# Contents

*Acknowledgments*  
vii  
*Introduction*  
1  

**Suzanne Gieser**  

**BAILEY ISLAND SEMINAR, 1936**  

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>65</td>
</tr>
<tr>
<td>2</td>
<td>91</td>
</tr>
<tr>
<td>3</td>
<td>117</td>
</tr>
<tr>
<td>4</td>
<td>140</td>
</tr>
<tr>
<td>5</td>
<td>170</td>
</tr>
<tr>
<td>6</td>
<td>194</td>
</tr>
</tbody>
</table>

**NEW YORK SEMINAR, 1937**  

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>223</td>
</tr>
<tr>
<td>8</td>
<td>243</td>
</tr>
<tr>
<td>9</td>
<td>266</td>
</tr>
<tr>
<td>10</td>
<td>288</td>
</tr>
<tr>
<td>11</td>
<td>311</td>
</tr>
</tbody>
</table>

*Index*  
335
In 1936 and 1937, Jung delivered consecutive seminars in Bailey Island, Maine (see figure 1), and in New York City. The seminars ran for a total of eleven days, six days on Bailey Island and five days in New York. Jung’s lecture series was titled “Dream Symbols of the Individuation Process.” The dreams presented were those of physicist and Nobel Prize laureate Wolfgang Pauli (1900–1958). Jung went into far greater detail concerning the personal aspects of Pauli’s dreams than anywhere else in his published work.

Central to these seminars was showing how the mandala as an expression of the archetype of wholeness spontaneously emerged in the psyche of a modern man, and how this imagery reflects the healing process. Jung defines archetypes as innate to man, having an invariable core of meaning that is “filled out” with experiential material conditioned by culture and environment. Therefore it was important to him to provide evidence for this hypothesis by holding up examples from different cultures and epochs, especially from the sphere of religious symbolism.

The themes that Jung chooses to pick up in these seminars are all related to his quest to develop and expound his theories of the psyche. In the lectures, Jung touches on a wide range of themes. He presents his theory of dreams; mental illness; the individuation process; regression; the principles of psychotherapeutic treatment; masculine psychology and the importance of the anima, shadow, and persona; psychological types; and psychic energy. He comments on the political currents of the time such as Nazism, communism, fascism, and mass psychology. He reflects on modern physics, causality, and the nature of reality. From the religious sphere, he chooses to illustrate his theories with examples from the Mithraic mysteries, Buddhism, Hinduism, Chinese philosophy, The I Ching, Kundalini Yoga, and ancient Egyptian concepts of body and soul. From the Christian heritage, he focuses primarily on Catholicism and the symbolism of the
Mass and the Trinity and also on the content of the newly discovered noncanonical gospels and Gnostic ideas. He also mentions the Dreamtime concept of Aboriginal Australians and their beliefs in healing objects, the Apollonian and Dionysian cults of ancient Greece, Nordic mythology, Pythagoras and Pythagoreanism, and the Khidr in the Koran. From the world of literature, he refers to Nietzsche’s *Thus Spoke Zarathustra*, Goethe’s *Faust*, and Meyrink’s *The Golem*. He also discusses the Exercitia of Ignatius Loyola and the visions of Zosimos. The connections to Jung’s further work on these topics is provided in the notes.

In summary, we see here many of the budding themes that germinated during the years 1937–57 in the ongoing development of Jung’s psychology of religion. From his initial studies in mythology and religion from 1912 onward, in the early 1930s, Jung drew his comparison principally
from Eastern esoteric practices, such as Kundalini Yoga and Daoism. After this, his focus shifted to the Western tradition, principally medieval alchemy and Christian symbolism. These themes were then deepened and further explored in the 1940s and 1950s.

What Is Unique about These Seminars?

Most of Jung’s preserved texts and seminars in English have been either translated from German, or, when they were given in English, professionally transcribed and thereafter edited. Moreover the translations of Jung’s written works into English have gone through many revisions and “rewritings.” As a result, today’s reader has been deprived of a valuable heritage, the fascinating evidence of the author’s creative process.

These seminars comprise Jung’s most extensive oral presentations in spoken English in front of an American audience. They were only very lightly edited, in order to, as stated in the introduction to the seminars by the Notes Committee, “keep the talks as nearly as possible as Dr. Jung delivered them.” The Notes Committee consisted of three pioneering women doctors and Jungian analysts who lived in the United States: Kristine Mann, Eleanor Bertine, and Esther Harding. Here in this almost verbatim transcript is a chance to “listen in” to the way in which Jung spoke in English. Here also is textual evidence of Jung’s intuitive, associative way of thinking, a style that would lead him to meander in many different directions, so much so that he was unable to keep to his original plan of covering the complete dream material—the eighty-one unconscious visions and dreams that he had selected to illustrate Pauli’s individuation process—during his six days at Bailey Island. Of these eighty-one, he managed to cover only thirty-four. Just as important, here is a spontaneous survey of topics that were uppermost in Jung’s mind during September 1936 and October 1937.

As the audience was composed of benevolent followers, Jung could allow himself to be informal. It was the explicit wish of the organizers that the seminars should be “as strictly private and informal as the [preceding]
Harvard event had been prestigious and formal.”3 No newsmen were allowed. The lectures contain spur-of-the-moment responses to questions from the audience. They were given in front of a limited audience of especially invited people, usually Jung’s followers, analysts, students, and analysands.4 The seminars were turned into simple transcripts from shorthand notes made by a few selected seminar members, then copied, bound, and distributed before Jung had the chance to comment, change, or edit them.5 Jung actually wrote to ask for a copy of the Bailey Island notes to review and edit in connection with a request from the publishing house Harcourt Brace and Company to publish the seminars. Jung requested that a note should be added to the introduction of the seminars that read: “Dr. Jung has consented to let these notes be distributed to those present at the talks without his final suggestions or corrections. Any errors or shortcomings that have occurred are the responsibility of the Notes Committee.”6

The second part of the seminars, those held in New York in 1937, were originally not planned for, so that, in a sense, the seminars given at Bailey Island were at the time considered “completed.” But even as Jung sent his request for a copy to review, there were budding plans for another trip to America for the autumn of 1937.7 These plans may have played a role in holding back the publication of the Bailey Island seminars. In the end, these publication plans were never realized, but then, considering how much Jung disclosed in the seminars about Wolfgang Pauli’s personality and family, what would have remained in a publishable version of the seminars?


4 One could raise the question if the patients of these early Jungian practitioners were primarily privileged members of the WASP establishment. We have no substantiated information on this. We certainly know some of this social background, but we don’t have the overall picture. There has been little research on the patients of the early US Jungian analysts. There is little biographical work on any of them, let alone on their clientele. There are indications that there were a significant number of people in artistic and creative fields—prominently, figures such as Jackson Pollock and Martha Graham. From that it is legitimate to guess that the backgrounds were quite mixed. See Jay Sherry (2011), “Faint Voices from Greenwich Village: Jung’s Impact on the First American Avant-Garde,” Journal of Analytical Psychology 56 (5): 692–707; Beth Darlington (2015), “Kristine Mann: Jung’s ‘Miss X’ and a Pioneer in Psychoanalysis,” Journal of Archetype and Culture 92:371–99.


6 Kristine Mann–Jung Correspondence, Jung to Mann, January 9, 1937, C. G. Jung Papers Collection, ETH-Bibliothek, ETH Zurich University Archives, henceforth abbreviated JA.

7 Kristine Mann–Jung Correspondence, Jung to Mann, January 9, 1937, JA.
Instead, the seminars were (as was the case with many other seminar notes transcribed from Jung’s lectures and speeches) printed and circulated privately to a restricted list of subscribers. For many years they were kept in Jungian libraries, accessible only to readers on approval, for instance, if the reader had completed a certain number of hours of Jungian analysis.8

**The Circumstances Surrounding the Seminars at Bailey Island**

In 1935 Jung celebrated his sixtieth birthday and was appointed titular professor of psychology at the ETH, the Swiss Federal Institute for Technology in Zurich. Two years before, in 1933, he had started to give lectures at the ETH that were open to the public, lectures that became so popular that it was difficult to find a seat.9 In August 1935 Jung decided to give a lecture at the Eranos conference on a selection of Wolfgang Pauli’s dreams, called “Dream Symbols of the Individuation Process,” without disclosing the identity of the dreamer.10 The lecture on Pauli’s dreams was held less than a year after Pauli had ended analytical contact with Jung in October 1934.11

This was Jung’s third lecture at the Eranos conferences, a yearly event held in Ascona, Switzerland, on the shores of Lago Maggiore. The Eranos meetings were initiated by Mrs. Olga Fröbe-Kapteyn, a Dutch woman with a strong interest in Jung’s psychology, symbolism, art, and religion, especially the encounter between Eastern and Western religions and philosophies.12

---

12 Olga Fröbe-Kapteyn (1881–1962) had Dutch parents but grew up in the UK. Her father, Albert Kapteyn, decided to buy the Villa Gabriella on Lake Maggiore in Ascona that she inherited upon his death in 1927. There she founded the annual Eranos Conferences.
In August 1935, Jung had already received an invitation to Harvard University to participate in the tercentenary celebrations that were scheduled to take place from September 16 to 18, 1936, at the occasion. He was also to receive the honorary degree of doctor of science. Once the news about his coming to the United States was released, he was swamped with requests for different kinds of engagements, social as well as professional. Kristine Mann, Eleanor Bertine, and Esther Harding invited him to come and give lectures to their circle. Apparently Jung gave them a choice of topics for the subject of the seminars, and they chose “the individuation process traced through a series of dreams or fantasies.”

During the early months of 1936 they made plans for Jung and Emma Jung’s visit. They arrived on August 30 in New York. The Jungs had received many invitations and started their sojourn by spending the weekend at the home of Anglican bishop James De Wolf Perry, in Providence, Rhode Island. (His son, John Weir Perry, was twenty-two at the time and


later became a Jungian analyst and psychiatrist.) During the Harvard celebration, the Jungs stayed with Stanley Cobb, professor of neurology. After the tercentenary events, at which Franklin Delano Roosevelt was a featured speaker, Jung was interviewed and made statements about Roosevelt and world politics that he later may have regretted. He said: “Before I came here, I had the impression that one might get from Europe, that he was an opportunist, perhaps even an erratic mind. Now that I have seen him and heard him when he talked at Harvard, however, I am convinced that here is a strong man, a man who is really great.” In the newspaper article, Jung was quoted as saying that he “paid his respects to dictators, explaining their rise as due to the effort of peoples to delegate to others the complicated task of managing their collective existence so that individuals might be free to engage [in] ‘individuation.'”

The seminars on Pauli’s dreams were given at the small Library Hall at Bailey Island, off the coast of Maine, where Kristine Mann had her ancestral home. Her father, a Swedenborgian minister, had purchased a cottage on the island where Mann had spent her childhood summers, a location that was reminiscent of her mother’s native Denmark. Beginning in 1926, during the summer months the three women had their analytical practices in Dr. Mann’s house on the bank overlooking the ocean (otherwise, they had their practices in New York). The house, known locally as the “the Trident,” had a posted sign at the doorbell advising, “Ring once for Dr. Mann; Ring twice for Dr. Bertine; Ring thrice for Dr. Harding.”

In January 1936 already more than a hundred people had applied to attend the seminars. Harding wrote to Jung that they would have to impose “drastic restrictions” to keep the number to what the Bailey Island Hall could handle. There were also many requests for private sessions during his stay, and it seems that Jung at first declined but changed his mind, perhaps giving in to “clamorous” requests. These sessions would have been given in the afternoons, while the seminars were held each morning for two hours. The lectures began with replies to written questions to the preceding lecture, if any had been handed in. The seminar event at Bailey Island was framed by festivities, all kinds of parties, where every-

20 Esther Harding–Jung Correspondence, Harding to Jung, January 26, 1936, JA.
21 Eleanor Bertine–Jung Correspondence, Bertine to Jung, February 23, 1936, JA.
body had the chance to contribute and to meet and talk with the Jungs.\(^{22}\) A film called *The Mountain Chant* was shown to the participants of the seminar, made by Laura May Adams Armer. Mrs. Armer was almost certainly among the participants of the seminar. The film portrays the sacred Mountain Chant ceremony of the Navajo Indians.\(^{23}\) There were also charades, dramatic sketches, singing, and folk dancing. Claire Dewsnap remembers participating in a charade representing the four psychological types, in which she took the part of intuition. Jung, who entered heartily into all these activities, guessed rightly and said, “That must be ‘intuition’ jumping up and down recklessly from the chair to the top of the piano.” Those who got to be his partner in the folk dancing were especially elated. On the evening of the final seminar there was a snake dance.\(^{24}\) The weather was rather cool, around seventeen degrees Celsius, with a light rain, and thick fog covered the island during the whole event; only at the very end, when they were leaving the island, a glorious sun appeared. Despite the fog, the Jungs seemed to have immensely enjoyed the Maine coast, exploring it by sailboat.\(^{25}\)

Sadly, no list of participants has been found.\(^{26}\) Of the hundred or so participants, only a few are identifiable. A great help in this regard has been the preserved photographs taken by Francis B. Bode at the occasion.\(^{27}\)

\(^{22}\) Bancroft, 1983, 195.

\(^{23}\) There is a letter from Jung to Laura May Adams Armer, September 29, 1936, where he thanks her for letting the seminar group see the film. A copy of the letter is at the library of the Pacifica Graduate Institute. Mrs. Armer (1874–1963) was an American artist and writer who was known for her photographic work in the American West. She apparently was the first white woman to have a sand painting prepared in her honor and the first permitted to film the sacred Mountain Chant ceremony in 1928. She also wrote a book, *Waterless Mountain*, in 1931. She was also one of the editors of a volume on the Navajo “Beautyway” along with Leland Wyman and Maud Oakes. S. R. Ressler (2003), *Women Artists of the American West* (Jefferson, NC) McFarland; L. A. Armer and S. Armer (1931) *Waterless Mountain* (London: Longmans, Green); L. C. Wyman, B. Haile, M. Oakes, L. A. Armer, F. J. Newcomb, M. Singer, and W. Wilson (1957), *Beautyway: A Navaho Ceremonial* (New York: Published for Bollingen Foundation by Pantheon Books).

\(^{24}\) Snake dance probably refers to a student celebratory parade. “Snake” refers to a line of students and “snake dance” is a traditional term. The University of Northern Iowa archives refer to snake dance as early as 1922. Dewsnap, 1975.


\(^{26}\) In the Jung Family Archive there are a few sheets with information surrounding Jung’s trip to Bailey Island. On this list are the names Dr. and Mrs. Stanley Cobb, Dr. Bertine and Dr. Mann, Dr. A. McIntyre Strong, Eugene H. Henley, PhD, Miss Lewisohn, Mrs. Crowley (handwritten), Dr. William J. Bell (in handwriting), Dr. E. A. Bennet, JFA.

\(^{27}\) There are photos from the occasion that are not included in the album, for instance a photo of Jung, Harding, and Mann, reproduced in E. Harding (1957), “Conversations with Jung: 1922–1961,” *Quadrant* 8:7–19.
There is also a short silent movie made by Dr. Eugene Henley capturing Jung and the participants gathering at Bailey Island Library Hall. Henrietta Bancroft was one of four note takers; the others were Natalie Evans, Ruth Conrow, and Ruth Magoon. Three of them took down Jung’s words in shorthand during the first hour and transcribed the work in the afternoon. The fourth, who was a court stenographer, preferred to work alone and did the second hour of the lecture. Afterward, all the notes were given to Sallie Pinckney, who edited and bound them and provided copies to the attendees of the seminar.

Jung in America and the Radicals around Beatrice Hinkle

One of the most influential persons present at the seminar was Dr. Beatrice Hinkle. She brought with her a large group of friends and colleagues. To understand Jung’s relationship to America and Americans and the reception of Jung’s ideas in America, it is crucially important to consider the role of Hinkle.

Recent research has made it clear that Jung’s work was already known in its own right for several years before his trip to the 1909 Clark University conference with Freud and Ferenczi. His experimental studies with the Word Association Test, conducted while working under the direction of Eugene Bleuler at the Burghölzli clinic, were recognized as pivotal contributions to psychiatry and were quickly translated into English by the Swiss-born psychiatrist Adolf Meyer (1866–1950) and the neurologist Frederick W. Peterson (1859–1938). The latter collaborated with Jung in 1906 and 1907, later sending his staff to do the same. Jung already knew English at the time, writing papers in English and treating American analysands. Later, he said that he gave seminars in English because the English and Americans were the first to recognize the value of his work.

29 Henrietta Bancroft, teacher by profession, served the Analytical Psychology Club of New York in a variety of posts, including that of president. She was also the first secretary of the C. G. Jung Foundation of New York (Bancroft, 1983, 191).
Both Meyer and Peterson had studied under August Forel (1848–1931), and Meyer was a classmate of Eugene Bleuler’s. Meyer moved to the United States in 1891, where he was recruited by Stanley Hall (a psychologist and also president of Clark University) for Worcester State Hospital, and later he was invited by Peterson to serve as chief pathologist at the New York State Mental Hospitals. Influenced by Forel’s revolutionary approach to psychiatric asylums, he engaged in transforming American hospitals, introducing a germinal form of what later became known as the psycho-bio-social approach to the treatment of mental illness. Peterson, later a professor at Cornell Medical School, had also studied the new dynamic psychology in Vienna and Zurich for a few years, and after working with Jung at the Burghölzli, he translated Jung’s book on dementia praecox into English in 1909, the first book on psychoanalysis translated into English, before any book by Freud.33 As a result, Jung, rather than Freud, was the main draw at the occasion of the twentieth anniversary of Clark University in 1909.34 Through Meyer and Petersen came the Zurich connection to American medical psychology.

Cornell Medical School became a seedbed for the Jungian movement in the United States. In 1908 Beatrice M. Hinkle (1874–1953), by then a single mother of two children, joined the staff headed by Peterson’s close associate Charles L. Dana (1852–1935), a leading neurologist who founded a psychotherapy clinic based on the latest techniques. A year later, Kristine Mann (1873–1945) came to study at Cornell, where she received her MD in 1913. Hinkle most likely attended the Clark University lectures in 1909. She was initially more taken with Freud; she traveled to Vienna to study psychoanalysis and underwent Freudian analysis that same year. In 1911 she accompanied Freud and Jung to the Psychoanalytic Congress in Weimar.35 After returning she returned to the Cornell staff at the medical school and also opened a private analytical practice.

It is very likely that Hinkle attended Jung’s lecture at the extension course in medicine at Fordham University in 1912, to which Jung was invited by Smith Ely Jelliffe (1866–1945).36 Jelliffe was one of the founders of the Psychoanalytic Review, the first journal on psychoanalysis in the

English language, in which Jung’s Fordham lectures were published in the inaugural volume.\textsuperscript{37} It was in this journal that Jung argued for the need of further developing psychoanalytic theory, referring to William James’s pragmatic rule of scientific endeavor: that theories are instruments, not definitive answers to enigmas on which we can rest.\textsuperscript{38} Jung thereby demarcated his freedom from the ideas of Freud.

Jung had left for New York in September 1912 just as the second part of Transformation and Symbols of the Libido had appeared in the Jahr­buch für psychoanalytische und psychopathologische Forschungen. Hinkle took it on herself to translate this work into English, in an edition printed in 1916 with the title The Psychology of the Unconscious. In 1913 Hinkle invited Jung to lecture at the Liberal Club. There is no record of Jung’s March 27 talk, but the topic was dreams. There were also other reasons for Jung’s visit to America in 1913: he went to analyze the heiress Edith Rockefeller, the daughter of the millionaire oil baron John D. Rockefeller. Jung had been introduced to him the year before by another of his analysands, Medill McCormick.

Hinkle was very active in a number of radical cultural organizations. She influenced the socialist magazine the Masses, the literary journal the Seven Arts, and the Provincetown Players, the first modern American theater company, to which playwright Eugene O’Neill belonged.\textsuperscript{39} The Liberal Club had been started by the Episcopal minister Percy Stickney Grant in 1907, with the help of Charlotte Teller, a young Greenwich Villager. In 1912, Hinkle introduced Teller to Jung. Teller conducted a comprehensive interview with Jung that she published in the Sunday magazine section of the New York Times with the headline “America Facing Its Most Tragic Moment.”\textsuperscript{40} The Liberal Club discussed topics such as birth control, divorce, and the labor struggle. The club soon split into several factions, and a more radical subgroup functioned as an unofficial center for

\textsuperscript{37} The second founder was William Alanson White (1870–1937), director of Saint Elizabeth’s Hospital in Washington, the government mental institution. A. D. Mijolla (2005), International Dictionary of Psychoanalysis = Dictionnaire international de la psychanalyse (Detroit: Macmillan Reference USA), White was influenced by the Boston School of Abnormal Psychology or the Boston School of Psychotherapy, a dissociationist school inspired by the psychology of William James. E. Taylor (1996), William James on Consciousness beyond the Margin (Princeton, NJ: Princeton University Press), 75. Jung visited White in 1912 to study the dreams and visions of psychotic African American patients. W. McGuire, 1995, 301–26.

\textsuperscript{38} Jung and Hull, 2012, 4 (CW 4, par. 86).

\textsuperscript{39} Sherry, 2011.

\textsuperscript{40} New York Times, September 28, 1912, 2.
creative young people in Greenwich Village. Hinkle introduced Jung to this circle, of which Kahlil Gibran, the Lebanese artist and poet, was a member. He did a pencil portrait of Jung.\(^{41}\)

Jung also attended a dinner party hosted by members of another radical club, the Heterodoxy Club, America’s first feminist group. Hinkle was a member, and a few members of the group were her analysands, including Margaret Doolittle Nordfeldt, the secretary-treasurer of the Provincetown Players, who was married to Bror Nordfeldt, a Swedish artist who painted the scenery for their theatrical productions. Margaret Doolittle Nordfeldt attended the Bailey Island seminar. Another attendee at the seminar from the Heterodoxy Club was Amy Springarn. She was married to Joel Springarn, cofounder of the publishing firm Harcourt Brace and Company, which published Jung’s and Hinkle’s books. Joel Springarn was well known for his effort to add a statement condemning racial discrimination to the platform of the Progressive Party. As well as for her radical affiliations, Hinkle may have been marginalized because of her eclectic approach to psychotherapy.\(^{42}\)

Mann had been teaching English for four years at Vassar College in New York, where she developed lifelong friendships with three of her students, Cary Fink (later Baynes), Elizabeth Goodrich, and Eleanor Bertine. As mentioned above, she joined the Cornell Medical School in 1908, earning an MD in 1913. In 1917 she first encountered Jung’s teachings in Hinkle’s translation of “Transformations and Symbols of the Libido,” and she became Hinkle’s patient in 1919.\(^{43}\) In 1920 Mann became director of the Health Center for Business and Industrial Women in New York. The same year she traveled with Hinkle and Bertine to England to attend Jung’s lectures in Sennen Cove, Cornwall.

Mann studied with Jung during the 1920s and hosted a lecture by him in her New York apartment on Fifty-Ninth Street when he visited the United States in 1925.\(^{44}\) She opened an analytical practice in New York

\(^{41}\) Sherry, 2011.

\(^{42}\) Sherry, 2011, 692–707.


and gathered people around her who laid the foundation for the Jungian community in New York. In 1928 she traveled to Zurich to begin an analysis with Jung that lasted until 1938, in which she produced paintings that Jung later published and commented on in several reworked editions, from the Eranos lecture 1933, “The Integration of the Personality” in 1939 to the volume *Gestaltungen des Unbewussten* (Formations of the unconscious) in 1950.  

Eleanor Bertine (1887–1968), born in Manhattan, graduated cum laude at Vassar College, where she encountered Kristine Mann as a teacher. She entered Cornell Medical School in 1909, graduating with honors and completing several internships in hospitals. In 1916 she practiced general medicine in New York City, and it was during these early days that she discovered Jung with Kristine Mann. At the end of World War I she accepted a position as head of the college division of lecturers, touring the country to introduce new approaches to mental hygiene. She proved to be instrumental in dispersing Jung’s ideas in America, when, for instance, she booked Beatrice Hinkle and Constance Long, the first British psychiatrist to follow Jung’s methods, as speakers for the International Conference of Medical Women in 1919.47 Long had studied with Jung at his Küsnacht home and also had arranged Jung’s seminar in Cornwall on Arthur John Hubbard’s *Authentic Dreams of Peter Blobbs and of Certain of His Relatives*.48 In 1920 Bertine traveled to London with Mann to attend Jung’s seminar and to begin analysis with Long. This encounter with Jung led Mann and Bertine to travel to Zurich from 1921 to 1922 to analyze and study with him there.

The Cornwall seminar was also attended by the English-born Mary Esther Harding (1888–1971). She graduated from the London School of Medicine for Women in 1914. During World War I, she conducted research on diphtheria, thereby contracting the disease, and for a period of time her life hung by a thread. After she recovered, she opened a private practice in London and rented a room to a consulting analyst, Mary Bell,

---

45 Later included in Jung (1959), CW 9/I, pars. 525–626.
48 P. Blobbs and A. J. Hubbard (1916), *Authentic Dreams of Peter Blobbs . . . and of Certain of His Relatives: Told by Himself with the Assistance of Mrs. Blobbs (by A. J. Hubbard, assisted by His Wife.)* (London: Longmans).
who introduced her to Long and to Jung.\textsuperscript{49} She then also traveled to Zurich to study with Jung, and there she befriended Mann and Bertine. In 1923 she decided to move from England to join them in New York, where they all established their practices.\textsuperscript{50} They became staunch allies of Jung and regularly traveled to Europe to attend his lectures and to continue analysis with him.

**Pictorial Documentation at Bailey Island**

A photo album (see figures 1–12) and a short silent movie document pictorially the events at Bailey Island. In one of the photos (figure 2), Jung, in a group of six, is speaking to two men on the left: these two men are identified as “Dr. Henley” and “Fowler.” The second of the two men is probably, then, Harold Fowler McCormick Jr., the son of Edith Rockefeller McCormick. Both mother and son were in treatment with Jung, and Harold Fowler traveled with Jung in 1924 to meet a Hopi Indian called Mountain Lake.\textsuperscript{51} A woman on the right (with her back to the camera) is identified as “M. McCormick,” which means this could be one of Fowler’s sisters.\textsuperscript{52} The first of the two men is Dr. Eugene H. Henley (1884–1968), an American analytical psychologist and the first president of the Analytical Psychology Club of New York. His wife, Helen G. Henley, could be the woman facing M. McCormick. Both Eugene and Helen authored papers and reviews on analytical psychology.\textsuperscript{53} The Analytical Psychology Club of New York had been inaugurated on April 17, 1936, a few months before the occasion of Jung’s visit.\textsuperscript{54}

One of Helen Henley’s analysands, Mildred E. Harris, is visible in the short film footage of the Bailey Island seminars taken by Eugene Henley. Harris told the story that Jung briefly diagnosed her for her epilepsy (“Stick out your tongue”) and predicted an unfavorable prognosis. Nevertheless she herself attributed her eventual recovery to years of analysis.

\textsuperscript{49}Bishop, 1994, 92–112; Lee, 1983.
\textsuperscript{50}Harding, 1957.
\textsuperscript{52}Harold Fowler McCormick had two sisters, Muriel and Mathilde, so it could be either of the two. Photo album with photographs taken by Francis B. Bode, Kristine Mann Library at the C. G. Jung Center in New York. See also R. Chernow (1998), *Titan: The Life of John D. Rockefeller, Sr.*, 1st ed. (New York: Random House).
\textsuperscript{53}Bishop, 1994, 92–112; Lee, 1983.
Harris, a charter member of the Analytical Psychology Club of the C. G. Jung Foundation of New York, practiced physical therapy in which she combined Yoga, breathing techniques, and imagery work.\textsuperscript{55}

In an essay written by Claire Dewsnap called “Seminars on an Island,” she mentions Isabel Johnson and Eleanor Stone as attendees. They were among the first analysands of Harding (figures 7 and 8), Bertine (figure 8),

\textbf{Figure 2.} Participants at Bailey Island. Jung with, first on the left, Eugene Henley, and second on the left, Fowler McCormick; the woman on the right with her back turned is possibly either Murile or Mathilde McCormick.

\textsuperscript{55}Mildred Harris (1903–89) also taught training courses on relaxation and natural childbirth at Columbia University, and in 1988 she was a cofounder of the C. G. Jung Center for Studies in Analytical Psychology in Maine. See information on the homepage of the C. G. Jung Center for Studies in Analytical Psychology in Maine (www.mainejungcenter.org).
and Mann. Eleanor Stone was organizer of a Library Custodians Committee at the Analytical Club of New York. Still another participant was Harold Clarke Goddard (1878–1950), professor in the English Department of Swarthmore College, known for his work *The Meaning of Shakespeare*. Another attendee, Alice Raphael, was a student of Jung’s. Familiar with his writings since 1919, she traveled

---

56 Dewsnaps, 1975. Isabel Johnson provided living accommodations for attendees at Bailey Island at her place called the Willows, and later Eleanor Stone did the same at Summer Hill and at a place called the Robin Hood Inn, where also the reception for Jung was held in 1936. Among the first analysands of Mann, Bertine, and Hannah were Ruth Reeves, Anne Chapin, and Frances DeLeon, all of whom might also have attended the seminars. Bancroft, 1983, 192–96; Lee, 1983.

Figure 4. Participants at Bailey Island Hall.

Figure 5. Participants at Bailey Island Hall.
Figure 6. Participants at Bailey Island Hall.

Figure 7. Participants at Bailey Island Hall. The first woman on the left is possibly Esther Harding. The woman fifth on the left looking ahead is Eleanor Bertine.
to undergo analysis with him in 1927. In 1930, she translated the first part of Goethe’s *Faust* into English, and in 1936 she worked on the second part. In her book *Goethe and the Philosophers’ Stone*, she describes how, at the Bailey Island seminars, she spent one hour discussing with Jung the meaning of the second part of Goethe’s *Faust*. She was convinced that the second part of *Faust* dealt with an alchemical problem.58 Also

---

58 Alice Raphael (later married with surname Eckstein, 1887–1975). Jung to Eckstein, March 28, 1936. Eckstein took a photo of Jung at Bailey Island. In a correspondence with her in 1955 Jung discussed the interpretation of the meaning of the murder of Philemon and Baucis in Goethe’s *Faust* in relation to the figures of Philemon and Baucis in Ovid. She seems to have differed from Jung in her views of the importance of this relation. Jung scholars have shown that there are important relations between the figure of Philemon in Jung’s *Red Book* and Philemon and Baucis in Goethe’s *Faust*. The correspondence between Alice Raphael/Eckstein is preserved at Yale. S. Shamdasani (2007), “Who Is Jung’s Philemon? An

---

*Figure 8.* Participants at Bailey Island. The first woman on the right is Rosamond Taylor. The first woman on the left is possibly Esther Harding.
accounted for in the photos are Rosamond Taylor (figure 8), Margaret Doolittle Nordfeldt and Beatrice Hinkle (figure 9), and Cary Jones (figure 10).

After the seminars Jung returned to New York. Here we know only a few details: He gave a lecture to “Dr. Strong’s group” on September 30. He also offered analytical hours in the mornings of September 30 and October 1 and 2.\(^{59}\) He rounded off his stay with a lecture titled “The Concept of the Collective Unconscious” at the Plaza Hotel in front of eight hundred people and with a dinner at the Analytical Club, of which Jung and his wife Emma were made honorary members.\(^{60}\) Jung returned to Europe via London, where he gave the lecture a second time, at Saint Bartholemew’s Hospital.\(^{61}\)


\(^{59}\) Sheets with information surrounding Jung’s trip to Bailey Island. A Mr. Bruher (?, handwritten) is noted on the sheet for Thursday October 1, JFA.

\(^{60}\) McGuire, 1983.

\(^{61}\) C. G. Jung (1959), “The Concept of the Collective Unconscious,” lecture given at Saint Bartholemew’s Hospital, *CW 9/I*, pars. 87–110. On the sheets in the Jung Family Archive the following addresses and names are noted for the stay in London: Hotel Albany House,
The subject of the seminars, the dreamer with whom Jung worked from October 1932 until, at least, the winter of 1942, was Wolfgang Ernst Friedrich Pauli. Born in Vienna on April 24, 1900, Pauli was one of the many great scientists of the twentieth century involved in the discovery of quantum physics. He received his middle name from his godfather Ernst Pauli continued to send dreams to Jung until the very end of his life. S. Gieser (2005), *The Innermost Kernel: Depth Psychology and Quantum Physics; Wolfgang Pauli’s Dialogue with C. G. Jung* (Berlin: Springer-Verlag).
Mach, the father of logical positivism, and was therefore in his own words “anti-metaphysically baptized.” Among his colleagues, he was known for his highly critical mind and sarcastic wit. At the age of twenty-one, as a student in Munich (where he befriended Werner Heisenberg), Pauli established himself with an article on the theory of relativity written at the request of his teacher Arnold Sommerfeld. This article earned the admiration of Einstein himself.

Pauli met Niels Bohr for the first time on June 22, 1921, and was soon invited to Copenhagen. From 1922 to 1923 Pauli studied at the Institute

---

63 Pauli to Jung, March 31, 1953, PJL.
for Theoretical Physics in Copenhagen, an institute characterized by a fluidity of boundaries between the private and the professional, between work and leisure, science and philosophy. In 1924 Heisenberg also came to Copenhagen, and together Pauli and he formed the heart of the Copenhagen school of quantum physics. They remained in lifelong contact and in deep friendship with Bohr. In 1924 Pauli obtained a docentship in Hamburg, and in the same year he formulated the exclusion principle, for which he would be awarded the Nobel Prize in 1945.65 In 1928 he was appointed professor of theoretical physics at ETH, the Federal Institute of Technology, in Zurich. During this period Pauli did a great deal of work on quantum field theory, of which he is one of the creators. He also

65He was first proposed for the Nobel Prize in 1933 by the Swedish physicist C. W. Oseen. Gieser, 2005.
took interest in beta decay, which led him in 1930 to surmise the existence of a new particle, the neutrino, a hypothesis that was verified by experiment in 1956. He was later to call this discovery “the foolish child of my crisis.”

In 1931 Pauli developed an acute depression, for which he sought the help of Jung in January 1932. In a late letter to Jung, Pauli recounts that his neurosis had already become quite apparent in 1926, while he was living in Hamburg. His exclusive preoccupation with science had suppressed all other human qualities and, in particular, harmed his emotional life. An expression of this imbalance was the vivid contrast between his daytime and nighttime personalities; it also manifested in his relationships with women. He developed a Dr. Jekyll and Mr. Hyde duality: on the one hand, he was the brilliant, famous “conscience of physics”; on the other, an alcoholic ruffian frequenting bars and getting into fights. He felt lonely and paranoid. This condition worsened considerably in 1927 after his mother’s death by a combination of pneumonia and poisoning. He had had a positive relationship with her, but he felt hostile toward his father, who immediately remarried with a woman of Pauli’s own age. He also allegedly despised his father for having converted to Catholicism, hiding his Jewish roots from his son (of which he became aware only at sixteen years of age). In 1929 Pauli decided to leave the Catholic Church. In the seminars, Jung does not refer to this religious complexity in Pauli’s background but states only that Pauli was Catholic.

---

66 Pauli to Delbrück, October 6, 1958 (3075), W. Pauli, 2004, PLC IV/4, ii.
68 In some accounts it has been described as a suicide. See for instance A. I. Miller (2009), Deciphering the Cosmic Number: The Strange Friendship of Wolfgang Pauli and Carl Jung (New York: W. W. Norton).
69 C. Enz (2002), No Time to Be Brief: A Scientific Biography of Wolfgang Pauli (Oxford: Oxford University Press), 5, 10. See also Pauli’s letter to Jung, October 23, 1956; PJL.
70 According to Karl von Meyenn, it was the physicist Markus Fierz who advised Jung not to include any information on Pauli’s Jewish roots in order to preserve his anonymity (personal communication). Markus Fierz (1912–2006) became Pauli’s assistant in 1936 and developed an intense exchange of ideas with Pauli on physics, the history of science, and analytical psychology from 1946. Markus Fierz’s twin brother, Heinrich Karl Fierz, became a psychiatrist belonging to Jung’s school of analytical psychology. Their mother, Linda Fierz-David, was a pupil of Jung’s as well. Markus Fierz’s father was Professor Hans Fierz, professor of chemistry at the ETH who helped Jung acquire his lecturership at the ETH (Enz, 2002, 313). The subject of his Jewish background seems to have been sensitive to Pauli. The first time he starts to discuss his Jewish roots is at the end of November 1950 in a letter to Aniela Jaffé. There he states that his solution to the problem of religious affiliation was to embrace Schopenhauer’s position by lumping together the Old and New Testament and dis-
in Berlin, Pauli married the performer Luise Margarete Käthe Deppner. A couple of months later, she left him. She trained at the Max Reinhardt School for film and theater, the same Max Reinhardt who brought Pauli’s sister Hertha to Berlin.\footnote{Enz, 2002, 209.} In November 1930, their separation was consummated. The loss of his mother, the failed marriage, and a professional standoff in the field of physics all contributed to Pauli’s sense of personal crisis.

After having seen Jung for a twenty-minute interview, Pauli received instruction to drop by, concurrent with a lecture, at which time Jung slipped him a note, referring him to Erna Rosenbaum (1897–1957) for treatment. Pauli seems to have played down his condition in his first letter to Rosenbaum. Pauli’s letter of introduction is worth quoting:

I do not know who you are: old or young, physician or amateur psychoanalyst, completely unknown or very famous—or something in between these extremes. I only know that Mr. Jung quickly gave me your address after one of his lectures and mentioned that I should write to you, without an opportunity for me to ask him for details. The background is that I consulted Mr. Jung a week ago because of some neurotic symptoms which, among other things, have to do with the fact that it is easier for me to achieve success in academia than with women. Since for Mr. Jung the opposite is the case, he seemed the right person to ask for medical advice. My surprise was not little when Mr. Jung explained to me that this was not so, and it would be imperative for me to be in treatment with a woman. For I am very sensitive and easily distrustful vis-à-vis women, and thus I am somewhat doubtful about this. Anyway, I do not want to leave anything unattempted, and therefore I am now writing this letter to you. It would be very cordial of you to call me on the phone so we can make an appointment to meet.\footnote{Pauli to Rosenbaum, February 3, 1932, Enz, 2002, 240.}

In February 1932, Pauli began analysis with Rosenbaum. He characterized her as “a young Austrian, pretty, fullish, always laughing.”\footnote{Pauli to Jung, October 2, 1935 (13P), Pauli to Jung, May 27, 1953 (62P), PJL; 121; Enz, 2002, 240.} Erna, miss them both by labelling them “Jewish sabbatarian superstition.” Pauli to Jaffé, November 2, 1950 (1172), PLC IV/I; Pauli to Jaffé, November 16, 1956 (2398), PLC IV/III.\footnote{Enz, 2002, 209.}
or Nea as she was called, was of Jewish descent and had studied medicine in Munich and Berlin before she went to study with Jung. She first learned about analytical psychology in 1925 through Gustav Richard Heyer and his colleague Käthe Bügler; she studied with them from 1925 to 1928 in Munich and then from 1928 to 1930 with Toni Sussmann in Berlin. She arrived in Zurich on October 1, 1931, and stayed for nine months to have a training analysis and to attend Jung’s German and English seminars. That Jung described her as a beginner, largely unfamiliar with analytical psychology, seems strange. She moved to England in 1933 to escape the Nazis. In a 1935 letter to Jung, she pleads that he should write a more personal letter of recommendation to the British Home Office so that she might be able to stay in England. The first letter he had written was apparently too impersonal to carry sufficient weight in support of her request to immigrate. She writes spiritedly: “Could you, after drinking a good drop of red wine, dictate another one? ... My stay in England really depends on this letter.” She then salutes him from England by raising her glass of Chateauneuf du Pape to celebrate the tenth anniversary of getting to know his name. In January 1936 Jung composed a revised stronger letter of recommendation:

I can warmly recommend Dr. Rosenbaum who is a pupil of mine. I have known her for ten years and can fully appreciate her human and professional qualities.... Her personality and her long experience in medical and social work make her not only an excellent doctor but also a very able psychotherapist. I should even say that there are few women doctors specializing in psychotherapy who

---

74 Erna Rosenbaum–Jung Correspondence, Rosenbaum to C. G. Jung, December 31, 1935, JA. G. R. Heyer, a medical doctor working in Munich, started his career by treating somatic diseases with hypnosis. In the mid-1920s he trained with Jung together with his first wife, Lucie Heyer, who was a respiratory specialist. He opened a private practice and held study groups. He and his wife befriended Jung and are considered pioneers in psychosomatic bodywork. In 1937 Heyer joined the Nazi Party. Historians have a hard time figuring out where Heyer stood, as the sources give a very complex picture. Hakl, 2012. Toni Sussmann was a psychoanalyst trained by Jung. She moved from Germany to England in 1938 and died in 1967 in Brighton, England. She had a daughter called Vera Jensh.

75 Jung, 1935, par. 402. Calling her a novice might refer to the fact that she had just started her own analysis, something that Jung states in the seminars. Doing one’s own analysis with a trusted analyst was considered the most important way to learn about Jung’s work C. G. Jung, 1984, vii.

76 Erna Rosenbaum–Jung Correspondence, Rosenbaum to C. G. Jung, December 31, 1935, JA. Original in German, translated by the editor.
could show as much personal ability combined with a thorough medical training and a long practical experience.\textsuperscript{77}

In London Rosenbaum married A. R. Redfern, one of the founders of the Society of Analytical Psychology in London (SAP).\textsuperscript{78} On April 30, 1939, she asked Jung if she could consult with him for a couple of hours in July, to talk not about dreams but about her heavy heartache concerning the fate of the Jews. He responded that he would be on vacation in July but suggested that she should come to Ascona in August (to the Eranos meeting), where they might have some time to talk.\textsuperscript{79}

**Diagnosis and Treatment**

When we look for a diagnosis of Pauli we encounter first the fuzzy term “neurotic symptoms,” a term Pauli uses to describe his condition when presenting himself to Erna Rosenbaum.\textsuperscript{80} In 1935 Jung described Pauli as one-sidedly intellectual with inner tensions that made him project his negative feelings onto other men whom he then perceived as enemies. This left him feeling isolated. To escape these feelings he drank and, once disinhibited, fell into quarreling and fighting.\textsuperscript{81} In August 1934 Pauli described to his colleague Ralph Kronig that, as a result of a one-sided development of consciousness, he experienced a revolution from inside, from the unconscious, and so became acquainted with the “autonomous activity of the soul” and “its spontaneous growth products” that he designated “symbols.”\textsuperscript{82} To Rosenbaum he describes himself as suffering from recurring depressive states and a social phobia. He later also describes a wasp phobia that went back to his fourth year, as well as anxiety states caused by a great tension between opposites in his psyche.\textsuperscript{83} To Jung, Pauli diagnoses

\textsuperscript{77} C. G. Jung’s letter of recommendation for Erna Rosenbaum to the Home Office, January 11, 1936. In the possession of the Foundation of the Works of C. G. Jung. I am immensely grateful to professor Richard Brown of Bellarmine University in Louisville, Kentucky, for sending me a photocopy of this document.


\textsuperscript{79} Erna Rosenbaum–Jung Correspondence, Rosenbaum to Jung April 30, 1939; Jung to Rosenbaum May 5, 1939, JA. It is worth noting that the Nazis had annexed Austria in March 1938 and Czechoslovakia in March 1939; a month later they were in Poland.

\textsuperscript{80} Pauli to Rosenbaum, February 3, 1932. Correspondence Pauli–Erna Rosenbaum (JA).

\textsuperscript{81} Jung, 1935, par. 402.

\textsuperscript{82} Pauli to Kronig, August 3, 1934 (380), PLC II.

\textsuperscript{83} See Pauli to von Franz, August 21, 1953 (1625), n. 5; W. Pauli (1999), PLC IV/II; Pauli to Jung, May 24, 1934 (30P), PJL.
himself by saying that behind the wasp “lurked the fear of a sort of ecstatic state in which the contents of the unconscious (autonomous parts-systems) might burst forth, contents which, because of their strangeness, would not be capable of being assimilated by the conscious and might thus have a shattering effect on it.”\(^8^4\) In the seminar, Jung concurs with this diagnostic observation, saying that Pauli’s condition could be compared to the kind of “complete disintegration” that can be seen in schizophrenia, a position Jung retains in his description of Pauli in *Psychology and Alchemy*.\(^8^5\)

The treatment for this serious condition was mostly left to Pauli himself, and Jung justifies this decision by describing him as a man with excellent scientific training and ability and a master mind with which he didn’t want to tamper. But he also rationalizes it because he wants to make “an interesting experiment” to get pure archetypal material and to ensure that Pauli’s development proceeded without any personal influence from Jung’s part.\(^8^6\) The task of the doctor was just “to observe the process.”\(^8^7\) The greater part of the analytical work consisted in writing down and reporting dreams, which were then passed on to Jung. Indeed, Jung makes a point of mentioning that he did not meet Pauli at all during the first eight months of his therapy. Thus 355 out of 410 dreams over a ten-month period were reported dreamed without any contact with Jung.

As he explains in the seminars, Jung instructed Rosenbaum not to analyze Pauli’s dreams, and when he himself took over the treatment he followed the same principle. He did not do any systematic dream analysis with him. If Pauli posed a question, Jung would either reflect the question back to him or he would share with him something from his own experience. But he also conveyed to Pauli to trust the helpful powers of the

\(^{84}\) Pauli to Jung, April 28, 1934 (29P), *PJL*.

\(^{85}\) Pauli to von Franz, August 16, 1953 (1624), plus appendix, August 21, 1953 (1625), PLC IV/II. See also “Modern Examples of ‘Background Physics,’” *PJL*, appendix 3.


\(^{87}\) For a presentation of Jung’s view on objectivity, and his epistemological standpoint on “the reality of the psyche,” see for instance Gieser, 2005, 111–25. Here it suffices to say that Jung considered the psyche of man a piece of autonomous nature that can be studied on the same terms as physical nature. The problem of the influence of the observer on the observed is an integrated part of Jung’s phenomenological standpoint and was crucial for Pauli later embracing Jung’s psychology as belonging to the new scientific paradigm alongside quantum physics.
unconscious. In the seminars, Jung says that the presence of the doctor functions in the process as “a sympathetic audience” and that it does not matter so much what the psychotherapist says, only that he say something to show that he is present with the patient and to react spontaneously to what he hears.88 With regard to sanity, Jung says that the critical thing is to be able to explain yourself to your fellow beings, that is, he puts great weight on the human desire to communicate and to make oneself understood to one’s fellows.

Pauli was able to see Rosenbaum in her practice at Hönggerstrasse 127 until the end of June 1932, when she left for Berlin. This means that they met for only five months. But even during this period she traveled, and Pauli tried to arrange to meet when they were both in Hamburg in April. They seem to have met several times a week. This is indicated in a note dated May 19, a Thursday. Pauli writes immediately after their session, to say that he is upset by a misunderstanding of the wording in a dream that he needs to correct straight away. The note ends with “See you on Saturday.” In addition to their regular appointments Pauli sent her his dream material, which was so extensive that he felt he had to excuse himself.89

Although Pauli sometimes expressed satisfaction about the arrangement with Rosenbaum, as in March 1932 when he stated that things somehow functioned smoothly, his tone changed later.90 During the summer of 1932 he writes her seven letters, describing his emotional difficulties (her replies have not been found). In July, after she left for Berlin, he fell into a deep depression. He mentions that this depression is different from the last one, which he had illustrated with a drawing of a crocodile. He goes on to say that his depressions often impinge on his capacity to work. This time around, he tries to handle his depression by stoically inviting it and keeping still. He thinks that the depression has a purpose: to force him not to run away. If he can manage to keep still, something will come of it. He explains that his ambition is to bring the wishes of the unconscious into harmony with those of his conscious life as a way to healing. But he misses his talks with Rosenbaum, and in two consecutive letters (in July) he asks for her phone number, for some sign of life from her. In a third

---

88 It is worth noting that Jung does not mention transference or countertransference as important factors in these seminars. Jung’s most worked through perspective on this issue was published in 1946 in the work Psychology of the Transference (CW 16) and is understood as best expressed by the ambiguous symbols in alchemy.

89 Correspondence Pauli–Erna Rosenbaum (JA).

90 Enz, 2002, 241. Also Correspondence Pauli–Erna Rosenbaum.
letter (also in July) he seems to have received a reply and feels happier. He informs her that he has thrown out his housekeeper, passed his driver license the same day, and is getting closer to his sister so that they soon will be on speaking terms again.\footnote{Correspondence Pauli–Erna Rosenbaum.}

Pauli’s sister Hertha Ernestina Ashton-Pauli (her middle name was yet another homage to Ernst Mach) was six years younger, and they had a complicated relationship (see notes in the seminars). Pauli hardly ever mentioned his sister in his other correspondence, but in the letters to Erna Rosenbaum she is present. The only comment Pauli makes in the letters to Jung about his sister concerns the interpretation of dream number 16 on the ace of clubs and the number seven, when he doesn’t fully agree with Jung’s interpretation. Pauli associates the number seven to the birth of his sister in his seventh year and subsequently to the birth of the anima.\footnote{See Pauli to Jung, February 28, 1936 (16P) and June 16, 1936 (18P), PJL. The ace of clubs is a motif that reoccurred in Pauli’s dreams. See Pauli to Jung, appendix to letter (1200), PLC IV/I.} Although Pauli sends these associations to Jung in February 1936, Jung chooses not to include them in his presentation of the dream at the seminar. Jung may have decided against adding Pauli’s corrections for reasons of confidentiality, but Jung actually did disclose a lot of information about Pauli’s relation to his sister that is found nowhere else in presentations of Pauli’s case. Jung uses the strong wording “infantile fixation” to describe it and states that Pauli fell in love with women who resembled his sister, that she had to give her blessing to the women he chose, and that he resented her for marrying. Pauli later developed a very affectionate relationship to his sister.\footnote{She was married for the first time in 1929 with a fellow actor named Carl Behr. The second time she married in the 1950s after moving to the United States, to another immigrant from Munich, Ernst Basch, who took the name E. B. Ashton. Enz, 2002, 17–18.}

Pauli’s depression lingered on into August 1932 when he was in Engadin and later in Italy with a friend.\footnote{The Engadin is situated in Switzerland south across the Maloja pass located in the Swiss Alps in the canton of Graubünden, a link to the Val Bregaglia and Chiavenna in Italy.} Even though he was physically active, swimming and rowing, outwardly looking healthy and suntanned, he felt depressed and afraid that he was becoming withdrawn and unsociable. He was getting increasingly impatient and sensed he was at a standstill in his personal development. After going to Venice he returned to Switzerland in September for a mathematics congress. In a letter he remarks that he is relieved to find that his sense of humor is not entirely

\(\text{(continued...)}\)
Aboriginal Australians, Dreamtime
    concept of, 2, 149n13
active imagination, method of, 199n8
Adler, Gerhard, 50, 51
adoption rites, 230–31
adventure, 84, 185, 192, 264, 315
Aesculapius at Epidaurus, healing serpent
of, 218
Africa, 92, 114; primitives of, 316–17
Agathodaemon, 229
alchemical philosophy, 55, 301
alchemy: Chinese, 306; gold, 273–74;
    individual dream symbols in relation to,
    55–61; symbols, 34, 271n5, 273–76;
    treasure hunting for, 33–44
Alcherringa, 149, 149n13
Allah, 202
America: hotel as location in dream,
    238–42; land of straight roads, 114, 116
Amitabha, 187, 187n15
Analytical Psychology Club, 14, 15, 46
anatomy, 247, 265, 316
Andreae, Johannes Valentin, 140n2
anima: change in, image of man, 121;
    concept of soul, 100; dark, 295–97;
    female soul, 100; leading the sheep,
    107; personification of unconscious, 106
animal(s): dream of ceremonies transform-
    ing into men, 216–19; four, 271; New
    Testament and, 140–41; personification
    of unconscious, 324–25; psychology,
    147, 150; representing will of Deity,
    104–6
animation of surroundings, 84–86
animosity, 240, 305, 328
anoia, 275, 275n15
anthropophagy, 172–73
anthropos, concept of, 58, 59
antipod psychology, 325
antipos, 325
anti-Semitism, Jung and, 48–54
ape-man, 152, 201, 216
Apollonian religion, 208–9
Apuleius, Lucius, 101, 101n17
aqua nostra, 129, 190
aqua permanens, 129, 284
Arbor Philosophica, 272, 272n8
archetypes, 67–69; concept of, 67n3
Archive for Research in Archetypal
    Symbolism (ARAS), 89
Armer, Laura May Adams, 8, 8n23
Artis Auriferae, 36, 38
Aruntas, 316, 316n6
Ashton-Pauli, Hertha Ernestina, 30
Assagioli, Roberto, 41, 41n141
astrology, 107
astronomy, 159, 246
Athanasius Pernat, 315
Attic symbolism, 211
Aurora Consurgens, 40, 40n135, 60
Authentic Dreams of Peter Blobbs and of
    Certain of His Relatives (Hubbard), 13
Avalokiteshvara, 187, 187n15

The Bacchante (Euripides), 150n14
Bacchic Orpheus, 210
Baeck, Leo, 42
Bailey Island: circumstances surrounding seminars at, 5–14; Jung with Cary Jones at, 21; photograph of participants at, 15, 17, 18, 19, 20; pictorial documentation at, 14–20; poster for seminars, 16; seminars 63, 223, 225

Bancroft, Henrietta, 9, 63

baptism, Christian, 101, 125, 129, 203, 276

baptisteria, 329–30; Baptisteria of Ravenna, 329

Baptisterium, 187

_Bardo Thodol_, 291

Baynes, Helton Godwin (Peter), 81n27, 322n31

bears, 147, 324, 327; bear skinners, 324

Beckwith, George, 81n27

_Behandlung_, 157

Behr, Carl, 30n93

Bell, Mary, 13

_benedicta viriditas_, 274

_benedictio fontis_, 141, 330

_benedictus fontis_, Catholic Church, 129

Benoit, Pierre, 240, 240n15, 296

Berlin cylinder, 210

Berserkers, 324

Bertine, Eleanor, 3, 6, 7, 12, 13–14, 18, 53, 63

Bertram, Franca, 32–33, 232n6

_Bhagavad Gita_, 184

Bible, 118, 312

Bindu, symbol of Shiva, 303, 304

biology, 119–20

Bjerre, Poul, 44–45n157, 51, 52

Bleuler, Eugene, 9, 10

Bloch, 251, 251n6

blue flower with four petals, 271–72n6, 279

Bode, Francis B., 8

Böhme, Jakob, 59, 115, 116n43, 271n5

Bohr, Niels, 22

_Book of Wisdom_, 173

boys, feelings for mothers and sisters, 121–23

bridge: as educating one’s feeling or thinking, 123; rainbow as, 102–4, 168–69

British Museum, 38

Brüel, Olof, 51

Buddha, 187, 192, 201

Buddhism, 1, 94, 211; circumambulation in, 227; Mandala pictures in, 199; text, 292

Bügler, Käthe, 26

bulls, 76, 216, 228, 259n18

Burleson, Blake, 204n13

Bushman, 316

_Cabiri_, 253–54, 254n9, 255, 256, 273, 274, 327

Caesar, 192, 193

Calendar Stone of Mexico City, 224

Cantril, Hadley, 52, 53n196

capitatic benevolentiae, 226

card game: ace of clubs, 132–33, 132–33n14; dream of, 132–35; hierarchy of cards, 133; number seven, 132, 134

carnival, 150–51, 215

Catholic Church, 24, 101, 112, 118, 125, 270, 334n34; _benedictus fontis_, 129; circumambulating for grace, 157; confession of sin, 228; Jesus and Paul founding, 204; Paul’s dream of, 55; _sabbatum sanctum_, 129; Saint Peter’s in Zurich, 162, 164; symbols of, 127, 211; Yoga in, 200–201

Catholicism, 1–2, 24, 270, 294

caucausality, 95; existence of, 96–97

center, reconciling symbol, 260–61

C. G. Jung Foundation, 15

chaos, 299

Chapin, Anne, 16n56

Chartres Cathedral, church window of, 224

Chichen Itza, 224, 229

Chidher, 185–86, 187, 201–2

children, 327; individuality of, 120; rebellion in, 141

China, 202; Chinese philosophy, 1, 194–95; Chinese Yoga, 77

Christ, 138; death of, 118; divine truth of, 126–27; incarnation of, 115; light, 264;
sacred mystery, 329; as shepherd, 107; suffering of, 312
Christian(s): pisticuli christianorum, 187; as sheep, 104
Christian church: cross, 155; opus in, 156–57; symbolism, 134, 211
Christianity, 237; animals as symbols in, 104–6; depersonalization of personal suffering, 244; individuation and, 94–95; missionaries converting primitives, 318–19; mystery of crucifixion, 309–10; myth of Mary, 319–20; sun worship, 142; symbolism of water in, 129; symbol of, 76; virgin birth, 305–6
Christian Mandala, 89
Christian Ophites, 290–91
church: buildings, 187; celebrating carnivals, 150–51; dream, 225; symbolism, 90, 131–34
churinga, Australians and, 157, 157n22 circle, 75; meaning of, 76; snake as, 87–88; symbol of, 87; see also mandala circulation, 328
circulus quadratus (squared circle), 188 circumambulation: concentration of energy, 327–28; mandala in dream, 152, 154, 156–58; movements of, 227–28; people anticlockwise around square, 198–99, 227–28; taxi driving anticlockwise around square, 280–81
Clark University, 10
clock, 159–62
clothing, sort of mask, 314
clover leaves, design and colors of, 261–63
Cobb, Stanley, 7
Codex Brucianus, 166
Codex Rhenoviensis, 36
Collected Works (Jung), 35
collective unconscious, 66, 66n2, 81; childhood and, 181; Christian layer of, 172; consciousness and, 317–18; continuum of human experience and, 95–97; immortal substance in man, 313; knowledge and experience, 172; mysticism and, 126–27; “someone else has your dreams”, 175–76; term, 316
College of Priests of the Episcopal Church, 206
Colonna, Francesco, 146, 146n9
common sense, 207, 232
communion, 77, 142n4, 173, 206, 217–18, 291, 299
communism, 1, 94
compensations, 73n13, 74, 141, 147, 245
confused matter, 299–301
Conrow, Ruth, 9, 63
conscience of physics, 24
conscious: conflict and, 73–75; like island in vast ocean, 247; processes, 66–67
conscious mind, 73, 78, 212, 245, 247, 307, 320
consciousness: collective unconscious and, 317–18; concept of stream of, 71n11; continuity of, 179; four functions in, 291; jungle and, 92; light and, 320–21; shadow, 170–72; unification of, 99
Cornell Medical School, 10, 12
Corpus Hermeticum, 275
Corybantes of Cybele, 213
crazy, driving people, 147–48
creation, 117, 291, 327; of being, 302; of complete mandala, 230; magic vessel of, 120; re-creation, 231–32; earth and universe, 300
Crighton-Miller, Hugh, 52
crocodile, 29
crosses, 270; church, 155; sign of the, 267, 268, 271
crossing the Rubicon, 191–93
crucifixion, 309–10
currency: Americans controlling, 207; gold coins, 207n18
daktyls, 254
Dante’s Paradiso, 279
Daoine Shi, 236n12
Daoism, 3
Dark Light, 131, 167
Day of Judgment, 306
De Incarnation Verbi (Böhme), 115, 116n43
Deity, 101, 105, 279, 304; Christ as, 189, 264, 306

For general queries, contact webmaster@press.princeton.edu
deity, 98n11, 100, 213n25, 322; Christian, 134, 212; fallen, 217n33; Hera as, 231; Hindu, 156n21; mandala center, 188, 197, 200; self-renewing, 185; solar, 209n21; symbol of, 201
DeLeon, Frances, 16n56
Dell, Stanley, 40n135
Demiurgos, 290
Demos, Raphael, 6n15
Deppner, Luise Margarete Käthe, 25
depression, Pauli’s, 24, 29–31
Derleth, Ludwig, 41
determinism, 112n37
Deus Terrae, earth god, 207
devil, 241; getting into hands of, 260
Dewsnap, Claire, 8, 15
Dinka tribes, 204
Dionysus cult, 55, 150; contrast with Christian cults, 208–16; mysteries, 150–51; symbolism, 212
Dithyrambs of Dionysus (Nietzsche), 216
Divine Will, 106, 208
dogs, 216, 227, 259n18, 280, 327
dream(s), 71–75; actor throwing hat against the wall, 313–16; aeroplane with three persons, 177–78; American hotel as location of, 238–42; animation of surroundings, 84–86; authoritative voice of parental image, 118–19; battle between two primitive peoples, 233–35; beautiful jewel from unknown man, 333–34; big, 245–46, 279; bouquet of roses and peculiar symbol, 286–87; cave with two boys, 235–37; church, 225; circle with fountain welling up, 283–85; confession in, 312–13; conflict in consciousness, 73–75; contrast of Dionysian and Christian cults, 208–16; corners of rectangle, 334; dark center of temenos and conflict, 320–22; drawing portraits of unknown woman, 269–70, 271–76; dreamer falling to great depth, 323–26; driving taxi to town square, 319–20; expressing unconscious condition, 243; family in danger on tramcar platform, 178–80; friend giving advice to dreamer, 308–10; function of, 73; game of cards, 132–35; great globe containing many small globes, 237–38; hat as symbol in, 78–79; individual symbols in relation to alchemy, 55–61; known man with dreamer at round table, 298–301; letter from unknown woman with drawing, 302–8; location change from America to Switzerland, 260–61; “lowering of the metal level” term, 72n12; mandala symbols in, 152–69, 293–95; meaning of movement in, 81–82; motif of self-cure, 225–26; occupation with mathematical and geometrical task, 277–78; old master showing place on earth, 326–27; patience in analyzing patient’s, 117–18; people in boat traveling down river, 193, 194; people walking anti-clockwise on square, 194–204; process of, 71–73; rotating star figure, 331–32; round table with unknown woman, 287, 295–97; round table with four chairs, 322–23; seeking treasure at bottom of sea, 180–91; sky full of stars, 278–79, 282; small and big, 245–46; soldier with barracks and open field, 330–31; solemn ceremony of pouring water from one basin to another, 116, 120–21; “someone else has your dreams”, 175–76; square garden with fountain, 285–86; square prison with Lilliputians and bad woman, 327–30; square prison with lions, 331; square room with ceremonies transforming animals into men, 216–19; in square room with unknown woman, 261, 267–71; strangers in, 80; switching to nightclub location, 279–80; symbols as individual creations in, 117; symbols of, 75–77; taking refuge with father, 191–93; taxi driving anticlockwise around square, 280–81; theatrical surroundings of, 204–12; transforming animals into humans, 226–33; transforming shapeless mass of living substance, 231–33; trip up elevator, 250–51; unknown people (two) talking, 277; victim of circum-
stance in, 124; woman doctor in production of, 92–93; see also unconscious product
Dreamtime concept of Aboriginal Australians, 2, 149n13
Dulles, Allen Welsh, 54, 54n199
dwarf motif, 235, 254, 255, 327
earth, heaven and, 177–78, 213, 331
Earth of Paradise, 299, 300, 302, 304
Eastern philosophy, 248, 282, 292
eating of human flesh, interpretation of, 172–73
egg, 34, 154; brooding or hatching, 242; as mandala, 155; symbol of beginning, 300, 303–4; symbol of liberation, 59
ego-consciousness, 102, 106, 132, 163; Mephisto figure, 170
eighteenth Sura of Koran, 184–85
Eisler, Robert, 210n23
Eleusinian mysteries, 151
Elizabethan Club, 45
Empedocles, 76, 138
enantiodromia, 138
Episcopal College of Priests, 206
Eranos lecture, 13, 33–35, 38–40, 43–44, 67n3, 73n13, 87n39, 153n19, 161n28
Eranos Yearbook, 39, 58
Erikson, Erik, 6n13
Erösung, 242
Eros, 176–77; meanings of, 121, 121n4
An Essay on Morals (Jung), 47
esse in anima, 96
esse in re, 96
ETH (Swiss Federal Institute for Technology), 5, 23, 24n70, 37n123, 57, 200n9
Euripides, 150n14, 209
Eusebius of Alexandria, 142, 142n4
Evans, Natalie, 9, 63
excommunication, 120, 131

Evian, 93

Far East, 325
fascism, 1, 88n41, 94
fathers: climbing up and down ladders in dream, 108–11; daughters and, 268; dreamer taking refuge with, 191–93; “I must leave the father first”, 83, 85–86, 106–7
Faust (Goethe), 2, 19, 137–38, 184, 198, 251, 252, 253, 256
feeling, 289, 290; consciousness, 291
female figures, personification of, 83–84
feminine side of man, 240, 241–42
fertility of earth, 151
field cults, 151
Fierz, Hans, 24n70
Fierz, Heinrich Karl, 24n70
Fierz, Markus, 24n70
Fierz-David, Linda, 24n70
Fink, Cary, 12
fire, passion of life, 190–91
flower (blue) with four petals, 271–72n6, 279
Fludd, Robert, 61, 140n2
fog, 8, 326
Fordham University, 10
Forel, August, 10
foxes, 216, 227, 280, 327
French, Robert Dudley, 45
Freud, Sigmund, 6n13, 9, 51
Fröbe-Kapteyn, Olga, 5, 5n12, 41, 41n140, 42–43, 47
fundus, 88
gender, dream analysis, 176–77
General Medical Society for Psychotherapy, 48, 51, 54
generatic aequivoca, spontaneous generation of life, 300
Generation of Vipers (Wylie), 47–48
George, Stefan, 41
German literature, folklore, 251n6, 251–52
Germany, swastika symbol of, 94
germinval vesicle, 77, 77n18
Gestaltungen des Unbewussten (Formations of the Unconscious), 35

For general queries, contact webmaster@press.princeton.edu
gibbon, 55, 58, 194, 201–2, 213, 216, 225, 304
Gibran, Kahlil, 12
Globe: dream and meaning of, 138–39, 141–45; dream of small globes in great, 237–38
Gnosticism, 155, 229
Gnostics, 166, 188, 197, 230, 290–91
Goats, 150, 209, 216, 228
God, 112, 165n34, 207, 276; Adam and Eve, 100; attributes of, 208; blessing of, 129; center of mandala, 89; children of, 125; Christ as begotten son of, 188n17; Christian, 132–34; creation by breath of, 299–300; entheos as being filled with, 230; grace of, 294; as Great Potter, 331; Green God, 201–2; Mother of, 213, 319–20; peace with, 74; Redeemer, 196, 229; Satan and 183; Servant of, 137, 185; Son of, 312; Spirit of, 299; as Trinity, 270; vision of, 101, 203; will of, 104; word of, 85
Goddard, Harold Clarke, 16
Goethe, 183–84, 252, 255, 263–64
Goethe and the Philosophers’ Stone (Raphael), 19
Going black, phenomenon of, 149
gold, alchemy, 273–74; coins in dream, 135–36
The Golden Ass (Apuleius), 101, 101n17
Golden Dawn movement, 289n2
Golden Fleece, 273n11, 273–74
Gold Reserve Act (1934), 207n18
Golem (Meyrink), 2, 79, 218, 315
Goodrich, Elizabeth, 12
Goring, Hermann, 50
Goring, Matthias Heinrich, 50, 52
Gospel of the Egyptians, 291
Gothic cathedrals, 328
Graham, Martha, 4n4
Grant, Percy Stickney, 11
Great War, 265
Greek mythology, 83n32
Green God, 201–2
Grinnell, Robert, 45, 45n159
Guggenbühl, Adolf, 32
Hades, 146, 258–59
Hagia Sophia, 206
Hagia Sophia, 205, 206n17, 213
Hall, Stanley, 10
Hamlet (Shakespeare), 137n23, 137–38
Hannah, Barbara, 39, 46
Happy Neurosis Island, 241
Harcourt Brace and Company, 4, 12
Harding, Esther, 3, 6, 7, 18, 19, 63
Harding, Eugene, 53
Harding, Mary Esther, 13
Harris, Mildred, 14, 15, 15n55
Harvard University, 6, 43
Hat: dream of actor throwing, against the wall, 313–16; as mandala, 313, 315, 319; meaning in dream of, 78–79
Heaven, 103, 109–10, 169; blue of, 306; Christ in, 76; earth and, 177–78, 213, 331; grace of, 198; and hell, 118, 183; Kingdom of, 205, 208, 277; ladder into, 259; Rose formation in, 279; stars in, 282; sun in, 79, 131
Heinzelmännchen, 235
Heisenberg, Werner, 22, 23, 32
Helios, the Sun God, 101
Henley, Eugene, 8, 14, 15
Henley, Helen G., 14
Hera, 231, 259
Heracles, 254, 258–59, 258–59n18
Heraclitus, 189, 189n20
Herman Keyserling’s School of Wisdom, 41–42
Heyer, Gustav Richard, 26, 26n74
Heyer, Lucie, 26n74
Hindu: god Shiva, 156; world of maya, 98
Hinduism, 1, 161, 161n29, 272n7
Hinkle, Beatrice, 9–14, 20, 52
Hiranya, 303
Hitler, Adolf, 53, 54, 88n41
Holy Ghost, 105, 329, 330
Holy Spirit, 105, 129, 168
Homer, 149
Homo sapiens, 265
homunculi anthroparia, 235
horses, 152, 198, 213n25, 217n32, 227
Horus and four sons, 270
Ho T’su, 169
House of Gathering, dream of, 55, 56
Hubbard, Arthur John, 13
human beings: dream of transforming animals into, 226–33; relation between man and woman, 301–2; religion and war, 265
human life: cause of mischief in, 128; completion as seventh step comment, 111–13; river as course of, 103; turmoil symbolized by climbing up and down ladders, 109–10; water from mothers as source of life, 130–31
human mind, 65, 147, 162; evolution of, 141; functioning of, 72; history of, 78; psychology of, 247; structure of the, 293
human nature, 112n37, 265
human personality, 99, 160, 236; individuation of, 288–93
hydrathuon (divine water), 129
hydrotheion (divine water), 284
Hypatia, story of, 296

Ichthys, 329
Idaean Daktyls, 254
Ignatius Loyola, 57, 200
illumination, 102, 111, 330
immortality, 307–8, 316
inconspicuous stone, lapis excilis, 136
India, 98n12, 98–99
individuation: conflicts and, 91; evolution of individual and, 119–20
individuation process, 266–67, 289–90; alchemical symbolism and, 35; mandala motifs as expression of, 33–34; transformation in, 77
infantile fixation, 30
inferior function, 123, 180, 321, 332; feeling, 165n33, 168n36, 250, 263–64, 311; female side, 241, 260–61, 301; reality as, 178; thinking, 290, 321–22; unconscious, 257–59, 290
The Influence of Archetypal Ideas on the Scientific Theories of Kepler (Pauli), 61
innocence, 104–6
insanity, 147–48
instinctual personality, 225, 234
Institute for Advanced Study, Princeton, 39
Institute for Theoretical Physics, 22–23
integration: four psychological functions, 288–93; process, 289
The Integration of the Personality (Jung), 34
International Conference of Medical Women, 13
International Congress of Philosophy, 283, 283n21
International General Medical Society for Psychotherapy, 44
intuition, 267, 289, 290, 291
Italian fascism, 88n41
Jacobi, Jolande, 43, 43n151
Jaffé, Aniela, 24n70, 33n106, 36, 126n8
James, William, 11, 71n11, 80
Janet, Pierre, 72n12
Jehovah, 290
Jelliffe, Smith Ely, 10
Jewish sabbatarian superstition, 25n70
Johnson, Isabel, 15, 16n56
John the Baptist, 330
Jonathan Edwards College, 45
Jones, Cary, 20, 21
Joshua, 184
Judaism, 183
Julian the Apostate, 210, 210n22
Jung, Carl, 20; anti-Semitism and, 48–54; photo at Bailey Island seminars, 2; relationship to America, 9–14
Jung, Emma, 6, 20, 47, 52
Jung Family Archive, 8n26
jungle: consciousness in, 92; fears in, 148–49; visual impression of ape-man in, 147–52
ka, semimaterial soul, 109  
Kabal, 184  
Kabbalah, 60  
Kepler, Johannes, 61  
Keyserling, Hermann, 41n142, 41–42  
Kingdom, idea of, 195  
Kingdom of Heaven, 205, 208, 277  
Kirsch, James, 50, 51  
Koran, 185–86, 205, 214  
krater, 275–76  
Kretschmer, Ernst, 49, 49n181  
Kronig, Ralph, 27  
Kundalini, 303–4; Yoga, 1, 3, 218  
Lamaism, 166, 271; circumambulation in,  
 227; mandala, 229–30  
Laotze, 103, 248  
lapis angularis, 264  
lapis divinus, 191  
lapis etherius, 306  
lapis excilis, 136  
lapis exilis, 285  
lapis in via, 191  
lapis invisibilitatis, 276, 306  
lapis philosophorum (philosopher’s stone),  
 188  
lapis vilissima res, 285  
La Prêtresse d’Isis (Schüre), 296  
L’Atlantide (Benoit), 240, 296  
Lauretanian Litany, 304, 304n14  
Lévy-Bruhl, Lucien, 249n4  
Lindfors, Viveca, 48  
lions, 59, 101n17, 105, 259n18, 270, 295,  
 331  
little dwarfs, 255  
little men motif, 235  
living matter, 300  
Long, Constance, 13  
Lopez, Donald, 292n4  
Lord’s Prayer, 236, 236n12  
lotus, idea of, 272  
lumen naturae, Paracelsus’s concept of, 61  
Luna, Queen of Night, 212, 213  
lux moderna, modern light, 264  
McCormick, Edith Rockefeller, 14  
McCormick, Fowler, 15  
McCormick, Harold Fowler, Jr., 14  
McCormick, Medill, 11  
McCormick, Murile or Mathilde, 15  
MacDowell, Edward, 45n160  
MacDowell Club, 45  
Mach, Ernst, 21–22, 122n6  
Maenads, 150  
magic circle, 75, 88, 97, 99  
magic water, 103, 129  
Magisterium, 274, 306  
Magoon, Ruth, 9  
Mahayana Buddhism, 152, 167; mandala  
in, 200; teachers, 187  
Maier, Michael, 140n2  
mana (medicine power), 198, 198n7  
mind, 34, 35, 90; Chinese, 197; Christian  
cross, 155; circumambulation, 152,  
 154, 156–58; clock with a pendulum,  
 159–62; description of, 75–76; Deity in  
 center of, 189; direction of rotation of,  
 94–95, 154; dreamer being pursued by  
 unknown woman, 152; dreamer in  
 aeroplane with unknown people,  
 167–69; dreamer observing surroundings  
while on a ship, 159; dreamer  
reproached by unknown woman,  
 158–59; dream expressing idea of,  
 188; dream in courtyard of Saint Peter,  
 162–67; dream in square room, 261;  
 dreams with symbols of, 152–69,  
 293–95; Eastern, 187; editor unable to  
identify, 190; emphasis on center, 154;  
Goethe defining gods, 253; hat as, 313,  
 315, 319; heaven and hell in complete,  
 118; of individuation process, 33–34;  
in Mahayana Buddhism, 200; meaning  
of crossing, 76; meaning of transforma-
tion, 76–77; Monad of, 166; motif, 223–24; Mountain Chant of Navajos, 153–54; oldest symbol of, 75; potter’s wheel, 331, 332; reconciling symbol, 249; ring referring to, 321; Rosicrucian movement, 140, 144; snakes arranged in four corners of, 228–29; symbol of integration, 288–93; tetramorphos, 167; thirteenth century Christian, 89; typical form of circle in history, 153; unconscious producing, 75; universal Catholic Church, 164; variation of representation of, 154–55; wheel with eight spokes, 250–51; window of Chartres Cathedral, 224; yantra, 242
Mann, Charles L., 10
Mann, Kristine, 3, 6, 7, 10, 13, 34, 35, 40, 63
man with pointed beard, 38, 113, 162–64, 168; see also Mephisto
Mars, 231
Mary, Mother of God, 213, 319
mask, 313–14
massa confusa, 225n4, 299–301
massa confuse, alchemical idea of, 56
Masses (magazine), 11
Mater Ecclesia, 125, 131
Max Reinhardt School, 25
Mayan civilization, 224
The Meaning of Shakespeare (Goddard), 16
Mediator, 196
medicine man, 232
medieval alchemistic philosophy, 196, 262
Mellon, Mary Conover, 42, 46, 46–47
Mellon, Paul, 42, 46–47
Memories, Dreams, Reflections (Jung and Jaffé), 36
men, feminine side of, 240, 241–42
mental health, 181
Mephisto, 113, 116, 147, 162, 164, 167; carrying thinking function, 170–72; Faust, 251
Mercurius, 272–73, 300; evasive nature of, 59; spirit, 58–59
Mexican pyramids, 153
Meyer, Adolf, 9, 10
Meyrink’s Golem, 79, 218, 315
Middle Ages, 134, 142, 143, 163, 240, 243, 285n24, 286, 292, 322
Milly Way, 306
mischief, realizing cause of, 128
Missale Romanum, 141, 329
missionaries, 182
Mithraic, 1, 76, 76n15, 101, 210, 211
monastery, 182
Monogentes, 167, 187, 188n17, 195–96
Morgan, Christiana, 32; seminar on visions, 25n72
Moses, 187, 201–2; Old Testament, 184–85
Mother Earth, 43n149, 151, 188
mothers: as absolute object, 125–26; boys and, 268–69; ceremony of pouring water from one basin to another, 116, 120–25, 129–32; liberation from, 124; symbolizing unconscious life, 123, 124–25; water of life, 124, 130–31
Mountain Chant, 153, 224
The Mountain Chant (film), 8
Mountain Lake, Hopi Indian, 14
Moyer, Ann, 47
Murray, Henry A., 6n13, 52, 52n195
Museum of Pharmacology, 37n123
Mussolini, Benito, 88, 88n41
Mutus Liber, 38, 39
mysteria, 329
Mysterium Coniunctionis, 60
mysticism, 126–27, 266, 267

National Fascist Party, 88n41
National Socialism/Socialists, 31, 50
nature, 243; curing ill health, 157; filling of empty space in, 324; personal, 243–44; real human, 265; unconsciousness of sleep, 311; visual impression of a depressing, 137–38
Navajos, Mountain Chant of, 153–54
Nazi: party, 26n74; propaganda of, 51; suspicions of Jung being, 50, 52–54; swastika of, 94
Nazism, 1, 51n187, 53
Negroes of tribe, 203–4, 317

For general queries, contact webmaster@press.princeton.edu
Neoplatonic teaching, 189
Neopythagorean teaching, 189
Nereids, 252, 256
Neumann, Erich, 50
neurosis, 223, 225, 266; compulsion, 241
neutrino, discovery of, 24
New Testament, 312; animals in, 140–41
New Yorker (magazine), 47
New York seminars, 44–48, 55
Nietzsche, Friedrich, 2, 55, 55n202, 182–83, 216, 218
Night unto Night (film), 48
Night unto Night (Wylie), 48
Ninth International Medical Congress for Psychotherapy, 236n12
Nordfeldt, Bror, 12
Nordfeldt, Margaret Doolittle, 12, 20
Nordic kings, 324
Nordic mythology, 2
Norse mythology, 83n32
North Pole, 325
Notes Committee, 3–4
Notre Ciel, 306
nummus, 274
nymphs, visual impression of being surrounded by, 145–47

Oakes, Maud, 46, 47n167
objective psychology, 247
Occident, 328
ogeloiastos, most ridiculous one, 146
Old Testament, 184–85
Olympus, heights of, 264
Oochnysopoia, 304, 304n13
Ophites, 217, 217n33, 229
opus circulatorum, 284
Opus Magnum, 306
oracle of Delphi, 208–9
Orpheus the Fisher (Eisler), 210
Orphic egg, 303
Oxyrhynchus papyrus, 105, 105n24, 107, 109, 195

Padma, 272, 272n7
Pandora, 192
Paracelsus, 58, 61
Paradise, 290
parental image: authoritative voice in dreams, 118–19; dream climbing up and down ladders, 108–11; rebellion in children, 141
participation mystique, 249, 249n4
passion, life, 190–91
Pauli, Wolfgang, 1, 4, 5, 21, 69, 122n6;
depression of, 24, 29–31; diagnosis and treatment, 27–33; as dreamer, 21–27;
dreams of, 70, 78–90; inspired to see Jung, 69n8; naiveté of, 51; Nobel Prize for exclusion principle, 198n6; typology of, 165n33
pelicanus, 196
pelicanus noster, 196
Pentecostal Visitation, 330
Pentheus, 150, 150n14
perieikonismenon, 253
perpetuum mobile, 160, 243, 307, 325
Perry, James De Wolf, 6, 6n15
Perry, John Weir, 6
Persephone, 259
persona, 297; actor creating, 313–14
personalistic psychology, 267; unconscious, 244
personal psychology, 244, 260, 268
personal subconscious, 109–10; completion in, 112
personification, 83
personification of unconscious, 99–100
Peterson, Frederick W., 9, 10
philia, friendship, 76
philosopher's stone, 188, 262, 264, 276, 278, 292; substantia materia prima, 136
philosopher's water, 285–86
philosophy: concept of, 282–83; mental circles for, 249–50
Pinckney, Sallie, 9, 46, 63
Pirithous, 258
pisticuli christianorum, 187
Plato, 76, 237
pneuma, 276
pneumatikoi, 276
Poliphilo (Colonna), 84, 145, 146, 189
Pollock, Jackson, 4n4
potter's wheel, 331, 332
prayer, 236
primal matter, 262, 300
prima materia, 191–92, 262, 300
primitive man, 203–4; medicine man, 232
primitive peoples: dream of wild battle between, 233–35; experience with
African, 316–17; Jung's view of, 317n6
primordial chaos, 299
Princeton University, 52, 53n196
Prometheus (Spitteler), 136, 192
Promised Land, 104
Protestantism, 140, 205n15, 294
provisional life, 332–33
psyche: examples of makeup of, 203;
reality of the, 28n87
Psychological Club, 32, 37, 39
psychological functions, 229–30
psychology: animal, 147; civilized, 149;
 half-animal, 150; as invention, 163;
nature of, 294; reasonable person, 246;
of Renaissance, 145
Psychology and Alchemy (journal), 28, 33,
35, 37, 41, 43–44, 55
Psychology and Alchemy (Jung), 55–61
Psychology Club, 49
psychology of mob, 179
Psychopompos, 106, 290
psychotherapy, circumambulation as,
157–58
Pueblo mandala, 224
Pythagoras, 2, 67, 165
Pythagoreanism, 2

quadratura circuli, 197, 243
quantitie negligible, 251
quantum field theory, 23
quantum mechanics, Heisenberg’s, 32
quantum physics, 28n87

radioactive nucleus, 61
rainbow as bridge, 102–4, 168–69
Rama Krishna movement, 200n11,
200–201
Raphael, Alice, 16, 19n58
Reagan, Ronald, 48
reality, 333; in intellectu solo, 96; of the
psyche, 28n87
The Red Book (Jung), 35–36, 118n3,
121n4, 173n5
Red Earth, 299
Redeemer, 229, 264
Redemption, 238, 242, 247–48
Redfern, A. R., 27
Reeves, Ruth, 16n56
Reichstein, Ignaz, 37n123
Reichstein, Thadeusz, 37, 37n123
reidentifying man, 150–51
Reinhardt, Max, 25, 122n6
Renaissance, 145
Reusner, Hieronymus, 37n124
Rex Gloriar, 224, 270
Rex Marinus, 322, 322n11
Rider Haggard, Sir Henry, 240, 240n16,
269, 296
river of life, 193
Rockefeller, Edith, 11
Rockefeller, John D., 11
Roman Empire, 209
Roosevelt, F. D., 7, 207n18, 266n2
Roosevelt, Theodore, 314n3
rosarium, 187, 188
Rosarium Philosophorum, 36, 58, 206,
285–86
rose garden, 187, 188, 285–87
Rosenbaum, Erna, 25–29, 31, 32, 55,
69n9; Paul's first contact with, 70;
70n10; pupil of Jung, 69–70
Rosenbaum, Wladimir, 49
Rosenkreuz, Christian, 140n2
Rosicrucianism, 140n2
Rosicrucian movement: mandala
symbolism, 140; secret symbols of, 144
Rousselle, Erwin, 42
Rubicon, crossing the, 191–93
Sabazios, 231; mysteries of, 217, 217n32
Sabazious, 230
Sabath, 329
Sabbatum Sanctum, 129, 329
Sacramenta, 328

For general queries, contact webmaster@press.princeton.edu
sacramentarium, 330
sacred ceremonies, transformations as, 231–33
sacrificium intellectus, 309
Saint Augustine, 67, 67n3, 142, 213, 304
Saint Ignatius of Loyola, 200, 200n9
saintliness, 266, 267
Saint Peter, dream in courtyard of, 162–67
Saint Tertullian, 304
Salome, 291, 291n3
sapientia, concept of, 58
Saint Tertullian, 215, 215n29
Sauerbruch, Ferdinand, 53–54
Savior, serpent representing, 229
schizophrenia, 147, 179–80
Schnabel, Artur, 308n18
Scholasticism, 142, 142n6, 145, 249
Schrödinger, Erwin, 32, 43n149
Schüre, Eduard, 296, 296n5
Schweizerische Paracelsus Gesellschaft, 58
science, 307
scientia, concept of, 58
The Secret of the Golden Flower (Wilhelm), 34, 36, 97n8, 134
Self, 217; as center, 161; clock of the, 165; concept of the, 160; as symbol of man's relation to existence, 162
self-cure, 244; dream of motif of, 225–26; mandala symbol as attempt at, 224
self-observation, 223
seminars: circumstances surrounding, at Bailey Island, 5–14; New York, 44–48; uniqueness of, 3–5
sensation, 289, 290, 295; consciousness, 291
serpent: mass of living substance, 230; Orphic egg and, 303–4; see also snake(s)
Setheus, 166
seventh, symbolizing completion, 111–13
shadow, 296; dreamer and, 305; man and his, 302; Mephisto as, 170–72; term, 170; thinking and intuition, 170–71
Shakti, 100, 100n15, 156, 189, 305
Shaw, George Bernard, 112, 112n37, 204
She (Rider Haggard), 240, 240n16, 269, 296
Shiva, 156, 189, 201, 305; Bindu, 303, 304
sign of the cross, 267, 268, 271
Silberer, Herbert, 35
sin confession, Catholic Church, 228
Sirens, 252, 254, 256
skull, death in form of, 137–38
Sloane, William Milligan, III, 240, 240n17, 296
snake(s), 219, 271; dance, 8, 8n24; deep-rooted instinct, 226–28; four corners of mandala, 228–29; healing serpent of Aesculapius, 217–18; as magic circle, 87–88, 90; serpent in circle, 97, 156, 189; symbol of, 229; tail-eating serpent, 87n39
social phobia, 27
Society of Analytical Psychology (SAP), London, 27
Society of Jesus (Jesuits), 200n9
Socrates, 298, 298–99n9
Solemn House, dream of, 59
Sommerfeld, Arnold, 22
soror mystica, 275
soul, concept of, 100
soul-leader, psychopompomos, 106, 290
spairos, global being, 76
spherogenous, 237
spiritus, 276
Spitteler, Carl, 136n21, 192
Springarn, Amy, 12
Springarn, Joel, 12
square: dream of people walking anti-clockwise around, 194–204; idea of, space, 197–98
staircase: association with number seven, 111n34; as symbol, 100–101
state of suspension, 332
stoicism, 189n19
Stone, Eleanor, 15, 16
stone of invisibility, 276, 306
strangers, in dreams, 80
stream of consciousness, concept of, 71n11
Strong, Archibald M., 47
substancia materia prima, 136
sulcus primogenitus, 88, 97
Summum Bonum, 270
sun, 138–39
Sun God, 101
sun wheel, direction of rotation of, 94
sun worship, 138–39, 141–42
superstition, 112n37, 125, 210n23, 233
Swiss Federal Institute for Technology, 5, 23, 24n70
Switzerland, 198, 260–61
symbols: alchemy, 271n5, 273–76; animal as will of Diety, 104–6; animals, 141; blue flower, 135; card game dream, 132–35; Christian Diety, 133–34; church, 90, 131–32, 133–34, 137; of depressing nature, 137–38; dream as Promised Land, 104–6; father as authoritative voice in dreams, 119; fours, 270–71; globe idea, 138–39; gold coins, 135–36; green land as land of innocence, 106–7; as individual creations in dreams, 117; life's turmoil of climbing up and down ladders, 108–11; man and nature, 150–51; rainbow as bridge, 102–4; ; threes, 270
sympathy, 93, 181
Symposium of Plato, 237
Syncretistic philosophy, 202
synonima, 287
synopadoi, “those who are following us from behind”, 80
tabolos, 318, 319
Tabula Smaragdina, 39, 58
tant pis pour elle (too bad for her), 233
Tantric Yoga, 198
Tao, 103, 130, 194, 202, 249, 290; philosophy, 248
tapas, 242
Tarot cards, 288–89, 288–89n2
Taylor, Rosamond, 19, 20
Teller, Charlotte, 11
temenos, 195; dream of dark center of, 320; sacred precincts, 163
terra virgo, virgin earth, 304
Terry Lectures (1937), 55, 334n34
Tertullius, 213
testudo, 252–53
tetraktys, Pythagoreans, 165, 165n34
tetramorphos, 167
Thales of Miletus, 273, 273n10, 274
Theatrum chemicum, 44
The I Ching, 1
Thematic Apperception Test (TAT), 6n13
Theosebeia, 275, 276
theos eudaimone statos, most blessful
   God, 76
theosophy, 200, 200n10
Theseus, 258–59
thinking, 289, 290; consciousness, 291; function, 170–72
Thus Spoke Zarathustra (Nietzsche), 2, 183
Tibetan Book of the Dead, 291–92, 291–92n4
Tibetan Buddhism, 166; text, 292
tortoise, 252–53
torus, 271–72n6
To Walk The Night (Sloane), 240, 240n17, 296
Tractatus Aureus (Hermes Trismegistus), 38, 39
tragos, 150, 150n15
tramcar platform, dream of family in overcrowded, 178–80
treasure at bottom of sea: dream of, 180–91; garden discovery, 186–87; hunting, for alchemy, 33–44
tree: dream about, 283–84; green and leaves, 282
Trimurti, 270
Trinity, 2, 133, 211, 262–63, 270, 301
Tritons, 252, 256
Triumphant Christ, 270
Turba Philosophorum, 36, 58
unconscious: anima personifying, 106; concept of, and continuum of human experience, 95–97; conflicts and, 91; cultivating awareness of, 91–92; dream of ego against three on aeroplane, 177–78; idea of rotation, 325–26; personification of, 99–100; producing compensations, 245; reverting to animal state of, 173–76
unconscious mind, 65–66; collective unconscious, 66, 66n2; dream of treasure at bottom of sea, 180–81, 180–91; intelligent agency at work in, 247, 248–51
unconscious product: animation of surroundings, 83–85; dream denoting ceremony of mother pouring water in basins, 120–25, 129–32; dream of employee with pointed beard, 113; dream of father and mother climbing up and down ladders, 108–11; dream of gold coins, 135–36; dream of green pastoral land, 104–6; dream of rainbow as a bridge, 102–4; dream of veiled woman, 102; movement in dream, 81–82; surroundings of dream, 80; symbol of blue flower, 135; vision, 82–83; vision of veiled female on staircase, 97–101; visual image of the globe, 138–39, 141–45; visual impression, 86–87; visual impression of ape-man in jungle, 147–52; visual impression of depressing nature, 137–38; visual impression of direction to take, 106–8; visual impression of one surrounded by nymphs, 145–47; voice of father saying “That is the seventh”, 111–13; voice saying “You are still a child”, 108
uniformitus, 260
Unigenitus, 166, 188, 188n17
universe, idea of rotation, 325–26
Upānिशादs, 112, 161

Valkyrie, 83, 83n32
van der Leeuw, Gerardus, 42
van Waveren, Ann, 47
von Waveren, Erlo, 47, 47n169
Varieties of Religious Experience (James), 80
Vas Hermetis, 301, 303
Vassar College, 12
Venus, 231
Verklärt, enlightened, 230
Virgin Birth, 127
Virgin Mary, 306
vision, unconscious product, 82
vitrificatio, philosopher’s stone, 278
vitrum, 278
Vivekananda, Swami, 200n11
voice: “everything must be ruled by light”, 149; father crying out “That is the seventh”, 111–13; “I must leave the father first”, 83, 85–86, 106–7; recognizing, as objective fact, 174–75; of woods, 175; “You are still a child”, 108; “You must get away from the father”, 120
volatilia, 276
von Eschenbach, Wolfram, 285n24
von Franz, Marie-Louise, 40, 60
von Meyenn, Karl, 24n70
von Stauffenberg, Claus, 53–54
Waldkirch, Conrad, 36
Walpurgis Night, 251, 251n6, 273
Warriors at Chichen Itza, old Temple of, 224, 229
water: blessing of, 141; as life giving, 129–30; magic, 129; river flowing below bridge, 103; symbolism in Christianity, 129
Wells, H. G., 286, 286–87n27
Weltanschauung, 233, 233n8, 249, 255, 258, 278
werewolves, 327
Western philosophy, 249, 282, 283
Western Yoga, 200
Weyl, Hermann, 43n149
whale-dragon myth and hero, 126
White, Victor, 48
White, William Alanson, 11n37
Whitney, James, 45, 45n159
Wilhelm, Richard, 42, 97n8, 169
witch, 327–28; Sabbath of, 251, 251n6
Wolff, Toni, 47
woman doctor, receptacle for women’s thoughts, 176–77
women: dreamer’s inferior feeling for, 121–22; expedition under, 325; see also mothers
woods, 175
Word Association Test, 9

For general queries, contact webmaster@press.princeton.edu
<table>
<thead>
<tr>
<th>Index</th>
<th>Page Numbers</th>
<th>Entries</th>
</tr>
</thead>
<tbody>
<tr>
<td>World Clock, vision of</td>
<td>55, 57, 59–60</td>
<td>Yoga, 242; Buddhism, 199; in Catholic Church, 200–201; Western, 200; Yoga Tree, 272</td>
</tr>
<tr>
<td>Worldview. See Weltanschauung</td>
<td>59–60</td>
<td>Zarathustra, 183, 218</td>
</tr>
<tr>
<td>Wotan</td>
<td>324</td>
<td>Zentralblatt für Psychotherapie, 49</td>
</tr>
<tr>
<td>Wylie, Philip Gordon</td>
<td>47–48</td>
<td>zodiac, 90, 290</td>
</tr>
<tr>
<td>Yale lectures</td>
<td>55, 334</td>
<td>Zoroastrianism, 183n10</td>
</tr>
<tr>
<td>yantra, mandala</td>
<td>242</td>
<td>Zosimos, 253, 253n8, 275, 276; visions of, 34, 35, 55–56, 58</td>
</tr>
<tr>
<td>Yard of Mary</td>
<td>319–20</td>
<td></td>
</tr>
<tr>
<td>Yellow River Map</td>
<td>169</td>
<td></td>
</tr>
<tr>
<td>Yi King</td>
<td>173, 289</td>
<td></td>
</tr>
</tbody>
</table>