

Type & Archetype

THE NEWSLETTER OF THE JUNG SOCIETY OF VICTORIA

No. 1

September, 1985

MONTHLY MEETINGS BEGIN SEPT. 17

Society's Constitution To Be Ratified at First Meeting

TUESDAY, SEPTEMBER 17, 7:30 p.m., 106 Superior St., Victoria. The first regular monthly meeting of the Jung Society of Victoria will begin with an imaginative exercise, "Dreaming the Future--Projecting a Jungian Society," which will be led by Dave Nordstrom. Nordstrom, a counselor in private practice in Victoria, was educated at the University of London, where he focused on Jungian existential approaches to counseling. Everyone is encouraged to bring a favorite archetypal image--photo, magazine illustration, painting, sculpture, mandala, mime pose, etc. Nordstrom will use archetypal projection to focus on the synthesis of aims, objectives, and procedures for the future constitution of the Jung Society.

The remainder of the meeting will be devoted to ratifying the Society's constitution, an essential step for registration as a non-profit society. The draft constitution reads as follows:

"The name of the society shall be 'The Jung Society of Victoria'.

The aims and objectives of the Society are:

- (1) to promote awareness of Jungian psychology among the general public.
- (2) to provide a forum which will advance study, discussion, and knowledge of the concepts of the theory of analytical psychology of Dr. Carl Gustav Jung and his followers.

Membership is open to all, particularly residents of Vancouver Island.

The Jung Society of Victoria shall be

carried on without purpose of gain for its members, and any profits or other accretions to the organization shall be used in promoting its objectives.

The Society will provide regular membership meetings, special events, and a newsletter."

OCTOBER 15, 7:30 p.m. "The Fishes as a Symbol of a Dying Age," presented by Erin Sullivan-Seale. Ms. Sullivan-Seale writes of her lecture: "In Aion 9 (2), Carl Jung delves into his interest in astrology and the symbolism available in that subject. In particular, he deals with the planets Jupiter and Saturn as archetypes and the symbol of the Fishes and the Loaves and epochal Christ signatures. This lecture will express the mythological characters of Jupiter and Saturn (the star of Bethlehem); their roles as the components of the human psyche; the elements as related to the archetypes of thinking, feeling, sensation, and intuition, and the movement of the precession of the equinoxes out of the age of Pisces and into the age of Aquarius--from the feeling mode to the thinking mode."

BOARD OF DIRECTORS

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Erin Sullivan-Seale is an internationally known astrologer who has lectured widely in Canada and the United States. She has been a practicing astrological consultant for twelve years. She is the founder of several astrological societies and has been on the faculty of many professional conferences. She maintains a private practice in Victoria as well as her lecture circuit.



NOVEMBER 19, 7:30 p.m. "The Houston Films." Richard I. Evans, professor of psychology at the University of Houston, Texas, conducted four interviews with Jung at the Eidgenossische Technische Hochschule (Federal Institute of Technology) in Zurich, on August 5-8, 1957. The interviews were filmed and subsequently abridged from the original four hours to two-and-one-half hours. The four segments are:

1. Differences with Freud, Basic Concepts, Personality Development (36 min.).
2. Functions of Personality, Unconscious Motivation, Ego, and Self (36 min.).
3. Theory of Personality, Individuation, Mandala (22 min.).
4. Summary and Historical Development of Major Concepts (45 min.).

DECEMBER 17, 7:30 p.m. Christmas Talent Night and Dessert Potluck. Bring your favorite gooey delight! Anyone interested in presenting poetry, song, dance, journal readings, etc., please contact Marlene Tyshynski at 384-8328. Presentations will be limited to a maximum of 25 minutes per person.

JOURNAL REVIEW

Jung's Seminars, 1911-39

by Stan Tomandl

Jung's Collected Works, (CW), comprise twenty volumes which he wrote specifically for publication. His seminar notes, which were taken between 1911 and 1939 by various participants--most importantly Mary Foote--are more freewheeling and practical than the CW. Jung recommends solutions to specific problems and gives rules of thumb for visionary states, dream patterns, body symptoms, etc.. He shows his humanness and some of his shadow complexes in dialogue and argument with fellow participants. The notes are now being made publicly available in a supplement to the CW. They are being edited by William McGuire (though Jung performed initial editing) and published by Princeton University Press. The first volume is Dream Analysis: Notes of the Seminar Given in 1928-1930 by C.G. Jung. Other volumes will follow. For those who don't want to wait years for publication of further notes, James Hillman has published small but valuable quantities of notes in Spring: An Annual of Archetypal Psychology and Jungian Thought. Copies can be obtained from Jungian bookstores in New York and Los Angeles. UVic carries copies in its library. (I would be willing to copy articles for interested people.) Besides Jungiana, the journals contain a wealth of current psychological commentary on religion, philosophy, politics, palmistry, astrology, medicine, myth, science, etc.. Hillman's articles include the following seminar notes:

Spring 1974. "Comments on a Child's Dream," pp. 200-23. "I went into the woods, there came a lion. I was afraid of the lion, I wanted to pet him and ride on him. I fell off. He ate me up and I was dead" Thus reads the beginning of an 8 1/2 year-old girl's dream. The commentary that follows draws upon worldwide mythology and works back and forth between body and psyche.

(Continued on page 3)

BOOK REVIEW

The Astrology of Fate

Liz Greene
Samuel Weiser, Inc.
York Beach, Maine; 1984

Reviewed by Erin Sullivan-Seale

"Free will is the ability to do gladly that which I must do." C.G. Jung.

Liz Greene has created a volume of fascinating myth, legend, and Jungian symbolism that speaks to the individual in the form of an archetypal message. Certainly, it is an astrology text, but unlike any other I have read. Compiled with fascinating case histories (horoscopes included), Dr. Greene has produced the ultimate in marriage of mythic meta-history with current modes of psychological behavior. She deals lucidly with the symbolism of Pluto and his underground kingdom as comfortably as Jung did with the realm of the collective unconscious. She points out the constellation of "fate" in certain individuals, in families, in society, and in one chapter, via the astrological zodiac signs. As Jung suggested, fate plays a role as an indicator of inner developments. He stated, "The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate." (Aion 9 (2), p.71)

This book can be enjoyed by the non-astrologer as well. It is a powerful, transformational work--after reading parts of it, one's dreams are more intense, and life takes on a much more dramatic taint. This book may be absorbed and enjoyed as an historical rendition of the acts of the gods and how those acts have been internalized by 'modern' humanity and how, today, we act out these majestic and sometimes horrific machinations in our daily lives.

Dr. Greene has produced the ultimate book to eradicate fear of fate and to accept its true place in life. Resistance to the word itself is typified by Oliver Cromwell, who felt that, "One should not speak of fate. It is too paganish a word." However, after reading this volume of scholarly work, one feels that fate is, indeed, free will.

Jung's Seminars (Cont.)

Spring 1975. "Psychological Commentary on Kundalini Yoga, Lectures One and Two, 1932," pp. 1-32.

Spring 1976. "Psychological Commentary on Kundalini Yoga, Lectures Three and Four, 1932," pp. 1-31. Astounding commentary of the subtle or dream body with a lot of Eastern wisdom thrown in. (A must for those interested in Yoga and healing.)

Spring 1977. "Exercitia Spiritulia of St. Ignatius of Loyola, Notes on Lectures (1939)," pp. 183-200.

Spring 1978. "Exercitia Spiritulia of St. Ignatius of Loyola, Notes on Lectures (1939)," pp. 28-36. These notes deal with transformation of the western psyche through ritual, that ancient path for contacting our instinctual origins and realizing spiritual immortality while still on earth.

THE JUNG SOCIETY OF VICTORIA

Is a non-profit organization formed to further the understanding and awareness of the principles and practices of Jungian psychology. Membership in the Society is open to the general population of Vancouver Island.

MEETING DATES AND LOCATION

Meetings will be held on the third Tuesday of each month from 7:30-10:00 p.m. at 106 Superior St., Victoria, B.C..

ANNUAL MEMBERSHIP FEES

Pensioners, Students, Unemployed	\$5.00
Regular Members	\$20.00
Supporting Members	\$30.00
Sustaining Members	\$50.00

Members will receive reduced admission to special events and the semi-annual newsletter. Newsletter subscription fee--\$3.00.

MAILING ADDRESS

Jung Society of Victoria
c/o Jerry McHale
1046 Clare St.
Victoria, B.C. V8X 4B6

PACIFIC NORTHWEST EVENTS

Seattle Friends of Jungian Psychology

Monday, Sept. 16, 7:30 p.m.. Murray Stein,
"Jung's Treatment of Christianity," Kane
Hall, U. of W..

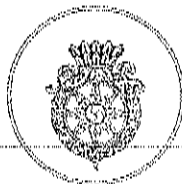
Thursday, Sept. 26, 7:30 p.m.. Jean
Shindola-Bolen, "Goddesses in Every Woman,"
Kane Hall, U. of W..

Monday, Oct. 21, 7:30 p.m.. Tom Paulter,
M.D., "Jungian Theory and Traditional
Medicine," Seattle YWCA, 13305 1st St.N.E..

Saturday, Oct. 26, 10 a.m. to 4 p.m.. Laura
Fraser, "A Priest Responds to Murray Stein,"
Burke Museum, U. of W.. (Approximate cost
\$30)

Monday, Nov. 4, 7:30 p.m.. Stephan Hoeller,
"Gnosticism and the Modern Feminine,"
Seattle YWCA.

Monday, Dec. 16, 7:30 p.m.. Gilda Franz,
"The Psyche and Eros Myth," Kane Hall, U. of
W..



Portland Oregon Friends of C.G. Jung

Friday, Sept. 13, 7:30 p.m.. Murray Stein,
"Jung's Treatment of Christianity," First
United Methodist Church, 1848 S.W. Jefferson
St..

Friday, Oct. 18, 7:30 p.m.. Alice O. Howell,
"The Inner Cosmology of Experience: The Uses
of Analytical Astrology in Analytical
Psychology," First United Methodist Church.

Friday, Nov. 15, 7:30 p.m.. Donald F.
Sandner, "The Way of the Snake," First
United Methodist Church.

Friday, Dec. 13, 7:30 p.m.. Gilda Franz,
"Individuation: Tears and Joy," Sellwood
United Methodist Church, 1422 S.E. Tacoma.

Friday, Jan. 17, 7:30 p.m.. Thomas Lavin,
"The Depth Psychology of Alcoholism," First
United Methodist Church.

A Letter From the Editors

Putting out the first newsletter of a new society, we have found, is not an altogether straight-forward task. We hope that the newsletter will appeal to the diverse interests of the individuals in this area who share an interest in Jungian psychology. We welcome all submissions, including book and journal reviews, letters, editorials, poetry, and drawings. We also request your comments and criticisms. Feedback of any sort will be very helpful. Please help us prepare for No. 2, which will appear in January, 1986.

VANCOUVER CALENDAR

SUNDAY, SEPT. 15. Society meeting, 8 p.m.,
Vancouver of Theology, UBC. "Jung's
Treatment of Christianity--The Psychotherapy
of a Religious Tradition," presented by
Murray Stein, Jungian analyst and author.

WEDNESDAY, OCT. 16. Society meeting, 8 p.m.
Eric Hamber Secondary School, 5205 Willow,
Vancouver. Joseph Smith, Professor of Law
at UBC, discusses "Mythological Origins of
Law."

SATURDAY, OCT. 19. 9:30 a.m. to 12:30 p.m.,
John Allen, Jungian Analyst and Professor of
Education at UBC, presents "Children in
Crises." Cost, \$16. Contact UBC Continuing
Ed. Dept., 222-5261.

WEDNESDAY, NOV. 20. Society meeting. 8 p.m.
Eric Hamber Secondary School. "Archetypes
of the Electronic Age." Geri Sinclair, PhD.
discusses the shadow, hero, wise old man,
and the elusive feminine principle in
computer technology.

NOVEMBER 22, 23, 24. "The Way of the Dream"
a series of twenty 30 minute films of Marie-
Louise von Franz working with clients in her
consulting room in Zurich, will be presented
by John Allen and Fraser Boa, Jungian
analyst from Toronto and producer-director
of the films. Contact UBC at 222-5238.

WEDNESDAY, DEC. 18. Society meeting, 8 p.m.
Eric Hamber Secondary School. "Mapping the
Dream--Mythic Images in Maurice Sendak,"
given by Judith Saltman, Asst. Professor of
Children's Literature, UBC.

BOOK REVIEW

THE CREATION OF CONSCIOUSNESS

Edward Edinger
Inner City Books, Inc.
Toronto; 1984

Reviewed by Jerry McHale

The Book of Proverbs tells us that when there is no vision, the people perish. In our time Jung was among the first to formulate in a meaningful way the lack of a vision or the lack of a myth as the problem of modern man. As Edinger puts it, "History and anthropology teach us that a human society cannot long survive unless its members are psychologically contained within a central living myth." Jung, for himself, found early in his life that he had no myth within which to live. His search for that myth is in many ways the story of his life and work. Jung found his myth, and Edinger's thesis is that "just as Jung's discovery of his own mythlessness paralleled the mythless condition of modern society, so Jung's discovery of his own individual myth will prove to be the first emergence of our new collective myth."

In the first of the four chapters of this book, Edinger defines the outlines of this "new myth". This myth, of course, defines a relationship of human beings with God, not after the fashion of a new religion in competition with other religions, rather as a perspective or a standpoint from which the meaning of all religions and every myth can be understood and even empirically appraised and verified, and (most importantly) made psychologically available to us. Edinger's treatment of the new myth is concise and extremely effective. He skillfully selects and organizes quotes directly from Jung's works and then elaborates and develops his thesis in a way that both illuminates and organizes Jung's thought. As for the new myth itself, Jung expressed it as the belief that "As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. . . the meaning of divine service, of the service which man can render to God (is) that light may emerge from darkness, that the Creator may become

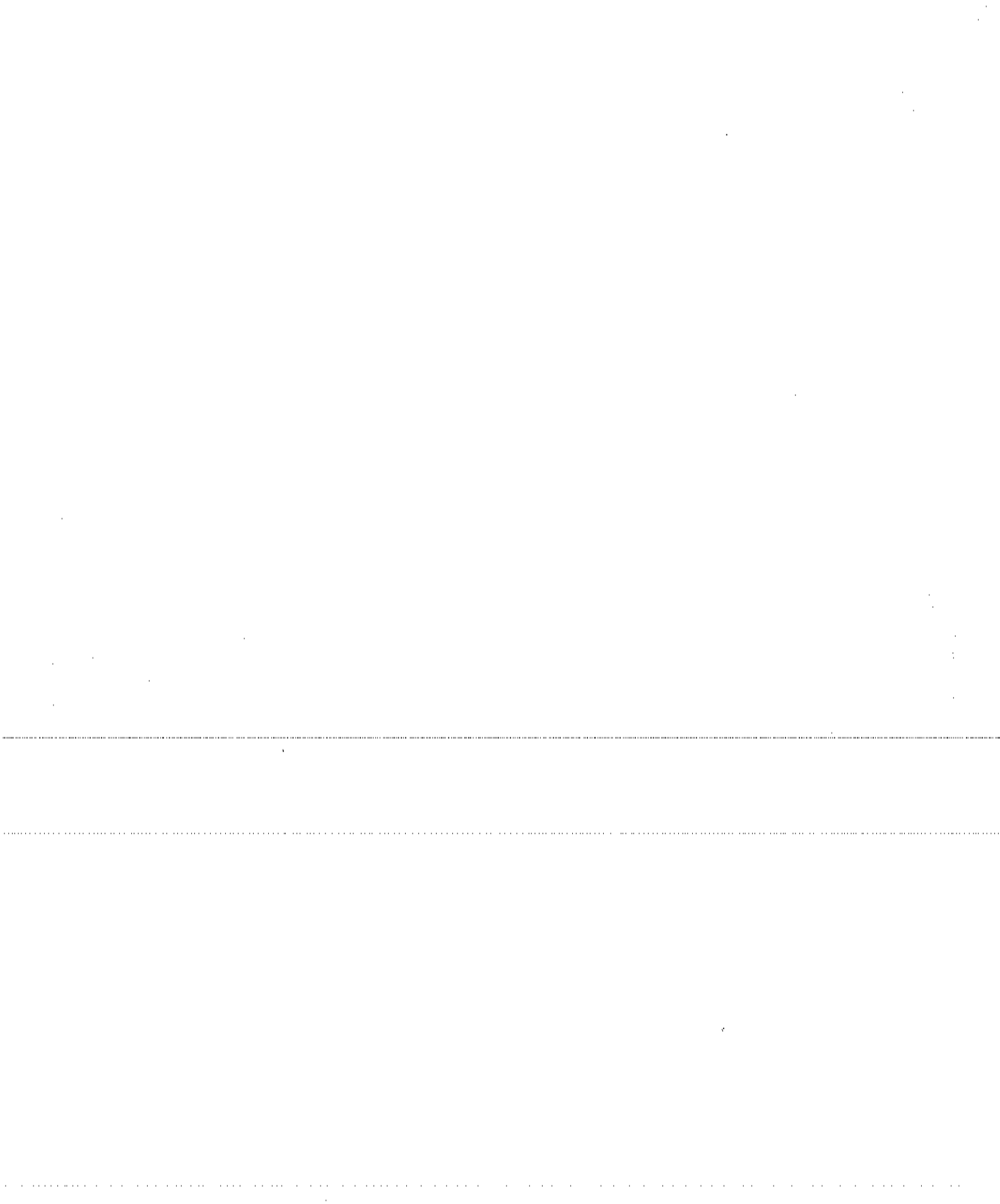
conscious of His creation, and man (may become) conscious of himself." Edinger has succinctly restated this myth in the following fashion: "The essential new idea is that the purpose of human life is the creation of consciousness."

In the second chapter Edinger explores the human role and task as a "carrier of consciousness". In it he defines and describes the experience of consciousness (both as an individual and collective phenomena) as the experience of the unconscious attempting to become aware of itself through the vehicle of the human being.

In the third chapter Edinger provides a masterful review of Jung's Answer to Job, in which Jung demonstrates that God needs human beings in order to become conscious of His own dark side. Depth psychology, as "the new dispensation", gives man the tools and the guidance necessary to explore, experience, and ultimately come to terms with that which would be called "the unconscious" by modern man, but which might be more traditionally known as God.

In the final chapter, Edinger explores Jung's belief that "God's moral quality depends on individuals." This translates into the need for humans to become more conscious of their own shadows and in so doing transform both himself and God.

The book is a faithful and accurate representation of the core of Jung's thought on perhaps the most important of subjects. Edinger does not become frankly religious. He stresses, for example, the impossibility of distinguishing experientially between God and the God-image in the psyche, and he qualifies his use of the term "God" as referring to the God-image in the psyche, that is, the Self. At the same time Edinger demonstrates how Jung's psychology leads inevitably not only to religion but also to religious feeling. The Creation of Consciousness is less than 115 pages long, but it illuminates and organizes Jung's thought in a most effective manner. The word "effective" is especially appropriate because the book, for this reader in any event, conveys not only an improved understanding of "the new myth", but something of an experience of it as well.



Type & Archetype

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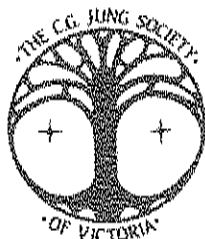
No. 2

January, 1986

FIRST MEETING OF 1986 EXPLORES ARCHETYPES OF RUSSIAN CONSCIOUSNESS

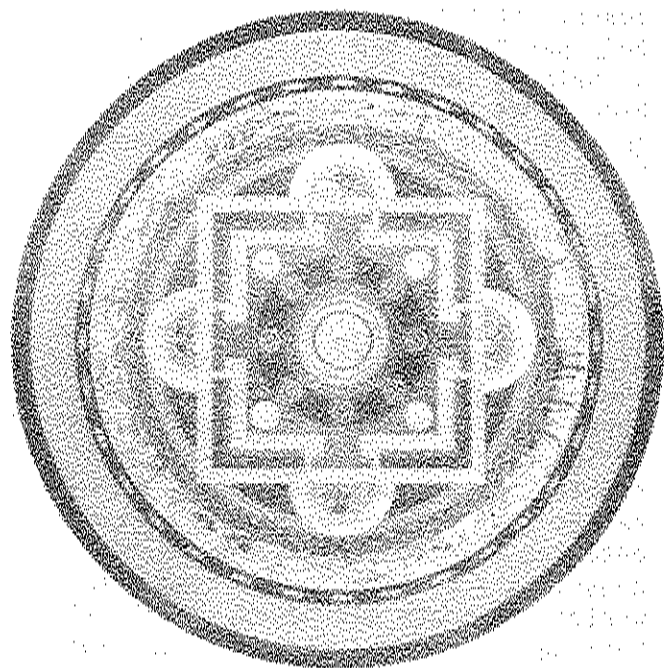
TUESDAY, JANUARY 21, 1986. Dr. Paul Thomas of the Division of Social and Natural Sciences, Faculty of Education, University of Victoria, will speak on "Archetypes of Russian Consciousness." This lecture will focus on the impact of various archetypes on the daily life, education, and consciousness of the Soviet peoples. In particular, according to Dr. Thomas, "A number of Soviet symbols have been grafted upon certain pre-existing psychic vectors imbedded within the folk wisdom of the Slavic peoples, so as to unwittingly create considerable tension between the Great Mother and the 'Soviet' Hero." The effects of this situation and its possible resolution will be discussed by Dr. Thomas.

Dr. Thomas has a diverse background which includes an M.A. in Geography and Planning, an M.Ed. in Educational Administration, and a Ph.D. in Depth Psychology. He has traveled twice to the Soviet Union, where he has visited 30 different educational institutions, ranging in level from kindergarten to academy. His lecture will be in the form of a visual essay, amply illustrated with original color slides.



SOCIETY LOGO CHOSEN

The above logo, submitted by Walter Odenthal, has been chosen by the Directors as the Society's official logo. Walter will receive the book of his choice from Inner City Books. Our thanks to everyone who submitted a logo!



JACK WISE TO SPEAK ON MANDALAS

TUESDAY, FEBRUARY 18. Jack Wise will present, "Mandalas: In Theory and Practice," an exploration of mandalas as representations of a universal and inclusive archetype. As Wise explained in the Foreword to *Mystic Circle*, a photographic collection of mandalas exhibited by the Burnaby Art Gallery:

"'Mandala' is a sanscrit word meaning circle or magic ring....Since the most ancient times the circle has symbolized eternity and the divine. It is, to use Dr. C.G. Jung's phrase, a universal archetype, and its symbolism embraces all concentrically arranged figures, all circular or even square circumferences

(Cont. on page 3)

DREAMING THROUGH THE BODY AND EMBODYING DREAMS

by Stan Tomandl

Every day and every night our psyches express important messages for the well being of ourselves and those around us. Body symptoms and dreams originate from the same inner sources, and both can help to form curative insight into health and relationship problems. These facts are the basis upon which Dreambody Work, a new type of holistic therapy, has been built.

Arnold Mindell, a Jungian analyst living in Zurich, evolved Dreambody Work and Process Oriented Psychology* out of his clinical experience over the last twenty years. He started with Jung's hints about body psychology and developed a fluid method of helping individuals and families to experience the strength and healing qualities inherent in stuck patterns of behavior and disease.

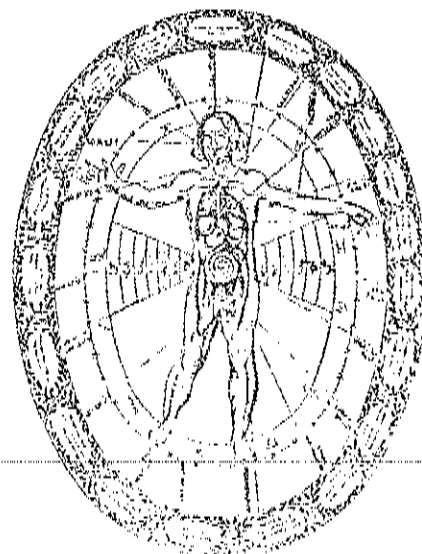
Mindell found that if disease is properly honored and suffered through, it can lead to health. If blocked, resisted, and denied, it can lead to stagnation, illness, and death. The disease, like the nightmare, powerfully attempts to move us to the next stage in life. Dreambody Work works with disease rather than against it or by ignoring it. It works homeopathically rather than allopathically--Shaman-wise rather than science-wise. It works by entering pain, darkness, cracks in consciousness, black holes, and dream worlds, to touch old wounds and to stimulate healing. A common result of such entering and touching is the shifting of emotional resources to unoccupied channels for new creative expression.

Dreambody Work requires courage and perserverance. One of its main facets involves going over one's own edges--from slightly niggly to possibly horrifying things that we can't quite do, say, or be. Perserverance is necessary because another edge always lies waiting after we successfully cross the previous one. Extreme edges show up in dreams as cliffs, beaches, and bridges, although all dreams present that which we can't quite face, but are lucky enough to be reminded of by the remembered dream.

The dream that one awakens with illustrates the mood of the day. If anger flares in the dream, one should watch for a difficult situation during that day where anger is expressed, even if only as an

arthritic tendency in ones joints. If love happens in the dream, one should watch for an improperly expressed relationship and what needs to happen for proper expression. In Dreambody terms, being pulled into and pulling others into ones dream-mood is called "dreaming up" or "being dreamt up".

Dreams, of course, are involved with our inner lives; those inner lives imprint themselves upon every communication channel that we use. We are always realizing our dreams. My dreams reflect and affect the world. Body pains are nightmares realized in the body channel. Body pains are edges we haven't crossed, and though we curse



them, they are kind to us for constant and firm attention to our unrealized potential.

I consider myself fortunate if I wake with a dream and a body symptom. Both represent and reflect between each other the origins, course, and possible cure of my suffering. One can find out more about a dream by amplifying the symptom (increasing discomfort) and more about a symptom by amplifying and carrying on a dream via active imagination.

Consider, for example, the symptom: "Sweat pours freely from my upper body." and the dream:

"I am visiting a 'strange' man in his apartment. Upon leaving, I gather many sweaters and discover I have some of his." The night sweat is an unfamiliar symptom for me, as the dream man is "strange, or not right". His extra sweaters are liable to make me too hot. My outer life is in a strange and uncomfortable place at the time

of this dreaming. New relationships are forming with unfamiliar kinds of people. I put on sweaters to keep warm but attempt to overdo this stranger's protection. (Only a thief would take strange sweater's anyway.) There is also a new passion entering the way I work and behave at the time--a way of living from the heart, of being 'wilder' with fellow human beings and others in my environment. It is too much too quick; I sweat it out at night. Insight comes from the dream images, the body, the world, relationships, and emotions. Using active imagination, I find that my dream-ego leaves the apartment without the strange sweaters and catches a chill. New clothes, new persona-stuff, are needed on the upper body. The dream-ego could have asked for the use of the extra sweaters, but didn't and so risks the chill and danger of further night fevers. (As I write, the body armour around my chest softens.)

As a therapist, I feel an impossible task before me when attempting to diagnose and prescribe for clients' illnesses. I feel much more comfortable when following and encouraging the processes already at work within clients. They are where they need to be and can only start from there. *Mindell's theory is presented in:

- Dreambody, the Body's Role in Revealing the Self; Sego Pr., Santa Monica, Ca.; 1982.
- River's Way; Routledge and Kegan Paul, London; 1984.
- Working With Dreambody, Routledge and Kegan Paul; 1984.

WISE ON MANDALAS (Cont.)

having a centre, all radial or spherical arrangements.

The circle, or mandala, aside from its special importance to the way man sees himself in time and space, continues to intrigue the visual artist with its unique formalistic considerations and challenges. Within the last decade it has appeared in North American art with such frequency that as a stylistic phenomenon, it can no longer be considered insignificant."

Wise is an extraordinarily knowledgeable and accomplished artist who has produced over 50 mandala paintings during the past 20 years. His first mandalas were produced while he lived in the Kootenays, and his desire to understand this art form led him to the works of Jung and to the study of Eastern art and philosophy. In

1966, he received a Canada Council Senior Bursary for Painting, which allowed him to travel to Northern India to study Tibetan Art, and in particular, mandalas. Since that period, he has had numerous one-man exhibitions, and his works are held in various collections throughout North America.

SHUPBACH TO PRESENT LECTURE AND WORKSHOP ON PROCESS ORIENTED PSYCHOLOGY

TUESDAY, MARCH 4. Dr. Max Shupbach of Zurich, Switzerland, will present, "Jung's Concept of Finality and its Consequences for Healing," a lecture on Process-oriented Psychology as developed by the Jungian analyst Arnold Mindell.

Process-oriented Psychology begins with the basic idea of C.G. Jung's that dreams, rather than being an expression of a pathological situation, are to be viewed instead as messages from the unconscious carrying useful meanings, even when they seem frightening or disturbing at first glance. In Process-oriented Psychology, Mindell has taken these ideas a step further to work in a similar way with diseases, body

(Cont. on page 4)

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Sustaining Members	\$50.00

Members will receive reduced admission to special events and the semi-annual newsletter. Newsletter subscription fee--\$3.00.

MAILING ADDRESS

The C.G. Jung Society of Victoria
c/o Jerry McHale
78 Wellington Ave.
Victoria, B.C. V8V 4H5

SHUPBACH LECTURE (Cont.)

symptoms, relationship conflicts, and even phenomena which are mainly dealt with by psychiatry, such as schizophrenia.

In his lecture Dr. Shupbach will introduce the dreambody concept and the methods of Process-oriented Psychology. He will compare them with Jung's ideas of finality and will explain how they bring about a new outlook on healing and the healing profession. (Note departure from usual meeting date.)

WEDNESDAY, MARCH 5, 2-10 P.M.. Dr. Shupbach will offer a small workshop to a limited number of participants who are interested in experiencing process-work personally. He will work directly with participants on body symptoms, dreams, movement, etc.. Each individual work will be discussed in detail. The cost for the workshop is \$80. For further information, contact Stan Tomandl, 385-5851.

Dr. Shupbach is a psychologist in private practice in Zurich, Switzerland, where he also lectures and teaches for the Research Society for Process-oriented Psychology. He has studied and worked with Dr. Mindell for the past 15 years and conducts workshops and training seminars throughout the United States each summer.

HUPA INITIATION RITUAL

TOPIC OF APRIL MEETING

TUESDAY, APRIL 15. Patricia Selmaidin and Jack Norton will discuss, "Feminine and Masculine Initiation Processes in the Hupa Indian Tribe, Viewed With Reference to Jungian Concepts." Patricia is a child welfare worker, and Jack is a college instructor. Both are Hupa from northern California. Their knowledge of both tribal ritual and Jungian concepts will provide a unique perspective on the Hupa initiation processes. (This program may be subject to change.)

SOCIETY ANNUAL GENERAL MEETING, FILMS FEATURED IN MAY

TUESDAY, MAY 20. This meeting will begin with a review of Society business, a report from the Directors, and the election of a new Board of Directors. During the remainder of the meeting, several films about Jung will be shown, including two films which will be shown for the first time in Victoria:

--A BBC Interview with C.G. Jung, in his

eightieth year, with Emma Jung at his side. (18 min.).

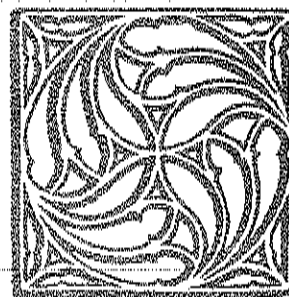
--A BBC Interview with Ruth Bailey, Jung's friend, companion, and housekeeper. (11 min) In addition, "The Story of Carl Gustav Jung," with commentary by Laurens van der Post, will be shown. This three-part series includes, "In Search of Soul," "67,000 Dreams," and "The Mystery that Heals." (90 min. total).

JOURNAL REVIEW

A Look At Inward Light

by Marlene Tyshynski

It was a pleasant surprise to discover that the Friends (Quakers) have been pursuing the study and development of Jungian psychology for more than forty years. The Friends Conference on Religion and Psychology sponsors the publication of a bi-annual periodical, Inward Light. Each



issue includes three or four essays derived from transcripts of presentations made at the Conferences and three or four book reviews. The contributors all appear to be members of the Friends Society and frequently though not exclusively are Jungian analysts or general therapists.

The publication is aimed at the psychologically minded lay person. The articles assume a degree of familiarity with Jungian terminology and basic concepts. However, I would differentiate Inward Light from Spring (reviewed in issue #1 of Type and Archetype), the latter of which is comparatively more academic. Inward Light focuses on personal insight.

The following is a selected list of issue titles and examples of books reviewed, in order to provide you with an idea of the content of this periodical:

#61; Spring, 1961.

"Religious Experience and Communication East and West."

#64; Winter/Spring, 1963.

"Paradoxes of Rebirth."

#69; Spring, 1966.

"The Psychology of Personal Crisis."

#81; Spring, 1972.

"C.G. Jung: Some Memories and Reflections."

#84; Winter, 1973-4.

"Surviving in a Mad Society."

Reviews: C.G. Jung Letters, Vol. 1.

#86-87; Fall/Winter, 1975-6.

"Healing: A Wholistic Approach."

"Quakers and C.G. Jung."

#88-89; Winter, 1976-7.

"Fruits of the Silent Mind." Insight meditation.

Reviews: Androgyny, by June Singer.

Jung and the Story of Our Time, by Laurens van der Post.

C.G. Jung: His Myth in Our Time, by Marie-Louise von Franz.

#90; Fall, 1977.

"The Child Within." Three articles on the child archetype.

Reviews: Jung: His Life and Work: A Biographical Memoir, by Barbara Hannah.

#97; Fall/Winter, 1981-2.

"In the Service of Divinity."

"Using the Tarot as a Synchronistic Tool."

Reviews: Jung and Tarot: An Archetypal Journey, by Sallie Nichols.

The Gnostic Gospels, by Elaine Pagels.

#98, Spring, 1982.

"The Feminine in Archetype and Image."

Reviews: The Feminine in Jungian Psychology and in Christian Theology, by Ann Belford Ulan.

The Feminine Dimensions of the Divine, by Joan Chamberlain.

#99, Winter, 1982-3.

"Engaging the Feminine."

Reviews: Descent to the Goddess: A Way of Initiation for Women, by Sylvia Brinton Perera.

Personally, I have found that the familiarity and jargon that appears in some of the Inner Light articles, however appropriate to conference members, is distracting and not appropriate for a general public audience. The book reviews

are interesting and numerous. Inward Light offers conceptualization in simplicity. The risk inherent in this approach is to lean toward dogmatism or over-simplification. The attempt made by Inner Light not to sacrifice the complexity or ambiguity of the topics covered in each issue is admirable.

I enjoyed the stimulation of fresh thought in Inward Light. This periodical invites the reader's individual response and participation in the developing consciousness of human beings.

As of 1983, non-member subscriptions to Inward Light were available for \$7.50 US for the two issues published each year. Subscriptions are sent to:

Lorraine Deibler
156 Termis Ave.
Amber, Pa. 19002



VANCOUVER CALENDAR

Wednesday, Jan. 15. "An Alcoholic Looks at Jungian Psychology and the Geometry of Rebirth," by Ron Jones of the Faculty of Education at UBC.*

Wednesday, Feb. 19. "Archetypes of Russian Consciousness," by Dr. Paul Thomas, UVic. (See the January program description of the C.G. Jung Society of Victoria).

Wednesday, March 19. "Jungian Perspectives of Rock-and-Roll Music," by Keith Millard, author and instructor in the Department of Creative Writing, UBC.*

Wednesday, April 16. "Feminine and Masculine Initiation Processes in the Mupa Indian Tribe, Viewed With Reference to Jungian Concepts," by Patricia Selmaidin and Jack Norton. (See the April program description by the C.G. Jung Society of Victoria).*

Wednesday, May 21. "Feminism and Jungian Psychology," by Cindy Negal, instructor in women's studies and psychology at Langara College.*

* Monthly meetings of the C.G. Jung Society of Vancouver are held at 8 P.M. at the Eric Hamber Secondary School, 5205 Willow, Vancouver.

PACIFIC NORTHWEST EVENTS

Seattle Friends of Jungian Psychology

Monday, Jan. 20. "The Earth is Our First Teacher," by Rebecca Chamberlain. A program on Salish tales.*

Monday, Feb. 17. "The Symbolism of the Tarot," by Gail Fairfield.*

April 4-5-6. "The Way of the Dream." Kane Hall, U. of W.. \$125 for the series.

Saturday, April 26. "Jungian Analysis--Past and Present," by Joseph Henderson. Burke Museum, U. of W.

Monday, May 19. "Eastern Thought and Jungian Psychology," by Arwind Vasavada, plus the annual membership meeting.

The University of Washington is offering an extension program, "The Life and Work of C.G. Jung--The Journey of the Soul," beginning in January, 1986.

*Seattle meetings held at 7:30 P.M. at the Cornish Institute, 1501 10th Ave.E., Seattle.

Portland Oregon Friends of C.G. Jung

Friday, Jan. 17. "The Depth Psychology of Alcoholism," by Thomas Lavin.
Saturday, Jan. 18. Workshop.

Friday, Feb. 14. "Hags and Heroes," by Polly Young Eisendrath and Edward J. Epstein.
Saturday, Feb. 15. Workshop.

Friday, March 21. "Genesis and Exodus as History and Myth," lecture by Joseph Campbell. (Non-members \$10)
Saturday, March 22. "Metaphor as Myth and as Religion," workshop by Joseph Campbell. (Non-members \$60).

Friday, April 18. "The Archetypal Psychology of War," lecture by Anthony Stevens
Saturday, April 19. "The Archetypes of Conflict," workshop by Joseph Campbell.

Friday, May 9. "The Cry of Gaia--Death Into Life," lecture by Suzanne Wagner.
Saturday, May 10. "Experiencing the Mother:

Her Light/Her Darkness," workshop by Suzanne Wagner and Michael Riley.

Meetings are held monthly at the First United Methodist Church, 1848 S.W. Jefferson St., Portland, at 7:30 P.M. Non-member lecture and workshop fees are usually \$5 and \$50.

POTPOURRI

*Rob Hand, noted astrologer and author, will speak from 7-10 P.M., April 8, at Windsor Park at the monthly meeting of the Astrological Society of Victoria. For further information, contact Erin Sullivan-Seale at 595-2054.

*Look for "A Matter of Heart," to be playing sometime in Victoria this spring, most likely at the Oak Bay Theatre. This recently produced film about C.G. Jung features short interviews with 20 of his friends, clients, students, and colleagues, along with previously unreleased footage of Jung and of his journey to Africa.

*Interested in forming or joining a Centrepoint group? Or perhaps in leading one? Are you already involved in Centrepoint or have you been at some time in the past? We would like to make contact with everyone interested or involved with Centrepoint and to arrange for information sharing and a meeting. Please call Stan Tomandl at 385-5851.

*From the "Strange Bedfellows" department: look through your back issues of Rolling Stone (Issue 461, Nov. 21, 1985) to find an interview, "Jung at Heart," a conversation with analytical psychologist Marie-Louise von Franz.

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A QUEST FOR "POWER ANIMALS"

A Personal Account of a Shamanic Workshop

by Diane Wallrich

In October, 1985, I attended a workshop in Seattle on shamanism--the use of ancient native spiritual techniques for using altered states of consciousness as a source of healing, enhanced self-confidence, and heightened perception and problem-solving capacity. The workshop was given by Charles Bear, a therapist who has studied shamanism for five years with Michael Harner (anthropology professor with the New School for Social Research, New York Academy of Sciences, Yale, and UCLA), Joan Halifax, don Jose Rios (Matsuiwa), and others.

The shamanic methodology has been adapted for urban people; it does not require faith or changes in one's usual beliefs but awakens the natural imagery common to all people. Dances, songs, and drumming are used to achieve the necessary state of mind. Contact with guardian-animal spirits, once made, is like acquiring awareness of a force-field around oneself, which promotes a more powerful body/mind more resistant to stress and disease. One's total feeling of well-being is enhanced with long-lasting effects. The power-animals may be contacted by individuals, or by the shaman on behalf of a "client".

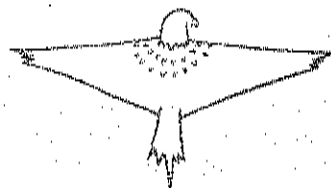
The Journeys

We were a small group seated around a candle on the floor of a carpeted room. After brief discussion, we received our first assignment--to "Dance the Animals". Bear called them from the four corners of the Earth with his drum, a special one with a particularly resonant quality. We were to keep our eyes barely opened to reduce light--the better to shift awareness--while moving freely in tempo with the drum. Our minds were to clear of pre-conceived ideas, opening our awareness to the presence of some wild animal, perhaps seeing it in its environment, feeling, and imitating its movements and sounds.

At the beginning my personal state was unwilling emotional preoccupation with a problem. I couldn't concentrate and had little hope of success. As I began slowly to walk around, with tears flowing down my cheeks, I thought, "I've nothing to work with but tears and confusion. I need help."

The drum was a brisk, insistent throb.

Gradually the tiny flame became a campfire in a clearing, surrounded by tall dark fir trees. Then my arms seemed to lighten, lift, and stretch out to my sides. Something was happening--I had wings--I was becoming an eagle! My heart lifted and soared--I was flying! I climbed in exhilarating beats high up over green forests and snowy peaks. The words, "Rise above it," came from everywhere, nowhere, as I rode the wind. Tears continued to flow down my cheeks, with gratitude now, for my freedom and joy in this release and rescue. At the same time I was still aware, dimly, of being in a room with others: I knew I could return anytime. I flew on until the drum ceased.



Next we were to take a journey to the Lowerworld, through any ordinary-reality opening into the earth (cave, spring, burrow, etc.). We were told to bring nothing back, simply to look around. The drumbeat would help to transport us. When the tempo changed in a specific way, we were to return to the surface.

I chose an abandoned anthill in the desert and climbed in. The roots of plants and small animal burrows appeared as I sank through the earth, and began descending stone steps a long way down. I entered a huge, dimly lit cavern with a dark, mirror-like lake in the center. On the far shore was an Indian, barely visible, slowly drawing luminescent petroglyphs on the cave wall. On the lake was a tiny boat. A single beam of beautiful golden light slanted down into the black water. Nothing moved except the arm of the Indian, in slow motion. All was total silence, peace, timelessness. I stood and watched, soaking up the ambiance, then wondered what to do next. I considered tossing a pebble into the water but rejected causing any event which would bring time into this place. There were rich red carpets under my feet. Beside me a trickle of water dripped onto boulders covered with soft, green mosses and lichen.

I caught a few crystal drops in my hand but didn't taste them ("don't bring anything back!"). I sat down on the carpets, knowing I was in a holy place. The drum suddenly seemed much louder, with complex overtones. The very walls of the cavern began to pulse with its mighty beat. I then knew this was the Heart-of-the-World, that I was part of Her, that She was holy.

After Bear called us back, we shared our experiences. I learned that shamans call their drums, "the heart-beat of the world." It was exciting to know my personal experience coincided with that of people all over the world. Later, Bear told me that a person's first trip to the Lowerworld gives the shaman a sense of that person's world-view and abilities, as well as providing experience in "tunneling".

Next, Bear said to us, "Go to the Lowerworld and find your power-animal. One which is interested in you will appear four times. Avoid touching insects and non-mammals showing their teeth; mammals with teeth showing are ok. You might talk with it, or ask it a question. It may speak, or use body language to communicate. When you see your animal for the fourth time, physically wrap your arms around it, clasping it to your heart. Return promptly here, letting the animal merge into your heart. When the drum-beat changes, return whether or not you've recognized your animal."

Into my anthill I hopped, eager now, descending a shorter distance to the cavern. All was as before, except that lush grass and reeds grew in the lake where the beautiful sunbeam streamed in. A tiny water-ouzel (a bird who lives behind waterfalls) was flitting about in the light and water. Various animals appeared. I felt hopeful about a cougar on a rock, who ignored me, however.

I became aware of seeing deer three times, then I saw a stag on a low edge, and a doe with him, standing among the reeds. They were gazing at me intently. I went to them, pulling my heart out of my chest. It looked like a shiny red heart-box, which opened and began broadcasting my emotional predicament like a little radio. The deer listened with interest. I asked them how to cope with this situation; what could they tell me?

The stag began to radiate a quality of total, elegant self-containment, his eyes soft but remote, his dignity unsurpassed. I turned to the doe, who, with gaily flashing eyes, suddenly began to cavort

flirtatiously about, kicking up her heels and twitching her white tail. She peeked over her shoulder at me as she danced. I thought, "I need them both, but how does one clasp two large deer to one's breast?"

With my hand on each silky neck, the three of us bounded up the steps, melding into one deer body with a common mind. We lept out of the anthill and raced up a grassy slope to a precipice, where we gazed out over the world, breathing deeply with something like triumph.



The drum called us back. I was thrilled: my question had been answered graphically by their demonstration of their separate male/female qualities, which were actually a unity, each with the other and with me (animus/anima). Bear congratulated me on recognizing the need for them both.

Indians have called Deer a guide for changes in consciousness, according to Bear. In an unmistakable manner, I'd received what was needed to balance and heal my unsettled emotions. It felt wonderful, and I recognized the more enduring usefulness of these images.

As a finale, Bear offered us a choice between going to the Upperworld, wherein dwell ethereal beings, or to dance with our power-animals. We chose the latter, as a summing up and celebration of our newly enhanced beings.

Since then, the Doe and Stag have appeared briefly, "seen" when I needed a reminder of their lesson. There have been numerous "synchronicities", highly significant coincidences connected with these images and the shaman, which have become treasures for me.

I'd like to recommend this experience and this teacher to anyone with an open mind. It helped me to vividly experience the connection between my mind and the Universal Mind, between the Earth and all her children.

THE C.G. JUNG SOCIETY OF VICTORIA

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NAME _____ TELEPHONE _____

ADDRESS _____

CITY _____ POSTAL CODE _____

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- | | |
|----------------------------|-------------------------------------|
| 1. Astrology | 6. Psychic Phenomena |
| 2. Art Therapy | 7. Psychosomatic Illness |
| 3. Dream Work | 8. Psychotherapy/Counselling |
| 4. Jungiana (bibliography) | 9. Analysis of Literature and Drama |
| 5. Myths/Fairy Tales | 10. Theology |
| | 11. Other _____ |

B. Circle the appropriate number to indicate your presentation style preference:

1. Lecture
2. Experiential
3. Small Group Discussion

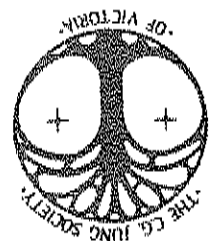
C. Indicate the ways in which you can contribute to the Jung Society of Victoria:

1. Writing articles/ book reviews for the newsletter
2. Working on the advertising committee
3. Sitting at the membership table
4. Helping with refreshments
5. Helping with setting up for meetings
6. Making a presentation
7. Leading small groups (Dream Study, Centrepoint, etc.)
8. Serving as an officer
9. Other _____

SOCIETY MAILING ADDRESS: Jung Society of Victoria
c/o Jerry McHale
79 Wellington Ave.
Victoria, B.C. V8V 4H5

FEE SCHEDULE:	Pensioners, Students, Unemployed	\$5.00
	Regular Members	\$20.00
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	Sustaining Members	\$50.00

C.G. Jung Society of Victoria
79 Wellington Ave.
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Type & Archetype

THE NEWSLETTER OF THE C.G. JUNG SOCIETY OF VICTORIA

No. 3

September, 1986

'PERSONALITY TYPE' IS FEATURED TOPIC AT FIRST MEETING IN WINDSOR CENTRE

THURSDAY, SEPTEMBER 18, 1986. Carol Ray, a Victoria-area counselor, will begin the fall program series with a presentation of Jung's theory of personality types and its present-day use in personality assessment. Ms. Ray will begin by reviewing the basic concepts of Jung's typology, and then she will use a variety of exercises and examples to show how the personality type of an individual influences relationships with oneself and others and affects the way one views the world.

Ms. Ray has a private counseling practice, Personal and Professional Development Services, in the Victoria area. She works with individuals, couples, and families and offers workshops in "Personality Strengths Exploration" and in "Relationship Enrichment". Her education includes a B.SW degree, and a M.SW degree in Counseling from the University of Calgary.

Centerpoint Courses To Be Organized At September Meeting

During the past year a desire has been repeatedly expressed to the Directors of this Society to provide a forum for individuals to obtain a basic, well balanced education in analytical psychology. Although the Society's monthly meetings clearly cannot fulfill this function, it is hoped that interested members will make use of the excellent educational materials in analytical psychology offered by the Centerpoint Foundation.

The Centerpoint Foundation grew out of one of the programs of the Education Center, St. Louis, Mo., a small, non-profit

institution which has worked in the field of religious education since 1941. The Foundation was incorporated in March, 1977, and became an independent operation on Jan. 1, 1979. Elsom Eldridge and Chandler Brown were instrumental in the creation of the Centerpoint Foundation, and much of Centerpoint's educational material has been developed through consultation with

NOTE: NEW MEETING PLACE AND DATE

*Windsor Centre, 2451 Windsor Rd.

*Third Thursday, 7:30-10:30 P.M.

individuals such as William Kennedy, Esther Harding, Elenor Bertome, Alma Paulsen, and Edward Edinger.

The Centerpoint Foundation offers three types of courses--Questpoint, Centerpoint, and Vantage Point--a newsletter, "In Touch", published three times a year, and an annual conference, "Harvest", held in the fall over the Columbus Day weekend in New Hampshire.

Questpoint is a beginning course, intended for people with little or no psychological orientation. It is intended to lead participants into the discovery of their own inner world and into relationship with the forces, symbols and images they find there. The course consists of nine sessions, each one-and-a-half to two hours long. The presentations are on cassette tapes, and each member receives a notebook containing full transcripts of the tapes. The work is done in plenary sessions, with up to 50 persons, and in small groups of as few as three or four persons. The cost of Questpoint is \$30.U.S.

(Continued on page 3.)

IMPRESSIONS OF THE ST. LOUIS TYPOLOGY CONFERENCE

by Dianne Browne

The Association for Psychological Type (APT) was formed in 1979 for the purpose of fostering the study and understanding of psychological typology as categorized by C.J. Jung and Isabel Myers. To this end, this 2500 member non-profit organization serves as a network which brings together both people and ideas through its national conference which occurs biennially, through regional programs, and through its publication, Journal of Psychological Type. The areas currently included as interest groups are careers and occupations, counseling and psychotherapy, management, psychological theory, religious issues, and education.

As a new member of APT, I decided to attend a regional program last January, to see for myself how Jung's theory of types is applied to education. My trip to St. Louis, Missouri, was a worthwhile, self-affirming experience. The three-day conference began with a review of the sensing, intuiting, feeling, thinking, judging and perceiving functions, as well as an explanation of the dominant, auxiliary and tertiary preferences. Differences in introversion and

extroversion were discussed. With this background the group was split into its respective 'type tables'; that is, those of similar personality type sat together. Two benefits were quickly apparent from this grouping. First of all, communication became more free-flowing because understanding was quick, and one did not have to work to be empathetic. A bond was immediate. Secondly, it was an 'eye-opener' to listen to presentations made by other personality groups. Although we all were asked to work on common problems, our methods of solving and presenting the results were amazing in their differences and scope! It was truly a learning experience for this educator to face the fact that, with only one set of instructions, the end products were as varied as were the personalities solving the problems.

The concluding activity was, as usual, a question and answer period, but it was one with a difference. All groups were asked the same questions; however, once again the variety in answers spanned the range of sixteen types. There was total agreement among those of like type, while there was disagreement only from opposite types. The predictability was often a source of good natured humour and banter. I came away with the understanding that to teach well, educators must realize that there, indeed, can be more than one right answer to a problem.

I would encourage all who are interested in acquiring more knowledge and first-hand experience of the practical aspects of Jung's psychological types, to attend next year's international conference in Gainesville, Fla. June 22-28, 1987. To join the new Canadian network (CAPT'N), write to:

Ted Runions
Canadian Association of Psychological
Type Network
43 Forest Avenue
Apt. 203
Hamilton, Ontario
L8N-1X2

[or phone Dianne Brown @ 382-2950]

THE C.G. JUNG SOCIETY OF VICTORIA

is a non-profit, charitable society whose purposes are:

- (a) The advancement of education of the public with respect to Jungian psychology.
- (b) The provision of a forum which will advance study, discussion, and knowledge of the concepts of the theory of analytical psychology as developed by Dr. Carl Gustav Jung and his followers.

Membership in the Society is open to all, particularly the general population of Vancouver Island.

MEETING DATES AND LOCATION

Meetings will be held on the third Thursday of each month from 7:30-10:30 P.M. in the Douglas Fir Room of the Windsor Centre, 2451 Windsor Rd., in Windsor Park in Oak Bay.

ANNUAL MEMBERSHIP FEES

Unemployed Persons	\$10.00
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Regular Members	\$25.00
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Membership in the Society provides free or reduced admission to monthly meetings and special programs and the semi-annual newsletter. Newsletter subscription fee---\$3.

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CENTERPOINT (Cont.)

Centerpoint was the first and most extensive coursework developed by the Foundation. It consists of three sections of 18 sessions each, usually completed within one year.

Year I of Centerpoint covers the ego, shadow, and typology (but also touches on many other areas of the individuation process) with much emphasis on myths and fairy tales. Year II goes more deeply into all of the above and delves into the anima/animus and the archetypes. Year III has much original material by the authors:

William Kennedy on The American Unconscious, Marie-Louise von Franz on Projection, Edward Edinger on Greek Mythology, etc..

The general format is like Questpoint's, with cassette tapes and scripts. Each person receives a large notebook and a copy of An Introduction to Jung's Psychology.

Individuals meet in self-selected, leaderless groups, called coteries, of 4 to 8 members, at a time and place of their own choosing. Costs: Centerpoint I, \$60.U.S.; Centerpoint II, III, \$50.U.S. each.

Vantage Point is a new series of short courses which can be used in small independent groups or in organized educational programs. The first course, The Threshold, is a prerequisite to further study, because it sets a framework for understanding the courses that will follow. It contains five sessions of about two hours each. The emphasis is on finding the perspective that belongs uniquely to one's own personality--one's own authentic vantage point. Threshold costs \$25.U.S., and the succeeding courses will be \$15.U.S..

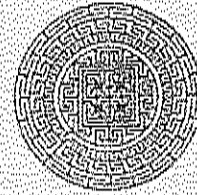
It should be emphasized that the courses are neither group therapy nor encounter groups. There is no behavioral training nor artificial structuring of situations. The life lived in the sessions is just the normal ongoing life that happens as members relate to the materials, themselves and each other.

More extensive descriptions of the Centerpoint Foundation's courses will be displayed on the information table at each monthly meeting. Time will be allocated at the close of the September meeting for individuals interested in participating in one of the courses to meet and arrange for an Introductory Meeting for which Centerpoint provides the necessary materials free of charge.

Synchronistic Connections *Subject of October Meeting*

THURSDAY, OCTOBER 16. "Synchronicity", the concept applied by C.G. Jung to meaningful coincidences of events shared by the interior, mental realm and the exterior, physical world, will be the subject explored in a panel discussion at the Society's October meeting. Panel members will provide various perspectives of synchronicity as it touches upon astrology, science, Dreambody work, and art.

The program will begin with a brief summary of Jung's work on synchronicity, indicating what he meant, and what he did not mean, by the term. Next will follow short presentations by each of the panelists. A discussion period will then be conducted until the usual refreshment break. After the break, "Synchronicity Storytime" will follow, during which individuals who want to share their favorite synchronistic occurrence are invited to speak. The meeting may choose to divide into smaller groups at this time.



HIROSHIMA RE-EXAMINED IN NOVEMBER MEETING

THURSDAY, NOVEMBER 20. Dr. Randy Morris, author and lecturer from Seattle, Wa., will present "Hiroshima From a Jungian Perspective." Dr. Morris's presentation will attempt to apply the psychological perspective of C.G. Jung to the symbolic event of the nuclear bombing of Hiroshima, Japan. He will review the apocalyptic imagery of Hiroshima with a slide show and will draw upon the experiences of his three-year residence in Hiroshima. His lecture will probe Jung's views to see how his prescription for the spiritual welfare of humanity might be translated into educational objectives appropriate to the nuclear age. A discussion period will follow the refreshment break.

Dr. Morris has a PhD. degree in psychology and philosophy. He taught for three years at the Hiroshima International School.

BOOK REVIEW

The Bible and the Psyche

Individuation, Symbolism and the Old Testament

Edward F. Edinger
Inner City Books
Toronto, 1986

Reviewed by Jerry McHale

Joseph Campbell has defined myth as "other people's religion." In The Bible and the Psyche, Edinger applies the principles of depth psychology to the dominant religious myths of the western world as set out in the Old Testament. Viewed in light of Jung's psychology, the Old Testament, as "our mythology", can be read as a living, symbolic representation of the individuation process. In Edinger's words:

"The Old Testament documents a sustained dialogue between God and man as it is expressed in the sacred history of Israel. It presents us with an exceedingly rich compendium of images representing encounters with the numinosum. These are best understood psychologically as pictures of the encounter between the ego and the Self, which is the major feature of individuation symbolism."

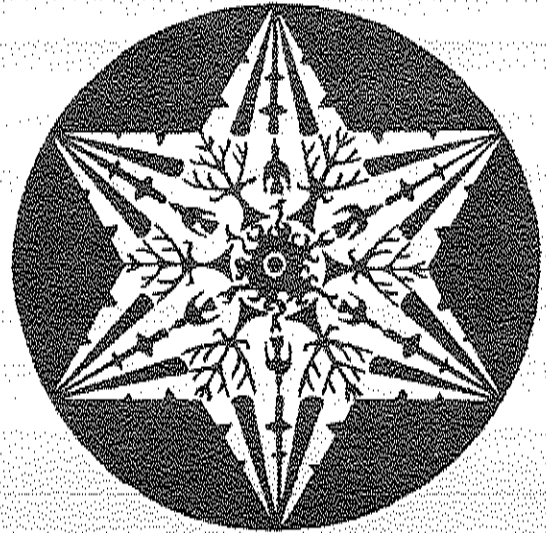
Edinger analyses the Books of the Old Testament as a description, on the collective level, of man's encounters with the objective psyche. He observes that the 39 Books of the Old Testament are divided sequentially into three categories: 17 historical Books, 5 Books of wisdom and poetry and 17 prophetic Books. The earlier historical Books are occupied with Yahweh's relationship with Israel as a collective. Contrasted to this are the later prophetic Books, each one of which is named after a great individual who had a personal encounter with Yahweh, and thus became an individual carrier of God-consciousness. In the middle position, playing a transitional role, are the poetical-wisdom Books, with the Book of Job at their head. The significance of Job is well understood to readers of Jung. It was in and through Job that man first encountered Yahweh as an individual and not as a function of a collective.

With this structure noted, Edinger proceeds to move through the Books and identify and distill the major themes and developmental steps in our collective myth. Edinger does a thorough and skillful job of

relating Old Testament symbolism to contemporary depth psychology. He covers a great deal of ground, from his interpretation of the temptation of Adam and Eve as representing the emergence from the unity of unconsciousness to the duality of conscious awareness, through to his excellent working and development of the symbol of sacrifice as it is utilized throughout the Bible from Abraham to the Messiah.

One of Edinger's talents in his recent books is his ability to cast myth, which for western man generally has assumed an inferior and devalued position, in a light where some of the meaning and numinous value of the myth is actually made available to the reader. One of Jung's central themes, of course, was that modern man's soul was in need of healing and that his soul would only be healed when he had a living myth to inform him and to guide him.

As Jung says in Memories, Dreams, and Reflections, the "decisive question for man is: Is he related to something infinite or not?" Edinger skillfully employs the concepts of depth psychology to provide his readers with both a better understanding of the structure and content of the Old Testament on the one hand, and an enhanced sense of the "infinite" dimension of Old Testament mythology on the other.



JUNGISLAND

Freed of earthbinds
Trapping insight, experience
With baited certainties,
Our island floats...
Gathering common ground
To root itself
Wherever it touches.
Infinitely extensible tendrils
Stretch through and round the earth
'Til beginning
And ending...
Over
And under...
Up
And down...
Lose meaning to a
Universal
YES.

D. Nordstrom 1986

PANELISTS TO EXPLORE DIVINE CHILD ARCHETYPE IN DECEMBER MEETING

THURSDAY, DECEMBER 18. "Perspectives of the Divine Child Archetype," a panel discussion, is the December program featured by the Society. Dave Nordstrom will moderate the discussion, which will include as panelists, Bede Sullivan, a Sister of St. Anne, Douglas Henderson, a Buddhist priest, Randy Chips, Chief of the Sooke band, and Akor Boateng, founding member of the African Group. The refreshment break will be extended to a dessert potluck, with ample time provided for sampling the fare and for chatting.

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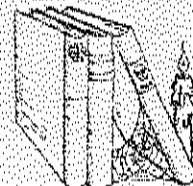
SOCIETY LIBRARY: A SMALL BUT GROWING REALITY

Because we are founding a new library, we have decided to have a new librarian to go with it. My name is Ivy Mickelson, former bookseller NOT librarian, but nevertheless I have decided to take on a new label late in life.

I have bought cards and pockets and I shall try to run our Library like our impressive Public Library, on a miniature scale, of course. Donations of books old (secondhand) and new will be very much appreciated. Also, we now have a Tax Deduction Number, so remember to keep your receipts when you purchase books.

We already have many titles donated, so I shall list them below:

Memories, Dreams and Reflections
Modern Man In Search of a Soul
Dreams
Jung and The Post-Jungians, Samuels
On Dreams and Death, von Franz
Psychology and Religion
Psychological Reflections
Psychological Commentary On Kundalini Yogi
Dreambody, The Body's Role In Revealing The Self, Arnold
Somatic Consciousness, Arnold
Border Crossings, Williams
Descent To The Goddess, Perera
Emotional Child Abuse, Couirz
Complex, Archetype and Symbol, Jacobi
The Homeric Hymns, Boer (trans)
The Origins and History of Consciousness, Neumann
Katzie Ethnographic Notes and the Faith of a Coast Salish Man, Suttles and Jenness
Forever Jung, Marie-Louise von Franz



A Process Oriented Psychology Seminar Reported in Tom Wolfian Style--Or *THE ELECTRIC KOOLAI DREAMBODY*

By Stan Tomandl

On August 23rd I ride the "Cat" from Victoria to Seattle. Twin-hulled, Norwegian-built, too many tourists. U.S. Immigration runs me through their computer. I generally feel like a criminal when crossing borders. The man picks up my feelings and acts on it. The criminal in me dreams him up. Two and one-half hours later, I'm in Seattle wandering semi-lost through Pike Place Market. Synchronicity strikes, and I walk into Max Shupbach and Sonja Straub from Switzerland, the main seminar assistants who also visited our Jung Society last spring to lecture. We drink mineral water and part until that evening.

Thursday evening about 25 Process Oriented Dreambody workers meet with Arnold Mindell. Army has developed an information-based approach to working with normal and altered states of consciousness. He is a Jungian analyst of twenty-three years standing. He has taken Jung's hints about dream states and body states and filled in many of the holes concerning the meaning or teleology of body symptoms and relationship problems. We are to assist Army in the experiential parts of a two and one-half day workshop. We listen and expect direction and instruction. We receive a social gathering and a general admonition to be personal, to connect with four or five people deeply and comfortably. We're a little perplexed. I remember that doing process work depends on following the Tao or watercourse way. The workshop will flow the way it wants to flow. Others inform me that Army has lost both parents (he's 47 years old) within the last month. One of the workshop's foci is working with coma states and dying people.

Friday night is the introductory lecture. The room is too hot, the lecture too unclear. I've never heard anyone give a coherent intro to Dreambody work. The things we do with it are immensely simple and simply very hard to do. Army took a degree in physics before his psych degree and tells about originating his new work. When first practicing as a Jungian analyst, he noticed strange body synchronicities in his clients

and wondered how these symptoms were meaningful. He received a personal dream showing him that the answer was at MIT, the university of his physics training, which he dearly hated. He went back (in spirit) and studied information theory. In a nutshell, with no degree of clarity, here is what he developed: Primary Processes: those things, activities, and ideas with which I identify: e.g. I own my home; I work and play; I believe in families. Secondary Processes: those things, activities and ideas which I don't identify with: e.g. shingles blow off our house; my job is endangered and depression strikes; my friend's family breaks up. I have the power to direct and influence primary processes. I have no or very little power to direct secondary processes. Channels: Processes are communicated through information channels including voice, vision, movement, body sensations, relationships, and external events. I use my most comfortable channels for communicating primary processes. I use less comfortable, less identified-with channels for secondary processes. Personally I use my voice comfortably and can tell you with pride about the location and structural soundness of my home. When I start to think about fixing the roof, my fist clenches and it might even pound the desk as I curse last spring's high winds. I use the movement channel less comfortably, and it comes into play when anger possesses me. Edges: Those things that I am not ready to do or say or be; slightly very scary things. Generally, edges are presented to me for growth, and working with them helps me grow, whether I go over them or not. Fixing the roof means borrowing a ladder from the neighbors. I know too many people already. I'll have to get to know my neighbors better. If I go over my edge and borrow the ladder, I'll be richer for knowing them better in spite of myself. If I don't, I'll be richer for having worked with the edge, thinking about other people, my own introversion, etc.

Back at the workshop, Army introduces a new phrase for an ancient entity: information float. The older terms are tension in the air, miasm, energy,

vibrations. Information float indicates that something is waiting to be communicated and is not being communicated or is being communicated in channels not identified with, so the information does not come into consciousness. My wife wishes to heck that I would fix the roof but is tired of bugging me about it, so doesn't express her irritation; the irritation is not expressed consciously, so gets added to our baseline level of family tension or information float. Unexpressed and unworked through feelings and family secrets have a way of poisoning family relationships, sometimes for generations.

Saturday: The workshop proper begins, ninety participants strong. Arny's biggest workshop to date. I imagine some apprehension and excitement from Arny and all the assistants. Once he starts talking to this very large circle, apprehension evaporates. He's right on, following the Tao, demonstrating very powerfully on volunteers. The processes of these demonstrations look like faith healing, some seem miraculous. A new definition of miracle seeps into me. A miracle is, precisely, and with great detail, following the information presented. Also known as being in tune with the universe. Arny shows us how to follow precisely the information given off by another person and then how to communicate with precision in the same channel. When a client hits an edge, she or he may switch channels. Then the therapist precisely follows to the new channel.

The exercises are done in pairs, each person taking turns between client and therapist. The assistants slide around helping people that are stuck (i.e. edged out).

We comfort, reassure, and encourage people to do scary things if they can and to only explore the possibilities if they can't. We find out if they can or can't go over edges, by watching for signals in great detail. In one of many exercises Arny asks the participants to think of their earliest childhood dream, then to let it switch channels to some form of movement. Then, the therapist half of the working pair aids in a further channel change by asking how this dream presently affects relationships. The movement and talking help with new insights into the relationship patterns of the client. The client of the pair I'm assisting tells of dreaming about being sucked up into a tornado and then waking with vertigo. The therapist asks him to spin around; he spins until overcome with dizziness and drops to the floor. After a moment the therapist asks how

a tornado is like relationships. Client: "I get sucked into them." Therapist: "How can you use that power in the future?" Client: "I can suck people in to help them, but, wow, a tornado has 500 mph winds; I've got to be more careful, to watch for dizziness and its effects."

At times the workshop room seems like bedlam with various running, shouting, pushing, screaming people mixed with quietly talking and some nearly catatonic people. Rather unreal, yet with Arny and 25 facilitators, no great disaster occurs and in fact, a lot of healing happens, even more education and inspiration.

Saturday night Arny gives a lecture on coma states and dying. He asks us not to use material from the lecture, so I only feel comfortable presenting a general outline of his ideas. Coma states present a relationship problem. The comatose person presents many communication signals, in channels that caretakers do not feel comfortable working with. That is, they wheeze or twitch or groan or change skin color, etc; and they all breathe and pump blood. A therapist who is willing to follow in these channels and to communicate using corresponding sounds and movements can find out what's keeping this person from changing states to full death or to full waking and can help him or her to decide to move in whichever direction is appropriate. In this lecture and the next day's also, Arny communicates the juice and vitality of his concepts and their effects on people and the world. He presents his material with hilarious stories (dying can be an amazing joyful adventure) and anecdotes and backs up his work with nearly twenty years of precise scientific observation.

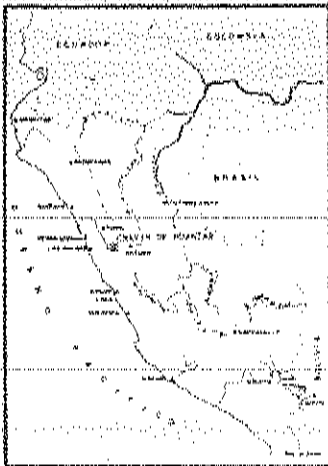
Sunday: more exercises and a lecture on childhood dreams and body symptoms. He says childhood dreams demonstrate our basic mythic ideas and present what Don Juan of Carlos Castaneda's works would call our ally. Scary, frightening, overpowering. The power which that individual will need to integrate to be fully alive and effective. Body symptoms and relationship difficulties grow out of denied myths. In the previous client, confusion in relationships reflects the vertigo after the tornado. The lecture ends with a standing ovation. The workshop ends with five minutes of hand-holding silence.

I leave very full and attend an assistants' party that night. Everybody says it's the best dreambody party ever.

THE RAIMONDI STELA: Individuation **Reflected in an Ancient Peruvian Obelisk**

Anyone interested in Jungian ideas cannot help but be impressed by ancient art and how it functions with the individual. Often there are very powerful patterns in the art, reflecting archetypal motifs and spirits that are localized to specific communities or even geographic areas. The Raimondi Stela [pictured], a rock obelisk I encountered at Chavin de Huantar in the department of Ancash, Peru, quite vividly shows this as an example.

In a dry, rather desert-like location between the barren coastal ranges and the towering Cordillera Blanca of the Andes lies Huaraz, the usual departure point for guided trips to Chavin. A small bus can be rented for a few dollars and taken up a steep winding road to a height of about 15,000 ft. above sea level to cross the Cordillera. Hours later the site of Chavin is reached, surrounded by the lush vegetation of the eastern slopes.



Along the bus ride an archaeologist from Toronto was intensely showing me schematic blueprints collected and reproduced by students from Lima of the main temple arrangement. Somehow all information and reference paled to the ominous feeling I experienced on arrival at the site. A cool, moist breeze lifted from far down the valley towards the Amazon. It was really a special place.

What physically remains at the site is minimal due, partially, to a massive land slide that engulfed it around 1000 A.D.. Vegetation-laden mounds show that a majority of Peru's government funding for excavating has gone south to Machu Piccu.

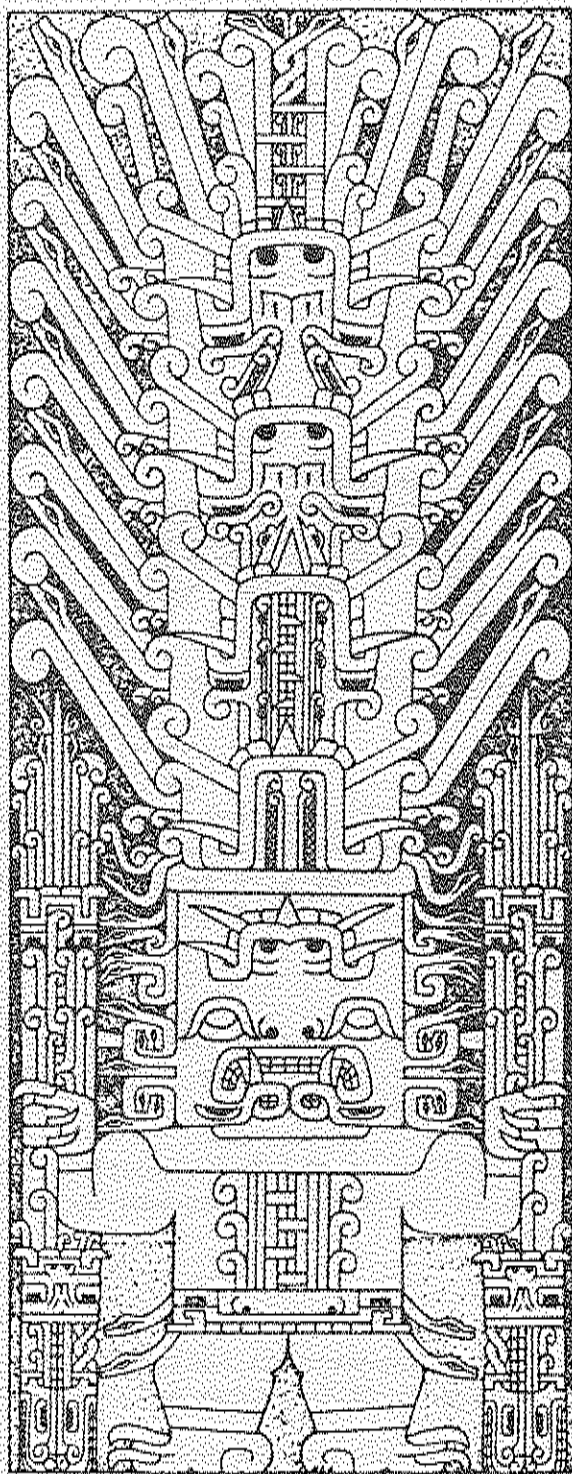
What is known of Chavin history from an

archaeological or ethnological viewpoint could be explored by reading "Origins of the Chavin Culture," by Chiaki Kano or "The Jaguar-Shaman Transformation Complex," by Furst (1968). Little can be gained, however, from these texts on the process of individuation reflected in the art. Chiaki Kano has speculated about some developmental stages in their religion and believed that the feline cult lay at the heart of the Chavin culture, but no investigations were made into how these stages reflected psychic development.

From an artistic perspective Ferdinand Anton in his book, "The Ancient Art of Peru," discusses why particular styles and patterns are used, as does John Rowe in, "Chavin Art: An Inquiry into its Form and Meaning". Instead of suggesting any metaphoric relation to archetypal content, the potent surrealist forms are merely described as being middle ground representations "somewhere between realism and geometric arrangements".

The Raimondi Stela is one of three purely cultist obelisks sculptured in granite showing intricate and fascinating motifs that have escaped unscathed. What is known of its purpose is vague or non-existent, yet it must have represented pertinent aspects of the society's religious life. It is a feline anthropomorphic divinity standing with open arms and holding some sort of powerful staff in each hand. Above, surrealist mixtures of inner symbolic images and animalistic characters fan upwards. A friend I was traveling with claimed it depicted "a small man with such a big hat that he had to hang on for support," but I hope to look more closely.

The obelisk's bilateral symmetry is almost perfect, which gives it a quality of unique and centralized form. From the neck upwards there appear to be "stages" but in a vertical alignment suggesting a depiction of depth rather than anything of a temporal nature. That is, it seems to be some hierarchy of power. One entity comes from the mouth of another. One comes from the depths or inner of the next. The structure originates at the bottom figure, which could be called the priest or chief, and as entities surface from the mouths, they are, in turn, at higher levels.



*Raimondi Stela of Chavin.
Measurements: 1.95 meters
high by 0.76 meters wide*

The small caduceus located at the top has been known to symbolize the opposites in dualism, ultimately to be united. In some alchemical texts produced almost two thousand years after Chavin, the dual serpents have been described as being the female quicksilver and the male sulphur.

Psychologically speaking, this may suggest transformational processes at work.

The staff has been described as being a symbol of masculine power, authority, dignity, magical power, journeying or pilgrimage. However in this case, particularly because there are two, I think they represent some means of communication with, perhaps, a given deity. They seem not to be of the central theme or actual communion yet persist to be quite relevant to the depiction. There is the possibility that San Pedro, a hallucinogenic cactus that flourished in the area and was utilized in ceremonies, was somehow associated with these staffs.

The area above the upward-gazing eyes seems to be the focal point of attention. It may well be a totemic depiction of the "axis mundi" or, from a Christian viewpoint, a representation of Holy Spirit. In other words, a creative production derived from a communion between unconscious autonomy and conscious will revealing, in essence, the bridge work between ego and Self. It should be kept in mind that we are dealing with a people that had no conception, even metaphorically, of the Holy Spirit but rather an idea of spirit that was still in its original, archetypal form, namely mana.

M.L. von Franz notes an interesting progression of spirit originating with tribal cults: "...one of the oldest concepts of the Divine in many primitive religions is the concept of mana, mulungu, and so on, the idea of a divine power, which many ethnologists have compared to a mystical kind of electricity." She adds, "In later religious and sometimes geographically different developments, there are other aspects of the Divine, namely as gods, demons, ancestral ghosts, etc., which are all more or less personified, more or less anthropomorphic figures which also represent the power of the unconscious, but have a form, and are spoken of as if they were, in part, personalities."

The interpretation of the Stela Raimondi is like that of any living symbol, art form or dream, etc. in that it is virtually limitless. This example does tend to suggest an encounter with the numinosum. By turning the picture upside down one can indeed see this thrust from the unconscious in the many eyes gazing outward. Whoever created the obelisk, whether for worship or beautification, inadvertently revealed a major step in ego/Self differentiation.

By Walter Odenthal

VANCOUVER CALENDAR

Wednesday, Sept.17. "The Dreaming Body and Jungian Circles," by David Roomy.*

Wednesday, Oct.15. "The Creative Function: A Case Study from Spirit River, B.C.," by Katie Sanford.

Saturday, Oct.18. Workshop: "Parenting and the Wounded Child: A Shared Dilemma," by Katie Sanford and Megan Feather. At the home of Lynette Walker, 2354 24th Ave., Langley, B.C. (534-5681). \$40. Non-members; maximum of 25 participants.

Wednesday, Nov.19. "The Vicissitudes and Values of the Introverted Feeling Function," by Lynette Walker.

Wednesday, Dec.17. "Gnosticism," by John Harris.

* Monthly meetings of the C.G. Jung Society of Vancouver are held at 8 P.M. at the Eric Hamber Secondary School, 5205 Willow, Vancouver.

PACIFIC NORTHWEST EVENTS

Portland Oregon Friends of C.G. Jung

Friday, Sept.19. "More About Psychological Types," by Dr. John E. Beebe.

Saturday, Sept.20. Workshop on psychological types.

Friday, Oct.17. "Changing Relation Fantasies As Releasing Point In the Partnership," by Dr. Verena Kast.

Saturday, Oct.18. Workshop on Fairy Tales.

Friday, Nov.21. "Key Stages of the Inner Journey," by John and Eva Allan.

Saturday, Nov.22. Workshop on "Key Stages of the Inner Journey," 7:30 P.M..

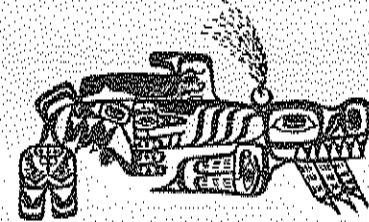
Friday, Dec.12. "Masculinity, Thief of Hearts," by Fraser Boa.

Saturday, Dec.13. Workshop: "My Brother Cain."

Friday, Jan.16. "The Unnecessary War: Neurosis and Inner Conflict," by Dr. James A. Hall.

Saturday, Jan.17. "The Jungian Dream: A Workshop on Theory and Practice."

* Monthly meetings are held at the First United Methodist Church, 1848 S.W. Jefferson St., Portland, at 7:30 p.m.. Workshops, except when otherwise noted, are held from 9:30 a.m. to 4:30 p.m. The non-member lecture and workshop fees are usually \$5 and \$50.



DREAMBODY WORKSHOPS

Victoria

Sept. 15 to Oct. 27. Workshops with Stan Tomandl. Mondays, 7-10 P.M.. (Other dates are possible.) Phone Stan at 385-5851 or Caroline Lonsdale at 386-2335.

Vancouver

Sept. 26-28. "The Dreaming Body," a workshop with David Roomy. C.G. Jung Society of Vancouver. (tentative)

Oct. 20. "Following the Individuation Processes in the Body," a lecture by David Roomy at UBC.

Seattle

Sept. 26-28. "Supervision Seminar"; Jean Claude Audergon, 5806 Latona Ave. NE..\$210.

Nov. 28-30. "Structure and Dynamics of Process Work"; Joe Goodbread. \$210.

Dec. 5-7. "Supervision"; Joe Goodbread. \$210.

POTPOURRI

*"Metaphysical Bead Game", a seminar featuring topics in astrology, mythology, and psychology. Speakers include Erin Sullivan-Seale, Jeff Greene, Diana Stone, and Alan Oken. For more information, phone 598-5816.

JUNGIAN RESOURCE PAGE

The following list of Jungian resources is by no means complete. Additional items will be greatly received and used in future revisions of the list.

JUNG SOCIETIES ON THE WEST COAST

- * The C.G. Jung Society of Vancouver; Lectures given on the third Wednesday of each month at 7:30 p.m. at Eric Hamber Secondary School. A newsletter is published twice yearly.
- * Seattle Friends of Jungian Psychology; Monthly lectures, extensive library, newsletter published twice yearly. P.O. Box 17104, Seattle, Washington 98107.
- * Oregon Friends of C.G. Jung; Monthly lectures and workshops, library. 185 Pine Valley Road, Lake Oswego, Oregon 97304.
- * Friends of Jung Center; Extensive tape library. 3525 Front St., San Diego, Cal. 92103.

JUNGIAN ANALYSTS

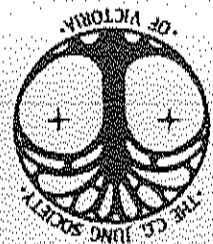
- Vancouver * John Allen, 3896 W 13th. Ave., Vancouver, B.C. V6R-2S8 [228-0359]
* Claire Buckland, 5614 Balsam St., #1202, Vancouver, B.C. V6M-4B7 [266-2481]
- Seattle * Louise Bode, Russell Lockhart, Sally Parks, William Willeford, Ann Devore.

PERIODICALS

- * Chiron, A Review of Jungian Analysis; 400 Linden Ave., Willamette, Ill. 60091, U.S.A. (annually)
- * The Journal of Analytical Psychology; Academic Pr., Inc., 111 5th Ave., N.Y., N.Y. 10003, (published in Great Britain, available in U. of Victoria library)
- * Psychological Perspectives; 10349 W. Pico Blvd., L.A., Ca. 90064, U.S.A. (biannually)
- * Quadrant; 28 E. 39th. St., N.Y., N.Y. 10016, U.S.A. (three times annually)
- * Spring; P.O. Box 222069, Dallas, Texas 75222, U.S.A. (annually, located in the U. of Victoria library)

BOOKSTORES

- Victoria * University of Victoria Bookstore, University of Victoria
* Munro's Bookstore, 1108 Government St.
* Atman Bookstore, 1308 Government St.
* Hawthorne Books, 1027 Cook St.
* Fairfield Variety, 1540 Fairfield Rd.
* White Bear Books, S. & J. Tomandl, 1216 Oxford St. V8V-2V5
(offering mail order of Jungian, Northwest Coast Ethnography, and Dreambody titles).
- Elsewhere * Analytical Psychology Books, 122 Lupus St., London, SWN-4AN
* Banyan Books, Vancouver, B.C.
* Centerpoint, 22 Concord St., Nashua, N.H. 03060, U.S.A.
* C.G. Jung Foundation Book Service, 28 E. 39th. St., N.Y., N.Y. 10016, U.S.A.
* C.G. Jung Institute of Los Angeles Library and Bookstore, 10349 W. Pico Blvd., L.A., Ca. 90064, U.S.A.
* Yes! Bookshop, 1035-31st. St. N.W., Wash. D.C. 20007, U.S.A.



c/o Dianne Morrison
1275 St. David St.
Victoria, B.C. V8S 4Z1

Type & Archetype

THE NEWSLETTER OF THE C.G. JUNG SOCIETY OF VICTORIA

No. 4

January, 1987

DRAGONS! DRAGONS! DRAGONS! DRAGONS!

THURSDAY, JANUARY 15, 1987. Dragons from the west, east, north and south; dragons in dreams, myths, fairytales, science fiction, and childrens' literature; dragons in both their destructive and creative roles; dragons in paintings, sculptures, and tapestries--any and all aspects of the dragon archetype will be discussed in the January Society meeting.

The format of the presentation will be very informal. Everyone is encouraged to bring any dragon-related material which they might wish to share. A slide projector will be available if needed.

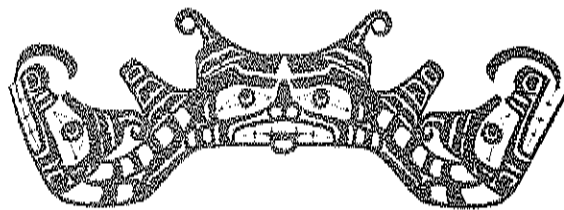


John Allan To Discribe Vision Quest For Youth

THURSDAY, FEBRUARY 19. Dr. John Allan from U.B.C. will present "Rites of Passage: Childhood to Young Adulthood." This lecture describes a contemporary rites-of-passage program devised for today's youth. It focuses on 12 to 14 year-olds and is based on a native Indian vision quest experience. The lecture will be illustrated by students' stories, and the audience will have plenty of opportunity to participate in the various guided imagery activities that accompany the program.

Allan Workshop

FRIDAY, FEBRUARY 20, 10:00 A.M.-4:00 P.M.. Dr. Allan will also conduct a workshop: "Art Counselling With Children and Adolescents." This workshop focuses on the many different ways art can be used in counselling children



and will be illustrated by using slides. Techniques shown will be serial drawings, directed and non-directed approaches, House-Tree-Person Test, visualization and art (Earth, Fire, Water and Sun and the Rose Bush). Examples will be given of children in short and long-term treatment, and those who are depressed, suicidal, psychotic and others who have been physically and sexually abused and emotionally neglected. Emphasis will be placed on skill acquisition in using art in counselling. \$35. Place to be announced.

John Allan, P.h.D. is a Jungian analyst and an Associate Professor of Counselling Psychology at the University of British Columbia. He has written extensively on symbolic therapies with children, counselling in elementary schools, and on holding therapy.

MARCH SOCIETY MEETING

FEATURES JUDITH KOLTAI

THURSDAY, MARCH 19. Judith Koltai, Victoria dance therapist, will present an evening of experiential and reflective exploration of movement as, "the inner process of the individual manifested in physical form."

Judith Koltai has been a professional practitioner in the field of movement education for over 15 years. Her experience ranges from work in various treatment facilities with physically and mentally disabled children and adults to the training of professional performers. She has taught in universities and colleges across Canada since 1969. (Participants should wear comfortable, non-restrictive clothing.)

Clare Buckland to Speak On Jung's Approach To the Unconscious

THURSDAY, APRIL 16. One of the distinguishing marks of Carl Jung's work is his approach to the unconscious sphere of the human psyche. The inclusion of the transpersonal dimension links him to perennial wisdom and to contemporary physics and marks him as an original, pioneering observer and analyst whose insights are now being validated. It is, however, not easy to grasp the meaning of these concepts and their application for our daily life.

For the Society's April meeting, Clare Buckland, a Jungian analyst in private practice in Vancouver, will endeavor to articulate what the Jungian approach to the unconscious brings to our sense of meaning in life. During her presentation Dr. Buckland will draw upon her 40 years of experience with Jungian ideas and will show some slides to illustrate a few of the archetypes.

ANNUAL GENERAL MEETING, SLATED FOR MAY

THURSDAY, MAY 21. Reports from the current board members, election of new officers, a gripe session, and other Society business will be dealt with during the first part of the Society's May meeting. When all such business has been dispatched, the meeting will transform into a "potluck" wine & cheese party and other types of amusements (yet to be specified).

LIBRARY NEWS

Walter Odenthal has very kindly taped the last three Society programs, and we also have many other Jungian tapes available now. We heartily welcome more contributions of books and tapes to our small but growing library! Remember, you can use your contribution as an income tax deduction.

BOARD OF DIRECTORS

CHAIRMAN	Stan Tomandi	385-5851
RECORDING SECRETARY	Jerry McHale	382-6819
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GENERAL BOARD MEMBERS	Dave Nordstrom	383-3364
	Judith Tomandi	385-5851
	Marlene Tyshynski	384-8328
CENTERPOINT COORDINATOR	Maurice Smith	656-4893

VANCOUVER CALENDAR

Wednesday, Jan. 21. "Deja Vu: A Study of the Evolving Psyche in Psychologists, Philosophers, and Artists from 1860-1910," by Anne Bosch.*

Wednesday, Feb. 18. "Varieties of Transference," by Bonnelle Strickling. Explores varieties of emotional responses between clients and therapists.

Wednesday, March 18. "Speak Up Say Be Quiet," by Moira Muholland. A one-woman theatrical combining N.W. Coast, Greek, and personal mythology. Unitarian Church, 49th and Oak.

Wednesday, April 15. "Jungian theory in Traditional Medicine," by Dr. Tom Paulter.

Wednesday, May 20. "Passion and Irony in the Blues," by William Willeford, Jungian Analyst from Seattle.

*Monthly meetings of the C.G. Jung Society of Vancouver are held at 8 P.M. at the Eric Hamber Secondary School, 5205 Willow, Vancouver.



THE C.G. JUNG SOCIETY OF VICTORIA

is a non-profit, charitable society whose purposes are:

- The advancement of education of the public with respect to Jung's Analytical Psychology.
- The provision of a forum which will advance study, discussion, and knowledge of the concepts of the Theory of Analytical Psychology as developed by Dr. Carl Gustav Jung and his followers.

Membership in the Society is open to all, particularly the general population of Vancouver Island

MEETING DATES AND LOCATION

Meetings will be held on the third Thursday of each month from 7:30-10:30 P.M. in the Douglas Fir Room of the Windsor Centre, 2451 Windsor Rd., in Windsor Park in Oak Bay.

ANNUAL MEMBERSHIP FEES

Unemployed Persons	\$10.00
Students and Pensioners	\$15.00
Regular Members	\$25.00
Supporting Members	\$35.00
Sustaining Members	\$50.00

Membership in the Society provides free or reduced admission to monthly meetings and special programs and the semi-annual newsletter. Newsletter subscription fee--\$3.00.

MAILING ADDRESS

The C.G. Jung Society of Victoria
c/o Dianne Morrison
1275 St. David St.
Victoria, B.C. V8S 4Z1

"The Way of the Dream"

Scheduled to Appear in April

The Way of the Dream is a series of twenty half-hour films featuring Dr. Marie Louise von Franz, the world's foremost authority on Jungian psychology, which was made by Fraser Boa, a Toronto-based Jungian analyst and filmmaker. The series begins by introducing viewers to Jung's model of the psyche, explaining dream interpretation, and examining the historical significance of dreams in the formation of our culture. It then moves into an extensive analysis of the dreams of men and of women. In the

concluding sessions, Dr. von Franz addresses the problems which occur in human relationships in our changing world, examines the dreams of the dying, and explores the puzzling question, "Who makes up our dreams?"

The Way of the Dream will be shown in Victoria April 17, 18, and 19, 1987. For more information or for registration, call the Citizen's Counselling Centre at 384-9934.

In the following article Fraser Boa tells how--and why--The Way of the Dream came into being.

THE UNSEEN FILMS

When I first entered analysis with Dr. E.A. Bennett in London, I said, "I don't know how we can do Jungian analysis." "Why ever not?" he asked. "Because I'm no good at remembering dreams. I don't remember a dream from my entire life." "Oh, that's all right," he said. "You will before next week. Whatever attitude you hold toward your dreams will determine their attitude toward you. Dreams want to be heard, but you must want to listen. You must establish a living dialogue. That's the way of the dream." I didn't know what he meant, but I did dream. And with the discovery of the dream came an awakening to a new reality--a new vision of life with dimensions I had not previously imagined.

The Way of the Dream was conceived years later after the fire of studying in Zurich. For years previously I had worked in the film industry, but from my experience I learned how powerfully the film media can communicate a living process, and it seemed to me that something of the process of analysis could be experienced through the screen, not in a theoretical discussion but by creating a dialogue within the viewer between the ego and the unconscious.

The overall structure of the films would follow Jung's model of the psyche and be developed along the lines of the basic principles of Analytical Psychology. Dreams would then be carefully selected to illustrate the different aspects of the psyche. We would choose dreams with motifs

BY FRASER BOA

common to everyone: witches, snakes, flight, death, etc.--motifs we have all dreamt. An analyst would then interpret the dreams. If it worked, the films would elicit an inner dialogue. Each individual watching the films would feel, "These films are about me! The analyst is talking about me!"

The individual who interpreted the dreams would be crucial to the success of the series. We needed a remarkable person. To give the film unquestionable authenticity, the analyst would have to have been close to Jung and have a great knowledge of the collective unconscious. Moreover, an engaging personality was essential, as was the capacity to ground the archetypes in the stuff of everyday experience. In addition, we needed a consummate master of dream interpretation. The field was very narrow. In fact it boiled down to one person. The question was whether or not she would do it.

I first discussed it with Dr. von Franz in a pub at the Oxford Conference in '81. It was a rainy evening, and we talked by the fire over English beer. It was not an easy decision. By making the films, she would agree to take the public into her consulting room to see her at work (no analyst, including Jung, had ever done this before). She would not be interpreting an ancient myth or a piece of literature or a disguised case, but the actual dreams of living people. I was surprised by her response.

(Continued on page 4.)

THE UNSEEN FILMS (Cont.)

"I will participate," she said, "but only upon the condition that all the dreams are told by the dreamers themselves--no actors, unless they tell their own dreams."

"That won't work," I said. "No one will do it. Who will stand in front of cameras and bare their dreams to the world? And, even if we find people who will, amateurs are embarrassingly self-conscious in front of cameras."

"Then I will not be in the films," she said. "A series with actors telling other people's dreams would have no integrity. We must have people telling their own dreams--real people and real dreams."

We ordered another beer.

That was in the fall of '81. By the spring of '82, over fifty individuals had agreed to tell their dreams on camera. Every person knew that their dream might be analyzed in public by Dr. von Franz and that their associations would be used at my discretion. They were hard decisions and required considerable reflection. In some cases the demands on psychic resources were too high, and certain dreams which we had already filmed were cut.

For five days during the summer of '82, we filmed Dr. von Franz in her consulting rooms in Kusnacht. It was an intense week, and by Friday afternoon we all applied the bloody spur to hit the finish line intact.

Father John Culkin once joked that media is the future that never works. That held true for us. During the developing process in the lab, our film broke and sank into the tanks. As it coiled slowly down into the chemical baths, the millions of images we had celebrated in Zurich silently dissolved forever like morning dreams easing back into the darkness of night. There was no recalling them. If you have worked even briefly under film lights, you will understand Dr. von Franz's reticence in agreeing to re-shoot the lost footage the following spring.

The other major element of the films is the "Vox Pops," the voice of the people. Our crew traveled over twenty-five thousand miles filming the man-on-the-street. In Hawaii, England, Switzerland, Canada, France and the U.S., we interviewed anyone and everyone who would talk with us. We asked three questions: "Do you dream?" "Do you think dreams are important?" and "Do you recall a dream?"

One of the most moving incidents of the shoot occurred in the north of England where we filmed a beautiful couple--a farmer and his wife. They had been married over fifty years and had puzzled many a time over one dream or another. He told me a dream he had just the previous night about his dogs getting out. "Someone had left the bloody gate open," he said. The following morning in London, I received news that the old man had died during the night of a massive heart attack.

There is one other unseen element to these films. Unlike a book which needs only an author with a pen or pencil to create it, a film requires money--massive amounts of money. This series was not financed by grants or gifts from institutions or wealthy individuals. Rather money was invested in the films with the belief that the value of such a resource would be recognized by the public and that production costs would be recouped. That, too, is an extraordinary commitment to the importance of Analytical Psychology.



ABOUT VON FRANZ

Dr. Marie-Louise von Franz was born in Munich in 1915 of Austrian parents, who moved to Switzerland in 1918. Her father was an Austrian officer, an old-fashioned monarchist, and her mother she described as, "a Voltairian materialist."

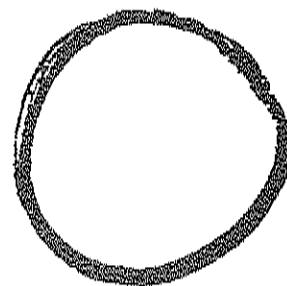
Dr. von Franz first met C.G. Jung in 1933 when she was an 18-year-old student, "a communist materialist atheist," who was torn between studying medicine, mathematics, or classical languages. Jung's influence helped to steer her towards classical languages, and when somewhat later she asked him to analyze her, she paid for it by translating Greek and

ABOUT VON FRANZ (Cont.)

Latin alchemical texts for him. She earned a Ph.D. degree in classical languages from the University of Zurich and adopted Switzerland as her permanent home.

Dr. von Franz taught classics until she became an analyst in her late thirties. She collaborated with Jung, particularly in the study of alchemy, and since his death in 1961, she has become one of the foremost proponents of Jung's ideas. A leading British analyst, Molly Tuby, says of her: "Marie-Louise von Franz is the closest spiritual heir to Jung. She has brought about the flowering of his thought, and it is she who has most creatively understood his point of view and used it in her therapy and her books. In a personal and utterly individual way, Von Franz has brought out the quintessence of Jung's work." The following is a list of the books written by Dr. von Franz:

1. Alchemy; Inner City Books; Toronto; 1980.
2. Alchemical Active Imagination; Spring; 1979.
3. His Myth in Our Time; G.P. Putnam's Sons, N.Y.; 1975
4. The Grail Legend; with Emma Jung; Sigo Press; 1986
5. Individuation in Fairytales; Spring; 1977
6. An Introduction to the Interpretation of Fairytales; Spring; 1970.
7. Lectures on Jung's Typology; with James Hillman; Spring; 1971.
8. Number and Time; Northwestern University Press; 1974.
9. On Divination and Synchronicity; Inner City Books; Toronto; 1980.
10. On Dreams and Death; Shambala Pub. 1986.
11. Patterns of Creativity Mirrored in Creation Myths; Spring; 1972.
12. Problems of the Feminine Mirrored in Fairytales; Spring; 1972.
13. Projection and Recollection in Jungian Psychology; Open Court; 1985.
14. Puer Aeternus; Sigo Press; 1981.
15. Redemption Motifs in Fairytales; Inner City Books; Toronto; 1980.
16. Shadow and Evil in Fairytales; Spring 1974.
17. Time: Patterns of Flow and Return; Thames and Hudson; 1979.
18. Time, Rhythm and Repose; Peter Smith; 1983.



PHASES OF THE MOON

Three Poems by Douglas Henderson

*I saw your vagabond's clothes
through the trees
Did it take you all night
Just to cross my meadow,
Harvest moon?*

*the same moon shines
on drunks and whores and thieves
the same moon shines
on stupid folk and narrow folk
and clouded folk
the same moon shines
on you and I
the same moon shines*

*Drunk on moonlight
Crossing the footbridge over the stream
Exhilaration bounds forth
from my breast —
Everything is perfect
My son asleep
It's hilarious!*

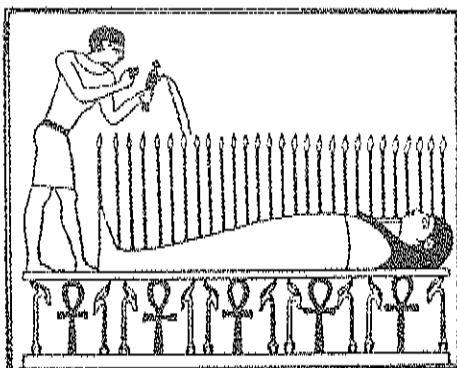
BOOK REVIEW

Two Reviewers Give Perspectives of Von Franz's On Dreams and Death

Reviewed by Dave Nordstrom

The warmth, humility and compassion of this remarkable woman come through so clearly in this, her latest book, that I am puzzled at feeling so profoundly unsatisfied by it. Perhaps the reaction is just the latest manifestation of my impatience with print in doing justice to any Jungian concepts. But on closer analysis, I am sorry to say that von Franz just hasn't done herself justice.

The introduction and table of contents are full of promise. Von Franz makes an early commitment to balance the "flood of literature on the subject of death," which focuses almost exclusively on "processes of consciousness which are externally observable." (p. vii) Her astonishing range of historical, mythic and anthropological awareness is constantly evident, and at times it combines with her craft in depth psychology to generate marvels. For example, she links the symbolism of alchemical fire to a non-body-dominated psyche, incorporating much of the evidence and speculation about life after death. (p. 83ff.) Yet the overall impact of this book upon me was similar to that of a dream. I lost myself in it, periodically checking (with some anxiety) the chapter heading to hopefully find out where I was. The problem of richness of experience and insight is to fit it into some kind of shape. On Dreams and Death is out of shape--baroque in its original sense--and it ends where it begins: "(left) in space as a symbolic statement about another reality from which we are separated by a mysterious and dangerous barrier." (p. 157)



Reviewed by Marlene Tyshynski

On Dreams and Death, by Marie-Louise von Franz was originally published in 1984 and was translated into English in 1986. It focuses on the psychic meaning of Man's death as distinguished from other books which address a psychotherapeutic approach to death or are simply a collection of death-related dreams.

Von Franz makes the point that, "whenever man is confronted with something mysterious, unknown (with the question, for instance, of the origin of the universe or with the enigma of birth), his unconscious produces symbolic, mythical, that is, archetypal models, which appear projected into the void." The book identifies archetypes of death as revealed in myths, in modern dreams preceding the imminent death of an individual, in alchemical writings and in parapsychological interpretations of the material presented.

Jung's opinion on death-related myths was that they allowed Man to live congruent with his instinct because dreams failed to recognize physical death as a point of extinction. On the other hand, reason reveals, "nothing but a dark pit," and thus it is accompanied by a denial of this instinct.

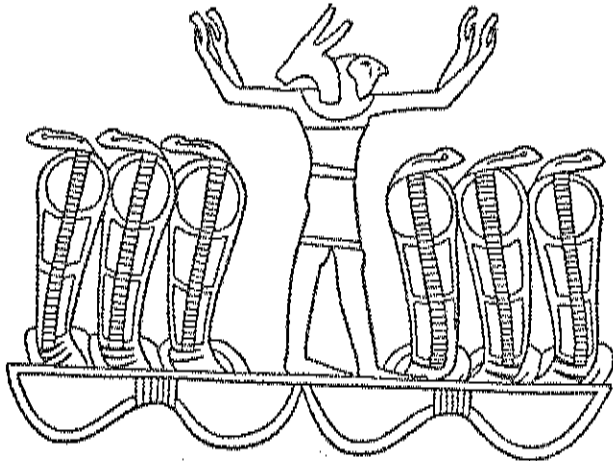
The archetypes of death, interestingly, are found to be similar to, if not the same as, the archetypes of individuation. This book examines the following archetypes:

- * The Resurrection, revealing a dualism in the fate of the dead as the liberated soul free of matter and near God versus the soul awaiting rebirth and rededication to the fertility of the earth.
- * The Tree, the Flower, and Grain, all representations of the eternal cyclical nature of vegetative symbolism.
- * The Marriage or the Death Wedding, as the ultimate union of psychic opposites and the death of egocentricity.
- * The Journey Through Darkness.
- * The Escort, as either a sinister intruder or a trusted companion.
- * The Passage through Fire or Water, as a process of transformation.

* The Sacrifice of the the physical body as a vessel of ego will for the sake of wholeness of self, and finally,

* The Fruit, again a product of wholeness through the process of death.

On Dreams and Death, is characteristic of von Franz's writing style. It contains a wealth of information and gems of unique perspective. However, the presentation is generally difficult to read because of the



author's tendency to include tangential thought and her failure to draw conclusions or to provide summarizations at the close of each chapter. In some instances chapters contain material which simply seems to be off topic, and no attempt is made to integrate it.

Von Franz indicates in her introduction that she does not hold herself out as an expert on parapsychology but will address this topic in terms of its archetypal significance. This reader found her writing about parapsychology difficult to comprehend, but it is not obvious if this was due to von Franz's communication or the reader's ability to understand. It should be noted that although this book was described as typical of the author's style, it probably is more readable than other publications (ie., On Divination and Synchronicity, or Alchemy).

Von Franz does not flinch from dealing with difficult material. She resists reducing concepts to make things either more palatable or conveniently easy to understand. On Dreams and Death is a book which lends itself to brief reads followed by time for reflection. This reviewer found the book engaging and meaningful and recommends it in its efforts to address a topic which probably merits more conscious attention.

PACIFIC NORTHWEST EVENTS

Portland Oregon Friends of C.G. Jung

Friday, Feb. 27. "The Mythic Journey" A group presentation about C.G. Jung including slides, stories, and commentary.*

Fri. and Sat., Mar. 20 and 21. "The Healing Edge of Madness--Borderline States," with Nathan Schwartz-Salant. Workshop on 21st: "Borderline States of Mind as Reflected Through Alchemical Imaging."

Fri. and Sat., April 10 and 11. "Passive-Aggressive Males," with analyst David Hart. All-day workshop.

Fri. and Sat., May 15 and 16. "The Archetypal Affects," with Joan Chodorow and Louis Stewart. Workshop on 16: "Active Imagination."

* Monthly meetings are held at the First United Methodist Church, 1848 S.W. Jefferson St; Portland, at 7:30 p.m. Workshops, except when otherwise noted, are held from 9:30 a.m. to 4:30 p.m. The non-member lecture and workshop fees are usually \$5 and \$50.

DREAMBODY WORKSHOPS

Dreambody Classes, presented by Stan Tomandl. Mondays, 9:30 a.m.-12:30 p.m., Jan.12-Feb.16. Wednesdays, 7:00 p.m.-10:00 p.m., Jan.14-Feb.18. Six sessions each. \$80 fee. Textbook \$15. Phone 385-5851 eves.

Dreambody Therapy Group, led by Stan Tomandl. Mondays, 7:00 p.m.-10:00 p.m., Jan. 12-Feb.16. Six sessions. \$100 fee. Text \$15. Phone 385-5851 eves.

Dreambody Workshop, presented by Peter Thomas, Ph.D., Psychology (Seattle), and Stan Tomandl, Victoria area counsellor.

Early Childhood Dreams, Early Childhood Memories. In this workshop we work with short exercises which bring out connections between early dream and memory experiences and today's ongoing life situations. We will also work more extensively with individuals' problems for those who want to.

Friday, January 23, 7:00-10:00 p.m.

Saturday, January 24, 9:30 a.m.-6:30 p.m.

Potluck lunch. Cost \$80. \$25 deposit. Phone 385-5851 eves.

NUMBER AND TIME

Reflections Leading Toward a Unification Of Depth Psychology and Physics

Marie-Louise von Franz
Northwestern University Press
Evanston, IL. 1974.

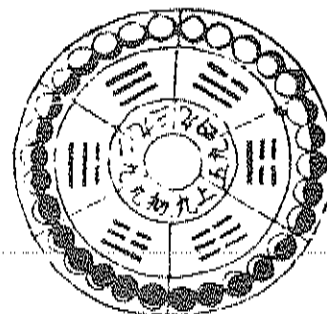
By Charles Card

Nearly anyone with an interest in analytical psychology will be familiar with certain archetypes such as the Great Mother, the Anima, the Animus, the Child, the Shadow, the Self, etc., because these archetypes have received the greatest attention in the literature resulting from the research of C.G. Jung and his followers. The reason for this circumstance is simple; these archetypes are the archetypes which play the most direct roles in the various stages of individuation of a human being. However, there exist other archetypes, less prominent than those above but of equally profound significance, to which Jung increasingly directed his attention during the later years of his life. These are the archetypes which lie behind the natural numbers--the so-called "number archetypes". It is these number archetypes which form the subject matter of Marie-Louise von Franz's book, Number and Time.

Two factors have led to the increasing attention paid to number archetypes. First of all, the existence of common archetypal patterns underlying the myths, folktales and religions of human cultures separated widely both geographically and in time can only be adequately explained if the archetypes are genetically inherited patterns of behavior common to the entire human species. This genetic aspect of archetypes thus implies that the archetypes have a material aspect which Jung has called their "psychoid" aspect. Archetypes must be understood to exist, therefore, in both the world of mind (psyche) and the world of matter (physis). The second factor focussing attention upon the number archetypes also relates directly to this psychoid aspect of archetypes; it is the result of Jung's research into synchronistic phenomena.

Synchronicity as defined by Jung occurs

when a mental state and a physical event coincide in a meaningful way, although there is no causal connection between the two. Some examples of synchronistic phenomena include dreams or visions which foretell distant or future events, the immediate occurrence of an event just as one thinks about it, or the uncanny accuracy of a divinatory oracle such as the I Ching. Jung felt that synchronistic phenomena indicate that a connection exists between psyche and physis. In fact, he held that synchronistic phenomena were part of the evidence which indicates that psyche and physis are not separate, unconnected realms, but are instead two complementary aspects of the same all-pervading unity of existence which he called the "unus mundus".



From this vantage point of archetypes present in both psyche and physis and of these two realms unified by the unus mundus, a very natural hypothesis was formulated by Jung and his collaborator, Wolfgang Pauli, an eminent physicist who made major contributions to the development of quantum physics. They hypothesized that archetypes operated as organizing factors within the unus mundus and thus that in matter, no less than in mind, the archetypes form the basis for all possible processes. Jung in particular believed that the archetypes at work at this most primitive level were the number archetypes.

About two years before his death, Jung handed his notes on number archetypes to Marie-Louise von Franz, saying, "I am too old to be able to write this now, so I hand it over to you." The result of her effort, Number and Time, took more than six years to

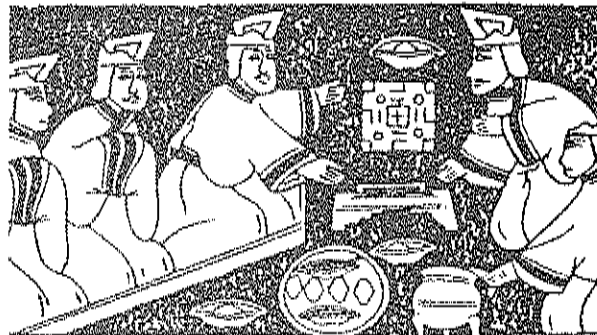
complete, and she characterizes it as, "...no more than a first attempt to clarify a few questions on this difficult subject."

Number and Time consists of fifteen chapters divided into five parts. Part I, "Number as the Common Ordering Factor of Psyche and Matter," develops the historical and conceptual background of number archetypes. In it are discussions of the psychoid aspect of archetypes, of the nature of the unus mundus, and of the role of the number archetypes. Of particular interest is her discussion of ancient Chinese number theory, which she uses to provide examples of qualitative aspects of numbers not easily formalized in western number theory, which is primarily quantitative.

Part II discusses, "The Structure of the First Four Integers," which Jung referred to as the "quaternion". The archetypes of the quaternion are particularly important in various representations and images of differentiated wholeness such as mandalas. von Franz summarizes the interplay of the quaternion in a very schematic fashion:

"One comprises wholeness, two divides, repeats, and engenders symmetries, three centers the symmetries and initiates linear succession, four acts as a stabilizer by turning back to the one as well as bringing forth observables by creating boundaries, and so on." The four chapters of Part II amplify these basic properties of the quaternion.

Part III, "The Field of the Collective Unconscious and Its Inner Dynamism", explores in two chapters the aspects of number archetypes as a mathematical field and as inherently dynamic entities with a close

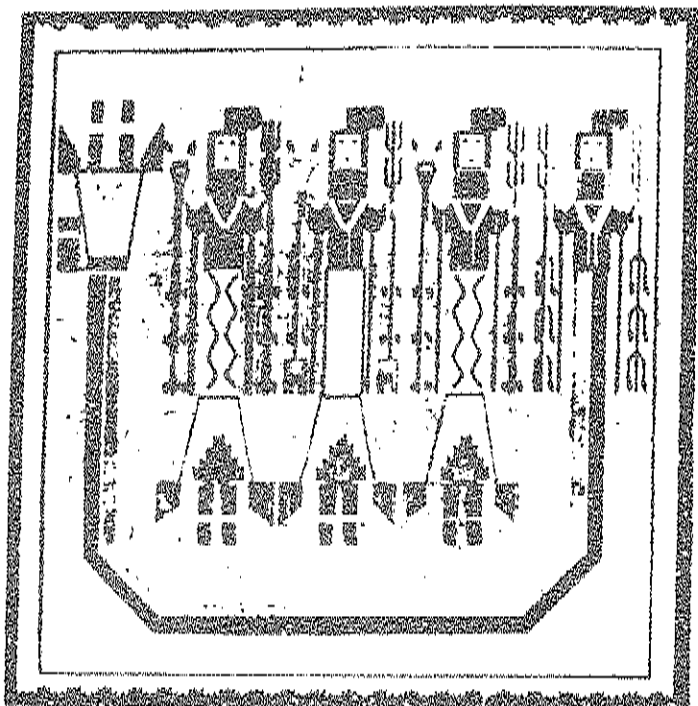


association with physical or psychic energy.

Part IV is a discussion of the "Historical and Mathematical Models of the Unus Mundus". Here von Franz provides a wealth of material on representations of the unus mundus from Gnostic, alchemical, Cabalistic, and Platonic sources and from the speculations of modern physicists. She discusses divinatory mandalas and number oracles and the origins of modern probability theory in the archetype of the number game.

Part V, "Number and the Parapsychological Aspects of the Principle of Synchronicity", ends Number and Time with a discussion of the intimate relation of number with time, of the relation of number to spirit, and finally of the role of number archetypes in synchronistic phenomena.

Number and Time is not an easily read book. It is very technical, replete with footnotes and references, and it appeals mainly to the intellect. It does not offer flashes of insight into the behavior of oneself or of others, such as those which often sustain many readers through the labyrinth of other Jungian material. Nevertheless, Number and Time is an important book. If the conjecture of Jung, Pauli, and von Franz about the role of number archetypes can be substantiated, then much of mathematics and physics will face dramatic, sweeping changes. In fact, von Franz is, in reality, suggesting a whole new scientific paradigm which would change our view of the world perhaps more fundamentally than did the work of Copernicus, or Newton, or Einstein. That fact makes Number and Time a very exciting book, indeed!



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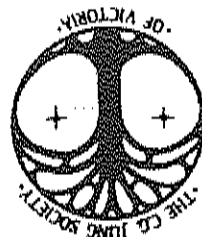
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Marie-Louise von Franz

Type & Archetype

THE NEWSLETTER OF THE C.G. JUNG SOCIETY OF VICTORIA

No. 5

September, 1987

Hesse's Steppenwolf to Be Screened And Discussed at September Meeting

TUESDAY, SEPTEMBER 15. Hermann Hesse was both a patient and friend of Carl Jung, and the major ideas of analytical psychology had a clear and strong impact on Hesse's writing. This influence of Jung on Hesse will be specifically examined as it appears in the film version of Hesse's Steppenwolf.

The September meeting will begin with a brief review of the life and work of Hermann Hesse and of his relationship with C.G. Jung. The film will then be shown, and following this an informal discussion of its content will take place.

IMPORTANT--PLEASE NOTE

New Meeting Place:
The Healing Exchange
1121 Vancouver St.

New Day:
The 3rd Tuesday of Each Month

Pautler to Lecture On Psychosomatic Medicine At October Meeting

TUESDAY, OCTOBER 20. Dr. Tom Pautler of Seattle, Wa., will discuss, "Jung's theory of complexes and Psychosomatic Medicine." Included in the lecture will be a slide presentation which will help to illustrate the unity between the psyche and the body.

Dr. Pautler has combined a traditional medical practice with one based on mind/body medicine. His interests in relation to psychosomatic illness include the application of Jungian concepts to the human body and the search for the inner meanings of illness and healing.

CARDINAL TO COVER JUNGIAN INFLUENCE IN EUROPEAN LITERATURE

TUESDAY, NOVEMBER 17. Dr. Clive Cardinal, Emeritus Professor of Germanic Studies from the University of Calgary, will discuss, "Jungian Influences in European Literature and Thought." In particular, he will speak about the personal and intellectual influences of Carl Jung upon such figures as Ingemar Bergman, Albert Camus, Hermann Hesse, Per Lagerquist, and Erich Nossak.

Dr. Cardinal immigrated from Germany 60 years ago and first obtained a diploma in agriculture from McDonald College. At 23 he left his career as a farmer to enroll at McGill, where he received his M.A. degree. He received his Ph.D. in Classical Philosophy and Philology from the University of Toronto. During his lengthy career he has taught at the Universities of Western Ontario, Toronto, Queens, McMaster, Minnesota, Manitoba, and Calgary. Although he retired 10 years ago, he maintains an active interest in Canadian ethnic studies, depth psychology, and the life and work of C.G. Jung.

Senex/Puer Panel Discussion And Dessert Potluck Highlight December Meeting

TUESDAY, DECEMBER 15. Dave Nordstrom will moderate a panel discussion focusing on the Senex/Puer archetypes--the Old Man and the Young Boy--whose images are used together to mark the end of one year and the beginning of the next. A potluck dessert will follow, with ample time given to conviviality.

DREAMBODY, DREAMBODIES, DREAMFIGURES

By Judy Tomandl

In early April of this year I attended a six-day intensive seminar on transference and countertransference led by Joe Goodbread of Zurich, Switzerland, home base for the Research Institute for Process Oriented Psychology founded by Arnold Mindell and others. Sixteen people gathered at Doe Bay, Orcas Island, Washington--each of us accompanied by his/her own family of inner beings. We all hoped to become more adept at perceiving the dynamics of feeling which are involved in relationship. The site itself was significant to our work, as it is an ancient native healing spot.

The focus of the seminar, transference countertransference, is an issue that comes up between client and therapist in therapeutic work. Transference is the feeling, not necessarily reciprocated, that a client feels for the therapist, e.g. anger at, attraction to, fear of, etc.. Countertransference is the feeling reaction of the therapist when working with this client. Focusing on an image or dream figure that arises from these feelings gives the therapist a relatively tangible tool with which to work. In our everyday relationships, for better or worse, these same dynamics involving dream figures occur between spouses, friends, children, acquaintances, strangers. We dream up others, and others dream us up, and we all proceed to interact.

ON DOUBLE SIGNALS FROM THE DREAMBODY

*The enchantment of the word
Versus that which isn't heard*

*But only acted out, only hinted toward
Is the secret hidden scene*

*Of a host of unseen dreams
That we will only get to know if we search.*

The more I study Process Work, the more aware I become of the ghostly dream figures hovering around each of us, all eager to be involved; at times it is quite crowded. These figures communicate to us and to others in the channels of body symptoms, body movement, relationship connections, and the world. Jungian psychology, primitive ancestor worship, theories of reincarnation and past lives experiences, all show regard for archetypal dream figures. Native

traditions honor these forces; we in the mainstream cultures have lost contact with and neglected them, but we are turning to psychology and humanistic counselling for help in meeting, knowing, and integrating them into ourselves. The word "therapy" comes from the Greek root, "to care for"; in its original sense, it meant to care for a god or an archetype. Every day I make human these impersonal forces, the gods--not always in the best interests of all involved, but certainly always meaningfully and movingly. One valuable aspect of Mindell's work is that it provides a framework to study the dream figures who also participate in human encounters.

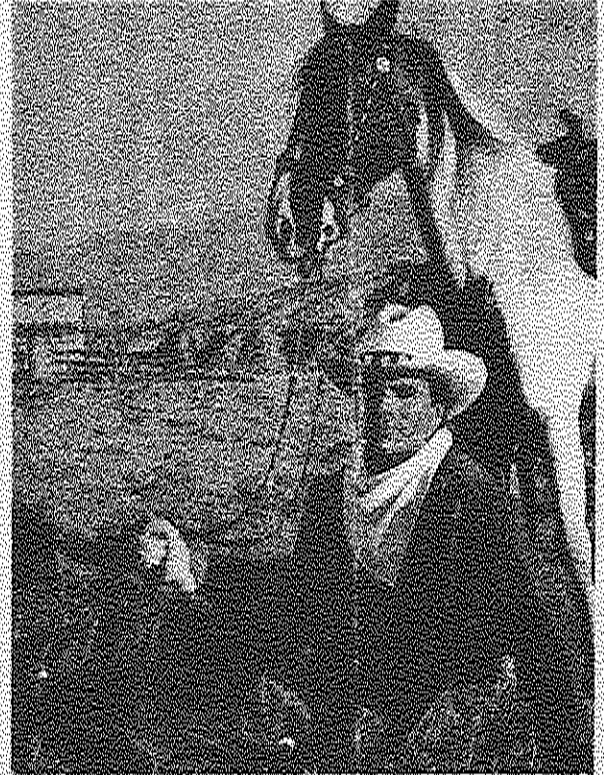
In therapy, a client relies on the therapist to have knowledge and experience of relationship exchanges in a therapeutic context. Our exercises over the six days consisted of learning to pay close attention to our own feeling reactions to the "client" by watching for his/her multiple body signals and our own specific body sensations. We noted which figure, image, or word came to mind and took on the characteristics of that figure, either by acting it out or by amplifying it so the client could see that facet of him/herself that is struggling to be recognized. Generally, there is conflict between two or more figures, often the instinctual versus the culturally approved expression. To help the client, the conflict can be implicit in the therapist's actions, it can be explicitly stated, or it can be consciously exaggerated, depending on the individual situation. The client can then see, interact with, or even become that figure--negative mother, overbearing father, hurt child, sick old man, wise old woman--who is being neglected, and who is consequently making its needs known in a negative, obstreperous, and even a destructive manner. Learning to know these figures and integrating their needs and expressions of being into myself helps me in my striving toward an inner peace and balance, which I hope I can then reflect in my outer situations.

In one exercise, using posture as the starting point, I took the part of the therapist. My partner stood as he usually stands, and I was to note the part of his body posture that struck me as being noticeable. I said, "I notice you hold your

arms out from your sides and forward, and your fingers are tense and curled a bit." I mirrored this to him. Joe came along and asked me, "Who stands like that?" I replied, "John Wayne or Hopalong Cassidy." My partner immediately assumed the gunfighter's classic stance, which was positive feedback on my observation. He approached me threateningly and asked if I wanted to fight. I held my ground but noticed no feelings of fear or apprehension; I actually felt helpful. I said, "I feel like I'm your sidekick." He agreed, and I took that part. We did a short role play of going together into the saloon; he was demanding and aggressive, and I was quiet. After a while, he told me I wasn't doing the part right, which is a signal to switch roles. He became the sidekick; he was watchful, alert, assessing people's reactions, cautioning the swaggering person I had become. Instead of brashly pushing people aside, he was working on gently going around them.

Incidental to the work, when he was small, he had a Hopalong Cassidy outfit and doll. Several months ago, he had given up a long-treasured cowboy hat to a friend. He was consciously cultivating and getting to know this other part of himself, another way of relating to people. The exercise crystallized this particular conflict for him. To underscore the power of the transference-countertransference, I must tell you that earlier I had come across a picture of Patrick Wayne (John's son) in the firestarting papers. He was decked out in a perfectly fabulous cowboy outfit--big white hat, fringed red leather shirt, pearl handled revolvers, chaps, etc.. Because I have my own cowboy process, I saved the picture in my shirt pocket. After the exercise, I drew out the picture and showed it.

Those six days gave me valuable insights into just why and how it is that I react to people. I learned how not to become submerged in a feeling reaction to someone to the point where I can only minimally function and then come away from the encounter feeling frustrated, dissatisfied, nauseated, dizzy, or inspired, exhilarated, enthusiastic, but not knowing why in either case. My own body sensation is a direct communication from a dream figure. If I recognise this in myself and in others by watching for multiple body signals--i.e. discrepancies in words, tone of voice,



meaning, gestures--I can see an image of who it is who really wants to communicate and, with compassion, strive to let that one be heard. The alternative for me to ignoring my own and others' dream figures is body symptoms--generally unpleasant, always unsettling, perhaps eventually leading to disease.

Related Readings:

Mindell, Arnold. Dreambody, Working With the Dreaming Body, River's Way, The Dreambody in Relationship.

Goodbread, Joseph. The Dreambody Toolkit.

Williams, Donald L.. Border Crossings.

Jung, C.G.. The Psychology of Transference. (CW 16).

Jacoby, Mario. The Analytic Encounter.

VANCOUVER CALENDAR

Sept. 16: "Dreams and Multipersonality," by Ariadne Bursewicz.

Nov. 18: "HOME: Archetypal Significance of Place Where We Leave on Our Journeys and to Where We Return," by Eva Allen.

Dec. 9: van der Post films: Trilogy.

VANCOUVER WORKSHOP SERIES

Sept. 19: "Passion and Irony in the Blues: A Musical Exploration of the Tragi-Comic Art of the Blues," by William Willeford, analyst, Seattle. \$15. Workshop to be followed by a light supper. 534-8247.

Special Event: Sept. 26. Ernest Rossi speaks at U.B.C. Centre for Continuing Ed. on "New Mind-Body Healing--From Mind to Molecule." 222-5238.

Oct. 16, 17, 18: "Chiron's Wound: On Healing the Caregiver." Dr. Tom Pautler and Sharon Burrows, M.A., will present a workshop based on the myth of Chiron, the wounded healer. The workshop explores the highs, lows, and pitfalls of the caregiving archetype. For specific information, write to Sharon Burrows, 7189 Gladstone St. Vancouver, B.C., V5P 4G7, or phone 324-4216. \$125.

Dec. 4, 5, 6: "Process Oriented Psychology: The Creative Edge," by David Roomy and Jacqueline Hart. 228-9468. \$150.

*Monthly meetings of the C.G. Jung Society of Vancouver are held at 7:30 p.m. at the Eric Hamber Secondary School, 5205 Willow, Vancouver, every third Wednesday. Contacts: John Smith: 732-9861. Mary Burns: 228-9468.

BOARD OF DIRECTORS

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	Jerry McHale	382-6819
	Erin Sullivan-Seale	595-2054

PACIFIC NORTHWEST EVENTS

Seattle

SPECIAL WORKSHOP SERIES: Masculine and Feminine: Inner and Outer Aspects

Monthly Friday lectures and Saturday workshops are as follows:

Fri. Sept. 11: "Anima, the Inner Feminine in Man."

Sat. Sept. 12: "The Anima in Images, Dreams, Art and Film."

Speaker: John Beebee, M.D.

Fri. Oct. 20: "Individuation of Homosexuality"

Sat. Oct. 21: "Individuation of Homosexuality: A Workshop."

Speaker: John Beebee, M.D.

Fri. Dec. 4: "Earth Fathers--a Bridge to Creative Male/Female Connections."

Sat. Dec. 5: "Hero, Father, Wise Old Man."

Speaker: Arthur Colman, analyst, San Francisco

Fri. Jan 22: "The Great Round: Archetypal Model of the Feminine."

Sat. Jan. 23: "Exploring Feminine Development: Steps and Misteps."

Speaker: Louise Bode, analyst, Seattle

Fri. Feb. 19: "Animus: The Inner Masculine in Women."

Sat. Feb. 20: "Female Authority and Stages of Animus Development."

Speaker: Florence Wiedeman, analyst, Dallas

Fri. March 11: "Relationship and Life Cycle."

Sat. March 12: "A Dream Workshop: The Imagery of Coniunctio."

Speaker: James Hall, M.D.

*Regular monthly meetings will vary between Mondays and Wednesdays. For information phone 206-525-3487

Portland Oregon Friends of C.G. Jung

Fri. Sept. 18: "The Early Life and Work of C.G. Jung."

Sat. Sept. 19: "Inner and Outer Factors of the Psyche."

Speaker: Thomas Kirsch, M.D. analyst, Palo Alto

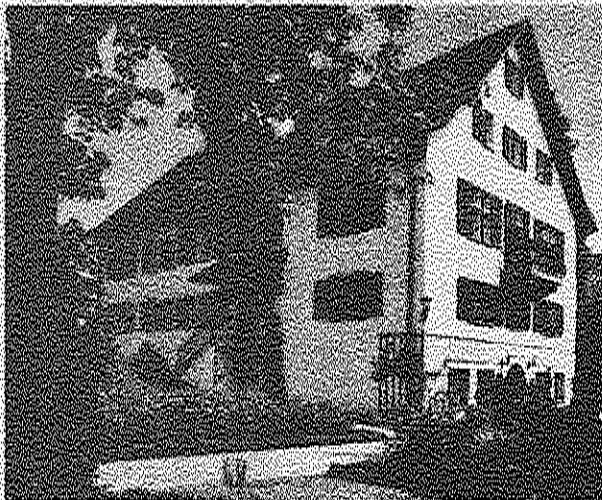
Fri. Oct. 16: "Addiction and Creativity."
 Sat. Oct. 17: "The Turning Point: Dialogue
 on Archetypes."
 Speaker: Linda Leonard, Ph.D. analyst San
 Francisco

Fri. Nov. 20: "The Wounded Feeling Function."
 Speaker: Robert Johnson

Fri. Dec. 11: "The Mystic Jung: Toward the
 Recovery of 'Lived' Religious Experience."
 Sat. Dec 12: "Analysis as Guided Mystical
 Experience."
 Speaker: Terrill Gibson, Ph.D., analyst,
 Tacoma

Monthly meetings are held at the First United
 Methodist Church, 1848 S.W. Jefferson St.,
 Portland, at 7:30 p.m.. Workshops, except
 when otherwise noted, are held from 9:30 a.m.
 to 4:30 p.m.. The non-member lecture and
 workshop fees are usually \$5 and \$55.

A POSTCARD FROM WALTER



THE C.G. JUNG INSTITUTE, KUSNACHT

Walter Odenthal left Victoria just before the
 new year to spend a few months travelling in
 Europe before returning to study at the
 University of Calgary. While in Zurich he
 visited the C.G. Jung Institute at Kusnacht
 and Jung's tower at Bollingen, and he has
 sent to us the following brief impression:

"I had originally planned to write a small
 article on the institute as well as Jung's
 residences on the lake, but upon spending
 some time in the area, (I met Franz Jung and
 actually stayed a while in the old
 castle-like house with Carl's great grandson
 Mark and some friends of his) I felt it all

THE C.G. JUNG SOCIETY OF VICTORIA

is a non-profit, charitable society whose purposes are
 (a) the advancement of education of the public with respect
 to Jung's Analytical Psychology
 (b) The provision of a forum which will advance study, discussion
 and knowledge of the concepts of the theory of Analytical
 Psychology as developed by Dr. Carl Gustav Jung and his
 followers.
 Membership in the Society is open to all, particularly the general
 population of Vancouver Island.

MEETING DATES AND LOCATION

Meetings will be held on the third Tuesday of each month
 from 7:30-10:30 P.M. at the Healing Exchange, 1121 Vancouver
 St., Victoria.

ANNUAL MEMBERSHIP FEES

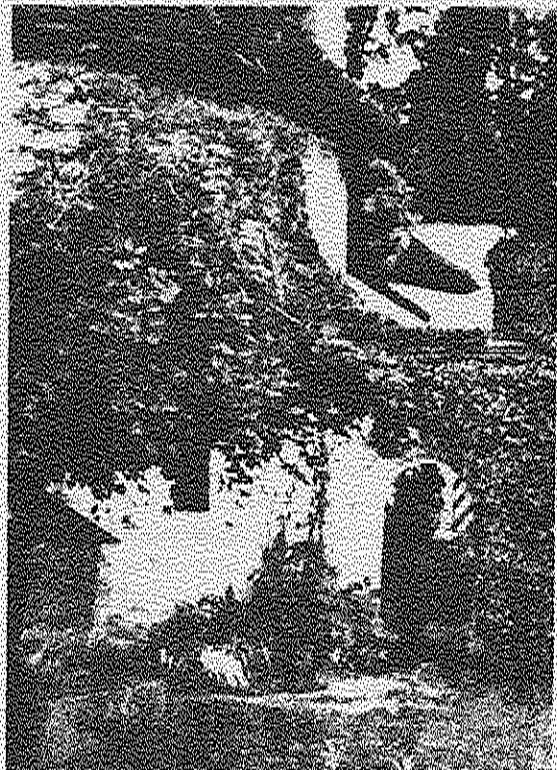
Unemployed Persons	\$10.00
Students and Pensioners	\$15.00
Regular Members	\$25.00
Supporting Members	\$35.00
Sustaining Members	\$50.00

Membership in the Society provides free or reduced admission
 to monthly meetings and special programs and the semi-annual
 newsletter. Newsletter subscription fee - \$3.00.

MAILING ADDRESS

The C.G. Jung Society of Victoria
 c/o Merlene Tyshynski
 3361 Cook St.
 Victoria, B.C. V8K 1A7

too real--too ordinary. Moss now lives on
 his (Jung's) carvings outside and the trees
 and vines are slowly encompassing the old
 man's house. In the yard we picnicked and
 played with children who didn't even know his
 name...."



THE BOLLINGEN TOWER

SOME ASPECTS OF THE GODDESS WHITE TARA

by Douglas Henderson

The goddess Tara is worshipped by millions of people in the trans-Himalaya and the Tibetan Highlands. In her White aspect she is popularly regarded as an embodiment of compassion, in a pantheon that is almost singularly devoid of peaceful female deities. Most of the female deities worshipped are fierce Yidam or Dakinis. These beings almost always are of fierce mien with bared fangs, lolling tongues, garlands of heads and skulls. They represent the determination of the meditating practitioner to overcome the hindrances and passions that bind him to the material world. Tara, on the other hand, in her "White" aspect is always benign in appearance.

The Sanskrit name "Tara" is derived from the root "tar" which means "to cross." In other words Tara helps to cross the Ocean of Existence. The Tibetan translation of Tara is sgrol-ma (pronounced Dol-ma) which means "savioress or deliveress."

The White Tara represents "Perfect Purity" and is believed to represent "Transcendent Wisdom". In the mystical tradition of the West she could correspond with the Sophia or Wisdom of the gnostics. In archetypal terms, she is a representation of the spiritually redeeming and transforming aspect of the Great Mother.

In The Great Mother Erich Neumann has discussed the significance of Tara: "In India the old matriarchal Goddess has reasserted herself and reconquered her place as Great Mother and Great Round. We have not only the Tantric Shakti in mind. Kali herself, in her positive and non-terrible aspect, is a spiritual figure that for freedom and independence has no equal in the West. And on a still higher level stands the "white Tara" symbolizing the highest form of spiritual transformation through womanhood.

"Tara is revered as 'she who in the mind of all Yogis leads out ... beyond the darkness of bondage, [as] the primordial force of self-mastery and redemption.' Whereas on the lower plane she is a protectress and redemptress....on the higher plane it is she who leads out of the world

involvement of samsara, which she created in her character of Maya. Thus Tara came into being when the sea of knowledge, of which she is the quintessence, was churned."

The accompanying illustration is a contemporary Tibetan woodcut, 70.6x45.1 cm. on mulberry paper—a gift of Douglas Henderson to the Art Gallery of Greater Victoria. It is one of three representations of Tara held by the Gallery. In this woodcut one sees the goddess Tara sitting upon an unfolding lotus. The lotus has been used in Buddhist symbolism since the earliest times to represent purity. It grows upon the most foul garbage heap yet remains unsoiled. She is garbed in the costume of a medieval Indian prince, viz: minor necklace, major necklace, anklets, bracelets, arm bangles, silk draperies, earrings and a five-leafed tiara. The five segments represent the five skandhas or illusory components of self.

The significance of this image of Tara has been further explained by Neumann: "The Archetypal Feminine in man unfolds like mankind itself. At the beginning stands the primeval goddess, resting in the materiality of her elementary character, knowing nothing but the secret of her womb; at the end is Tara, in her left hand the opening lotus blossom of psychic flowering, her right hand held out toward the world in a gesture of giving. Her eyes are half closed, and in her meditation she turns toward the outward as well as the inner world: an eternal image of the redeeming female spirit. Both together form the unity of the Great Goddess who, in the totality of her unfolding, fills the world from its lowest elementary phase to its supreme spiritual transformation."

This article has been excerpted from the article, "Some Aspects of the Goddess White Tara," written by Douglas Henderson and published in the journal, Oriental Art, August, 1980, London. The accompanying poem is also by Douglas Henderson.



TARA

*Queen of the starry night
Born of a tear in the eye of the
Quick-glancing Lord, Chen-ray-zee.
Mother of all the Buddhas
Consort of all the Bodhisattvas —
Your 21 forms dance throughout
all the 3,000 worlds.*

*Quick, brave Tara!
Your perfect form is adorned with
a Universal Emperor's
gems and diadem.
The mercy in your eyes can find
any sufferer in any hell.
To you we offer all that is of value —
For what you give freely to us is beyond price.*

*Great, nurturing Mother of all creatures
You aid and generate bodhicitta
Like dew from heaven it nourishes all.
Your voice is in the thunderclouds
and in the song of birds.
Aid us as we struggle in samsara
Hear your children as we pray to You.
Always-let-it-be-so!*

BOOK REVIEW

The Tao of Psychology: Synchronicity and the Self

Jean Shinoda Bolen, M.D.
Harper & Row
New York, 1979.

Reviewed by G. Wright

I found The Tao of Psychology to be an enjoyable book that is informative for those not well versed in Jungian psychology or familiar with the Chinese concept of the Tao. As well, it offers an interesting and enthusiastic approach to those already familiar with synchronicity.

The purpose of the book is to stimulate the reader's awareness of synchronistic events. It tells how to uncover the underlying meaning in these events, and it explains how synchronistic events connect us to something specific in ourselves and reveal our connection to others.

The content of the chapters of the book is not placed in a linear arrangement because totality and interconnectedness are the main themes of the book. Included in the book is a chapter on the I Ching, one entitled, "Significant Meetings and the Synchronistic Matchmaker", and a chapter on the Agatha Christie Approach, which focuses on detecting synchronistic events and developing an inquiring attitude.

The book is filled with basic information on the Tao, C.G. Jung, synchronicity, and archetypes. Dr. Bolen supports and expands this information with examples of synchronicity drawn from many sources, including her own experiences. In particular, one of her examples is the way in which synchronicity played a part in her decision to become a Jungian analyst.

The Tao of Psychology is an informative and well written book. I recommend it for its information and its enthusiastic support for the inquiring attitude. To quote Dr. Bolen from her introduction: "I trust that this book will reach whomever it was meant to --synchronistically--and get wherever it is supposed to go."

The C.G. Jung Society of Victoria
c/o Marlene Tyshynski
3361 Cook Street
Victoria, B.C. V8X 1A7



Type & Archetype

THE NEWSLETTER OF THE C.G. JUNG SOCIETY OF VICTORIA

No. 6

January, 1988

THE ANIMA:

MYTH AND REALITY

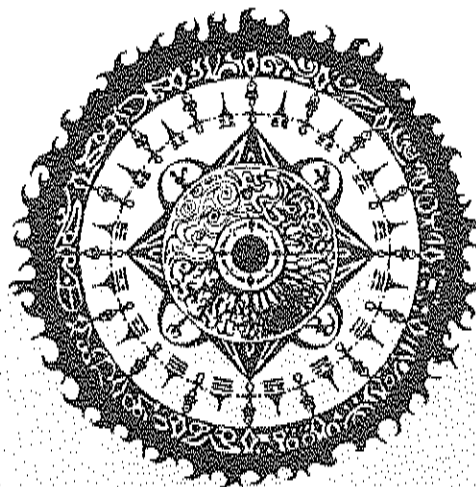
January 19, 1988. The first society meeting of the New Year will be presented by Erin Sullivan-Seale, whose lecture and discussion will focus on the Feminine force as it breathes life into the Masculine psyche. The anima is the contrasexual dynamic that can create or destroy a man's capacity for relating to his world. As well, there is the "collective anima" that both men and women experience. Erin will discuss some origins of the anima, present examples of great anima figures, and explain the creative and destructive sides of this essential aspect of the male psyche.

Erin Sullivan-Seale is an internationally known lecturer, author and workshop facilitator. She is an expert in the study and practice of astrology. However, her synthesis of ancient Greek and Roman myths, combined with a study of the seminal works of C.G.Jung, has led her to some new views on personal development which she has already presented in the highly popular workshops on "The Gods Within," and "The Mid-life Transition," at the P.D. Seminars on Gabriola Island.

Minter to Discuss Dreamfigures in the Body

Tuesday, Feb. 16, Nancy Minter, a Process-Oriented therapist from Bellingham, Wa., will speak on dream figures as they manifest in our bodies. She will explain how we can use these signals in working with others and in our own dreamwork and active imaginations to better experience, understand and assimilate those figures striving to participate in our conscious lives.

Nancy has just returned from two years of study in Zurich with Dr. Arnold Mindell,



where she became certified as a therapist and teacher in Process-Oriented Psychology. She has been a dance/movement therapist with a Jungian orientation for 16 years and has also been a licensed Marriage, Family and Child Counsellor since 1977. She feels that Process-Oriented Psychology integrates her commitment to Jung's work and to the body's importance in the totality of the person, as well as her interest in family systems.

Home--The Place We Leave To Go On Our Journeys And Return to at Journey's End

Tuesday, March 15. In this presentation Eva Allan will focus on the significance of our experiences of home, the place we live in, from our apartment or house to our planet earth. From our home we hope for shelter, security and support. Home is the place we leave to go on our journeys, and to where we return. The experiences and images of home can be considered concretely and symbolically, and Eva will discuss home as an archetype as well.

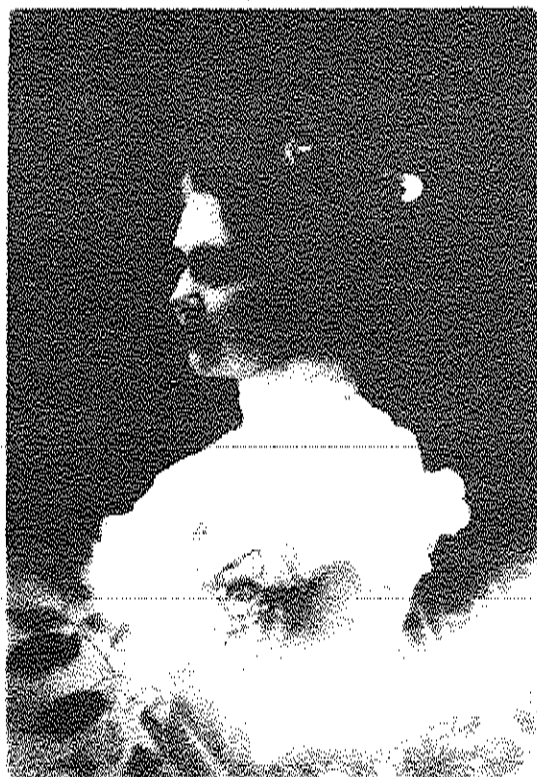
Eva Allan is a registered psychologist in B.C.. She provides the counselling service at the Emily Carr College of Art and Design and has a private counselling practice in Vancouver.

BOOK REVIEW

Anima and Animus *Two Essays by Emma Jung*

Reviewed by Marlene Tyshynski

Emma Jung was both an analyst and an author in her own right, in addition to having reared the five children of her marriage to Carl Jung. There is little biographical material readily available concerning Emma. Frazer Boa describes her as, "a warm but shy woman who rarely contributed to conversation." Probably the



most familiar reference is that of Carl Jung's image of his wife which appeared in his dream subsequent to her death, an image in which she appeared, "...in her prime, perhaps about thirty, and wearing the dress which had been made for her many years before by my cousin the medium. It was perhaps the most beautiful thing she had ever worn. Her expression was neither joyful nor sad, but, rather, objectively wise and understanding, without the slightest emotional reaction, as though she were beyond the mist of affects.

I knew that it was not she, but a portrait she had made or commissioned for me. It contained the beginning of our relationship, the events of fifty-three years of marriage, and the end of her life also. Face to face with such wholeness one remains speechless, for it can scarcely be comprehended."

In her two essays, *Animus and Anima*, presented in book form, Emma Jung makes a meaningful contribution to the psychological perspective. Her writing is clear, reasoned, insightful and inspiring.

The anima and the animus are two archetypal figures: the former being the embodiment of the feminine; the latter the embodiment of the masculine. Jungian terminology usually refers to the anima of males and the animus of females as their respective latent functions.

As Emma Jung points out, these archetypal figures belong to individual consciousness, are rooted in the collective unconscious, and are conditioned by the experience of each person. She states that the acknowledgement and acceptance of one's latent function is a distinctly different task for men than for women. To date, culture has deemed the masculine to be superior and the feminine inferior; human consciousness has found greater value in masculine attributes than in feminine. Therefore, the male finds himself confronting and needing to integrate the devalued feminine, while the female meets the strong and perhaps inflated masculine. The struggle for both men and women is to allow both functions to live harmoniously with the dominant functions of the individual's personality.

In her treatment of the anima, Emma Jung examines the role of elemental beings such as fairies, swan maidens and nixies as recipients of anima projection. She concentrates on this primal aspect of the anima and achieves a thorough study of the topic. The half-human, still-of-the-natural state anima is recognized as the vague impulse, the inspiring intuition, the enchantment/entrapment of beauty, etc.. It functions in the male to allow receptivity to

the irrational, awareness of emotion, and most importantly, as an urge for relationship.



Emma Jung maintains that the task of our day is to create a bridge between the conscious and the unconscious. The dim realm of the unconscious is the domain of the feminine. Access to this realm demands the development of reverence for the anima.

It is noteworthy that compared to the rather extensive attention focused on the anima, there is a real paucity of literature concerning the animus. Emma Jung's essay directly addresses the presence and the timely needs of this force. She depicts the masculine principle in a progressive sequence of concepts--Power, Deed, Word, Meaning. Power might be typified by the display of physical prowess, whereas deed is the further step of directing the power to the heroic objective. Word would signify an image of intellectual power. Meaning is found in the spiritual guide.

Emma Jung states that a degree of masculine spirit, "has ripened in woman's consciousness and must find its place and effectiveness in her personality." A regression from this point, made at no cost to the woman, is not an option. The existence of the animus introduces psychic energy which, if it is not recognized and allowed fulfillment, will threaten to cause havoc in the unconscious by activating projected images that the woman does not recognize as aspects of herself or by compelling her to lead a driven life and to sacrifice the feminine. Consciousness and

responsiveness to the masculine spirit would mean incorporating it within the feminine life.

Emma Jung states that an increase in consciousness implies that psychic energy finds new paths for its expression and that the capacity to develop culture along new lines is what characterizes human life. Yet, she reminds us that the myth which tells the story of this experience is the Fall of Man. The new path often threatens societal foundations and is perceived as "sin".



Through her discussion of the animus and its inner manifestations, Emma Jung subtly provides encouragement to consciously welcome the masculine spirit.

This brief volume, available in our Society's book collection, is rich in content and is highly recommended by this reviewer.

BOOK REVIEW

ON WOODMAN AND THE AFFIRMATION OF THE FEMININE

by Dianne Browne

"We are all participants in our destiny. Only by keeping in touch with our feminine principle can we be aware of ourselves and others as human beings in the reality of the moment."

I feel a great sense of debt to Marion Woodman for this quote, which summarizes two of her books: The Owl was a Baker's Daughter: Obesity, Anorexia Nervosa and the Repressed Feminine, 1980, and Addiction to Perfection: the Still Unravished Bride, 1982. In the former, Woodman quotes Jung, writing of the growing fear which besets the person who shrinks from adapting to the reality of the moment: "The fear of life is not just an imaginary bogey, but a very real panic, which seems disproportionate only because its real source is unconscious and therefore projected: the young, growing part of the personality, if prevented from living or kept in check, generates fear and changes into fear. The fear seems to come from the mother, but actually it is the deadly fear of the instinctive, unconscious, inner man who is cut off from life by the continual shrinking back from reality...Naturally, it is not the real mother...it is rather the mother-imago that represents the unconscious, and it is as much a vital necessity for the unconscious to be joined to the conscious as it is for the latter not to lose contact with the unconscious." Symbols of Transformation, CW5, par. 457.

Woodman describes one way that one can lose contact, by being "bewitched by the negative animus, when its voice thunders: 'Thou shalt not, thou shalt not.' Imprisoned by that negativity, a child very early begins to live in terms of defence mechanisms and develops a protective shell which may seem to be a strong ego. This is a reactive pattern, however, which leaves the real person unconscious in her cage, unaware of her own need. The resultant anxiety may lead to an early pattern of overeating." pp 20. The way back to the feminine for the obese and the anorexic, Woodman explains, is no different from the way back for any woman. "Society as a whole has to find the lost goddess." pp 103.

"The progressive loss of the feminine in our culture may be one of the chief causes of the escalating numbers of young women who

reject their own bodies and hide behind their self-created Athena's aegis (shield). Only by establishing communication with that unconscious force can the body ultimately be healed and the feminine spirit released." p.23.

Woodman elaborated on how the recognition of the lost goddess may first be acknowledged through dream recall. "The dreams of women who repress the feminine in favour of the stress of modern programming reveal the demonic force in the form of serpents or prehistoric animals, turned demonic because they are so outraged by gross insensibility to their needs. The rigid, collective consciousness it will not accept, and, sooner or later, it will force the ego to recognize its rage against enforced rational discipline. It will transcend time even if that requires death." pp 54.

"Symptoms are the products of the deliberate intention of the unconscious to cross the conscious intention of the individual." pp 61. "Only when a woman can consciously recognize her emotions and begin to deal with life directly will her reactions cease to appear in physical form as a symptom." pp 67.

Addiction to Perfection concentrates on women's experience, but Woodman acknowledges that, "this new consciousness is manifesting itself in dreams of men. The unconscious feminine in men is tied to the mother as is the frail feminine ego of many modern women." pp 172. "When, in the man, the feminine is repressed, it becomes destructive; equally, when in a woman the masculine is repressed, it will inevitably take over...We must build creatively on the fact that, historically and psychologically, rape has taken place in both men and women." pp 144. As a paradigm of the raped view of the human world, Woodman quotes R. D. Laing, who believes that childbirth has been abolished by technologically dominated obstetrics: "The result of all this is we are no longer born. We begin as surgical extractions and we end as surgical extinctions. Between the beginning and the end we are a chemically operated machine subject to more and more refined technology. Whether we know it or not, we are all the products or victims of this rape." Woodman's point is that "we need no longer be victims." pp 133. She views

rape as "being seized and carried off by a masculine enemy through brutal sexual assault; on the other hand, ravishment has to do with love." pp 132.



The art work and literary quotes in this second book reinforce the non-victim position. They guide the reader through a death-rebirth process which transforms the raped into one who accepts ravishment.

In an interview with Lorraine Kisly, Worshipping Illusions (available in the Jung Society of Victoria library), Marion Woodman expressed her belief that the repression of the feminine principle is the biggest problem on the planet. Both her books quoted here guide the reader, male or female, to understand how, "the experience of the feminine is the psychological key to both the sicknesses of our time and its healing." Both these books need the goddess to be present while being read, for their gifts are not given if rushed.

(Marion Woodman is a Jungian analyst in private practice in Toronto. Her books are available from Inner City Books, Box 1271, Station Q, Toronto, Canada. M4T 2P4)

The girl and the woman.

in their new, their own unfolding, will but in passing be imitators of masculine ways, good and bad, and repeaters of masculine professions. After the uncertainty of such transitions it will become apparent that women were only going through the profusion and the vicissitude of those (often ridiculous) disguises in order to cleanse their own most characteristic nature of the distorting influences of the other sex. Women, in whom life lingers and dwells more immediately, more fruitfully and more confidently, must surely have become fundamentally riper people, more human people, than easygoing man, who is not pulled down below the surface of life by the weight of any fruit of his body, and who, presumptuous and hasty, undervalues what he thinks he loves. This humanity of woman, borne its full time in suffering and humiliation, will come to light when she will have stripped off the conventions of mere femininity in the mutations of her outward status, and those men who do not yet feel it approaching today will be surprised and struck by it. Some day (and for this, particularly in the northern countries, reliable signs are already speaking and shining), some day there will be girls and women whose name will no longer signify merely an opposite of the masculine, but something in itself, something that makes one think, not of any complement and limit, but only of life and existence: the feminine human being.

This advance will (at first much against the will of the outstripped men) change the love-experience, which is now full of error, will alter it from the ground up, reshape it into a relation that is meant to be of one human being to another, no longer of man to woman. And this more human love (that will fulfill itself, infinitely considerate and gentle, and kind and clear in binding and releasing) will resemble that which we are preparing with struggle and toil, the love that consists in this, that two solitudes protect and border and salute each other.

--Rainer Maria Rilke, Letters to a Young Poet, 1904.

Childhood Dreams and Personal Life Myths To Be Explored in April

Tuesday, April 19. Vivid or recurrent childhood dreams provide a pattern for our life myths as well as our adult struggles. Typical childhood dreams involve a powerful and threatening opponent. This opponent is the part of ourselves we fear the most but need to meet, wrestle with, master and befriend--our unique spiritual power, which Castenada's Don Juan calls, "The Ally". Meeting our Allies is a life-long task. It is also an everyday challenge, because we encounter the Ally through our intimate relationships, chronic body symptoms, emotional upsets, career problems, and nightmares. In this presentation the insights of Carl Jung and Jungian analyst Arnold Mindell will be used to explore childhood dreams and to discover how they present patterns for our lives.

Stan Tomandl is a counsellor in private practice in Victoria. He has studied Jungian psychology for the past 10 years, including a summer course at the Jung Institute in Zurich. For the past 3 years he has been developing skills in Process Oriented Psychology or Dreambody work, as developed by Arnold Mindell.

May Meeting Features AGM/Art Therapy

Tuesday, May 17. The final meeting of the 1987-88 lecture season includes the Society's Annual/General Meeting with election of a new Board of Directors, and a short, experiential presentation on Jungian-oriented art therapy. (Speaker to be announced.) The meeting will end with wine and cheese and chatter.

BOARD OF DIRECTORS

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	Judith Tomandl	385-5851
	Jerry McHale	382-6819
	Erin Sullivan-Seale	595-2054

VANCOUVER CALENDAR

Wed. Jan.20: Daniel W. Finnegan, PhD.
"Alcohol: A Disease of the Spirit."

Wed. Feb.17: Dave Nordstrom, panelist
"Puer Senex Archetypes."

Wed. March 16: Greek Potluck and lecture by David Roomy: "Greece as an Image of the Spiritual Journey." To be held at the Unitarian Church on 49th and Oak. Note change of location please.

Wed. April 20: "Dreams." Speaker to be announced.

Wed. May 18: Janet Dallett, a Jungian analyst from Port Townsend will be speaking. Title to be announced.

* Monthly meetings of the C.G. Jung Society of Vancouver are held at 8 P.M. at the Eric Hamber Secondary School, 5205 Willow, Vancouver.

SEATTLE EVENTS

SPECIAL WORKSHOP SERIES:

Masculine and Feminine: Inner and Outer Aspects

Monthly Friday lectures and Saturday workshops are as follows:

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Sat. Jan. 23: "Exploring Feminine Development: Steps and Misteps."

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Speaker: Florence Wiedeman, analyst, Dallas

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Sat. March 12: "A Dream Workshop: The Imagery of Coniunctio."

Speaker: James Hall, M.D.

*Regular monthly meetings will vary between Mondays and Wednesdays. For information phone 206-525-3487

LIBRARY NEWS

ONWARD EVER UPWARD

by Ivy Mickelson

We are progressing, maybe a little slowly, but, then again, we must remember that the library is only a year old. Also, our collection of audio-tapes is beginning to flourish, so I am full of hope.

Below I have listed the titles of the books and tapes currently available from our library, but I first want to thank our donors most heartily. Where would we be without you? Also, I should remind you that we do have a Tax Deduction Number, so save your receipts when you purchase books.

Anima and Animus, Emma Jung
A Primer of Jungian Psychology, C.S. Hall & V. Nordby

At the Table of the Grail, Edited: J. Matthews

Border Crossings, D. Williams
Comments on a Child's Dream, Seminar Lecture Complex, Archetype and Symbol, J. Jacobi
Descent to the Goddess, S. Perera

Dreambody, A. Mindell
Dreambody In Relationships, The, A. Mindell
Dreambody Toolkit, The, Joseph H. Goodbread
Dreambody, The Body's Role in Revealing the Self, A Mindell

Dreams, Jung
Emotional Child Abuse, J. Covitz
Forever Jung, Interview, von Franz
Grail Legend, The, E. Jung, von Franz
Homeric Hymns, trans. C. Boer
Inner World of Childhood, The, F.G. Wickes
Interpretations of Fairy Tales, von Franz
Jung: A Biography, G. Wehr

Jungian Dream Interpretation, J.A. Hall
Jung and the Post-Jungians, A. Samuels
Katzie Ethnographic Notes--and the Faith of a Coast Salish Man, Sutties & Jenness
Meetings with Jung

Memories, Dreams, Reflections, Jung
Modern Man in Search of a Soul, Jung
On Death and Dreams, von Franz
Origins & History of Consciousness, The, E. Newmann

Psyche & Symbol, Jung
Psychological Commentary of Kundalini Yoga, Jung

Psychological Reflections, Jung
Psychology and Education, Jung
Psychology and Religion, Jung
River's Way, A. Mindell

Somatic Consciousness, A. Mindell
Studies in Analytical Psychology, G. Adler
Undiscovered Self, The, Jung

Wise Old Woman, Rix Weaver
Working with the Dreaming Body, A. Mindell

Audio tapes:

Battle Within and the Battle Without: the Encounter between Anima & Animus
C.B.C. Idea tapes
Face to Face Film Discussion, James Kirsch
Hero Within: Six Archetypes We Live By, The
Hiroshima Rconsidered, Dr. R. Morris
I Ching as a Typology System
Jung and the Spirit, Dora Kalff
Midlife Development from a Jungian Perspective, Murry Stein
Navaho Healing, Joseph Campbell
Odyssey, The, Joseph Campbell
On Body Consciousness
Some Influences of Childhood Events on the Development of Inferior Function
Synchronicity--A Panel Discussion.

*The nature of God is
a circle of which the
centre is everywhere
& the circumference
is nowhere.*

THE C.G. JUNG SOCIETY OF VICTORIA

Is a non-profit, charitable society whose purposes are:
(a) the advancement of education of the public with respect to Jung's Analytical Psychology.
(b) The provision of a forum which will advance study, discussion, and knowledge of the concepts of the theory of Analytical Psychology as developed by Dr. Carl Gustav Jung and his followers.

Membership in the Society is open to all, particularly the general population of Vancouver Island

MEETING DATES AND LOCATION

Meetings will be held on the third Tuesday of each month from 7:30-10:30 P.M. at the Healing Exchange, 1121 Vancouver St., Victoria.

ANNUAL MEMBERSHIP FEES

Unemployed Persons	\$10.00
Students and Pensioners	\$15.00
Regular Members	\$25.00
Supporting Members	\$35.00
Sustaining Members	\$50.00

Membership in the Society provides free or reduced admission to monthly meetings and special programs and the semi-annual newsletter. Newsletter subscription fee--\$3.00.

MAILING ADDRESS

The C.G. Jung Society of Victoria
c/o Mariene Tyshynski
3361 Cook St.
Victoria, B.C. V8X 1A7

THE EIGHTH ANNUAL JUNGIAN ART THERAPY JOURNEY

*With Emily Kemlo
Psychologist, Art Therapist*

This is a 12 week experiential
course in Art Therapy.

Using myth and fairytale,
participants will uncover
their personal mythology
through universal symbols,
archetypes and the Jungian
concepts of anima/animus,
shadow, persona, and
collective unconscious.

TIME: Starts Feb. 1, 1988.
Monday or Thursday Evenings
7:30-10:30 P.M.

COST: \$250.00

REGISTRATION: Emilie Kemlo
383-5779

NEW CLASSES STARTING IN DREAMBODY WORK PROCESS-ORIENTED PSYCHOLOGY

Starting in January, 1988, Four Series of
Classes in Dreambody Work or Process
Oriented Psychology (P.O.P.) are Offered:

Series A: Body Dreams and Dreaming Bodies
Starts Monday, Jan. 18, 1:30-4 p.m.
For Eight Weeks. \$160.

Series B: Introduction to P.O.P. and Dreambody
Starts Monday, Jan. 18, 7:30-10 p.m.
\$15/Class or \$45/4 Classes.

*Series C: Relationships: Practical, Structural,
Theoretical*
Starts Thursday, Jan. 14, 7:30-10 p.m.
For Eight Weeks. \$180.

Series D: Case Control and General Theory
Starts Friday, Jan. 15, 1:30-4 p.m.
\$20/Class or \$60/4 Classes.

FOR MORE INFORMATION OR TO REGISTER
Contact Stan Tomandl 385-5851
Or Caroline Lonsdale 478-6900

OR ATTEND THE FREE INTRODUCTORY LECTURE
Thursday, Jan. 7, 7:30 p.m.
1216 Oxford St.



The C.G. Jung Society of Victoria
c/o Marlene Tyszynski
3361 Cook Street
Victoria, B.C. V8X 1A7

Type & Archetype

THE NEWSLETTER OF THE C.G. JUNG SOCIETY OF VICTORIA

No. 7

September, 1988

Film Version of Hesse's Siddhartha Highlights September Program

Tuesday, September 20. Siddhartha is one of Hermann Hesse's most widely known and admired novels. Set in ancient India, it explores the difficulties of finding one's authentic path on the journey towards self-realization and enlightenment. The film version of Siddhartha which will be shown at this meeting was filmed in India and released in 1973. The cast is composed entirely of Indian actors, and it was directed by Conrad Rooks. It is a beautiful film, evocative of the land and faithful to Hesse's work. Coffee and discussion will follow the screening.



"Masks—Living Images of the Psyche" Presented by Mulholland in October

Tuesday, October 18. Masks, extraordinarily evocative and mysterious, have been used by human beings since Paleolithic times or perhaps even earlier. They have been used historically in the classical theatres of many countries including Greece, India and Japan--and they are still used in sacred rituals around the world. October's program, to be presented by Moira Mulholland, will be



an exploration of some of these aspects of masking and of their relationship to myth and dreams. The presentation will be illustrated with masks, slides, and a short demonstration.

Moira Mulholland's formal training has been in the theatre. She has studied, acted, directed and taught in five countries, including 16 years at the Theatre Department of UBC. She currently teaches mask work for actors at Presentation House Film and Theatre School in Vancouver. She has successfully accomplished a synthesis between myth, gestalt and the use of theatre techniques in her private practice.

October Workshop:

"Masks Inside Outside"

"Masks: Inside Outside," is a journey of self discovery through masks. Masks can be seen as dream symbols, as an emotionally charged pictorial language, and they can be lived by the dreamer. They can also be worn and danced in front of others, and thus they can be manifested, made conscious and understood. Each participant in this workshop will find a mask image and work with it in a safe and gentle atmosphere--with a spirit of play and laughter.

WORKSHOP DATES: Fri., Oct. 28, 7-10 p.m.; Sat., Oct. 29, 9:30 a.m.-10 p.m. with lunch and supper breaks; Sun., Oct. 30, 9:30 a.m.-12:30 p.m.. Location and fees to be announced. Ph. Charles at 595-3856 for info.

Entlassen*

The Achievement of Serenity in the Lives of Hermann Hesse and C.G. Jung

By Clive H. Cardinal

When Miguel Serrano, a young South American writer, called on Hermann Hesse in Montagnola and on C.G. Jung in Locarno (later in Kussnacht), the two men were already in the last stages on their lives. This period exemplified fruition of a life of inner growth, a height of balance and maturity which few wanderers through life attain, least of all today. Hesse spoke of it as "the fulfillment towards which there are no detours". It appears in the death of Demian, at the last moments of Vasudeva, in the insights of the old Siddhartha, with the final surrender of Goldmund to the "primordial mother" (itself a Jungian concept), and in various beautiful scenes of Hesse's last work, *The Glassbead Game*. This time of assessment and final maturation could serve as a very seminal model for all those today who still take Socrates' maxim to heart that the "unexamined life is not worth living." Nietzsche spoke of it as the silent hours in which creation could take place, and Carl Jung referred to his quiet final years of introspection as the *Kairos*, the serene years in which transfiguration sets in.

Jung's psychoanalytical discoveries brought about an almost immediate impact on Hesse's work and weltanschauung. Unlike Rilke, who feared that psychoanalysis would not only "drive out his devils but also his angels" (i.e. creative abilities), Hesse experienced a liberating catharsis that raised his whole life and work through a revolutionary change to such new levels of human insight that works like *Demian* were thought to be coming from a totally different author. Not only the suffering of his youngest son, Martin, from cerebral meningitis, and the mental illness of his first wife and family estrangement (expressed in *Rosshalde*, one of his least known but best works) but also the moral collapse of European civilization in the first world war as well as an inner metamorphosis familiar in the crisis stages of many artistic temperaments, caused Hesse to seek help from Dr. Joseph B. Lang, one of the disciples of Carl Jung. In seventy-two sessions an entirely new but intuitively anticipated sense of reality emerged in Hesse which was

brought forth into the second phase of his articulation of the human condition. It evolved into a stronger sense of the unconscious forces in human destiny, a more realistic conception of the triadic structure of life, and an awareness of the significance of symbolism in the service of the inexpressible in dreams. For recognizing the importance of dreams as a searchlight into human motivation, Hesse was well prepared by his familiarity with the German romanticists, who were the first to realize the significant symbolism in dreams. Later discussions with



One of Hesse's illustrations for *Piktur's Metamorphosis*.
Carl Jung himself initiated a friendship that lasted for the rest of their lives.

Both men sensed the enormous dangers inherent in a civilization gone mad with technological gadgets and a cheapening, shallow materialism. Both emphasized the central core of the individual. Hesse went even further in this by shifting his whole chiliastic direction to the search for the inner "landscape of the soul"—shockproof in a hostile world charged with latent demonic forces. Both Jung and Hesse were deeply concerned with religion and sensed the need for new interpretations of the eternal paradoxes inherent in man's struggle to

conceive the ultimate mysteries (Compare certain similar probings between Jung's Answer to Job and Hesse's Steppenwolf or Narcissus and Goldmund). Hence the vision of Abraxas is shared by both Jung and Hesse. Similarly, the anima of the primordial mother is recurrent in Demian, Steppenwolf, Narcissus and Goldmund, and Siddhartha.

There is, however, in his last novel, The Glass Bead Game, a noticeable trend towards both more metaphysical conceptions and a growing sense of social responsibility. Nevertheless, the confrontation with Jungian psychoanalysis brought about a complete break with Hesse's past life and work to such an extent that we have to acknowledge this emergence out of an artistic chrysalis as even surpassing that of Henrik Ibsen (Puppenheim) or Rainer Maria Rilke (Malte Laurids Brigge). Like Goethe in Faust II, Hesse had to descend to the "mothers" to achieve the final integration of personality, the supreme serenity of a spiritualized old age, at the very outer borders of cognition. It is here that both these explorers of the known and unknown in the soul of man come together again at the very end of their lives to sum up the process of "individuation", as Carl Jung called his life task. Like the dying old Magister Musicae in The Glass Bead Game who has become silent and withdrawn but smiling in his final transition, these two spiritual giants of our century had learned the great lesson of accepting life, love and death in the final transfiguration of the seeking spirit which we call serenity, a wholeness of being from which our rationalist and so proudly empiricist endeavours have strayed to our peril. But, to speak in Nietzschean terms, "You have to go through hell to give birth to a dancing star!"

* "Entlassen" The title of this article was taken from Laurens van der Post's study of Jung's clinical notes. It means in German, "released", in psychoanalytic cases that resulted in a final success. I have used it here in the sense of life's successful summation in the state of serenity.

Dallett to Discuss The Spiritual Task of Confronting Evil

TUESDAY, NOV. 15. Jung felt that the spiritual task of the Aquarian age will be to unite the opposites, light and dark, good and evil. This will only be possible if we become conscious of the reality of evil and carry it with awareness. The power to destroy the

planet now lies in human hands, and the only spirituality adequate to cope with such a time is one which confronts the shadow squarely. No longer can we identify only with light, denying the existence of darkness or projecting it elsewhere.

Janet Dallett will base this lecture on the first two chapters of her new book, which circles about the problem of evil as she meets it herself in her own life. Her approach is simultaneously both archetypal and intensely personal; it introduces the subject of "What Rough Beast," and then goes on to discuss the emergence into consciousness of the fiery demon-goddess, "Lilith", who is said to have been Adam's first wife.

Janet Dallett is a graduate and former Director of Training (1976-78) of the C.G. Jung Institute in Los Angeles. She holds a Ph.D. in psychology from the University of California, and she is the author of numerous articles in psychological journals, as well as a book of poetry, Midnight's Daughter: First Poems. Her book, When The Spirits Come Back, published this year by Inner City Books examines herself, her profession, and the limitations of prevailing attitudes towards mental disease.



Birth, Death and Spirituality Are Tobin's Topics in December

TUESDAY, DEC. 20. Dr. Bruce Tobin will present "Birth, Death and Spirituality in Psychotherapy." Each of us contains within the unconscious a completely authentic experience of being born and of dying. Tobin will discuss how accessing and working through the archetypal material in the unconscious matrices is a key to the development of spiritual awareness and may play an important role in the psychotherapeutic process. He will review the neo-Jungian framework of Stanislov Grof and its practical implications for psychotherapy.

Dr. Tobin, Ph.D., ATR, teaches expressive therapies at the University of Victoria and is a therapist in private practice in the city. He has recently returned after five years of teaching in the Arctic.

A Proposed Synthesis of Jungian Typology With Harris's Four Life Positions And with Ardrey's Territorial Imperative

by Neville West

This essay will suggest two ways in which Jungian typology can be used to extend the accuracy and enrich the meaning of two widely differing behavioral theories. In the light of this Jungian measure of personality, a greater understanding of Dr. Thomas Harris's theory of four life positions and of Robert Ardrey's concept of the territorial imperative can be realized.

Hippocrates, who was born on the Greek island of Cos in 460 B.C., not only authored much of the Hippocratic oath, but also provided the first western theory of psychological types with his four categories: Sanguine, Choleric, Phlegmatic, and Melancholic. Modern typology, however, began in 1923 when Jung published Psychological Types. In later writings Jung said that each of us is characterized by a preference for a different way of thinking--a personal mix of perceiving and of judging what we perceive--and that we can be typed by this preference. We perceive directly by the SENSES, and indirectly through INTUITION; we judge by the way we FEEL about the reality we face, and by the conclusions we draw by logically THINKING about it. Thus Jung identified the four quantities which determine psychological types.

In 1925, another European psychiatrist, Kretschmer, contributed ideas like those of Jung, but differences in emphasis and terminology obscured the similarity of the two.

Jungian typology was given tremendous impetus by the work of a mother/daughter team, Katherine and Isobel Briggs. Fascinated with the potential for human understanding locked in the theories of psychological types, Katherine Briggs worked on typological ideas of her own during the first world war, but accepted the Jungian system as soon as she became aware of it in the mid-1920s. She nurtured her daughter, Isabel, on Jung's typological ideas. These two brilliant women waited many years for someone to develop a truly effective personality type indicator, but when none appeared, they decided to do it themselves. Katherine and Isabel began work in the summer of 1942, and the fruit of their labors materialized as the Myers-Briggs Type

Indicator--the MBTI (The name Myers is an acknowledgement of Isabel's husband, Clarence Myers, and of her son, Peter B. Myers). Isabel struggled with inertia in academia and industry for some sixty years, but she lived to see the indicator used to measure individual typology in many fields.

In 1979, while she was terminally ill at age 82, Isabel was still correcting proofs of the book she and her son, Peter, wrote about her extensions of Jung's theory and about the statistics yielded by many years' use of the MBTI. The book, Gifts Differing (Consulting Psychologists Press Inc., 1980) offers ample evidence of the test's effectiveness.

Earlier, in 1978, David Keirsey and Marilyn Bates had published a book with a similar approach to Gifts Differing. Called Please Understand Me (Prometheus Nemesis Books, 1978), it projected many dynamic extensions onto the typological scene, adding clear definitions of four distinct temperaments, each encompassing four of the sixteen types. The types are determined by the relative power of the perceiving and judging functions--determined by which one is dominant and by which one is extroverted or introverted.

Another extension of Jung's psychological types was developed by Dr. Harriet Mann in Psychotypes (Pocket Books, 1978), a book written by Michael Malone which might be actually closer to Jung's original work than Isabel's. Dr. Mann's approach offers an interesting alternative point of view.

The first behavioral theory which we propose to synthesize with Jungian typology is Dr. Thomas Harris's four life positions, defined in chapter three of his book, I'm OK --You're OK (Avon Books, 1973). Dr. Harris believes that by the time we reach age three we have made an unconscious choice between one of these first three positions:

Position #1: You're OK - I'm NOT OK, is the position chosen by most mentally healthy people.

Position #2: You're NOT OK--I'm NOT OK, is a sick position, frequently autistic.

Position #3: I'm OK--You're NOT OK, is the criminal position in which anything I do to you is OK, regardless of how cruel or selfish it might be, because you're NOT OK. Position

three is often the result of brutal beating in early infancy.

If and when we reach a certain stage of maturity, we might opt for the fourth (and best) position: I'm OK - You're OK.

A vivid example of a Myers-Briggs ISTP (ISTP stands for Introverted Sensation Thinking Perceptive--the ultimate tool/weapon-using type) in the I'm OK--You're NOT OK life position was exemplified in the spectacular movie, The Day of the Jackal. Edward Fox plays the part of a hit man--the Jackal--driving across France under the pseudonym, Paul Oliver Duggan, and intent upon assassinating President De Gaulle in Paris. In his #3 life-position of I'm OK --You're NOT OK, he commits five separate murders without a second thought; yet he is intelligent and not insensitive to situations. He simply dehumanizes others completely the moment their existence threatens his own safety; they simply become NOT OK! If, as a small child, he had chosen position #1, I'm NOT OK--You're OK, Duggan might have become a developer of advanced surgical tools and techniques, because tool using is the aptitude in which the ISTP outshines all other types. In life position #1 his basic need would have been to please the dominant other "You're OK" person by performing very well, indeed.

Thus might Dr. Harris's life positions affect all the types and temperaments. In life position #1, a "scientific" INTJ (Introverted Intuitive Thinking Judging type) could become another Nikola Tesla, the genius who gave us alternating electrical current. But if, in infancy, that same INTJ had chosen the third life position, he might become a "mad scientist" and terrorize us with murderous monstrosities.

A second behavioral theory which offers an enriched understanding of human behavior when coupled with Jungian typology is Robert Ardrey's thesis of the territorial imperative presented in his two cogent works, African Genesis, first published in 1961, (Dell, 1967), and The Territorial Imperative, (Delta, 1966). Ardrey suggests that the closest resemblance of an animal group to a human community is a baboon troop. It has "boss" baboons and "lieutenant" baboons, and all the hierarchical structure typical of most primate groups--which appoint presidents, vice presidents, secretaries and treasurers, all of whom hold equivalent places in great republics, large corporations, and small-town sewing circles too! A strong resemblance can be found between the structured baboon troop and David Keirsey's heirarchic Sensation/Judging temperament--the SJs described in his and Marilyn Bates'

Please Understand Me. These SJ temperaments (38% of the human race) function best in structured organizations by fulfilling a specific purpose for which they feel, by their highly territorial nature, they are RESPONSIBLE, and thus they make our structured world go round. Hierarchy is related to paternalism, and paternalism is distinguished by a sense of responsibility. As responsible lookouts and protectors, the boss males of a baboon troop know by instinct that they must keep weaker members safe from predators. Similarly, the vastly more intelligent human SJs can be found at all levels of organization, looking out for problems and protecting us from the competition--or from our own laziness and inertia. No other type needs the power and respect which accrues from prestige or social eminence so much as the SJ, and no type is quicker to pay such respect where it is hierarchically due. All types tend to be hierarchical, but perceptive types are more in conformity with the hierarchical mould cast by the SJs than any other; order and structure in SJs is almost a reflex. They must belong--and that belonging must be earned.

Hopefully, the foregoing has demonstrated that by adding the parameters of Jungian typology, the work of two other psychological explorers can be seen in greatly expanded light. It should be possible, and potentially very interesting, to apply the results of typology to other psychological areas--to other branches of transactional analysis, for instance.

VANCOUVER CALENDAR

Sept. 21: Moira Mulholland, "Masks--Living Images of the Psyche."

Sept. 30-Oct. 2: Moira Mulholland workshop, "Masks: Inside--Outside."

Oct. 19: Judith Koltai, Reflective exploration of movement as the inner process of the individual manifested in physical form.

Nov. 16: Pamela Biela, "Living Out Dreams."

Dec. 14: Sharron Burrows, "Spiritual Emergence." (not ordinary meeting date)

*Monthly meetings of the C.G. Society of Vancouver are held at 7:30 p.m. on the third Wednesday of each month at the UBC Health Sciences Centre Theatre, Dept. of Psychiatry, 2255 Westbrooke Mall. Contacts: Mary Burns: 228-9468 and John Smith: 732-9861.

BOOK REVIEW

THE LOGOS OF THE SOUL

by Evangelos Christou
Published by Spring Publications
Dallas, Texas

Reviewed by Serge Battisti

"The psyche is not inside man, it is we who are inside the psyche..." Thus the author sets the tone of his short but enlightening book, written a few months before his death at the age of thirty-four.

Christou presents us with the hypothesis that the soul has a logic and an experience of its own that cannot be grasped by the languages of physical phenomena and of mental processes, that is, by science and philosophy.

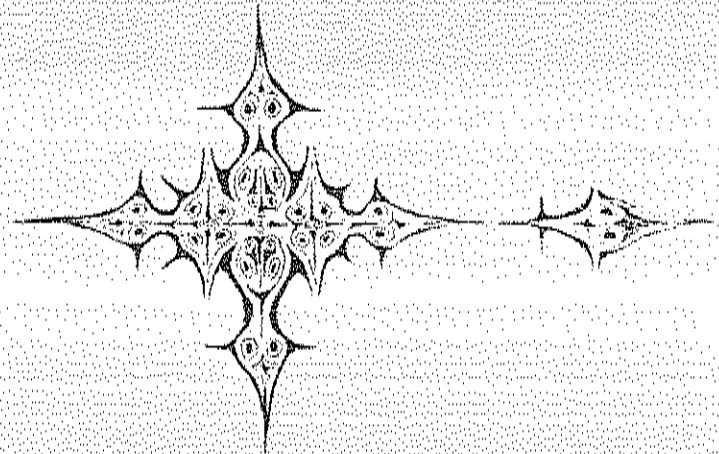
As an example he cites the experience of feelings and emotions during the unfolding of a drama on the stage. He points out that the way to convey one's observations of the play to someone who hasn't seen it, is not to go over the story as carefully as possible, hoping that its meaning will be understood. Instead, one must understand that the meaning of the drama is hidden within itself, and the only way to set free its meaning is by directly experiencing it.

Modern psychology has rendered this experience as behavior patterns and mentative processes, to the chagrin and protest of poets, priests and visionaries who see this treatment as the maiming of the soul and the distortion of its field of reality.

Psychological experience, Christou maintains, just like dramatic experience, can be observed only if the observer has been an integral part of the event, and the event is meaningful to him. As well, this experience must be as old as humanity, having expressed itself through ritual, drama and art. He tells us that discovery, which is the very purpose of science, is not, however, antithetical to realization. For Christou, realization is the best form of discovery. Realization typifies the soul and is thus the essence of subjectivity, corresponding to what understanding is for the mind and explanation is for the physical sciences.

The reality of psychological experience Christou calls 'subjective' in contrast to the reality of physical experience, which he calls 'objective'. Anything conceived as outside--be it people, animals, plants, things--is properly understood as objective

and public. The same people, animals, plants, things, however, in a dream, hallucination or delusional apperception are understood as private conceptions, i.e., as subjective. Psychological experience is common to all and is both public and private: to be in love, for example, is possible to all, it is a public reality, yet the specific way that each person experiences love is subjective and private.



Christou maintains, as does C.G. Jung, that since the subject of psychological experience is the soul, as distinct from the body and from the mind, there must also be an objective order of psychological realities in correspondence to the reality of physical objects in the material world and to the reality of concepts in the mental world. Therefore, he concludes that the "public reality of psychological experience is the basis for a science of the soul".

To critics who argue that psychological experience consists only of feeling judgments or judgments of value, as opposed to scientific quantitative analyses and logical clarifications, Christou counters by saying that the soul is much larger than any specific class of judgments, just as the mind embraces much more than conceptual definitions and logical analyses; judgments of value, feelings and emotions in no way exhaust the meaning of psychological experience.

Unlike the injustices committed upon the soul by the physicalism of science and the conceptualism of metaphysics, psychology commits no injustice to the mind or to the body for the simple fact that psychological experience "issues from and experiences itself through" both body and mind. Thus

whatever we perceive, do or think is also a subject of psychological experience.

The author takes direct aim at the difficult task of establishing the principles of a science of the soul. He states that even depth psychology in its modern forms has not sufficiently seized upon the distinction between a science of the mind and that of the soul, with the exception of C.G. Jung, who worked with the presupposition that the soul is real and that it is not the same as either the body or the mind, or both together, although he did not establish the principles of such a science. The verification of any statement or theory concerning the nature, structure or working of the soul does not lie in the observation of physical processes, nor of any mental process such as a wish, an intention or a motive. By virtue of the peculiar position of the soul with respect to the mind and the body, it cannot be simply said that the psychological field differs from the material and the mental, but that "it comprises these within its reality".

Christou further explains that the psychologist emphasizes his own ego or self as the subject of the experiencing soul, that soul and the ego are not reducible to other factors, and that they refer to a living, experiencing subject. Psychological reality consists in the possibility of relating ideas, images, and sensations to an experiencing subject.

Meaning, in psychology, refers to the experiencing soul and must be differentiated from meaning related to thought processes or sense perceptions. Here again Christou gives the examples of tragedy, drama and ritual in order to expound his idea of psychological meaning. He restates that the meaning of a tragedy such as Macbeth does not lie in an analysis of the story but in the experience of it, for psychological experience is composed of a qualitative whole from which the content experienced cannot be separated from the experiencing subject without loss of meaning; both that which is observed and the language in which it is formulated are essentially conditioned by the experiencing subject, because they too are objects of experience to that subject.

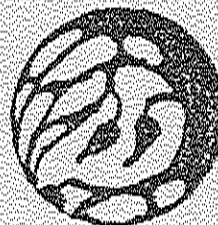
The personality and its nucleus, the self, are therefore the limits of psychology. Furthermore, the significance of personality acquires a significance similar to that which in science and philosophy attaches to universal law--it follows that individual personalities are embodiments of a personality principle which is trans-individual and universal. The psychological method implies a means to the

discovery of universal relations: it goes beyond the limits of a scientific therapy whose goals are defined from the outside.

In closing, the author emphasizes that the goals of the logos of the soul are still unknown and awaiting discovery: the soul, although limited by the body and amenable to the mind, nonetheless plumbs depths as yet uncharted and points to possibilities beyond the immediate goals of this mundane and brief existence.

In sum, Christou gives us a glimpse and a challenge at the possibility of bringing into existence a logic, a language of the soul, that will speak of its reality and of the personality of human beings within its sphere of influence.

The Logos of the Soul can be found at Banyen Books in Vancouver. In Victoria, try the UVic Campus Bookstore or order it directly through Spring Publications.



The Selves

Every other day I am an invalid.
Lie back among the pillows and white sheets
lackadaisical O lackadaisical.
Brush my hair out like a silver fan.
Allow myself to be wheeled into the sun.
Calves' foot jelly, a mid-morning glass of port,
these I accept and rare azaleas in pots.

The nurses humour me. They call me 'dear'.
I am pillowed and pillowed into another sphere
and there my illness rules us like a queen,
is absolute monarch, wears a giddy crown
and I, its humble servant at all times, am its least
serf on occasion and excluded from the feast.

Every other *other* day I am as fit
as planets circling.
I brush my hair into a golden sun,
strike roses from a bush,
rare plants in pots
blossom within the green of my eyes, I am
enviable O I am enviable.

Somewhere in between the two, a third
wishes to speak, cannot make itself heard,
stands unmoving, mute, invisible,
a bolt of lightning in its naked hand.

By kind permission of the poet, P.K. Page.

Morphic Resonance and the Habits of Nature

A Lecture by Rupert Sheldrake

In his lecture at Vancouver, Rupert Sheldrake will summarize the central thesis of his new book, The Presence of the Past (Times Books, 1988). He proposes that memory is inherent in nature, and that nature is governed by habits rather than by changeless



laws. This hypothesis carries further the theory of morphic resonance first proposed in his book, A New Science of Life (Paladin, 1985 revised edition) and points toward a new and truly revolutionary understanding of ourselves and of the world. He will outline some of its many implications, particularly in relation to individual and collective human memory (e.g. the collective unconscious), to ritual, and to cultural evolution, including the evolution of science itself.

Sheldrake's lecture will be held on Wednesday, Sept. 7, from 7:30-10:00 p.m. in the Theatre/Auditorium of the Robson Square Media Centre in Vancouver. A question period will follow the lecture, which is being sponsored by Renaissance Educational Associates. The admission fee is \$20 at the door. For more information, phone Ken Walters at 224-1568.

Rupert Sheldrake studied natural sciences at Cambridge and philosophy at Harvard, where he was a Frank Knox Fellow. He took a Ph.D. in biochemistry at Cambridge, and in 1967 he became a Fellow of Clare College, Cambridge, where he was Director of Studies in biochemistry and cell biology. As a Research Fellow of the Royal Society, he carried out research on the development of plants and the ageing of cells. From 1974 to

1978, he was Principal Plant Physiologist at the International Crops Research Institute for the Semi-Arid Tropics (ICRISAT) in Hyderabad, India, where he worked on the physiology of tropical legume crops. He continued to work at ICRISAT as Consultant Physiologist until 1985.

Morphic Resonance From A Jungian Perspective

By Charles Card

After the appearance of Rupert Sheldrake's A New Science of Life in 1981, it quickly became clear that the 38 year-old Cambridge and Harvard educated plant physiologist had committed heresy in the eyes of a certain contingent of the orthodox scientific community. The prestigious British science journal, Nature, for example, carried an editorial attack upon Sheldrake and his book which suggested that Sheldrake's objective was, in part, to find "...a place for magic within scientific discussion..." and that "His book is the best candidate for burning there has been for many years." While some leapt at his throat, others rose to his defense, and an academic donnybrook followed in the correspondence and reviews published in Nature, The New Scientist, and a variety of magazines and newspapers and in British radio and television interviews. The reason for the controversy is simple: Sheldrake's hypothesis of formative causation, if verified, would necessitate a radical revision of the prevailing scientific world-view. It would fundamentally alter current theories of genetics and evolution, of instinct, behavior and learning, and as well, it would provide a basis for understanding certain types of psychic phenomena and concepts such as 'the collective unconscious' which are currently rejected from consideration by most of the scientific community.

Briefly stated, Sheldrake's hypothesis of formative causation postulates the existence of morphogenetic fields as presently unrecognized causal agents responsible for producing all of the forms--the patterns of structural organization--of matter and of living organisms. These fields are held to be actual physical fields, although they are non-energetic and non-local--distributed without diminishment throughout space and time. Sheldrake proposes that the forms of molecules, crystals, cells, complex organs such as eyes, etc., the overall structures of all living creatures, and even the structure of entire societies are all

established by a process of morphic resonance by which a seed structure is guided to its final form by resonating with a particular pre-existing morphogenetic field. Each aspect of form is associated with a unique morphogenetic field. Thus Sheldrake's hypothesis involves unfathomably many of these fields. The fields may grow or diminish in strength in relation to that particular field. New structures may appear through the action of a morphogenetic field, giving it an inherently creative aspect as well. The morphogenetic fields, then, act as a collective memory by which previously established patterns guide the emergence of new forms and by which novel occurrences of form proliferate.

Such a radical and encumbered proposal as Sheldrake's would have little merit as a scientific theory if it were not for the fact that it meets the one criterion indispensable for the development of scientific thought--it provides, or attempts to provide, an explanation of certain verifiable facts for which the established scientific theories simply cannot account. In Sheldrake's case, his hypothesis recognizes and offers an explanation of such diverse phenomena as the increased ease with which crystalline substances are synthesized shortly after their initial synthesis at a remote location; the ability of laboratory rats to learn a maze with more ease shortly after the maze has been learned by rats located at a great distance; incidents of spontaneous group learning (the hundredth monkey effect); the development of exceedingly complex and specific structures in certain organs that cannot be explained by a gradual process of chance mutation and natural selection. These and numerous similar phenomena seem to defy any possibility of explanation within the existing biological paradigm that regards all forms of life as nothing more than exceedingly complex mechanisms. Furthermore, all of these effects should in some measure be testable, and it is to Sheldrake's credit that he has suggested and promoted several such specific experiments.

The aspect of Sheldrake's work which has a particular bearing upon Jungian psychology is the idea that the morphogenetic fields provide a collective memory of established behavioral patterns which help to form specific types of behavior. Sheldrake speaks briefly about the concept of archetypes; he seems to understand them as ideal, perennially fixed forms in the same sense as the Platonic ideas, rather than as patterns of behavior which are fluid and manifold in their

representations. He therefore rejects the notion of archetype as a formative cause and characterizes the resonances in the morphogenetic fields as something similar to habits. He does not appear to be aware of von Franz's important work on the form-determining archetypes, which she calls number archetypes [see Type and Archetype #4 for a review of her work]. This is unfortunate because von Franz's work suggests an alternative, archetypal, approach which may lead to a satisfactory explanation of the types of non-local phenomena to which Sheldrake has drawn attention, without the encumbrance of a quasi-physical morphogenetic field concept.

It may be valuable to close with a parallel drawn from the history of physics: The destruction of the mechanical world-view in physics began ninety years ago, initially with the accumulation of small discrepancies in observation and theory. It required nearly thirty years before adequate formal theories again appeared. Today these theories are generally agreed to be a revolution in human understanding, but the meaning of these theories is still debated. Sheldrake's work may mark the beginning of a similar destruction of the mechanical world-view in biology. If so, its role may possibly be pivotal, but its greatest value may be the questions that it raises rather than the answers that it provides.

SEATTLE CALENDAR

Sept. 23 & 24: Janet Dallett, "When the Spirits Come Back."

Oct. 10: Kenji Okumo, a video of the Cultural Revolution in China.

Oct. 15: John Radecki, "Kundulini."

Nov. 14: Dr. Dean Brooks, MD, "Experiences of a Mental Health Director."

Dec. 12: Paco Mitchell, "Angels."

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BOOK REVIEW

UNDERSTANDING JUNG--UNDERSTANDING YOURSELF

Peter O'Connor
Methuen Haynes
London, 1985

Reviewed by W. Odenthal

As well as reviewing this book--an introduction to Jungian psychology--I thought I might take the opportunity to welcome people to the C.G. Jung Society of Victoria. For someone considering attending for the first time, I imagine there may be some esoterical facades shrouding the Society's true friendly nature. As well as performing the functions described in the information box located in this newsletter, the Society is for anyone wishing to know more about themselves. In fact, Jung himself often stressed the importance of keeping self-discovery and individuation close to the heart (perhaps this 'ordinary quality' is why much of Lao Tsu's Tao Te Ching overlaps with Jungian thought).

What is Jungian thought? Well, read an introductory book, and this might be revealed. There are several, perhaps too many, on the market today, and the rate by which they are being 'spun out' is increasing. Yet, one book in particular which I have enjoyed is O'Connor's, Understanding Jung--Understanding Yourself.

I don't want to become critical over surface details, but in my view the title should read, Understanding Yourself--Understanding Jung--a detail that will become more relevant as one delves into Jungian material.

The preface addresses an interesting problem: why not read Jung's books first? O'Connor responds: "I can remember the frustration and sense of awe that characterized my attempts to explore his [Jung's] theories. The few volumes of the Collected Works that I could lay my hands on seemed for the most part incomprehensible." This is an important observation to note. The Jungian psychology is for everyone, yet C.G. Jung was quite a 'smarty-pants', and much of his writing was not addressed to any particular group, but was rather a dialogue or a reflection with himself.

In the first chapter O'Connor discusses both the Jungian perspective and C.G. Jung, stressing the inseparability of the two: someone's work always reflects the individual himself; psychology is subjective and

inclusive to the individual prior to objectivity. He discusses in a few pages a personal background of Jung drawn largely from the book, Memories, Dreams, Reflections. In this section is one of my favorite quotes from Jung when he was 80 some years old: "Recollection of the outward events of my life has largely faded or disappeared. But my encounters with the 'other' reality, my bouts with the unconscious, are indelibly engraved upon my memory."

Unfortunately, the chapter on Self and individuation, although brightened with quotes by T.S. Eliot and von Franz, seems to me quite vague, and both topics are better described metaphorically in the following chapter on alchemy.

O'Connor tries hard in his chapter on Animus/Anima at simplification, but the topic itself is confusing, even for many experts, I presume. Things were different in Jung's time, and in light of today's knowledge of the genetic structure of men and women, I am not so sure anyone is firm on their understanding of these peculiar entities with relation to the sexes. He then follows through with a very interesting chapter on marriage, quoting Jung occasionally. However, when he tediously creates the structure of a 'first half' and 'second half' of life and the infamous 'mid-life crisis', I felt as if I were in a football game.

O'Connor begins the last and most difficult chapter for him to write with: "If psychotherapeutic practice teaches one nothing else, it confirms again and again the uniqueness of each individual . . . The very nature of books is to provide a general statement; for me this is very difficult to do, since no sooner have I written something than I can think of an instance that contradicts the rule stated in the written word . . . Yet one is stuck with the conflict that people do wish to know about themselves, and books on psychology are one step in that process."

As a growing sceptic on dream 'interpretation', I found that this came as a welcome perspective, and I enjoyed what he did have to say about dreams and symbols. He quotes Hillman: "We should befriend the dream. . . To participate in it, to enter into its imagery and mode, to want to know more about it, to understand, play with, carry and become familiar with, as one would do with a friend . . . As I grow familiar with my dreams I grow familiar with my inner

world. Who lives in me? What inscapes are mine? What is recurrent and therefore keeps coming back to reside in me?"

Yes, I could think of a few Jungian introductions I would not recommend, but in this particular one, I actually got the sense of someone who loves his work. (Peter O'Connor is in private practice as a psychotherapist in Melbourne, Australia.) This is undeniably reflected in the readable nature of the book.

LIBRARY NEWS

GENEROUS DONATIONS

HELP LIBRARY TO GROW

By Ivy Mickelson

The following are new acquisitions since the last newsletter. Those individuals who provided the are thanked for their very kind donations:

1. Eranos Lectures 1 and 2; Hillman.
2. Dionysus: Myth and Guilt; Otto.
3. Boundaries of the Soul; Singer.
4. Amour and Psyche; Neumann.
5. Mysterium Coniunctionis; Jung.
6. He/She; Johnson.
7. Answer to Job; Jung.
8. C.G. Jung Speaking; McGuire and Hull.
9. Word and Image; Jung.
10. The Illness That We Are; Dourley.
11. The Christian Archetype; Edinger.
12. Alchemy; Von Franz.
13. Phallos; Monick.
14. The Pregnant Virgin; Woodman.
15. Change of Life; Mankowitz.
16. The Creation of Consciousness.
17. Rape & Ritual; Paske.
18. Alcoholism and Women; Bauer.
19. Personality Types; Sharpe.

The following are Pamphlets:

1. Jung and the Third Person; Holt.
2. The Problem of Consciousness; Hannah.
3. Psychology and the Atom Bomb; Ader.
4. Integrating The Evil; Zimmer.
5. Hypokrites and Analyst; Holt.
6. The Rainmaker Ideal; Claremont and De Castillejo.
7. On The Animus; Von Der Heydt.
8. Women As Spiritual Guides; Kroll.
9. The Importance of Failure in Education
10. Guilt: Rethought; Fowles.
11. The Devil; Cox.
12. Parting, Clinging, Individuation
13. The Frontiers of Theology and Psychology
14. The Psychology of the Spirit; Metman.
15. Pastoral Psychology and the Gospel

16. Jung, Tillich and the Quest for Home and Self; Dourley.
17. Playing Consequences; Micklem.
18. Bees of the Invisible; Hayward.
19. Study of the Book of Jonah; Magonet.
20. Two Faiths or One; Cox.
21. A Comparison Between Counselling and Analysis; Mance.
22. The Problem of the Authority in the Early Development of the Individual; Lambert.

So now we have 62 titles in our growing titles list, plus 22 pamphlets--which is encouraging. We are quite free in our library. No hard and fast rules--we like the new and good in our collection to circulate! So if you do not complete a book in a month, you may certainly take extended time--as much as you wish.

I would like to salute Walter Odenthal for taping our monthly meetings. All of our spring programs are now added to our tape collection. Without his care and attention to detail we would not possess our excellent collection.

Remember too, when you buy a book ~~from~~ ^{for} us, it is tax deductible (No. 072730-20-28). Let us hope that our very promising library will continue to grow throughout the new Autumn season.

POTPOURRI

Sept. 8. "Cultivating Our Dream Fields," a Lecture by Dr. Joseph Goodbread, Zurich, on politics of counter-transference in therapy and life. 7:30 pm, in the Activity Room of the James Bay Community School, 140 Oswego Admission: \$5, gen.; \$3 sen., students, unemp.
Sept. 9-11. "The Great Dance of Being," a seminar by Dr. Joseph Goodbread on relationships. He will help participants to become more aware of non-verbal signals and body feelings that occur during personal interactions and will teach ways of making them meaningful and useful. Location to be announced. Hours: 9:30 a.m.-6 p.m. Cost: \$250; \$50 deposit required. Ph. Lidiana, 386-8572 or Stan or Jude, 370-2584.

Sept. 22/23, 9th Jung & Art Therapy Journey with Emilie Kemlo. \$275. 383-5779

Sept. 27: Cinecenta at UVic will be showing "The Hero's Journey," at 7:15 p.m. and "A Matter of Heart," at 8:30 p.m.

Jan. 20-22, 1989. Erin Sullivan-Seale will lead, "In Mid-Life," a weekend workshop on transition and the heroic journey. \$220 includes room, meals and tuition. To register, phone 1-247-9211 or call Erin at 384-1227.



The C.G. Jung Society of Victoria
c/o Marlene Tyshynski
3361 Cook Street
Victoria, B.C. V8X 1A7

THE C.G. JUNG SOCIETY OF VICTORIA

is a non-profit, charitable society whose purposes are:

- The advancement of education of the public with respect to Jung's Analytical Psychology;
- The provision of a forum which will advance study, discussion, and knowledge of the concepts of the theory of Analytical Psychology as developed by Dr. Carl Gustav Jung and his followers.

Membership in the Society is open to all, particularly the general population of Vancouver Island.

MEETING DATES AND LOCATION

Meetings will be held on the third Tuesday of each month from 7:30-10:30 P.M. in the Library of the James Bay Community Centre, 140 Oswego St., in Victoria.

ANNUAL MEMBERSHIP FEES

Unemployed Persons	\$10.00
Students and Pensioners	\$15.00
Regular Members	\$25.00
Supporting Members	\$35.00
Sustaining Members	\$50.00

Membership in the Society provides free or reduced admission to monthly meetings and special programs and the semi-annual newsletter. Newsletter subscription fee---\$3.00.

MAILING ADDRESS

The C.G. Jung Society of Victoria
c/o Marlene Tyshynski
3361 Cook St.
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Type & Archetype

THE NEWSLETTER OF THE C.G. JUNG SOCIETY OF VICTORIA

No. 8

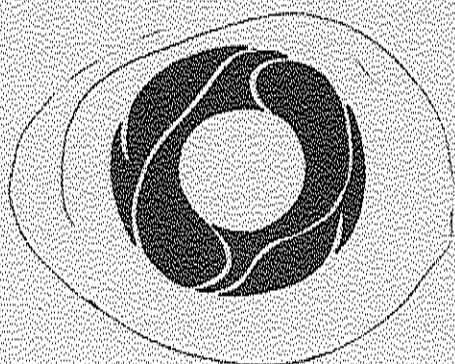
January, 1989

RELATIONSHIP IN SERVICE TO INDIVIDUATION

SLAVIK'S TOPIC FOR JANUARY

Tuesday, January 17, 1989. Individuation, the process of "coming to selfhood" or "self-realization," is a basic idea of Jungian psychology. One of the ways in which individuation occurs is through the assimilation of dream figures and images which compensate our conscious qualities. Another way is through relationship. Just as we create a dream-figure, we may 'dream-up' our partner in order to compensate for a felt lost or disowned part of ourselves. Thus our partner may compensate for our undeveloped assertiveness in the world or for our undeveloped knowledge of emotional processes. This dreamed-up partner is our fantasy, and we live locked into patterns with our partner without ever knowing who he or she is. We never have actual contact with our partner when we live in this mutually supported fantasy. While living in this fantasy, we do not have to acknowledge our painful holes, our incompleteness, nor do we have to acknowledge each other's freedom and separateness.

In the January program Steve Slavik, an individual and relationship counsellor in Victoria, will explore how relationship can serve the individuation process. He will discuss how love can arise only out of individuation, not out of a fantasy of togetherness, and he will explore how we can grow when we learn to acknowledge our own pain and separateness and to accept and to love our individuality.



Greece as an Image of the Spiritual Journey

Tuesday, February 21. Just as there are certain things such as archetypes, for example, which cannot be put into words but only experienced, there are journeys one must take in one's life. Going to Greece has been such a process for David Roomy, the Society's February lecturer. Such a journey manifests processes on many levels: introverted ones as well as extraverted. These processes are at the same time the most powerful images both of individuation and of death.

Why a journey to Greece? To many Westerners, including the lecturer, Greece is the psychological backbone of our culture, giving rise to many of the processes we call thought and life. The seeds are there for many current interests, including Jung's psychology and Eastern religions. Greece as well is an esthetic process from the beginning to end. In the images of Greece lies the vision and sound, and at times, the feeling and motion of truth. But then truth is not always what we expect.

David Roomy is a psychotherapist in private practice in Vancouver, B.C., and Bellingham, Washington. He studied in New York with Esther Harding and William Kennedy, two of the founders of the Jungian movement in North America. In England David taught at Friends' World College and New England College while working with Jungian analyst Niel Micklan and being supervised by Rosemary Gordon. In recent years he has trained with Arnold Mindell, founder of the Research Society for Process Oriented Psychology, Zurich, and he is certified for Dreambody Work.

BOOK REVIEW

Revisioning Psychology

by James Hillman

Published by Harper and Row

Reviewed by Sarge Battisti

Archetypal theory is the backbone of Analytical Psychology, and as such it has received much attention from critics and adherents alike. Among the latter, however, there are two well-defined schools of thought with a markedly dissimilar term of reference--they have been classified the second and third generations of Jungians, for practical if not always for doctrinal purposes.

To the second generation belong those who consider themselves to be Jung's disciples and who strive to present a coherent account of his teachings. They are exemplified by Eric Neumann, Marie-Louise von Franz, Yolande Jacobi, Michael Fordham, and Esther Harding. The third generation are those who do not see themselves primarily as interpreters of Jungian thought. Although they recognize Jung as the source of their endeavors, they however feel free to question the premises of his doctrines and go far beyond the analytical picture in framing a psychology based on the significance of the archetypes.

Four basic points unite the third generation in their quest for a new psychology:

- **archetypes are located in the soul
- **psychopathology is emphasized
- **archetypes are decidedly important and numinous
- **the ego is desubstantiated in a radical way (Cf. Naomi Goldenberg, Spring, 1975, "Archetypal Theory after Jung", p. 211).

Whereas the second generation puts more prominence on the ego, the archetypalists--as they have come to call themselves--lay emphasis on the 'little people' within the soul, who also happen to be the 'megalo theoi', the great Gods, the numina behind the hollow of the masks. This approach thus points to a polytheistic consciousness. Prominent among this generation are James Hillman, Evangelos Christou, Adolf Guggenbuhl-Craig, Patricia Berry and David L. Miller.

Hillman is considered to be the founder of archetypalism; his Revisioning Psychology, written with lucidity and forthrightness, is one of the best expository works that can ease the interested neophyte into the sometimes turbulent flow of the poorly charted waters of Psyche.

The book is divided into four chapters: (1) "Personifying or Imagining Things", where the dream becomes the model for psychic activity, and the psyche's basic structure is imagined to be an inscape of personified images.

(2) "Pathologizing or Falling Apart", where the need to move beyond the everyday, rational account of the world is explored. Here Hillman embraces the idea that psychopathology may be needed to free us from the fetters of arid and stultifying reason--a tending toward the repressed Dionysian and a respite from the Apollonian: "...archetypal psychology can put its ideas of psychopathology into a series of nutshells, one inside the other: within the affliction is a complex, within the complex, an archetype, which in turn refers to a God. Afflictions point to Gods; Gods reach us through afflictions. Jung's statement--'the Gods have become diseases'--implies that Gods, as in Greek tragedy, force themselves symptomatically in awareness." (p. 104).

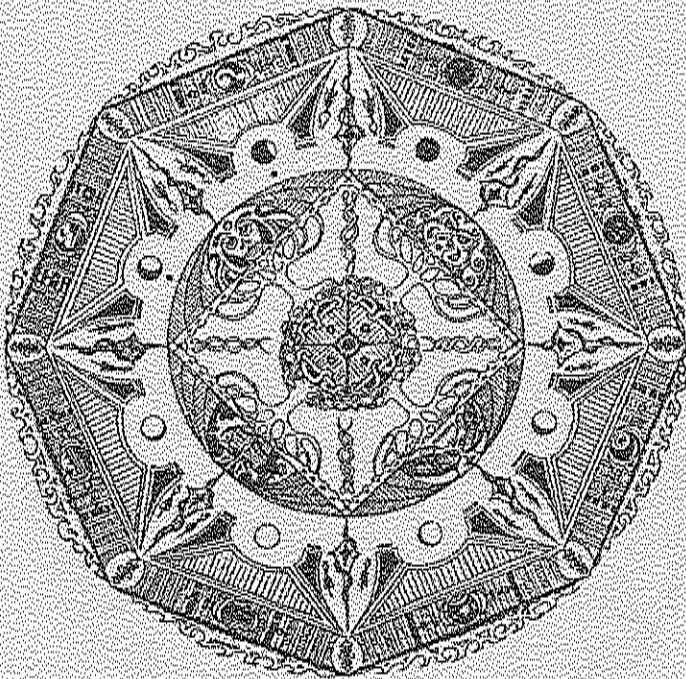
(3) "Psychopathologizing or Seeing Through", which is perceived as a moving away from the literal toward the metaphorical. "The soul is less an object of knowledge than it is a way of knowing the object, a way of knowing knowledge itself. Prior to any knowledge are the psychic premises that make knowledge possible at all." (p. 131).

"Psychologizing...suspects an interior, not evident intention; it searches for a hidden clockwork, a ghost in the machine, an etymological root, something more than meets the eye. It goes on whenever we move to a deeper level." (p. 134)

"Like all activities of the psyche, psychologizing has its shadow in a

psychopathological exaggeration: paranoia.... The paranoid vision is such precisely because it does not see through." (p.136)

(4) "Dehumanizing or Soul-Making", where the gist of the argument revolves around the notion of a polytheistic psychology, or a psychology with Gods, while at the same time it hastens to explain why it should not be considered a religion or a humanism.



W. Adenhal

Emphasis here is on the Renaissance, in particular on the figure of Marsilio Ficino, the Renaissance patron of archetypal psychology, as he is called. For Hillman, "imagination is the organizer....our experiences are organized by mythical images, for it is by means of th imagination that the imaginal realm of the archetypes plays through the psyche."

Are humans therefore indeed 'human', as all past and present humanisms have informed us? Is man 'the measure of all things', as Protagoras the Sophist thought? Hillman thinks not. The inhuman (read archetypal) controls us from within and from without; we are the necessary husk, the vessel, the mask behind which the god hides, the deus absconditus of Scholastic theology.

Unsettling as this idea is to a modern sensibility, one cannot help but being

attracted to the major premises expounded in Revisioning Psychology, in certain ways like the moth to the flame, like Psyche to Eros and he to her. In an age where the old god is dead and the new gods are yet to arrive, man is caught in between, literally. That is probably the reason why one feels the pull of a psychology whose main working principle is the soul (which is not the case, for example, in the academic psychology taught in places of higher learning) and whose major tenet, moreover, is the recognition that religion and psychology have always had one fundamental thing in common, namely the psyche and its welfare. Consequently one may think of psychology as being religious (although not well understood in any denominational way), of religion as being psychological, and of the two interpenetrating each other.

The need to activate the presence of the divine in us--potentially always there but nowadays nearly choked under an incredible amount of debris from which we find it hard to release ourselves--is as yet unconscious in us with few exceptions. The modern period is one of decay and pollution, both material and spiritual. However, it may well be the necessary soil upon which new growth will take hold, and new roots will spread downward, deeper and deeper into the realm of the soul. Of this growth depth psychology is its visible representative.

In a fitting conclusion, a passage from W.B. Yeats is used as the epigraph, which conveys the drive, scope and enthusiasm to be found within the pages of this book:

...man is but a paltry thing,
A tattered coat upon a stick, unless
Soul clap its hands and sing, and louder
sing,
For every tatter in its mortal dress,
Nor is there singing school but studying
Monuments of its own magnificence...

From Sailing to Byzantium



Judith Lee to Discuss "The Fool in Us All"

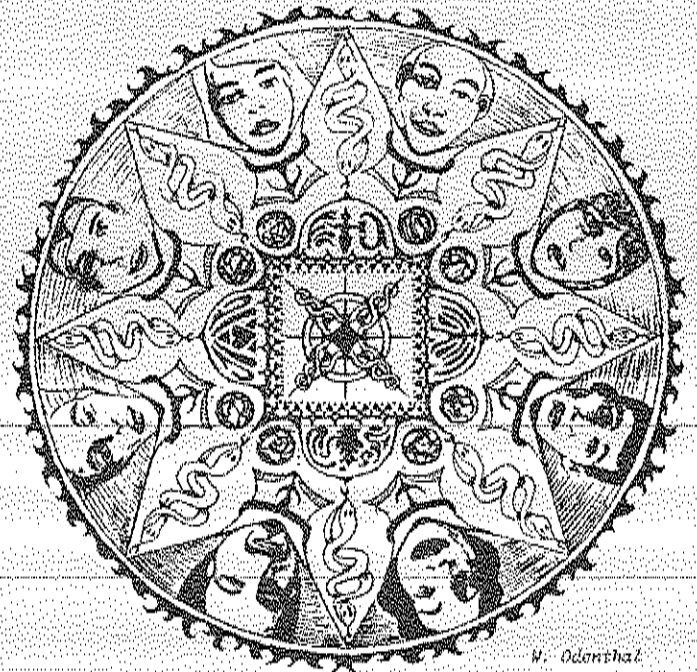
Tuesday, ~~March 21~~^{21st} In celebration of April Fool's Day, Judith Lee, a Victoria counselor, will present "The Fool in Us All", a lecture and discussion about the Fool in the Tarot and its relationship to Jung's images of the Trickster and Puer Aeternus. Her presentation will feature slides and various illustrations from the Tarot.

Judith Lee has read and studied Tarot for 22 years and the Qabala for 12 years. Her workshops and classes use creative techniques such as music imagery, music and imagery, Tarot, dreams, mandalas, ritual and video which tap the energies of the unconscious and stimulate creative expression.

"Type and Life," Annual General Meeting Scheduled for April

Tuesday, April 18. The recognition and acceptance of the differences among individuals is a major step in understanding both the causes of conflicts and the source of preferences among individuals, and therefore it can be a significant factor in one's individuation process. Jung's theory of personality types is of enormous assistance in understanding the interaction between oneself and others. Several personality surveys based on Jung's work are

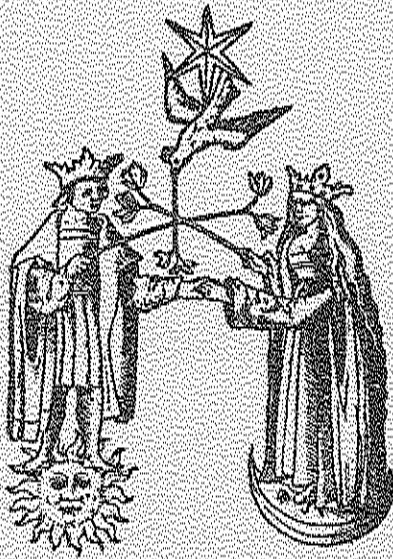
now being used in business, educational and religious fields as a way for people to understand human relationships. The Grey Wheelwright survey was designed not to unearth neuroses but to help people to understand themselves and others. In the April meeting, Dianne Browne will present a brief introduction of the six variables in typology, and participants will have the opportunity to complete this Jungian type survey and thereby learn or confirm their type. Dianne will then lead an open discussion of personality type and life experiences.



H. Odenthal

In the second half of the April meeting, the Society will hold its Annual General Meeting at which the Directors will present their annual reports and a new Board of Directors will be chosen. The present Directors enthusiastically welcome anyone who might wish to consider becoming a Director or who simply wants more involvement with the organizational aspects of the Society to attend the Directors' meetings held on the first Tuesday of each month. In particular, a newsletter editor and assistants and a librarian will be among the new Directors needed in the upcoming year. For more information, phone Charles at 595-3856.

THE LIBRARY CORNER



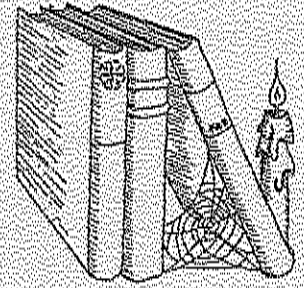
KATHY DIAMOND TO EXPLORE "INNER ALCHEMY" IN MAY

Tuesday, May 16. In this final program of the 1988-89 lecture season, Kathy Diamond will discuss the concept of alchemy and its application in the day-to-day psychology of our lives. Alchemy in a psychological context refers to a process of transformation or deep characterological change which is possible within the psyche given an intensity of inner focus and a dynamic emotional containment over a period of time. A personal commitment to an alchemical approach in our lives goes against the predominant current in this extroverted society wherein instant healing, channeled Truth, and formulas for enlightenment hold our hope and soothe our fears. Using guided imagery and music to augment self-awareness, Kathy will illustrate how we can use alchemical principles to enhance our inner landscape as well as to understand our relationships with others.

Kathy Diamond, M.A., maintains a private practice in Victoria involving in-depth therapy with individuals. She has experience in the use of guided imagery, dream symbolism, and an analytical, dynamic approach to psychology.

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by Ivy Mickelson

We have 65 books and 22 pamphlets in our ever-growing library. This time I shall tell you about our new VHS videotapes, donated as usual by our generous Stan Tomandl:

*Joseph Campbell series:

"The Power of Myth"

"The Hero's Journey"

"Message of the Myth"

*"Cultivating Our Dream View," a lecture by Dr. Joseph Goodbread.

*"Widening Our View," by Julie Diamond.

*"Joseph Campbell at 80 Years Old"

*"Hermes, Alchemy and Odysseus"

*"Joseph Campbell, Freud, Jung, and Kundalini Yoga"

We also have 26 other tapes, so thank you all for your generous contributions.

May I give you a gentle reminder that although we love to circulate our books, too many of them are kept out longer than two months. If you cannot read a book in two months, please return it and take it out later when you have more time. Again I remind you that if you buy a book for the library, it is tax deductible (No. 072730-20-28). So onward ever upward into 1989!



A KEY TO UNLOCK THE KEY...

Definitions of Four Basic Jungian Concepts

The purpose of the C.G. Jung Society of Victoria is to encourage and advance the study of Jung's approaches to the human psyche. We see these approaches as an inspired psychological system--both a route into the unconscious mind and the key to unlock the meaning and significance of its symbolic statements. Jung's interpretations of the symbolism found in dreams, fantasies and other expressions of the unconscious offer a very powerful method for effecting difficult but beneficial changes in the psyche, particularly in the relationship between the unconscious and the conscious mind.

However, Jungian terminology tends to appear esoteric, and it can be obscure and confusing for the uninitiated. We hope to simplify the beginning adventure by offering brief definitions of four Jungian concepts: (1) Archetype; (2) The Shadow; (3) Animus/Anima; (4) The Self. These definitions are taken primarily from the glossary of Jung's autobiography, Memories, Dreams, Reflections (Vintage Books Edition, 1965).

It is important to stress that the definitions are summarized and incomplete. They are intended to provide a helpful bridge of understanding for those who feel a quickening interest in Jung's psychological discoveries or for others who might use them as a preparation for serious study.

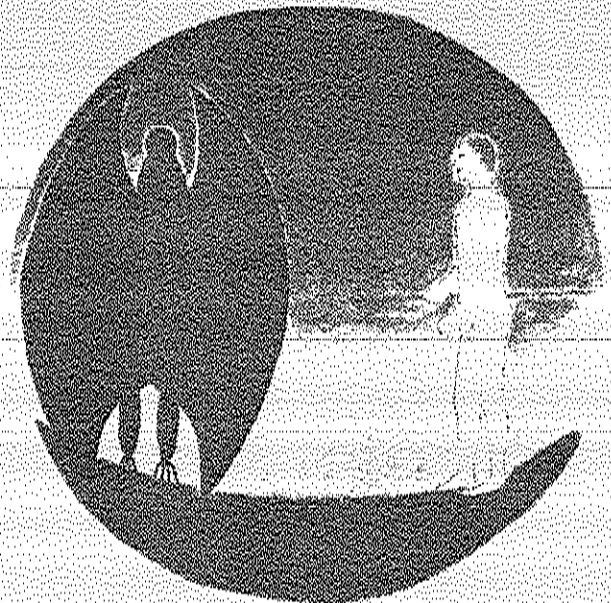
1. Archetype

C.G. Jung: "The concept of the archetype ...is derived from the repeated observation that, for instance, the myths and fairy tales of world literature contain definite motifs which crop up everywhere. We meet these motifs in the fantasies, dreams, deliria, and delusions of individuals living today. These typical images and associations are what I call archetypal ideas. The more vivid they are, the more they will be colored by particularly strong feeling tones....They impress, influence and fascinate us. They have their origin in the archetype, which in itself is an irrepresentable, unconscious, pre-existent form that seems to be part of the inherited structure of the psyche and can therefore manifest itself spontaneously

anywhere, at any time. Because of its instinctual nature, the archetype underlies the feeling-toned complexes [q.v.] and shares their autonomy." (Civilization in Transition CW 10, par. 847)

2. The Shadow

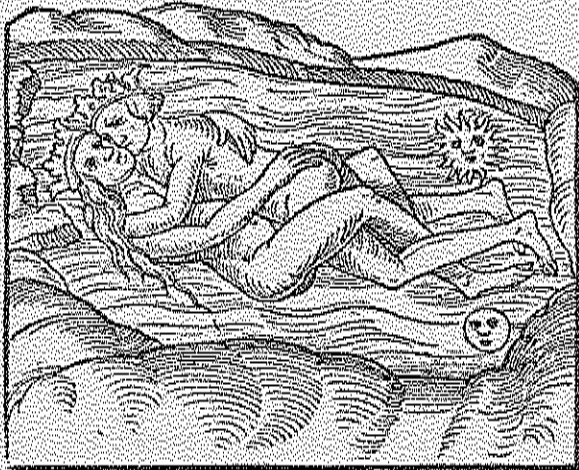
"The inferior part of the personality; sum of all personal and collective psychic elements which because of their incompatibility with the chosen conscious attitude, are denied expression in life and therefore coalesce into a relatively autonomous 'splinter personality' with contrary tendencies in the unconscious. The shadow behaves compensatorily to consciousness; hence its effects can be positive as well as negative. In dreams the shadow figure is always of the same sex as the dreamer."



C.G. Jung: "The shadow personifies everything that the subject refuses to acknowledge about himself and yet is always thrusting itself upon him directly or indirectly--for instance, inferior traits of character and other incompatible tendencies." (The Archetypes and the Collective Unconscious, CW 9i, pp.284f.)

"...the shadow [is] that hidden, repressed, for the most part inferior and guilt-laden personality whose ultimate

ramifications reach back into the realm of our animal ancestors and so comprise the whole historical aspect of the unconscious... If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc." (Aion, CW 911, p. 266)



3. Animus and Anima

Personification of the feminine nature of a man's unconscious and the masculine nature of a woman's. This psychological bisexuality is a reflection of the biological fact that it is the larger number of male (or female) genes which is the deciding factor in the determination of sex. The smaller number of contrasexual genes seems to produce a corresponding contrasexual character, which usually remains unconscious. Anima and animus manifest themselves most typically in personified form as figures in dreams and fantasies ('dream girl', 'dream lover'), or in the irrationalities of a man's 'feeling' and a woman's 'thinking'. As regulators of behavior they are two of the most influential archetypes (q.v.)."

C.G. Jung: "Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definitive feminine image. This image is fundamentally unconscious, an hereditary



factor of primordial origin engraved in the living organic system of the man, an imprint or 'archetype' [q.v.] of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman.... Since this image is unconscious, it is always unconsciously projected upon the person of the beloved, and is one of the chief reasons for passionate attraction or aversion. (The Development of Personality, CW 17, p. 198).



In its primary 'unconscious' form the animus is a compound of spontaneous, unpremeditated opinions which exercise a powerful influence on the woman's emotional life, while the anima is similarly compounded of feelings which thereafter influence or distort the man's understanding ('she has turned his head'). Consequently the animus likes to project itself upon 'intellectuals' and all kinds of 'heroes', including tenors, artists, sporting celebrities, etc. The anima has a predilection for everything that is unconscious, dark, equivocal, and unrelated in woman, and also for her vanity, frigidity, helplessness and so forth." (The Practice of Psychotherapy, CW 16, par. 521).

4. The Self

"The central archetype (q.v.); the archetype of order; the totality of the personality. Symbolized by circle, square, quaternity (q.v.), child, mandala (q.v.), etc."

C.G. Jung: "...the self is a quantity that is supraordinate to the conscious ego. It embraces not only the conscious but also the unconscious psyche, and is therefore, so to speak, a personality which we also are.... There is very little hope of our ever being able to reach even approximate consciousness of the self, since however much we make conscious there will always exist an indeterminate and indeterminable amount of unconscious material which belongs to the totality of the self."

(Two Essays on Analytical Psychology, CW 7, par. 274)

The self is not only the center but also the whole circumference which embraces both conscious and unconscious; it is the center of this totality, just as the ego is the center of consciousness."

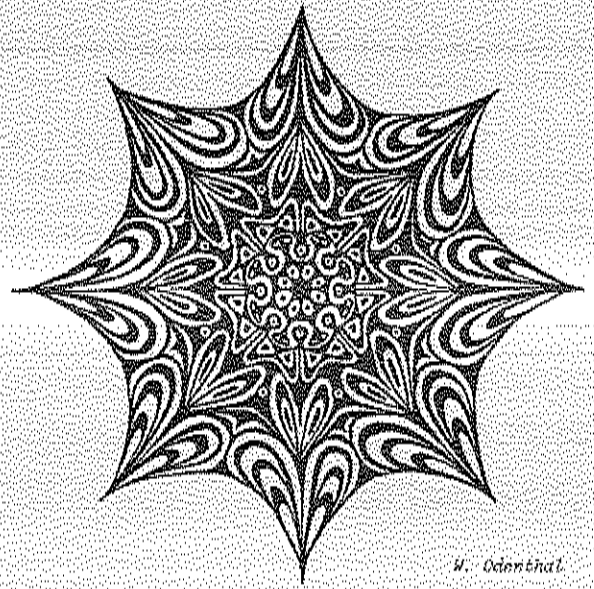
(Psychology and Alchemy, CW 12, par. 404)

...the self is our life's goal, for it is the completest expression of that fateful combination we call individuality..."

(Two Essays on Analytical Psychology, CW 7, par. 404)

The above definitions give only a rudimentary sense of the meanings of these four concepts which appear again and again in Jungian thought. By their very nature, the meanings of these concepts becomes fully dimensional only when they are understood in the context of the personal experiences of each individual.

The successful study of Jungian psychology requires a certain hardiness of spirit--a willingness to jump in and flounder a bit until one arrives at an understanding of the essential concepts. Two general approaches to the introductory study of Jungian psychology are available to those who wish some help to get their 'feet wet': For those who prefer individual study, Jolande Jacobi's The Psychology of C.G. Jung (Yale U. Pr., 1973) offers a clear, compact yet comprehensive summarization of Jung's major ideas. As well, she provides valuable guidance to Jung's Collected Works and other important sources of Jungian ideas. However, if you have the inclination and opportunity, you may find that the small study-group coursework developed by the Centerpoint Foundation offers nearly an ideal environment to learn the basic ideas of Jungian psychology.



W. Odenthal

Are You Interested In Centerpoint?

by Joanne Cocklin

Centerpoint, a program of study of Jungian psychology in a small-group setting, is for people who feel that a psychological framework is a valuable one for them and who want to continue moving inward within a context of other people who are doing the same thing. Participants should be sufficiently acquainted with Jung's Analytical Psychology to know that it is compatible with their own leanings. In other words, Centerpoint is not simply a discussion group but an experiencing of the Jungian perspective in one's own life within a group context. It is not, however, an encounter group or group therapy, and there is no behavioral training or artificial structuring of situations. To assure this, there are a set of ground rules to which each prospective member must agree. The content of Centerpoint is enriched to a large degree by the work of Dr. Edward Edinger.

Because it is often difficult to find a Centerpoint group, I am willing to collect names of persons interested in exploring the possibility that a Centerpoint group may be helpful in their inward journey. Establishing communication between the conscious and unconscious aspects of ourselves is a Centerpoint goal. If you are interested, give me a call: Joanne Cocklin, 382-6031.

POTPOURRI

Early January Look for a repeat of Bill Moyer's series, "Joseph Campbell and the Power of Myth," on KCTS, channel 9.

Jan. 20-22 Erin Sullivan-Seale will lead, "In Midlife," a weekend workshop on transition and the heroic journey. \$220 includes room, meals and tuition. To register, phone 1-247-9211 or call Erin at 384-1226.

Jan. 20, 7:30 p.m.-10:15 p.m.

Jan. 21, 9:00 a.m.-5:30 p.m.

Introduction to Process Oriented Psychology \$75. Contact Stan Tomandl at 370-2584 or Rich Ritter at 598-4518.

Feb. 2, 9, 16, 7:30 p.m.-10:15 p.m.

Above course will be repeated.

Feb. 11. "How to Use Minimal Signals and Blank Access Techniques to Communicate With People in Deep Trance and Coma States," \$50. Contact Stan Tomandl, 370-2584.

Jan. 23-April 10, 7:30 p.m.-9:30 p.m.

"Masculinity and Misogyny: How to Be a Man and Still Love a Woman," a 12-week series of courses using Jungian Dreambody work and bio-energetic analysis. \$250. Contact Stan Tomandl, 370-2584, or Emilie Kemlo, 383-5779.

A Letter From the Editor

This issue of Type and Archetype will be the last issue for which I shall serve as editor. Although this decision was made primarily for personal reasons, the time now--after four years and eight issues--seems excellent for a new direction and new energies to be invested in the newsletter. There are many exciting topics to be explored; interviews with Robertson Davies and Marion Woodman, a Jungian exploration of the issues of feminism, discussions of the work of the archetypal psychologists and the process oriented psychologists are just a few examples which are quickly called to mind. As well, it may be time to give Type and Archetype a new look--perhaps with the help of computer desk-top publishing. If you have an interest in helping to produce the newsletter, whether as the editor, graphic artist or writer, please contact me or any of the Directors. The next issue comes out in September, but that is not really very far away.

Finally, I'd like to give my thanks for the help, support, and encouragement given to me during my time as editor. I've had a lot of fun!

Sincerely, Charles Card

Until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness, concerning all acts of initiative (and creation). There is one elementary truth the ignorance of which kills countless ideas & splendid plans: that the moment one definitely commits oneself, then providence moves too. All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favour all manner of unforeseen incidents & meetings & material assistance which no man could have dreamed would have come his way. Whatever you can do or dream you can, begin it. Boldness has genius, power & magic in it. Begin it now.

-GOETHE



THE C.G. JUNG SOCIETY OF VICTORIA

Is a non-profit, charitable society whose purposes are:

- The advancement of education of the public with respect to Jung's Analytical Psychology.
- The provision of a forum which will advance study, discussion, and knowledge of the concepts of the theory of Analytical Psychology as developed by Dr. Carl Gustav Jung and his followers.

Membership in the Society is open to all, particularly the general population of Vancouver Island.

MEETING DATES AND LOCATION

Meetings will be held on the third Tuesday of each month from 7:30-10:30 P.M. in the Library of the James Bay Community Centre, 140 Oswego St., in Victoria.

ANNUAL MEMBERSHIP FEES

Unemployed Persons	\$10.00
Students and Pensioners	\$15.00
Regular Members	\$25.00
Supporting Members	\$35.00
Sustaining Members	\$50.00

Membership in the Society provides free or reduced admission to monthly meetings and special programs and the semi-annual newsletter. Newsletter subscription fee--\$3.00.

MAILING ADDRESS

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Victoria, B.C. V8X 1A7



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No. 9
September
1989

Type & Archetype

The Newsletter of the C.G. Jung Society of Victoria

Chairperson's Report

The C.G. Jung Society of Victoria is alive and well. An almost entirely new board has prepared an exciting program for the Fall. We hope that the program will be both stimulating and challenging, providing fresh approaches to the inner journey, and encouraging us along our own path of individuation.

Meetings will be held in the Unitarian Church Hall, at 106 Superior Street, every third Tuesday of the month. Meetings will start at 7:30 p.m. exactly; doors will be open at 7:15 p.m. An access ramp for wheelchairs is available.

The success of the Society is now dependent upon you, our members, and your guests. If we all bring a guest every now and then, this will help to increase membership, and will help us in contending with the ever increasing costs of operation, particularly in the areas of newsletter production and distribution, hall rental, and

speakers' retribution. Some of the speakers for this season have generously declined our offers of payment.

As members you are encouraged to show your support by promptly renewing your membership. The membership fee schedule is unchanged from last season (please see box later in newsletter). However, we would appreciate your membership payments in September. The payments are prorated to grant you a fair treatment.

We are depending on your feedback in order to best match your interests with the activities of the Society. Please relay your feedback to members of the Board directly, or through the suggestion box, which will be made available at the meetings.

My heartfelt wish is that, through the Jung Society, we will learn and grow both individually and collectively.

Thank you for your ongoing support.

Sincerely yours,

Doug Crow, Chairperson of the Board.

Upcoming Events for the Fall '89 season

September 19, 1989

Our first speaker this season is Niamh Connolly-Johnson, who will bring us a talk titled "Journey to the Holy Grail." Niamh has trained in transpersonal psychology at the Center for Transpersonal Psychology in London, England. She is an initiate of the Druid Order, and has trained in mental color therapy at the Maitreya School of Healing in London.

Niamh has also trained at the Alice Bailey School of Thought, where she explored the Ancient Wisdom Teachings. These she has actively integrated with her training in transpersonal psychology into her private practice as a healer. Niamh has worked for nine years as a healer, dealing with conditions such as cancer and cardiac dysfunctions.

Her talk promises to bring a very personal and vivid look at the quest for the Holy Grail as a model for the process of individuation. Niamh's background, other than her professional training, includes stage appearances in London, England, in classical ballet; and thirteen years of world travel as lead singer in a rock and roll band. A warm, caring person, Niamh will certainly give our season a terrific start.

October 17, 1989

Our October speaker is Dan Zeller, who will present a talk titled "Some aspects of Sandplay: the psyche as revealed in the sandtray creations of children." Through the use of slides and discussion, Dan will illustrate the movement of children's personalities from chaos, pain, and confusion to a profound centering of the psyche.

Sandplay is a form of active imagination developed by Jungian analyst Dora Kalff of Zurich. The child or adult arranges figures and toys in a sand tray to create a psychic 'snapshot' of their inner process. Each successive 'picture' helps to unfold creative movement on the path of individu-

ation.

Dan Zeller, M.A., R.C.C., maintains a private therapy practice in Surrey, B.C. He has twentyfive years of experience in counselling and educational therapy, and is a founding member of Open Paths, a community counselling center in Los Angeles. He grew up with Jung's ideas as a household commodity, and continues that tradition with an immense love and respect for the psyche.

November 21, 1989

Our guest speaker for this month is Jampa Shaneman. His talk is titled "Realizing the motifs of Tantra as intimate aspects of our own psyche."

Jampa has been an ordained Buddhist monk for thirteen years in Asia, where he followed traditional studies in Buddhist monasteries for nine years. The remainder of his time there was spent as a years-long retreat in solitude. He presently lives in Duncan.

Jampa is a man of great humility and kindness, and has proposed to offer this talk with the sole remuneration of travel expenses and a year's membership to our society. The November gathering promises to be a profound, moving experience in our process towards unification with our inner selves.

December 19, 1989

The December event will offer a setting for the screening of three films about the life and work of C.G. Jung, as well as the milieu for our Christmas Social, the one time of year when even board members let their hair down!

Three movies will be presented, with running times of approximately thirty minutes each. The films, made available by Camosun College, are:

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"67,000 Dreams," a film explaining the development of the major theories and concepts of C.G. Jung, including the collective unconscious, psychological types, the psyche in space and time, and the importance of myth and intuition to the complete man.

"In search of a soul," a film that examines the childhood and student years of Jung, tracing his relationship and subsequent break with Freud.

"The mystery that heals," a film dealing with Jung's life and philosophy in his later years. The film includes an exploration of the shadow, and a discussion of C.G. Jung's attitudes toward Christianity and death.

All three films are narrated by Jung's personal friend, Laurens van der Post - subject of Dr. Cardinal's article "Venture to the Interior," also published in this newsletter.

Joseph of Arimathea

by Niamh Connolly-Johnson

The great conical hill shoots its phallic presence into the Glastonbury skies. It looks as if by the sheer power of its jutting force, it would try to take Heaven by storm. And wide-eyed pilgrims to their mystical past must make its long ascent. From the top, they have a 360 degree view of the surrounding country of Somerset. It is possible to see some of the shapes of the Glastonbury zodiac from the high vantage point. These effigies that are made of earth mounds, streams, hedges, old roads, water courses and hills tally precisely with their corresponding star constellations that shine far above them.

The Tor hill and its softly rounded feminine mate, the Chalice hill, make up part of the effigy of the sign of Aquarius. Local legend has it that you would now be standing on the ancient site of Avalon; the mystical pre-Christian sacred place that was reputed by the early Celts to be the entrance to the underworld.

Standing atop the Tor hill on this ancient site, we feel the thoughtforms of ages past. They linger there; these thoughtforms of the elder brothers of the human race just waiting to be plucked from the ethers. And they whisper the hidden secrets of the Holy Grail; their messages carried to us by the riders of the winds. These are the souls of our forefathers and they call out for understanding by this new age dawning. For they wait for their release by those brave enough to become the new Percevals. Perceval is a name meaning 'to pierce-the-vales.' It is for us to pierce and descend into the valley of unconsciousness, where the Holy Grail is to be found.

And if we listen hard enough, we would hear them tell us to close our physical eyes and begin to look with our inner ones. Thus, in deep concentration, may we pierce the veil that separates the physical world of Christian Glastonbury from the ancient world of Celtic Avalon.

Legend has it that at the advent of Christianity, Avalon receded into the mists and was lost to our world forever. For the veil between the outer world and the inner world had grown dense and impenetrable. Thus did it hide the knowledge of the ancients from consciousness. For the age of Pisces had charged mankind with the task of developing a science in order to become capable of using the knowledge of the ancients wisely.

Looking across Glastonbury town, however, and out across the ruins of the once greatest abbey in Europe, our vision

rests on Wearyall hill, where Joseph of Arimathea planted his staff, out of which grew the famous holy hawthorn bush. This hill forms part of the triple effigy of Pisces. Thus on Wearyall hill, does Joseph begin to speak his message.

It is a message for the all-weary pilgrims who have journeyed through the last two thousand years of the age of Pisces, staggering beneath the weight of the shadow of the cross. It tells us that we may take ourselves down the cross of suffering. Just as he, Joseph, took the body of Christ down off his cross of suffering on Calvary.

Joseph's message, however, is completed in Aquarius. For as we gaze deeper into the meaning of this ancient site, we see with our inner eyes a series of underground streams and caverns that run deeply below the Tor. Entering these passages we are led to a small tomb, high up inside the Chalice hill. We notice the atmosphere of absolute peace and stillness that pervades this vision. And we know that we have indeed entered a holy place.

Inside the tomb, a sarcophagus in which lies a man perfectly preserved stands in waiting silence. It is as if he merely sleeps. For his countenance is soft and rounded. And his cheeks sport a rosy hue. With his serene expression you almost expect him to sit up at any moment and smile at you. His merchant's clothes are richly embossed, and he wears on his finger a ring. In his other hand a rolled parchment. It is then that you hear a whispering of the ancients as they tell you that the ring is the royal seal of the house of David. And the man is Joseph of Arimathea. And they tell you that when the hill shall be split asunder and give up its find, it will change our world forever.

The sleeping father in the hill is not a new motif. It is a theme that runs throughout much European and Eastern mythology. Maelgwn, who is written of as a reincarnation of Merlin, lived in A.D. 450. In his prophecy, Maelgwn states that, "The Isle of Avalon ... received thousands of sleepers amongst them Joseph de Marmore from Arimathea by name entered his perpetual sleep. When his sarcophagus shall be opened it will be seen whole and untouched in the future, and will be open to the whole world. From then neither water nor dew of heaven shall fail those inhabiting this most notable island."

It rains most of the time in England, and at the time of the writing of this prophecy, Avalon was surrounded by water. So Maelgwn must have intended some other meaning. The symbol of Aquarius is of a heavenly man pouring the waters of nourishment from a vessel onto the parching earth.

The vessel is feminine, like the Grail container. And water represents our feeling nature. Perhaps Maelgwn was referring to a time when mankind would begin to treat the world of feeling as a source of spiritual nourishment, rather than a source of suspicion and derision.

For the journey into the feminine world of feeling and meaning is the journey that Perceval must make in order to find the Holy Grail. His feelings become his guide through the undergrowth of the unconscious, and eventually they lead him to the castle of the Grail.

Once there, he must heal the wounded fisher king by asking the right question. For that is the key that will unlock the inner reaches of the unconscious world. Thus does Perceval gain the Grail, and, in some versions of the story, retire from the world as the Grail's new guardian.

But the message of Joseph who sleeps within the Chalice

hill, in the sign of Aquarius, begins to show the Percevals of the future a different path. They must now become the water carriers pouring unlimited nourishment from the Grail onto a humanity that is dying of spiritual starvation.

Awakening Joseph who sleeps within the Chalice hill means awakening that which lies in the center of our hearts. The heart is the virgin mother, pure in feeling. She is the true Chalice. And the question, "Whom does the Grail serve?", unlocks the mystery of the blood.

Awakening Joseph, then, means awakening the blood. For Joseph wears the royal seal of the house of David. Therefore, he is of Christ's blood. Thus does Perceval realise his true spiritual heritage. Born of a saviour's spiritual lineage, he is destined to set free the whispering souls of his ancestors. The answer to his question is, therefore, that the Holy Grail serves the blood, the blood-line of his ancestors and their future generations. Just as Christ's blood freed the blood-line of Adam and Eve.

Perceval in his turn has become a saviour. The Grail brings healing to him and to all his kingdom. For it releases his ancestors from the blood that, in ages gone by, was spilled upon the land. Thus does the land grow green again.

An energy transference then takes place. The heart and the head unite. Thinking, feeling, sensation, and intuition all meet in a central point. The sleeping father has awakened. And we feel an immense impact of destiny as he waits at the center of the virgin heart. Destiny has married compassion. And together they birth our bliss.

Gwynfa, the early Celtic name for the place of bliss, was said to be located at Glastonbury. Whilst the eastern name, Shamballa, is also referred to as the place of bliss. There, the elder brothers of the human race reside. It exists at the center of the earth, where all the four quarters come together, and the powers of God stand still. And in the power of that stillness may we find our bliss.

Coming Home: Re-uniting our renewed Society in the Unitarian Church

by Stan Tomandl

This is our first season with an almost entirely new board. This is our fifth year as a society. During our first season we met at the Unitarian Church, at 106 Superior Street. We quickly outgrew that space as our membership and community interest expanded. We have wandered since then, never, in my opinion, finding quite as good a home. As luck and fate will have it, we're back with a very agreeable arrangement to handle small groups and large crowds. I hope you'll enjoy our "new" space as much as I intend to. Our special thanks to the Unitarians.

Boardmembers' Profiles

Chairperson: Doug Crow. Doug was voted onto the Board as chairperson last April. He has been a regular supporter of the Jung Society for the past four years. His first introduction to the works of Carl Jung was in 1973 while studying symbology and dreamwork. Doug's passions include holistic health, massage, yoga, dreamwork, art, and dashing up and down Vancouver Island in his role of distributor of "Common Ground" magazine. Doug trusts that the Jung Society will keep offering new approaches to individuation, including a closer connection with the unconscious, and with the more spiritual aspects of human nature.

Vice Chairperson and Treasurer: Monica Reimer. Monica is a chemist by profession and an alchemist by aspiration. In mixing her solutions and crystallizing her compounds she has followed a physical cross-country journey, and a metaphysical journey into the unconscious. The alchemical journey is Monica's path to individuation, the ultimate making of the gold.

(Al)CHEM + MYStErY —> AlCHEmYSt(E)rY —> Au
Monica has become a member of the Board to ensure the continuation of the Jung Society.

Recording Secretary: Gloria Giglio. Gloria was first introduced to the works of Jung as a psychology major at the University of Manitoba, ten years ago. Since then she has been busy in her role of mom, but recently was very excited to hear about the Jung Society of Victoria. One of the first meetings she attended was the "doom meeting" earlier this year, when things really looked grim for the Society. She decided at that time to take on an active role in keeping the Society alive. Gloria's passions are her kids, a house in the woods, and working with the seniors.

Hospitality Coordinator and Centerpoint Coordinator, Victoria: Jayne Weatherbee. Jayne has a beginner's interest in Jung, which crowns, however, years of private practice in marriage and family counselling. Earlier this year Jayne was contending with "staring in the abyss," and was feeling confused. She found Cathie Diamond's talk in May of great help, and has decided to stay on with the Jung Society in an active role. Jayne has also turned 40 in May, and feels that an important shift towards introversion has taken place in her life. This last, Jayne points out, has in no way reduced her passionate 'over-forty-and-off-the-wall' symptoms!

Membership Secretary: Don Hargrove. Don sees himself as the perpetual night school student at U.Vic. He was first introduced to Jung's work in a history of psychology course. Don has been part of the Jung Society as a means to further insight in his search for knowledge. His passion is to ensure continuity in our Society.

Librarian: Lorna Wood. Lorna feels comfortable and settled with Jung's work as she explores the spiritual path. One must not be misled, however, by such picture of quiet flow. Lorna can be most passionate when it comes to retrieving the books and tapes from the Society's library which have gone astray. But... more about that in the

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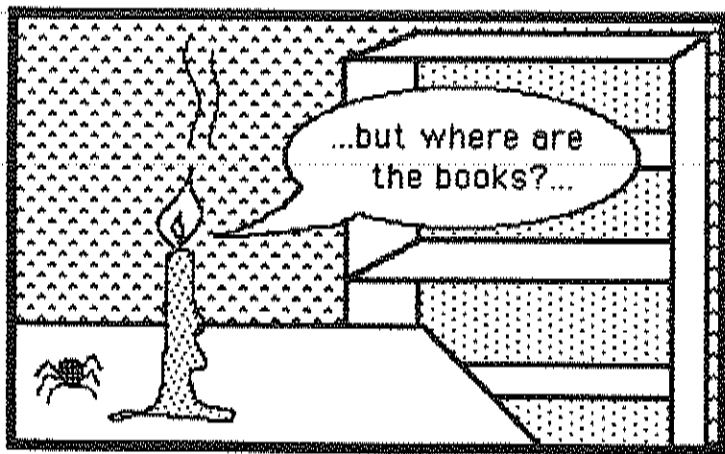
Newsletter Editor: Ruggero Racca. Ruggero first came in contact with Jung's work in a course in art therapy two years ago. Since then he has attended regularly the Society's meetings. Two of his passions are languages and words, useful assets in his role of editor. Ruggero is fascinated by ways of reconciling the artist and the scientist within himself. He has worked extensively in biomedical research and in the assistance of the chronically ill. He has recently started a dream sharing group at the Multiple Sclerosis Clinic in Victoria.

Newsletter Co-editor: Stan Tomandl. Stan has been involved in Jungian psychology for the past eight years. His training includes studies at the Jung Institute in Zurich. A founding boardmember and chairperson, Stan is passionately interested in the continuity of the Society. Stan has a full-time private practice in process oriented psychology, a development of Jungian psychology.

Member at Large: Diane Browne. Diane is a long-time member of the Jung Society: she has held the position of chairperson, and was a member of the previous Board. Diane is presently involved in Jungian training in Vancouver, and is looking forward to re-opening her private practice, this time in her new dwelling, high on the Malahat. Diane's passion is to see the Society's torch still burning bright.

Member at Large: Judith Tomandl. Judith's strong interest in Jung dates back to 1978. Introverted since puberty, Judith is currently a childcare worker, and has a private practice in Process Oriented Psychology. Judith's passion is to ensure the continuation of the Jung Society.

Library Corner



The Jung Society is alive and well, but its library is mortally wounded! Of the 65 books listed in our catalogue, 51 are signed out, overdue, and quite gone. Similar fatality rates may be listed for the audio and video tapes in our collection. This is a very serious matter, and we need your help in sorting it out. First of all, could you please have a look around your place for that book or tape that you may remember borrowing, but have 'no clear recollection as to what ultimately happened to it...' Anything you have, overdue, stained with coffee, bent out of shape from acting as a doorstop... please, just bring it back, no questions asked.

Second, a new library policy is being implemented. The first aspect of it is a restriction of borrowing rights to members only. Also, materials will be signed out for one-month periods only. A second aspect, which may have to be implemented later this season, is the payment of a refundable fee at the time of borrowing one of the library items. This second measure is really nasty, and we would rather not have to apply it. Your co-operation in the responsible handling of library materials will make all the difference in this matter.

Finally, after all the rough talk, we are still very open to your suggestions for book titles, and to your welcomed donations. The Society's library exists for the benefit of all the members, and it depends on the members for its survival.

Venture into the Interior

by Clive Helmut Cardinal

It is now many years ago since I met the South African author Laurens van der Post at an Arts Festival held at the University of Manitoba when I was teaching there. He had given a public address on the myths of the Kalahari Bushmen (as reported in his book "Venture to the Interior"). What struck me at the time was his reference to certain similar "Mythos" patterns in all early cultures which, as Oswald Spengler revealed ("Descent of the West"), arise as cultural ferment in all primitive dreamworlds. In our later discussion we soon came upon mutual interests: the strange and lasting power of the Orpheus myth in modern literature, the Duino Elegies of Rilke as the strongest token of the "inner search" of modern man - then some delightful mutual efforts in translating Rilke's famous autumn theme ("Herbst") from the German. He said that translating Rilke had helped him keep sane amidst the terrors of a Japanese prison camp in Malaya during the last war. I came to sense in him the same quests for spiritual certainties that I had experienced since early youth - the gnawing doubts that haunt all of us behind the facile screen of technological and scientific "progress."

After this brief encounter with a fascinating man from two worlds, my own venture into the spiritual interior continued: from early probings into Dostojevsky's "Brothers Karamasov" - (the dialogues between Dimitri, Ivan and Aljosha have really never been explored) - to such widely divergent but equally revealing authors as the Norwegian Johan Bojer and his powerful novel "The Great Hunger," containing the first reference in this century to "machine-made souls," and Hermann Hesse and his "Demian," which proved to be an early literary expression of C.G. Jung's discoveries in the subconscious. Perhaps above all, the Swede Par Lagerkvist touched me with his life-long anguished demand for a meaning in man's existence, which, as Jung pointed out in his most crucial conclusion, could only be found in a spiritual binding. This religious sense must be in terms, however, of "new wine in new vessels." Lagerkvist's "Sibyl" and "Barrabas," which Andre Gide considered to be among the psychologically most significant literary works of our age - though hardly known outside of Scandinavia and Germany - could be termed the exact literary equivalents to Jung's psychoanalytical probings expressed in symbols of the soul. To these, such giants of the spirit as Vladimir Soloviev and Nicholas Berdyaev, and even Tillich and Maritain, could be the response today. For this represents in reality the most daring dialogue in the often confusing

spiritual movements of our time. A "dialogos" that began as far back as the 5th Century B.C. when Socrates ("ratio") and Heraclitus ("psyche") rent asunder the primal wholeness of our Western culture in Athens and Ephesus! The road, as in John Masefield's "Seekers," never ends. Some would, no doubt, accuse me of being too eclectic, since I sat at the feet of many but as C.G. Jung, incidentally, also asserts in the end I had to find my own sources of strength and meaning. Perhaps, I should quote Socrates here who said that the unexamined life is not worth living! Like the figures in Plato's cave, I tried to touch all walls on which the shadows fell from the great central fire. I have gone as far as the fascinating researches of Julian Jaynes who at Princeton University, in recent decades, developed bold and encompassing theories in his report on "The Origin of Consciousness in the Breakdown of the Bicameral Mind." These theories might cast new light on the findings of the great pioneers Freud and Jung. Some years ago I had made intensive studies of the ice age hunter paintings of Lascaux and Altamira, with the intention of ascertaining some hints, however hypothetical, of what may have taken place when man began to emerge to some early state of awareness of himself. The enormity of the shock reverberated through every "mythos". Julian Jaynes offers entirely new avenues to explain some of the puzzles of early cultures such as the Mycenaean, early Greek, Sumerian and Israelite.

What concerns us now though from all these literary and scientific signs that we have acquired over thousands of years, are the problems of today. Psychiatrists in this endeavour carry the heavy burden of responsibility that churchmen have neglected. "Please send me an intelligent young theologian," Jung begged William Temple - who is well remembered by my generation as one of the most thoughtful and courageous archbishops in England - "I will lead him into the night of the soul so that one of them at last may know what he is actually dealing with." In the departmentalized world in which we live churchmen of every confession never responded to one of the greatest seers of our time. In an age plagued with the cheap, demagogic quick solutions of fascism, nazism, communism, clap-trap consumer - capitalism, etc. as well as the dope addicts and a rising number of teenage suicides and in a time in which escapes of every type abound, no churchmen or theologians came forth, as it was not in their "department." Jung concluded: "That is why the light in the churches has gone out." I am here quoting from a book that came to me as a complete surprise many years after I had met Laurens van der Post: "Jung and the Story of Our Time." I had no idea that van der Post had, for many years, visited Jung in Zurich and Kussnacht. Their friendship had led to a deep understanding between them. It amounted to a testament of faith in the face of the most plangent cries for spiritual guidance in our day. To me, in my wanderings into the "interior of myself," it served as a very helpful signpost to the work and thought of C.G. Jung. So far, the great classic and modern authors, certain passages of the Bible, and some artists - such as Michelangelo Buonarroti, with his last beautiful sonnets to Vasari and Vittoria Colonna - have cast light into the "seemingly mindless flow of life, as Schopenhauer has described it. In our time we have become more familiar with the long, dark Franz Kafka - though Max Brod, with whom I had corresponded, saw Kafka's insights as an intriguing religious search - or the

descent into the "Labyrinth" of Edwin Muir. Leon Bloy's "Dieu se retire" and Jean Paul Sartre's "Dieu nous a abandonné" left me, as so many others, utterly restless and despairing. Van der Post's subtle understanding of Jung served as a very valuable introduction to where, with due respects, Freud, Adler, Groddek, Kunkel, or the now popular push-button behaviourists, had left me. Van der Post's book, like so many others, has to be related to one's own experience. Hence, as a historian and very involved observer of the modern scene, I must relate in passing that, like so many others, van der Post confuses the original meaning of the Greek word "mythos" with the English derivative "myth." A similar confusion occurs when he theorizes about twentieth century political and historical events, such as modern Germany's father-now-to-mother fixation, in relation to primitive imagos. "Wotan," the "Nibelungen" - who are, incidentally, largely non-mythological and written some 600 years after the historical event which gave rise to them! - have no more influence on the people of Germany today than "Beowulf" has on England, or even the Niels Saga has on modern Iceland. I only mention this here to indicate certain very serious, possible pitfalls in the field of depth psychology, which can only too easily be used for advancing personal prejudices.

If I were to report on another important landmark in my "Venture into the Interior," which, apart from very personal experience, might prove of help to others, it would undoubtedly be C.G. Jung's "Modern Man in Search of a Soul." Rainer Maria Rilke once wrote that too many Christians thought that God had closed His book two thousand years ago and had said all there was to say about himself! Like Kierkegaard, I can't help but find again and again in my life that the growth towards a strengthening experience of the great divine mystery is a continuing process, which never leaves us on the

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THE C.G. JUNG SOCIETY OF VICTORIA

is a non-profit, charitable society whose purposes are:

- The advancement of education of the public with respect to Jung's Analytical Psychology.
- The provision of a forum which will advance study, discussion, and knowledge of the concepts of the theory of Analytical Psychology as developed by Dr. Carl Gustav Jung and his followers.

Membership in the Society is open to all, particularly the general population of Vancouver Island.

MEETING DATES AND LOCATION

Meetings will be held on the third Tuesday of each month from 7:30-10:30 PM in the library of the James Bay Community Centre, 140 Oswego St., in Victoria.

ANNUAL MEMBERSHIP FEES

Unemployed Persons	\$10.00
Students and Pensioners	\$15.00
Regular Members	\$25.00
Supporting Members	\$35.00
Sustaining Members	\$50.00

Membership in the Society provides free or reduced admission to monthly meetings and special programs and the semi-annual newsletter. Newsletter subscription fee—\$5.00

MAILING ADDRESS

The C.G. Jung Society of Victoria
c/o Don Hargrove, Membership Secretary
6254 Fairview Way,
Duncan, B.C. V9L 2J3

lonely, puzzling road through life and beyond. Or as Martin Buber translated the Elohim as the "eternal gale of the spirit that blows through the soul of man and nature." Of these essays of Jung the last two, "The Spiritual Problem of Modern Man" and "Psychotherapists or the Clergy" bear the most immediate impact on our situation today. I read them with amazement: in part they haunted me, as though they spoke out of the biography of my soul, or those of many friends I had known. These essays can be considered as a summary of the condition of our time. And beyond! I remember in this connection an incident in my student years at McGill University more than fifty years ago. A professor in a course in Logic and Scientific Method mentioned the extraordinary fact, or so it seemed to me, that art and literature sometimes in their most perceptive instances act as a psychic seismograph. They not only reflect images of what Jung would call the "collective unconscious," but propose an uncanny premonition of coming phenomena. The images bear a numinous element: in Goethe's "Faust," Part II, for instance, the descent to the mothers, or the night scene, bring us visions of the aging Faust blinded by the apparition of Anxiety (as in W.H. Auden's "Age of Anxiety"), the most striking emotion of our present era. I have carefully checked this remark of my McGill professor of philosophy of long ago, and found it in most instances to come true with deadly accuracy! These essays were for me the most valuable introduction to Jung, and, like Sir Laurens van der Post's book, maintain a burden of philosophical overtones that can't help but lure the serious reader into further explorations quite apart from their psychological interest.

In conclusion to this Odyssey of the spirit, I feel forced to quote Sir Laurens van der Post in a matter very close to my heart, and to those of many others directly concerned with the future of Christianity:

"In this role of making the collective specific the importance of the individual was given another dimension, when Jung saw the individual raised in worth and dignity as a working partner in the pattern of God. The great theological scandal of our time is not the fragmentation of the Christian churches but their failure to take up the inner findings of Jung and the instruments he laboured so long to create on their behalf. He has placed in their unwitting hands the means of their renewal and their recreations as organs of living experience." p. 232, op. cit.

In terms of the ominous times through which we are passing, the same could be expressed, only more darkly, through the visions of recurrent dream images I have had: some nights I wander again as a child past the castle church walls of my native Königsberg. There was a bronze plaque on it, indelibly ingrained in my memory, which quoted Königsberg's most famous citizen of the past "Zwei Dinge erfüllen mein Herz...."

"Two things fill my heart with eternal wonder: the starry heavens above me and the moral law within me."

In these few words Immanuel Kant, the greatest master of the "Critique of Pure Reasoning," summed up in his human, very plain humility the incomprehensible mystery of the divine cosmos, and the often too latent goodness of man.

Today, as my Russian friends tell me, there is nothing left but a pile of rubble!

At the time of the fall of the Roman Empire, in the fifth Century A.D., while the barbarians were storming the city of Hippo, in North Africa, its Bishop, Augustinus, in his famous CIVITAS DEI laid the intrinsic spiritual basis to Western Civilization, in words that say all that my lifetime of venture into the Interior has meant to me:

INQUIETUM EST COR NOSTRUM,
DONEC REQUIESCAT IN TE!

Confessiones I, 1

BOARD OF DIRECTORS

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A note from the editor

To take up where someone has left off is often a difficult process. There are expectations to contend with, technical changes to implement, and, ultimately, a different personal style emerging. This is the first newsletter for the Jung Society 'under new management.' It is different from the previous in one big way: I do not yet have the mastery that Charles Card, the father of past newsletters, had acquired. Please bear with me: good looks are not everything!

I feel that the contents of the newsletter are very much of substance, and as faithful as possible to the thought of the different authors of each section. I would like to thank all those who contributed to the creation of the newsletter, particularly Ron Nye, who pulled it all together with some priceless week-end work on his desktop publishing system.

Bigger and better, higher and brighter next time. The process never ends.

Sincerely,
Ruggero Racca

About Centerpoint...

Centerpoint is a program of study of Jungian psychology in a small-group setting. It consists of regular meetings in which taped lectures and textbook readings are discussed. The cost for the course is approximately \$ 60.00 per person. Centerpoint focuses not only on group discussion, but also on experiencing the Jungian perspective in one's own life. Centerpoint is not meant as a setting for group therapy, however, and it does not involve behavioural training or the artificial structuring of situations.

An up-island Centerpoint group is now thriving in Duncan, with eleven members as of August this year. The group is coordinated by Noel Gunnarson (748-5176). A Victoria group will be starting in the new year, under the co-ordination of Jayne Weatherbee (598-4630). Please feel free to contact either coordinator for further information.

January 1990: a sneak preview

Our spring season will start with a presentation by Stan Tomandl, titled: "The Body as Revelation, as presented in Jung's Zarathustra Seminars, 1934-1939."

The recent publication (Princeton) of Jung's "Nietzsche's Zarathustra" allows the general public a closer look at Jung's radical ideas about the human body as a 'divine' source of information. "So one can say it is always a wise thing when you discover a new metaphysical truth ... to try it out for a month or so, whether it upsets your stomach or not; if it does, you can always be sure it is wrong" (op. cit., p. 355).

In this presentation, Stan will explore some of Jung's ideas about the body, and what these ideas mean in medicine, psychology, and spirituality.

Stan maintains a private practice in Global Process Psychology, also known as Process Oriented Psychology, here in Victoria. He has studied and taught Jungian Psychology and Process Work in Switzerland, the U.S., and Canada.

Potpourri

The C.G. Jung Society of Vancouver is hosting a lecture and workshop by Jean Shinoda Bolen. The public lecture will take place on Friday, November 10, between 7:30 and 10:00 p.m. at the Robson Square Media Centre in Vancouver. Cost

for the lecture is \$ 15.00. The workshop will take place on Saturday, November 11, between 10:00 a.m. and 5:00 p.m. at the Vancouver Planetarium. Tickets for the workshop are \$ 75.00. For further information and reservations contact: Roy Josephsen
box 24-436, station C
Vancouver, B.C.
V5T 4M5

The Citizens Counselling Center in Victoria is offering two workshops this Fall:

"Gnostic Film Festival." Four one-hour videos in semi-dramatized documentary format, tracing the two-thousand year-old tradition of gnosticism, "the knowledge of the heart." Two showings will take place on September 16 and September 21, 10:00 a.m. to 4:00 p.m. Admission is \$ 15.00.

"The Healing Muse: the use of stories in psychotherapy," with Erica Helm Meade, poet, storyteller, and psychotherapist from Seattle. The workshop focuses on fairytales in the exploration of obsession, depression, and anxiety. Participants will be introduced to the art of storytelling, and its application in life and in therapeutic contexts. Saturday, November 4, 10:00 a.m. to 4:00 p.m. The cost for the workshop is \$ 60.00

For further information and reservations call 384-9934.

THE C.G. JUNG SOCIETY OF VICTORIA

MEMBERSHIP REGISTRATION

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A. Circle the appropriate number to indicate which topics you would favour for meeting presentations:

- | | |
|----------------------------|-------------------------------------|
| 1. Astrology | 6. Psychic Phenomena |
| 2. Art Therapy | 7. Psychosomatic illness |
| 3. Dream Work | 8. Psychotherapy/Counselling |
| 4. Jungiana (bibliography) | 9. Analysis of Literature and Drama |
| 5. Myths/Fairy Tales | 10. Theology |
| | 11. Other _____ |

B. Circle the appropriate number to indicate your presentation style preference:

- | | |
|-----------------|---------------------------|
| 1. Lecture | 3. Small Group Discussion |
| 2. Experiential | 4. Dinner and Discussion |

C. Indicate the ways in which you can contribute to the Jung Society of Victoria:

Please return this form and your payment (see box on p. 5) to: Jung Society of Victoria

Don Hargrove, Membership Secretary
6254 Fairview Way,
Duncan B.C. V9L 2J3



C. G. Jung Society of Victoria
637 St. Patrick St.,
Victoria, B.C. V8S 4X4

No. 10
January
1990

Type & Archetype

The Newsletter of the C.G. Jung Society of Victoria

Chairperson's Report

The C.G. Jung Society is still alive and well! As we prepare to dive into an exciting Spring season, I would like to take a moment to thank those who made our Fall season, as well as this one, possible.

My warmest thanks go out, first of all, to you, our members, for your terrific support. A fresh input of suggestions, participation, and financial support are giving the Society new strength and motivation. I trust that the exciting program for the Spring season will make your efforts worthwhile.

My thanks go out also to our speakers, both for the very successful Fall program, and for the Spring program now unfolding. Thank you for taking the time to share with us your journey, insights, and experiences.

A special thank you goes out to Doug Crow, who, back in April '89, jumped in with both feet to become chairperson of a Society on the verge of extinction. With much work, and a lot of permeating enthusiasm, Doug saw the Society through its time of trouble. At the executive meeting of November '89, however, Doug announced his resignation, in order to better pursue his own individual journey. The Board was thunderstruck. As soon as we caught our breath, however, we were all in support of his decision. I hope that

you, our members, will join the Board in thanking Doug Crow, and in wishing him all the best in his personal path of exploration.

Among the many gifts that Doug brought to the Society, his recentmost — and last one in his role of chairperson — is the one most cherished by the Board: a new Boardmember!! Please join me in welcoming Christine Dundas to the position of Member at Large! Christine has been an eager participant to the Society's meetings for the last two years, and has enjoyed the broad spectrum of guest speakers. Christine was introduced to the works of C.G. Jung as part of her work with dreams, under the guidance of Susan Riley. Her interest in symbols and divination has found in Jung's work fertile soil for growth. Quoting Christine, "The paradigm fits, and it's very exciting". Welcome, Christine!

Finally, a word of thanks to all our other Boardmembers for their enthusiasm, responsibility, and hard work.

To one and all, my best wishes for a challenging, stimulating, and rewarding new year. Let's all dive into an exciting Spring season!

Sincerely,

Ruggero L. Racca

Editor and Interim Chairperson

UpComing Events for Spring 1990

January 16, 1990.

Our spring season will start with a presentation by Stan Tomandl, titled: "The Body as Revelation, as presented in Jung's Zarathustra Seminars, 1934-1939."

The recent publication (Princeton) of Jung's "Nietzsche's Zarathustra" allows the general public a closer look at Jung's radical ideas about the human body as a 'divine' source of information. "So one can say it is always a wise thing when you discover a new metaphysical truth... to try it out for a month or so, whether it upsets your stomach or not; if it does, you can always be sure it is wrong" (op. cit., p. 355).

In this presentation, Stan will explore some of Jung's ideas about the body, and what these ideas mean in medicine, psychology, and spirituality.

Stan maintains a private practice in Global Process Psychology, also known as Process Oriented Psychology, here in Victoria. He has studied and taught Jungian Psychology and Process Work in Switzerland, the U.S., and Canada.

February 21, 1990. WEDNESDAY

OH, SAGA... Ron Nye presents an evening of archetypal exploration with The OH Cards. Ron will also introduce SAGA, a new collection of image cards created by Ely Raman, father of OH. Therapists and individuals use OH to access unconscious material.

Ron has provided a private practice in experiential

psychotherapy in Victoria for several years. He is also the editor/publisher of **Heartwood**, and Coordinator of the Board of Directors of the Vancouver Island Public Interest Research Group. Ron is a recognized consultant in the OH process.

March 20, 1990.

The Emergence of Jungian Concepts in the Natural Sciences, by Charles Card.

Since Jung's original formulation of such major concepts as 'archetype', 'synchronicity', and 'collective unconscious', discussion of these concepts has been confined primarily to the realm of psychology, although they contain far-reaching implications for understanding wider aspects of the natural world. In the past decade, however, these implications have begun to be explored, and a small but growing movement towards the application of Jungian concepts in such fields as biology and physics is underway.

For the March meeting, Charles Card, a former newsletter editor and director of the Society, and a staff member of the Physics and Astronomy Department of the University of Victoria, will review the publications which have brought forth these new developments, and will lead a discussion of their implications. Specifically, he will discuss the emergence of the archetype concept in such areas as neurobiology, ethology, and ritual studies. Charles will also review Sheldrake's theory of formative causation and examine its

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correspondence with certain Jungian concepts. As well, he will discuss Jung's collaboration with quantum physicist Wolfgang Pauli, which led to the formulation of the archetypal hypothesis, which, if verified, will profoundly alter the present scientific worldview.

April 16, 1990.

Consulting the *I Ching* on the future of the Society, and Annual General Meeting.

In the midst of so much change and renewal in the C.G. Jung Society, little could be more befitting for our April meeting than a consultation of the ancient Chinese oracle, the *Ching*, or Book of Changes.

In his foreword to Wilhelm and Baynes translation of the *I Ching* (Princeton), Jung illustrates how profoundly Western culture has radiated itself in clinging to causality as the ordering force of the Universe. Consulting the *I Ching* requires a letting go of causality, and an attunement to a worldview based on synchronicity. Quoting Jung, "The *I Ching* does not offer itself with proofs and results; it does not vaunt itself, nor is it easy to approach. Like a part of nature, it waits until it is discovered. It offers neither facts nor power, but for lovers of self-knowledge, of wisdom — if there be such — it seems to be the right book."

The consultation of the oracle will be followed by the Society's Annual General Meeting.

BOOK REVIEW

Archetypes: A Natural History of the Self

By Anthony Stevens

Routledge and Kegan Paul

London and Henley, 1982

At first glance, Anthony Stevens' *Archetypes: A Natural History of the Self* might appear simply to be a modest variation of the usual exposition of the elements of Jungian psychology. On closer examination, however, and with the advantage of some hindsight, I have come to believe that Stevens' text is one of the most important publications in the area of Jungian psychology in this decade. I have come to this conclusion because the book has essentially succeeded to do what it set out to do: *Archetypes* is both a synthesis of the conceptual structure of Jungian psychology with the results of research in a wide array of biological and social disciplines—including developmental psychology, child and adolescent psychology, ethology, anthropology, sociology and neurobiology—and it is a primer in which Jung's thought is presented in a form that is more accessible to a wider scientific audience which up to the present has either ignored it or not appreciated its significance or potential. To accomplish this task, Stevens has used the archetype concept as the common conceptual thread which runs through and makes coherent and meaningful the results of a great variety of research.

Archetypes is composed of three parts: "Archetypes in Theory"; "Archetypes in Practice"; and "Synthesis and Integration". In "Archetypes in Theory", Stevens first establishes the complementary relationship of ethology, the study of animal behavior which is "objective, 'outer' and public," with Jungian psychology, which is "subjective, 'inner' and private." He then suggests the means by which the two disciplines could be integrated—by which the understanding of the 'outer' behavior could be connected with the 'inner' behav-

May 21, 1990.

Animal Symbols and the Sensation Function, by Judith Lee.

Animal symbols spontaneously arising in dreams and visualizations often represent psychic processes seeking expression through the body. We can learn how to produce animal symbols, and through various techniques and experiences release the energy, emotion and vision they represent. These symbols have much to teach us about our inner character and strength which we need available to create a unique ground for our individuality in the world. They often encourage a celebration of the depth and beauty of our physical nature, the Earth, and all other living beings.

Through Jungian and anthropological writings, slides, and active imagination we will explore ways of connecting spontaneous animal symbols with the messages and motivations they can bring us.

** Please bring your journal, or a notebook and pen.

Judith Lee has studied and worked with symbolic systems and techniques for 23 years. Her work focuses on forms which stimulate the creative process and encourage the celebration of life. Her private practice and workshops involve unique personal explorations of the self through vehicles such as counselling, music and imagery, mandalas, maskwork, ritual, video, and journal writing.

ior—namely "through application of the archetypal hypothesis." Stevens traces the historical development of the archetype concept and its correspondences with similar concepts both in the past (e.g. Plato's "Ideas" or Kepler's "archetype") and currently in other disciplines—for example, Chomsky's notion of "deep structure." Most importantly, Stevens reformulates the concept of archetype in an hypothesis more amenable for use in the biological sciences:

[Archetypes are] innate neuropsychic centres possessing the capacity to initiate, control and mediate the common behavioral characteristics and typical experiences of all human beings irrespective of race, culture or creed. (p. 296)

In the remainder of Part I, Stevens discusses the relationship of archetypes to Bowlby's ethological 'instinct' theory, and he discusses the dual aspect of archetypes as both a system of readiness for action and as a structuring principle of images and emotions. In particular, he examines Jung's extension of the archetype concept to include its "psychoid" nature, through which the realm of the archetype came to include not only psychic processes but also the processes which determine the behavior of inorganic matter. Finally, he briefly discusses Jung's collaboration with Wolfgang Pauli, a quantum physicist who felt that the archetypes are "the sought-for bridge between sense perceptions and ideas and are, accordingly, a necessary presupposition even for evolving a scientific theory of nature." Stevens then perceptively concludes that, "... seen in this light, therefore, Jung's archetypal model offers a potential basis not only for the unification of the biological sciences but of science as a whole"

In Part II, "Archetypes in Practice," Stevens discusses the archetypes which play a role in the development of an individual, namely the archetypes of family, mother, father, anima, animus, the Self, and the shadow, as well as the archetypal basis of the masculine and feminine. Stevens'

presentation of these topics is unique because each type of archetypal behavior is illustrated with studies of the behavior of mammals, particularly primates, as well as humans. This treatment of the subject offers new insights for Jungian readers, and a less esoteric introduction to these archetypes is provided for a wider scientific audience who might find the usual presentation of archetypes through the imagery of dreams, fantasies, etc. less compelling. Stevens is also able to relate Jung's concept of individuation with concepts and theories of maturation drawn from developmental biology. For example, he discusses Bowlby's theory of ontogenesis—developed from the study of rhesus monkeys—in which the ontological steps in the maturation of human beings are outlined. Bowlby's theory is based, in turn on Waddington's theory of epigenesis, which in certain respects was anticipated by Jung's concept of individuation. As well, Stevens discusses parenting and initiation rites and the problems which arise in these areas through the frustration of archetypal intent. Finally, his discussion of the shadow archetype draws upon studies of territoriality, dominance, and aggression among primates, as well as its treatment in literature and in Freudian psychology.

Part III, "Synthesis and Integration," explores the research and theories in neurobiology which might provide a neurological basis for many of Jung's concepts. In particular, Stevens reviews the research into the functioning of the left and right hemispheres of the brain and MacLean's conception of the triune brain, by which the brain is held to have three distinct developmental areas—the reptilian, the paleomammalian, and the neo-mammalian. Stevens then discusses Ernest Rossi's attempt to assign locations to Jung's four personality functions, as well as the introversion/extroversion function, on the basis of hemispheric functions, to assign a location to the personal and collective unconscious, and to discuss the transcendent function in terms of the integration of the activities of both hemispheres. Stevens also discusses the response by others to Rossi's research and Jouvett's research on the neurological function of dreaming. He concludes that Jung's intuitions are finding a remarkable confirmation in modern neurology.

An indication of the success of Stevens' Archetypes to place the archetype concept before a general scientific audience may be found in the convening of a conference in 1984 by the Institute on Religion in the Age of Science, with the

conference topic chosen to be: "Recent Discoveries in Neurobiology—Do They Matter for Religion, the Social Sciences, and the Humanities?" The papers presented at this conference were published in 1986 in *Zygon: Journal of Religion and Science* (Vol. 21, nos. 1,2). They range through disciplines such as psychotherapy, ritual studies, theology, and structural anthropology; and each shows, concretely or indirectly, that Stevens' presentation of the archetypal hypothesis has had a definite impact on the approaches taken by each author in the development of each topic. In short, Jungian psychology is beginning to come of age; there are promising signs of the achievement of a wider understanding and application of the archetype concept to diverse fields of study which will enrich both those fields and Jungian psychology.

Although Stevens' Archetypes is, I believe, an indicator of the potential for major developments in and around Jungian psychology, it is as well, for me, a very subtle warning of the shadow aspects of these developments. I found that there is a tone to Archetypes which at times disturbed me; it is the inclination to see the archetypes as a reductionistic concept. Although this attitude is never explicitly developed, it surfaces in statements such as the following:

"... if we can discover the archetypal structure of human nature, we shall be able to define its optimum needs, and thus provide a rational basis for the practice not only of psychiatry and medicine, but of sociology and politics as well." (p. 25)

I certainly would agree that a civilization which is aware of archetypal processes and the roles they play in the individuation of each person should be able to structure itself to respond with great efficacy to the needs of both the individual and the whole society. However, as Jung cautioned so often, archetypes themselves are irrepresentable and incapable of being fully known. Limited human consciousness will never be able to "discover the archetypal structure of human nature" in a final sense, and therefore, attempts to "define its optimum needs" must always be understood to be provisional and contingent. Any attempt to construct an archetypally engineered society will necessarily be a dangerous failure unless the continuously destructuring/restructuring creativity of the unconscious, personal and collective, is given its due regard.

Centerpoint Update

Centerpoint is a program of study of Jungian psychology in a small-group setting. It consists of two and a half to three hour meetings, held weekly or every other week. The course unfolds over eighteen meetings, each consisting of taped lectures, readings, and discussions. The cost of the course is \$ 67.00 per person.

An up-island Centerpoint group is now thriving in Duncan, under the coordination of Noel Gunnarson (748-5176). A second Duncan group will be starting this year under the coordination of Beth Falch-Neilsen (748-6018). A Victoria group will be starting early this year, under the coordination of Jayne Weatherbee (598-4630). Both Beth and Jayne are still taking names of people interested in joining. Please feel free to contact any of the coordinators for further information.

Centerpoint focuses not only on group discussion, but also on experiencing the Jungian perspective in one's own life. Centerpoint, however, is not meant as a setting for group therapy, and it does not involve behavioural training or the artificial manipulation of situations.



Below, cathedral
Catacombs buried in earth.
Infinity seeking spire above.
Between, the hopeful come and go.
Maurice Smith

WOLF TOTEM

Sonja Proudfoot

(I wrote WOLF while sitting in the Uvic Centre cafeteria in the mornings, listening to the intercom blast away about eggburgers, as I grieved about Laurie.

I wanted to kill everybody.)

Blood mats my fur,
My fur is thick
from many seasons of hunting alone
under changing skies, all grey.
I lie in my lair
Surrounded by volumes, the bones
of dead men, more than a million
shining for me with their whiteness
lining my lair with their polished quest.

"Eggburger ready"

My teeth are very sharp
My teeth are yellow with health.
A great smell hangs about my hulk
Lying gingerly, a blatant wound on my side,
unmedicated,
I snarl a moment, fang-bared,
My cub is dead, she lies between my paws.
She is dead.
I lick her fur,
push a little at her small form,
with my wet nose.

I know, wolf-fashion,
she is dead,
but I push a bit, in case.
I lift my head,
intent on sound, *intent on memory*
...long trek, loping,
long years under grey skies
moorland, mountain, sea
my cub carried in discipline,
delicately,
between my teeth.
Her little paws protested
waiting to settle
on an appropriate
patch of earth, somewhere safe,
in a warm lair of someone else's making,
she waited; of course I would return for
her,
and I did,
bearing a scavanged meal or two,
An earthy place dug out for us
to lie awhile, together.

memory,

...searching for a bush to birth behind.
This sweet, stolen, live delicacy
becoming visible for me,
the gift-box of my belly having hidden
her,

laughing with promises:

"Don't open till September fourth!"

There was no bush.

The dog-catcher positioned me
on a hard white table
with soulless glare of lights
and glare of whites
and glare of cold, judgmental eyes
set smiles, set jaws
"illegitimate, another one."

My pot of gold, my little trout,
my pure white, gold-topped candle.

Now,

territorial, I pace the wooded corridors,
head lifted to coniferous tomes.
This den I sought
carrying her hevy smallness,
torn between the loveliness of her weight
and my famished mind-hunger wanting
these volumes of bones
for all my short forever
seduced from my time-ticking compass
by the carnival of delight
in her small, linen-like bright
human-ness.

"Eggburger ready."

Now I lie
gasping with injury and age,
my cub dead
between my paws,
after all.
There was no den
in time to save her.
Beware,
who approaches
to drag me out,
to profane my long-sought lair.
I grieve with bared fangs,
My wounded side is foul,
It burns.
Touch me, I will rend you.
This forest is mine.

Oh, God, please
Go get your bloody eggburger.

Dianne Browne wishes to thank the Society for its best wishes, but wants to be sure she can be found if someone is trying to locate her... contrary to September's statement in Type and Archetype, she will not be found high on the Malahat, nor is she involved in Jungian training in Vancouver. Neither 'dwellings' exist at this time. She IS a member of an extensive study group in Vancouver, and can be contacted in the valley, not at the peak! Her passion still runs high for the Society, and she is working at many avenues which will bring the work of Jung into the Cowichan/Chemainus areas; meeting with like minds to continue Centerpoint study is but one way, art therapy another. She sincerely sends all members fondest regards in their individual pursuits in 1990.

Potpourri

The Body as Spirit: a one-day seminar on working with spiritual processes in the body, helping transform body symptoms into more useful experiences. Saturday, March 10, 1990. The cost for the seminar will be \$45.00. For more information contact Stan and Judith Tomandl, at 370-2584, or 595-2723.

THE C.G. JUNG SOCIETY OF VICTORIA

is a non-profit, charitable society whose purposes are:

- (a) The advancement of education of the public with respect to Jung's Analytical Psychology.
- (b) The provision of a forum which will advance study, discussion, and knowledge of the concepts of the theory of Analytical Psychology as developed by Dr. Carl Gustav Jung and his followers.

Membership in the Society is open to all, particularly the general population of Vancouver Island.

MEETING DATES AND LOCATION

Meetings will be held on the third Tuesday of each month from 7:30-10:30 PM in the hall at 106 Superior St., in Victoria.

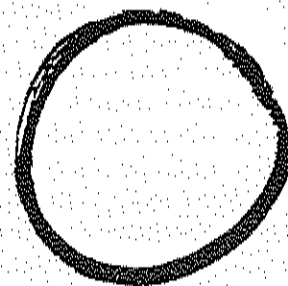
ANNUAL MEMBERSHIP FEES

Unemployed Persons	\$10.00
Students and Pensioners	\$15.00
Regular Members	\$25.00
Supporting Members	\$35.00
Sustaining Members	\$50.00

Membership in the Society provides free or reduced admission to monthly meetings and special programs and the semi-annual newsletter. Newsletter subscription fee—\$5.00

MAILING ADDRESS

The C.G. Jung Society of Victoria
c/o Don Hargrove, Membership Secretary
6254 Fairview Way,
Duncan, B.C. V9L 2J3



I saw your vagabond's clothes



PHASES OF THE MOON

Three Poems by Douglas Henderson

*I saw your vagabond's clothes
through the trees
Did it take you all night
Just to cross my meadow,
Harvest moon?*

*the same moon shines
on drunks and whores and thieves
the same moon shines
on stupid folk and narrow folk
and clouded folk
the same moon shines
on you and I
the same moon shines*

*Drunk on moonlight
Crossing the footbridge over the stream
Exhilaration bounds forth
from my breast —
Everything is perfect
My son asleep
It's hilarious!*

THE NUMINOUS BODY

by Stan Tomandl

SPIRITUAL PROCESS, a working definition: An experience that involves a transfer of information between two or more of the following communication channels: auditory, visual, body feeling, movement, relationship and world or synchronicity. Spiritual experiences begin as unexpected words, insights, visions, body pains, movements, relationship difficulties, or world events. Spiritual experiences complete themselves when the information they contain changes to a useful process for the experiencing individual. I believe that as a human being I embody a responsibility to be a transmission agent for messages from the unconscious. Jung called these transmission experiences numinous, from the noun *numen*, a commanding presence.

An on the spot example from the movement and synchronicity channels: I'm sitting at my desk wondering what to write next. Then suddenly a ten year old girl starts galloping through the living room of the house across the street. She dances wildly. Aha! Altered states, next topic.

ALTERED STATES provide opportunities for spiritual experiences. Our awareness during altered states operates differently than during normal states. We open to unusual communication channels to receive new pieces of information. An altered state needn't be a weird drug experience. A meditation, listening to good music, dancing hard, restless sleep, fever, body pain and many other things can put us into a state of awareness receptive to new information. Altered states as opportunities for numinous presence can appear daily. As Jung had inscribed above the door to his home in Kusnacht: *VOCATUS ATQUE NON VOCATUS DEUS ADERIT* ("Summoned or not, the god will be there").

AN EXPERIENCE: A man comes to a therapy session and complains of severe pain in his right shoulder. This pain struck suddenly in the middle of the previous night. He also

has the flu. Instead of sending him home to take vitamin C and get lots of rest, the therapist helps him feel his shoulder pain more. "Feels like someone beating me up." The therapist has him visualize who the beater-upper looks like, "Like my father." The therapist says, "Your father beats you up and the last time was..." "Last summer when he insulted one of my sons, his grandson," continues the client. Now the therapist helps the client become the beater-upper and hit a pillow with his right hand and arm. As the client beats the pillow he notices his shoulder pain disappearing. A beater-upper generally feels less pain than the beat up one. The therapist now remarks, "Somehow you can beat on your father right now, besides hitting this pillow or driving over to his home and decking him. Take the beating energy and transform it." The client answers, "I can do that by writing a letter and telling him how angry I am at him." The therapist hands the client a clipboard and paper. The client writes with his right hand. He writes about his anger, and once his anger is out, of wanting more feeling and immediate communication in the whole family. Later he mails the letter. His flu persists, but the excruciating right shoulder pain does not recur.

The onset of shoulder pain reveals the presence of a *numen*, a spirit of commanding presence expressing itself through the client's body. As the client works he receives more information about the spirit by visualizing and moving; expanding the spirit's pain signal to a figure, i.e. a dream figure in the terminology of Process Oriented Psychology. Then the client expands the personal dream figure to a collective or world level by writing a letter to help change communication patterns in the extended family. In this last channel change the spiritual process extends to an archetypal level. The client is a channel to transform negative father or negative Saturn energy from a closed and hurtful to a more open Mercurial style of communication.

THE RED BLUES

by Judith Tomandl

Even as I sit here, I suffer menstrual cramps. My lower abdomen feels in the clutch of something, some figure, some being other than myself. I am literally being grabbed; I bend forward and hug myself. In a painful way part of me is clamoring for care and attention. Well, sure—children resort to obstreperous behavior if their better behavior goes unnoticed or if their attempts to communicate are ignored. If the kids are loud enough, or my body hurts enough, I pay attention.

A disturbing symptom is one way our psyches attempt to communicate with our everyday consciousness. There are ways to work with body symptoms, not merely to be rid of them, but to learn something useful about ourselves. Jungian analyst Arnold Mindell and others have developed dream-body work, or process oriented psychology, which works to find patterns and communications in experiences we usually think of as being unconnected to each other; i.e. body symptoms, dreams, synchronicities, and relationship difficulties. Process work offers therapists a way to work fluidly in different modes, but it also can be used by an individual to work on herself to gain perceptions and insights into her own unique processes.

One process oriented way, using active imagination, of

working with any symptom is to consciously amplify, or increase, the specific sensation, by focusing attention on it, by feeling it more. Doing this often results in the body's changing channels of communication, perhaps to a thought or incident, perhaps to movement, perhaps to an inner visual picture or figure.

I am able to access different figures in the inner visual channel and find it useful to then do myself the movements I see them doing. At one time my cramps amplified themselves into a jelly-belly laughing clown. My taking over the sound as well as the movement of this figure dissipated the cramps and was fun besides. I've been working on developing a lighter approach to life in general.

Another figure I know is a black woman dancing sensuously. When I move like she does, I ease the rigidity and tightness of the cramps and move and flow more naturally. This is another aspect of my relaxing and developing flexibility in my life. Following this figure in active imagination this month inspired me to return to my thinking and research on possible benefits of the menstrual cycle.

I always feel full of energy and am ready to tackle new undertakings right after my period is over. I've been working on my own creative process, so I looked up creativity in the

thesaurus and was happy to see it connected to nativity, nascency, invention, fertility, imagination, and originality. To create is synonymous with giving birth to, with bringing into existence. When my body is not occupied in literally bring another human being into the world, then my monthly cycle can be a reminder of the creativity available to me and which I can use in another way, be it writing, painting, teaching, healing, or behaving in a new way out in the world.

Twelve times a year I am reminded of the potential and opportunity to express myself. This is important to me, as in my day-to-day living and coping with the pressures and demands surrounding me, I often lose this perspective. At my age, with my four children grown, I work to channel this energy and to observe the flow of my experience into revelation and renewal.

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AGM AGM AGM AGM AGM

Annual General Meeting

AGM AGM AGM AGM AGM

The C.G. Jung Society is still alive and well, as I said earlier, but the Board could use some help! I would like to invite you, our members, to think about becoming members of the Board, and taking your interest in the Jung society that one step further. As the Annual General Meeting approaches, current Boardmembers will be happy to answer questions about the positions in need of filling. So why not get actively involved in the creation of new programs and activities for the Society by standing up at the AGM and saying "Yes, I'll help!"

The success — and survival — of the Society is the responsibility of each of its members, and I know I speak for the Board as a whole when I say "We're doing our best, but we need your help". Speaking for myself, I would really like to go back to wearing just one hat, or rather, the translucent green visor of newsletter editor... Being Chairperson is great, but it's the 'Interim' that is killing me.

Sincerely,

Ruggero L. Racca
Editor and Interim Chairperson

THE C.G. JUNG SOCIETY OF VICTORIA

MEMBERSHIP REGISTRATION

NAME _____ TELEPHONE _____

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A. Circle the appropriate number to indicate which topics you would favour for meeting presentations:

- | | |
|----------------------------|-------------------------------------|
| 1. Astrology | 6. Psychic Phenomena |
| 2. Art Therapy | 7. Psychosomatic illness |
| 3. Dream Work | 8. Psychotherapy/Counselling |
| 4. Jungiana (bibliography) | 9. Analysis of Literature and Drama |
| 5. Myths/Fairy Tales | 10. Theology |
| | 11. Other _____ |

B. Circle the appropriate number to indicate your presentation style preference:

- | | |
|-----------------|---------------------------|
| 1. Lecture | 3. Small Group Discussion |
| 2. Experiential | 4. Dinner and Discussion |

C. Indicate the ways in which you can contribute to the Jung Society of Victoria:

Please return this form and your payment (see box on p. 5) to: Jung Society of Victoria

Don Hargrove, Membership Secretary
6254 Fairview Way,
Duncan B.C. V9L 2J3



Charles Card
1485 Walnut
V8E 1Y7

C. G. Jung Society of Victoria
637 St. Patrick St.,
Victoria, B.C. V8S 4X4



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No. 11
September
1990

Type & Archetype

The Newsletter of the C.G. Jung Society of Victoria

A Word from the Chair

Welcome to the Fall 1990 season of the C.G. Jung Society of Victoria! The society is alive and well, and the new season will be full of exciting talks and activities.

Before jumping with both feet into the thick of the newsletter, and of all the events for the Fall, I would like to take a moment to look around myself, and to say "Thank-you" to the people who made all this possible. First of all, my warmest thanks go to the Board members past and present, who came over to brainstorm at the July Board meeting. What we see here today exists, by and large, because of the encouragement, energy, and enthusiasm that was brought forth at that meeting. A particular thank-you goes to Board veterans Charles Card and Dianne Browne, whose message amounted to "You may not realize it, but you're doing great, and the Society has never been in better shape." Message received, and assimilated. Thanks for the booster, I'll see to it that I make it last!

My thanks go out also to the speakers from our Spring 1990 program: thank-you for taking the time to share with us your thoughts and experiences. To the speakers for the Fall program, a warm thank-you in advance: I am certain that your presentations will be a success, and will bring a valuable contribution to the experiences that we have shared in the Society.

A warm and heartfelt thank-you goes to Christine Dundas and Monica Reimer, who, as impromptu portfolio Board members had the arguable pleasure to slug

it out through all the panics, problems, doubts, and victories that finally gave rise to the Fall program. To my iron ladies with a heart of gold... *grazie di cuore*. A special thank-you to Don Hargrove for his constant support. To Ron Nye a thank-you and a hug for the late night typesetting which brought this newsletter together.

Finally, my warmest thanks go to you, the members of the C.G. Jung Society of Victoria. Thank-you for your attendance, participation and support. Here I would like to add a word of apology to those of you who might have missed Judith Lee's talk, which had to be postponed from May to June. I hope that my summary of her talk, presented later in this newsletter, will help you to capture some of the concepts she covered.

In conclusion, I would like to remind all members that the Society is indeed your Society, not the Board members'! Please give us feedback, please give me feedback. Write to the editor — using the return address at the back of the newsletter — and give him heck. What you get out of the Society is proportional to what you put into it, so let's talk. To all of you I give my best wishes for a fun and exciting Fall season.

Sincerely,

Ruggero L. Racca
Chairperson and Editor

UpComing Events for Fall 1990

All meetings start at 7:30 p.m. Please refer to individual meetings for location.

September 18, 1990

James Bay Community Center Library
140 Oswego St.

Our opening event will see us back in the Library of the James Bay Community Center, at least for one night. It will consist of a powerful and exciting talk by Stan Tomandl and Don Ollsin titled: "Awakening the Masculine: the Male Quest for Creativity and Relationship". The material presented in this talk is usually for male ears only. Don and Stan, however, welcome both men and women to this evening in which they will share their experiences gathered from facilitating numerous men's workshops. They will use Jung's theory of archetypes and Jungian analyst Arnold Mindell's Process perspective to talk about these major issues: bonding with other men, fathers and sons, conflict resolution, and mentoring. Jung himself encountered these issues in his life, notably in his early childhood phallic dream, and in his relationship with Sigmund Freud.

Don Ollsin is a herbalist and Process Worker; Stan Tomandl runs a private counselling practice in Victoria and

teaches Process Work across North America. Stan and Don share in their rough and tumble experience as men and fathers, and maintain a long and close friendship. They have studied men's issues with Robert Bly and Process Work with Arnold Mindell. They continue to explore and expand masculine consciousness.

October 16, 1990

Unitarian Church Hall
106 Superior St.

Our October event, and all subsequent events this season, will take place in the Unitarian Church Hall. On this evening, Dianne Brown will share with us her work with fairytales in a talk titled "A Flask of Seawater: Exploring a Canadian Fairytale". In her therapeutic practice of working with symbol, Dianne Browne applies fairytale motifs to making meaning out of life events. Jung's terms of Anima, Animus, Wise Old Woman, Wise Old Man will be discussed through this presentation of the Canadian fairytale "A Flask of Seawater" by P.K. Page. Dianne's interest in use of fairytales originated from readings of Von Franz; her experience of its value is a result of journeying through a

cont. on 2 ↔

childhood favourite of hers during her training as an art therapist.

Dianne maintains a private practice in Cobble Hill. Her passion runs high for the Society, and she is working at many avenues which will bring the work of Jung into the Cowichan/Chemainus areas. She is part of an extensive Jungian study group in Vancouver.

November 20, 1990

Unitarian Church Hall
106 Superior St.

Our November event is simply called "Synchronicity Night". Synchronicity, defined by Jung as "meaningful coincidence" is an everpresent part of our lives. Our degree of awareness of its presence varies between different individuals and under different circumstances. How in touch are you with the synchronicities in your life? Come play with us tonight, and new discoveries are assured! This will be a relatively informal, open-structure meeting, about which we are all a bit nervous too... We trust, however, in synchronicity, and we are sure that this will be a relaxed and instructive evening. Please bring your own thoughts, experiences, and methods of tuning into synchronicities —

Tarot cards, Runes, Pebbles, Journals, or any neat toy you may want to share about with us.

December 18, 1990

Unitarian Church Hall
106 Superior St.

In our December meeting we will present a film titled "In the Land of the War Canoes". This 47 minute film is an excerpt from the 1914 classic documentary "In the Land of the Headhunters" by Edward S. Curtis. The film narrates the saga of the Kwakiutl Indian way of life. Originally a commercial film, the work by Curtis was later salvaged and re-edited by the University of Washington Press, and was given a befitting soundtrack of traditional Kwakiutl chants, singing, and instrumental music from the Kwakiutl tribe living near Fort Rupert, on Vancouver Island. A member of a local Native community will be present at the meeting to further illustrate aspects of the film, and to facilitate discussion.

Our traditional Christmas Social will take place in the later part of this meeting. We appeal to your generosity in bringing in easy-to-share and delicious-to-eat goodies!

Street Markets and Snake Oil Smorgasbords

by Julian Wake

You know the bazaars and streets of Teheran or Hekat? Long stretching corridors either brimming with colour, life, and bric-a-brac so that focus on detail requires major self-discipline; or apparently empty and faded like the soil in late summer, so that staying collected at the faintest intrusion requires major self-discipline? Like some dreamscapes. And that sense of possibility behind every door and wall? Will this room hold a piece of the puzzle? Even a key to the whole mystery? And sometimes that edge of danger that it may not be just your last Traveller's Cheque that you stand to lose?

Imagine a three-dimensional walk through Common Ground's pages. For me, the experiences, as far as I've gone, have similar qualities and significant differences. A guide through either marketplace at \$1.00 a day, \$5.00, or \$100.00 isn't going to make much difference.

In the bazaar there's always time to sit down, drink tea, and talk. There's always something to say about Islam, or international politics, about you or me. We can go back to peddling whenever it suits. If I don't have quite what you're looking for, maybe my neighbour does. And eventually, whatever is spent is well spent, like the time. "No sir, no Better Business Bureau here. My father was a business man, and his father, and his father before him. Is MBA a car? You sell?"

But therapists, counsellors, teachers, healers, hypnotists, psychics? Almost always, a blind walk under the shingle to pay for the tea itself, medicine, poison or placebo. Spices include credentials and intellectual edifices, portentous solemnity and intense sincerity. And labels: Freudians, neo-Freudians, Jungians, post-Jungians (the one or other forever "turning in his grave"), Adlerians, eclectics, mystics. A smorgasbord where the potatoes don't exactly warn you against the macaroni, but so often, "in all honesty", can't exactly recommend them either, so "you stay here and digest

what I have to offer for a few years". Jump into the soup tureen: "if the Buddha had known about this, he would have got to where he was going twenty years sooner." Yes, quite. Thank-you. Is that the point?

Once, I was left bemused for a few hours in Katmandu by a German tourist's sales pitch. "Fixed price!" he yelled in rage at me and Pasang. "I sell this tent for three-hundred rupees and that is fixed! Can nobody in this country understand that?" A year later I was left bemused for a few days in Vancouver by a Jewish therapist's triumph. "You see what Power Games can do?" he yelled at a psychodramatist whose cold eyes had me pinned like a baby before Herod's executioners. I learned the same lesson in self-conservation from both.

I lost \$20.00 in Istanbul to a currency expert with more muscle than charm, and \$100.00 in Victoria to a channeller with a feather and froth at his mouth. At the time, both taught me more about consumerism than about myself. The same goes for a psychic: at least he said to pay for what I thought I'd got, unlike Heathrow's "duty-free". The same can be said for the astrologer in the clean white dhoti and long white beard. I still hesitate to start a journey on Tuesdays, and I still toss pennies into wells.

I like unregulated markets, apparently so open and yet so full of secrets. I seldom buy quite what I think I'm paying for. Sooner or later the lessons transmute into medicine. I'm discovering when to trust what's right for me. It seems to be a matter of timing, temperature, and challenge. If I was starting from zero, I would ask for a tea-time introduction with the option to pay for the course, the week-end, or whatever comes on the other side of the door afterwards. I would take a consumer's guide to the snake oil smorgasbord with several grains of salt, but I am curious about the signposts other people use to guard against snake oil addiction, or snake oil affliction.

A Short Glossary of Jungian Terminology

by Monica Reimer

In the past, many have mentioned the desire for a compendium of commonly used Jungian terms. The following short glossary is directed towards those novices unfamiliar with the basic terminology used in Jungian psychology. This is neither a complete nor extensive survey, but I believe it will be a good start. Please keep me posted as to further needs on your part in understanding Jungian concepts: I will try to be of assistance in the next newsletter.

Psyche.

By this term, Jung means the totality of all psychic processes. It embraces all thought, feeling, and behaviour, both conscious and unconscious. This concept affirms Jung's primary idea that a person is a whole to begin with, not an assemblage of parts, each of which has been added through experience and learning, much as one might furnish a house piece by piece. People do not strive for wholeness, they already have it, they are born with it. It is for them to develop this inherent wholeness in terms of differentiation, coherence, and harmony to the greatest degree possible.

Consciousness.

Jung defines consciousness as "the function or activity which maintains the relation of psychic contents with the ego." Those "relations to the ego, insofar as they are not sensed as such by the ego, are unconscious"¹. The term 'consciousness' ought not to be confused with 'thinking' or 'life,' as there exists consciousness of feeling, of will, of fear, etc., and life exists when a person has fainted or fallen asleep, but there is no consciousness.

There are four functions of consciousness which are constitutionally present in every individual: thinking, intuition, feeling, and sensation (see below).

Ego.

Jung says that "By the ego, I understand a complex of representations which constitute the centre of my field of consciousness and appears to possess a very high degree of continuity and identity"². He also calls the ego "the subject of consciousness." It is a part of the psyche that can be considered the 'gatekeeper to consciousness.' Experiences from both the inner and outer worlds must pass through the ego in order to be perceived.

Functions of Consciousness.

By a psychic function Jung means "a certain form of psychic activity that remains theoretically the same under varying circumstances" and is completely independent of its momentary contents³. The essential focus here is on how an individual apprehends and elaborates the contents that present themselves from without or within.

Thinking and feeling are termed 'rational' functions, because both deal with evaluation and judgement. Thinking apprehends and adjusts to the world through logical inferences. Feeling bases an evaluation on 'pleasant/unpleasant,' 'acceptance/rejection.' These two basic attitudes are mutually exclusive.

Sensation and intuition are called 'irrational' functions because they operate with perceptions that are not evaluated or interpreted. Sensation perceives things as they are. "Intuition also 'perceives,' but less through the conscious ap-

paratus of the senses than through its capacity for an unconscious 'inner perception' of the inherent potentialities of things"⁴. The two functions are just as antithetical and mutually exclusive as thinking/feeling. They cannot occur at the same time.

The Attitude Types.

Jung distinguishes two ways in which a person can react to outer or inner experiences, which in turn influence the entire psychic process. Extraverts act in relation to the object. These people primarily orient themselves by the world outside of them. "For the extravert the object is interesting and attractive a priori, as is the subject, or psychic reality, for the introvert"⁵. The attitudes of introverts are determined mainly by subjective factors. They can, therefore, be poorly adjusted to their environment.

Personal Unconscious.

Jung states that "The personal unconscious consists firstly of all those contents that became unconscious either because they lost their intensity and were forgotten, or because consciousness was withdrawn from them (repression), and secondly of contents, some of them sense-impressions which never had sufficient intensity to reach consciousness, but have somehow entered the psyche"⁶. Ordinarily, the contents of the personal unconscious are readily accessible to consciousness.

Collective Unconscious.

Jung tells us that the collective unconscious, "as the ancestral heritage of possibilities of representation, is not individual, but common to all men, and perhaps even to all animals, and is the true basis of the individual psyche"⁷. It is that part of the psyche that is not dependent upon personal experience.

Archetypes.

Originally Jung spoke of archetypes as primordial images or the dominants of the collective unconscious. "Since 1946 Jung has distinguished . . . between the 'archetype per se', that is, the nonperceptible archetype which is present only potentially in every psychic structure, and the 'actualized archetype,' which has become perceptible and already entered into the field of consciousness"⁸. All typical, universally human manifestations of life rest on an archetypal foundation. The primordial image is determined as to its contents only when it becomes conscious, and is 'filled out' with the material of the conscious experience. The archetype is, so to speak, an "eternal" presence, and it is only a question of whether it is perceived by consciousness or not"⁹.

Anima/Animus.

Jung calls the soul-image in man, the Anima, and in women, the Animus. The archetypal figure stands for the complementary, contrasexual part of the psyche. It portrays the image of the other sex that individuals carry. As latent, undifferentiated, still unconscious contents of the psyche are always projected, individuals experience their basic contrasexual components through another. The inner form of the anima or animus is encountered through dreams, fantasies, visions; the other forms are projected upon someone in our environment.

Shadow.

Jung states that "By shadow I mean the 'negative' side of personality, the sum of all those unpleasant qualities we like to hide, together with the insufficiently developed functions, and the contents of the personal unconscious".

Self.

"The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the center of consciousness". "...the self is our life's goal" states Jung, "for it is the completest expression of that fateful combination we call individuality". The self is the archetype of order that is often represented by a circle, a square, or a mandala.

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- (4) The Psychology of C.G. Jung, J. Jacobi, Yale University Press, New Haven, 1973, p. 11.
- (5) "Psychological Types," CW 6, par 981.
- (6) "Psychology and Alchemy," CW 12, par 329.
- (7) "The Relation Between Ego and the Unconscious," CW 7, par. 198.
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The Strangest Creature Came To Me In A Dream Last Night

by R.L. Racca

"The strangest creature came to me in a dream last night. What does it mean? What am I to make of it? I'm not sure if I even want it there, in my dream... It scared me a little..." Sounds familiar? The phrase has a ring to it that I recall from my own experiences working with animal symbols, be they encountered in a dream, or through trance, or active imagination. Somehow we all carry a menagerie inside ourselves, and, once in a while, one of the 'residents' jumps the fence between the unconscious and the conscious mind, and it pays us a visit. So, what to do with these creatures, winged, fanged, or hooved as they may be? Having had the good fortune of attending Judith Lee's talk last season, titled "Animal Symbols and the Sensation Function," I will attempt in this article to present what I have understood to be Judith's message when it comes to dealing with subconscious creatures.

Premise to the "do's" in relating to our animal symbols, I would like to clear up some "don't's" right away.

1. Your animal symbol is like a messenger from an inner place of wisdom. Do not rationalize its meaning on first encounter. If the critter is a lion you may think, or be told: "Wonderful! The lion is an animal of great power: there is a great power within you!" Great indeed, but the animal symbol was hardly given a chance to speak its message before being rationalized to death, and being stuffed and mounted as a trophy above the mantelpiece of your conscious mind. The crux here is to enter into relationship with the critter, not to rationalize it out of existence on the first date by attributing to it our own rational interpretation of the significance of such an animal. We must remain open to the relationship.

2. Your animal symbol is like a messenger from an inner place of wisdom. Do not chase it away on first encounter, even if it is scary, or downright frightening. Get a journal and write about the beastie. Get a willing friend or spouse, and tell him or her about your animal symbol — being mindful of 1. above. Tell your therapist if you have one... and most of all, remain open to the relationship.

3. Your animal symbol is like a messenger from an inner place of wisdom. Do not worship it in a shrine. Animal symbols tend to wither and die when worshipped because their message is never static, and cannot be made into an object of worship. The message of the symbol changes as the relationship between human and animal symbol evolves.

Remain open to the relationship.

Having set up a few parameters in relating to animal symbols, I would like to spend a minute summarizing Judith Lee's thoughts about the significance of animal symbols in different schools of psychology. Briefly, to the Freudians, animals surfacing into our consciousness point to the part of ourselves that has been repressed. In Freud's framework animals are coupled with instinctual drives. The repressed instinct will make itself consciously known through an appropriate animal herald.

Carl Jung interpreted animal symbols within the framework of polarity and opposition. Humans in our society tend to consciously develop only individual elements in the polarities of our nature: we may develop the feminine side while leaving our masculine side out in the cold, similarly we may consciously develop our intuition function while leaving our sensation function undernourished. Jung saw in the rise of animal symbols the first step in the process of compensation, a spontaneous process aimed at bringing the polarities in our nature back into balance. By working with the symbol through creative action — such as painting or carving the symbol, or dialoguing with it — we can further balance opposite facets of our nature.

In the school of Archetypal Psychology of Hillman and his students we encounter the theory of reversion. The theory postulates the presence of a mystic place within each of us, a place of connection with the soul. Animal symbols are seen as guides to the mystic place within. The Quabalistic tradition follows a similar approach. According to this school, a process of rebalancing — similar to Jung's process of compensation — can be attained through a change in mental framework, leading to our reconnection with physical wisdom. Animal symbols act as teachers and guides in this journey to an altered state, where humans can reintegrate into wholeness.

Finally, the Pagan Tribal view postulates the existence, within each of us, of a world of inner realities, populated with animal symbols. The animals hold a knowledge, or a medicine, that can have healing effects on the world of outer realities — the physical world that surrounds us. Emphasis is placed on relating to animal symbols in the world of inner realities the same way we would relate to a living animal in the world of outer realities. In learning about an animal symbol one must track it, and keep downwind of it. In

dealing with the symbol in this manner we avoid rationalizing it — an event seen as tantamount to confronting a wild animal head-on while expecting to learn more about its ways and behaviours. The Pagan Tribal view of animal symbols warns us against worshipping or embracing the animal. Rather, we are advised to track the animal, slowly and with great care not to affect it. Through this process, the animal will lead us to the god or goddess it represents ('god' and 'goddess' may also be read as 'inner wisdom').

After this overview of how different schools of psychology perceive and deal with animal symbols, it is now time for some practical stuff. In her work as facilitator in the exploration of animal symbols, Judith Lee utilizes approaches stemming from all the schools of thought described above. She is reluctant to embrace any single one since, in her words, "each has a gift, and each has its own limitations."

Over the years, Judith has documented a number of stages in the development of one's relationship with an animal symbol. The first is the spontaneous provision of a symbol from our unconscious: it may come in a dream, or in a trance, or in a guided journey, or really through any mean of tapping into the unconscious. The crucial word in 'spontaneous provision' is 'SPONTANEOUS.'

The next two steps in the process infallibly trigger in me visions of prehistoric hunters and of alchemists at work. In the second step, in fact, the animal symbol, much like a real wild animal, is brought out of the thicket by screaming and dancing humans. They are the energizers, they feed the alchemist's fire, they bring the pot of subconscious matter to a rolling boil. Judith Lee utilizes the technique of Kundalini Shaking in this step. In the third step, the animal symbol has been brought out of the bush. It is now time to follow it, track it. The hunters move silently and methodically. The alchemist's vessel is now sealed, the contents are held in, pressurized, transformed. In Judith's approach this is a time

for journal writing, tracking the symbol, learning about it.

Step four consists of the confrontation of the animal symbol, the claiming and owning of its message. Often things are clear as mud at this point, for the symbol's message may not yet be complete, or our own perception of it may not yet be clear enough. A second round of energizing and containing, chasing from the thicket and tracking may be called for here. And a third...

As the cycles of energizing, containing, and owning follow each other, the fifth step in the relationship to our animal symbol begins to appear: confirmation. The message from the symbol that was owned in step four is becoming more and more cohesive. It is not just a rationalization of the message, it is a physical, mental, and emotional experience. A conscious decision about an aspect of one's life is made here, as the newly discovered part of oneself is progressively integrated.

Now, at least for a while, our journey is complete. We have followed the animal symbol with energy and with care. We have respected it, we have taken the time to learn its secrets and hear its message. As if by a silent promise made long ago, the animal symbol has taken us to the inner place of wisdom, it has lead us to the god or goddess within.

THE C.G. JUNG SOCIETY OF VICTORIA

is a non-profit, charitable society whose purposes are:

- (a) The advancement of education of the public with respect to Jung's Analytical Psychology.
- (b) The provision of a forum which will advance study, discussion, and knowledge of the concepts of the theory of Analytical Psychology as developed by Dr. Carl Gustav Jung and his followers.

Membership in the Society is open to all, particularly the general population of Vancouver Island.

ANNUAL MEMBERSHIP FEES

Unemployed Persons	\$10.00
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Don Hargrove
6254 Fairview Way,
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592-0022

A crowded train car-room
of rooks
Blackbirds bleeding from one
to another
So full. Touching softly dusted
boards
My face is buried in the miserable
Wing of an older one
As the gun blast goes off
Huge
from the inside of the menagerie
to the right
the senses crowd one upon
the other
as raped feathers fall
among those crows so black
The dusty wings of fleas
and mites
dried stretched skin
an appalling hole is left
and I am released

Jean Gardiner

Headquarters by R.L. Racca

Just another quiet evening at the C.G. Jung Society Headquarters. It is late August, the lazy scent of flowers and herbs hangs warm and heavy in the air. The wonder of it all stems from the absolute calm that permeates the room... dim lights, the hum of a sewing machine in the background, a particularly quiet sonata flowing from the stereo. The evening breeze brings a whisp of autumn with itself, but the Jungians, they're undisturbed. So the fall season slate is clear as water, but what else is new.

Ideas hang in the air, not unlike the lazy scent mentioned earlier. Ideas are like fruit, they mature. And when they're ripe, they fall in one's lap. They've had meetings, once a month, right through the summer. Lots of ideas. Names of speakers, names of topics, names of archetypes... the works. Now it's late August, and the options are twofold: either it all comes together, or it won't. If it won't, it's because it's not right. What is "it" you may wonder... Well, at Headquarters, they don't really know either.

Tonight feels right. "It" might even come together. The evening air is yielding to the night. A cool breeze stirs the lazy scent of flowers and herbs, rolls it up into a warm fuzzy cloud, and steals it away in a playful tumble. Time for a few phonecalls. And the ideas, bless them, have matured. One by one, like pieces in a magical jigsaw puzzle, they fall out of the air and onto the calendar. Each idea brings with itself an activity, a speaker, an enthu-

siasm, a message wanting to be expressed and shared. The topics are daring, the speakers are keen, the dates are juggled artistically, the places are a struggle, but there is always a hall which is not booked yet, and somehow... somehow "it" is coming together. Now they have a slate, and they know it's gonna be a winner.

The night air has found its way into the C.G. Jung Society Headquarters. The toes of a few Jungians are tingling with excitement: September is nearly here! That means "Oh my God now we got to make up a newsletter book all the meeting rooms find someone to make the coffee typeset the newsletter assuming we have any articles to put in it get it printed before the long weekend get it out to the membership or else nobody will come and the Society will go belly-up and let's not forget to get the dates right in our publicity this time shall we."

But then again, why panic. After all, there is something out there called Synchronicity, there is a Greater Meaning in life. They've seen a lot here at Headquarters... they've weathered their storms. And besides, ten minutes ago they didn't even have a slate of speakers. All the while, "it" becomes more and more real.

Night has fallen. One by one the Jungians leave their posts. They stretch, methodically. A yawn, a glass of water. Then they're off to bed, to warm their toes.

Librarian's Report

by Christine Dundas

Thank-you to all the members who returned library books during the summer months. For members returning their borrowed books, a drop-off point has been established at 727 Princess Ave., accessible from Douglas Street between Bay Street and Pembroke Street. There is an old-fashioned school desk on the porch, and returned books can be safely placed in the space under the desk top. This should help in returning books without necessarily having to attend a Society meeting. For more information on library policies please refer to the sign at the library table, or call

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from themselves
Jean Gardiner

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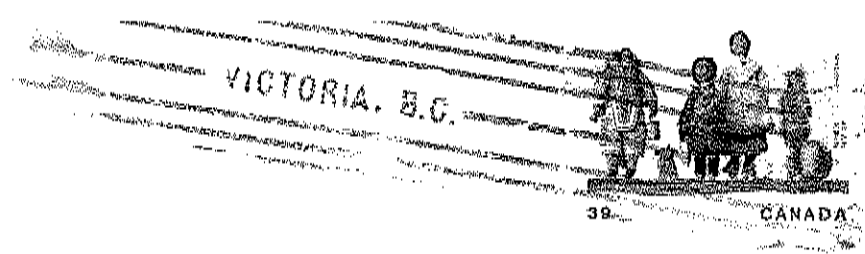
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Type & Archetype

Issue 12

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No. 13
January
1991

Type & Archetype

The Newsletter of the C.G. Jung Society of Victoria

Chairperson's Message, or Words of Wisdom from the Electric Chair

Hello, welcome, and happy 1991 to everybody. This year promises to be challenging, exciting, and brimming with unpredictability. The C.G. Jung Society, in keeping with the rest of the planet, is offering encounters and events fit to stir up the pot and dazzle the senses. Before jumping into a description of what is lined up for the new season, however, I would like to take a moment to look back on our endeavours in the fall of 1990.

It all started with Stan Tomandl and Don Ollsin speaking on "Awakening the Masculine". It was a mouth-whether which left many listeners thirsting for more. And, hopefully, more they shall get, as masculinity and men's issue find their way into the '91 program too. Emotions were heightened in October, as Dianne Browne spoke to us about P.K. Page's Canadian fairytale "A Flask of Seawater". A message was sent out at that time through metaphors calling for the spiritual and physical reunification of our country; the fairytale also describing the menacing results of the loss of Quebec, presented in the mythological context as the heart of our nation.

November was a time of taking risks, as members came together during "Synchronicity Night". Getting past the first few nervous minutes, we all realized that synchronicity was at work, there and then, in bringing together that group, and exactly that group, of individuals. We pushed each others' buttons, we encouraged and supported each others' disclosures, we played with the OH cards, and we all learned a bundle. For those of you that enjoyed the hands-on feeling and the group discussion of "Synchronicity Night"—we've got more of that atmosphere lined up for the spring season!

The December meeting was a challenge. Most of the Island was snowed in. Most of the organizing boardmembers were also snowed in. Our drummers left for warmer climates. But a handful of us did have a meeting, and a movie, and a good discussion, too. The film, the 1914 classic "In the Land of the War Canoes", by Edward S. Curtis, is well worth seeing — lots of Shadow stuff in it — and we will possibly re-propose it at some point in 1991. To all those who came, Thank-you! Honourable mention to Pat Taylor, who drove in from Saltspring and risked life and limb on highway 17 to bring us good cheer and an incredible Christmas cake with no recipe. She could have sold the recipe for a profit many times over that night. Special thanks to Melissa Graf for skidooring twice to the Central Library to pick up and drop off the film. To all those who could not make it, fear not: we'll have a second go at the December Social in the January meeting.

On that note, I'll proceed to let more of the cat out of the bag as to the 1991 Spring Season. The January meeting falls on the 15th, fateful date which, as I write, may well see our planet at war with itself. Lots of Shadow stuff going on in the Persian Gulf, mainly proficiently projected Shadow stuff. So, for an hour or so in the first part of the meeting, we would like to propose a group discussion about the Shadow: personal,

national, and global. Bring your thoughts, feelings, and emotions. The latter part of the evening, which doubles as our December Social, should offer a warm and safe environment in which to further explore our own experiences of the Shadow, while munching on goodies and sipping punch. The success of the evening will definitely pivot around individual participation.

In February, more about masculinity. At that time I will be presenting some thoughts, readings, and experiences from my own work with 'the masculine' and with 'being a man'. More hands-on is scheduled for March, when Kathleen Lightman, a local Jungian art therapist, will propose "Light experiential exercises with art media". This will be an evening of exploration through drawing, coloring, and discussion.

April will bring us an evening of introduction to the use of astrology in personal transformation. Victorian astrologer Mark Batterbury will be speaking and entertaining questions for the first part of the evening. The Society's Annual General Meeting will follow Mark's presentation. I expect to hear lots of input as to the direction the Society should take over the next year. Positions of Chairperson and Editor will be awarded to the highest bidder.

Finally, May should bring the most intrigue and excitement per unit time that the Society has ever provided. We will be hosting Zurich-trained Jungian analyst Anne Bosch for a terrific weekend (May 17 and 18, 1991). Anne will be talking to us about "Individuation in widely differing socio-political settings" on the Friday night, will be joining members for a brunch discussion of 'deja-vu' phenomena on the Saturday morning, and will be offering a workshop on typology and the Meyers-Briggs Test on the Saturday afternoon. How about that for a balanced diet?

So, there it is, the season in a nutshell. Please refer to the section "Upcoming Events" for further details. As always, a special thank-you goes out at this time to all our speakers, and all our boardmembers, old and new, for their continued support, input, and insight.

I would like to take this occasion to thank you, the members of the C.G. Jung Society, for your support and your valuable feedback. At the risk of repeating my statement from the Fall newsletter, this is your society, not the boardmembers'. We want to hear from you — and not only from a selected few. Please use the newly instituted feedback forms available at the librarian's desk to tell us how we're doing. Or you may want to go public, and write the editor at the return address on the back of the newsletter. Finally, do come out to the Annual General Meeting in April: speak up for what you want from the Society, and lend us a hand in making it happen! Thank-you once again for being members of the C.G. Jung Society of Victoria, and a happy new year to one and all.

Ruggero Raccu
Chairperson and Editor

UpComing Events

All meetings start at 7:30 p.m. at 106 Superior St., unless otherwise indicated.

January 15, 1991

Our opening event is titled "A group discussion of the Shadow". The January meeting falls on the same date as the deadline imposed by the United Nations for Iraq to withdraw from Kuwait. There may well be war in the Persian Gulf by the time of the meeting. As in all confrontations, much of the energies involved in warmaking stem from Shadow material left unprocessed. This first meeting of the 1991 Spring Season will be dedicated to the Shadow, and to a discussion of its nature, and its role in personal, national, and global events. The setting will include the sharing of goodies and punch that we could not share at the snowed-in December meeting.

February 19, 1991

In the February meeting, Ruggero Racca will present a personal look at the process of 'awakening the masculine', and 'being a man'. Ruggero will bravely attempt to address universal questions such as "What is 'the masculine'?", "Why would I want to awaken it?", "What do I do with it now that it's awake?", and "Where's my father been all this time?". He will draw from readings of Robert Bly's "Iron John — a book about men" (Addison-Wesley) and Guy Corneau's "Père manquant, fils manqué" (Editions de l'Homme). Ruggero will also draw upon his personal experiences as son, partner, scientist, artist, and human. Working title of the talk at press time is "Who am I? Where've you been?: a discussion of the masculine in a world without fathers."

Ruggero Racca has been involved with the C.G. Jung Society for the last three years, and has been Chairperson and/or Editor for the past year and a half. He has partaken in men's groups, hypnotherapy groups, art therapy, and much walking late at night. Recent means of exploration include painting, sculpture, and drumming.

March 19, 1991

In March, Kathleen Lightman will join us for a hands-on evening of "Light experiential exercises with art media." Kathleen is not new to the Jung Society, and she has been one of our speakers two years ago. The big difference in her current presentation is that the works discussed will not come from slides, but rather from the participants' individual processes, as we gently stir the pot in a safe and supportive environment. Kathleen stresses the point that no artistic ability is necessary for this evening. The evening will develop through an introduction, followed by drawing and coloring in small groups, to be followed by a debriefing and discussion of what came up. There will be lots of assistance and support throughout the evening, and sitting quietly while watching other people go at it is definitely allowed.

Kathleen is an art therapist at the Art Therapy Center in Victoria. She is a graduate of the British Columbia School of Art Therapy, and has held a practice since 1982. Kathleen works with children, adults, and families.

April 16, 1991

Victorian astrologer Mark Batterbury will be our guest for the April meeting. Mark will offer us a presentation titled "An introduction to the use of astrology in personal transfor-

mation." Mark will introduce the fundamental principles of astrology, discuss their symbolic meaning, and explore the relationship between astrology and psychology. He will then elaborate on the use of astrology as a guide in the personal journey to understanding.

Mark has to his name a twenty year history of meditation both in Canada and in India. He has explored the use of planetary charts as a guide to self-knowledge and enquiry. Mark holds a private practice in Victoria focusing on individual counselling and in-depth personal transformation.

The second part of the April gathering will consist of our Annual General Meeting. Questions such as "Where is the Jung Society heading?", "How much Jungian content is enough?", "Is the Society meeting its mandate?" will be addressed. This will be a time for input both at the theoretical and practical level, and we count on your participation.

May 17 and 18, 1991

On Friday, May 17, 1991, Jungian analyst Anne Bosch will be presenting a lecture at the Unitarian Church Hall, 106 Superior St., at 7:30 p.m. The lecture, titled "Some considerations of individuation in widely differing sociopolitical settings" will reflect Anne's own impressions about international individuation, acquired as a Canadian living in Europe. In particular, Anne will refer to the manifestations of sociopolitical attitudes as explored at the annual meetings of the "Young Jungians", especially in France, 1988, and in Brazil, 1991.

On Saturday, May 18, 1991, at 9:00 a.m., members of the Society are invited to participate in a brunch meeting with Anne Bosch, to discuss 'déjà-vu' phenomena. Anne has carried out extensive research on reported 'déjà-vu' phenomena in 1840 to 1900 France, and has worked at unveiling the phenomena's origin and significance.

On Saturday, May 18, 1991, Anne Bosch will be presenting a typology workshop at 1 p.m., at the Unitarian Church Hall, 106 Superior St. The two-and-a-half to three hour workshop will entail a discussion of the principles of typology, the administration of the Myers-Briggs Test, and lots of time for questions, answers, and discussion.

Anne Bosch has lived in Canada, the U.S., French- and German-speaking Switzerland, France, and the United Kingdom. Anne holds a Bachelor of Arts honours degree from U.B.C. in Slavonic Studies, two postgraduate European diplomas in international relations, and has studied anthropology at the University of Zurich. Her training in Jungian psychology has been accomplished at both the New York institute, and in Zurich, where she has lived for nine years, achieving a private completion of training as an analyst.

Suggested readings for the Friday lecture, as well as for a systemic betterment of one's own life, are George Czuczka's "Imprints of the future: politics and individuation in our time" (Daimon, 1987) and "South Africa seeks her soul" (author and publisher to be announced). For further details as to the location and cost of the brunch, and cost of the workshop, please refer to announcements at the March and April meetings, and to adverts in Monday magazine. For further information about this terrific weekend please call 592-0022.

A Letter to my Mask

You were given to me almost six years ago. A gift from my unconscious. When I first saw you I was mystified. I was so disconnected from you. You seemed strange to me. Did I actually draw you? You were not what I was trying to draw. But there you were!

I kept you around in the open for a little while after the workshop. Then, with the desire to tidy up the messy places in my room, you were delegated to a box in the back of the closet. I did not see you again for two years. In that interval I embarked in earnest upon my process of individuation.

Then one day, as I was scrounging through old boxes, I came across you, staring back at me. I was shocked! It was as if I had never seen you before — I mean, REALLY seen you! And I guess I hadn't, not the way I was seeing you now. I found it very difficult to look at you for any length of time. I saw such horror and terror in your eyes. What were you seeing? What were you remembering? What sound was coming out of your mouth... or was there any sound? Your eyes brimming to overflowing with blood-red tears!

I took you out of the box and gave you a place of honour. (You were a healing gift from my unconscious.) I was ready to slowly and carefully and compassionately begin to integrate you.

You continue, to this day, to lead me into my wounded places that need healing, and to accompany me on my journey towards individuation.

Thank-you, dear Mask.
Christine Dundas.



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- (a) The advancement of education of the public with respect to Jung's Analytical Psychology.
 - (b) The provision of a forum which will advance study, discussion, and knowledge of the concepts of the theory of Analytical Psychology as developed by Dr. Carl Gustav Jung and his followers.
- Membership in the Society is open to all, particularly the general population of Vancouver Island.

ANNUAL MEMBERSHIP FEES

Unemployed Persons	\$10.00
Students and Pensioners	\$15.00
Regular Members	\$25.00
Supporting Members	\$35.00
Sustaining Members	\$50.00

Membership in the Society provides free or reduced admission to monthly meetings and special programs and the semi-annual newsletter. Newsletter subscription fee—\$5.00

MEMBERSHIP SECRETARY'S ADDRESS

Don Hargrove, 6254 Fairview Way, Duncan, B.C. V9L 2J3

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C. G. Jung Society of Victoria
205-1088 Davie St.,
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No. 14
September
1991

Type & Archetype

The Newsletter of the C.G. Jung Society of Victoria

Chairperson's Message

The individuation process, in the Jungian sense, means the conscious realization and integration of all the possibilities immanent in the individual.

- June Singer

The above quote from June Singer's book, *Boundaries of the Soul*, is to me the essence of Jungian psychology. It is a lifetime process that we never quite finish, but once we have committed ourselves to the journey we are compelled to continue, ever more deeply.

The aim of the Society is to provide a forum for education in Jungian psychology through lectures, experiential meetings and the networking of the members. With our fall program we have endeavored to fulfill this purpose and we hope that each of you will find something of interest, as well as a nugget of inspiration that may help take you another step along your path of individuation.

Now on to more practical considerations for the Society! Money seems to be a constant struggle in keeping the Society going: expenses for hall rental,

the newsletter, etc.; therefore, we have decided that it is necessary to raise our membership fees this year. Please note the changes in the newsletter. Also, any donations would be very gratefully received - they are tax deductible! Another request is that you help us in covering the costs of refreshments with a fifty cent donation for coffee, tea and goodies - where can you get a better bargain!

We are very open to new suggestions and comments from you about what interests you specifically, so that we may try to incorporate them into future meetings.

In conclusion, my hope is that we have something for everyone in our fall season. I look forward to seeing you all at the meetings. I also encourage you to bring an interested friend to widen and deepen our network.

Sincerely,

Christine Dundas
Chairperson

Upcoming Events

All meetings start at 7:30 p.m. at 106 Superior St., unless otherwise indicated.

Monday, September 23, 1991

We are pleased to have Dr. Clive Cardinal commence our season with a fascinating lecture entitled, "Creative Tension in Art and Life". Dr. Cardinal will discuss how art and life can be seen as the cathartic product of inner tension that occurs with the awakening of the unconscious.

On emigrating from Germany, Dr. Cardinal began his life in Canada by receiving a diploma in Agriculture from McDonald College. Using that knowledge, he farmed for several years. After leaving that career, he enrolled in McGill University where he received his B.A. and M.A. From there he held professorships at the following universities: Toronto, Manitoba, Western, Calgary and Minnesota. He received his Ph.D. from the University of Toronto in Classical Philosophy and Germanic Philology. Although he retired several years ago, he still maintains an active interest in many areas, including literature, depth psychology and the works of C.G. Jung.

Monday, October 21, 1991

The title of our October meeting is "Explorations in Mandalas - a personal approach". During the evening Brian Martin will offer his ways of working with mandalas. Through a

potpourri of demonstration, discussion and the showing of his, and his students' works he hopes to introduce us to mandala work and its value in our personal lives.

Brian Martin's background enables him to offer a unique blend of musical, spiritual and psychological insights in his presentations. After receiving his Bachelor of Music in 1977, he pursued extensive graduate work in Musicology. In addition, he is a graduate of the Esoteric Philosophy Centre of Houston Texas, where he focused on personal transformation utilizing sound, color and vibration. More recent influences include Jungian psychology with a special emphasis on mandala work.

Monday, November 18, 1991

The topic for November meeting is "Chaos Theory: a metaphor for exploring the psyche". Chaos theory is generating interest and excitement among a variety of people ranging from artists to stockbrokers to physicists. Chaos theory has aroused the interest of investigators in these diverse disciplines because of its apparent capacity to illuminate the hidden order in what often appears to be a disorderly world. Some Jungians have noticed that there are some striking parallels between the concepts of chaos theory and many of Jung's ideas. For example, the "strange attractors" of chaos theory are like Jung's archetypes; they are both expressions of a hidden underlying order.

cont. on 2 ->



UpComing Events

All meetings start at 7:30 p.m. at 106 Superior St., unless otherwise indicated.

→ cont. from 1

In a discussion supplemented with a variety of video clips, Charles Card and Roland Jensen will give an overview of chaos theory and explore some of the ways this theory is reflected in Jung's ideas.

Charles Card is a Scientific Assistant in the Department of Physics and Astronomy at the University of Victoria. Roland Jensen is co-editor of "Type and Archetype".

Monday, December 16, 1991

Come join in an evening of festivities - lots of

seasonal goodies to munch, lots of good things to drink and best of all good company! The evening will also include a film - to be announced closer to the date. Hopefully snow won't keep you away like last year!

Monday, January 27, 1992

Susan Riley will begin the 1992 season with a fascinating talk entitled "The Relationship between the ego and the unconscious".

Susan Riley is a therapist in private practice in Victoria. She provides in depth and analytical therapy.

The Meaning of Individuation

by David Johnston

In an interesting discussion on a dream of the contemporary physicist, W. Pauli, Jung (1974) alludes to the meaning of individuation. He does so by pointing out the relevance of the symbolic numbers three(3) and four(4). The dream includes a vision of a "... world clock which consists of two intersecting circles with a common centre, one vertical and the other horizontal." (pp.277-288). The quaternity motif is apparent in both circles, while the "clock" has a "threefold rhythm." In commenting on this dream, von Franz (1974, pp.184-185) observes that "... the mandala ... expresses the Godhead through its threefold rhythm and the soul through its static quaternity ... signifying nothing less than a union of the soul with God."

Individuation means becoming the unique person one always was. It involves the coming-to-be of the Self. In the process the ego along with the persona - one's presentation to the world - becomes radically relativized.

Jung puts an enormous emphasis on the psychological significance of the number four(4). In a practical sense, he relates it to the need to come to terms with the fourth or inferior function of consciousness. He often quotes the alchemist, Maria Prophetessa: "... out of the one comes the two, out of the two comes the three, and from the third comes the one as the fourth." (Jung, p.234). This highly paradoxical formula points to the psychological truth that individuation or differentiation of the fourth function of consciousness leads to the Self, the all embracing immanent one.

Despite Jung's recognition of the supreme significance of the symbolic value of the number four(4), rather than call his path, the psychology of the four(4), which I am tempted to do, I believe it is closer to the truth to characterize it as the psychology of the three(3) and the four(4). The number three(3) is dynamic, symbolizing movement, process and rhythmic development in time. The number four(4) symbolizes intensity and fixity in material

creation, karmic limits and suffering. At a higher level of meaning, it symbolizes the Self which includes and transcends matter.

The suggestion is that individuation has two essential aspects. The first involves the fixing of archetypal experiences into daily reality by way of the living conscious experience of synchronicity. The more the functions of consciousness are differentiated, the more complete this experience becomes. Moreover, the more the inferior function is conscious, the more the experience is related to the earth and the more physical reality itself is involved. Gaining such awareness can only come through fully accepting karmic limits and suffering and not by living on the distant mountain top of the spirit.

The second essential aspect of individuation is that it involves the conscious awareness of the unfolding rhythmic process of one's life over time. Initially this requires that one allows this process to happen by removing repression. Eventually, however, it goes hand in hand with synchronicity, which always involves a more or less conscious experience of a constellated archetype. Time as a measure of becoming, or life as a process is then felt as intensity. It comes from being transparent to the dictates of the Self in life.

In conclusion, there are two dimensions to individuation. The first involves the fixing of archetypal reality in life. The more conscious one is, the more complete the experience becomes. The second involves becoming aware of the unfolding rhythm of life over time.

References

- C.G. Jung (1974) Dreams from the Collected Works of C.G. Jung, volumes 4, 8, 12, 16. Translated by R.F.C. Hull, Bollingen Series xx. Princeton, N.J. Princeton University Press, pp.277-288.
Marie Louise von Franz (1974) Number and Time: Reflections Leading Toward a Unification of Depth Psychology and Physics. Translated by Andrea Dykes Evanston. Northwestern University Press, pp.184-185.

C.G. Jung Society of Vancouver

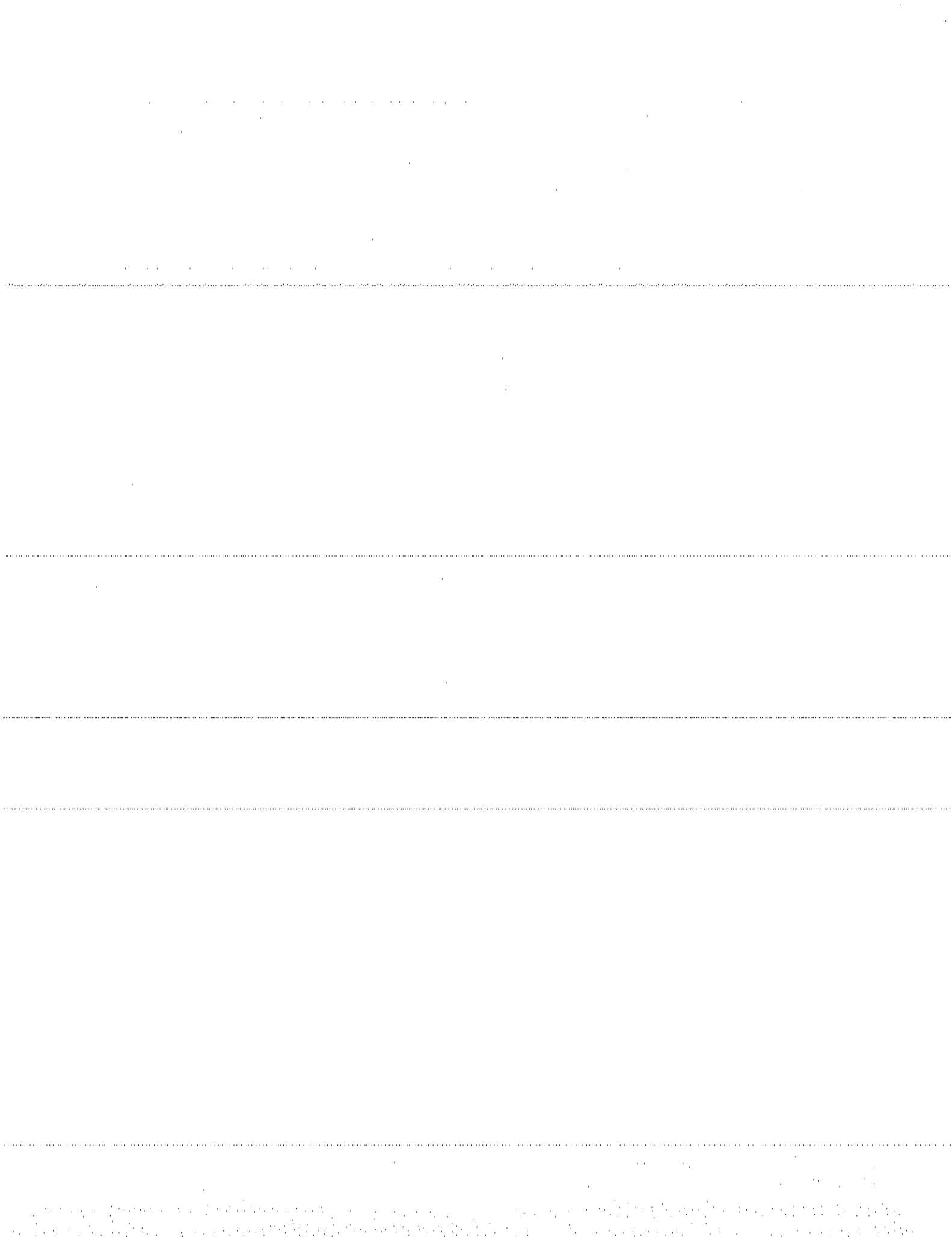
In September the C.G. Jung Society of Vancouver is presenting a series of lectures by four prominent Jungian Analysts direct from Zurich. Each lecture will be at 7:30 pm in the auditorium of the Vancouver Museum/Planetarium at 1100 Chestnut Street/Kits Point. For further information about costs/registration contact Bill Wahl in Vancouver at 732-3790.

Fri Sept 6 **Dr Ursula Wirtz: Eros Betrayed-Sexual Abuse Within Psychotherapy**

Wed Sept 11 **Dr Kathrin Asper: The Child-Image and Reality**

Wed Sept 18 **Dr Tony Frey-Wehrli: Jung-Light & Shadow**

Wed Sept 25 **Dr Mario Jacoby: The Fig Leaves of Adam & Eve: The Meaning Shame**



Round and Round The Great Wheel

Earth keeps on turning
Round and Round
The Great Wheel
Dawn to Day
Dusk to Night
Round and Round
The Great Wheel

Seasons keep on turning
Round and Round
The Great Wheel
Spring to Summer
Fall to Winter
Round and Round
The Great Wheel

Turn with The Wheel
Turn with The Wheel
Round and Round
The Great Wheel
The Wheel of Life
The Wheel of Joy
Round and Round
The Great Wheel
Turn with The Wheel
Turn with The Wheel
Round and Round
The Great Wheel
Round and Round
The Great Wheel
Round and Round
The Great Wheel

Moon keeps on turning
Round and Round
The Great Wheel
Wax to Full
Wane to Dark
Round and Round
The Great Wheel

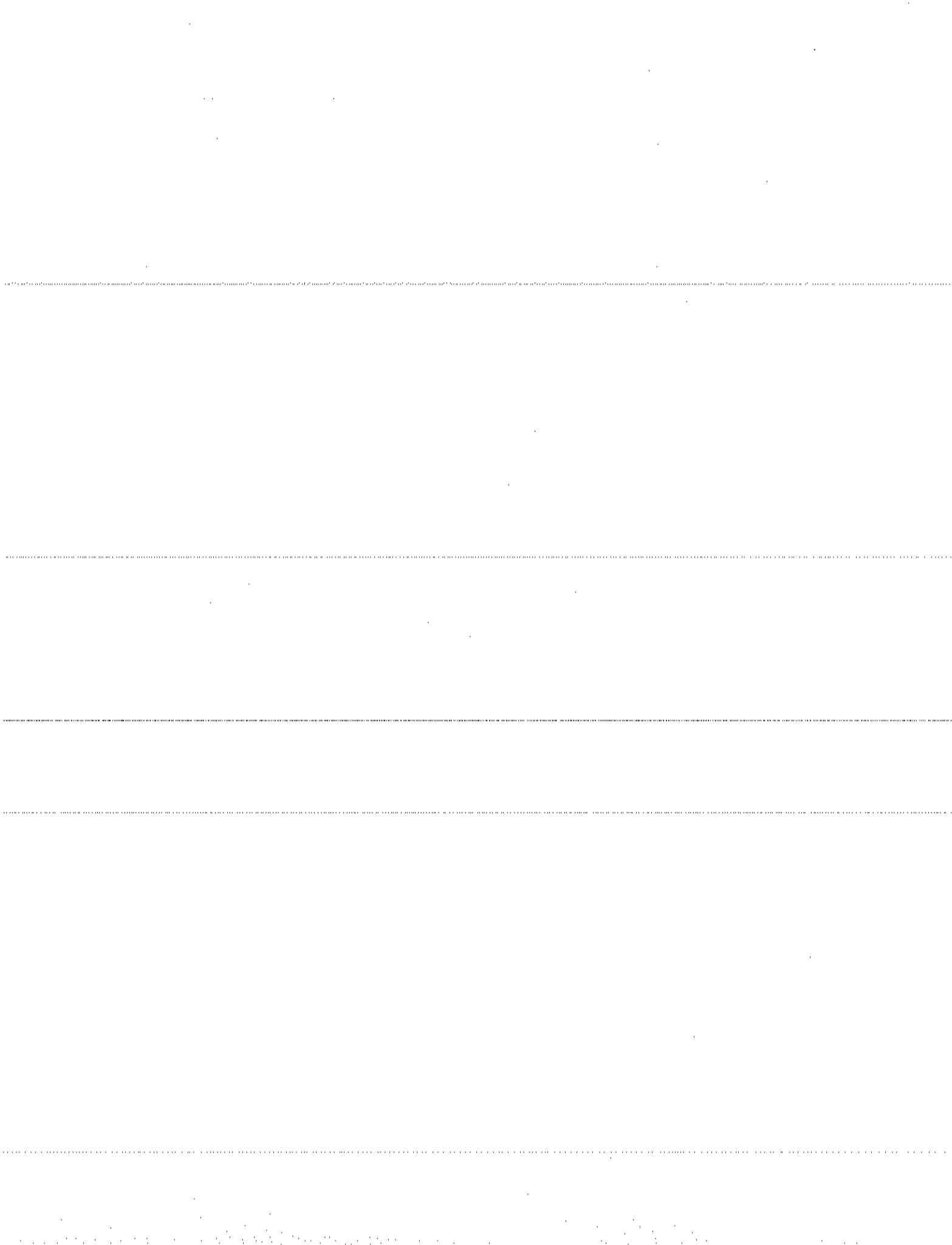
Heaven keeps on turning
Round and Round
The Great Wheel
Fire to Water
Air to Earth
Round and Round
The Great Wheel

Turn with The Wheel
Turn with The Wheel
Round and Round
The Great Wheel
The Wheel of Life
The Wheel of Joy
Round and Round
The Great Wheel
Turn with The Wheel
Turn with The Wheel
Round and Round
The Great Wheel
Round and Round
The Great Wheel
Round and Round
The Great Wheel

We keep on turning
Round and Round
The Great Wheel
Wake to Rise
Fall to Sleep
Round and Round
The Great Wheel

Life keeps on turning
Round and Round
The Great Wheel
Child to Mate
Parent to Age
Round and Round
The Great Wheel

Turn with The Wheel
Turn with The Wheel
Round and Round
The Great Wheel
The Wheel of Life
The Wheel of Joy
Round and Round
The Great Wheel
Turn with The Wheel
Turn with The Wheel
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NUMBER 15

AT Y P E & ARCHETYPE

JANUARY 1992

THE NEWSLETTER OF THE C.G. JUNG SOCIETY OF VICTORIA

CHAIRPERSON'S MESSAGE

*Equilibrium is the basis of the Great Work.
- Alchemical Saying*

Greetings! My wish for all of us is that on our journey of individuation we are able to keep a balance of the opposites: that we are able to live the 'light' to its fullest joy as well as the 'dark' to its deepest pain.

I thank all those who helped make the autumn season interesting and successful: Dr. Clive Cardinal, Brian Martin, Roland Jensen and Charles Card. I hope each of you who came to hear these presentations was able to take away something of meaning for your own exploration.

I also thank those who have helped expand our library with donations of books, tapes and manuscripts. It's good to see the library table so crowded with books ... and people!

Another thanks goes out to those who brought in yummy goodies for intermission. The breaktime is an important aspect of the meeting because it provides an opportunity for people to network. Food and drink always go well with this!

So onward into the 1992 program. I hope you enjoy it!

Christine Terry
Chairperson

UPCOMING EVENTS

*All meetings start at 7:30 p.m. at 106 Superior St.
unless otherwise indicated.*

Monday, February 17, 1992

For our February meeting Kathleen Meadows will give a talk on "Feminine Symbolism". Jung wrote that our unbalanced cultural and religious emphasis on the masculine, (consciousness, aggression, ideas, order) has led us to the brink of annihilation. The feminine has been split (whore/madonna), and due to its denigrated status has been relegated to roam the passages of collective unconscious. This has resulted in two tragedies: in the first place the "feminine" consciousness, without the benefit of the light, has been left in a primitive, undeveloped state; and in the second place, the masculine has been overly developed resulting in a cultural norm of sterility, violent competitiveness, and blind subservience to the scientific model of perceiving a human life. In this workshop/lecture feminine symbolism and imagery will be explored with the goal of shedding some conscious light into this much neglected aspect of our humanity.

Kathleen Meadows began her M.A. studies at the California Institute for Integral Studies, in San Fran-

cisco. She studied counselling and east/west philosophy and became actively involved at the Jungian Institute attending lectures and doing research on dreams. She completed her M.A. at Wilfrid Laurier University in Waterloo, Ontario in Religion and Culture where she was encouraged to pursue her interest in Jung throughout her course work.

Presently she has a private counselling practice; teaches two courses at Camosun College, a Tarot course which explores feminine symbolism as a guide to spiritual growth, and "Dream On!", which is a dream interpretation course in Jungian context. She also facilitates a women's therapy group through the Pacific Centre, a family services organization.

Monday, March 16, 1992

The title of our March meeting is "Dionysus, Contemporary Men and Women, and Individuation." Dionysus represents the archetype of indestructible life, ecstasy and joy. He is not only the god of comedy and life, but also of tragedy and death. Beginning sometime around the thirteenth century B.C., he was worshipped throughout Asia and Europe, but was later repressed in the West by the Romans, the Jews and then the Christians.

Dionysus can be found today in our addictions and liberated through careful attention to our imagination and dreams. Mr. Johnston will explore the significance of this archetype for the contemporary person.

David Johnston has recently opened a psychotherapy practice in Victoria. He has an M.A. specializing in Jungian based depth psychology from Norwich University and is currently on a Ph.D. programme in depth psychology at Pacifica Graduate Institute. He also has an M.B.A. from the University of Western Ontario and a B.Sc. from McGill.

In addition to practicing psychotherapy he has had a career in government, business, and teaching in a community college. He is also an artist and has had several exhibitions of his work.

Monday, April 27, 1992

The topic for the April meeting will be announced at a later date.

Monday, May 25, 1992

May's topic is titled "Archetypes in Film and Theatre". In a lecture/discussion Ruggero Racca will explore the emergence and portrayal of various archetypes in film and in theatre. The talk will focus on Shakespearean plays, Comedia dell'Arte, silent films, and the Star Wars Trilogy.

Ruggero Racca has been involved with the C.G. Jung Society for the last four years. He is a former Chairperson of the Society and a former Editor of the Society's newsletter. Outside of his work as a biologist, he has been involved in men's groups, hypnotherapy groups, art therapy, painting, sculpture and drumming. Recently his own process has intensified his involvement in the arts. During the last year he has been active in the "Theatre Inconnu" both as an actor and a member of the production team. He is currently involved in Theatre Inconnu's production of Shakespeare's play "The Winter's Tale" which is scheduled to run through January and into early February of this year.

BOOK REVIEWS

Jung, C.G. Dreams. Princeton University Press, Translated by R.F.C. Hull, 1974.

~ Reviewed by Kathleen Meadows.

This three hundred page volume is a compilation of Jung's writings which have been thematically extracted from volumes 4, 8, 12, and 16 of his Collected Works.

For the brave and curious readers of Jung's writings, this book provides a comprehensive examination of Jungian dream analysis. Jung approaches dreams from the premise that, "Dreaming has meaning, like everything else we do." (p. 3) The book begins at the points where Jung agrees with Freud's theory of dreams, and quickly moves into the arena where their views separate. The first half of the book concentrates on Jungian dream theory generally, pulling from his vast storehouse of client data to illustrate the point. The second half of the book is largely centered around a dream series dreamt by a young, intelligent and well educated male patient. For this study Jung worked on four hundred dreams and visions which occurred over a ten month period.

Typical of Jung, this book is rich in mythology, alchemy, and symbolism. Much of this material is accompanied by black and white illustrations. The magnitude of Jung's research into this subject is quite simply spellbinding. For this relatively short volume, the concentration of content makes it a book well worth reading twice. It is a book which provides the reader with the often needed motivation to keep a dream journal, to venture into this rich territory, and learn more about that exotic and strangely illusive subject,

ourselves. "The unconscious is the unknown at any given moment, so it is not surprising that dreams add to the conscious psychological situation of the moment all those aspects which are essential for a totally different point of view. It is evident that this function of dreams amounts to a psychological adjustment, a compensation absolutely necessary for properly balanced action." (p. 31)

WHERE THE SPIRITS RIDE THE WIND

Trance Journeys and Other Ecstatic Experiences ~ Felicitas D. Goodman ~ Indiana University Press paper

Dr. Goodman is a cultural anthropologist, and the author of *Speaking in Tongues*, *The Exorcism of Anneliese Michel*, *How About Demons: Exorcism in the Modern World*, and *Ecstasy, Ritual, and Alternate Reality: Religion in a Pluralistic World*. Regardless of her academic credentials, this book seems more an account of a personal journey, cobbled together with a handbook detailing the use of body postures and breathing techniques for inducing spirit-conducive altered conscious states.

As such it reads easily, and invites personal participation on the part of the reader for confirmation of the experiences and conclusions presented.

Dr. Goodman begins with her personal odyssey, not unlike that of many others in the 20th century western world, from a natural, unselfconscious relationship with the magic of this universe, to the deadening substitution of institutionalized 'magic'—religion. She proceeds to the demystified world of the young adult, and the cynical life of

academia—where magic and ecstasy are codified as the foolish mythology of other tribes and cultures.

Soon, however, she began to intuit that this "floor of reality was a thin crust of slag." She realized that she was limiting herself with the fear that she "had to walk over it ever so gingerly in order not to break through and fall into the merciless darkness of the void below." This became unbearable for her, and she took a leave of absence to visit friends in the American Southwest where she found herself affected by the native presence there. She bought land, and was soon approached by a 'spirit' presence which insisted on her attention.

These experiences began to support suspicions rising in her academic research about how trances and speaking in tongues received such negative interpretation from her colleagues—and she was off! Her research and experimentation lead to such conclusions as a commonality of physical pattern and rhythm in the glossolalia of speakers in tongue, and eventually of the common physical behaviours and body postures which lead to, or express themselves in trance states, and experiences of the spirit or magic world. One of her conclusions: "The trance experience itself is vacuous. If no belief system is proffered, it will remain vacuous. It is a neurophysiological event that receives content only from signals present in the respective culture."

Dr. Goodman comes across as no vacuous new ager herself, nor does she suffer from the paradoxical self-effacing/self-aggrandizing of a Carlos Castaneda. Her experiences, research and conclusions seem simple and grounded; and they are presented for you to make use of as you will. Here, however, is where I will take some exception to her work.

She has explored artifacts and cave paintings, such as those at the Lascaux Cave to find a series of thirty postures which one can assume to directly invite experience of those spirits that ride the wind. Because, perhaps, these are static carvings and paintings, she suggests holding these postures in static fashion. For me, this brings up issues of modern 'whites' rigidly attempting to emulate spiritual practices of other cultures, races, times. The rigid authoritarianism and accepted abuse of, say, a zen master striking the errant student with a stick has always 'struck' me as inimical to the sensibilities and life-experiences of a westerner—I

trust, rather, the respecting of these root sensibilities and life-experiences.

Rigidity, also, is not synonymous with health, but antithetical to health in my understanding as a practitioner. The shamanic artists of these artifacts presented dance and movement just as statically, as rigid icons—there is no need to assume that these postures represent no movement, no dance—to me, no life! So I experiment with using the posture as a basic form to begin with, and to return to again and again, until there is that 'dance of no perceptible movement' which I have come to trust as more enlivening.

Either way, let me share one of these with you so that you can experience it yourself. This one is the Bear Posture, based on a carving of the Bear Spirit by a Haida artist. It is presented as representing birth, and may engender your further interest in this book:

1. Prepare a tape of 15 minutes of steady drum beat or rattle shake, at a rhythm of 200-210 beats/minute.

2. Acquaint yourself with the posture as it is described next, then draw in fifty full, steady breaths, concentrating on the sensation of the inhalations.

3. As your tape plays, stand with feet apart, knees slightly bent, hands on the belly, lower fingers just touching the navel, head inclined just slightly back, eyes closed.

4. Breathe steadily, allowing the steady beat to come and go in consciousness.

Perhaps a D.H. Lawrence quote provided by Dr. Goodman will sum up the spirit of Dr. Goodman's presentation,

We have undertaken the scientific conquest of forces, of natural conditions. It has been comparatively easy, and we are victors... The Hopi sought the conquest by means of the mystic, living will that is in man, pitted against the will of the dragon-cosmos... We have made a partial conquest by other means. Our corn doesn't fail us: we have no seven year's famine, and apparently need never have. But the other thing fails us, the strange inward sun of life... To us, heaven switches on daylight, or turns on the shower-bath. We little gods are gods of the machine only. It is our highest. Our cosmos is a great engine. And we die of ennui."

— Ron Nye, a psychotherapist in private practice in Victoria.

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THE NEWSLETTER OF THE C.G. JUNG SOCIETY OF VICTORIA

CHAIRPERSON'S MESSAGE

The psyche is the greatest of cosmic wonders

~ C.G. Jung

Things can change in five minutes! Change is always occurring whether we are aware of it or not. The effect change has on us is relative. Finding myself in the chairperson role (synchronicity ?) is a change of considerable impact on me. I am encountering an edge which creates anxiety and excitement. Archetypes are doing the dance and changing steps and positions.

I want to welcome you all to the Fall Ses-

sion of the Jung Society. The Society's aim is to provide a forum for study and discussion with respect to Jung's analytical psychology in an environment which supports our quest.

Pulling it all together would not be possible without the enthusiastic participation of the Board (a wonderful kaleidoscope of personalities), the willingness of the presenters and you.

Irene Friderichs
Chairperson

UPCOMING EVENTS

All meetings start at 7:30 p.m. at 106 Superior St. unless otherwise indicated.

Monday, September 21, 1992

The process of coming to terms with the unconscious is a true labor, a work which involves both action and suffering. It has been named the transcendent function because it represents a function based on real and "imaginary", or rational and irrational data, thus bridging the yawning gulf between conscious and unconscious. It is a natural process, a manifestation of the energy that springs from the tension of opposites, and it consists of a series of fantasy-occurrences which appear spontaneously in dreams and visions. Dianne Browne, art therapist and registered clinical counsellor, will provide anecdotes which she hopes will assist one in coming to terms with the unconscious. In her private practice, recently moved from Cobble Hill to Victoria, she integrates seven years of serious study of Jung and twenty-five of working with young people and their families with appreciation of fantasy and playfulness. The more formal first part of her program will be complemented with a lay closing activity.

Monday, October 19, 1992

Our October program is titled Music, Myth and the Body and will be presented by Pat Woodall. In "Music, Myth and the Body" she will discuss each as discrete entities first, then, we will have an

experiential opportunity to move to various types of music and learn what the archetype of music can do to inform us of our own myth. In allowing the body to move freely we allow it to offer up its own wisdom. Pat Woodall has been associated with the Jung Society for a number of years and has served on the board of the Society. Her training has been as a musician and a music therapist using the "guided imagery and music method" (G.I.M). She has also studied gentle bodywork therapy. Her present interest is in integrating music and movement to access the wisdom of the body.

Monday, November 16, 1992

In November we will explore the Jungian concept of psychesoma, the understanding that body, mind, and spirit are one interrelated reality. The session will include personal participation, hands-on experience, resource table, and group interaction. Psychesoma had its origin over 2000 years ago in China where Oriental Medicine treated mind, body and emotions simultaneously. Today's communications experts have made people aware of body language - the realization that our thoughts, attitudes and feelings are reflected in posture facial expression. Bodywork as an avenue for increasing self-awareness emerged as part of the human potential movement with the pioneering work of persons like Ida Rolf, founder of the Rolfing method of physical reawakening. Our presenter

will be Lidofia Wagner, a Shiatsu therapist and journal writing consultant. Ms. Wagner began her practice in Victoria last January after learning and practicing Iokai Shiatsu in Bruxelles, Belgium. She is a cum laude graduate of The University of Texas and completed advanced studies in Jungian psychology with Dialogue House in New York, becoming a registered Journal Consultant in 1986. Personal experience of chronic fatigue syndrome led her into alternative health and Oriental Medicine. She is a student of Kazanori Sasaki Sensei, personal assistant to Shizuto Masunaga, founder of the Iokai School of Meridian Shiatsu in Japan. She believes that whether one befriends the unconscious through bodywork, Jungian analysis, journal writing, counselling, dreamwork, or creative visualizations, one makes contact with an unending resource for creativity and personal development, i.e. strength to grow.

Monday, December 21, 1992

There will be the usual festivities for the December meeting. The tentative topic for the evening is synchronicity; details and/or changes will be announced later.

Monday, January 18, 1993

The January program, titled *The Process of Masking*, will be presented by Moyra Mulholland. Masks are tools of mystical exploration with a history as ancient as mankind. They are a powerful means of contacting the unconscious. Arnold Mindell, through what he has designated as "process work", has expanded C.G. Jung's ideas in many areas, one of them being the idea of mystical parts of ourselves and our universe. Moyra Mulholland is a Registered Clinical Counsellor and has been a student of "process work" in Portland, Oregon.

PROGRAMS

PROGRAMS AND ACTIVITIES OF INTEREST TO JUNGIAN

C.G. Jung Society, Seattle
5031 University Way, N.E.
Seattle, WA 98105
Phone (206) 525-3960

Fall 1992 Programs

September 11-12 Ruth Ammann

A Stroll through the Seasons of Life; The Child

September 25 Gordon Keating

Growth and Development in the Stages of Life

October 2-3 Brian Feldman

Jung's Infancy, Childhood, and Adolescence, and
Their Influence on Analytic Psychology

October 19 June Matthews

Some Thoughts about the First Two Years of Life

November 6-7 Manisha Roy

Initiation Rituals; Bridges from Old to New
Frontiers

November 23 Jess Grosbeck

Dream of a Young American Woman

December 7 Jean Rough

The Story of Bergita House: Psyche and
Community

Vancouver

Marion Woodman will be giving a lecture and conducting a workshop at Chirst Church Cathedral. Phone (604) 733-4284 Lecture: 7:30 p.m. to 10:30 p.m., Friday, September 18, 1992. The cost is \$15.00. Workshop: 9:00 a.m. to 5:00 p.m., Satur-

day, September 19, 1992. The cost is \$100.00.

Arnold and Amy Mindell will be coming to Vancouver to lead a workshop called "Inner Work/World Work" on February 19 to 21, 1993. For more information call (604) 280-4444.

Victoria

Dr. Clive Cardinal, a long-time member of the C.G. Jung Society of Victoria and personal friend of such minds as Lawrence Vanderpost, will be presenting a lecture titled: "Venture into the Interior: A Study in Depth Psychology". The lecture will propose an overview of humankind's psychological awareness, beginning with the rise of consciousness transpiring in ice age paintings, through the origin of the logos, to modern thinkers such as Goethe and Jung. The lecture will take place Thursday, September 10, 1992, 7:00 p.m. at Somerset House, 540 Dallas Rd. Participants are requested to report to the front desk on arrival. For further information please contact Dr. Cardinal at 381-7992.

DOORWAYS TO THE SOURCE:

A Workshop on Art and Dreams

Dreams are doorways to areas of repression and hidden potential. So is art—when done with self conscious intent.

The purpose of the workshop is to provide an opportunity to explore the life giving value of working with both dreams and art. There is no requirement that participants have any artistic experi-

ence or special talent.

The facilitator is David Johnston, a Jungian-based depth psychotherapist, with a practice in Victoria. He has many years experience working with dreams and the interrelationship between art and the unconscious.

Mr. Johnston is an artist in his own right and has had several exhibitions of his paintings in Victoria and elsewhere. He has an M.B.A., an M.A. in depth psychology and is currently working in a Phd. programme in depth psychology.

The workshop will take place from 6:30 p.m. to 9:30 p.m. on four consecutive Fridays, October 9, 16, 23 and 30 at 1947 Cook St. - (CRD Building). The cost is \$100.00 per person plus \$10.00 for materials if the participant does not have his/her own acrylic paints and brushes - maximum of 15 people. For information call 383-5651 or 598-4203.

MUSIC, MYTH AND THE BODY WORKSHOP

I asked myself "what is the myth you are living?" and found that I did not know. So...I took it upon myself to know "my" myth, and I regard this as the task of tasks. — C.G. Jung

The purpose of this workshop is to offer an experience of the effect of music on our body/psyche and how this enhances the release of our own mythic material. Once brought to consciousness this rich material can inform and guide us and put us in touch with what is profoundly human.

Some opening statements will be made about the archetypes of music and the body and how they can and do interact in ways that are basic to human experience. We will move to music to bring our attention to what it feels like to move the body (kinesthetic sense). Will listen to carefully chosen music in a very relaxed state so as to allow the images and symbols of our myth-making self to come forward. Time will be available to honour the symbols that occur by drawing mandalas and by writing in journals. Opportunities will be made to share with others during the course of the workshop.

Pat Woodall is a musician and music therapist trained in the use of G.I.M. (guided imagery and music method). She has also studied gentle body-work therapy. Her present interest is in working with groups in integrating music and movement to access the wisdom of the body.

Ms. Woodall will conduct a one day workshop, Saturday, November 7, 1992 at 1947 Cook St. (CRD Building). The cost is \$50.00 per person - maximum 10 people. For information call 592-1665.

ADVANCE NOTICE

Martha Mae Newell, a Jungian Analyst practicing in Portland, Oregon, will be the C.G. Jung Society of Victoria guest speaker for March 22, 1993. She will talk and share around the theme of "Persona an Sound".

ARTICLES

Archetypes in the Flesh:

Introducing Grof's Work to Jungians

By Renn Butler

Stan Grof's career began, like Jung's, in central Europe where he was educated in medicine and psychiatry. Originally a committed Freudian, early work with powerful psychoactive substances, then a comparable non-drug technique - Holotropic Breathwork(1) - eventually convinced him that the Freudian biographical and reductionist model of the unconscious was far too narrow. He felt that these experiential techniques of self-exploration were unparalleled windows into the deeper structure of the psyche and interestingly, all the major insights of Jung were confirmed in this process.

Grof observed that at the most superficial level of self-exploration, clients relived traumas, conflicts and deprivation from childhood, in basic agreement with Freud's psychoanalytic model, though there was additional psychopathogenic

energy associated with life-threatening accidents, illnesses and operations, elements Freud had not recognized. Grof called this the Freudian, or biographical level of the psyche.

When self-exploration was continued, it deepened into a level where biology and personal history were intermixed and suffused with Jungian archetypes and collective themes. This was a deep and profound confrontation with birth and death, what Grof called perinatal level (peri = surrounding; natal = birth). When experiential sessions are dominated by the perinatal level, psychosomatic energies and verifiable details from the actual delivery occur in a complex mixture with historical, collective, symbolic and archetypal sequences. As an example, clients reliving the loss of the womb unity and onset of uterine contractions often experienced dramatic sequences of the Fall from paradise expressed in the mythology of many different cultures. Images of being swallowed by giant

leviathan, dragon, or whale, descent into a dangerous underworld, beginning of the hero's journey or identification with the oppressed peoples occurred with overwhelming feelings of anxiety, helplessness, hopelessness, guilt, despair, and a sense of "no exit". Typical archetypes appearing in this context were Sisyphus, Tantalus or Prometheus.

After study of 5,000 sessions over many years research, Grof observed that these multileveled experiences, although occurring in a variable order and with complex overlapping between them, appeared in four distinct clusters or complexes, which he termed Basic Perinatal Matrices: I)The Amniotic Universe II)Cosmic Engulfment and No Exit III)The Death-Birth Struggle IV)The Death-Birth Experience.

When the "no exit" matrix was fully surrendered to and experienced, the process moved on automatically to the next stage. Here a long, deep and profound encounter with some of most difficult and emotionally charged aspects of human existence: aggression, sadomasochism, evil, aging, decay, and death - ie. the Shadow - coincided with many intense physical manifestations. These included profuse sweating, inarticulate noises, powerful aggressive discharges, agonized choking, frantic motor phenomena and projectile vomiting. Episodes like these were frequently followed by dramatic healing of deep emotional, psychosomatic and interpersonal problems that had been resistant to previous therapies.

After many sessions of this type, clients eventually had an experience of total annihilation on all levels, immediately followed by an experience of rebirth. Concomitant with this process was a symbolic identification with deities representing dying and reviving such a Christ, Dionysus or Persephone, confrontation with purifying fire (pyrocatharsis), and finally experiential union with Great Mother Goddesses such as the Virgin Mary, Isis, Parvati or Aphrodite, with personified representatives of God from different religions or experience of the Divine as a radiant source of light. A sense of joyous release from the fear of death, integration of the Shadow, individuation, reconnection with the Self, redemption, and rebirth combined with feelings of love, forgiveness, freedom from attachment and deep satisfaction. Grof observed that these experiences of death-rebirth resulted in a level of renewal, increased optimism, zest for life and overall healing "undreamed of" in

traditional psychiatry. Without the inclusion of birth and death, the "alpha and omega" of human existence, he felt that therapy was incomplete.

Jung was interested in the death-rebirth symbolism found in all world mythologies, though he did not consider it as centrally important in the way that Grof's research suggests. Additionally, Jungians tend to deal primarily with the spiritual, psychosocial and philosophical aspects of the process, while disregarding the intense biological elements and concrete details from childbirth that are found in perinatal experiences.(2)

Beyond the perinatal level, the process of self-exploration opened out into an exploration of the larger universe, usually referred to as transpersonal experiences. In this category are the major discoveries of Jung: the archetypes of the collective unconscious, mythological processes, psychic phenomena, synchronicity, alchemical, gnostic, astrological, and Eastern motifs and many other elements from the great reservoir of human spirituality, as well as categories of experience that Jung had not written about.(3) In his appreciation of the inherent spiritual dimension of the psyche, Jung made the fundamental leap from the old paradigm to the new. For this reason, he is considered the first transpersonal psychologist and this level of the psyche the "Jungian level".

Grof's work has vastly deepened Freud's biographical-organismic psychology to include perinatal experiences, at the same time adding the biological and physical aspects of unconscious processes that Jung omitted. "In a sense Grof's work gave a more explicit biological ground to the Jungian archetypes, while giving a more explicit archetypal ground to the Freudian instincts."(4) Providing Jungians can integrate the often dramatic physical nature of experiences encountered in self-exploration of this type, Grof's cartography and experiential model could provide a useful complement to existing approaches.

References

- (1) From holos = wholeness; trepein = moving toward. This process uses deep and rapid breathing, evocative music, focused bodywork and mandala drawing to access non-ordinary states of consciousness in a supportive context.
- (2) Grof, Stanislav, *Beyond the Brain* (Albany: State University of New York, 1985), 187-192.
- (3) Including past life experiences; identification with the consciousness of animals, plants, inor-

ganic materials or processes; astronomical phenomena; exploration of other universes; tissue, organ, cellular, or DNA consciousness. Grof, The

Adventure of Self-Discovery (Albany: SUNY, 1988). (4) Tarnas, Richard, The Passion of the Western Mind (New York: Harmony Books, 1991), 428.

PSYCHESOMA: Body/Mind/Spirit

by Lidofia Wagner

For Western-educated persons, the body lies largely in the unconscious. Thus one's body, like dreams, has a powerful capacity to heal a fractured spirit.

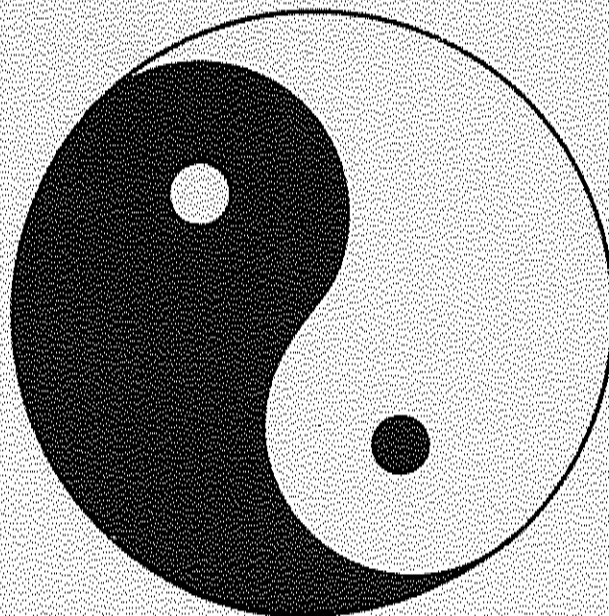
As a young woman choosing a vocation, I wanted to become a writer. Unsure of my creativity and programmed to "do the right thing", I went instead into the social activism of the sixties. After 25 years in social change, I took a senior executive position in a non-profit international development organization based in Bruxelles, putting off once again my lifelong desire to write. Simultaneously I began having physical pain and discomfort such as I had never known.

Because Carl Jung's work had played a role in my spirit journey, I picked up Arnold Mindell's **WORKING WITH THE DREAMING BODY**. Mindell is an analyst, psychotherapist, and teacher at the Jung Institute in Zurich. I tried to use his methods to address my pain, yet continued to bury myself in work. No longer able to sleep because of the tension in my body, I knew I must seek help. Mindell's book predisposed me to choose Zen Shiatsu from among traditional and alternative health approaches available in Belgium. A branch of Oriental Medicine, Zen Shiatsu sees body, mind, and spirit as one interrelated reality.

Listening to my body through Zen Shiatsu as I also deepened my journal writing process precipitated a career crisis; the idea of leaving a life work of which I was myself a founder elicited an emotional earthquake requiring the assistance of a Jungian analyst to safely weather. At the culmination of six years of self-discovery and self-healing in which Shiatsu therapy and Jungian psychology were the primary tools, I left my former work to become a writer and Shiatsu personal growth therapist.

Dreamwork plays a critical role in my life as a writer and bodywork gives me a sense of being at home in myself and in the world. Perhaps it is the life-threatening nature of today's social crises which makes the body a primary vehicle for calling one's lifestyle into question in much the same way that dreams and hallucinations challenged the narrow worldview of Victorian society.

Those desiring an introduction to contemporary thinking on the body/mind/spirit connection may read: **DRAGON RISES - RED BIRD FLIES**, Psychology and Chinese Medicine by Western psychiatrist Leon Hammer and **ZEN IMAGERY EXERCISES**, Meridian Exercises for Wholesome Living by the founder of Zen Shiatsu, Shizuto Masunaga.



THE C.G. JUNG SOCIETY OF VICTORIA

is a non-profit, charitable society whose purposes are:
(a) The advancement of education of the public with respect to Jung's Analytical Psychology.

(b) The provision of a forum which will advance study, discussion, and knowledge of the concepts of the theory of Analytical Psychology as developed by Dr. Carl Gustav Jung and his followers.

Membership in the Society is open to all, particularly the general population of Vancouver Island.

ANNUAL MEMBERSHIP FEES

Unemployed Persons \$15.00

Students and Pensioners \$20.00

Regular Members \$30.00

Membership in the Society provides free or reduced admission to monthly meetings and special programs and the semi-annual newsletter.

Donations are tax deductible.

MEMBERSHIP SECRETARY'S ADDRESS

N. Plotnikoff

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The Newsletter of the C.G. Jung Society of Victoria

Chairperson's Message

The Jung Society appears to be growing. Could it be synergism?

We owe much of our success as a society in '92 to the presenters and workshop leaders. On behalf of all of us I would like to thank Susan Riley, Kathleen Meadows, David Johnston, Ruggero Racca, Dianne Browne, Pat Woodall, and Lidoña Wagner. From their varied experiences and dynamic presentations they focussed us on explorations of our humanness.

I would like to express my personal appreciation to the Board members who have been available, reliable, supportive and creative.

'Synchronistically', 1992 ended with our

Christmas synchronicity night and 'synchronistically' it was a great success with great attendance, participation and high spirits!

It would be exciting to see the growth and momentum of the Society continue and to have greater participation at the **ANNUAL GENERAL MEETING** in May of this year. I invite and encourage each of you to nominate interested members or to consider nominating yourself for office.

I would like to wish a happy New Year to each of you and may 1993 be a year prosperity, expansion and revelation.

Irene Friderichs
Chairperson

Upcoming Events

All meetings start at 7:30 p.m.

at 106 Superior St. unless otherwise indicated.

Monday, February 15, 1993

Tonight we will present an evocative slide show and thematic music illustrating **states of consciousness in the archetypal death-rebirth process** or Campbell's hero's journey. Religion and mythology show vivid parallels with the images created by the psyche in dreams, fantasy, psychopathology and self exploration. These archetypal forms are universal, originating from what Jung called the collective unconscious. Drawing from the work of Jung and contemporary theorists, we will explore the relationship between archetypes, biology, birth, death and individuation.

Renn Butler is a Holotropic Breathwork facilitator and professional astrologer living in Victoria.

Monday, March 22, 1993

Martha Mae Newell is Jungian analyst practising in Portland, Oregon and trained at the New York Jung Institute. She was born and raised in Colorado where she did her undergraduate work. Ms. Newell has a Bachelor of Divinity and an M.A. from Yale. She is also a professional

drummer and a husky dog-team driver. Now that she has retired, she is really busy!

Ms. Newell will talk and share around the theme of **Persona and Sound**. As the animus/anima is a doorway to the unconscious so the persona is to the conscious material world. Jung took the term persona from the masks of the ancient Greek drama. These masks were constructed with a megaphone so that the actor's voice could come through to the audience, a fact not usually discussed. More is written about the persona as that which is sounded through the mask than about that which is sounding through the mask—the voice. By helping us experience our voice as the sound of the persona, Martha Mae Newell hopes to open a new corridor in our understanding of the persona.

Monday, April 19, 1993

At our April meeting **Joanne Cocklin** will give us an overview of a reformation of the idea of the **Masculine and Feminine Principles** in the Human Psyche. This reformation is free of many of the gender related fallacies which Jungian psychology has been heir to due to its formation in the early 20th century. These principles show themselves as patterns of behavior and

symbols of meaning. They have usually appeared in gender guise because persons, including C.G. Jung, have been rewarded and punished according to the appropriateness of their behaviors and ideas to the gender stereotypes of their society. Now that systems of social sanctioning based on gender stereotyping seem to be breaking down, we seem better able to be individuals. This increased freedom leaves us open to the effects of greater complexity in personal relationships.

This evening Joanne Cocklin will share with us what she has found from one of the 'third generation Jungian Analysts' who works with these Feminine and Masculine Principles, and which Jung saw as so important. This is a very large topic; so in one evening, we must be satisfied with glimpses and peeks. However the topic is certainly timely.

Joanne Cocklin is a Jungian Therapist in

private practice in Victoria. She has a background in Social Psychology and Women's Studies and has been studying Jungian Psychology (Analytical Psychology) for the past four years. These studies have included personal analysis with both a female and a male analyst, reading in the collected works of C.G. Jung as well as the writings of second and third generation Jungians. This has included 40 seminars with Jungian Analysts from North America and Europe. Joanne refers to her studies as "a truly glorious and humbling experience - soul work if you will".

Monday, May 17, 1993

The May program will be announced when arrangements have been confirmed. Following the program, the Jung Society will hold its **ANNUAL GENERAL MEETING.**

ARTICLES

JUNG and PAULI: The Meeting Point of Psychology and Physics

by Charles Card

In August of this year I had the good fortune to be able to participate in a symposium held in Helsinki, Finland that focused on the philosophical thought to Wolfgang Pauli. Pauli was a brilliant twentieth century physicist, a Nobel laureate who was one of the originators of quantum mechanics, the area of physics that is concerned primarily with the behavior of atoms and the elementary particles of which they are composed. Although it is not widely known among physicists, Pauli was also a friend and an intellectual collaborator with Carl Jung. In fact, Pauli's philosophical thought is mainly developed in the context of ideas that grew out of Jung's research into unconscious mental processes, and in its turn, Pauli's thought greatly contributed to Jung's later development of the concepts of archetype and synchronicity.

Pauli first met Jung in 1931 when he sought him for therapy. Pauli was suffering from the suicide of his mother, the loss of his first marriage, and his estrangement from the Catholic Church. In his initial interview with Pauli, Jung recognized that Pauli was "chock-full of archaic material," and in order to have that material emerge without his influence, Jung assigned Pauli

to work with Dr. Erna Rosenbaum, an English physician who had just begun to study with Jung. Pauli worked with her for five months and then by himself for three months until he again 'entered into conversation' with Jung. For Pauli, the encounter with Jung had led to a personal awareness of the unconscious processes of the mind with their vital role in the integration and balance of the human personality. As a scientist he was also awakened to the significance to science of Jung's research. For Jung, the encounter with Pauli had brought into consideration the psychoid aspect of archetypes. Jung was particularly influenced by the alchemical symbolism that appeared in Pauli's dreams, in both their spontaneous images and their progressive development. In fact, Part II of Jung's *Psychology and Alchemy* contains the essay, "Individual Dream Symbolism in Relation to Alchemy," in which he discusses excerpts of 59 of Pauli's alchemical dreams. Jung also discussed other aspects of Pauli's analysis in *Psychology and Religion* and in "On the Theory and Practice of Analytical Psychology".

Pauli and Jung then began a correspondence that lasted until the year before Pauli's death in 1958. Pauli often sent to Jung a recent dream accompanied by his comments. With the end of World War II, Pauli returned to Zurich from Princeton University, and the most active

phase of his collaboration with Jung began. Pauli's influence can be seen in an extended footnote included in Jung's 1946 essay "The Spirit of Psychology," in which Pauli compares the relationship between the concepts of "consciousness" and "the unconscious" to the complementarity relationships that were being described in quantum physics. In 1948, Pauli gave two lectures at the Psychological Club in Zurich on, "The Influence of Archetypal Ideas on the Scientific Theories of Kepler." In 1952, Jung and Pauli published *The Interpretation of Nature and Psyche* which contained an expanded version of Pauli's Kepler essays and Jung's major work on synchronicity. The influence that each man had on the other's thought can be seen clearly in their correspondence during this period. In particular, Pauli's criticism led to Jung's clarification of the synchronicity concept, whereby he came to distinguish "synchronicity in a narrow sense" from a wider class of events that he called "general acausal orderedness." Into the latter category, Jung included the properties of the natural numbers and the behavior of radioactive nuclei and other quantum phenomena. Thus, Jung and Pauli came to argue that archetypes act as primal ordering factors in both the realms of mind and of matter. The relatively simultaneous occurrence of the same archetype in both the mental and physical realms results in the type of phenomenon that Jung called "synchronicity". Jung and Pauli hypothesized that the realms of mind and matter were complementary aspects of a unitary transcendental reality to which Jung gave the name 'unus mundus', a term borrowed from medieval alchemy. Furthermore, Pauli suspected that representations of the primitive archetypes that are believed to underlie all mental and physical processes could be used to develop a language that was "psycho-physically neutral" and capable of providing highly unified descriptions of the unus mundus. Neither Pauli nor Jung was able to construct such an archetypal language, but significant progress has been made in that direction by Marie-Louise von Franz in her study of number archetypes. von Franz worked closely with Jung and Pauli during the active years of their collaboration, and her major work, *Number and Time*, is an important elaboration and extension of their thought.

At the Helsinki symposium discussions clustered around two main topics: aspects of Pauli's philosophical thought, particularly as it was influenced by Jung's research and their collaboration, and Pauli's personal life outside physics, including his relationship with Jung, von Franz and others. In the first area, discussions continued on some of the contentious issues raised by K.V. Laurikainen concerning the ideas of "the irrationality of reality" and of "statistical causality" that have been developed in his writings on Pauli's thought. Laurikainen also drew attention to the important but unexplored role of the psyche in the interpretation of the signs that are a necessary part of the functioning of any measuring device. Also notable among the symposium presentations was the attempt by Henry Stapp to relate his continuing development of a quantum theory of consciousness to some of the main ideas that have come out of Pauli's thought.

In the second area, C.P. Enz and Herbert van Erkelens discussed Pauli's struggle to unite the two aspects of his life that were centered in physics and psychology. In the community of physicists of his day, Pauli was so highly regarded, and in some ways feared, that he became known as "the conscience of physics". If he had attempted to bring his intuitively based philosophical ideas into open discussion in physics, he would have met with considerable scorn and derision from the physics community. However, that was just what a long series of Pauli's dreams seemed to be bidding him to do. In short, Pauli was being asked by an expression of the Self to make a sacrifice of the ego that would have meant playing the Fool. In the end, Pauli was unwilling to make this sacrifice, but in turning away from the Self, Pauli may have turned away from life itself. In the summer of 1957, Pauli broke off correspondence, first with von Franz and then with Jung. Then there followed a short collaboration with Pauli's old friend and physicist, Werner Heisenberg, that began with very high hopes but ended with the intense criticism that their work received. Pauli disassociated himself from the work and from his friend, and within a few months he had died of cancer. His death can thus be seen as the final tragic outcome of a man caught between the irreconcilable demands of the ego and the Self, a tragedy heightened by the irony of the

circumstance that it was Pauli himself who had learned so well the lesson of quantum mechanics that every choice entails a sacrifice.

[For those interested in these developments

taking place at the meeting point of physics and psychology, I will leave a binder containing papers from the symposium and other related material in the Society's library.]

ANANKE:

A Study in Creative Tension

By Dr. Clive H. Cardinal

In the autumn of 1935 when I entered McGill University as a freshman, my faculty advisor urged me to take a course entitled "Logic and Scientific Method" in the Department of Philosophy - a rather arduous enterprise for me it seemed. However, it turned out to be an unforgettable experience thanks to a highly capable instructor. Apart from an analysis of the famous dialogue between Max Planck, the nuclear physicist, and Albert Einstein on processes of empirical deduction and intuitive insights in man, I was much surprised to hear my professor state that art and music in their most sensitive levels were not only a reflection of the human condition now but occasionally acted even like seismographs of the shape of things to come.

In the course of almost a lifetime since then, engaged in an insatiable curiosity, (as old Socrates had long before our era pronounced the "unexamined life" not to be worth living!) I found that my philosophy professor of my freshman years at McGill had not only been right but that his assertion led me into related subjects of psychological and literary wonders. It made me aware of the fact that all the phenomena of our experience are far more related than we at first realize: e.g. Aesthetics and Healing, Art and Eros, and the serenity of a spiritual direction in life in the midst of the modern world of what the Norwegian novelist, Johan Bojer, called "the age of the machine-made soul."

On a visit to Europe, in the midst of a task of helping a lady author translate her book on Canada I noticed on her desk a Swedish medical report on aid to hyperactive children. It detailed the extraordinary success that psychiatrists had in Stockholm in achieving a sense of relaxation and even spiritual calm in young people of our troubled age. Bach's fugues in point and counterpoint as well as their almost predictable discipline not only had a calming effect on high-strung youngsters but contributed esthetically to the whole range of their cultural experience.

These and many other rationally not understandable phenomena of "homo sapiens", usually only expressed by symbol and image which Rainer Maria Rilke called the "inner landscape of the soul" increasingly impinge on our modern sense of rationality. Poets like William Blake in English Literature of the 19th Century or Rilke in German of the 20th and others in Europe sensed that this is an experience, unconscious except in crisis or extreme challenge, solely utterable in art or poetry, exactly as Nietzsche had predicted it. Carl Jung in his essays on Psychology and Literature with reference to Dante and Goethe speaks of it as the "visionary experience of man", no less real than the products of conscious, logically derived insights.

It took me half a lifetime to decipher the meanings of the extraordinary symbolism of Goethe's FAUST PART TWO, such as 'Descent to the Mothers', the imagery of the "Dark Gallery", Faust's confrontation with Death and with the dark inner forces in Man, intuitions of the future, etc. There have been many who in the last two centuries have tested the walls of this modern enigma, that is as old as Plato's image of the cave. The spiritual tensions that set in with the rise of modern materialism and the concurrent questioning of the meaning of life have often quite unwittingly contributed to the dilemma of modern life, charged as it is with tension and a basic loneliness of spirit. Carl Jung was almost desperately aware of this loss of spiritual faith. Rollo May, Victor Frankl (the latter in Logotherapy) and the whole present-day philosophical searchings in existentialism are indicative of it.

Here I can only refer to some interesting outlets from the innermost psychic pressure of "being", Ananke, as the ancient Greeks called it. Art served a long line of artistically gifted individuals as a cathartic release. In each case as in the famous often quoted remarks (e.g. by Rilke in his letters) of Auguste Rodin, that life and creative work are the same. Goethe, during an almost pathologically intensive youth composed entire poems in his sleep. Without the cathartic outlet of his work, he admitted, he would have commit-

ted suicide.

Beethoven's tragedy was his deafness, made only endurable by his "inner ear". Van Gogh's life from a preacher in the Belgian coal mines to a sudden transformation as a modern impressionist painter seemed almost unbelievable. Picasso, when he was asked why he spent his life painting, answered categorically: "In order not to jump out of the window": Strindberg's later plays derive a singularly visionary quality from a highly tense and spiritually overwrought genius (e.g. in "Dance of Death"). But his influence has been farreaching on the modern cultural climate ever since his death in 1912 - especially on artists like Eugene O'Neill, probably James Joyce, but above all the Swedish film director Ingmar Bergman. Bergman's mysterious film series - in the haunting theme of 'deus absconditus' - searches, probes and ever and again attempts to visualize modern man's most tormenting dilemma: doubt and meaning (Logotherapy, etc.). Like our thinkers from Kierkegaard to Sartre, Tillich and, indeed, Victor Frankl: Has life a meaning?

Particularly noteworthy in the theme of creative tension are the examples of Rilke and Gottfried Benn in German poetry. In the late autumn gales of 1912 at the castle of Duino a few lines "came" to Rilke, followed by ten years of agonizing mental artistic aridity. This despairing state was only finally brought to a sudden end in the high mountains of Vallais in Switzerland. In February 1922 inspiration overcame him with such overwhelming force that not only his famous Duino Elegies of lament and praise of life and death were completed - generally acclaimed by such diverse thinkers as Romano Guardini and Heidegger as the most significant artistic statement of our time - but that more than a hundred sonnets followed quite unexpectedly - the Sonnets to Orpheus in the timeless theme of "Descent and Return", existence and creativity, death and affirmation.

From a strictly psychotherapeutic point of view Gottfried Benn is one of the most interesting cases of creative tension. Suspected by the Nazis,

he could not publish. But as he was a much needed medical doctor during the second world war, he could privately compose. Often alone on duty at night in huge wards of wounded patients screaming in the bombing nights in Berlin he found moments of peace and inward recovery in composing his poetry in odd states of sudden poetic inspiration.

We know of similar states of what could be called "creative living" in T.S. Eliot in England, Axel Sandemose in Norway in his "reports from the outer rim of consciousness", likewise in the case of Erich Nossack of Hamburg and Per Lagerquist in Sweden.

The therapeutic effect of poetic and artistic inspiration probably never had such a signal from the unconscious as that of the grand old lady of modern Russian poetry, Anna Achmatowa, who died in 1966. She had survived hell and disaster in a state of total esthetic indifference to the world gone mad around her in Leningrad. Her creative work was her life - the outer world she saw as a chimera of deranged humanity. Two terrible world wars, the murder of her entire family by the revolution and Stalinist terror, and her own illnesses left her inner world untouched. The state of creative living existed in her so intensely that she approached her own death and the times around her placidly and with cool detachment.

In summation of what I have tried to sketch by a few examples (some relate to a major work I was engaged in at the University of Toronto) it may be stated that we are here concerned with forces related to the unconscious, known to the ancient Greeks already (under the concept of "Daimon") but which have been enigmatic ever since. We can see their effect for both good and evil but they remain out of the range of analysis. Thinkers of our times like Carl Jung, Hermann Hesse, Martin Buber and Paul Tillich and many others have sensed this with awe and deep respect.

The Greeks called this force ANANKE - inmost necessity!

BOOK REVIEW

by Lidona Wagner

AT A JOURNAL WORKSHOP: WRITING TO ACCESS THE POWER OF UNCONSCIOUS AND EVOKE CREATIVE ABILITY by Ira Progoff - Jeremy P. Tarcher, Inc. 1992 \$15.95

"I used to lie awake wondering what the human race would do if all its sacred scriptures were destroyed. Finally one night the answer was given to me. It came as a simple practical statement spoken in everyday tones. We would, the voice

said, simply draw new spiritual scriptures from the same great source out of which the old ones came."

I first heard Ira Progoff's statement in 1981. I was so moved I went out and bought the earlier edition of this book. Nights and weekends I closeted myself and worked my way through his incredible exercises for wrestling with the issues of one's life. I got in touch with my deepest feelings, often crying about things I'd never allowed myself to know before. Progoff gave me a profound understanding of Jungian psychology,

providing me with tools for discovering lost parts of myself. Little did I know that five years later I would be a registered Journal consultant and eleven years later be utilizing much of what I learned in counseling my Shiatsu patients.

This new edition contains, in condensed form, the essence of Progoff's classic At A Journal Workshop and his The Practice of Process Meditation. Those who wish to guide their own spirit journey will find no more effective tool than the Intensive Journal Process.

ANNOUNCEMENTS

Joanne Cocklin M.A., R.C.C.
Jungian Therapy and Counselling
Guided Imagery
Stress Management
Dream Analysis
Phone (604) 360-1746
201-2526 Government St.,
Victoria, B.C. V8T 4P7

Jungian Dreamwork
group meets Monday mornings
in the Cook/Quadra area.
For information
phone Hannah at 477-6919
or Jean at 383-2666.
New members welcome.

The Society's library
is in need of an infusion of books and tapes.
Donations in the form of money and/or materials would be greatly appreciated.

THE C.G. JUNG SOCIETY OF VICTORIA

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Donations are tax deductible.

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388-4914

388-7889

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Treasurer - Anne Chambers
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Workshops - Ruggero Racca
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CHAIRPERSON'S MESSAGE

Welcome to another exciting season of the C.G. Jung Society of Victoria.

At the closing of last year's season, we were left with words from the I Ching that spoke of success through surefooted progress with the focus on harmonizing of people and ideas.

Being a surefooted Capricorn I identified with these words quickly. It may not be the year of the goat but I believe it is my year to take the position of Chairperson. I like to think

of myself as a people person and I look forward to contributing my energies to the Jung Society and its members.

The newly elected board of directors has working hard to put together a wonderful program for the 1993-94 season.

I look forward to seeing you there and I encourage you to come forward with suggestions for future programs, lectures and workshops.

Melissa Graf
Chairperson

UPCOMING EVENTS

*All meetings start at 7:30 p.m.
at 106 Superior St. unless otherwise indicated.*

Monday, September 27, 1993

The topic for September is **MANDALA AS TRANSFORMATIONAL JOURNEY** presented by **Madeleine Shields**.

Twelve years ago, entering a major transition in her life, Madeleine was introduced to the Mandala. She found it to be a powerful channel to the unconscious, and an extraordinary vehicle through which to do her inner work.

Leaving behind her work in the social service community as Life Skills Instructor and Founder/Director of the Single Parent Resource Centre, she chose to commit herself fully to her gift for Visual Art. In consulting her former Art Teacher, Jack Wise, regarding this new phase in her life, he presented the prospect of working with the Mandala as a "transforming and integrating" process. Trusting the wisdom of her teacher, but in total ignorance of its significance, she began an exploration, under his guidance, of the Tibetan use of the Mandala.

Thus she discovered, within the boundary of the Mandala's Ring of Fire, a safe and sacred space wherein the issues, and the essence of her life could be expressed, and where her spiritual journey could be recorded in colour and form.

This evening, with the help of slides and

excerpts from her journal, Madeleine will share her journey from initial ignorance to profound appreciation and love for this therapeutic art-form, which accesses the depths of one's being and allows one to create a visual imprint of their soul.

Monday, October 18, 1993

The topic this evening is **Individuation, Psychological Types and The Native North American Medicine Wheel**.

Now, that we are adults, the Self is urging many of us toward wholeness, to become all that we were meant to be, to become individuated. For, as we were growing to adulthood our potential was narrowed and shaped in keeping with our socio-cultural position and our education. Some of the unacceptable parts of our potential fell into our personal unconscious. Now, as adults, we want to change, to grow, to expand as conscious people. If you can, or want to identify as one of these questing people you may find this evening's presentation worth hearing. **Joanne Cocklin**, a Victoria based Jungian Therapist, will talk about the individuation process and the power of Jung's psychological typology and the Native North American Medicine Wheel to be allies in bringing the personal unconscious to consciousness where it can be integrated.

Monday, November 15, 1993

Clarissa Pinkola Estés has made the **Wild Woman archetype** a household phrase through her bestseller **WOMEN WHO RUN WITH THE WOLVES**. On November 15, **LiDoña Wagner** will give participants an opportunity to explore their own brushes with the **instinctual feminine**. In addition to sharing their experiences in breaking out of patriarchal patterns to recover Wild Woman, there will be provocative questions, storytelling, and experiential exercises.

LiDoña is a Victoria Shiatsu therapist and personal growth guide who combines Jungian dream and symbol interpretation, Oriental bodywork, intensive Journal writing, and synchronicity readings in her private practice. After studies in depth psychology with Dialogue House in New York, she underwent Jungian analysis in Bruxelles and studied Zen Shiatsu in the Iokai Academie d'Europe. Lidoña believes that the unconscious is an unending source of strength to grow.

Monday, December 20, 1993

There will be the usual festivities for the December meeting. The topic will be announced at a later date.

Monday, January 17, 1994

The mythological roots of the Western healing tradition rest in the beautiful islands of Greece and in the temples to Apollo. Herein were practiced the **incubation rites to invoke a healing dream**. The illnesses, whether physical or psychological, required a contact with the gods and the dreamer knew the healing would be complete if Apollo himself or his son Asclepius appeared to the dreamer. Asclepius was tutored in the healing arts by the great centaur, Chiron.

This evening we will explore the **Mythology of Greek Rites**. Suggested reading: C.A. Meier, Healing, Dream and Ritual, Daimon Press, 1989.

The presenter is **Dr. Anne Devore, a Jungian Analyst** practicing in Seattle, Washington. Her analyst, David Hart, was a student of C.A. Meier, and so her own healing perspective is rooted in the tradition of mythology best described by Meier and Kerenyi. Anne has a Ph.D from the University of Colorado in Educational Psychology and trained with the Inter-Regional Society of Jungian Analysts.

WORKSHOP

YOUR TYPOLOGY AS MEDICINE WHEEL: a beacon on your path of individuation

Jung has said that the path of individuation is "a way of attaining liberation by one's own efforts and of finding the courage to be oneself". This individuation process begins with becoming conscious of who you are now. As a child you adopted a myth that now underlies your life. You have 'forgotten' who you were meant to be. Much of your potential lies hidden from you in, what Jung called, your personal unconscious. We will explore ways of bringing these hidden parts of the psyche to consciousness. We will use a teaching wheel from the Native American Medicine Wheel tradition to assist us. You will have a view of how the four psychological functions, sensation, feeling, thinking and intuition, are working in your individual consciousness. You will make a Medi-

cine Wheel of your own typology that will give you a view of where you need to differentiate, and what has been neglected, perhaps even despised, in your personality. This will include using the Singer Loomis Inventory of Personality and the Native North American Medicine Wheel to create a typological mandala.

*Bring your own pillow, drinking mug
and finger-food lunch.*

Date: Saturday, October 23, 1993, 10:00 a.m. to 4:00 p.m. at 941 Kings Rd., Victoria.

Registration: \$65 payable by October 19 - maximum of 20 participants. Send to **Joanne Cocklin**, 786 Russell St., Victoria, B.C. V9A 3X7

Questions ? Call Joanne at 360-1746

Jungian analyst, Clarissa Pinkola Estés, her book **Women Who Run With the Wolves**, (Ballentine Books, 1992), has woven a series of fairy tales together which lead the reader through the process of what it is to be a power seeker, to being power driven, to being empowered. This process shows the way both men (through their inner feminine) and women can come home to the true strength of their own ground of being.

The journey she takes us on has 14 stages (chapters) through which one can come to know the Wild Woman Archetype. Initiation, union with our inner partner, facing the cycle of life, finding one's place in the group, loving one's body, recognizing dangers to one's true being, the return home, all mark the first cycle of meeting and accepting one's wildness. The spiral continues, however, in the final chapters where, having nourished one's-self after coming through this wild initiation, one is then needing to take another look at sacred sexuality, rage and forgiveness so that we can honour our woundedness as being a member of the scar clan. Lastly, Estés has us face seven stages of initiation in the underground forest, to complete another cycle which culminates in the marriage of the wild bride and bridegroom. Estés knows that to reclaim the wildness, one does not let fly freely, does not give

power free rein, but, as the older meaning of reclamer states, one needs to "call back the hawk which has been let fly." Through this passage of calling back the hawk, one acquires one's true voice to sing, to howl like wolves, in harmony with each member of the pack, while still being true to one's own individuality.

Joseph Campbell has defined the function of folk tale and myth as that which serves as a powerful picture language for the communication of traditional wisdom. ("Hero of a Thousand Faces", pg. 256) **Women Who Run the Wolves** is a collection of stories, and their symbolic meaning, which truly takes the reader on a mythic journey of wisdom. It is, therefore, not a source to rush through, but as every deep well, is there for us to dip into when we need refreshment and support to continue on our own journey.

-Dianne M. Browne

Dianne M. Browne, M. Ed., Registered Clinical Counsellor, art therapist, specializes in Jungian psychotherapy and uses fairy tales with clients in her private practise in Victoria, B.C. She feels that, like Dorothy in the "Wizard of Oz", both she and her clients can travel the yellow brick road with whatever companions arise out of the client's personal story, so that each can arrive at his or her true inner home, from which all wisdom comes.

ARTICLES

MANDALA AS TRANSFORMATIONAL JOURNEY

by Madeleine Longo Shields

In the course of our life-journey, those of us who choose to cultivate the path of self-knowledge can find many creative ways to learn, and grow, in the direction of wisdom, serenity, and wholeness. The Mandala is one of those creative ways to touch, heal, and integrate the unconscious with the conscious self. It represents the journey inward of the individual soul in its search for union with the Universal Soul.

The word "Mandala" is Sanskrit, and is used to refer to a circular form with mystic or sacred content. The circle, and the circle combined with the square, is found in the art of many cultures in the ancient and modern world. The circle is considered a symbol of perfection in the spiritual realm, and the square a symbol of perfection in

the material realm. Their co-existence in the Mandala is a reflection of the co-existence of the spiritual and material in the cosmos.

Carl Jung saw the Mandala as a powerful therapeutic tool to facilitate the healing of his patients, as detailed in the book "Mandala Symbolism". His personal use of the Mandala is described in "Memories, Dreams, Reflections". He said, "I sketched every morning in a notebook a small circular drawing, a mandala, which seemed to correspond to my inner situation at the time. With the help of these drawings I could observe my psychic transformations from day to day."... "When I began drawing the mandalas, I saw that everything, all the paths I had been following, all the steps I had taken, were leading back to a

single point—namely to the mid-point. It became increasingly plain to me that the mandala is the center. It is the exponent of all paths. It is the path to the center, to individuation.”

The making of a Mandala can be approached in a variety of ways: a small “centering” Mandala can be made in a short period of time using colour and movement freely and intuitively; or, circles of any size can be deliberately designed and pre-planned using geometric compositions, or personally meaningful symbols.

The Mandala form that I use, as introduced to me by Jack Wise, was inspired by the Tibetan form, and the principles that guide the process are derived from the Buddhist way. Although I am not a Buddhist in the formal sense, I experience these principles as profoundly wise and balancing to our pressured, goal-oriented “western” way of thinking, living, and working.

Each Segment begins with a meditation on its symbolic meaning. For example, the “Ring of Fire” which is the outer ring, symbolizes transformation, and the burning of ignorance, and creates a protective zone around the unconscious material which will be unleashed in the work to follow.

Spiraling inward from the periphery of the circle towards the center in a clockwise movement, the journey is taken one step at a time. Goal-setting, planning, and time considerations are abandoned, and one embarks on a slow, sensitive process of discovery, and of surrender to

that process. Full attention is focused where the paint brush meets the paper. The images are allowed to evolve organically, not from the conscious “controlling” mind, but from the subtler, more elusive unconscious self. Every step of the way the issues or “demons” that assail us in life, are encountered in the work. But here, within the protective circle of the Mandala’s Fire Ring, there is a safe zone in which to face the demons, and to heal the issues. With the aid of a Journal, meaning is brought into consciousness, and the journey is recorded in words as well as in images.

The Mandala invites the balancing and the reconciliation of opposites, so that circles and squares, dark and light, straight and curved, grotesque and beautiful, can come together in unity and harmony. The Mandala is a testimony to the essential unity and harmony of the soul, and of the universe.

Done in the correct spirit, this Mandala process is a deeply personal, contemplative act of self-exploration—an exploration of the meeting point between the Personal and the Universal Self. Such a Mandala may take months, even years, to complete, but when completed, is a beautiful, powerful, visual record of a period in one’s spiritual journey.

As Jungian Therapist/Author Robert Johnson says, “A Mandala is a diagram of the soul of the maker”.

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Editor - R. Jensen

Membership - Pat Woodall
Librarian - Ruggero Racca
Refreshments - members of the board
Workshops - Ruggero Racca and R. Jensen
Member at Large - Noni Ryan



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BOARD'S MESSAGE

THE RESILIENCE and the adaptability of the Board was tested early last fall when two of its valued members resigned. With some temporary reassignment of duties and an appeal for more volunteers from the membership, the Board managed to attract three new Board members to fill the vacancies and take up the slack. Looking back on the history of the Jung Society in Victoria, it appears that it is somewhat of a tradition for the members to "rise to the occasion" when the Society runs into difficulty.

The current Board will continue the policy of attempting to provide a meeting place for the seminal ideas of C.G. Jung and those wishing to grow in self knowledge and societal knowledge. Hopefully, some will find the upcoming programs a catalyst for self exploration and understanding so that both their inner and outer journeys may be enriched and harmonized.

The Board would also like to remind current and future members that one important potential benefit that flows from participating in the activities of the Jung Society is the opportunity to meet individuals from diverse backgrounds. The value of this kind of networking is that it can often open up new areas of knowledge that might have been bypassed like missed opportunities.

On behalf of the membership of the C.G. Jung Society of Victoria, the Board extends a standing invitation to those engaged in self exploration to attend the Society's meetings. Anyone who has experienced a resonance, however faint, with one or more of the many insights and ideas of Jung's analytical psychology may find that participating in the activities of the Jung Society can open up new avenues for personal growth.

UPCOMING EVENTS

*All meetings start at 7:30 p.m. at 106 Superior St.
unless otherwise indicated.*

Monday, February 21, 1994

THE TOPIC FOR FEBRUARY IS **ARCHETYPAL MOTIFS THEN AND NOW**: comparison of a 15th century manuscript and a modern dream presented by **Norma Dator**, Jungian analyst.

Over the past several years, an increasing wealth of publications have brought attention to the mythological component of the historical and contemporary collective, and the individual human experience. In becoming *truly* aware of archetypal motifs in our own lives, we have an opportunity to promote the individuation process. However, it is often difficult to recognize archetypal motifs which have evolved into modern language in our 'everyday' dreams and experiences. The language of the unconscious is simple but subtle, and amplification assists in better understanding. The objective this evening is to exercise our ability to recognize—by discovering together—parallel motifs that appear in an illustration from a medieval manuscript, a contemporary dream and fairy tales.

Participants are asked to bring a few sheets of 9x11 paper and pen or pencils.

Norma Dator, a graduate of the C.G. Jung Institute in Zurich, has recently moved to Victoria. Her analytical focus encompasses the Self-reflective expression of the Unconscious in word, dream and sandtray image as well as individual life experience. Prior to becoming an analyst, a major component of her work was in the education and counselling of professional hospital staff, patients and families who were involved in loss and grief issues.

Monday, March 21, 1994

THE TOPIC FOR MARCH IS **THE HEROINE'S JOURNEY** presented by **Aira Welwood**, Art Therapist.

The thrust of Carl Jung's theory, and one of his most valuable contributions to developmental psychology, is his concept of individuation. Through this process of conscious participation in our psychic development, we are able to work toward self-realization and our potential wholeness. The journey to our totality involves a conscious and mean-

ingful differentiation and integration of all parts of ourselves, including our unconscious aspects, which speak to us through symbol, image and metaphor.

Jungian analysts and writers have attempted to more clearly define gender proclivities and differences in relation to masculine and feminine psychological development. This evening's presentation by Aira Welwood will explore the particular approach a woman's psyche takes to the journey to the Self, and how art therapy can facilitate this process. The theme is **THE HEROINE'S JOURNEY: A woman's path to knowing her True, Creative and Wise Self.** A slide presentation and an experiential exercise will accompany the discussion.

Aira Welwood, Dip. A.Th., is a teacher at the B.C. School of Art Therapy and an Art Therapist in private practice in Victoria, focusing on a Jungian approach to women's issues. She has actively engaged in the study of Jungian psychology and in her own individuation process for the past eight years.

Monday, April 18, 1994

THE TOPIC FOR APRIL IS **DREAM INTERPRETATION** presented by **Kathleen Meadows Ph.D.** Learning how to interpret our dreams is similar to learning a new language, or a new culture: by following a few simple rules, and exercising a daily discipline, understanding our dreams is not as difficult as it appears to be at the onset. Dreams are the core of psychoanalytical and analytical treatment. These two schools, however, approach dream inter-

pretation from very different perspectives.

Kathleen will discuss some of the marked differences between these two giants of dream interpretation (Freudian and Jungian); a sampling of rules common to all interpretation techniques, and drawing upon real case studies will demonstrate how an insightful interpretation of our dreams can change our relationship to ourselves, our loved ones, and ultimately to our destiny.

Kathleen initiated her Master's degree at the California Institute for Integral Studies, in Integral Counselling, and completed her studies for her Master's degree at Wilfrid Laurier University, Waterloo, Ontario, in Religion and Culture. During this time she also did research, and received analysis at the Jungian Institute in San Francisco. She later completed her Ph.D. in Clinical Psychology at Albuquerque, New Mexico, and now has a private psychotherapy practice in Victoria. She has taught courses and lectured at Camosun College, and privately, on dream interpretation. She also facilitates dream classes, and groups privately.

Kathleen will be conducting a **Dream Interpretation Workshop** on Saturday, April 23, 1994. See Workshop section for details.

Monday, May 16, 1994

THE MAY PROGRAM will be announced when arrangements have been confirmed. Following the program, the Jung Society will hold its **ANNUAL GENERAL MEETING.**

WORKSHOP

DREAM INTERPRETATION WORKSHOP

conducted by Kathleen Meadows Ph.D.

INTUITIVELY MOST PEOPLE KNOW that their dreams are packed with important information about themselves, their work, and their relationships. The confusion most people feel when they try to turn those powerful, psychic images into conscious language is both exciting and frustrating. This workshop is designed to teach, support, and guide participants to a place where interpretation can at least begin. We will explore our own, and each other's dream images, personal and universal symbols, and methods for remembering and recording dreams. Each participant should be prepared to bring in writing, one or two dreams of ten copies each so that they can be shared with the group.

*Bring your own pillow, drinking mug
and finger-food lunch.*

Date: Saturday, April 23, 1994, 10:00 a.m. to 4:00 p.m. at 941 Kings Rd., Victoria.

Registration: Participants are encouraged to register and pay in advance because the workshop will be limited to a maximum of ten. Participants can pre-register by sending the workshop fee of \$50 to:
the C.G. Jung Society of Victoria,
c/o Joanne Cocklin, Treasurer,
201-2526 Government St.,
Victoria, B.C., V8T 4P7

Questions? Call Kathleen at 384-8716

MEETING THE MADWOMAN

by Linda Schierse Leonard,

Bantam Books: New York, 1993.

Reviewed by Kathleen Meadows, Ph.D.

THE PUBLICATION of this book followed so closely on the heels of Clarissa Pinkola Estes' book, Women Who Run With the Wolves, that it is little wonder it became overshadowed (or outshadowed) in its wake. Estes' book had captured such profound public acclaim, few women have paid the attention due to this powerfully moving book, Meeting the Madwoman. Leonard probes, warns and rejoices in an aspect of the archetypal feminine which bears some resemblance to the wild woman archetype. For this reason, all the fans of Estes' book will ostensibly enjoy Meeting the Madwoman! Here is an aspect of our feminine natures that is guaranteed to terrify both men and women alike with her ferocious, all consuming, all denying, all giving energy.

Leonard's willingness to honestly reveal her own terror of the madwoman within herself, brings a rich depth of authenticity to her explorations of the manifestations of this archetype. As the madwoman reveals herself in myth and legend, dreams, and ultimately in the behaviour of those of us who embrace her, and those of us who reject her energy; what is the most memorable aspect of her, is her divine power. The more we consciously maneuver to avoid this divine power, the more dangerous and

blood thirsty she becomes. Confronted and integrated, the madwoman infuses us with an ancient, spiritual, and creative energy. Witness Medea, Cassandra, Artemis, Inanna, and Kali embodying the paradoxical powers of creation and destruction.

Dominant roles played by the modern woman in western culture are explored and used to highlight the positive and negative impact of the "Madwomen" archetype. Roles such as "The Muse", "The Visionary", "The Caged Bird", and "The Revolutionary" are exemplifications of a failed integration of the "Madwoman" archetype. In these roles the archetype has "possessed" the woman's life, and she enacts a stale, repetitive response to the world around her.

"The Caged Bird can offer domestic comfort and nesting in a safe and secure abode, but she may sacrifice her own freedom and adventure and resist change in her family and herself. The Muse can inspire us to create and honour beauty, and to reach places beyond ordinary dreams, but if she stays on the pedestal of adoration, she usurps the energy that belongs to the divine."

Leonard helps the reader to identify the madwoman's likely territory, and provides valuable insights into how to foster a rightful place for her in our lives. She knows how to use the right words to encourage us to resist the temptation to run away from our "Madwoman", or stuff her into our "attic" like Jane Eyre's predecessor.

LIBRARIAN'S REPORT

by Sue Smith

OUR LIBRARY has been reorganized with a view to providing better service to our members. Hopefully these changes will prevent such things as the recent return of a book that had been signed out over four years ago.

Our request for donations to our library was well received and it resulted in several individual book donations plus one large donation of over

forty books from Stan Tomandl, one of the founding members of our Society. We now have over a hundred books plus a number of audio and video tapes. These items can be borrowed by members or the C.G. Jung Society for up to one month.

We continue to encourage donations to our library so that we can continue to expand our service to our members.

Goddess

She walked with elephant steps,
leaving prints so broad,
men in ships took months
to sail across.

Mind shivered at her estrus,
tingled with her trumpeting.

~by Lidoña Wagner

Mystery's Silhouette

Drumming for seals
Waves hungry for shore
Waning moon rises higher, higher.
Trees tower on the cliff's edge,
Black against the indigo sky.
Wolf howls.

~ by Lidoña Wagner

Joanne Cocklin M.A. R.C.C.

Jungian Dream Analysis and
Psychotherapy

201-2526 Government St.,
Victoria, B.C. V8T 4P7
(604) 360 - 1746

Kathleen Meadows Ph.D.

Psychotherapy and Dreamwork
(604) 384 - 8716

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BOARD'S MESSAGE

THE 1993/94 SEASON of the C.G. Jung Society of Victoria was one of adapting so as to conserve the Society's programs. The 1994/95 season is starting off as one of adapting to change. Our public meetings have been changed to the third Thursday of the month. The new location for these meetings is 540 Dallas Road. Also new is the following permanent postal address:

C.G. Jung Society of Victoria,
P.O. Box 5532,
Victoria, B.C., V8R 6S4

There have been some changes in Board membership. In May at our Annual General Meeting and Elections, 3 Board members retired and 5 new Board members were elected. The Board of Directors now has 10 members.

A recent development that bodes well for the long term growth of the C.G. Jung Society is a credit course in Jung's Analytical Psychology that will be taught by Dr. Janet Ritchie-Dann in the Department of Continuing Studies in Education at the University of Victoria.

UPCOMING EVENTS

All meetings start at 7:30 p.m.

at 540 Dallas Rd. unless otherwise indicated.

Thursday, September 15, 1994

CARL JUNG'S OBSERVATIONS of the personal and collective shadow, complexes and archetypes, and the relationship between ego and self, will all find practical application in this evening's presentation.

The topic for tonight is **THE WRITER'S INNER QUEST**, which will focus on the process of writing as an honest and natural movement toward consciousness.

Many writers have personally identified this movement within themselves. E.M. Forster, for example, concisely expressed: "I don't know what I think until I see what I say", while Rebecca West realized, "I write to discover".

Characters and situations that arise in fiction, or those external concerns we find ourselves habitually journaling about, express an inner dimension, which, like a hidden path in an enchanted forest, can lead us to a deepening understanding of the meaning of our lives.

Participants will be encouraged to explore and share through a series of writing exercises.

Presenter **MADLINE SONIK, M.A.**, is a writer, teacher, and dream worker, who has for the past seven years been involved in the independent study of Analytical Psychology, and for the last four years, in personal analysis. She has attended workshops by Marion Woodman, Allan Chinen, and Jean Shinoda Bolen.

Thursday, October 20, 1994

THE HOUSE as an ARCHETYPAL SYMBOL of the SELF by **KORNELIA MESZAROS**

The Self is the most basic and central of the archetypes. The archaic image of the house is often intuited as the symbol for the Self and as such a symbol helps us to comprehend the nature of this archetype.

Houses appear frequently in dreams, literature, poetry, moving us with their symbolic power. Our love and preoccupation with our home, its interiors, size, location and ownership all speaks of a deeply felt symbol manifesting in our life.

In her presentation, Kornelia will discuss the symbolic meanings of public and private space, its origin and development, both from a historical and personal perspective. She will explore the interaction between inner and outer space and the significance of bringing it to consciousness.

KORNELIA MESZAROS is an artist and designer. She received a classical education in her native Hungary, studied sculpture and art at UCLA in California and is a graduate of the School of Architecture of the University of Manitoba. Her lifelong interest is in the power of space, form and colour, their symbolic meanings and sacred space.

It was during her classical education that she was introduced to the Works of C.G. Jung which made a lasting impression on her. This interest led her to an intense study of Jung's writings and on a personal odyssey in analysis with such Jungian analysts as Marion Woodman, Roger Woolger, John

continued on page 2 •

Dourly and recently with Jungian-oriented therapist River Malcolm.

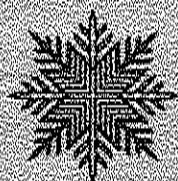
Thursday, November 17, 1994

THE TOPIC FOR NOVEMBER, APPRECIATING THE OPPRESSOR, will be presented by ANN JACOB. Oppressors appear in many forms: nightmares, inner and outer critics, inhibitions, symptoms, boredom, and rules. Ann Jacob will discuss the channels of our perceptions, auditory, visual, bodysensations and inner movement, to explore working with this shadow aspect of our natures.

"You die every time you fail to appreciate the oppressor who has forced you to define your true nature. Instead of being annihilated, as if by evil, you can still drop your personal history...step out of time, and become your double, your opponent." Arnold Mindell, *The Shaman's Body*.

ANN JACOB is counsellor working in Victoria and on Salt Spring Island. Her studies in Process Oriented Psychology extend her pioneering nature from wilderness homesteading and family raising to the diverse and awesome natures of people.

Process Oriented Psychology or Process Work is based on Jung's ideas about teleology: Life is patterned by a meaningful flow which can be accessed and unfolded through our bodies and symptoms, relationship issues, dreams or unexpected events. The pattern of experience that emerges from these "inner body sensations and connected fantasies" is referred to as the dreambody. Individuation follows the current of the dreaming body.



Thursday, December 15, 1994

HOLIDAY FESTIVITIES are being planned for this date.

Details will be announced at a later date.

Forgotten Tree of Life

Men spurring steeds
across the steppes
buried Thoracian Goddess
in rubble.

Unearthed
after centuries of thrusting
bronze, broad-hipped figurine
thaws
frozen fertility.

Cascading streams
nourish
ravished slopes.

LiDonia Wagner

Thursday, January 19, 1995

THE TITLE to the January presentation is DREAMDRAMA: An experiential lecture on the Embodiment of Images and Symbols in Dreams by ELIZABETH OXLADE. Elizabeth will discuss the ways to understand the meanings of symbols in dreams; especially the techniques for embodying those symbols operating out of the invisible inner world of the psyche. Giving external form to these nightly dramas can point the way to self-knowledge and healing.

In the second half of the program, dreams will be honoured by being enacted in a contained way. The Dreamdrama will use a dream selected from written dreams received by the presenter on or before January 16, 1995. The dreamer of the chosen dream will not be expected to act in the dream, but should be willing to cast and direct the dream with assistance of the presenter using volunteers from the audience to embody the dream characters, objects and properties.

Individuals wishing to have their dream explored in this way should send or deliver their dream in writing to Elizabeth Oxlade, c/o Kornelia Meszaros, 996 Greenridge Cres., Victoria, B.C. V8X 3B9, Ph. 744-2476.

ELIZABETH OXLADE is a certified counselor and therapist with a M.A. in counselling from the University of Ottawa. Both her formal training and practical experience involved music therapy, drama and education. She has studied Depth Psychology and Jungian Psychology in England, Switzerland and the United States. She has led workshops in these countries and also in Canada, Australia and East Africa. She is a founding member, past President and Fellow of the Ottawa C.G. Jung Society. Currently she is a lecturer at the Ottawa School of Theology & a practising therapist.

Heron

Slow, gigantic swoops
approached me,
lifting, falling,
across the pond.

One grey wingtip
kissed the mirror,
sending ripples
to my shore.

LiDonia Wagner

INTERACTIONS AND TRANSFORMATIONS

by Roland C. Jensen

The meeting of two personalities is like the contact of two chemical substances; if there is any reaction, both are transformed. (1)

~ C.G. Jung

THERE ARE A NUMBER of potential benefits to becoming involved in the activities of the C.G. Jung Society. The Jung Society and similar organizations often bring together people from diverse backgrounds. The web of relationships that can emerge from this eclectic mix of individuals is often multi-layered and complex. The opportunities for increased self knowledge and personal growth in such a context can be quite significant.

We only become fully human through our interactions with other people. This applies to the emotional, intellectual and spiritual domains. Jung's term for personal growth is "individuation" which means to move towards increased consciousness and interior coherence. In Jungian analysis the individuation process is facilitated by the interactions between the analyst and analysand; both are changed by this process.

Trying to achieve personal growth while remaining uninvolved with other people is akin to trying to lift yourself with your own bootstraps. This does not mean that periods of retreat and contemplation are not necessary for personal growth; however, the raw material for such growth emerges from our interactions with other people. It is through our union with others that our human potential and individual uniqueness becomes more clearly delineated. When this union is not present during childhood, irreparable damage is done to our psyche. The 50 or so documented cases of feral children provide dramatic evidence of the consequences of extreme social deprivation.

The concept that "union differentiates" and that it applies to a wide range of phenomena was expressed by Pierre Teilhard de Chardin, Jesuit, scientist and mystic. In his book The Future of Man he wrote,

Evidence of the fact that union differentiates is to be seen all around us—in the bodies of all higher forms of life, in which the cells become almost infinitely complicated according to the tasks they have to perform; ... in human societies, where the growth of specialisation becomes ever more intense; and in the field of personal relationships, where friends and lov-

ers can only discover all that is in their minds and hearts by communicating them to one another. (2)

There are a number of advantages to sensitizing yourself to the structure and dynamics of your social/personal relationships. First, embedded in the structure and dynamics of these relationships is a virtual library of information about yourself and those around you. Second, this information is always there if you choose to access it and use it to facilitate your personal growth. Rick Hansen, wheelchair athlete, articulated similar views during a recent interview in the magazine, *Common Ground*.

I have a firm belief that any time you meet a person, you're in a potential position to have your life profoundly changed through that experience, and it really depends on how open you are, on the moment and the person in the exchange. It can be subtle, it can be profound but it's through interactions and striving in our own lives that we are re-oriented towards new possibilities. (3)

Accessing this library of information can be as direct as observing yourself by adopting the perspective of the "fair observer". (4) Examples of other, less direct but equally valuable, approaches to accessing this information are dreamwork, journaling and mandalas.

As stated by C.G. Jung in the introductory quotation, your interactions with others have the potential to activate a process of personal transformation. While there is a risk that you may be transformed in unexpected ways, there is also the possibility of finding new ways of living more deeply and intensely. The social context provided by the activities of the Jung Societies around the world can often serve as a starting point for exploring new avenues for personal growth and transformation.

References

- (1) Quoted in Making Miracles by Paul Pearsall Ph.D., Prentiss Hall, New York, 1991, p. 97, from Carl Jung, Analytical Psychology: The Tavistock Lectures (New York: Random House, 1968).
- (2) Pierre Teilhard de Chardin, The Future of Man, translated from French by Norman Denny, Published by William Collins Sons and Co., Ltd. London, 1964, p. 53.
- (3) "Rick Hansen Aims at Inner Barriers", interview by Joseph Roberts, Common Ground Magazine, July-August 1994, Vancouver, B.C., Canada P. 10.
- (4) Arnold Mindell, Working on Yourself Alone, Penguin Group, London, 1990, PP. 13, 19-21.

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1981, New York: The Free Press
The Symbolic Quest, Whitmont, E.G.
1991, (7th Ed.) Princeton NJ: Princeton University Press

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(b) The provision of a forum which will advance study, discussion, and knowledge of the concepts of the theory of Analytical Psychology as developed by Dr. Carl Gustav Jung and his followers.

Membership in the Society is open to all, particularly the general population of Vancouver Island.

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