C.G. JUNG

THE COLLECTED WORKS

Edited by Sir Herbert Read
Michael Fordham, F.R.C.Psych., Hon.F.B.Ps.S.
and Gerhard Adler, Ph.D.

Supplementary Volume A

THE ZOFINGIA LECTURES

WITH AN INTRODUCTION BY
MARIE-LOUISE VON FRANZ

TRANSLATED BY
JAN VAN HEURCK

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OF

C. G. JUNG

SUPPLEMENTARY VOLUME A

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EDITORIAL NOTE

Jung was admitted to the medical school of Basel University on April 18, 1895, two months before his twentieth birthday. On May 18, he became a member of the Basel section of the Zofingiaverein, a Swiss student fraternity with members in several universities.[1] The club's program included lectures and serious or mock-serious discussions at its weekly meetings, as well as beer-drinking parties, outings, and dances. Jung's father, who also had been a Zofingia member,[2] died on January 28, 1896; and, according to Gustav Steiner, another Zofingia comrade,[3] Jung did not participate in discussions at the weekly club meetings until after he had given his first lecture, in November 1896. Thereafter Jung gave four lectures, including his inaugural address upon becoming chairman of the Basel club during the winter semester of 1897/98.

After Jung completed his medical studies, in July 1900, it would appear that he packed away the manuscripts of his Zofingia lectures and, as with the letters that Freud was later to write him, gave little thought to them for a great many years. No allusions to his Zofingia experiences are to be found in his scientific writings or published letters. There is nothing about them among the recollections he brought forth in the 1925 Seminar, nor in the subsequent seminars. Only in 1935 were some vivid particulars of Jung's Zofingia involvement published, not from his pen but from that of his old friend and fellow alumnus Albert Oeri, in a Festschrift for Jung's

[1] Henri Ellenberger, *The Discovery of the Unconscious* (New York, 1970), p. 665, citing Gustav Steiner, "Erinnerungen an Carl Gustav Jung," *Basler Stadtbuch*, 1965, pp. 117-63.

[2] *Memories, Dreams, Reflections by C. G. Jung*, ed. Aniela Jaffé (New York and London, 1963), p. 95/99. (Page citations differ in the two editions.)

[3] Steiner's memoir was based on research in the protocols of the Zofingiaverein.

sixtieth birthday.[4] In the chapter "Student Years" in *Memories, Dreams, Reflections*, Jung alluded to his fraternity life without mentioning the Zofingia by name. A fuller account of the Zofingia episode, based principally on the memoir by Gustav Steiner, was published in 1970 by Henri Ellenberger.[5] That Jung had preserved his handwritten lectures of the 1890s was not generally known.

Jung's Zofingia manuscripts first came to public notice when his heirs made them available, along with other documents and pictorial matter, for a memorial exhibition marking the centenary of Jung's birth. He would have been one hundred years old on July 26, 1975. Under the auspices of the city of Zurich, the C. G. Jung Institute, and the Psychological Club of Zurich, the exhibition, including much original material, was shown in March-April 1975 at the Helmhaus in Zurich and later in Basel and Bern. Some pages of the Zofingia manuscripts and photographs of Jung in club regalia were included.[6]

When, in March 1975, Aniela Jaffé called my attention to the Zofingia items in the Helmhaus exhibition, I inquired of Franz Jung, Professor Jung's son, about the possibility of considering the lectures for publication. He subsequently sent a photocopy of the manuscripts, and we sought the advice of the editors of the Collected Works, Gerhard Adler and Michael Fordham, and of two other advisers, Professor Ernst Benz and Professor Walter Kaufmann. On their recommendation, the publication of the Zofingia Lectures was approved by Princeton University Press as a supplement to the Collected Works. The Jung family supervised the preparation and careful checking of a typewritten transcript of the manuscripts, from which the present translation was made.

The translator, Jan van Heurck, had the advice of Krishna Winston, Dorothee Schneider, and Marie-Louise von Franz. The annotation is the work of Miss van Heurck in collaboration with the

[4] "Ein paar Erinnerungen," in *Die kulturelle Bedeutung der komplexen Psychologie*, ed. the Psychological Club, Zurich (Berlin, 1935), pp. 524-28; tr. Lisa Ress, "Some Youthful Memories," in *C. G. Jung Speaking*, ed. William McGuire and R.F.C. Hull (Princeton and London, 1977), pp. 3-10.

[5] Ellenberger, *Discovery of the Unconscious*, pp. 665-66, 687-88.

[6] Subsequently the Pro Helvetia Foundation sponsored a photographic display on large panels, based on the Helmhaus exhibition; this was shown widely in Europe and America. The exhibitions formed the basis of a book edited by Aniela Jaffé: C. G. Jung, *Bild und Wort* (Zurich: Walter Verlag, 1977), tr. Krishna Winston, *C. G. Jung: Word and Image* (Princeton, 1979).

editor. Some notes by Miss Schneider and Dr. von Franz carry their initials. Original sources of Jung's quotations are cited where available. Unless otherwise indicated, the translations of quotations are by Jan van Heurck.

The more significant or interesting of Jung's manuscript deletions, interpolations, and marginalia are indicated in the footnotes. There are no editorial deletions from what Jung evidently intended as his final lecture text.

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INTRODUCTION

Although I believe that Jung himself would not have cared to publish these juvenilia, they are highly interesting, readable, and important. They are lectures he gave to his fellow students at Basel University when he was between twenty-one and twenty-three years of age. On the 18th of May 1895 he had joined the Basel section of the color-wearing fraternity "Zofingia," in which it was a tradition for the members to give, from time to time, lectures about their special fields of interest. The lectures were supposed to meet a high scientific standard and at the same time to express political and other opinions in an outspoken manner befitting a closed circle whose members felt free of academic and social conventions. The reader has to bear this in mind when reading the often sarcastic and strong language that the young medical candidate, C. G. Jung, used in expressing his convictions.

It is a great advantage that the lectures Jung gave at the Zofingia may now be published (by permission of the Jung family, in whose possession they are preserved), because what we had known about them only from the recollections of Gustav Steiner, a co-member of the Zofingia, had given rise to misunderstandings. Steiner commented on *Memories, Dreams, Reflections*, upon its publication after Jung's death.[1] Jung himself had a double reaction toward his experiences in the Zofingia: his student days were "a good time," he wrote,[2] and a source of friendship and intellectual exchange, but he also said how lonely he really was, because his fellow students failed to understand what he wanted to say. To them he was full of exuberant, aggressive, youthful élan. They had little idea of how much he suffered because, although they were duly impressed by his lectures, they obviously did not really take them as seriously as Jung hoped they would. If one looks back today at what two wars and a general cultural decay have led to, one can better understand

[1] "Erinnerungen an Carl Gustav Jung," *Basler Stadtbuch*, 1965, pp. 117-63.

[2] *Memories, Dreams, Reflections*, ed. Aniela Jaffé (New York and London, 1963), p. 97/101.

the aggressive urgency of his talks.[3] Steiner himself states that the students then lived in a purely materialist "sleepy" time which had nothing to offer to young people. "We then experienced the catastrophe."[4] Jung, seeing that catastrophe, the First World War, coming, was impelled to warn them urgently. It disappointed him how little his companions reacted to it. As a whole, however, the Zofingia was for Jung a positive experience. When he joined, its Basel section had 120 members, 80 of whom were active. They often met in smaller circles devoted to special interests, which Jung did not join, and, as his friend Albert Oeri tells us, he did not much care for the parties devoted to drinking and dancing.[5] Yet, in his paper, Oeri draws a lively, sympathetic picture of his young friend. He was a cheerful comrade, "always prepared to revolt against the 'League of Virtue.' " He later discovered that he could dance quite well without having learned to. His student name, incidentally, was *Walze* (barrel).

Jung was active mainly in the scientific discussions. In spite of being an outsider in his views, he dominated and fascinated his audience, "luring them into speculative areas of thought which to the majority of us were an alien wonderland. . . . It was wonderful to let oneself be lectured to, as one sat with him in his room. His little dachshund would look at me so earnestly, just as though he understood every word, and Jung did not fail to tell me how the sensitive animal would sometimes whimper piteously when occult forces were active." Often they sat until late in the night at the pub called "Breo." Jung did not like to walk home alone through the Nightingale Wood, so he told his friend such interesting stories

[3] How Steiner himself still later took Jung's polemics as a "pleasure" and an "exercise" of discussion can be read in his article (p. 141, for instance). One alleged contradiction pointed out by Steiner has been taken over by Henri Ellenberger (*The Discovery of the Unconscious*, New York, 1970, p. 688), namely, that Jung in a discussion asserted that the theological axiom according to which God can be experienced is wrong, that he himself "never had such an experience." Steiner (p. 161) sees in this a contradiction to Jung's experience of God which he relates in *Memories, Dreams, Reflections*. What he overlooks is that Jung meant that the axiomatic "good God" of the theologians cannot be experienced. What we have are experiences that are mediated by or possibly spring from the unconscious and that are often very "strange." Steiner and Ellenberger missed the point in this respect.

[4] Steiner, "Erinnerungen," p. 161.

[5] See Albert Oeri, "Some Youthful Memories," in *C. G. Jung Speaking*, ed. W. McGuire and R.F.C. Hull (Princeton and London, 1977), p. 7. (Orig. 1935.)

that he came along with him without noticing it. When he stayed out until it was already morning, Jung picked some flowers to soften his mother's anger.

In the Zofingia Jung kept silent in the meetings for the first three semesters, but later took a leading role.

The motto of the Zofingia was *Patriae, amicitiae, litteris* ("For fatherland, friendship, and literature"). The fraternity had been founded in 1820/21, more or less simultaneously with the German *Burschenschaften*, at first in sympathy with the latter but also, almost at once, in opposition to them, because the Germans wanted to integrate and absorb the Swiss into a pan-Germanic movement. But from the beginning, the Zofingia stressed its purely Swiss independence.[6] It was the time after the Napoleonic Wars, when the survivors of the pre-Napoleonic era sought everywhere to abolish the republican order Napoleon had instituted. The German student movement was, at that time, a romantic uprising characterized by patriotism and liberal ideals, fighting against all shades of absolutism, the prerogatives of certain classes, and (mostly in Switzerland) the rule of the urban aristocracy over the country folk. Although in a moderate way revolutionary, the Swiss movement firmly upheld the idea of a legal state, with the Swiss army as a means to defend the independence and neutrality of the nation. However, events brought a split into the fraternity, and the more conservative group collided with the more liberal. The latter even founded a separate fraternity called "Helvetia" or, in the thirties, "Neo-Zofingia." The split lasted until 1856, when the two groups were reunited as a new Zofingia, the society which Jung joined. From his approval of the Langenthal episode, a quarrel between liberal and conservative students in which the liberals won, we can see that his feelings were not with the more conservative but with the liberal[7] tendencies within the reunited fraternity. For this reunion, however, the Zofingia paid a price: from then on its members no longer identified with actual party politics but set up the ideal of supporting patriotism, friendship, and education only in a general way, leaving each member to join any party he liked

[6] For this and the following see Werner Kundert, *Abriss der Geschichte des Schweizerischen Zofingervereins* (Lausanne, 1961). I owe the knowledge of this book and other information to the kindness of Kaspar Birkhäuser.

[7] "Liberal" is meant here not as a party identification but in the sense of supporting individual and general freedom (free of social classes).

(except the anarchists or other parties which worked for the overthrow of the Swiss state and its independence).[8] Although this saved the unity of the organization, it also led to the perils against which Jung seems to warn in his presidential address, namely that the fraternity was in danger of becoming a peaceful, "sleepy," young men's club with no more spirit to fight for realistic goals. But viewed as a whole, Jung's relationship to the Zofingia was positive, because the fraternity helped him step out of his isolation and formulate the ideas churning in him at that stage of his life.

What makes these early ideas so interesting is that they not only show where Jung stood at that point, but also how consistent his views of that youthful time are with his later thought and which questions tortured him at that time—questions for which he found answers in later life.

In his first lecture, "The Border Zones of Exact Science" (November 1896), he begins with a vehement attack on the inertia, stupidity, and conventionality of most scientists and exposes contemporary materialistic society as a giant with feet of clay. Although the views of physics that he criticizes are naturally outdated, it is fascinating to see how Jung attacks just the weak points.

First he shows the absurdity of the concept of ether, which was generally believed in then, until Albert Einstein showed, through his theory of relativity, that it is an unnecessary hypothesis. The second problem that Jung raises is the explanation of gravitation, to which he wrongly attributed some "metaphysical" quality. Science has since then advanced in its exploration, but it may be noted that gravitation is still the one force which on account of its extreme weakness cannot yet be included in a unified field theory, and its relativization in psychokinesis is still a matter of discussion.[9] Jung's instinct thus went directly to certain weak points in the coarsely materialistic physical theories of his time, and although his thesis—seen from the point of view of today's knowledge—is outdated, modern physics has certainly not yet solved the riddles he touched upon.[10]

[8] Article 2, in Kundert, *Abriss*, p. 22.

[9] A survey of current discussion is presented by E. Bauer and W. von Lucadou, "Methoden und Ergebnisse der Psychokinese-Forschung," in *Die Psychologie des 20. Jahrhunderts*, XV (1979), pp. 494ff.

[10] Cf. H. Schopper, "Die jüngste Entwicklung der Bilder von der Grundstruktur der Materie," *Naturwissenschaften*, 68 (1981), 307-313. I owe the knowledge of this