PREFACE

Jung's psychological type, according to his own statement late in life, was that of the intuitive-intellectual introvert. This category of personality seems scarcely proper to an articulate, expressive, humorous, friendly man, ready, even eager, to talk not only with countless friends and acquaintances, but with visitors who were total strangers, sometimes telephoning him without introduction, and dozens of journalists, ranging widely in national origin and professional competence, bringing a barrage of questions ranging from the obvious to the learned. Would an intuitive-intellectual introvert sit for many hours under bright, uncomfortably hot lights while cameras filmed a lengthy interview dwelling on nearly every aspect of his psychological system and intellectual development? Jung did, and in his eighties. And, beyond all these callers and interviewers, Jung's professional role was talking as well as listening, and his hours spent in analysis and consultation, his seminars and lectures, involved him in far more of the behavior we call outgoing than most self-styled, or so-called, extroverts go in for.

This collection of interviews and encounters, selected from a large number of such documents, includes several kinds of testimony from and about Jung. The "purest," nearest to faithful records of Jung's spoken words are the transcripts from electronic recordings of the radio, film, and television interviews conducted by Weizsäcker, Black, Evans, Freeman, and Gerster, and the tape recording of Jung's talk to the Basel Psychology Club in 1958.[1] With

[1] The "oral history" era barely overlapped with Jung's lifetime. Some of his talks to groups in the last years of his life were taped, but there was only one interview with tape-recorder, so far as is known: by K. R. Eissler, for the Sigmund Freud Archives. The transcript is deposited in the Library of Congress, Washington, D. C., under restriction until the year 2002.

such transcripts, a great deal depends upon the expertise of the transcriber, and much can go wrong. The original version of the Houston filmed interview, published in 1964, was confounded by mishearings, misunderstandings, and bad guesses, inevitable when a typist in Texas listened to a rather hoarse Swiss-German voice discussing recondite matters in English. The exertions of four or five auditors familiar with Jung's manner of speaking, subject-matter, and favorite *exempla* put the transcript right, or nearly so, and a revised version of Professor Evans's notably comprehensive interview is closer to faithful. An even "purer" document would be a transcript of this sort that Jung himself had read, corrected, and approved, but he is not known to have worked over such a transcript. Going slightly down a scale, let us consider the transcript of a stenographic record, such as Derek Kitchin's stenogram of the question-and-answer session at Oxford in 1938. Another of Kitchin's skillful stenograms, of Jung's so-called seminar, "The Symbolic Life," given to members of the Guild for Pastoral Psychology in London in 1939, was indeed read and approved by Jung and therefore has merited a place in the Collected Works (in volume 18, which has been given the collective title *The Symbolic Life*). Jung's "Tavistock Lectures," delivered extemporaneously to a medical audience in London in 1935 and taken down by an anonymous shorthand writer, had a similar history. The editors of the Lectures thanked Jung for "passing the report in its final form," though Barbara Hannah tells us that she and Toni Wolff attended the lectures and corrected the transcript.[2] The "Tavistock Lectures" transcript, further corrected by R. F. C. Hull, is also in volume 18.

Undoubtedly, some of the journalists who interviewed Jung over many years took good shorthand notes. And

[2] Barbara Hannah, *Jung: His Life and Work* (New York, 1976), p. 234, where Miss Hannah (who became Jung's pupil in 1929) describes the occasion.

certainly, in the profession, trustworthy interviews have been conducted by reporters with sketchy or peculiar note-taking methods or with nothing but excellent memories. The fidelity of the journalistic interviews in this collection must be accepted on trust, on the reporter's reputation, or on the verisimilitude of the product. The interviewers range in time from the self-effacing anonymous *New York Times* reporter of 1912 (his or her name lost in the morgue of the *Times*) to the strictly pro Gordon Young of the London *Sunday Times* in 1960, and they include the veterans Whit Burnett, Elizabeth Shepley Sergeant (the only one with *echt* Jungian credentials), the archetypal foreign correspondent H. R. Knickerbocker, adroit Frederick Sands of the *Daily Mail*, and Georg Gerster, a gifted Swiss journalist-photographer.

The Viennese reporters, all unidentified, who flocked to interview Jung when he came to lecture at the Kulturbund in the late 1920's and early 1930's, liked to cast their articles in the form of first-person accounts. The similarity, usually, of several news stories printed on the same day suggests that Jung held press conferences. Actually, Jung was not a greatly celebrated figure in those days, and the attention paid him by the working press of Vienna had undoubtedly been promoted by a dynamic woman, Jolande Jacobi, who directed the Kulturbund's lecture program and in the mid 1930's, a Catholic born a Jew, fled to Zurich and became one of Jung's leading exponents.

Jung may have given more newspaper interviews on his travels than the clipping bureaus have supplied. An item from the Tunis press in 1923, the New Orleans *Times-Picayune* in January 1925, or the papers of Rhodes, Jerusalem, or Alexandria in 1933 would be worth unearthing. According to Fowler McCormick, who was Jung's companion when he visited India in 1938 as an honorary delegate to the Silver Jubilee of the Indian Science Congress in Calcutta, reporters swarmed around Jung in the cities—but

no news stories have come to light. As for Jung's unpublicized trip to the United States in December 1924–January 1925, when he also traveled with Fowler McCormick, no interviews have been traced, and only a couple of brief news stories have been unearthed.[3] Still, friendly and articulate introvert as Jung was, he may have granted interviews on his travels, not only in exotic places like Texas (driving through in a Chevrolet) and Khartoum (where, in 1926, he gave a talk at Gordon College) but in the European cities he constantly visited—these could be embedded like rhizomes in crumbling bound copies and coils of microfilm.

A sub-category of journalist is the literary personage or savant who, for one reason or another, ventures into journalistic territory. Victoria Ocampo, the celebrated Argentine woman of letters, often turned her travels and adventures into *feuilletons* for Buenos Aires papers. Her account of a visit to Jung in 1934 reads as if she had never known him before; in any case, through Count Keyserling's epistolary analysis with Jung, Jung knew her. The Rev. Dr. Howard L. Philp, psychologist and Anglican priest, drew some fresh quotables out of Jung in an ostensibly political interview. An art historian and international civil servant, Pierre Courthion, took on an interview assignment in the darkest days of the Second World War, and we hear something about the furniture in Jung's house along with sober com-

[3] For example, from the *Taos Valley News* (Taos, New Mexico), Sat., Jan. 10, 1925, headed "Illustrious Visitors to Taos": "Dr. Carl Jung, world famed psychologist and contemporary of Freud, in company with Fowler McCormick, son of the famous harvester machinery magnate and grandson of John D. Rockefeller, Sr. visited Taos Monday of this week. The party is touring the United States and came up from Santa Fe to see the ancient village. While here they registered at the Columbian Hotel." In the same issue, headed "Visits Taos Again": "James Angelo [Jaime de Angulo], professor of anthropology in Berkeley University, Calif., visited Taos and attended the Buffalo Dance at the pueblo Tuesday. Mr. Angelo has been a frequent visitor to Taos, this time accompanying Dr. Jung and Mr. McCormick. The gentlemen are traveling across the country in a Chevrolet."

ment appropriate to the time. The novelist Alberto Moravia went to Zurich for a Milan paper and, in the course of walking up the Seestrasse to interview this rather odd Swiss psychiatrist, ruminated on F. Scott Fitzgerald, oblivious that there might have been a real connection. A famous geographer, Hans Carol, who reached the peak of his career after he emigrated to Canada, recalled a conversation in which Jung talked like a social thinker. J. P. Hodin and Patricia Hutchins were each seeking to sound Jung out on an explicit subject, for the book each was writing, and each one got a little more than he was after. Miguel Serrano, who must have been one of the few mystics in any diplomatic corps, appeared to draw out the Jung that he wanted; his accounts are, in any case, impressive and unsettling. Mircea Eliade had already joined Jung at the Eranos Tagung when he undertook an interpretative article aimed at a French public ignorant of Jung (and only slightly aware, at that time, of Freud); the copious direct quotations, heard and set down in the numinous precincts of Eranos, have the authentic ring.

The observations of people who encountered C. G. Jung without having a preconceived interest, or an assignment, are relatively rare. Francis Daniel Hislop, a retired British colonial official, happened to recall an encounter with an obscure, rather wrong-headed, but plainly unforgettable doctor thirty-five years before. Charles Lindbergh went along with his wife's publishers to meet Jung, got involved in the "flying saucers" puzzle (or nonsense, if one was a retired Air Force officer), and fortunately wrote up a vivid account of the visit nearly ten years later. One hopes for more reports of this kind. Did any of the British Army officers interned at Chateau d'Oex, under Jung's command, in the First World War, keep a journal or write descriptive letters home? That was the time when Jung drew a mandala every morning upon rising.

The memories of Jung's boyhood playmate and lifelong

friend Albert Oeri—a professional writer and editor, here writing extra-professionally—though set down nearly fifty years after the occasion, are sharp and amusing. One wants to believe what Oeri wrote: its irreverence validates it. A different sort of document came from Ximena de Angulo, who—the daughter of Cary F. Baynes, translator of Richard Wilhelm's version of the *I Ching*, and of Jaime de Angulo, student of Indian languages, who took Jung to Taos in 1925, and step-daughter of H. G. Baynes, the most prominent Jungian analyst in England—grew up close to the Jung family. She interviewed Jung, in professional style, as a friendly service to a young student, Ira Progoff, concerning his manuscript about Jung. The talk ranged wide, and Ximena de Angulo's report is one of the most incisive and intellectually solid interviews we have.

The memoirs of Jung's devoted followers are suspect as being furthest from objectivity. And yet, who would misquote Dr. Jung? There must be many private records and journals in Jungian cupboards. Passages from Esther Harding's journal were published only after her death, and the material she wrote up is unexpected, at least in the entries for the earlier years, when Jung's attitude toward religion had not been well defined in his writings. Charles Baudouin's journal entries are more subjective and more poetic; he willingly published them, in a book that was posthumous. The recollections of Amy Allenby, Kenneth Lambert, Renée Brand, Elizabeth Osterman, George Hogle, and Margaret Tilly were set down expressly for memorial publications after Jung's death. Each is distinctive and immediate and lights up different facets of Jung. Eleanor Bertine's and Carol Baumann's accounts were prepared to enlighten the Club members back in New York. The Bertine article has a fresh, naïve quality, like a letter home from summer camp. Mrs. Baumann's factual testimony was aimed at correcting the misunderstandings arising from the Ezra Pound/Bollingen Prize controversy, but its readers

surely included no doubters, and it deserved to be circulated far more widely.

The most considerable body of "Jung speaking" is not drawn upon for the present book: the "notes" of Jung's Seminars, which he led, mostly in Zurich, from the early 1920's (perhaps earlier, but not recorded) up to the late 1930's. These lively, erudite, and probably rapid-fire sessions were recorded by members and later by professional stenographers. It is unlikely that Jung passed many of the transcripts, and yet, in earlier days, his personal permission (plus a hundred hours of analysis) was requisite to reading them. The real moving force behind the Seminar Notes was a remarkable American woman painter, Mary Foote, whose search for meaning had led her around Europe and then to China. She wrote Jung for an appointment, was given one, and took a long, slow ocean voyage westward in order to keep it. Once in Zurich, she stayed for nearly twenty years—through the war years—and devoted herself to editing the Seminar Notes. The transcripts are mostly still under restriction, but gradually some are being published. For the most part, they give an unvarnished record of what Jung said both in his set lectures and in the round-table discussions that followed.

The present collection was begun in the mid 1960's, when a profusion of Jung's posthumata was being compiled and studied. Much of that material, actually written by Jung or in the form of transcripts that he approved, is included in volume 18 of the Collected Works. The present volume, outside the Collected Works, was set aside for interviews, and R.F.C. Hull translated, edited, and partially annotated several of these. After his death, in 1974, a great deal more material was added, much of it discovered lately; some thirty items were added when it was decided to broaden the collection to include encounters with Jung as well as

interviews, and the headnotes and most of the footnotes were composed. The Editors of the Collected Works—Gerhard Adler, Michael Fordham, and Herbert Read—advised at the early stages of selection, and advice and help were also given by Mr. and Mrs. Franz Jung, Jane A. Pratt, and in particular Aniela Jaffé. The translators who participated, mainly after R.F.C. Hull's death, are named at the end of the articles they prepared: Mrs. Pratt, Ruth Horine, Lisa Ress, Helen Temple, Martin Nozick, Robert and Rita Kimber, Elined Prys Kotschnig, and Frank MacShane. The translations otherwise are Hull's.

The articles have been edited in different ways. Some are given in full, some are abridged more or less, some are recast in dialogue style when this is appropriate. Some, of course, were originally in dialogue style. The headnote to each article indicates what modifications were made. Three dots in the middle of a line indicate an omission. Spellings, etc., have been conformed.

W. M.

NOTE FOR THE 1986 PRINTING

Because of an error in the *Spring 1972* publication of Jung's talk, "Is Analytical Psychology a Religion?" it was incorrectly dated 1937 in this volume (p. 94). The date is now corrected to 1936 and the editorial preface also corrected. This printing contains a few other corrections of factual details.

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