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Emma Rauschenbach

Portrait of Her Childhood and Youth

SUSANNE EGGENBERGER-JUNG

The following text is not a biography in the true sense of the word. Rather, it sheds light on Emma Rauschenbach's background and what she brought with her, in terms of preconditions, characteristics, talents, and interests, as a starting point for her later work. Accordingly, the essay focuses mainly on her early years, concluding with a brief summary of events and circumstances in her later life. Unless otherwise stated, all citations and information are from sources found in the Jung Family Archive,¹ primarily private correspondence.

The world is full of the enigmatic and the mysterious, and people just live their lives without asking many questions. ... O who could know much, know all!²

Background and Childhood

EMMA MARIA RAUSCHENBACH was born in Schaffhausen on 30 March 1882, daughter of Bertha Rauschenbach (1856–1932), née Schenk, and Johannes Rauschenbach (1856–1905), known as Jean. She spent her childhood years together with her

¹ The Jung Family Archive is not yet open to the public. See “Preface and Editorial Note,” xiii, note 3.

² Emma Rauschenbach to Carl Jung, private correspondence, 5 February 1902.

parents, her sister, Marguerite, who was fifteen months younger, and her paternal grandmother in the spacious house “zum Rosengarten” on the banks of the Rhine. The rooms of this historical house were furnished with Jone furniture and mirrors, and there were plenty of toys for the children.³

Emma Rauschenbach’s father was the owner of the Rauschenbach Machine Factory and the watchmaking firm International Watch Company (IWC). Her grandfather Johannes Rauschenbach (1815–81) had founded a mechanics workshop in Schaffhausen in 1842 and had soon become a leader in the manufacturing of agricultural equipment and machinery, which he sold throughout Europe. Five years later, with his brother Conrad Rauschenbach, he also founded a nail-making and cotton wool factory. He had been quick to recognize the significance of the Rhine being dammed for the industrialization of Schaffhausen. In 1879 he took over the bankrupt Schaffhausen watchmaking company, the International Watch Company, and turned it, too, into a successful company. He was also a member of the Schaffhausen City Council for twenty-three years and, for a time, a member of the Cantonal Council, the Building Commission, and the Constitutional Council, and he initiated the Trade Association in 1881. “Rauschenbach was also a rich man within himself: he had a serious, deep and gentle disposition,” the *Schaffhauser Intelligenzblatt* wrote in 1881 upon the death of the richest Schaffhausen citizen at that time.⁴

With his sudden death, his son Jean, Emma’s father, had to step in at only twenty-five years of age and take over the management of his father’s businesses. Fortunately, he was not completely unprepared, for he was already working in his father’s employ. After high school, he had studied at the Polytechnic University in Dresden (1875–78), followed by an internship with one of his father’s business partners in Limoges. Thanks to his foresight and a great deal of entrepreneurial skill, Jean continued the success story of the two factories. He made many business

3 Gertrud Henne-Bendel, *Jugend-Erinnerungen einer Grossmutter* (privately printed, 1960). Gertrud Bendel (married Henne) and her sister Hedwig Bendel (married Sturzenegger) were cousins of Emma Rauschenbach on her father’s side.

4 In the 1880 census, the small rural canton of Schaffhausen in the north of Switzerland counted a population of 38,241, which was 1.4 percent of the total population of Switzerland. The city of Schaffhausen in 1880 was a small town of 12,557 inhabitants. Cf. Bundesamt für Statistik, ed., *Eidgenössische Volkszählung 1990: Bevölkerungsentwicklung 1850–1990—Die Bevölkerung der Gemeinden*. The canton of Schaffhausen in the years 1850 to 1900 suffered a significant overseas net migration loss, mostly from poor rural areas. Johannes Rauschenbach was one of the first to build up some wealth in the area. He set up his machine factory, taking advantage of the opportunity created by a first hydroelectric power station, constructed in 1850 on the Rhine in Schaffhausen, a place where not much international trading, business, or banking tradition had previously existed. See Joseph Jung, *Das Laboratorium des Fortschritts* (The Laboratory of Progress), 226–28 (net migration loss), 453–57 (industrialization of Schaffhausen), 486ff. (Rauschenbach agriculture machinery and watchmaking production). As a result, Emma Jung and her sister inherited substantial wealth when their father, who had taken over the factories, passed away. The Rauschenbach estate still bore no comparison, however, to other categories of wealth that abounded at the time in the large Swiss industrial and financial centers, such as Zurich, Geneva, Basel, and Winterthur.

trips to the surrounding countries or to the Budapest branch of the Rauschenbach Machine Factory, a journey on which his daughters were once allowed to accompany him.

In 1881, Jean Rauschenbach married Bertha Schenk, with whom he had a good marriage. Emma's mother grew up in the inn "Hirschen" in Uhwiesen, as the daughter of both governor and colonel Johann Jakob Schenk and his wife, Elisabetha, née Müller. Bertha's mother died postpartum, when Bertha was seven years old, and the children were brought up by a maid. Bertha Schenk had a good relationship with her father. She had an open, generous, interested personality, and to a large extent was probably self-taught. The only known fact about her education is that after her years of obligatory schooling, she learned French in the Romandy.

Initially a religious, rather pious woman, Bertha became a broad-minded, well-rounded personality over the course of her life. Despite the great wealth she married into, she remained down-to-earth, interested in her fellow human beings and active in charitable work. She was a social-minded employer, who sometimes took her employees to theater and concert performances in the evenings.

Bertha Rauschenbach had many interests: she was a birdwatcher and an astronomy enthusiast—an enthusiasm later passed on to Emma and Carl⁵—and took pleasure in literature and music. She cultivated contacts with various artists, supported writers and musicians—also financially—and often allowed guest musicians in Schaffhausen to stay at her large house. The latter repaid her kindness in turn with house concerts.⁶

Emma Rauschenbach was a bright, versatile, and extremely interested girl, who wrote her first letter when she was only four and a half years old. She also enjoyed making things and painting, as well as collecting flowers to dry. Many longer and shorter family trips were undertaken in the surrounding areas with Rupert, the coachman. Emma very much enjoyed being out in the fresh air surrounded by nature, in which she took great delight.

She enjoyed going to school and passed with flying colors. She had lessons in both dance and piano and practiced so diligently that by the age of ten she could already play piano pieces from the opera *Der Freischütz* by C. M. von Weber. In October 1896, at the age of fourteen, she passed her music exams in Schaffhausen and, three years later, a further one in Paris. She also devoured books with a

5 Bertha Rauschenbach made regular celestial observations. She owned a telescope and a large celestial globe, which also included a small planetarium. How far back her interest in astronomy went, and where she got her enormous knowledge from, cannot be determined. From the memories of her grandchildren Franz Jung and Helene Hoerni-Jung, it is known that Bertha was friends with the president of the Astronomical Society of Schaffhausen and invited him to lecture several times at her house, the Oelberg. In 1906, Emma wrote to her: "The more we read, the more enthusiastic we [Emma and Carl] become about astronomy."

6 Helene Hoerni-Jung, "Memories."

passion. During a stay in Baden (Canton Aargau), where she was accompanying her mother, who was there for treatment, she wrote to her sister⁷ that, because of the bad weather, she was lying in bed until noon, reading one book after the other.⁸ One girls' novel which she found to be, in her own words, "terribly fine" was *Der Trotzkopf* by Emmy von Rhoden.⁹

With Anna Stokar von Neuforn, their governess from an old Schaffhausen family, the two sisters practiced various skills and the etiquette of high society. Their mother also regularly took the two girls to the theater, opera, and concerts. Emma was fascinated by these cultural events and vividly described her impressions in letters to her father, who was often away on business. From a young age, she was involved with art and artists, collecting art postcards and writing out poems by great masters into her notebook. Evidently, she was inspired not only by her art- and literature-loving mother; her father, too, played the violin in his youth and enjoyed poetry. His drawing portfolio, which still exists, shows us that he also enjoyed being creative. During summer vacations in Normandy, where the mornings were often spent drawing, Emma was grateful that the very talented daughter of her Parisian host family explained all that she wished to know about drawing. A further role model may also have been her older cousin Hedwig Bendel,¹⁰ who was artistically gifted and close to Emma.

Compared to her sister, Marguerite, Emma Rauschenbach was an introverted child. She was reticent, rather reserved all her life, and extremely discreet. Nevertheless, she was able to enjoy herself to the full and reported exuberantly on her pleasant experiences, whether it be day trips into the countryside with her sister and her two cousins Hedwig and Gertrud Bendel, hours spent with her sister ice-skating or playing tennis, vacations in the Swiss mountains (Churwalden, Engelberg), or later, her first beach vacations in Belgium, which she spent with her aunt Anna Bendel-Rauschenbach and her two cousins.

Unlike Marguerite, who was a passionate swimmer, Emma Rauschenbach preferred to have solid ground under her feet and enjoyed long walks and hikes. She wanted to be able to do and know everything, and she was always setting new goals for herself. Emma was ambitious and wanted to demonstrate her strong points. When her father did not permit her to climb the Titlis,¹¹ she was disappointed. In a letter to him in 1896, she described how she was determined not to avail herself of

7 Emma Rauschenbach to Marguerite Rauschenbach, 20 April 1892.

8 Books still extant from her childhood: Marie Beeg, *Lust und Leid der Kinderzeit: In Wort und Bild* (received for Christmas 1886); Brigitte Augusti, *Im Banne der freien Reichsstadt* (cultural-historical stories from old and recent times).

9 Emmy von Rhoden, *Der Trotzkopf* (girls' novel). Quotation: Emma Jung to her cousin Gertrud Bendel, 31 October 1896.

10 Emma's cousin Hedwig Sturzenegger-Bendel was the mother of Hans Sturzenegger, founder of the Sturzenegger Foundation, whose aim was to collect works of art and historical objects of significance for Schaffhausen (curriculum vitae Fritz Sturzenegger-Bendel).

11 Mountain in central Switzerland (10,623 feet above sea level).

the option of sitting on a donkey when she was tired. This was her way of signaling that she was capable of doing the hike under her own steam.

Emma Rauschenbach had a very close relationship to her parents and her sister, and when either she was on vacation or her parents were away on one of their various spa or business trips, she shared her life with them by letter almost daily. She described her observations in detail and always inquired about the well-being of her loved ones. When writing letters, she was not very particular about her handwriting or her choice of words. She felt it was more important to recount her feelings and experiences “hot off the press” than it was to wrap them in beautiful words and phrases. Even ink blots and deletions were countenanced.

Illness of Her Father

In the early 1890s, her father fell ill. It is thought that he contracted syphilis while on a business trip to Budapest. Family members attributed his declining health to the consequences of a childhood accident. In 1894, Jean went blind, which was almost unbearable for him. He lost his independence and was reliant upon the care provided by his wife and daughters. Emma supported him as best she could and regularly read aloud to him as a diversion. She welcomed this task, for it enabled her to further her knowledge. She read both literary and scientific works.

Emma Rauschenbach felt ineffable compassion for her father, who was so full of drive. But she also had respect for his illness-related unpredictable temper and emerging sarcasm, which only subsided after a certain time. With the father’s illness, family life changed. Care of Father was in the foreground. Social occasions and visits were kept to a minimum, and the management of the companies was delegated. The tragedy of human fate gave Emma pause for thought. She attributed her own reticence in part to her father’s illness.¹² She had been twelve years old when her mother traveled with her father to an eye clinic, and her governess, Fräulein Stokar, came to take care of the girls. At first Emma rebelled, thinking that at her age she no longer needed a governess. Furthermore, she was jealous and felt that she was being “distanced” from her mother by Miss Stokar’s familiarity with her. Since her mother was already otherwise heavily burdened, Emma was reluctant to further distress her with her feelings, and she withdrew. Looking back, however, she realized that she owed a lot to Anna Stokar.

Emma was mostly surrounded by women. Apart from her father and grandfather Schenk, to whom Emma was allowed to go on vacation for a few days, there were not many men with whom she had a close relationship. Her few male cousins were much younger.

12 Emma Rauschenbach to Carl Jung, 25 February 1902.

A Year Abroad in Paris

After finishing school brilliantly, Emma Rauschenbach expressed a desire to study. Her wish, however, was not supported by her father. At that time, only a few women, mostly from other countries, studied at Swiss universities. Women of Emma Rauschenbach's standing were expected to prepare themselves for the management of a grand household. Instead of university, once she had left school, her parents sent her to Paris for a year to live with a distant relative, Madame Lavater, who lived in an elegant apartment block at 139 Avenue Malakoff. As her husband had died, Madame Lavater secured her livelihood by allowing girls from upper-class European families to stay on her premises, where they were taught by tutors. This provided Emma with the opportunity to take French, Italian, English, history, literature, and piano lessons, of which, unlike the other female boarders, she took full advantage. She felt very much at home with Madame Lavater and especially enjoyed socializing with her daughter Louise, who was four years older. Contact with the Lavater family and with most of the boarders persisted beyond the time they spent together in Paris. She subsequently formed a lifelong friendship with Ida Sträuli, from a family of soap manufacturers in Winterthur.

On weekends and free afternoons, joint excursions were organized. The girls visited museums and galleries, went to theaters and concerts, and made visits to the Sèvres porcelain factory and a workshop for young blind people. They also enjoyed relaxing picnics and reading time in the surrounding parks. On Sunday, church was the order of the day, but for the girls it was not mandatory. In the evenings, people played music, studied, read aloud, or played cards in the salon. Emma Rauschenbach also attended lectures on modern literature or opera. She was particularly thrilled about a performance of *Faust*. She wrote to her parents:

I wish you could enjoy all these fine things with me, and I feel sorry for Schwörili, who is floating around at home so alone.¹³

During the summer vacation of 1898, she was allowed to travel with the Lavater family and two other girls for four weeks. They had a beach vacation in Carteret (Normandy) and traveled back to Paris via the Channel Islands of Jersey, Sark, Guernsey, Saint-Malo, and Mont-Saint-Michel.

During the vacation, Emma Rauschenbach changed the language of her letters to French. She was overwhelmed by so many new impressions, and she described her experiences to her parents in detail and vividly. She was thrilled to get to know yet another country through the Channel Islands, and she was impressed with how

¹³ Emma Rauschenbach to her parents, Bertha and Jean Rauschenbach, 16 July 1898, sent from Paris. "Schwörili" is her sister Marguerite. The pet names she used in various forms for her family suggests great familiarity: Papali, Muttingli, Schwörrel, Gerrili, Emmerich, etc.

very English everything was. But what she liked best were the rocky cliffs, against which the waves broke.

I have found a good way to avoid getting seasick: gazing at the sea and the horizon and thinking of the good Lord.¹⁴

She thoroughly enjoyed her time in Paris, but she was looking forward to her brief return home for Christmas. In the meantime, her parents' new villa on the Oelberg had been completed, and the family—in Emma's absence—had moved from the "Rose Garden" to their new home on the hill overlooking Schaffhausen.¹⁵ The two daughters were given a floor of their own, and they were allowed to design and decorate their rooms according to their own taste.¹⁶ Emma had competently expressed her views on building issues from Paris and had shared her opinions with her father.

After a further four months in the French capital, at the end of April 1899, Emma was collected by her mother and her aunt Anna, and she took the opportunity to show them all the places she had grown fond of.

Making the Acquaintance of Carl Gustav Jung

After her return in May 1899, the stimulation Emma Rauschenbach had received up to that point from school and her stay abroad fell by the wayside. She helped her mother, went to Zurich now and again on errands, took care of her father, or visited friends. We do not know why a correspondence between Emma Rauschenbach and Carl Jung started in the middle of 1899. It is possible that Ernst Jung occasionally took his nephew and godson Carl to visit Villa Oelberg, which he had built for the Rauschenbach family.¹⁷ Carl's parents, Paul Achilles and Emilie Jung, already knew Emma's mother from the time when Carl's father was pastor in Laufen-Uhwiesen (1876–79). As a young woman, Bertha Rauschenbach had looked

¹⁴ Emma Rauschenbach to her parents, 30 August 1898, sent from Sark.

¹⁵ Initially, the estate was rented by the family as a summer residence and was purchased by Jean Rauschenbach in 1896. In 1897, it had to make way for the new building Villa Oelberg, which was designed by the architectural firm Jung & Bridler Winterthur (co-owner Ernst Jung was Carl Jung's uncle and godfather). Like the garden at "Haus zum Rosengarten," the new gardens, made in the style of an English country-house garden, were designed by Evariste Mertens, the husband of Bertha Rauschenbach's cousin. The name Oelberg goes back to a medieval depiction of the Mount of Olives. For a long time, until it fell victim to the Reformation, the Chapel of St. Wolfgang stood on the site (Frauenfelder, *Siebzig Bilder aus dem alten Schaffhausen*, 57).

¹⁶ Hoerni-Jung, "Memories."

¹⁷ A further connection was through Hedwig Bridler, the wife of Ernst Jung's business partner Otto Bridler. She was the sister of Emma Rauschenbach's friend Sträuli, and a friend of Carl Jung's.

after the pastor's little son, Karl,¹⁸ or taken him for a walk.¹⁹ After the Jung family moved away to Kleinhüningen near Basel, Bertha Rauschenbach and Emilie Jung had stayed loosely in touch with each other. But the very first encounter in person between Carl Jung and Emma Rauschenbach, which Carl never forgot, took place in 1896 at Emma's parents' house. While staying in Schaffhausen, and at the request of his mother, Carl was paying his respects to the family. Emma was standing at the top of the stairs in the Rose Garden house, wearing a blue dress—an image that would stay with him for years.

Whenever I have thought about my future over the last five years, she has always come to mind. I cannot and could not imagine marrying any other girl, no matter how many I have met. [...] She has no idea what I'm feeling.²⁰

Subsequently, Carl Jung visited the Rauschenbach family many times and maintained a sporadic correspondence with Emma's mother, Bertha. They regularly exchanged ideas about art and shared mutual recommendations or impressions. He often also sent Bertha Rauschenbach books or small pictures, thereby maintaining indirect contact with Emma. After Emma's return from Paris, in 1899, Carl Jung was finally able to stay in touch with her directly, initially by postcard and then by letter. He always addressed her courteously with *Sie*, the polite form of address.

In March 1901, the two met at a ball in Winterthur. Carl felt somewhat jealous, for Emma's beauty made her the center of attention. He nevertheless believed she was interested in him. He felt this even more when he received an invitation from the Rauschenbach family to attend the festival of the Centenary Celebration in Schaffhausen in August. After these encounters, Carl was sure that Emma returned his feelings.²¹ Nevertheless, he had an uneasy feeling that there might be something standing between them. In mid-August 1901, the tension became too much for him; and so Carl, who in the meantime had accepted the position of assistant physician to Professor Eugen Bleuler²² at the "insane asylum Burghölzli"²³ in Zurich, revealed his feelings to Emma. He eagerly awaited her reply. But Emma turned

18 Carl Jung changed the spelling of his first name around 1900 from Karl to Carl.

19 Carl Jung mentions this encounter in his memoir, *Memories, Dreams, Reflections*, 9.

20 Personal note, Carl Jung, March 1901.

21 Carl Jung to his mother, Emilie Jung, 6 October 1901.

22 Eugen Bleuler (1857–1939): Swiss psychiatrist and humanist, most notable for his contributions to the understanding of mental illnesses, in particular his works on schizophrenia (dementia praecox). As the director (1898–1927) of the Burghölzli psychiatric clinic in Zurich, he was the first state clinic director in Europe to become interested in Sigmund Freud's method of psychoanalysis. Bleuler implemented psychoanalytic treatment and research at the Burghölzli, making it the leading institution in the field in the early twentieth century.

23 The clinic was founded in 1870 under the name "Irrenheilstalt [insane asylum] Burghölzli." In 1915 the Zurich clinic was renamed "Kantonale Heilstalt [cantonal asylum] Burghölzli," and in 1966 was given the name it bears today, "Psychiatrische Universitätsklinik Zürich" (Zurich University Psychiatric Clinic). It is often referred to simply as "the Burghölzli."

him down, in a letter the wording of which we do not know. Carl, who thought he had perceived that she had feelings for him, was deeply shaken.

Then, at the beginning of October, Emma's mother intervened. She summoned up her courage and wrote Carl a letter, asking him for a meeting. She wanted to clarify the situation by explaining the confusing situation to him.²⁴ She told him that Emma had thought she was promised to a childhood friend, even though she had developed feelings for Carl in the meantime. Only a few days after Emma Rauschenbach had turned Carl Jung down, she was informed by this same childhood friend that she was terribly mistaken. Her mother, Bertha, then arranged a further meeting with Carl. And on 6 October 1901, in the garden of Emma's parents' villa in Schaffhausen, their secret engagement followed.

In a letter to his mother, Carl wrote of a fairy tale in which he was the prince:

She is uncommonly beautiful. [...] Her spiritual qualities are far above the ordinary, she is of a delicate form and the most amiable character.²⁵

Closest family members and friends were informed individually. Official announcement of the engagement had to wait, however, until Carl's dissertation had been accepted. The influential industrialist Rauschenbach was known far and wide, and Carl wanted to avoid any talk of this connection before he handed in his thesis.

Although Emma repeatedly assured Carl both of her love and of how she looked forward to their future together, even after their engagement Carl was plagued by doubts as to whether she might not have been mistaken in him. Why would a daughter of her rank, who had received many other proposals, want to share her life with him? He felt the only future prospect he could offer her would be that of an unsettled life. She, on the other hand, assured him:

You must not, under any circumstances, renounce your present profession, for which you were born, and which fulfills you. There is no rush with the announcement. [...] I would rather beg and starve with you than sit alone in plenitude.²⁶

Emma enjoyed getting to know Carl, his family, and his friends. She took a lively interest in the problems that arose in the course of Carl's stressful daily routine at the clinic, as well as in his numerous questions about his own state of mind. Emma found the philosophical and psychological questions she could discuss with Carl absorbing, along with their discussions on art and literature. These were all topics that immensely stimulated her mind. Outward appearances and material

24 Bertha Rauschenbach to Carl Jung, 2 October 1901.

25 Carl Jung to his mother, Emilie Jung, 6 October 1901.

26 Emma Rauschenbach to Carl Jung, 30 December 1901.

things, on the other hand, were not so important to her. Thus, even in later years, she adapted easily to the simple lifestyle she was not accustomed to: for example, camping on an island in Zurich's Upper Lake or later staying in Carl's tower in Bollingen, where she fit in effortlessly and lent a hand as a matter of course.

For you see, I am not marrying an illustrious position or a fortune, but a human being. My soul needs a soul and not outward appearances.²⁷

An intensive period followed for Carl Jung. Unlike his colleagues, he could not afford to take time off to write his dissertation and, for financial reasons, he had to reconcile his writing with the daily routine at the clinic. He was correspondingly frugal with his time and, not infrequently, he worked late into the night. His enormous workload and the fates he was confronted with on a daily basis, as well as the dreary fall, all weighed on him. He was troubled by whether or not he would be able to finish his dissertation and whether anyone would be interested in it at all. Furthermore, he was concerned if, as a simple assistant physician and scientist with poor career prospects, he would be able to offer his beloved a future worthy of her rank.

Emma, on the other hand, exuded endless optimism. The feeling of being able to support him boosted her spirits. Emma truly flourished. Through his reassurance and encouragement, she was able to come out of herself more and found that she had shed some of her shyness.

It is as if a curtain has been pulled back from before my eyes and I look out into vast, undreamed-of distances that open up to my astonished gaze, still somewhat veiled and blurred, like a morning landscape, but in such a way that one senses the outlines, almost perceiving them.²⁸

At certain times, however, Emma was so fascinated by Carl's open, honest manner and his extensive knowledge that her self-confidence temporarily faltered.

I have the unpleasant characteristic of holding on to those thoughts that want to hop by as unremarkably as possible, and of scrutinizing them from all sides. But this is very likely to dampen one's self-confidence.²⁹

Doubts arose as to whether she might fall short for Carl, as a woman without a degree. Her sense that she might be found wanting in knowledge and skill weighed upon her.

27 Emma Rauschenbach to Carl Jung, 26 October 1901.

28 Emma Rauschenbach to Carl Jung, 22 January 1902.

29 Emma Rauschenbach to Carl Jung, 22 October 1902.

I sometimes felt terribly cramped here, like a caged bird that tries in vain to spread its wings and fly out, free and uninhibited, over all the small confines and ugliness. I love my childhood home very much, as you know, and yet I sometimes dread a fate like that of most local women.³⁰

He, on the other hand, was impressed by her dauntlessness, her strong will, and her enormous thirst for knowledge. Together, they freed themselves from unnecessary doubts and built one another up. This was just the beginning of their mutual shaping of each other, and of a lifelong dialogue.

Philosophy and Psychology

Even as a child, Emma Rauschenbach enjoyed immersing herself in a wide variety of subjects. She marveled at the book about Australia that her grandmother Rauschenbach gave her when they were learning about that country at school. In her family home, people read a lot, and literature was also very important to Madame Lavater in Paris. While there, Emma read, for example, *Les Femmes Savantes* by Molière and, after seeing the performance, she bought *Cyrano de Bergerac*. In 1899, after her return from Paris, Carl Jung recommended the author Carl du Prel to Emma Rauschenbach:

I highly recommend you read du Prel's writings, dear lady. It will perhaps require a little study: but your gain will be great. For explanations of any kind, I am always at your service.³¹

At Christmas in 1901, she was given a book of poems by Theodor Storm. She studied the biography and poems of Friedrich Nietzsche and learned a lot from what she read aloud to her father. Emma read a book by Leopold Loewenfeld with great interest³² and thought that it provided a counterbalance to Justinus Kerner's *The Seeress of Prevorst*.³³ Carl encouraged her to delve into different topics and to come up with her own thoughts on them:

But I am driven by the desire not only to kindle the fire of love in you, but also the highest spiritual life; it alone is the true life and provides the most intense delight in being.³⁴

30 Emma Rauschenbach to Carl Jung, 2 December 1901.

31 Postcard, Carl Jung to Emma Rauschenbach, 27 July 1899.

32 Presumably Loewenfeld, *Somnambulismus und Spiritismus*, read early in 1902.

33 Emma Rauschenbach to Carl Jung, 5 February 1902.

34 Carl Jung to Emma Rauschenbach, 5 February 1902.

Carl Jung recommended further readings: Johann Peter Eckermann's *Conversations with Goethe in the Last Years of His Life* and the authors Joël and Landsberg.³⁵ If she were able somewhat to digest the ghost and somnambulist stories that Carl was preoccupied with as part of his dissertation, and if she took delight in Landsberg's philosophizing, then she should read Nietzsche's *Schopenhauer as an Educator*. In addition to spiritualistic writings, he also introduced her to other literary works previously unknown to her.³⁶

In connection with his dissertation, *Zur Psychologie und Pathologie sogenannter Okkultur Phänomene* (On the psychology and pathology of so-called occult phenomena), Carl asked Emma for assistance with difficult English texts, which, in 1902, she pledged to give in order to support him in his professional research. She offered to read and translate French as well as English books for him.³⁷ From then on, Carl not only drew increasingly on his fiancée's good language skills for his work but, at the same time, by drawing her attention to further specialist literature within the context of his dissertation, promoted Emma's interest in the field of psychology. Thus, in January and February 1902, he discussed with her, among other things, the works of Camille Flammarion,³⁸ Théodore Flournoy,³⁹ Carl du Prel,⁴⁰ and the Italian medium Eusapia Palladino.⁴¹ In June, Emma picked up *Crime et anomalies mentales constitutionnelles*, the latest book by the former Burghölzli director, Auguste Forel,⁴² which the *Allgemeine Schweizer Zeitung* in Basel⁴³ had sent to Carl Jung, asking for a review. She also immersed herself in Möbius's *Über das Pathologische bei Nietzsche*⁴⁴ and carefully read her future husband's dissertation, which, in the meantime, had been published.

Emma was also reading French novels at this time, for which, from her stay in France, she had a special fondness. In a letter to her fiancé, she described how she had been gripped by Emile Zola's *Lourdes* and how it had cast a strange spell on her.⁴⁵ After Carl completed his dissertation in the fall of 1902, and while he prepared for a language and study trip to Paris, it is probable that Emma further

35 The C. G. Jung library catalog lists the following two titles by these authors: Joël, *Philosophenwege, Ausblicke und Rückblicke* (Paths in philosophy, perspectives and retrospectives); Landsberg, *Friedrich Nietzsche und die deutsche Literatur* (Friedrich Nietzsche and German literature).

36 To name but a few: Förster-Nietzsche, *Das Leben Friedrich Nietzsches* (*The Life of Nietzsche*); Dostoyevski, *Raskolnikow's Schuld und Sühne* (*Crime and Punishment*); Tolstoy, *Auferstehung* (*Resurrection*); Viebig, *Das tägliche Brot* (*Our Daily Bread*).

37 Letters between Carl Jung and Emma Rauschenbach, early 1902.

38 Flammarion, *L'Inconnu et les problèmes psychiques*.

39 Flournoy, *Des Indes à la Planète Mars*.

40 du Prel, *Der Spiritismus*.

41 Eusapia Palladino (1854–1918): Italian psychic and medium.

42 Forel and Mahaim, *Crime et anomalies mentales constitutionnelles*.

43 Swiss daily newspaper, founded in 1873, merged in 1902 with the *Basler Nachrichten*.

44 Möbius, *Über das Pathologische bei Nietzsche*.

45 Emma Rauschenbach to Carl Jung, 23 June 1902.

encouraged him to read French literature. She sent him works by Bourget and Loti⁴⁶ about which they subsequently exchanged letters. From his stopover at Châteaueu d'Oex, he asked her, among other things, to send him sequels of Zola, *Rome* (1896) or *Paris* (1898). Carl, in turn, sent her a book about the facts of life by a Russian physician. It was important to him that his future wife be informed, and that he could talk openly with her about everything. Rather than being indignant, as he feared, she was pleased and admitted to him that she was not as ignorant as her mother, and perhaps even he, thought.

Why should a young girl not know anything about the world, about things that are only natural? At first, you are brought up as if wrapped in cotton wool, and then, sooner or later, you are thrust into the rough and tumble of life, which does not, after all, hold only sweet things in store.⁴⁷

Carl's Dissertation and Engagement

Carl Jung's doubts as to whether his dissertation would find favor were dispelled by the praise of his doctoral advisors, Dr. Ludwig von Muralt⁴⁸ and Professor Eugen Bleuler.⁴⁹ After its submission, the dual burden of job and dissertation dropped from his shoulders, on the one hand, while on the other, nothing now stood in the way of announcing his engagement to Emma Rauschenbach. On 1 May 1902, the couple sent out the announcement of their engagement.

However, the publication of his dissertation was by no means met only with recognition. Despite changing the initials of his test person, it was easy to deduce that it concerned his cousin Helene Preiswerk, and this caused an uproar among Carl's Basel relatives. He himself took it calmly, knowing that Emma stood behind him, saying that psychiatrists were always threatened by arguments. "After all," he wrote, "nothing good and new can be achieved without a struggle."⁵⁰

Religious Point of View and the Meaning of Life

I read a chapter or two in the Bible every night. I have already read the Gospels, and now the Epistles to the Corinthians.⁵¹

46 Bourget, *L'étape*; Loti, *Pêcheurs d'Islande*.

47 Emma Rauschenbach to Carl Jung, 20 February 1902.

48 Ludwig von Muralt (1869–1917): senior physician at the Burghölzli psychiatric clinic in 1898–1903. Suffering from tuberculosis, he gave up this position and changed specialization, becoming chief physician at the pulmonary sanatorium in Davos, in the Swiss Alps.

49 For Eugen Bleuler, see p. 8, note 22.

50 Carl Jung to Emma Rauschenbach, 31 July 1902.

51 Emma Rauschenbach to her mother, Bertha Rauschenbach, 12 October 1898.

Emma Rauschenbach grappled with the meaning of life from the start. She was tormented by injustice and wondered if there was a higher purpose behind people's fates, behind happiness and unhappiness. She was convinced that life had to have a purpose, and she believed in an afterlife. If everyone is supposed to be good, why do some people have it easier than others? And why, despite our most diverse starting points, is the same expected of everyone? Emma was agonizing over this and seeking explanations before she met Carl Jung. Not even her mother, with whom she discussed almost everything, understood what was really going on in her mind. Thus, Emma initially had to settle this question on her own. After reflecting upon it for some time, however, she had the redeeming insight:

I said to myself every person is appointed their proper place; every person is given certain abilities with which they have to make as much as they possibly can out of themselves, advantageously using all circumstances and eventualities. Thus, every person has their own special task; everyone must achieve their own result, be it greater or lesser, which emerges out of the interplay of the most diverse factors.⁵²

As generous as Emma's mother was in many ways, she remained strict about religion.⁵³ In order to justify only a single visit to church during her summer vacation with Madame Lavater, Emma explained to her mother that she read the Bible every evening and talked a lot about religion with Madame Lavater's daughter, Louise. In an exchange of letters in early 1902, Emma set forth her points of view to Carl. It was with her fiancé, then, that she was finally able to immerse herself in this subject matter.

Mama misjudged both of us a little when she asked you not to tamper with my religion. For me, religion, or how it is understood, is individual, and I know that Mama and I are different in this respect. To my mind, everything is rather a parable. In all humans, both those who are and were, dwells the longing and the need for a higher being. They may call it so or so, or worship it in this or that way, but basically, they all mean the One God, whom everyone understands according to their own nature.⁵⁴

For Emma Rauschenbach, it was more important, crucial even, to have one's own convictions, and to come to grips with them, rather than allowing oneself to drift

⁵² Emma Rauschenbach to Carl Jung, 12 February 1902.

⁵³ When the church of Laufen, where Carl Jung's father, Paul Achilles Jung, was pastor from 1876 to 1879, was rebuilt in 1895, Emma's parents were the donors of the new church window, in which the two coats of arms Rauschenbach & Schenk are integrated (*Schweizerische Bauzeitung* 1948, vol. 66, no. 52).

⁵⁴ Emma Rauschenbach to Carl Jung, 12 February 1902.

along without reflection. To her, going to church and reading the Bible did not make one religious. The many conversations Bertha Rauschenbach had with Emma and her son-in-law played no small part in opening up her own narrow religious mindset over the years.

A Common Interest in Art

Does not the artist speak to us through his work? [...] Art is also a language, only much more inward, much subtler than our everyday language, and therefore not everyone understands it.⁵⁵

It was not only in psychology, philosophy, and literature that Carl Jung and Emma Rauschenbach found a common denominator. Both were also equally interested in art and music, especially opera. Even prior to their engagement, Carl gave Emma two paintings: *Two Puttis in Flight* attributed to François Boucher and *The Guardian of the Valley* by Hans Thoma. She in turn gave him an Arnold Böcklin album. From time to time, he sent Emma and her mother little pictures, art prints, and the magazine *Jugend*. Initially, they often met at the Künstlerhaus⁵⁶ in Zurich, where they exchanged views on different works of art; or they visited antiquarian bookstores. To Emma's mind, her childhood home and later her own home became more and more beautiful with pieces he selected, such as the *Venus de Milo*, the bust of Niccolò da Uzzano, and the bas-relief *Madonna and Child* by Desiderio da Settignano.

As all of this went through my mind, it suddenly became clear to me that there are not earthly and heavenly things and an unbridgeable gulf between the two, but that everything earthly is the initial stage, a higher or lower step on the great ladder that everything and everyone must climb, and which leads to perfection—Could it be thus?⁵⁷

After his military service in the fall of 1902, Carl went to Paris for a study semester. He wanted to further his professional training at the Salpêtrière psychiatric clinic and to establish contact with Professor Pierre Janet.⁵⁸ Emma, meanwhile,

55 Emma Rauschenbach to Carl Jung, 28 January 1902.

56 Behind the Künstlerhaus on Talstrasse in Zurich, which operated from 1895 to 1911, were two associations that merged in 1896 to form the Zürcher Kunstgesellschaft, the sponsor of today's Kunsthaus.

57 Emma Rauschenbach to Carl Jung, 28 January 1902.

58 Pierre Janet (1857–1947): French philosopher, physician, and psychologist. While teaching philosophy in Le Havre he began studying hypnosis and suggestion, continuing his research under the leading French neurologist, Jean-Martin Charcot, at the Salpêtrière hospital in Paris, completing his medical degree with a dissertation, *The Mental States of Hysterics*, in 1893. Head of a newly established psychological laboratory at the Salpêtrière in 1902.

strongly encouraged him also to visit the museums and galleries in Paris, and not to forgo them out of frugality. Thus, through language, art, and culture, his time in Paris and then in London became more of an educational tour. His visits to museums and galleries far outweighed those to the Salpêtrière. He also pursued his own artistic endeavors. In these months of separation, his exchange of letters with Emma was mostly about the painting technique of works that had impressed him, which he had seen in the Louvre and other museums, and the evaluation of operas, theater, and music pieces, as well as various literary works. Together, they also decided with what furniture and art works they would furnish their future home, and they discussed which paintings Carl should have copied for their own four walls, and at what price.

Meanwhile, in preparation for married life, Emma diligently practiced cooking at home in the mornings and expanded her homemaking skills in other areas in the afternoons. In between, she painted and often played the piano. In addition, she and her mother planned her wedding for the following February. Carl and Emma's original plan to visit the archaeological sites of ancient Egypt for their honeymoon was rejected by her father, Jean. For one thing, a trip of that nature was inappropriate for a young woman, and, for another, their allocated budget was insufficient.

Burghölzli and the First Years of Marriage

Their wedding took place in Schaffhausen in mid-February 1903, within days of Carl Jung's return from his study tour. On 14 February there was a grand ball at the Hotel Belle-Vue in Neuhausen at the Rhine Falls. Two days later was the church wedding in the Steigkirche Schaffhausen⁵⁹ followed by a dinner at the villa of the bride's parents. This permitted her father, Jean, whose health prevented him from attending a celebration elsewhere, to attend the wedding reception.

Their honeymoon of almost two months took the couple first to Paris for a week, a city that both were already very familiar with. There, at the Théâtre national de l'Odéon, they saw *Résurrection* and, at the Folies Bergères, "Die Tegernseer."⁶⁰ They subsequently spent an additional week in London before embarking in Birmingham and sailing on to Madeira, under the influence of a grueling cyclone that lasted several days. After a further fourteen days, they boarded ship for the Gran

⁵⁹ On 1 April 1944, the Steigkirche, where Emma had been confirmed, fell victim to bombing by American planes. The church was destroyed and replaced by a new building once the war was over.

⁶⁰ Postcard, Carl Jung to Emilie Jung, 21 February 1903. Concerning *Résurrection*, it must be the theatrical adaptation by Henri Bataille, based on Tolstoy's novel *Auferstehung*, which was first performed at the Théâtre national de l'Odéon in Paris on 14 November 1902. "Die Tegernseer" were a famous group of Bavarian folk musicians (named after the local Tegernsee region), touring Europe in the early 1900s.

Canaria and later Tenerife. They wrote to their parents how they were enjoying the beauty of nature, climbing mountains, walking along the coast, and being enchanted by the reflections of clouds on the sea. Leaving the Canary Islands, they headed home via Barcelona to Genoa, and then via Milan. Once home, they packed their belongings and, on 26 April 1903, moved into their own apartment at Zollikerstrasse 198 in Zurich, not far from the Burghölzli.

Now married and no longer living at home, Emma Jung moved closer to the scientific world. At their first invitation to the home of the Bleulers, Emma met Hedwig Bleuler-Waser⁶¹ and the American physician Florence Hull Watson,⁶² both of whom had studied and earned their respective doctorates. It became clear that Emma had no difficulty fitting in with the Burghölzli community, even without having studied.

In May 1903, soon after his honeymoon, Carl had to step in for Dr. von Muralt, who had fallen ill with tuberculosis. As Carl had to work a great deal, often not even coming home for lunch, Emma, if she was not visiting her parents in Schaffhausen or running errands in the city, also went to the Burghölzli, where her support was very welcome. Initially she took on clerical work, which helped her become more familiar with the subject matter.

Director Bleuler was very supportive of community life at the Burghölzli. The patients were integrated into work communities according to their abilities and prior knowledge, for example by employing them in the kitchen, in the laundry, in agriculture, or even in the office. The wives and families of the principal physicians were also integrated, which led to Emma Jung and Hedwig Bleuler collaborating on a voluntary basis, mainly in the scientific field.⁶³

As Dr. von Muralt was unable to return to work because of his poor health, Carl took over his position. Carl and Emma moved to the Burghölzli—into the assistant doctor's official apartment, directly above Director Bleuler's official apartment—in the fall of 1904, shortly before the birth of their first daughter.

Although, with her work at the Burghölzli and the founding of her family, Emma's future looked bright, she was becoming increasingly concerned about her beloved father, Jean. While he had become calmer since 1901, his suffering had also increased. In contrast to earlier times, he showed no interest in his surroundings. With the help of a male nurse, Jean Rauschenbach's wife took care of him at home

61 Hedwig Bleuler (1869–1940): born Sophie Hedwig Waser, studied literature and history at the University of Zurich. She graduated in 1894, becoming one of the few women of the time to receive her doctorate. After completing her studies, she taught at the school for the higher education of girls in Zurich until her marriage in 1901 with Eugen Bleuler, whom she had met campaigning for the abstinence movement. Founder of the Swiss Federation of Abstinent Women in 1902.

62 Florence Hull Watson (1867–1964): wife of senior physician and deputy clinic director Ludwig von Muralt. Born in Philadelphia, Hull Watson had studied medicine in the United States and came to work under Eugen Bleuler at the Burghölzli psychiatric clinic (1899–1903), where she met her future husband.

63 See "Emma Jung and Analytical Psychology," 31.

until his last day. When he died on 2 March 1905, Emma mourned the loss of her father deeply. Through his death, Bertha and his two daughters, Emma and Marguerite, became heirs to a huge fortune—two flourishing businesses—overnight, as well as the great responsibility that came with them.

As time went on, the Rauschenbach Machine Factory was integrated into the Georg Fischer Corporation, while the watch factory continued under the new name J. Rauschenbach's Heirs. Marguerite's husband, Ernst Homberger, took over the management of the two successful companies⁶⁴ as director of the Georg Fischer Corporation, while Bertha Rauschenbach and her daughters remained co-owners.

After the death of her husband, Bertha Rauschenbach lived alone on the large Oelberg estate. She made it her life's work to manage the villa and the estate with its farm, a task she mastered with skill and a sense of duty. She retained her many interests and became involved in the psychological work of her son-in-law and daughter. She became a member of the Psychology Club Zurich and once, in 1926, invited the Club to the Oelberg. She also actively supported her two daughters in caring for their growing band of children. Until Bertha's death in 1932, the Oelberg remained a wonderful place for Emma and Marguerite, and later for their children, a place they loved and frequently visited or went to for vacations.⁶⁵

Despite their different characters, the two sisters remained close to each other until the end of their days. Emma was more serious and reserved. In many ways, however, they shared a similar fate. They married in the same year; each had a busy and successful husband; they each had five children (some born in the same year); and they built their homes within two years of each other. They often spoke on the phone and discussed the development of their offspring and the concerns of their relatives and their respective communities. Questions about housekeeping, fashion, performing arts, or planned travel destinations also provided topics for conversation. Every now and then, the Jung and Homberger couples enjoyed trips and vacations together. From time to time, Emma lent or sent Marguerite books, which she read with interest. Marguerite also took part in Emma's development on the way to becoming an analyst. That Emma's professional work was also a part of their discussions is evidenced in Marguerite's occasional drawing on Emma's in-depth knowledge in her fields of expertise, for example, Egyptian mythology and Christianity.⁶⁶

64 From 1907 onward, Ernst Homberger was the general director of the firm Georg Fischer in Schaffhausen, into which the machine factory Rauschenbach was integrated in 1921. He later became a delegated member of the Board of Directors and president of the board.

65 Memories of Helene Hoerni-Jung, as well as communications of grandchildren to the author of this essay.

66 Letters between Emma Jung and Marguerite Homberger during Ernst and Marguerite Homberger's Egyptian journey in 1928, and letters concerning Jung's *Answer to Job*, which Marguerite read in 1952.

Starting a Family and Building a House

After daughter Agathe, who was born in 1904, came daughter Margaretha, born in 1906, and then came son Franz in 1908. They were of a similar age to the children of Eugen and Hedwig Bleuler. After moving out of the Burghölzli in 1909, the births of Marianne and Helene followed in 1910 and 1914. Thanks to the large Rauschenbach inheritance of 1905, Carl and Emma were able to build a house according to their own wishes and ideas. Carl Jung, for whom a life by the water was of central importance, found a block of land in Küssnacht on the shore of Lake Zurich, next to the poorhouse and orphanage. His cousin Ernst Fiechter, a renowned architect in Munich, worked closely with them to design their new home, which included a distinctive tower on the north facade. The garden design was entrusted to the company of Mertens Erben, Emma's distant cousins.

Supported by a nanny, a cook, and a gardener, the couple raised their five children in this house. Emma Jung was a caring and liberal mother to her children. She took care of their many concerns and ensured that her husband, despite the hustle and bustle in the house, could devote himself to his work undisturbed. In their time off, the family played mah-jongg, frolicked in the garden with the dogs, or sailed on Lake Zurich. In addition to the family dogs, chickens, and goat, the children were also allowed to keep cats, two ducks, terrapins, and, at one point, even rats as pets.⁶⁷ The family's gardener worked also as their driver until Emma, by then already a grandmother, passed her driving test in 1929, at almost the same time as her husband and their son, Franz. From then on, she drove her own car—a Mercedes convertible, as her grandson Adrian Baumann fondly remembers.⁶⁸

Emma Jung managed to do justice to her various roles. Along with her duties as wife and mother, she knew how to manage the large household on Seestrasse, receive guests from all over the world, support her husband in his work, accompany him to congresses, and, at the same time, keep track of the companies' activities in Schaffhausen. In addition, she served as president of the Psychology Club,⁶⁹ devoted herself to her personal intellectual interests, and made her own contributions to analytical psychology. To recover from their many duties and the demands made upon them, the couple took an annual vacation alone, away from the hectic pace of everyday life—always in the knowledge that their children were well cared for at the Oelberg, or at home with aunt Gertrud and grandmother Emilie Jung.

In her youth and the early years of her marriage, Emma demonstrated a character trait that was unusual in the circles she mixed in. She had little interest in a life based on convention and family background; instead, she was driven by creative

67 Statement of Brigitte Merk-Niehus (granddaughter), in conversation with the author of this essay, January 2018.

68 Adrian Baumann (grandson), in conversation with the author of this essay, July 2018.

69 See "Emma Jung and Analytical Psychology," 40.

curiosity and a thirst for knowledge. In a country that was not ready for women's voting rights until 1971, she defied social class expectations, which discouraged women from studying at universities and expected them to prepare exclusively for raising a family and managing a household. With the help of private tutors, Emma—by then already a mother several times over—deepened her mathematical proficiency and acquired a basic understanding of the two ancient languages, Greek and Latin, that she needed for her studies.

Emma Jung always tried to develop herself and be open to new things. From the beginning, she received support from Carl in her endeavors:

While here, I have become completely convinced that the only right thing for you—besides fulfilling your human duties—is the development of your intellect, so that you can love me through insight, as well as your own life.⁷⁰

Nevertheless, while Carl Jung enriched Emma's life, supported her, and steadily stimulated her growth, he also put her through painful experiences with his extramarital relationships.⁷¹ Most notably, the great challenge she faced was that Toni Wolff,⁷² her husband's former patient and later colleague, became as of 1913 his close confidante, regularly participating in the Jung's family life. The two women dealt with this difficult situation and found a way to treat each other respectfully. While we have few direct testimonies showing how Emma Jung personally handled this constellation, her dreams, poems, and imaginations of the period give evidence of a woman who was facing the difficulties life presented her in this respect. From the mid-1920s on, having struggled for years with her marital situation, she seems to have found her path.

⁷⁰ Carl Jung to Emma Jung, 25 March 1913.

⁷¹ In the years 1906–11, a first relationship with Sabina Spielrein, former Burghölzli patient, then medical student and later psychoanalyst, remained by all accounts sexually un consummated. See Lothane, "Tender Love and Transference: Unpublished Letters of C. G. Jung and Sabina Spielrein (with an addendum/discussion)," in *Sabina Spielrein: Forgotten Pioneer of Psychoanalysis*, 191–226. The contact with Toni Wolff, who first came to Carl Jung as a patient in 1910, developed after 1913 into a fully consummated and longstanding relationship, of which everyone around them was aware. See Healy, *Toni Wolff and C. G. Jung: A Collaboration*. The case of Maria Moltzer is less well-documented. She entered Jung's life around the same time as Wolff and remained close to him until Jung abruptly broke off relations in 1918, and Moltzer left his Zurich circle. The assumption that Jung had an extramarital affair with Moltzer goes back to a letter in 1912 from Sigmund Freud to his Hungarian colleague Sándor Ferenczi, in which Freud surmised that Moltzer was not only Carl Jung's analyst and analyst but also his lover. The same rumor later circulated among members of Jung's circle in Zurich. See Shamdasani, *Cult Fictions*, 57. For Freud's letter to Ferenczi of 23 December 1912, see Freud and Ferenczi, *The Correspondence of Sigmund Freud and Sándor Ferenczi*, vol. 1, 1908–1914, 446.

⁷² Toni Anna Wolff (1888–1953): born in Zurich as the first of three daughters of the merchant Anton Wolff and Anna Elisabeth Sutz, she became Jung's private assistant and played an important role at the time of the creation of his *Red Book*. She was a founding member of the Psychology Club Zurich and its long-term president, starting in 1928, and worked as an analyst, publishing contributions regarding the feminine psyche.

In the end, the marriage of Carl and Emma Jung withstood all these trials, and they remained close until Emma Jung passed away in 1955. By the end of his life, Carl was aware of the pain he had caused his wife by following his “inevitable life”;⁷³ and he knew that, without Emma’s support, he would not have come as far in life as he did. Even at the most critical stages he had left no doubt that she was “my center, a symbol of the human, a protection against all daimons.”⁷⁴ The loss of her was so enormous that, for a whole year after her death, he could not write⁷⁵ but only work in stone, until he found some relief from the deep grief experienced since her passing away.⁷⁶

73 In a late personal writing of Carl Jung, a dream record from the year 1959, he reflects that he is consumed by regret over all that he has put his wife through: “I am filled with a sad feeling of regret for all the difficult and painful experiences I have inflicted upon her through my inevitable life.”

74 Carl Jung to Emma Jung, 27 July 1917; for the full quotation, see Shamdasani, “Toward a Visionary Science: Jung’s Notebooks of Transformation,” in Jung, *The Black Books 1913–1932*, vol. 1, 69.

75 In a diary note of 19 November 1956, Carl Jung remarks that the death of his wife Emma the previous year had been shattering, to the degree that only now was he able for the first time to write something again.

76 In a letter to his daughter Marianne Niehus-Jung, Carl Jung wrote on 17 July 1956: “Mama’s death has left a gap for me that cannot be filled.” He added that the void was dangerously expanding, and he could only counter it by working on the memorial stone for his wife in Bollingen (Jung, *Letters*, 2:317). For the sandstone Memorial for Emma Jung-Rauschenbach, see *The Art of C. G. Jung*, 169, cat. 78.

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