 to Lecture 2. The material that follows Lecture 16 is taken to be part of that lecture; see note 5 to Lecture 16. The diagrams have been

redrawn. Passages that were adapted in *Memories, Dreams, Reflections* are noted.

Another multigraphed version of the transcript of this seminar exists, retyped (in the same number of pages), undated, and unrevised, though many typographical errors were corrected and the diagrams were redrawn. For the present edition a copy was consulted through the courtesy of the Virginia Allen Detloff Library of the C. G. Jung Institute of San Francisco. An index compiled by Mary Briner, issued in multigraph in 1939, covers the Notes of the English Seminars from 1925 to Winter 1934: namely, *Analytical Psychology, Dream Analysis, Interpretation of Visions, and Kundalini Yoga*. The index in the present volume draws upon Briner's treatment of conceptual terms.

WILLIAM MCGUIRE

<sup>1</sup> For the informal seminars that Jung gave in 1912-1913(?), 1920, and 1923, and the more formal seminars (and ETH lectures) that he gave from 1928 to 1941, cf. *Dream Analysis*, introduction, pp. vii-xiii. (For abbreviated titles, see the list of abbreviations.) Another of the informal seminars opened at Swanage on July 25, barely a fortnight after the close of the present seminar, and on the day before Jung's fiftieth birthday. M. Esther Harding's longhand notes for this and the 1923 seminar survive.

<sup>2</sup> This had originated as a 36-page paper, "Neue Bahnen der Psychologie," in *Raschers Jahrbuch für schweizer Art und Kunst* (Zurich, 1912); translated as "New Paths in Psychology" in the 1st ed. of *Collected Papers on Analytical Psychology* (1916).

<sup>3</sup> Originally a 27-page lecture, in 1916, to the Zurich School of Analytical Psychology, first published in a French translation, "La structure de l'inconscient," *Archives de psychologie* (Geneva), XVI (1916). An English translation appeared in *Collected Papers*, 2nd ed. (1917). It first appeared in German, much revised and expanded, as *Die Beziehungen zwischen dem Ich and dem Unbewussten* (1928), the source of the translation in *Two Essays on Analytical Psychology*.

<sup>4</sup> William McGuire, "Jung in America, 1924-1925," *Spring*, 1978, pp. 37-53.

<sup>5</sup> Barbara Hannah, *Jung, His Life and Work: A Biographical Memoir* (New York, 1976), p. 176.

<sup>6</sup> Doreen B. Lee, "The C. G. Jung Foundation: The First Twenty-one Years," *Quadrant*, 16: 2 (Fall 1983), pp. 57-61.

<sup>7</sup> John C. Burnham and William McGuire, *Jelliffe: American Psychoanalyst and Physician, & His Correspondence with Sigmund Freud and C. G. Jung* (Chicago, 1983), index, s.v. Evans. Cf. Jung's foreword to Evans's *The Problem of the Nervous Child*, CW 18, pars. 1793-94.

<sup>8</sup> Information from Dr. Joseph Henderson. Cf. *Dream Analysis*, index, s.v. Shaw.

<sup>9</sup> Jung to Aldrich, 5 Jan. 1931, in *Jung: Letters*, vol. 1, p. 80; Elizabeth Shepley Sergeant, "Doctor Jung: A Portrait in 1931," *Jung Speaking*, pp. 51-52.

<sup>10</sup> CW 18, pars. 1296-99.

<sup>11</sup> *The New York Times*, 9 April 1933, IV, 7: 5.

<sup>12</sup> Bacon, *Semi-centennial: Some of the Life and Part of the Opinions of Leonard Bacon* (New York, 1939), p. 182.

<sup>13</sup> Linda H. Davis, *Onward and Upward: A Biography of Katherine S. White* (New York, 1987), pp. 27-28. Katherine S. White, an editor of *The New Yorker*, was Sergeant's younger sister.

<sup>14</sup> Jung to Freud, 23 Oct. 1906, *Freud/Jung*; Aldo Carotenuto, *A Secret Symmetry: Sabina Spielrein between Jung and Freud* (New York, 2nd ed., 1984), pp. 139ff.

<sup>15</sup> Sergeant, *Shadow Shapes: The Journal of a Wounded Woman* (Boston, 1920).

<sup>16</sup> "Doctor Jung: A Portrait," *Harper's*, May, 1931; in *Jung Speaking*, pp. 52-53.

<sup>17</sup> Cora Du Bois, "Paul Radin: An Appreciation," in *Culture in History: Essays in Honor of Paul Radin* (New York, 1960), p. xiii.

<sup>18</sup> Ibid.

<sup>19</sup> Personal communication from Sidney (Mrs. Henry) Cowell. After divorcing Robertson, she married the American composer Henry Cowell. She continued a friendship with Radin.

<sup>20</sup> Some of the extracts do not occur in Cary de Angulo's transcript; in the present edition these are given as addenda.

<sup>21</sup> Gerhard Wehr, *Jung: A Biography*, tr. D. M. Weeks (Boston and London, 1987), p. 6. Cf. Jung, "Marriage as a Psychological Relationship" (1925), CW 17, pars. 324ff.; and "Mind and Earth" (1927), CW 10, pars. 4gff. See also *Sinnsuche oder Psychoanalyse: Briefwechsel Graf Hermann Keyserling—Oskar A. H. Schmitz aus den Tagen der Schule der Weisheit* (Darmstadt, 1970), Register, s.v. Jung.

<sup>22</sup> *Jung: Letters*, vol. 1, p. 54 (20 Sept. 1928).

<sup>23</sup> CW 18, pars. 171ff.

<sup>24</sup> Adelaide Louise Houghton, *The London Years 1925–1929* (New York, 1963; privately published), entries for 28 Oct. 1925, 21 Feb. 1926. / Personal communication from James R. Houghton.

<sup>25</sup> Biographical data from Ximena de Angulo Roelli. See also W. McGuire, *Bollingen: An Adventure in Collecting the Past* (Princeton, 1982), index, s.v. "Baynes, Cary F.," and p. 330.

<sup>26</sup> Personal communication (11 Jan. 1978).

<sup>27</sup> Personal communication (29 Jan. 1978).

<sup>28</sup> Personal communication (Feb. 1978).

## ACKNOWLEDGMENTS

I am grateful to the following persons who replied to my questions arising from the text of the seminar, or regarding the members, or who were helpful in other ways: Doris Albrecht and Peggy Brooks, of the Kristine Mann Library; Joan Alpert, of the Virginia Allen Detloff Library; Gerhard Adler, Helen H. Bacon, Paula D. Black, G. W. Bowersock, Clarence F. Brown, Mark R. Cohen, Sidney Cowell, Gordon A. Craig, Dorothy Salisbury Davis, Gui de Angulo, Violet de Laszlo, Edward F. Edinger, Michael Fordham, Joseph Frank, Marie-Louise von Franz, Felix Gilbert, Joseph Henderson, James R. Houghton, Aniela Jaffé, Lorenz Jung, James Kirsch, Frances Lange, Victor Lange, Phyllis W. Lehmann, Verena Maag, Ximena de Angulo Roelli, Jerome Ross, Mary Sacharoff-Fast Wolf, Sonu Shamdasani, John Shearman, Jane Lincoln Taylor, Jane Wheelwright, and Joseph Wheelwright.

W. M.

## MEMBERS OF THE SEMINAR

The following list accounts for persons whose names appear in the original multigraphed transcript; others may have attended whose names were not recorded. In the original transcript only surnames (with Mr., etc.) are given. (No register has survived.) Here, the full names, country of residence, etc., have been supplied insofar as possible. An asterisk indicates a person who, according to present knowledge, was or later became an analytical psychologist. The column at right gives the number of the first seminar meeting (lecture) at which a member's name turns up. Also see the index of this volume.

Aldrich, Mr. Charles Roberts (U.S.)	Lecture 5
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Baynes, Miss Charlotte A. (U.K.)	Lecture 7
*Bertine, Dr. Eleanor (U.S.)	Appendix to Lecture 16
Bond, Dr.	Lecture 15
Corrie, Miss Joan (U.K.)	Lecture 9
de Angulo, Dr. Cary Fink (later Baynes) (U.S.)	Lecture 2
Dunham, Mrs.	Lecture 2
*Evans, Mrs. Elida (U.S.)	Lecture 9
Gordon, Dr. Mary (U.K.)	Lecture 2
*Harding, Dr. M. Esther (U.K./U.S.)	Lecture 6
Henty, Miss Dorothy (U.K.)	Lecture 9
Hincks, Miss	Lecture 9
Houghton, Miss Elisabeth (U.S.)	Lecture 13
*Jung, Mrs. Emma (Switzerland)	Appendix to Lecture 16
*Keller, Mrs. Tina (Switzerland)	Lecture 9
*Mann, Dr. Kristine (U.S.)	Lecture 2
Radin, Dr. Paul (U.S.)	Lecture 13
Raevsky, Miss	Lecture 15
Robertson, Mr. Kenneth (U.S.)	Lecture 9
Schmitz, Mr. Oskar A. H. (Germany)	Lecture 15
Sergeant, Miss Elizabeth Shepley (U.S.)	Lecture 15
*Shaw, Dr. Helen (U.K./Australia)	Lecture 2
Taylor, Miss Ethel (U.K.)	Lecture 13
Ward, Dr.	Lecture 9



## LIST OF ABBREVIATIONS

- B.S. = Bollingen Series. New York and Princeton.
- CW = The Collected Works of C. G. Jung. Edited by Gerhard Adler, Michael Fordham, and Herbert Read; William McGuire, Executive Editor; translated by R.F.C. Hull. New York and Princeton (Bollingen Series XX) and London, 1953–1983. 21 vols.
- Dream Analysis*. Notes of the Seminar Given in 1928–1930 by C. G. Jung. Edited by William McGuire. Princeton (Bollingen Series XCIX:1) and London, 1984.
- Freud/Jung = The Freud/Jung Letters*. Edited by William McGuire; translated by Ralph Manheim and R.F.C. Hull. Princeton (Bollingen Series XCIV) and London, 1974. New edition, Cambridge, Massachusetts, 1988.
- Jung: Letters = C. G. Jung: Letters*. Selected and edited by Gerhard Adler in collaboration with Aniela Jaffé; translations by R.F.C. Hull. Princeton (Bollingen Series XCV) and London, 1973, 1975. 2 vols.
- Jung: Word and Image = C. G. Jung: Word and Image*. Edited by Aniela Jaffé; translated by Krishna Winston. Princeton (Bollingen Series XCVIL;2) and London, 1979.
- Jung Speaking = C. G. Jung Speaking: Interviews and Encounters*. Edited by William McGuire and R.F.C. Hull. Princeton (Bollingen Series XCVII) and London (abridged), 1977.
- MDR = Memories, Dreams, Reflections by C. G. Jung*. Recorded and edited by Aniela Jaffé; translated by Richard and Clara Winston. New York and London, 1963. (The editions are differently paginated; double page references are given, first to the New York edition.)
- SE = The Standard Edition of the Complete Psychological Works of Sigmund Freud. Translated under the general editorship of James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson. London and New York, 1953–1974. 24 vols.
- Spring: An Annual of Archetypal Psychology and Jungian Thought*. New York and Zurich; now Dallas.
- Types = Psychological Types*. CW 6 (1971).
- Zarathustra = Nietzsche's "Zarathustra."* Notes of the Seminar Given in 1934–1939 by C. G. Jung. Edited by James L. Jarrett. Princeton (Bollingen Series XCIX:2) and London, 1988. 2 vols.

## FOREWORD

The multigraphing of these notes has been done at the request of members of the class whose wish it was to have some permanent record of the lectures, even if only in schematic form. In contrast to the fullness and vividness of the lectures, the notes are disappointingly “thin,” but as I could find no way of counteracting this defect, I must invoke the good will of the class and ask that the notes be looked upon merely as an outline serviceable to the memory.

For the sake of convenience of form, I have presented the lectures, questions, and discussions for the most part as though in the words of the speakers, but in point of fact, only the written questions are literally so exact. For the rest, I have not tried to do more than cover as completely as possible the sense of what was said.

The copies of the diagrams are not my work, but are the valuable contribution of another member of the class. Others still have helped me greatly in supplementing the material and in the work of correction. The whole has been reviewed and corrected by Dr. Jung.

*Zurich, November 29th, 1925.*

CARY F. DE ANGULO

## **ANALYTICAL PSYCHOLOGY**

## LECTURE 1

23 March 1925

*Dr. Jung:*

No one seriously interested in analytical psychology can fail to have been struck with the astonishing width of the field embraced by it, and so I have thought it would be useful to all of us if, in the course of these lectures, we could obtain a view of that field. At the beginning, I would like to give you a brief sketch of the development of my own conceptions from the time I first became interested in problems of the unconscious. As on previous occasions, you can assist me greatly if you contribute written questions, permitting me to select the ones suitable for discussion.

\*

In 1896 something happened to me that served as an impetus for my future life. A thing of this sort is always to be expected in a man's life—that is to say, his family history alone is never the key to his creative achievements. The thing that started me off in my interest in psychology was the case of the fifteen-and-a-half-year-old girl whose case I have described in the *Collected Papers*,<sup>1</sup> as the first contribution to that series. This girl was a somnambulist, and it was discovered by her sisters that they could obtain extraordinary answers to questions put to her when she was in the sleeping state: in other words, she was found to be a medium. I was impressed with the fact that, notwithstanding appearances, there must be a hidden life of the mind manifesting itself only in trance or in sleep. A little hypnosis would send this girl into a trance from which she would later awake as from sleep. During the trance several personalities would manifest themselves; and, little by little, I found I could call up by suggestion one personality or another. In short, I found I could have a formative influence on them.

Of course I became deeply interested in all these things and began to try to explain them, something I could not do as I was only twenty-one at the time, and quite ignorant along these lines. I said to myself, however, that there must be some world behind the conscious world, and that it was this world with which the girl was in contact. I began to study the literature of spiritism but could find no satisfaction there. Then I turned to philosophy, always seeking for a possible clue to these strange phenomena.

I was a student of medicine at the time and deeply interested in it, but also deeply interested in philosophy. Finally in my searching I came to Schopenhauer and Hartmann.<sup>2</sup> From Schopenhauer I got a very enlightening point of view. His fundamental standpoint is that the will as a blind urge to existence is aimless; it simply “happened to the creative will to make the world.” This is his position in *The World as Will and Idea*. However, in *Will in Nature*<sup>3</sup> he drifts into a teleological attitude, though

this is in direct opposition to his original thesis, something, be it said, which not infrequently happens to a philosopher. In this latter work he assumes that there is direction in the creating will, and this point of view I took as mine. My first conception of the libido then was not that it was a formless stream so to speak, but that it was archetypal in character. That is to say, libido never comes up from the unconscious in a formless state, but always in images. Using a figure of speech, the ore brought up from the mine of the unconscious is always crystallized.

Out of this reading of Schopenhauer, I got a tentative explanation of the possible psychology of the case I was studying; that is, I thought the personifications might be the result of this image-forming tendency of the libido. If I suggested a given person to the girl during her unconscious states, she would act that person out, and her answers to questions would come in a manner characteristic of the person suggested. From this I became convinced of the tendency of the unconscious material to flow into definite moulds. This gave a clue, too, to the disintegration of personality. In dementia praecox, for example, there is an independent working of the different parts of the psyche, but there is generally nothing vague about the different parts; the voices that are heard are the voices of definite individuals, of particular persons, and that is why they are so real. In the same way a spiritualist will always claim a high degree of individuality and personal character for his "spirits." At this time I thought that after all there might be ghosts.

My ideas of the unconscious, then, first became enlightened through Schopenhauer and Hartmann. Hartmann, having the advantage of living in a later period than Schopenhauer, formulates the latter's ideas in a more modern way. He assumes what he calls the *Weltgrund* to be the unconscious spirit or entity which has creative efficiency, and this he calls the unconscious, but adds to it mind.<sup>4</sup> He uses mind here in a different sense from that in which Schopenhauer uses it. Schopenhauer opposes mind to the blind creating will. By some unforeseen accident man came into possession of a conscious mirror of the universe, namely mind, and through this he knows the evilness of the world and deliberately withdraws therefrom, thus putting himself into opposition with the creating will. In Schopenhauer's conception mind belongs to man alone and is not connected with the *Weltgrund* or *unbewusster Geist*. I held, following Hartmann, that our unconscious is not meaningless but contains a mind. After I had taken this position I found much contradictory evidence, and so the pendulum swung back and forth. At one time it seemed as though there must be some thread of purpose running through the unconscious, at another I was convinced there was none.

At this point the medium "ran out," that is to say, she began to cheat and I gave up all connection with her. I had observed her for a period of two years, and had given myself up to a study of the detailed phenomena she presented, striving to get them into harmony with natural science. But I know now that I overlooked the most important feature of the situation, namely my connection with it. The girl had of course fallen deeply in love with me, and of this I was fairly ignorant and quite ignorant of the part it played in her psychology.

In her trances she had formulated for herself a very superior character, that of an older woman of great spiritual beauty. She herself, in reality a very silly and superficial girl, could find no other way of expressing this unconscious urge within herself to be different save through the spiritualistic setting, and the acting out of the