

JUNG AND FREUD

This file will look at the importance of the Jung-Freud relationship to the creation of depth psychology. First by looking at the personalities, careers and important influences of the two men, second by looking at the close friendship that they had between 1906 and 1913, third by looking at the breaking up of this friendship and finally by looking at their reactions to the break (and what this tells us about their personalities and therefore the schools of psychology that were based upon their theories).

PART ONE JUNG AND FREUD BEFORE THEIR MEETING

JUNG

Carl Gustav Jung was born in 1875, 19 years after Freud, in Kesswil. He died in 1961. He was brought up at Laufen, above the Rhine falls, then at Basel (university), but lived most of his life at Kusnacht, 8km south of Zurich. Beautiful and rural, and quite unlike the metropolis of Vienna.

Jung's childhood appears to have been overall a happy one. His father (like five of his uncles) was a Lutheran pastor. A man whose doubts of religion were such that Jung was not bound to religious belief or observance too strongly. As a result Jung, unlike Freud, did not have to be a rebel to reject religious aspects of his upbringing. So that, in turn, he was always comfortable with religious ideas and found it easy to incorporate them into his psychological theories. He was never a churchgoer, however, and discouraged activities related to organised religion in his family.

Jung also had a strong – but apparently not Oedipogenic – mother. She latter was a warm, motherly woman who had a dark, powerful and mysterious, even frightening, 'other self'. She impressed her son greatly, taught him about Eastern religions and (by her behaviour) instilled in him the concept that we all contain a series of opposing tendencies – towards good and evil, the spiritual and the earthy, the masculine and the feminine and so on.

He showed remarkable intuitive powers also. At the age of 11, for example, he developed fainting fits after hitting his head on a kerbstone. This meant prolonged absences from school. He was able to affect a self-cure using behavior modification. Later on, he had a remarkable vision of Basel cathedral that made him believe that even god had a dark side and hence a dual personality. This made him understand that forbidden thoughts or desires really existed and could be controlled to a degree.

At Basel university (1895) Jung read medicine, because of a lack of archaeological courses. He was going to be a physician, but in 1900 decided on psychiatry instead.

In December 1900 Jung arrived at the Burgholzli in Zurich to work under Bleuler. The regime here meant rising at 6.30-7 and doing all ward rounds before the first staff meeting at 8.30. By this time he was charismatic, with a big physical presence and a magnificent physique. He admired the work of Breuer, Janet and Freud: he had read Freud's *The Interpretation of Dreams* in 1900, but put it aside at first.

Bleuler and Jung carried out research using the word association test (WAT), using colleagues and patients as subjects. Jung coined the word **complex** at this point. (A common underlying representation for several delayed responses to the WAT). Jung also used the WAT to uncover lying or dishonesty, to diagnose and to uncover repressed thoughts and feelings with great success. In 1902 Jung's medical dissertation was on the psychology and pathology of so-called occult phenomena. In 1903-5 Jung became clinical director at the Burgholzli (Bleuler's second-in-command). He was lecturer in psychiatry at Zurich university and senior physician in the psychiatric clinic there. By 1906 he had at least 14 publications and a strong theoretical and research reputation.

In 1903 (at Bleuler's request), however, Jung had re-read Freud on dreams. He detected coincidences between his own and Freud's work. He had found Freudian repression using the WAT. However, he had found that in many cases of neurosis, sexuality played only a subordinate role in repressed materials. Nonetheless when he published his findings from the WAT, he gave great credit to Freud's ideas. In early 1906, then Jung sent Freud a copy of his WAT diagnostic paper. Freud replied, in part 'Of course your latest paper Psychoanalysis and Association Experiments pleased me most because in it you argue on the strength of your own experience that everything I have said about the hitherto unexplored fields of our discipline is true. I am confident that you will often be in a position to back me up'. Jung should have been warned!

FREUD

Sigmund Freud (1856-1939) a neuropathologist (with several papers on aphasia) and an early addict of cocaine, eventually became the 'founder' of psychoanalysis. Freud was born in Moravia and was the oldest son of his father's second (or third) wife. He had a prodigious memory and seems to have been more interested in the arts than science, but graduated in 1883 as a doctor in Vienna (one of the few careers open to a Jew at that time and, after some time as a laboratory scientist, entered private practice, where he hoped to earn more money.

In 1885 Freud studied under Charcot in Paris, where he learned to use hypnosis. In his private practice a doctor called Joseph Breuer became his mentor and Breuer allowed Freud to help with eventually take over, a case of severe hysteria who was called Anna O. Her symptoms included coughs, paralysis, hallucinations, loss of feeling and eventually a false birthing. Breuer found that, under hypnosis, Anna O could recall early experiences that had caused some of her symptoms and that this recollection could partly relieve them. This he called **abreaction**.

Freud thus acquired the talking cure, abreaction and catharsis. But he found that the effects of hypnosis were limited. In 1889, working with 'Frau Emmy von N', he discovered a number of other things. That some clients should be allowed to speak uninterrupted, that the mind sometimes defended the ego from its more unpleasant contents, that childhood experiences could be important. And that it is important to trace every symptom back to its cause. With another patient – Elizabeth von R – Freud developed the technique of free association and found that the patient's memories were conflicted and that she resisted them in order to avoid psychological pain. This ability he called **repression**.

A number of things happened around 1897. Freud abandoned the seduction hypothesis. The result was a radical revision of his sexuality theory and an approach from developmental and evolutionary perspectives. Freud also became best friends with Wilhelm Fliess – a surgeon and charlatan. As usual, Freud's opinion of his new best friend was one of adoration. Among other things, Fliess believed that nosebleeds were caused by menstrual problems and he was allowed to operate on the nose of one such of Freud's patients with nearly fatal results. Fliess also contributed the idea of universal bisexuality and the need,

therefore, for everyone to repress half of their sexual drives. Freud took over the theory.

In October 1896, Freud's father had died and this resulted, in 1897 in Freud's self-analysis. He was traumatized by the ambivalence of his feelings towards this event and he discovered that he had minor neurotic symptoms (!!). He also described his strong love for his mother and his guilt when his 'rival' (a younger brother) died when Sigmund was 19 months old.

The analysis bore fruit, however. In 1899 Freud published *The Interpretation of Dreams* and in 1901 *The Psychopathology of Everyday Life*. In 1902 he was given the title of professor at the University of Vienna.

Freud now initiated weekly meetings with half-a-dozen colleagues in his consulting rooms. Two of these were doctors with journalistic credentials: Adler and Stekel. The first meeting discussed the psychology of cigar smoking. In 1903 *The Psychology of Jokes* was finished. In 1905 he published three books, including *Three Essays on Sexuality*. At this point Freud was middle-aged, of average stature and softly spoken, but almost mesmerically articulate. While his theories were advanced, he had no real supporting research or clinical results and he was very little known outside Vienna.

So, Freud's technique of analysis and his theories of repression and other psychological defenses, and Jung's development of the WAT, his international reputation for research and his strong psychiatric background, combined to greatly strengthen the development and acceptance of psychoanalysis.

PART TWO THE JUNG-FREUD FRIENDSHIP

After some preliminary letters, Jung and Freud first met on the third of March, 1907. They talked without cease for thirteen hours. Freud and Jung were delighted to meet an equal, working in the same area, with many similar theories and findings. The two became close colleagues and friends until 1911, when things clearly had gone wrong between them. Jung rapidly became Freud's closest friend and 'anointed successor' (Joshua to Freud's Moses). A very close relationship, in which Freud acted as a father to Jung and Jung told Freud almost everything about himself. The relationship was very important to both men.

Jung, though, brought more to the relationship than Freud. The prestige of the Zurich medical school and the Zurich psychiatric clinic, with attached laboratories, where clinicians trained. The possibility of scientific confirmation of Freud's theories. Jung – indeed, the Zurich 'school' as a whole - also brought academic rigour and intelligence to the debates of the Vienna psychoanalytic group. So the relationship was far more complex than a simple teacher-pupil one, as the Freudian myth would have it.

The collaboration achieved a great deal. A new method of psychotherapy was brought into prominence and given some respectability: it eventually gained widespread acceptance. Radical ideas about psychological functioning were suggested and debated. Many became part of our 'common knowledge'.

Let us now look at some of the Freud-Jung correspondence and the events of their relationship. The table below summarizes some of the gist of their changing relationship: or you may not think so! But Jung's initial doubts about the sexual theory, Freud's inability to change it, Jung's growing independence and Freud's resistance to this, with the inevitable quarrel are evident if you read the letters.

Table: a brief and not-too-serious possible summary of the real meaning of some of the Freud-Jung letters. You will need the book to follow this.

date	Writer	Content
11.4.06	Freud	You can confirm that everything I have said is true
5.10.06	Jung	You have good ideas, but it's not all sex
7.10.06	Freud	OK. But you will agree with me pretty soon
23.10.06	Jung	But what about the other drives?
27.10.06	Freud	They don't show up yet. It's all sex
6.12.06	Freud	Let's not talk too much about cure rates
7.4.07	Freud	I have changed my paper colour so as not to be inhibited. You will complete my work
11.4.07	Jung	Well, I can see a lot in your theory, but not really clearly
1.7.07	Freud	I'm working with Stekel, but he's not as bright as you
28.7.07	Jung	I confess to venerating you. It has erotic overtones so that makes it disgusting
11.2.10	Jung	Is psychoanalysis a religion? Because only a new religion can replace Christianity (as you suggest it can)
13.2.10	Freud	Certainly not. And all your agitation is just distant thunder to me
2.3.10	Jung	You are mistaking what I mean
6.3.10	Freud	No. You still have a father complex
14.5.12	Freud	I don't understand what you are saying about incest rituals in tribal society
17.5.12	Jung	They shouldn't be taken literally. They may symbolize something else
23.5.12	Freud	If you say so. But I hate that idea
8.6.12	Jung	You are attacking me with emotion
13.6.12	Freud	Are you plotting against me? Anyway, we can still be colleagues
18.12.12	Jung	Look matey, you treat the rest of us like pupils. That's a mistake
22.12.12	Freud	No, everyone else – including you – is infantile. That's not my fault

After the initial visit, Jung became a vigorous defender of Freud against the psychiatric establishment – for example at the International Congress of Psychiatry in 1907. Freud visited Jung in Zurich in September 1908. Jung showed 'Babette' to Freud and was shocked at Freud's adverse reaction, while Freud thought Jung's analysis superficial. Cracks were already beginning to develop in the friendship. At the same time Jung's fame was spreading and he received many invitations to lecture – in England the U.S.A. and Germany for example. He resigned as Bleuler's assistant and so began to remove himself from the psychiatric establishment – not a good career move, but one of loyalty to Freud.

The first International Psychoanalytic Congress (IPAC) was also held in 1908. In Salzburg, in April. 42 were present, including Jung and Bleuler. In March 1909 Jung had visited Vienna, where Jung and Freud had a big argument about the occult – complete with exploding furniture. In April 1909 Jung and Freud went on a lecture tour to the U.S.A. They met in Bremen, where Jung talked with fascination about recently-discovered ancient corpses in a bog. Freud, feeling that Jung wanted to kill him, fainted. The visit to America was a great success, though (although Jung enjoyed it far more). On the voyage back, though, when engaged in mutual dream analysis with Jung, Freud refused to give his associations to one of his dreams, because he 'might lose his authority'. At that moment, Jung later said, he lost it.

In the autumn of 1909, Jung became very interested in mythology and archaeology, but revealed little of his findings to Freud.

The second IPAC was held in Nuremberg in March 1910, called by Jung. Jung was elected president, proposed by Ferenczi, but at Freud's insistence. Adler and Stekel, in particular, are furious at being passed over after their years of service and were so rude to Jung that he found them intolerable. Freud addressed the Vienna group with a statement that demonstrates how important Jung was to Freud. "Most of you are Jews and therefore incompetent to win friends for the new teaching. Jews must be content with the modest role of preparing the ground. It is absolutely essential that I should form ties with the world of general science.....The Swiss will save us – will save me, and all of you as well." (Kerr, p. 287) Adler and Stekel received the consolation prize of editorship of the journal the *Zentralblatt* – to which they hung on, well after their break with Freud, until world war I. Jung is editor of the more prestigious *Jahrbuch*.

In June 1910, however, trouble is brewing when Jung writes to Freud that incest dreams signify a personal complication 'only in the rarest cases', that they have spiritual significance and that it is a mistake to take them too literally. Freud's reply reasserts his view that the Oedipus complex is at the root of religious feeling!

The third IPAC, in September 1911, in Weimar, was the high tide of the Jung-Freud association. Putnam gave the keynote address and Jung dominated proceedings.

But, by early 1912 quarrels were proliferating and there were many defections from psychoanalysis (including Adler and Stekel). To Jung, Freud had lost much of his authority, but was still a person on to whom he could project his father image. The first part of *Symbols of the Libido* was published in the *Jahrbuch*. In this Jung reiterated that incest wishes should not usually be taken literally, but as symbols of other wishes. Then, in September, Jung was invited again to New York to an enthusiastic reception. His lectures differed markedly from Freud's theories, focusing on nutrition and the need for growth rather than sex, calling the latency period the beginning of sexual activity (hence an absence of sexual function in infancy) and saying that psychoanalysis had changed considerably.

Freud was furious, consulting with Jones and others. Freud then met with Binswanger near Zurich without telling or visiting Jung (the 'Kreuzlingen gesture'), which was seen by both as a symbolic break.

Jung and Freud met again in Munich to patch things up. Freud lectured. Jung was conciliatory, but when he said there was no need to keep repeating that Freud had founded psychoanalysis, Freud fainted again. Jung carried him to a couch.

Then in 14.12.12 came the 'May I say a few words to you' letter and the break was inevitable. Freud was now actively plotting to force Jung from the movement, even when Jung was re-elected president at the fourth IPAC in Munich in 1913. Freud, with especially Abrahams, organized votes against Jung (22 of 87 members), organized violent language at the meeting and critical publications and organized for the Vienna, Budapest and Berlin groups to inform Jung that they would leave the international organization if Jung didn't resign. Which, in the end, he did.

The final break with Freud is also said to have come about, in the end, when Jung wrote a book entitled *Symbols of Transformation* (the book version of earlier papers), in which he stated again - to put it simplistically - that incestuous needs need not have been universal in primitive societies. The book was returned by Freud, pages uncut (explain) with 'Resistance To The Father' written across it. Jung said that he 'had been thrown out of my father's house.' Essentially, though the break was inevitable because of the ways in which the two men differed – in the case of the book on symbolic vs. concrete thinking, and the importance of the literal truth of Freud's sexual theory. But also let's look at a listing of the ways in which Jung and Freud differed, both as personalities and (once they were free to develop their theories separately) as theorists. There is no doubt that the Freud-Jung break, even had they agreed more closely on theory and their relationship was 'built in'.

**Freud and Jung:
A Comparison of Personalities.**

Freud	Jung
Concrete Thinker	Symbolic Thinker
Judaic Tradition	Christian Tradition
Rebellious Outsider	Would-be Insider
Radical	Conservative
ESFJ	INTP
Verbaliser	Visualiser
Driven by Sex and Aggression	Driven by Spiritual Needs
Strong Power Drive	Weak Power drive
Gregarious	Rather Solitary
'Nothing but' Thinking	'This and Many More'
Conflict the Norm	Harmony the Norm

A Comparison of Theories

Psychoanalysis

Analytical Psychology

Importance of Conflicts often 'resolved'	unconscious emphasized <i>via</i> unconscious defences
Dream analysis used as	major therapeutic tool
Psyche consists of conscious, preconscious and unconscious. Unconscious contains repressed experiences. Id, ego and superego.	Psyche consists of conscious, personal unconscious and collective unconscious. Collective unconscious composed of archetypes.
Two major drives: sex and aggression.	Many innate drives and abilities. As many archetypes as there are universal human situations. Archetypes are instincts.
Religion and culture represent no more than repressed sexual and aggressive urges and memories.	Instinctive needs for religious, cultural, social and other experiences.
Conflict between psychic structures the normal state.	Balanced, dynamic harmony and progression the normal psychic state.
Concentration upon the neurotic personality.	Concentration upon the healthy personality.
Personality described in terms of stage of neurotic fixation, perhaps of predominant defence mechanisms.	Personality described in terms of a. Preferences for different attitudes and functions (traits) b. Spiritual development, preferred archetypal or mythological <i>motifs</i> .
Development occurs via a few psychosexual stages that everyone goes through. Development finished very early in life and controlled by the individual's experiences.	Development a lifelong process of natural growth termed individuation . An almost infinite set of variations are possible: involves living out as much as possible of your potential. The second half of life as important as the first.
Many ideas derived from experience of neurotic, wealthy women in private practice.	Many ideas derived from psychotic patients from all walks of life, from hospital practice.

PART THREE TWO RESPONSES TO THEIR RIFT

The break between Freud and Jung was difficult for both men. Freud had lost his 'anointed son' and Jung had been 'thrown out of my father's house'. But their reactions and subsequent actions were very different. And different in ways that reflect, first the quotations above and second their (personality-guided) attitudes to the development of depth psychology.

A. FREUD AND THE SECRET COMMITTEE

Freud, as you will have seen elsewhere, was patristic and authoritarian (not to mention sexist). He was fascinated by (and wrote monographs on) the figure of Moses. Subservience was necessary if you wanted to be in his good books. He called Jung 'his anointed son' (Joshua to Freud's Moses). In his early letter of 7.4.07 (when he and Jung were still in the honeymoon stage of their relationship) he states 'I now realize that I am as replaceable as everyone else and that I could hope for no one better than yourself, as I have come to know you, to continue and complete **my** work'(my emphasis).

Two particular personality characteristics were also important. His close relationships with other men had a characteristic pattern of early, intense closeness and idealization, but with some jealousy too, followed by suspiciousness, a sense of betrayal and an abrupt and final break: *vide* Silberstein (his childhood best friend) Wilhelm Fliess and Jung. Second, Freud was unable to separate himself from his theories: they were one and the same. So that a questioning of any part of his theory was seen as a personal attack. This almost paranoid personality trait led him to project his aggressive defensiveness on to Fliess, Adler and Jung in turn, all of who he called 'paranoid'. All were then treated as enemies. Karl Abrahams, the greatest 'purist' of Freud's followers was therefore called 'not at all paranoid'.

So Freud's response (admittedly at the suggestion of Ernest Jones, with the strong assistance of Sandor Ferenczi) was to form a sort of praetorian guard to defend his ideas/himself from and to search out, deviancy from the 'purity' of psychoanalytic thought or theory. And to maintain the faith. Their words.

The 'secret committee', as it was called was formed in 1912 (before the Jung-Freud break) and met formally in May 1913 in Vienna. Besides Freud, there were Jones, Ferenczi, Abrahams, Rank and Sachs (see also under *Dramatis Personae*), the first four being the most important. Eitengen was added in 1920. Freud felt he had found a group of friends who would not 'exploit' and the 'betray' him. Freud gave the committee members gold rings, each mounted with a figurine from Freud's collection (Freud's ring had, of course, a figure of Jupiter, the Roman king of the gods).

From the first, the committee was characterized by quarrels, as the members maneuvered to be Freud's closest friend/follower. As Grosskurth puts it (p 135) 'His paladins could not refrain from knifing each other': even when Freud became very ill. Ferenczi, for example, who was bitterly disappointed to be passed over by Freud for the presidency of the International Psychoanalytic Movement, came to disbelieve in Freud's theory of the death instinct and revived the 'seduction theory' that held that childhood 'sexual fantasies' were often repressed memories of abuse. He also developed a technique of active and affectionate analysis, in which counter transference was a strong feature. All of this Freud rejected and/or prevented from being published, although there was never a complete break.

Otto Rank, the youngest ring bearer quarreled and competed with Jones (who called him a swindling Jew on one occasion), but cooperated with Ferenczi. He developed a technique of shorter therapy, less authoritarian and including rebirthing. He published *The Trauma of Birth*, that gave great importance to pre-oedipal trauma (predating Melanie Klein in so doing). All of which Freud initially approved. but (after Abrahams intervention) rejected: Jones and Abrahams called Rank corrupted by American values. Rank was called back from America and made an abject apology to everyone, but the reconciliation didn't last and Rank returned to the U.S.A. in 1935, where he practiced psychotherapy and taught extensively, practicing object relations and her-and-now therapy and was a major influence of the humanist movement.

Ernest Jones was the most loyal of the group and (after Freud) the best writer. He was instrumental in saving Freud from the Nazis in 1939 and securing his escape to London. But his career was marked by quarrels, sexual scandals and changes of place! He is often credited with creating the antagonism between Jung and the Vienna circle. He called Jung 'too bad', was contemptuous of Adler and Stekel and quarreled with all the other ring bearers, especially Ferenczi and Rank, as Jones was jealous of their closeness to Freud.

Carl Abrahams, finally, probably had an easier relationship with Freud than the others, though even he quarreled with Freud shortly before his death in 1925. Abrahams was a psychiatrist and was initiated into psychoanalysis by Jung from 1904. At first there he ignored Freud's theory that infant sexual tendencies were behind all symptoms of neurosis: he looked out for sexual traumas in hysteria. His first two papers (from Zurich) endorsed the seduction theory (to which Freud objected): he proposed that neurotic and psychotic patients often had a history of sexual abuse. Freud's criticisms had the effect of halting Abraham's development of ideas along these lines. Abrahams and Freud developed a close friendship and Abrahams became one of 'the highest grade of followers of Freud' and an important collaborator. Abrahams left Zurich and joined Freud in Vienna. He warned Freud that he was deviant and was reverting to his 'former spiritual inclination'. That there was a 'secession' going on in Zurich. He complained that the early psychoanalytic *Jahrbuch* was dominated by Zurichers (even though he was one himself). When Abrahams died he was not replaced: Rank was now forgotten and Freud saw no hope for the continuation of the committee.

B, JUNG, THE ZURICH PSYCHOLOGY CLUB AND LATER DEVELOPMENTS

It is often said that Jung 'went mad' after the break from Freud. This is not exactly how it was. He was devastated by, not just the break with Freud, but the subsequent behavior of Freud and his henchmen: their determination to destroy Jung's credibility.

But Jung had many resources. As we have seen, his work at the Burgholzli had been critical in instigating the development of the psychogenic orientation in psychiatry. Zurich, not Vienna, had long been the centre of choice for psychiatrists interested in this approach. And Jung was renowned internationally for his research and theories and had been the first to introduce the rite of a training analysis.

So, between 1912 and 1918, Jung did retreat from public life. And he did go down to the shores of the Zurich see and indulge in Sandplay therapy to work through his personal problems. He undertook a major self-analysis and descent into the unconscious. But the result was the development and clarification of his major ideas (among other things). His most important theories were developed during this period.

In the meantime, he continued to have meetings on a regular basis with a dozen or so other psychiatrists – the ‘Zurich group’: this continued until the first world war. And to lecture: a lecture that he gave in January 1912, for example, had been attended by 600 persons. Then in July 1914, the Zurich psychoanalytic association voted 15:1 to resign from the international psychoanalytic association. The minutes of the meeting said that Freud had established an orthodoxy which impeded free and independent research. In his *History of the Psychoanalytic Movement* (which included an attack of Jung), Freud was said to have based psychoanalysis on the principle of authority. All of which was anathema to Jung, of course. Especially as it was someone else’s authority, The Zurich association then re-named itself the Association for Analytical Psychology. Jungian psychology had begun.

Jung also introduced an idea that was typical of his approach. The Zurich psychology club. The idea was to form a social group of analysts, analysands and others with sufficient knowledge of analytical psychology (an analysis or other proof of knowledge). To hold meetings, meals and generally socialize. As an experiment to gain understanding of how analytical psychology affected its participants apart from the rarified environment of the consulting room. An experiment in group psychology to add to the dialectics of analysis.

The Zurich psychology club was founded in 1916. There were lecture rooms, a consulting room, a library and a pension where guests could stay. Emma Jung was the first president, but Carl refused – characteristically – to play a prominent organizational role. Not, of course, that this stopped him from dominating proceedings (for details see Deirdre Bair’s biography of Jung). At the first annual meeting in 1917, there were 63 members, a majority being women. The goals were stated as the promotion of analytical psychology as a pure psychology and in its application to medicine, pedagogy and the whole area of the mental sciences. Members must have done an academic course or worked as or be in analysis. There were serious debates (never really settled) about the purpose and functions of the club, quarrels between the analysts and the rest and so on. A division between those seriously pursuing the intricacies of analytical psychology and those wanting really just to socialize with fellow Jungians was always present. Analytical psychology clubs rapidly followed wherever there were groups of Jungians abroad.

While, especially after 1918, people began to come from all over the world to be analysed by Jung and his followers, Jung long resisted the creation of more formal Jungian organizations. He didn’t believe in schools of psychology founded on the works of a ‘great man’. But in 1947 (at the age of 72) he permitted the foundation of the C.G. Jung Institut in Zurich. All the rest followed.

A little further reading.

William McGuire (ed.) 1979 *The Freud/Jung Letters*. Penguin.

Deirdre Bair 2004 *Jung: a Biography*. Little Brown.