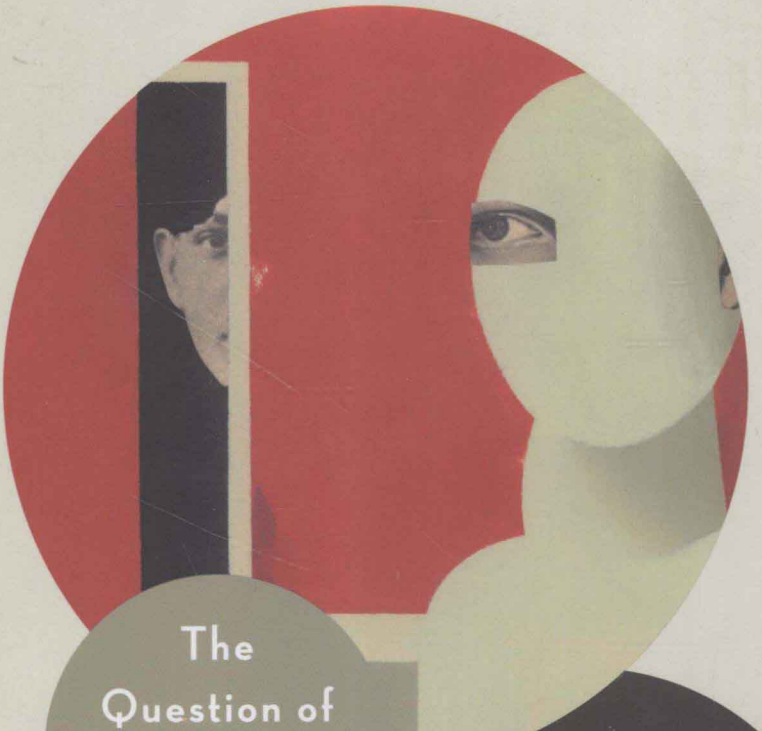

The Question of Psychological Types

C. G. JUNG

HANS SCHMID-GUISAN

CORRESPONDENCE EDITED BY
JOHN BEEBE | ERNST FALZEDER

The Question of Psychological Types

The Correspondence of C. G. Jung and Hans Schmid-Guisan, 1915–1916

EDITED BY JOHN BEEBE AND ERNST FALZEDER

TRANSLATED BY ERNST FALZEDER
WITH THE COLLABORATION OF TONY WOOLFSON

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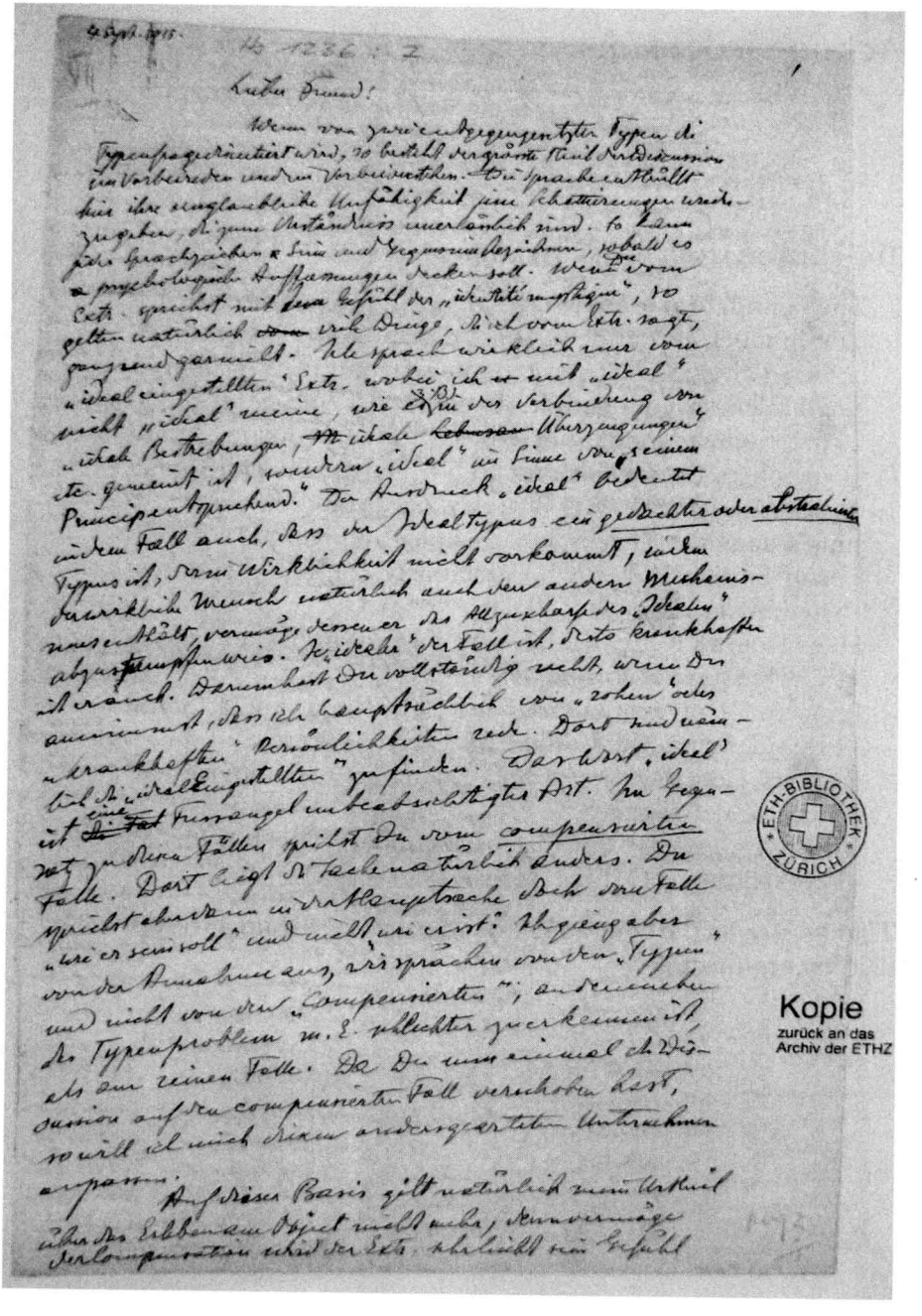

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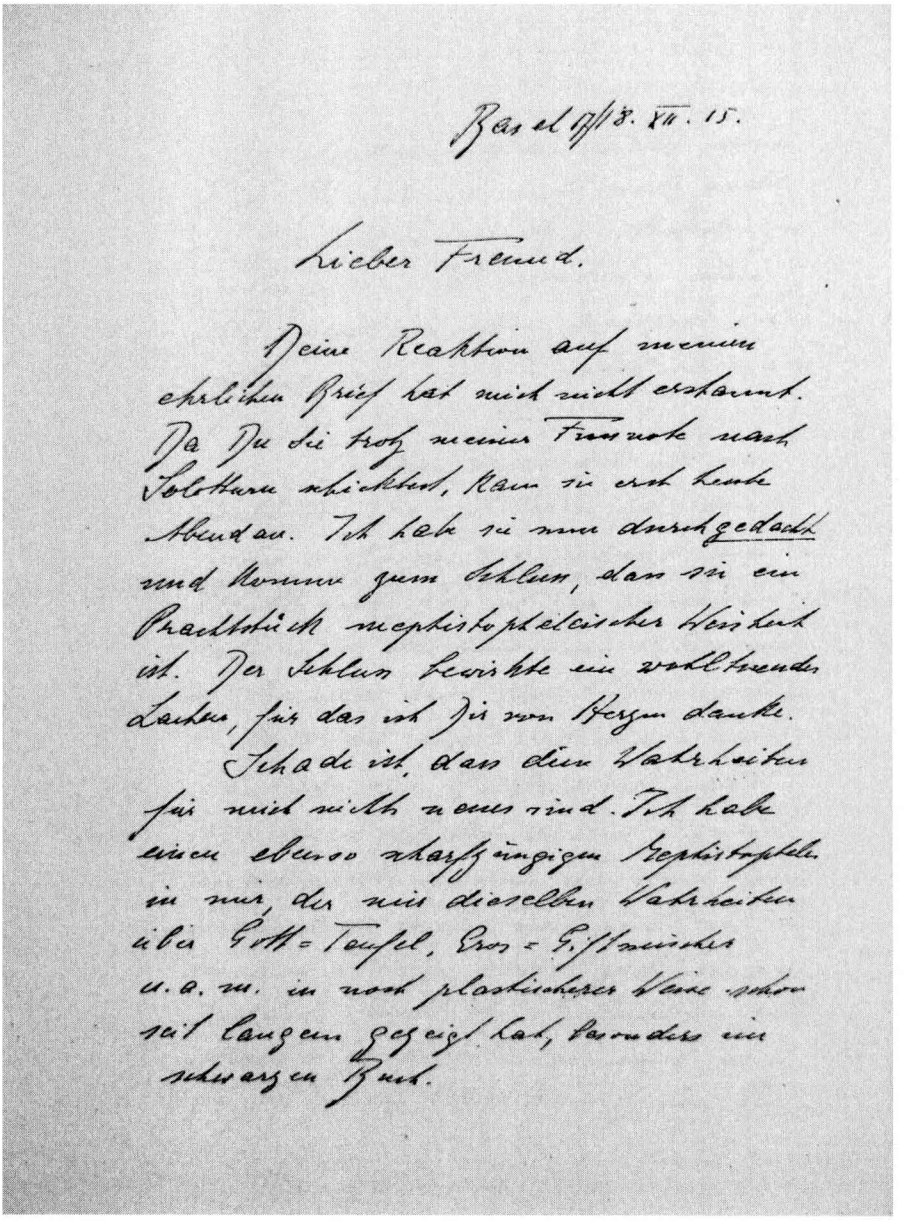

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Lieber Freund.

Deine Reaktion auf meinen ehrlichen Brief hat mich nicht erstaunt. Da Du sie trotz meiner Frankatur nach Solothurn schickst, kann sie erst heute Abend an. Ich habe sie nun durchgedacht und komme zum Schluss, dass sie ein Paradestück mephistophelischer Weisheit ist. Der Schluss berichte ein wohltuendes Lachen, für das ich Dir von Herzen danke.

Schade ist, dass diese Wahrheiten für mich nicht neues sind. Ich habe einen ebenso scharfsinnigen Mephistopheles in mir, der mir dieselben Wahrheiten über Gott-Teufel, Gut-Böse, Christentum u.a.m. in noch plastischerer Weise schon seit langem gezeigt hat, besonders im schwarzen Buch.

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Introduction

by John Beebe and Ernst Falzeder

JUNG'S *PSYCHOLOGICAL TYPES* appeared in 1921 to widespread acclaim and received many laudatory reviews.[1] In a two-page spread in the *New York Times Book Review*, Mark Isham concluded: "This volume is drastically serious, positive, didactic, classic, and yet more than stimulating. It is energizing, liberating and recreative. The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types.... Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it" (1923). *Psychological Types* has been one of Jung's most influential and enduring works, leaving an indelible mark on psychology, psychotherapy, personality testing, anthropology, popular culture, and even language. It was Jung's first major publication in nearly a decade since his 1911–12 book on *Transformations and Symbols of the Libido*. Yet there has been little study of either its genesis and elaboration from his first brief presentation on

[1] Sigmund Freud was not pleased, however: "A new production by Jung of enormous size [,] 700 pages thick, inscribed '*Psychologische Typen*[,]' the work of a snob and a mystic, no new idea in it. He clings to that escape he had detected in 1913, denying objective truth in psychology on account of the personal differences in the observer's constitution. No great harm to be expected from this quarter" (Freud & Jones, 1993, p. 424). Similar is Rank's report of Freud's view in a circular letter to the committee: "[The book] contains nothing new at all, and again deals with the way out he believes to have found, namely, that an objective truth is impossible in psychology, with regard to individual differences in the researchers. Such a result would have to be proven at first, however, since one could, with the same justification, also doubt the results of all other sciences" (Wittenberger & Tögel, 2001, p. 174).

the topic in 1913 or how his work on typology intersected with the self-experimentation he termed his "confrontation with the unconscious," critical details of which have recently emerged with the publication of *Liber Novus*, his so-called *Red Book* (2009). A vital piece of the puzzle lies in the present correspondence.

Its very first sentence, written by Jung on 4 June 1915, reads: "As you know from our previous talks, for the past few years I have occupied myself with the question of psychological types, a problem as difficult as it is interesting." Jung's occupation with this topic has indeed a long prehistory. As he went on saying in his letter to Schmid: "What originally led me to that problem were not intellectual presuppositions, but actual difficulties in my daily analytical work with my patients, as well as experiences I have had in my personal relations with other people." Five years later, he stated in *Psychological Types*: "This book is the fruit of nearly twenty years' work in the domain of practical psychology. It grew gradually in my thoughts, taking shape from the countless impressions and experiences of a psychiatrist in the treatment of nervous illnesses, from intercourse with men and women of all social levels, from my personal dealings with friend and foe alike, and, finally, from a critique of my own psychological peculiarity" (1921, p. xi).

Repeatedly, Jung also mentioned another crucial motive for his interest in the type problem, for instance in his 1943 edition of *On the Psychology of the Unconscious*, where he wrote of the "dilemma" into which he was put by the difference between Freud's and Adler's theories, the former placing "the emphasis ... wholly upon objects," the latter placing the emphasis "on a subject, who, no matter what the object, seeks his own security and supremacy" (1943, § 59): "The spectacle of this dilemma made me ponder the question: are there at least two different human types, one of them more interested in the object, the other more interested in himself?" (ibid., § 61). Similarly, in his 1959 *Face to Face* interview with John Freeman, he stated that the starting point for his work on psychological types was less the result of some particular clin-

ical experience than it was for "a very personal reason, namely to do justice to the psychology of Freud, and also to that of Adler, and to find my own bearings. That helped me to understand why Freud developed such a theory. Or why Adler developed his theory with his power principle" (in McGuire & Hull, 1977, p. 435). Barbara Hannah confirmed that "Jung often said that he wrote the book in order to *understand* the dissensions in Freud's circle" (1976, p. 133); this is in concordance with E. A. Bennet, who wrote that Jung's study of the Freud-Adler conflict was "the starting point of Jung's work on typology" (1961, p. 57).

Without doubt, what he described to Schmid as his "experiences ... in [his] personal relations with other people," or the "critique of [his] own psychological peculiarity" (1921, p. xi), also played a role. Hannah found that since "Jung's most convincing characteristic was never to ask anything of other people that he had not first asked of himself," "we may be certain that his own shortcomings were one of, if not the main, reason for the volume on typology" (1976, p. 133).[2]

Hans Schmid was not only a personal friend and travel companion but also a pupil and former analysand. In him, Jung found a counterpart to his own "type," with whom he could enter into a discussion and confrontation, testing out, so to speak, his developing thoughts on the type question on both a personal and a theoretical level. As he went on writing in the preface to *Psychological Types*, in the book he had "omitted much that I have collected in the course of the years. A valuable document that was of very great help to me has also had to be sacrificed. This is a bulky correspondence which I exchanged with my friend Hans Schmid, of Basel, on the question of types. I owe a great deal of clarification to this interchange of ideas and much of it, though of course in

[2] Ellenberger linked the development of this concept with what he called Jung's "creative illness" after the break with Freud (1970, p. 672). Without entering into a discussion of whether Jung did suffer such an "illness," it seems safe to assume that his experiences during the period of his "confrontation with the unconscious" added to his understanding of the processes of introversion and extraversion.

altered and greatly revised form, has gone into my book" (ibid., pp. xi–xii).

Editorial History and Editorial Guidelines

The present correspondence was initially slotted for publication in Jung's *Collected Works*, and a draft translation was prepared to this end. On 1 October 1966, Richard Hull, the principle translator of Jung's works, wrote to coeditor Michael Fordham concerning the location of the Jung-Schmid letters in the *Collected Works*. He stated that coeditor Gerhard Adler wanted them to be published there, as he considered them too technical for the edition of Jung's letters that he was preparing (cf. Jung 1972a,b; 1973a,b; 1974). On the question as to whether they should appear as an appendix to Jung's *Psychological Types* or in the projected miscellaneous volume, Hull wrote that he had "painful doubts" over the first option:

> Certainly I would be hard put to it to say what Jung's views really were (in the letters) about differentiating the inferior function; he seems to be shifting his ground all the time, he comes out of it none too well in the personal sense, and the correspondence ends on a despairing, almost defeatist, note. It thus offers an ironic commentary on one of the main theses of the book: the desirability and possibility of differentiating the inferior function in the interests of interpersonal communication. On the other hand, it is a perfect illustration of the other main thesis: the existence of opposed psychological types who constantly misunderstand one another. What to do in this dilemma? I remember your saying in January that you found the correspondence tedious and long-winded, and, taking into account also its ambivalent and highly subjective nature, I'm wondering whether it is quite "proper" to include it in what is generally considered to be Jung's classic.[3]

[3] Richard Hull to Michael Fordham, 1 October 1966 (Michael Fordham Papers, Contemporary Archives, Wellcome Library, London). The extracts

Fordham replied unequivocally, stating his opposition to publishing the letters at all: "I would be in favour of leaving out the Jung-Schmid correspondence altogether. I found it unreadable, and if Jung wrote that the correspondence 'belongs essentially to the preparation,' I am against its inclusion anywhere."[4] Plainly, Jung's *Collected Works* was not conceived of as a historical, scholarly edition. In response to Fordham's position, Gerhard Adler fought for the inclusion of the letters. He wrote to Fordham:

> You have so far always maintained the attitude that the future student of Jung's writing should be given the fullest possible opportunity to see Jung's mind at work. For this reason alone, not to talk of its intrinsic value, I would plead strongly for retaining the correspondence in the *Collected Works*.[5]

Fordham, however, found the correspondence "very dull and not particularly illuminating" and not at a "standard required for public exhibition." He suggested that they put the matter to Herbert Read (senior editor) to arbitrate.[6] Adler agreed to this proposition, and reiterated that he was in favor of the publication of the letters because "they show an early phase of Jung's thought and how his later definitions arose out of a lot of confusions and struggle."[7] In their joint letter to Read, Fordham added a statement that clarifies what he meant by saying that the letters were not fit for public exhibition: "[T]he letters show Jung in a rather unfavourable light and that his tendency to fall back on his authority when driven into a corner may be all right in a private discussion, but it becomes rather embarrassing when displayed in public."[8] Without reading the

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quoted from this and the following letters in this section were kindly made available by Sonu Shamdasani.

[4] Fordham to Hull, 10 October 1966 (Fordham Papers). Fordham had an aversion to psychological typology, which had little place in his own work (Fordham, 1978, pp. 6–8).

[5] Adler to Fordham, 16 November 1966 (Fordham Papers).

[6] Fordham to Adler, 18 November 1966 (Fordham Papers).

[7] Adler to Fordham, 20 November 1966 (Fordham Papers).

[8] Adler and Fordham to Read, 5 December 1966 (Fordham Papers).

letters, Read sided with Fordham and vetoed their publication.[9] This was enough to decide the issue, and the correspondence was not included in the *Collected Works*.[10]

It was only in 1982 that the first publication of these letters appeared, edited by Hans Konrad Iselin in the original German. In 2004 the Philemon Foundation was established, with the goal of preparing Jung's unpublished works for publication and attempting to fulfill the original intention of the project of Jung's *Collected Works* as Gerhard Adler and Michael Fordham saw it—namely, that it be complete. With the formation of the foundation, the possibility of an edition of the Jung-Schmid letters could be raised. Although it has taken decades for the correspondence to appear in English since first mooted in the1960s, it can now appear in a historical edition with full annotations, which would not have been the case had it been included in the *Collected Works*.

The present edition was accomplished in several stages. First, a new transcription was made of the letters, based on photocopies of the originals, kindly put at our disposal by the Jung Archives at the ETH Zürich (letters 1–9; with thanks to Dr. Yvonne Voegeli) and by Schmid's grandson Florian Boller, through the mediation of Ulrich Hoerni of the Stiftung der Werke von C. G. Jung (letters 10–13). Iselin's transcription was, where necessary, silently corrected. Second, a translation into English was made. Third, editorial and text-critical notes were added. Our guiding line in the editorial notes was to give contemporary readers factual information about anything with which they might not be familiar, or which might facilitate reading and understanding: persons, literary and scientific works, quotations, cryptoquotations, allusions, and so on, while avoiding judgemental or speculative statements as far as possible. Text-critical notes were made in cases when corrections, insertions, and margin notes by the correspondents were of any possible significance. Words that the writers of the letters had underlined have been reproduced in italics.

[9] Read to Fordham and Adler, transcript of carbon copy sent to McGuire, "received Dec. 13, 1966" (Bollingen Archives, Library of Congress, Washington, DC). William McGuire was the executive editor of the *Collected Works*.

[10] Fordham to McGuire, 13 December 1966 (Bollingen Archives).

Some minor changes were made to facilitate readability and understanding. In order to avoid passages that run over several pages we have broken up particularly long paragraphs. Abbreviated expressions and words—notably "e.v.," "i.v.," "E.V.," and "I.V." for extraverted, introverted, extravert, and introvert—were usually spelled out. Some commonly used abbreviations, however, such as "ucs." for unconscious, have been left intact. Anything added to the original text appears in square brackets.

Hans Schmid-Guisan and His Encounter with Jung

(by Ernst Falzeder)

Hans Adolf Schmid was born on 2 March 1881 as the third of five children of the silk merchant Johannes Schmid and his wife Sophie Anna, née Ballié von Rixheim. He studied medicine at the University of Basel, where he passed the state exam in 1905. He first worked as an assistant at the surgical ward of the Basel polyclinic and at the pediatric hospital. He obtained his M.D. degree in February 1907, and shortly afterward married Marthe Guisan. For three years he had a practice as a country doctor in the canton of Aargau but left it in 1910 to train as a psychiatrist at the Asile de Cery near Lausanne.

It was there, at a psychiatric conference, that Jung and Schmid met for the first time in 1911, as Jung stated in his obituary (1932, § 1714; cf. Freud & Jung, 1974, p. 426). "Not long afterwards he came to Zurich," Jung continued, "in order to study analytical psychology with me. This collaborative effort gradually broadened into a friendly relationship, and the problems of psychological practice frequently brought us together in serious work or round a convivial table" (ibid.). In December 1912 Schmid joined the Zurich branch of the International Psychoanalytical Association and gave a talk on "The Hamlet Problem" at its International Congress in Munich in 1913.[11]

[11] The talk was not published.

His continued collaboration and friendship with Jung included many mutual visits. Iselin mentions that Schmid's wife, Marthe, served both psychiatrists as a test person to find out whether free association was more fruitful when lying on a couch or when sitting in a chair—with the result that Jungian analysts to this day mostly prefer the sitting position (1982, p. 26). He also reports, referring to a personal communication of Jung's son, Franz, that they often sailed on Lake Zurich together and camped on an island in the upper part of the lake. "It was then that a wish must have grown in them to build a refuge with simple means in natural surroundings" (ibid., p. 19). Schmid realized this by erecting a primitive cabin in the village of Prêles, and Jung, as is well known, with his tower in Bollingen.

In July 1913 Schmid moved back to Basel, where he settled into private psychiatric practice and was soon known as *Seelenschmid*—a smith (*Schmied*) of souls (*Seelen*). "His 'deep warmth, his open geniality, and his cheerful personality'—as he was characterized in an obituary ... —were much appreciated by his patients, one of whom once said that there would be nobody who could listen better than Hans Schmid" (ibid., p. 18).

Jung himself characterized Schmid in a letter to Henry A. Murray as follows:

> Dr. Schmid-Guisan is a friend of mine and quite allright [*sic*] inasmuch as there is no particular demand for philosophical or scientific clarity.... He is a very decent and good man, rather original and profoundly extraverted, artistic and intuitive. I often send patients to him. (2 May 1925; Harvard Archives, Cambridge, Massachusetts)[12]

Schmid was not a prolific writer or an important theoretician, but he lectured regularly and wrote a few scientific papers, as well as some novelistic essays and poems. Shortly before his death appeared his novel, *Tag und Nacht* [*Day and Night*] (1931), to which Jung wrote a preface (1931).

[12] With thanks to Sonu Shamdasani.