

Volume X: Civilization in Transition

000301 The role of the unconscious. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 3-28).

The unconscious is discussed not as a mere psychological construct but rather as an integral part of man's psyche, history and world view. The term "unconscious" was at first spurned by experimental psychologists who believed that everything psychic was conscious. Medical men treating severe forms of psychopathology, however, found the unconscious to be a useful construct. On the basis of empirical findings, the concept of the unconscious as the sum total of all repressed desires and forgotten memories gradually took form. Although Freud's observation that most of the repressed content of consciousness has to do with sexuality is accepted, his theory that sexuality is the fundamental instinct and activating principle of the psyche is rejected as an antiquated, reductionist, single forced approach to an explanation of the unconscious. It is suggested that such theories should be replaced by the view that psychological processes derive from a libidinal energy source that simply "is." The psyche is held to be no more explainable than life. The unconscious is divided into the personal and the collective unconscious: the personal unconscious consists entirely of material acquired during the individual's life whereas the collective unconscious is the psychic equivalent of the inherited brain structure. Not only does the unconscious store repressed material, but it also has a compensatory function: any complex of experience systematically denied by consciousness will build up in the unconscious and eventually force its way into consciousness, thus compensating for any onesidedness of conscious material. The unconscious is also seen to have a symbol creating function in that it is the wellspring of instinct and intuition. Evidence of the working of these two functions, compensation and symbol creation, are seen not only in the individual but in societies and nations. The French Revolution and the decline of Rome are used as examples of their occurrence on the national level.

000302 Mind and earth. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 29-49).

The influence of the earth on man's mind is explored with the mind understood as a system of adaptation determined by the conditions of an earthy existence. Both the conscious and the unconscious parts of the mind are considered, and the latter is seen as the larger and more chthonic part. The contents of the unconscious, the archetypes, are considered to be the hidden foundations of the conscious mind. They are inherited with the brain structure and reveal the link with the earth as well as with the ancestral past, containing memories of experiences that have occurred over and over again. The suggestion is made that every psychic reaction that is out of proportion to its precipitating cause should be investigated in order to determine if it has been conditioned by an archetype. The investigation of a child's unreasonable fears leads to a discussion of fairytale motifs and childish fears as examples of the way in which the psyche expresses the biogenetic law that ontogeny recapitulates phylogeny. The same example is also used to illustrate the differences between the Freudian and Jungian views of the origin of neurosis in children: the former puts the onus on the child's sexual instincts while the latter sees the child's mind as a psychic appendage of the parents. The universal experience of the Mother and the Father is considered to be the most basic archetype, and the second most influential one is that of the opposite sex. As man has perceived and experienced woman throughout the ages, and viceversa, so too will the individual man expect to encounter woman. A discussion of the animus in woman and the in man clarifies this theory. The colonization of North America is used to illustrate the way in which primitive archetypes have influenced the development of a specific culture and civilization. 1 reference.

000303 Archaic man. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 50-73).

The psychology of primitive man is studied and his prelogical state compared to the conscious outlook of civilized man. From personal observations of primitive societies it is concluded that primitive men think, feel, and perceive in the same manner as civilized men, but differ from them in the way in which they account for events. The primary assumptions of primitive men place them in a different world. Primitives do not see things differently than we do; it is their presuppositions that are different. For the civilized man, all events can be explained by natural or perceptible causality; for the primitive man, events are explained in terms of invisible, arbitrary, supernatural powers. Primitive man is so strongly impressed by and adapted to things as they are that a transgression of the laws of his world frighten him and demand a better explanation than that afforded by mere happenstance or natural causality. Primitive man's belief in arbitrary, supernatural powers is considered to be based, in part, on his psychological tendency to project his own unconscious psychic contents onto the physical world so completely that they cannot be distinguished from objective, physical events. Thus through what Levy-Bruhl has termed the "participation mystique," primitive man is contained physically and psychically in his world. In contrast, civilized man believes that he is separate from nature and in possession of an individual soul. Thus modern man must deprive nature of psychic reality and, in order to see his world objectively, deny all his archaic projections. In considering primitives' belief in the supernatural, magic and mana, one is forced to ask if the psyche, the soul of the unconscious, originated in man or if, in early stages of conscious evolution, it existed in itself and was gradually embodied in what is called the human psyche. If the premise is granted that psychic contents once existed independently it is possible to conclude that human individuality is the accidental product of forces contained in the objective environment.

000304 The spiritual problem of modern man. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p 74-94).

The spiritual crisis of post World War I Europe, evident in the widespread public interest in psychology and Eastern thought is recognized and analyzed. The recent emergence of the new science of psychology is explained as the result of the loss of a structure or external form to express the yearnings and hopes of the soul. In the past a living religion provided this form; consequently the psyche could appear to exist outside of man and psychological problems reduced to a minimum. World War I, however, not only shattered the European's illusion that the Christian millennium of peace and harmony could be attained and that psychic forces could be contained, but it also destroyed his faith in himself. The confrontation with unconscious psychic forces resulted in a quest for knowledge that led to a rediscovery of parapsychology, spiritualism, Eastern thought and astrology. Most importantly, it has stimulated an interest in psychology as a science that can assist man in dealing with the spiritual crisis that besets him. Other sociological signs of the psychological situation of modern man, such as the rediscovery of the body and the ideal of internationalism, are viewed as symptoms, along with his fascination with psyche, that will lead to a reassessment of fundamental human nature and a high level of consciousness.

000305 The love problem of a student. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 97-112).

The numerous forms of love relationships and the various solutions to the problem of sex and love are surveyed. These questions are evaluated in terms of their contribution to the student's psychological development. Marriage, the most commonly accepted form of expression has traditionally been denied to the student for a number of reasons, the most immediate being that the student cannot support a family. The recent increase in student marriages is attributed to psychological changes in contemporary man and to the increased use of contraceptives. The psychological changes are traced to spiritual upheavals that resulted in a profound change in man's self-concept. Now viewing himself as part of nature, and therefore subject to scientific scrutiny, modern man has accepted the finding of analytic psychology that sexuality plays a major role in human psychology. The problems surrounding student marriages are discussed with emphasis placed on the sexual and psychological differences between

young men and women. The importance of integrating the sexual complex into the whole personality is also noted. Other forms of relationships between the sexes during the student years are also examined. The psychological value of such liaisons is believed to depend on the existence of love along with sexuality whereas their transitoriness is seen as inhibiting the development of mature sexuality. The advantages and disadvantages of homosexual relations are discussed. The possible educative value of such a relationship between an older man and younger one, if accompanied with loyalty and steadfastness is acknowledged. Lesbian relationships are viewed as valuable in terms of affectivity and intimacy but dangerous to psychological development in reinforcing masculine traits. Liaisons between a young male student and an older woman are briefly commented on, as are platonic relationships, abstinence, and masturbation. The utopian solutions of free love and trial marriage are dismissed as wishful fantasies. It is observed that true love seeks commitments and sacrifices the illusion that other possibilities exist.

000306 Woman in Europe. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 113-133).

The psychological change in post World War I European woman and its societal ramifications are examined. Modern woman is seen to be in a state of transition. The European psyche, torn to shreds by the war, is seeking to establish a new balance between the conscious and the unconscious. The modern woman's ego, conditioned over the ages by the sexual pattern to be submissive, is stimulated by the animus (unconscious masculine traits in the female psyche) to assert itself. This is manifested in the dramatic increase in the number of women pursuing masculine careers. The conscious reaction to the unconscious influence of the animus is a psychological need for a relationship. Traditional marriage, however, is too restrictive for modern woman and hence the marriage problem arises. The surplus of marriageable women, the spread of contraceptives, and the increasing demand by women to be free have all contributed to the weakening of the institution of marriage. What the future psychological relationship between the sexes will be is the fundamental question of the marriage problem. Eros, psychic relatedness, characterizes the feminine psyche; Logos, objective interest, characterizes the man's. Each, however, has elements of the other in him, which, previously unconscious, are now coming to the fore. Though harmful to the psychological development of the individual, this constitutes an evolutionary step for the species. Modern woman is thus seen as weakening marriage in order to change it. The woman who follows the law of her being and takes up this task of transforming society will find herself caught between two universals: historic inertia and the divine urge to create.

000307 The meaning of psychology for modern man. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 134-156).

Popular misconceptions about psychology are discussed as a prelude to an exposition of the basic tenets of psychology. The common assumption that everyone's psychology is the same, contradicted by clinical experience, led to an investigation of the basis for this belief. It was discovered that primitive man is characterized by a group psychology. Though modern man has learned to differentiate himself from this group mentality, individual consciousness still must develop out of the collective unconscious. With individual consciousness, however, came discontent. This discontent is seen as an unconscious reaction to the stress produced by differentiation. It is an axiom of psychology that every psychic phenomenon is compensated for by another. Thus the discontent of the present age can be seen as the tension produced by evolution through the synthesis of opposites. The problem modern man has with psychology is that he refuses to admit its basic tenet: that the psyche transcends man and is, ultimately, unknowable. Instead of demanding from psychology a cure for his discontent, modern man is better advised to look within himself for the germ of unity. Dreams, the spontaneous products of the psyche that compensate for the oneness of the conscious mind, are guides to the workings of the unconscious. Their correct interpretation is an invaluable aid in the assimilation of unconscious contents by the conscious mind.

The art of dream interpretation is discussed. It is concluded that no one method for interpretation is applicable to all dreams. 1 reference.

000308 The state of psychotherapy today. In: Jung, C. Collected Works of C. G. Jung, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 157-173).

An overview of earlier psychotherapeutic techniques is provided and psychotherapists are challenged to reassess and change their methods of treatment in order to do full justice to the human psyche. Warring schools of psychology with their multiplicity of techniques are testimony to the multifaceted nature of psychology and the evils of the one-sided, doctrinaire approach to psychotherapy. It is considered impossible for psychotherapeutic techniques to be uniformly applied to individuals. The fundamental rule of therapy is to consider each case as new and unique. To do this the therapist must be free of restrictive theoretical presuppositions. Reductionist theories concerning the nature of the unconscious and its role in neurosis (e.g., Freudian, Adlerian) are criticized in that they view neurosis only as an aberration, thus depriving the patient of the compensatory function of the unconscious effected through neurosis. The art of the analyst lies in the ability to lead the patient to an understanding of his neurosis, thus allowing him to assimilate the appropriate contents from his unconscious. Religions are seen as psychoanalytic systems that express the whole range of psychic problems in mighty images; they are the avowal and recognition of the soul, the revelation of the soul's nature. This view of religion is contrasted with the view found in Freud's "Future of an Illusion."

000309 Preface to "Essays on contemporary events." In: Jung, C., Collected Works of C. G. Jung, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 177-178).

In a preface to a series of essays on contemporary events, the psychotherapist's need to come to grips with world situations is explained in terms of the effects of social and political upheaval on the psychic life of the individual. In response to that need, these essays contain reflections on and reactions to the historical events and situations of the years between 1936 and 1946. Misunderstandings that arose over these essays are answered in an epilogue that collects fragments from other writings dealing with the same themes.

000310 Wotan. In: Jung, C., Collected Works of C. G. Jung, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 179-193).

The National Socialist (Nazi) movement in Germany is explained in terms of the reawakening of the psychic forces symbolized by the ancient German god Wotan. Although it is admitted that political, economic, and psychological factors each explain certain facets of the movement quite well, it is maintained that the movement is best understood in terms of the repossession of the German soul by the archetype Wotan. This pre-Christian god of the German people was represented as a restless wanderer, an unleasher of passions and lust for battle, a magician's vessel in the occult, a god of storm and frenzy. The effects of such an archetypal, autonomous factor are examined in the collective life of a people. Several fragments from Nietzsche's writings are viewed as an anticipation of Wotan's return. Extensive references to books by Martin Nick and Wilhelm Hauer, dealing respectively with the myth of Wotan and the German Faith Movement, are used to explicate Wotan's origins and his impact on modern German religion. Members of the German Faith Movement were urged to recognize that Wotan, not Christ, is the true god of the German people. Hitler is seen as an agent of Wotan, as a possessed man who has infected a nation. Thus the German people are seen to be victims rather than active agents of evil. It is predicted that Wotan, in time, will show the other side of his nature -- the ecstatic, mantic side -- and that the National Socialist movement will not be the last word.

000311 After the catastrophe. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 194-217).

In an attempt to explain the psychological factors responsible for the horrors of Nazi Germany, it is argued that Europe produced Germany, that Germany was but the crystallizing point for social and spiritual upheavals permeating all of Europe, and that all of Europe shares Germany's guilt. Certain social conditions, e.g. mass unemployment, urbanization, and dependence on the state, are seen to have exacerbated the German predisposition to feelings of inferiority. This inferiority complex was manifested in overcompensation and in a whole nexus of pathological features that were flagrantly displayed in the person of Adolf Hitler. Hitler is described as the incarnation of the average German. The German people saw in Hitler the reflected image of their collective hysteria. By hysteria is meant that the opposites, inherent in every psyche, are further apart than normal, resulting in a higher energetic tension and a disposition towards inner disharmonies. Goethe's *Faust* is cited as a perfect example of this side of the German nature. Germany's pact with the devil is said to lie in her abandonment of the spiritual for the material. With Nietzsche's proclamation that God is dead the projected psychic image of God returned to its origin and produced a feeling of "God almightiness" that led the German people to disaster. The moral problem facing Europe is defined as a need to discover new sanctions for goodness and justice now that they can no longer be found in the metaphysics of religion. It is concluded that Europe must understand and accept its collective guilt and learn to live with the dark shadow that has been uncovered in its collective psyche. 1 reference.

000312 The fight with the shadow. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 218-226).

The historical events in Germany from 1936 to 1946 are explained in terms of mass psychology and compensation. The former is viewed as the magnified psychology of the individual and is established as the starting point for this explanation; the latter, the concept of compensation, is then evoked to explain the disturbances that were noted in the unconscious of every single German patient from as early as 1918. The images of violence noted in the dreams of these patients are explained as an unconscious reflection of the many ills of German social life, e.g. mass unemployment, national humiliation, urbanization, etc. As the dark images of the unconscious broke into consciousness, archetypes of order were formed in the unconscious as compensation. It is predicted that this desire for order was exploited by National Socialism, and that Hitler's attraction resided in the fact that he symbolized something from everybody's unconscious: he represented the shadow, the inferior part of everyone's personality. The Germans did not recognize the incarnation of their shadow in Hitler since they denied its existence altogether. To avoid falling victim to the exteriorized shadow of the inner psyche in the form of demagoguery, it is considered essential to recognize one's own shadow and to fight against its overwhelming power drive, for both Society and State derive their quality from the mental condition of the individual.

000313 Epilogue to "Essays on contemporary events." In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 227-243).

In a series of quotes drawn from several sources such as: "The Role of the Unconscious," "The Structure of the Unconscious Two Essays The Meaning of Psychology for Modern Man Psychology and Religion," "Collected Papers on Analytical Psychology," "The Development of Personality," and various lectures, a coherent analysis of the psychological factors involved in the catastrophe of World War II is presented. The growth of the violent forces in the collective unconscious of the German people is traced from their inception in 1918 to their culmination in the mass psychosis of the National Socialist movement of the early 1930's. The animation of the dark forces of the collective unconscious is attributed to the breakdown of all conscious hopes in post World War I Germany. In

responding to the criticism that he did not speak out strongly enough against National Socialism in the years prior to World War 11, Jung contends that although prewar Germany was in the throes of a national psychosis, the role of a psychiatrist in such a situation is not to condemn but to help strengthen the conscious understanding of the process. It was hoped that the contents of the collective unconscious then breaking into consciousness could be properly assimilated. It is maintained that the National Socialist movement contained beneficial characteristics that were, unfortunately, never realized.

000314 The undiscovered self (present and future). 1. The plight of the individual in modern society. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 P. (p. 247-255).

The threats to the individual in modern society are examined as coming from two sources: the latent psychosis of a subversive minority and scientific rationalism. The former are subject to collective excitement and are ruled by wish fantasies; the latter reduces all individual events, including man, to a conceptual average. The normal person's unconscious, that broad area of psychic activity that is immune to conscious control and criticism, is open to the influence of the subversive minority via unconscious psychic infection. The psychological effect of the scientific statistical world view is that the individual is replaced by conceptual units that are, in turn, lumped into mass forms. The state is an abstract entity constructed to represent the sum total of these forms. In the attempt to compensate for the chaotic formlessness of society an infallible leader is produced, who then becomes a victim of his own inflated ego consciousness. This sequence of events is inevitable once the individual combines with the mass and suppresses the development of selfhood or individual uniqueness.

000315 The undiscovered self (present and future). 2. Religion as the counterbalance to mass-mindedness. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 256-262).

The true nature of religion as an expression of an interpersonal relationship with an authority higher than that of the State is examined. This belief is seen as a thrust to mass mindedness and explains the attempts of totalitarian sociopolitical movements to supplant religion. Evidence for the function of religion as a counterbalance to mass mindedness is found in the attempts of all social/political movements to supplant religion. The State robs the individual of his dignity by depriving him of the metaphysical grounds for his existence. The individual, through awareness of a reciprocal relationship between man and an extramundane authority, receives the foundation for his freedom and autonomy. Parallels are drawn between the workings of the Soviet regime and established religions to illustrate how the State takes over religious functions. In general terms the state attempts to convert the masses from extramundane beliefs and goals to worldly ones.

000316 The undiscovered self (present and future). 3. The position of the west on the question of religion. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (263-268).

The totalitarianism of the communist state is examined in terms of individual development and is judged to be antithetical to such development. The main threat posed to the West by the communist countries is considered to be that of psychic infection. The ideological fanaticism displayed by communists is compared to religious fanaticism, and in fact, is seen as a substitute for religious faith. Idealism and reason are powerless in the face of such conviction. It is suggested that an equally potent faith is needed to check the spread of communism, a faith antithetical to materialism. Such a faith must be derived from inner experience in order to withstand critical examination. Modern Christianity's tendency to crumble under Marxist attack is seen as resulting from the uncritical acceptance by so many Christians of the literal interpretation of its mythology. A symbolic understanding of these myths,

corroborated by experience and feeling, would enable Christianity to withstand the collision with rationalism. Unreflected belief and unqualified faith, be they in a religion or the state, are viewed as diminishing the individual's freedom and increasing his vulnerability to external controls. The West is seen as having nothing to offer modern man as a brace against materialism: America, with its educational system that places a premium on the scientific world view (the necessary precondition for materialism) and with its rootless population, is particularly vulnerable to communism; Europe, though possessing an historic and humanistic type of education, uses it to her own undoing in the form of nationalistic egoism and paralyzing skepticism. It is concluded that both need an idea that will reinstate the individual human being in the center as the measure of all things.

000317 The undiscovered self (present and future). 4. The individual's understanding of himself. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 269-283).

The difficulties that man encounters in trying to understand himself are examined and the role of psychology in facilitating self-knowledge is assessed. Since man is a unique phenomenon with nothing to which he can compare himself, it is understandable that he knows so little of his true worth. The task then, of explaining man to himself has fallen to psychology. Two misconceptions about the psyche stand in need of correction before psychology can fulfill its purpose: it must be understood that the psyche is not merely a biochemical epiphenomenon nor an entirely personal phenomenon. An understanding of the psyche in its only apparent manifestation, the individual, is the prime goal of psychology. Obstacles to this understanding of the individual are seen to spring from both church and science: the former demands adherence to certain collective beliefs; the latter requires uniformity, thus making it more difficult to arrive at a correct appreciation of the human psyche. The greatest obstacle, however, is considered to be the individual's fear of discovering himself, particularly in the realm of the unconscious. This fear is evident in the founder of psychoanalysis, Freud himself, who defended the petrification of his sexual theory into dogma on the grounds that it was the sole bulwark of reason against a possible "eruption of the black flood of occultism" that might result from the complete investigation of the unconscious. Modern man cannot afford to avert his eyes from the unconscious if he is to discover the truth about himself and thus meet the spiritual challenge of his day. Medical psychology is seen as a means by which the individual, in his uniqueness, is able to arrive at knowledge and understanding of his impulses, his unconscious contents, his instincts and his inner experiences. It is necessary to take into account the archetypal elements of the individual psyche if medical psychology is to achieve its aim of revealing man to himself.

000318 The undiscovered self (present and future). 5. The philosophical and the psychological approach to life. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 284-292).

The gap between faith and knowledge, religion and philosophy, the conscious and the unconscious is viewed as symptomatic of the split consciousness in modern society and explanatory of the search for a new life philosophy. The question of a philosophy of life only arises when conditions of existence change so rapidly that a tension between outer situations and inner beliefs is created. Neither denominational religions nor the increasingly rationalistic modern philosophy serves to resolve the tension; it is the psychologist who is faced with the task of uniting the opposites, of readapting the primordial images that maintain the flow of instinctive energy. Modern man, preoccupied with his conscious at the expense of his unconscious, is judged to have become estranged from his instincts. This separation from instinct leads to conflicts between the conscious and the unconscious, spirit and nature, faith and knowledge. As a result of this rift between faith and knowledge within the individual psyche, most men suppress one or the other in order to establish a conscious harmony by artificial means creating fanatical alliance to political ideology on the one hand and blind adherence to the literal

interpretation of religious mythology on the other. The unconscious is viewed as a counterbalance to the conscious. It is a second psychic authority that may very well provide the individual with the religious experience that would justify the religious attitude, and release modern rationalistic man from domination by the ego.

000319 The undiscovered self (present and future). 6. Self knowledge. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 293-301).

The necessity of understanding the role of the unconscious as a source of religious experience and of evil is examined in detail. The individual is encouraged to submit to rigorous self-examination and self-knowledge in order to discover the foundations of his consciousness; i.e., the unconscious, the only medium in which one can experience God. Underestimating the psychological factor is considered harmful for the future of man. Not only will ignorance of the unconscious deprive him of the religious experience, it will also blind him to his capacity for evil, hence making it possible for this evil to be projected and depriving him of his capacity to deal with it. These reflections lead to the realization of the psychological duality of human nature. It is considered essential that he recognize the shadow side in order to promote real human relationships between individuals and inner cohesion within society. It is concluded that reason alone is not sufficient for accomplishing this task; a deeper self-knowledge, encompassing the entire psyche, is required.

000320 The undiscovered self (present and future). 7. The meaning of self-knowledge. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 302-305).

The effect of genuine self-knowledge and recognition of the unconscious is described. The modern age is held to be a period of profound change for the unconscious within all men. The destruction and renewal accompanying this metamorphosis is evident in modern art, a symptom and a symbol of the age. As growth in self-knowledge has shown, the shadow or the inferior part of the psyche, contains great potentialities. Whether the irruption of these forces into the conscious mind will result in growth or catastrophe is seen to depend entirely upon the preparedness of the conscious mind to assimilate these forces. The task of the individual is to prepare himself for the acceptance of his totality. Only a genuine transformation of the individual will produce meaningful changes in the race, since the individual who has gained personal insight will influence others in achieving the same goal.

000321 Flying saucers: a modern myth of things seen in the skies. Preface to the first English Edition. Introductory. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 307-313).

The rumors of unidentified flying objects (UFOs), and their possible existence, are seen to be events of such profound significance that an examination of their possible psychic consequences is deemed necessary. The public's prolonged uncertainty over the nature of UFOs is seen to have provoked conscious and unconscious fantasies. It is noted that it is hard to determine whether a primary perception is followed by phantasma or whether, conversely, a primary fantasy originating in the unconscious invades the conscious mind with illusions and visions. In addition to these two causal relationships, there is the third hypothesis that UFOs are a synchronistic phenomenon; i.e., an acausal, meaningful coincidence. The work is not intended as an authoritative pronouncement on the physical reality of UFOs but rather an exploration of the psychic concomitants of this phenomenon. The question of why most men would prefer to believe that UFOs exist will be especially examined.

000322 Flying saucers: a modern myth of things seen in the skies. 1. UFOs as rumours. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 314-

Flying saucers are treated and analyzed as products of the psyche (rumors). For the purposes of this chapter it is assumed that UFO reports are mistaken observations into which the observer has projected his own unconscious background. Since a psychic projection presupposes a psychic cause, it is deduced that the world wide occurrence of UFO sightings points to a universal psychic motive for the creation of the UFO rumor. This motive is held to be the extreme degree of emotional tension that all mankind feels as a result of today's precarious world situation. The principles of dream interpretation are applied to analyzing the details of the UFO rumor. It is concluded that UFOs represent a combination of man's archetypal images of both God and himself. It is then hypothesized that the world situation, which threatens man's survival as a species, has created a desire for a heavenly salvation. Modern man's rationalism will not allow him to voice this desire consciously and therefore has necessitated the projection of this unconscious material. The desire for supramundane salvation is expressed somewhat literally in the rumors of UFOs; these have just the tight technological veneer to make them palatable to the mind of modern man. It is concluded ' then, that UFOs are modern myths. As such they are essentially products of an unconscious archetype and, therefore, symbols that require psychological interpretation. 1 reference.

000323 Flying saucers: a modern myth of things seen in the skies. 2. UFOs in dreams. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 330-382).

Seven dreams involving UFOs are presented and analyzed. The premise for this undertaking is that the analysis of dreams reveals the image in its unconscious associative context and thus aids in determining the meaning of the psychic phenomenon of the UFO myth. Both Freud's observations on the role of the sexual instinct in dreams and Adler's theories concerning the will to power are used in the analyses. The significance of the dreams is never reduced to the level of mere illusions begotten by repressed sexuality or an overcompensated inferiority complex. Each dream is interpreted in relation to the life situation of the dreamer. Many of the dream images reveal similarities to alchemical and religious symbols or contain instinctual and archetypal material. The dreams of all but one individual were observed to manifest some aspect of the spiritual crisis of our age; (the lone exception is included to illustrate that symbols cannot be interpreted in a uniform way). Generally the appearance of UFOs in dreams symbolizes some content of the collective unconscious trying to break into consciousness to compensate for a onesidedness that has developed there. It is concluded that the message that the UFO brings to the dreamer is a reminder of his own soul and his own wholeness, a response to modern mass mindedness. 5 references.

000324 Flying saucers: a modern myth of things seen in the skies. 3. UFOs in modern painting. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 383-400).

Three modern paintings, plates of which are included in the text, are analyzed in order to further clarify the psychic nature of the UFO phenomenon. Paintings were chosen for this investigation because they have traditionally given visible shape to the dominant trends of their age. The fragmentation of objects and loss of beauty in modern paintings, for example, are interpreted as the artists' response to the destructive forces at play in our age. It is suggested that these apocalyptic forces are the cause of modern man's desire for a heavenly intervention, symbolically expressed in the UFO myth. The central symbol of the second picture of a series, *The Fire Sower* by E. Jacoby, resembles the fiery ball of UFO reports. It is interpreted as a uniting symbol that brings together the desire for salvation and the fear of disaster. In the third picture, P. Birkhauser's *The Fourth Dimension*, the unconscious arrangement of the elements suggests that UFOs are subliminal contents or archetypal figures that have become visible. The abstraction of the fourth picture, an untitled painting by Yves Tanguy, is seen to have a psychological

effect akin to that of a Rorschach test. By cutting off an objective understanding of the picture the artist has forced the viewer to fall back on his subjective feelings about it. The powers of the unconscious to which the picture appeals are thus strengthened. As though by chance, there appear in the chaos of possibilities unexpected ordering principles that have the closest affinities with the timeless psychic dominants of the unconscious.

000325 Flying saucers: a modern myth of things seen in the skies. 4. Previous history of the UFO phenomenon. In: Jung, C., Collected Works of C. G. Jung, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 401-412).

A cursory survey of pre-20th century references to UFOs is presented along with an interpretive summary of the dreams and pictures of the two preceding chapters. Four illustrative plates reproducing two 16th century broadsheets, a 19th century woodcut and a 12th century manuscript illustration are included in the text; they all depict unusual celestial happenings taken as historical precedents for the modern UFO phenomenon. From these plates, the dream examples, and paintings presented earlier, it is concluded that the unconscious, in order to portray its contents, makes use of certain fantasy elements that resemble UFO phenomena. Their careful scrutiny reveals a meaningful content described as an epiphany. These epiphanies are expressed in symbols that unite antithetical pairs. Five such pairs that appear repeatedly in the examples of these three chapters are discussed. Reflections on their meaning leads to the conjecture that living matter has a psychic aspect, and that the psyche has a physical aspect. This hypothesis is said to be in accord with experience and to be a welcomed step away from psychophysical parallelism towards a model of the world that is closer to the idea of *unus mundus*.

000326 Flying saucers: a modern myth of things seen in the Skies. 5. UFOs considered in a non-psychological light. In: Jung, C., Collected Works of C. G. Jung, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 413-417).

The physical reality of UFOs is discussed, and implications are drawn for the psychological theories advanced in the previous chapters discussing the phenomena of unidentified flying objects. From information provided by Ruppel, former head of the American Air Force's UFO study group and from the failure of Professor Menzel, a UFO sceptic, to provide a scientific explanation for authentic UFO sightings, it is concluded that UFOs have some unknown physical basis. This claim does not negate the previous theories that assume UFOs to be mistaken observations; instead, their physical existence is understood to afford the opportunity for mythological projections. The UFO phenomenon is explained in terms of its significance in the current historical situation. Political, social, philosophical, and religious conflicts of unprecedented proportions are seen to have split the consciousness of our age. It is a psychological fact that, between opposites, a symbol of unity and wholeness arises spontaneously. When this symbol cannot reach consciousness it will be projected onto any extraordinary event that might occur in the external world. The carrier of this symbol is then invested with numinous and mythological powers. The UFO phenomenon is explained on this basis. It is concluded that the psychic situation of mankind and the UFO phenomenon as a physical reality bear no recognizable causal relationship to one another, but that they do seem to coincide in a meaningful manner.

000327 Flying saucers: a modern myth of things seen in the skies. 6. Epilogue. In: Jung, C., Collected Works of C. G. Jung, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 418-433).

Three books dealing with UFOs and published while "Flying Saucers" was being written, are reviewed in the epilogue to a series of articles on flying saucers. The first work, "The Secret of the Saucers," is a description of Orfeo Angelucci's personal experiences with extraterrestrial beings. The author is said to have become a preacher of the gospel of UFOs. His account describes, unintentionally but perfectly, both the mystic experience associated with UFOs and the psychic process of individuation. The second

book, "The Black Cloud" by astrophysicist Fred Hoyle, is admittedly a science fiction yarn. Viewed psychologically it is a description of fantasy content whose symbols demonstrate their origin in the unconscious. Interpreted symbolically its plot depicts the struggle of unconscious contents to become conscious. Its denouement is faithful to the psychological truth that failure to assimilate the contents of the unconscious into the conscious mind results in a return to one's former state. Both books, though totally different in their viewpoints and style, are judged to be activated by the same unconscious factor and to make use essentially of the same symbolism. The third novel is John Wynham's "The Midwich Cuckoos," also a science fiction story, in which man's reaction to the discovery of superior humanoids is portrayed. These more advanced beings are credited with increased knowledge without a correspondingly advanced higher level of feeling or morality. Paradoxically these more highly evolved people exhibit the primitive participation mystique; this lack of individuation is seen to reflect the condition of man in the uniform Marxist society. Hence, the seemingly negative ending may be open to positive interpretation. 1 reference.

000328 A psychological view of conscience. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 437-455).

The concept of "conscience" is explored in terms of its relation to the moral code and to psychological reality. The etymology of the word conscience suggests a special kind of consciousness: a knowledge of the emotional value judgement attached to actions. However, it is suggested that it is not the empirical subject but an unconscious personality that is the knower and that behaves like a conscious subject. Conscience, then, is theorized to be an inherited archetypal behavior pattern. Freud's concept of conscience as the unconscious superego, uniquely acquired by each individual, is contrasted with this hypothesis and judged inadequate. Freud's superego is seen to be identical with the prevailing moral code and though it is admittedly difficult to separate the two, conscience operates autonomously and is considered to be anterior to the moral code. Material from a case history is presented, demonstrating that the conscience is a function of an autonomous psychic factor and has a dual nature, i.e., a "right" and a "wrong" conscience coexist, showing more clearly than any other psychic phenomenon the polarity of the psyche. Conscience is explained as the collision of consciousness with a numinous archetype. As such it is both a moral and an ethical manifestation: moral, when it produces behavior that furrows the moral precepts of the community, ethical when it is in accord with the deepest foundations of the self, as in the case of conflict of duty. 1 reference.

000329 Good and evil in analytical psychology. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 456-468).

The question of the meaning of good and evil and their role in psychotherapeutic treatment is discussed. Good and evil are defined as principles that are unknowable in their deepest reality and that form the basis of our ethical judgments. As principles, when reduced to their ontological roots, they are considered to be the beginning aspects of God, a supraordinate reality mightier than the individual. The psychotherapist is required to deal empirically with good and evil, although that does not imply relativizing the principles as such. Nevertheless, he must deal with good and evil in terms of the individual, not as a moral code, for the reality of these two concepts can only be perceived and apprehended in specific things and situations, whereas conventional morality, like the principles of physics, is only statistically valid. A brief discussion of the Eastern attitude towards good and evil leads to the conclusion that the healthy individual is one who is capable of seeing both the light and the dark side of his nature simultaneously, thus being freed of the control of the opposites.

000330 Introduction to Toni Wolff's "Studies in Jungian Psychology." In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 469-476).

In the introduction to Wolff's "Studies in Jungian Psychology," several of the problems discussed in the book as being endemic to analytic psychology are reviewed. One such problem is seen to arise from the fact that a large part of the therapeutic work in analytic psychology takes place on the collective level and thus avoids a discussion of individual differences. Another is that the analyst often uses his own prejudice as the criterion for normality. As president of the Psychological Club of Zurich, Wolff noticed that it is the nature of groups to entice their members into mutual imitation and dependence. She used observations of the workings of her own club as the basis for several essays that deal in general, with group psychology, and, in particular, with how the group reduces individual consciousness.

000331 The Swiss line in the European spectrum. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 479-488).

Count Hermann Keyserling's book, "The Spectrum of Europe," is reviewed with special emphasis on his assessment of Switzerland. The chief value of this book is seen to be that it argues against the purely rational point of view. Keyserling advocates a return to a psychological view of the world, where nations are seen as functions of a great, indivisible man. This cosmic view of humanity is judged to be basically idealistic, not to say I L metaphysical," and is indisputable proof of Keyserling's remoteness from the earth. Keyserling's criticism of Switzerland as the most backward, conservative, stiffnecked, self-righteous, smug, and churlish of all European nations is admitted to be essentially correct, however, as such it is the psychological and geographical center of the European. In its connection with the past and its neutrality, Switzerland is called the center of gravity for Europe. Keyserling's transformation of nations into functions destroys their fictitious substance and places them into the context of a functional system where the needs of the whole of Europe are to be considered. Men everywhere are urged not to attempt to change the character of their respective nations, but rather to transcend it.

000332 The rise of a new world. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 489-495).

Count Hermann Keyserling's book, "America Set Free," is reviewed and judged to be as concerned with Europe as it is with America. Keyserling sees America with European prejudices and hence the objective accuracy of many of his observations and conclusions are considered suspect. Nevertheless they are viewed as important reflections about European sensibility. The book's subtitle, "The Rise of a New World," the theme of the work, is seen as referring not only to America but to the entire Western world. Keyserling is considered to be the mouthpiece of the collective spirit; his prophecy about the rise of a new consciousness, a new world view, is accepted as an accurate, though unintentional, assessment of the change taking place deep within modern man's unconscious. Many quotations from the book are included in the review to give the flavor and scope of Keyserling's observations. Particular attention is given to Keyserling's views that America does not yet have a soul; that it is a land of the overrated child; that the high living standard is the mainspring of its morality. It is suggested that the comments on the relation of the sexes, on the family and on the demasculization of men and the masculinization of women have much to contribute to the European views of these subjects. Keyserling is credited with having understood that the world is entering into an era that places understanding above faith and experience above creeds. What he has to say about the relation of the sexes in America is held to be particularly interesting.

000333 La revolution mondiale. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 496-501).

Count Hermann Keyserling's book, "La Revolution Mondiale," is reviewed and though written in French, is judged to be German in spirit. Chinese characters with their capacity for vagueness and implications of the infinite are seen to be the best medium for expressing the flashes of intuition that are

typical of his mind. The book is considered to be a record of Keyserling's reactions to contemporary events. The spiritual and the telluric are the contrapuntal poles of the book, and modern man is seen to be living through a "world change" effected by their reversal. Keyserling proposes that man saves what he can of his spiritual heritage by resurrecting the idea of the cultural monastery. He is criticized for assuming that everything, in the end, can be understood. The spirit may have been overcome by the telluric in order to be reborn, but Keyserling must be understood symbolically and literally, for only then can he be recognized as the spokesman of the *Zeitgeist* of the spiritual man.

000334 The complications of American psychology. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 502-514).

Explanations for the peculiarities of American psychology, as they appear to a European observer, are advanced. Americans are seen to have a tendency toward collectivity, sexual promiscuity, kinetic looseness, and emotional expressiveness. Not only are Americans observed to differ psychologically from their European ancestry but also anatomically. These differences are attributed to two factors: the coexistence of the Negro and the Caucasian races in America, and the influence of the land on its inhabitants. It is proposed that the temperament of a primitive race is highly contagious, in that it appeals to the unconscious of the more advanced race, and thus spreads through temperamental and mimetic infection. The Negro's influence is seen in the American style of laughter, love of noisy sociality, looseness of movement, dancing and music. It is noted that certain very primitive peoples believe that it is not possible to usurp territory since the children born there would inherit the wrong ancestral spirits. Parallels are drawn between the East's influence on ancient Rome and the influence of the Indian on America. The anatomical differences between Americans and Europeans, particularly noticeable in the shift from the European facial structure towards that of the Indian, are cited as concrete examples of this phenomenon. As a result of 25 years' work with American patients it is concluded that the guiding principle of the American spirit is the heroic ideal, an attitude typically characteristic of a sporty, primitive society. It is in this heroic attitude that the influence of the historical Indian spirit is considered to be most apparent. The maxim that the conqueror overcomes the body but succumbs to the spirits is applied to America, although no conclusions are drawn about the value of these influences. It is simply pointed out as an interesting fact that America has the most complicated psychology of all the nations.

000335 The dreamlike world of India. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 515-524).

Impressions of India formed during the course of a six week tour are recorded. India is seen to possess a certain immutable core upon which all other events, whether they involve an individual life or the culture of a conquering civilization, unfold as if on film. Indian life is unimaginably rich in color and detail, but it seems essentially transitory, dreamlike, like a multicolored veil of *maya*. It is observed that in India one feels the presence of great age, but recognizes little history; history is seen as meaningless in India, for everything that exists there has existed a thousand times before, even the unique Gautama Buddha, who is but one of a succession of many Buddhas. The West is likened to a directional vector, India to that same vector extended infinitely until it returns to its origin. The differences between the Moslem and the Hindu temperament are noted as expressed even in their respective modes of dress: the one is active, warlike, and the other passive, submissive. The impression of softness that the Hindu displays indicates a predominance of the feminine element in the family. Family life and the relationship between the sexes in India are compared to their expression in the West and found to be superior in several regards; it is concluded that the Indians have found a degree of domestic belonging that we cannot attain.

000336 What India can teach us. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed.,

Princeton University Press, 1970. 609 p. (p. 525-530).

The Indian mode of thought is compared to that of the West and found to be superior in certain respects. Indians are observed not to "think" as Western man thinks but rather to perceive their thoughts; this mode of cognition is seen as similar to the primitive thought process and a natural development in a civilization that has existed unbroken from primitive times. In the West, however, primitive man was confronted by an invasion of a psychology and spirituality that belonged to a much higher level of civilization. This invasion is seen to result in the fragmentation of Western man's psyche into a hyperdeveloped conscious mind and a suppressed primitive unconscious. It is felt that Western man needs to realize this unconscious darkness if he is to survive. India, on the other hand, is an example of a civilization that brought every essential trace of primitivity with it. India's civilization and psychology are symbolized in the carvings that decorate her temples with graphic depictions of man at his best and worst. It seems dreamlike to the Western observer precisely because its daily life gives expression to the unconscious world that we deny; India is seen to represent the other way of civilizing man, without suppression, violence, or rationalism. The Indian way of thinking typically results in an increase of vision as opposed to the West's tendency to scrutinize the details of nature, which results in the formulation of isolated facts. It is concluded that the Indian is capable of transforming his gods into thoughts, since the concept of God is ultimately based on instinctual thought patterns; thus the Indian, unlike Western man, has been able to rescue his gods and live with them.

000337 Editorial. (Remarks on Psychotherapy). In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 533-534).

General remarks on the course of psychotherapy are made in an address to the General Medical Society for Psychotherapy. It is noted that psychotherapy, like current politics, is marked by a confusion of conflicting doctrines. One-sided and mutually exclusive methods of observation are deplored, and an impartial appreciation of all objective contributions to psychotherapy is urged as the ideal. It is hoped that future theorists will go beyond the grounds of the pathological and the personal in constructing theories that will do justice to the whole psyche.

000338 A rejoinder to Dr. Bally. (Defense of political position). In: Jung, C., *Collected Works of C. G. Jung*, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 535-544).

A rejoinder to Dr. Bally has the twin purposes of explaining how Jung's name became attached to a Nazi political manifesto, and to rebut the charge of anti-Semitism which followed the manifesto's circulation. The manifesto was intended to appear in a special edition of the "Zentralblatt für Psychotherapie," the journal of the International Society for Psychotherapy, which was to be circulated only in Germany; it consisted of a loyalty oath to the German government and a pledge to practice "Germanic psychotherapy" on the part of the German section of the Society. These promises were demanded of the German section under threat of disbandment. Against Jung's wishes the article was printed in the regular edition of the *Zentralblatt* and, as acting president of the Society, Jung's name appeared above it. It is remarked that, while it is easy to ridicule "Germanic psychotherapy," it is quite another matter entirely to deal with the demands of politics in an attempt to save medicine for the sake of humanity. It is not the role of doctors to oppose National Socialism as if it were a political party, but rather to heal the sick even if they are the enemy. The Jewish question is raised in Jung's early work, but such discussions on sensitive subjects are defended as the province of the psychotherapist. All psychological theories should be examined for their subjective premises; as these are identical with the individual's psychic idiosyncrasy, which is conditioned by the family, nation, race, locality and history, it is to be expected that the ethnic background of the individual theorist will color his theories. This natural bias is said to be the basis of Jungian criticism of Freud's and Adler's theories for their Jewish prejudice. It is pointed out that this question was first discussed in 1913, and that it is only now being

exploited for political ends.

000339 Circular letter. (Invitation to Psychotherapists). In: Jung, C., Collected Works of C. G. Jung, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 545-546).

A circular letter is reproduced in which all psychotherapists, regardless of creed, are invited to join the International General Medical Society for Psychotherapy. It is pointed out that the society is divided into national groups but that membership in the society is not contingent upon affiliation with a national group.

000340 Editorial. (Psychotherapy and Philosophy). In: Jung, C. ' Collected Works of C. G. Jung, Vol. 10. 2nd ed., Princeton iYniversity Press, 1970. 609 p. (p. 547-551).

The accusation that modern psychotherapy is too concerned with philosophical problems and too little with the minutiae of case histories is rebutted. It is maintained that therapy consists of helping the individual to adapt to both his interior and exterior situation, and therefore must take into account the political, economic, philosophical, and religious forces of the day. Psychotherapy cannot artificially separate its proper subject -- the sick psyche -- from its wider background, the human psyche in general. As a result of this, numerous theories concerning the nature of the psyche have sprung up as adjuncts to psychotherapy. The premises of these theories must, in turn, be critically examined in order to determine if they have been tainted by the subjective prejudices of the theoretician. It is pointed out that all sciences must criticize their assumptions; critical discussion of general assumptions is held to be particularly important for the present phase of psychotherapy, since it brings to light assumptions that exist tacitly and are therefore all the more dangerous.

000341 Editorial note. (International aspects of psychology). In: Jung, C., Collected Works of C. G. Jung, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 552-553).

The inclusion of three articles by nonSwiss authors in the Swiss issue of the Zentralblatt is lauded as symbolizing the Swiss cultural characteristic of promoting international collaboration. It is noted that the greatest danger that threatens psychology is the onesidedness of a single viewpoint, and that these articles contribute to the enrichment of the Swiss outlook by contrasting it with those of other nations.

000342 Presidential address to the 8th General Medical Congress for Psychotherapy, Bad Nauheim, 1935. In: Jung, C., Collected Works of C. G. Jung, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 554-556).

Two difficulties that have retarded the growth of the International Medical Society for Psychotherapy are discussed. The first problem is that psychotherapy is a young science and has not yet gotten completely out of the shadow cast by its two older sisters, psychiatry and neurology. As a rule it has existed only marginally under their auspices. It is maintained, however, that psychotherapy has advanced to the stage where its correct implementation requires a specialist and not a psychiatrist or neurologist. The second difficulty results from the doctrinaire approach to theory, observed in some psychotherapists who hold their theories to be indisputable with a conviction that is likened to religious faith. This opinion makes objective discussion among professionals, deemed necessary for the advancement of any science, impossible. It is concluded that in the face of these difficulties the International Society must maintain psychotherapy as an independent branch of medicine, and that scientific truths cannot be substantiated by uncritical and onesided convictions.

000343 Contribution to a discussion on psychotherapy. Jung, C., Collected Works of C. G. Jung,

Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 557-560).

The reasons for Jung's acceptance of the presidency of the International Society, the difficulties involved with that post, and views on the future of psychotherapy are presented. It is stated that presidency was accepted in order to bolster the position of psychotherapy in Germany, and to help it maintain its international contacts. It is observed that from the first, opponents of the society have attempted to render impossible objective discussion -- considered the goal and purpose of the Society -- by sowing seeds of political suspicion and sectarian discord. Having overcome these problems, the society is now seen to be strong enough to assume its social responsibilities. It is warned that psychological problems are more deeply rooted in the public than is generally acknowledged. Psychotherapists are urged to accept lay assistants, as medical doctors have done, in order to multiply their own effectiveness.

000344 Presidential address to the 9th International Medical Congress for Psychotherapy, Copenhagen, 1937. In: Jung, C., Collected Works of C. G. Jung, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 561-563).

The importance of cultivating a viewpoint that allows the psychotherapist to free himself from the artificial limits of national, political, religious, and philosophical prejudices is stressed. It is hoped that every professional opinion will be allowed expression and that as many nations as possible will make their contribution to the total picture of the European psyche.

000345 Presidential address to the 10th International Medical Congress for Psychotherapy, Oxford, 1938. In: Jung, C., Collected Works of C. G. Jung, Vol. 10. 2nd ed., Princeton University Press, 1970. 609 p. (p. 564-567).

The chief obstacle to collaboration in the field of psychotherapy is seen to be the doctrinaire disputes over theory which have divided psychologists into sectarian schools. Since the greater part of psychotherapy is not dependent on a particular theoretical base for its implementation, it is suggested that these warring schools stop debating the essence of the psyche and attempt to seek common ground in the areas of psychotherapeutic technique. The Swiss Committee of Psychotherapy, which was able to unite the various factions to agreement, is advanced as a model for how to go about reaching a working harmony in psychology.