

JUNG'S MOB

This file gives very brief details about some (of the many) figures who were closely associated with Jung. Some of these are also to be found in more detail in individual files under their names.

Even before the break with Freud, Jung's reputation as a therapist had spread in Europe and North America. And, particularly after 1918, clients came from all over the world to be analysed by him and/or to attend his lectures. Some were wealthy and/or important, of course, (like Laurence van der Post) but others became analysts and teachers themselves. Below are potted biographies of a few of these: there are far too many for anything like a comprehensive list. They have their individuality in common: it would seem that to be Jungian is to be oneself, not to imitate Jung's life in any way.

The list starts (more or less) with the first-generation Jungians in Zurich and proceeds to other times and places, but not in alphabetical order. It has also often been noted that Jung tended to be surrounded by a coterie of women followers known as the Valkyries (see Maggy Anthony's book of the same name). These included Emma Jung, Toni Wolff, Esther Harding, Olga Frobe-Kapteyn, Jolande Jacobi, Marie-Louise von Franz and Edith Rockefeller McCormick. Some of these have some space below, but for more detail read the book.

C. A. MEIER ZURICH

Carl, Alfred (Freddy) Meier. 1905-1995. Often overlooked in the literature, but very important to the development of analytical psychology and for many years Jung's 'crown prince'. He was the most important male among the female disciples surrounding Jung.

Meier was a Swiss psychiatrist and Jungian analyst, first president of the C.G. Jung Institut, Zurich, Jung's first clinical assistant and succeeded Jung (at Jung's recommendation) as Honorary Professor of Psychology at the Swiss Federal Institute of Technology. He was also the author of numerous books (see below).

Meier was born in Schaffhausen (Switzerland), where his father was superintendant of the cantonal hospital. He was raised in the town guild house, overlooking the Rhine. His school interests were in medicine and freshwater biology.

At 18, Meier had read Jung's *Psychological Types* and was invited to a party at the Jung home by a school friend. There he made a great impression on Jung. Later, after much mental struggle, he decided to study medicine rather than hydrobiology. Jung's daughter had suggested that he consult her father. He told Jung of his early dreams (all of water populated by beautiful creatures. Jung interpreted these dreams as representing complexes within the unconscious and recommended that he become a psychiatrist. He did, but retained a lifelong interest in biology.

In 1927, Meier studied in Vienna and attended Freud's Wednesday seminars. He was invited to do a training analysis with Freud, but suffered an attack of paralysis of the legs on leaving Freud's house. He interpreted this as resistance to Freud by his body and declined the analysis. Back in Zurich he was the last medical student to be examined in psychiatry by Bleuler. He then worked at Schaffhausen as a psychiatrist and then joined the Burgholzli and was analysed by Jung (with some help from Emma Jung and Toni Wolff). He described this as a conversion experience. Note that, at that time, analysis with Jung was opposed by the Burgholzli director (now H.W. Maier).

Meier researched and published on physiological aspects of mental illness and re-introduced the word association test to the Burgholzli. He called this the empirical backbone of Jungian psychology. He also developed lifelong interests in the relationship

between matter and spirit and the Asclepian healing rites of incubation. He proved to be a brilliant, healing therapist throughout the rest of his life.

When the Nazis came to power in Germany in 1933, Jung and Meier resisted the nazification of the General Medical Society for Psychotherapy. Jung (as a neutral Swiss) was elected president, Meier as secretary. The society continued to hold meetings in London, Copenhagen and Zurich. According to Meier, they regarded Goering and the other Nazis as complete fools.

Meier left the Burgholzli for his private practice in 1936, having become more interested in the personal than the chemical aspects of psychology. As his training analyst, Jung continued to send him patients until his death and Meier took over many of his patients when Jung retired from practice. In 1964 Meier founded the Klinik on the Zurichberg that had a very strong Jungian component for about ten years. Meier's experiences in World War 2 (in the Swiss army) also made him very aware of the collective negative shadow of our species.

There was a personal rift with Jung late in Jung's life and Meier resigned from the Jung Institut and retired from most Jungian activity in 1957. He worked for a while on the scientific basis for the study of dreams (REM sleep had just been discovered).

Some Books

A Testament to the Wilderness. Originally a paper delivered in 1983 to the World Wilderness Congress in Scotland. Addresses the need to preserve both the vanishing natural wilderness and humanities' 'inner wilderness'.

Healing Dream and Ritual: Ancient Incubation and Modern Psychotherapy. A comparison of Asklepian divine medicine and contemporary therapeutic approaches to dreams. The concept that the core of the illness may contain what is needed for cure.

Personality: The Individuation Process in the Light of C.G. Jung's Typology. Meier's final work. Expands systematically on Jung's ideas about psychological types and the individuation process.

EMMA JUNG ZURICH

1882-1955. Jung's wife for 52 years. Mother of four girls and a boy. Died of stomach cancer a few weeks after the diagnosis.

Emma Rauchenbach came from an old and wealthy Swiss family and was a very intelligent woman who could not go to university because of family duties (a blind father). She met Carl Jung when she was 14 or 15 and the two were immediately attracted, although there were always storms in the relationship. They married in 1903 and she had the first of her children within a year, all five within eleven years.

It seems that her married life was intellectually frustrated for many years: later – from 1910 – she was analysed by her husband and became a practicing analyst by about 1915-16. In the early years, though (as she wrote to Freud) she had to avoid seeming to compete intellectually with her husband and was not really content with only household and maternal duties. She did regard herself, however, as the 'container' in her marriage.

In addition, there was her husband's affair with Toni Wolff (and possible Sabina Spielrein before this). This caused her great pain, of course, but she seems to have eventually accepted that Toni could do something for Jung that she could not. She could accept and hold his projection of the anima at a time when he was in danger of overwhelmment by the unconscious as he tried to develop his most important theories. See elsewhere for Jung's dream of Elijah and Salome. Eventually the two women reached a compromise (apparently an amicable one) and she was always as important to Jung as Toni, in the end more important. Jung was devastated by her eventual death: in old age he had turned to her more and more. When he built his tower at Bollingen he had carved stones to Toni and Emma: the one for Emma referred to her as 'the foundation of the house'.

Emma Jung became a noted analyst and in 1916 became the first president of the Analytical Psychology Club. Later she was a major lecturer at the Jung Institut and was loved by colleagues and students. As she gained confidence, she was able to contradict Jung, or pull his leg, without hesitation. Laurence van der Post said that 'whatever was wrong, when you were with her you felt that it would come out all right'.

Emma Jung's first work was published in 1941, when she was 59. It was a study of the anima/animus. Her most original work was a study of the grail legend, that had to be completed by von Franz after her death: in the 1980s it came across the original manuscript in the library at the Jung Institut. It is written as a living myth of relevance today – particularly to the Christian myth.

A quote. 'The real thinking of woman is pre-eminently practical and applied. It is something we describe as sound common sense, and is usually directed to what is close at hand and personal.'

Toni Wolff Zurich

Where Jung's carved memorial to Emma called her the foundation, his memorial to Toni called her the fragrance. Toni Wolff played a major role in Jung's life and in the development of analytical psychology.

Toni Wolff. 1888-1853. From a wealthy and aristocratic Swiss family.

Toni Wolff first met Jung in 1910. She was 22 and had had a serious nervous breakdown after the death of her father, possibly a schizoid one. The analysis was successful and she was drawn into Jung's circle and there found an outlet for her great intelligence and abilities. She is in the famous photo of the Weimar Psychoanalytic Congress of 1911: very dark and intense and showing the forbidding persona beneath which she hid her vulnerability. This persona, later on, was to make her seem aloof and even unfriendly to some colleagues.

Wolff became Jung's mistress somewhere between 1911 and 1913 and continued as such for many years. In 1914, the year she had her last child, Emma Jung is said to have threatened to divorce her husband over the affair. More than this, though, Jung saw her as his 'femme inspiratrix' – his anima (as with Dante's Beatrice). And someone who could accept his anima projection in a way that his busy wife could not. It was during this period that Jung was at his most psychologically vulnerable: at this time he had the dream (detailed in *Memories, Dreams, Reflections*) of the prophet Elijah and a blind figure of Salome. Although Jung does not analyse this dream, it strongly suggests that his anima at that time had the form of a blind whore who wanted to cut off the prophet's head! Toni was somehow able to protect him from this danger and to become his closest work/soul mate. It is scarcely surprising that Jung overestimated Toni's abilities as a poet and writer – he compared her to Goethe.

Eventually Emma, Jung and Wolff reached a compromise to the extent that Toni would join the Jung's for Sunday lunch: Toni and Jung would spend at least one day per week together, often in later years at Bollingen. Both Emma and Toni underwent some analysis with C.A. Meier and both became important analysts. Many of the first Jungians were analysed by C.G. and also by Emma and/or Toni. Toni succeeded Emma as president of the Zurich Psychology Club (for 17 years). They also lectured successively at the Jung Institut on many mornings. According to van der Post, when Emma lectured there would be a huge bowl of flowers on the desk in front of her: when Toni lectured, the flowers would be absent. A reflection perhaps of the unspoken disapproval of many at Zurich.

In the 1930s, as Jung became increasingly interested in alchemy, Toni was not enthusiastic. Von Franz is said to have claimed that at this point she replaced Toni intellectually in Jung's life, because Toni was too much of a conventional Christian to follow Jung into alchemy. Toni Wolff never had other serious relations with men and died suddenly of an unexpected heart condition.

Michael Fordham London

Michael Fordham. 1905-95 One of the editors of Jung's *Collected Works* and largely the creator of the Developmental School of Analytical Psychology.

Michael Fordham came from an upper class, landowner family in England and graduated in medicine at Cambridge University. His career path was that of an establishment psychiatrist until he was introduced to Jung's writings by Peter Baynes (who had been trained by Jung in Zurich). He joined the London Analytical Psychology club and became of Jungian – more or less.

In 1934, Fordham went to Zurich, but couldn't afford to do analysis with Jung and instead was analysed by Baynes and then Hildegarde Kirsch in London. Baynes wrote up his analysis, including drawings and active imagination by Fordham, as part of a book and Kirsch left England suddenly in 1940, terminating Fordham's analysis. Baynes had labeled Fordham schizophrenic (others have said that a borderline diagnosis might have been appropriate) and certainly he was much disturbed when young. He never had a satisfactory analysis and had wounds that perhaps never healed. He certainly felt that he was outside of Jung's inner circle (despite a very long intellectual and social relationship, including his editorial work) and was probably jealous of Adler (see under Jung and the Post-Jungians).

Add to this that Fordham was much influenced by psychoanalytic ideas (before he had ever heard of Jung) during his psychiatric training. He was especially influenced by the theories of Melanie Klein and believed that her ideas about early childhood unconscious fantasies were compatible with Jung's archetypal theory. As a result, when the Society for Analytical Psychology (SAP) was then founded in 1944, largely following Fordham's ideas and chaired by him, training included the theories of Klein and also Winnicott and other psychoanalysts. There was always also a strongly psychiatric emphasis that discouraged many psychologists and others and always a strong emphasis on childhood development. When, in the 1950s the training requirements were altered to include a minimum of analysis three times a week, with even greater emphasis on transference – counter-transference and early childhood development: the developmental school was established, a split occurred among the London Jungians. Fordham has been described as an *enfant terrible*/pioneer.

Fordham was editor of the *Journal of Analytical Psychology* for many years and published a number of books, of which *Innovations in Analytical Psychology* is perhaps the best known. In these he formulates the theory that the original self of the infant is greatly disturbed during birth (and the associated flood of stimuli). Early anxiety is caused, then relieved, then followed by successive de-integrations and re-integrations. A most interesting theory, given his own early suggested psychopathology.

Olga Froebe-Kapteyn Zurich

Olga Froebe-Kapteyn The founder of *Eranos*.

Olga Froebe-Kapteyn (OFK), a Dutch woman of great wealth, was the founder of *Eranos* in 1933. This was a meeting of scholars of very different origins, around a round table at her house on the shores of lake Maggiore at Ancona in Italy (near Switzerland). The Eranos conferences, while continue to this day, are now of eight days and each participant has to make a two hour contribution. Participants have included K. Kerényi, Joseph Campbell and many others.

The theme in the first year was 'Yoga and Meditation in East and West'. In other years the themes have been 'The Gestalt and Culture of the Great Mother' and 'The Hermetic Principle in Mythology'. Jung was an early and continuing participant and his ideas on mythology came to dominate the group.

Eranos led to ARAS (Archive for Research in Archetypal Symbolism). OFK spent many years locating and collecting artifacts (some of them very ancient) that symbolized the Eranos topics. The collection was much used by Erich Neumann in his book *The Great Mother* and parts of it – or duplicates or photographs thereof – have found their way into many collections: for example, the Warburg Institute in London and the San Francisco and New York Jung Institutes.

Peter Baynes Zurich-London

Peter (H. G.) Baynes. 1882-1943. Jung's early representative in London.

Peter Baynes was trained by Jung in Zurich and was Jung's representative in London from 1922-43. He also organized Jung's African safari and was the original translator of *Psychological Types*. He was an extraverted feeling type – a rarity among Jungians.

In London, Baynes was a leader at the early Analytical Psychology Club meetings. He was deeply devoted to Jung but perhaps made a mistake in grooming Fordham as his successor. Largely thanks to him, the psychology club went well and there were five Jungian analysts practicing in London by 1935, twelve by the end of the thirties.

His most noted book was *Germany Possessed* (1941). (Jonathan Cape) In this he described Hitler as a sort of negative shaman playing magically on the German unconscious. He is also said to have a very strong mother complex.

Marie-Louise von Franz Zurich

Marie-Louise von Franz. 1915-1998. Jung's Anna Freud.

Marie-Louise von Franz ('Marlus') was one of Jung's most devoted followers and the Jungian most often thought of as carrying on his legacy. From a noble Austrian family, born in Germany, but lived most of her life in Switzerland.

Marie-Louise first met Jung in 1933, at the age of 18, when she was on a school trip (a classmate was related to Jung). Famously, Jung told her group about a client of his who had dreamed she was on the moon. Jung insisted that the client **was** actually on the moon: by which he meant that dreaming reality was as real as external reality. Once (after some resistance) von Franz understood Jung's meaning she became interested in his psychology.

von Franz wanted to do analysis with Jung, but had no money. So Jung analysed her for free in return for von Franz undertaking the translation of some Latin and Greek texts of interest to him. Marie-Louise finished a Ph.D. in classical philology and became one of the world's most foremost lecturers, writers and analysts in Analytical psychology. She is said to have interpreted over 65,000 dreams and wrote over 20 major books. She wrote especially on fairy tales (many of these books being really write-ups of her lectures and all the more interesting for that), but included major works on active imagination and many other topics. She lived with Barbara Hannah until the latter died and made her own tower (a smaller version of Jung's). Jung was the only man in her life.

von Franz became one of the most popular teachers at the Jung Institut. Her devotion to Jung and her clarity and breadth of writing meant that she had a large following. In the 1950s she was a major opponent of Fordham and his 'modification' of Jung's ideas. Then, as stated in *Jung and the Post-Jungians*, when Guggenbuhl-Craig introduced courses in group therapy von Franz withdrew from the institute. While the dispute was eventually settled (lectures on group therapy are allowed, but not practical classes), von Franz never fully returned. She eventually set up her own 'research and Training Centre for Depth Psychology' (on 8.5.94), strictly following her (very accurate and faithful) development of Jung's original ideas and emphases: the 'spirit of Jung'. So the classical school was outflanked by a super classical school, even in Zurich. The Training Centre continues despite the death of von Franz. It has a Journal (*Jungiana*) and specializes in students unable to spend long periods in Switzerland and is now called the *Foundation for Jungian Psychology*, with a web site of the same name.

In 1984 (soon after publishing *On Dreams and Death*), von Franz fell ill with Parkinson's disease. She believed that the book and the illness were related. However, in the thirteen years of the disease she refused medication (which she believed clouded her mind) and remained an inspiration to friends and followers.

Some Books

Alchemical Active Imagination.

Alchemy: An Introduction to the Symbolism and the Psychology.

Animus and Anima in Fairy Tales.

Archetypal Dimensions of the Psyche.

Archetypal Patterns in Fairy Tales.

C.G. Jung: His Myth in Our Time.

Creation Myths.

Individuation in Fairy Tales.

The Feminine in Fairy Tales.

Number and Time.

On Divination and Synchronicity.

On Dreams and Death: A Jungian Interpretation.

Projection and Re-collection in Jungian Psychology: Reflections of the Soul.

Psyche and Matter.

Psychological meaning of Redemption Motifs in Fairy Tales.

The *Puer Aeternus*: A Psychological Study of the Adult Struggle with the Paradise of Childhood.

The Cat: A tale of Feminine Redemption.

The Golden Ass of Apuleius: The Liberation of the Feminine in Man.

The Interpretation of Fairy Tales.

The Problem of the *Puer Aeternus*.

Shadow and Evil in Fairy Tales.

See also her chapter in *Man and his Symbols*.

ROBERT JOHNSON WESTERN COAST U.S.A.

Robert Johnson. b. 1921. One of the most noted Jungian authors and lecturers.

Robert Johnson is a Jungian analyst who began his training in Zurich in 1947 (at a very young age for Zurich) – the year that the institute opened. Sounds conventional. His story is recalled in *Balancing Heaven and Earth* (1998, Harper, San Francisco). A few themes predominate in all his works. The need to seek what he called the ‘golden world’: the inner world of the collective unconscious. The need to be on an inner journey and to be guided by the ‘slender threads of synchronicity, fate, god, dreams call it what you will: to Johnson, the inner world is the most important one, outer events (like money) incidental. The need for a religious attitude – openness to wonder, awe and reverence – respect for the numinous. And, perhaps contradictorily, the need to relieve a terrible lifelong loneliness. Although he doesn’t discuss it specifically in his autobiography, he seems to have developed his extraverted attitude as he has aged and acquired many, many friends in all parts of the world. And by becoming such a good public speaker.

“There is one right thing and only one right thing to do at every moment. We can either follow or resist the slender threads”

Robert Johnson was brought up near Portland Oregon. And had a very unhappy childhood and young adulthood. At the age of 11, he had an accident, when his right leg and knee were crushed by a car. Because of an undetected blood leak, he very nearly died and underwent a near-death experience. He was in a glorious world and describes pure light, gold radiant, luminous, tranquil, joyous and so on. But essentially indescribable. The golden world. He came back to consciousness only very reluctantly and was ‘spoiled for regular life’. His life was essentially an attempt to recapture the golden world thereafter, changing only as his perception of it changed.

He next recaptured the vision when he was 16 and was completely exhausted and rather suicidal at 4.30 am after work. He drove up into the hills and witnessed the sun rise and was in the golden world again. Then reluctantly back to the grey everyday world. RJ argues that westerners hunger desperately for glimpses of the golden world. That obedience to cultural tasks leaves us spiritually hungry.

In 1945 he drove to California and spent 2 years trying to find salvation with Krishnamurti. This was his last attempt to find the gold in someone else. A friend recommended a Jungian Analyst – Fritz Kunkel in LA. In 1948 he travelled to Europe, had adventures and finished up in Zurich doing analysis with Jolande Jacobi and Emma Jung. There he had a very important meeting with C.G. Jung.

Later he went to London to train with Toni Sussman, who certified him as an analyst. Back in LA he was eventually asked to lecture and his first public lecture became the basis of *We*.

In 1967 he moved to San Diego and purchased a small house on a cliff with three guest rooms. Here he wrote *He* – his first published book. He was creating his own modern monastery, but overworked, as usual.

He fled to India at the age of 51 in 1972, to an ashram in Pondicherry (south of Madras). To a tremendous sense of homecoming as he entered a feeling society. Where there are 96 words for love but no words for nuts and bolts. He made decades-long friends. But made his last trip in 1995 (when he also decided –more or less – to stop writing – inspired, as usual, by a dream.

Some Books

HE: Understanding Masculine Psychology

The story of Parsifal. A story of individuation in the male (with some assistance from a positive mother). And the quest for the grail (of course).

SHE: Understanding Feminine Psychology

The story of psyche (and Eros). A myth for women and their individuation in a patriarchal society (then and now) with mostly masculine values and rules.

WE: The Psychology of Romantic Love

The story of Tristan and Iseult. Possibly the best of the lot.

Owning Your Own Shadow

A guide to what the shadow is, where it comes from (origins and acculturation) and the destructive and golden aspects. How we are born whole, but then split by our society.

The Fisher King and the Handless Maiden

Two stories. The fisher king is essentially an essay on the woundedness of men in our society: unable to live and unable to die. The handless maiden is about the sense of uselessness that many women have, outside of domestic duties. Like many men, such women cannot find joy, worth and meaning.

Transformation

Don Quixote, Hamlet and Faust are used as examples of (some of) the developmental stages of men. The Hamlet level is purgatory. According to Johnson, Faust achieves wholeness and enlightened consciousness.

We: The Psychology of Romantic Love

JOHN WEIR PERRY SAN FRANCISCO

John Weir Perry. 1914-1988. A Jungian psychiatrist who pioneered the treatment of schizophrenia without the use of drugs.

John Weir Perry first met Jung when a medical student. His pathway was then to become a Jungian psychiatrist. During world war 2, working with war victims in China he also noticed the convergence between Jung's ideas and those of the Tao: in particular he came to believe that schizophrenia was, or could be, a spontaneous healing process that could be facilitated. He went into practice in San Francisco in 1949 and published a book – *The Self in Psychotic Process*- in the basis of his findings, to which Jung wrote the introduction.

After a quarter of a century of practice, in the 1970s, Perry founded Diabasis, a residential facility at Berkeley by San Francisco bay. Here young adults undergoing their first schizophrenic break were allowed to live in and go through their 'apocalypse' without drug treatment, but assisted by counseling a pretty-well every other form of therapy – painting, dancing, mediation etc. Treatment was based generally on Jungian ideas, but very eclectic. Medication was available, but rarely used and only as a backup for uncontrollable behavior. There were 20 'paraprofessional' staff, many of them volunteers, picked for their empathy and lack of discomfort in the presence of psychosis. Some were Jungians, some were not.

Perry found that most 'clients' came back to a reality-oriented state within 2-6 days and that almost all emerged on the other side of what Perry called a temporary ego-death as "weller than well". After 3 months in diabasis and 3 months in a halfway house, they could return to the outside wealth. Relapses were very rare (as I recall about 1/8th of the rate of medication-treated patients). Note that results in Diabasis were compared with those from conventional treatment facilities as a condition of grants received. Note also the comparison with R.D. Laing's Kingsley Hall more chaotic experiment in London, with its 14% relapse rate. Diabasis ran for a number of years with great success.

Perry described schizophrenia as a condition in which the dream takes the place of reality. The unconscious overwhelms ego-consciousness with contents with a mythic, symbolic and usually religious form. Archetypal elements are emerging in order to reorganize the Self. He believed this to be a self-healing process. This hallucinatory stage usually lasts about 6 weeks (40 days – read your bibles). While the event can happen to anyone it is usually people who are 'sensitive'. It all starts with a terrible sense of isolation, then the idea that everything is divided into opposite poles, which may lead to paranoid ideation. Then there is the sense that one has died and/or gone back to the beginnings of the universe.

Some Books

The Self in Psychotic Process. 1953 Praised by Jung as an excellent description of the psychic content with which he himself had had to deal when a young psychiatrist. The book includes descriptions of initial delusions (using case histories in detail) and the symbolism of rebirth and mandala imagery and much else.

The Far Side of Madness. 1974 Described Diabasis and its operation as a 'home' and supportive environment, with definitions of 'madness', some of the important archetypal themes involved as the social consequences of renewal.

A note. Perry's books are very dense and not easy to read. They can also be disturbing because of the nature of the materials described. Read with caution!

ERICH NEUMANN BERLIN/TEL AVIV

Erich Neumann. 1905-1960 Psychologist and writer.

Erich Neumann was one of Jung's most gifted students and one of the few whose books were introduced by Jung. To Samuels he was a 'classical' Jungian. He was a classical Jungian scholar and theoretician. He developed the theory of 'centroversion' – a synthesis of introversion and extraversion that is not easy to follow. He lectured all over the world (including the Jung Institut) and spent most time in Tel Aviv and Zurich.

Neumann's interest to us in the program is in his writings. In particular **The Great Mother**, a monumental work in which he looks at the mythological evidence of the meaning of the concept, using many illustrations from the ARAS collection of Olga Froebe-Kapteyn. **The origins and History of Consciousness** is also a great book that makes a complex set of theories understandable (especially to NTs).

Other works include:

Depth Psychology and a New Ethic.

The Essays of Erich Neumann, Volume 1, Art and the Creative Unconscious.

Amor and Psyche: The Psychic development of the Feminine. (Translated from Apuleius with commentary).

JOLANDE JACOBI ZURICH

Jolande Jacobi, 1890-1973. Possibly the only strong extravert in Jung's circle.

Jacobi was born into a wealthy Hungarian family of (originally Jewish) catholic converts. She married a prominent lawyer when 18 and fled from Budapest to Vienna when there was a communist coup in Budapest in 1919. Eventually she stayed in Vienna with her sons when her husband returned to Budapest.

In Vienna, as was her wont, she became deeply involved in cultural activities – entertaining artists, writers, musicians and C.G. Jung – eventually becoming vice president of the Austrian Kulturbund. Jung introduced her to the I Ching and in 1934 she enrolled at the university of Vienna and undertook analysis in Zurich. In 1938 she fled to Zurich, but Jung insisted that she return to Vienna to finish her Ph.D. (which she did, despite the danger).

Jacobi then practiced in Zurich and (also) converted to Catholicism. She lost most of her family (including parents) to the Nazis in world war 2. She had a fiery analytic relationship with Jung (being thrown out of his consulting room at least once) and her competitiveness and extraversion made her very unpopular with many of the women around Jung. She also managed to drive Robert Johnson away from analysis with her (see elsewhere). However, she was at the centre of all sorts of activities and it was largely due to her energy and urging that the Jung Institut came into being. Her aggression proved essential to the promotion of the institute in the outside world and the welcoming of new students into the student body. She was a founding member of the curatorium and a member for nineteen years.

Jacoby became a noted interpreter of pictures painted during analysis and lectured on the subject worldwide. She also wrote about 90 articles and books.

Some Books.

The Psychology of C. G. Jung. 1973. An excellent, clear description of Jung's major theories. Could be a major text for Jung101.

Complex/Archetype/Symbol in the Psychology of C.G. Jung. Three central, interrelated described as well and clearly as possible.

JOE WHEELWRIGHT SAN FRANCISCO

JANE WHEELWRIGHT SAN FRANCISCO

Joe Wheelwright. 1906-1999. Analyst and speaker.

Joe Wheelwright was twice the president of the International Association of Jungian Analysts and one of the most-loved and most-noted of speakers on the subject. He and his wife Jane first met Jung, in the 1930s, when seeking therapy for a schizophrenic aunt. Joe, who was actually thinking of an analysis with Freud, became fascinated by Jung and eventually studied medicine in London (on Jung's recommendation) on his pathway to becoming an analyst.

Joe was an extraverted, feeling type, with intuition: as against Jane, who was an introverted thinking type with sensing. The two therefore had 'horrendous clashes' caused by typological differences, that were only resolved by an understanding of Jung's theory of psychological types. Joe described their gradual process of removing projections from each other in middle age and, particularly, their learning not to 'pick up' for each other in relation to type. Joe learned not to save the feeling in a group when Jane had offended people and Jane learned not to think for Joe in emergencies. And so on.

Joe had ideas about everything. About the need to withdraw transference after analysis, about the value of the Freudian and Jungian approaches combined and about the need to 'do all one's homework' and withdraw most projections before death. He only wrote one book 'St. George and the Dandelion', which is really a (very entertaining) reconstruction of some of his lectures.

Jane Wheelwright. 1905-2004. Analyst, writer and speaker.

Jane Hollister Wheelwright was a very unusual entity. A Jungian analyst with developed sensing and thinking functions. Like her husband Joe, she was analysed by Jung in the 1930s and 1940s and (after much family rearing) eventually became an analyst in San Francisco. A feminist before the word was coined, she is especially remembered by those of her books that attempt an understanding of the relationships between wilderness and souls. She derived much of her material from her upbringing on the huge Hollister ranch in southern California. Jane and Joe lived on a large property near San Francisco until Jane suffered a stroke in 1996, when they moved to sheltered accommodation in San Francisco. Joe died suddenly at the age of 93, Jane much later.

ADOLF GUGGENBUHL-CRAIG ZURICH

Adolf Guggenbuhl-Craig (AGC). 1923-2008. One of the most important teachers and writers at the Jung Institut.

Technically speaking, AGC is not one of the first generation of Jungians. However, he was of importance in the early days of the Jung Institut and has remained prominent ever since. With James Hillman, he has been an enormous influence on analytical psychology in Zurich and elsewhere.

AGC is a native of Zurich. From 1941-46 he studied theology, history and philosophy, while working part-time as a social worker. Theology, social work and healing remained lifelong interests when, in 1946, he entered medical school, to become a psychiatrist. He did internships in America, then returned to work under Manfred Bleuler at the Burgholzli and undertook a training analysis at the Jung Institut: he never went through formal training at the Institut, though.

AGC was a member of the Jung Institut curatorium for many years and president for several years. He was also president of the International Association for Analytical for a while. He maintained a private practice and was advisor to homes for delinquents. He had a lifelong interest in group therapy and managed to introduce courses on it into the Jung Institut for a while (see also under von Franz).

AGC is most notable for his originality and his refusal to accept 'conventional wisdom', even Jungian conventional wisdom. He was much opposed to 'worship' of a great man. Some of his ideas include the concept of duality within archetypes (e.g. the wounded healer), the importance of understanding and using shadow aspects of the psyche, the reality of human evil, inequalities in psychological potential between individuals and the concept of individuation as a circular rather than a progressive journey. His writing on psychopaths has been especially noted.

Some Books.

Power in the Helping Professions. 1971. The shadow side of the archetype of the healer/shaman etc. And its usefulness.

Marriage – Dead or Alive. 1977. Considers marriage as a (painful) pathway to individuation, rather than a nice, traditional social arrangement. Contrast Robert Johnson.

The Old Fool and the Corruption of Myth. 1991. The old fool as a better archetype for old age than the wise old man.

From the Wrong Side: A Paradoxical Approach to Psychology. 1995. Everything you know about nationalism, family life and other issues turned on their heads.