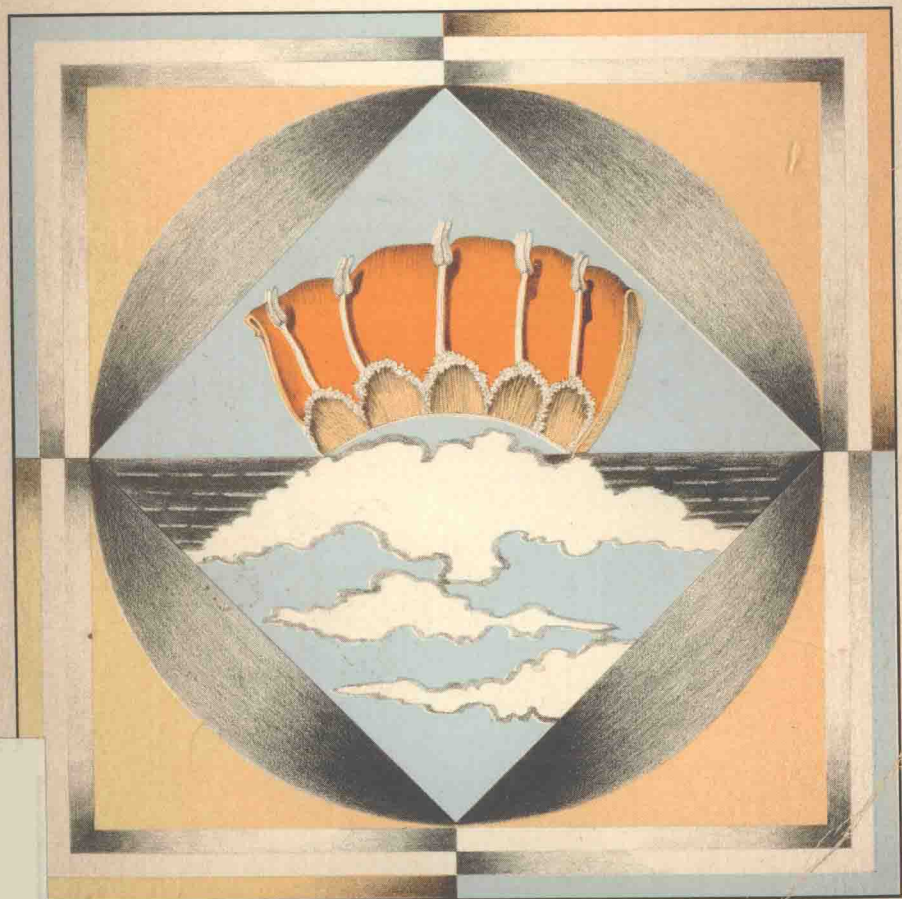


M. Esther Harding

THE WAY OF ALL WOMEN



THE WAY OF ALL WOMEN

a psychological
interpretation by
M. Esther Harding

with an introduction by
C.G. Jung



PERENNIAL LIBRARY



Harper & Row, Publishers
New York, Cambridge, Philadelphia, San Francisco
London, Mexico City, São Paulo, Singapore, Sydney

Acknowledgment and thanks are due the following publishers for the use of passages quoted:

To Little, Brown and Company for the poem from *Final Harvest* by Emily Dickinson;

Princeton University Press for passages from *The Collected Works of C. G. Jung*, Bollingen Series XX, ed. by G. Adler, M. Fordham and H. Read, transl. by R. F. C. Hull: Vol. 7, *Two Essays on Analytical Psychology* (Copyright 1953 by Bollingen Foundation; 2nd. ed., 1966); Vol. 10, *Civilization in Transition* (Copyright © 1964 by Bollingen Foundation); Vol. 17, *The Development of Personality* (Copyright 1954 by Bollingen Foundation); and from *The I Ching, or Book of Changes*, translated by R. Wilhelm and C. F. Baynes, Bollingen Series XIX, (3rd edn., 1967. Copyright © 1950, 1967 by Bollingen Foundation, New York).

Routledge and Kegan Paul Ltd. for material from Jung's *Psychological Types*;

Stanford University Press for the passage from *Tibet's Great Yogi Milarepa* by Evans-Wentz;

University Books Inc. for the quotation from Mead's *Fragments of a Faith Forgotten*;

Vincent Stuart and John M. Watkins Ltd. for the quotation from *Anna Kingsford* by Edward Maitland.

A hardcover edition was originally published by G. P. Putnam's Sons for the C. G. Jung Foundation in 1970. It is here reprinted by arrangement.

THE WAY OF ALL WOMEN. Copyright © 1970 by the C. G. Jung Foundation for Analytical Psychology, Inc. All rights reserved. Printed in the United States of America. No part of this book may be used or reproduced in any manner without written permission except in the case of brief quotations embodied in critical articles and reviews. For information address Harper & Row, Publishers, Inc., 10 East 53d Street, New York, N.Y. 10022. Published simultaneously in Canada by Fitzhenry & Whiteside Limited, Toronto.

First HARPER COLOPHON edition published 1975.

STANDARD BOOK NUMBER: 06-090399-6

86 87 88 89 90 20 19 18 17 16

"The modern woman
stands before a great cultural task,
which means perhaps,
the beginning of a new Era."
—C. G. Jung, *Women in Europe*

Preface to the Revised Edition

It is thirty-seven years since this book was written and many things have happened during that time. A spirit of revolution is in the air, affecting almost every field of human endeavor—science, politics, morals, even religion, have changed almost out of recognition. And yet on re-reading this book I was amazed to find how few changes were needed to bring it up to date. Some of the books and plays cited in illustration are no longer read as they were in the 1920s, and the references to the feminist movement are no longer relevant, but beyond these the thesis is still valid. For while the form of life changes, human nature does not change, or only very slowly. As the Chinese *Book of Changes* says:

The Town may be changed,
But the well cannot be changed. ¹

And the commentator adds: "The style of architecture changed in the course of centuries, but the shape of the well has remained the same from ancient times to this day . . . Political structures change, as do nations, but the life of man with its needs remains eternally the same . . . The foundations of human nature are

¹ *I Ching*, p. 197.

the same in everyone. And every human being can draw . . . from the inexhaustible wellspring of the divine in man's nature."²

In addition to the acknowledgments in the original Preface I should like to add my appreciation to Mr. Edward Mills, editor of Longmans Green and later of David Mackay, for the sustained interest he has taken in this little book during the years.

M. E. H.
1970

² *Ibid.*, p. 198.

Preface to the First Edition

The ideas underlying the present volume are based on the teachings of C. G. Jung who has opened to us a new realm of thought and experience which promises a solution of many of the fundamental cultural problems of our day. These ideas, however, are not always easily translated into the terms of daily life. In this book an attempt has been made to perform the entirely feminine task of showing how the knowledge of human nature made available through the study of the unconscious may be applied to everyday experience in a helpful way.

Those who consult a psychologist usually do so with the hope of finding a means of dealing with their practical difficulties. If these people are merely instructed in theory they may well say, "This is very interesting, but how does it help me?" Many books today point out the problems of both social and personal life; many analyze the causes of prevalent modern problems; few undertake to demonstrate a method of living by which the individual may find a workable solution of his own difficulties.

In the following pages I have not attempted to offer a panacea for life's ills. I do not claim any superior knowledge of how the moral or social difficulties of our day may be met, but I do present certain suggestions for action through which each individual

who is interested in truth may come to find it more fully in his own life and, through the practical application of the modern knowledge of the psyche, may perhaps build for himself a firmer structure.

In these days when the outer props onto which man has pinned his faith seem to be crumbling, it is all the more necessary that an inner security be built up which will be able to withstand the shock of outer misfortune. All the world over the dark forces of the "downgoing" are making their power felt. No longer can we reassure ourselves with the thought of a bank balance. All too often we build a fortune as a child builds sand castles before a rising tide. Outer security seems to be undermined. Is there any other kind of security to which we can turn? Those who are religious have in all ages turned to the spiritual realm, in times of misfortune, discounting the values of this world. Such an otherworldliness no longer suffices the modern man who desires a more complete and satisfying life here and now. He wishes to realize his spirituality in this life rather than in a problematical hereafter. Yet exclusive concern with the outer world has proved as unsatisfying as the denial of its existence. Today we see arising a new evaluation of a different kind of reality, based on the psychological understanding of human nature, which perhaps contains the germ of a middle way between the extremes of materialism and of otherworldliness.

Understanding is invaluable, but for many people, and especially for women, understanding must be supplemented by a workable practice if life is not to be lived in vain. For man creates the idea and woman transforms it into a living reality.

To those who seek such a practical way of life I dedicate this book.

I want to take this opportunity to express my thanks to Dr. Jung, through whose sympathy and encouragement the book was conceived, and to my colleagues, Dr. Eleanor Bertine and Dr. Kristine Mann, who have discussed the material in every stage of its growth and to whom I am indebted for illustrations and

suggestions and without whose constant help the book would hardly have been possible. Dr. Bertine particularly has been untiring in her assistance and generous cooperation. Dr. Jung's Introduction was written in German and I am grateful to Mrs. Cary Baynes for her excellent translation. I also want to express my thanks to those who have permitted me to quote from their dreams and other private material; and also to Messrs. Dodd, Mead & Company, Inc., for permission to quote from *Two Essays on Analytical Psychology* by C. G. Jung; and to Messrs. Harcourt, Brace and Company, Inc., for permission to quote from *Psychological Types* and *Contributions to Analytical Psychology* by C. G. Jung; and to The Oxford University Press for permission to quote from *Tibet's Great Yogi Milarepa* by Evans-Wentz.

M. E. H.
1933

Introduction

It is a pleasure to comply with the author's wish that I should write an introduction to her book. I have read her work in manuscript with the greatest interest and am gratified to find that it does not belong in the category of certain priggish books which expatiate on the psychology of women with as much prejudiced one-sidedness as loquacity and finally overflow in a sentimental hymn to "holy motherhood." Such books have another unpleasant characteristic: They never speak of things as they are but rather as they should be, and instead of taking the problem of the feminine soul seriously they benevolently gloss over dark, and therefore unpleasant, truths with advice which is as good as it is ineffectual. Such books are by no means always written by men—if they were they might be excusable—but many are written by women who seem to know as little about feminine feelings as men do.

It is a foregone conclusion among the initiated that men understand nothing of women's psychology as it actually is, but it is astonishing to find that women do not know themselves. However we are only surprised as long as we naively and optimistically imagine that mankind understands anything fundamental about the soul. Such knowledge and understanding belong to the most difficult tasks an investigating mind can set itself. The newest developments in psychology show with an ever greater clarity that not only are there no simple formulas from which the world of the soul might be derived, but also that we have never yet succeeded in defining the psychic field of experience with adequate certainty. Indeed, scientific psychology, despite its immense extension on the surface, has not even begun to free itself from a mountain-high mass of prejudices which persistently bars its entrance to the real

soul. Psychology as the youngest of the sciences has only just developed and, therefore, is suffering from all those children's diseases which afflicted the adolescence of the other sciences in the late Middle Ages. There still exist psychologies which limit the psychic field of experience to consciousness and its contents or which understand the psychic to be only a phenomenon of reaction without any trace of autonomy. The existence of an unconscious psyche has not yet attained undisputed validity, despite the presence of an overwhelming amount of empirical material which could prove beyond the peradventure of a doubt that there can be no psychology of consciousness without the recognition of the unconscious. Without this foundation, no datum of psychology, if it be in any way complex in nature, can be dealt with. Moreover, the actual soul with which we have to deal in life and in reality is complexity itself. For example, a psychology of woman cannot be written without an adequate knowledge of the unconscious backgrounds of the mind.

On the basis of a rich psychotherapeutic experience, Dr. Harding has drawn up a picture of the feminine psyche which, in extent and thoroughness, far surpasses previous works in this field. Her presentation is refreshingly free of prejudice and remarkable in the love of truth it displays. Her expositions never lose themselves in dead theories nor in fanatical fads which unfortunately are so frequently to be met with in just this field. In this way she has succeeded in penetrating with the light of knowledge into backgrounds and depths where before darkness prevailed. Only one half of feminine psychology can be covered by biological and social concepts. But in this book it becomes clear that woman possesses also a peculiar spirituality very strange to man. Without knowledge of the unconscious this new point of view, so essential to the psychology of woman, could never have been brought out in such completeness. But also in many other places in the book the fructifying influence of the psychology of unconscious processes is evident.

At a time when the frequency of divorce reaches a record

number, when the question of the relation of the sexes has become a perplexing problem, a book like this seems to me to be of the greatest help. To be sure, it does not provide the one thing that all expect, that is, a generally accepted recipe by which this dreadful complex of questions might be solved in a simple and practical way so that we need rack our brains about it no longer. On the other hand, the book contains an ample store of what we actually need very badly, namely understanding—understanding of psychic facts and conditions with the help of which we can orientate ourselves in the complicated situations of life.

After all, why do we have a psychology? Why is it that just now especially we interest ourselves in psychology? The answer is, everyone is in dire need of it. Humanity seems to have reached today a point where previous concepts are no longer adequate and where we begin to realize that we are confronted with something strange, the language of which we no longer understand. We live in a time when there dawns upon us a realization that the people living on the other side of the mountain are not made up exclusively of red-headed devils responsible for all the evil on this side of the mountain. A sign of this dim intuition has also penetrated the relation between the sexes; we do not all of us say to ourselves, "Everything good dwells within me, everything evil within thee."

Today there already exist super-moderns who ask themselves in all seriousness if something or other is not out of joint, if we are not perhaps somewhat too unconscious, somewhat antiquated, and whether this may not be the reason why when confronted with difficulties in relationship between the sexes we still continue to apply with disastrous results methods of the Middle Ages if not those of the cave man. There are people indeed who read with horror the Pope's encyclical on Christian marriage, though they can admit that to cave men the so-called "Christian" marriage means a cultural advance. But although we are far from having overcome our prehistoric mentality, and although it is just in the field of sexuality that man becomes most vividly aware of his

mammalian nature and also experiences its most signal triumphs, nonetheless certain ethical refinements have entered in which permit the man who has behind him ten to fifteen centuries of Christian education to progress toward a somewhat higher level.

On this level, spirit—from the biological point of view an incomprehensible psychic phenomenon—plays no small psychological role. Spirit had an important word to say in the idea of Christian marriage itself, and in the modern questioning and depreciation of marriage the question of spirit enters vigorously into the discussion. It appears in a negative way as counsel for the instincts, and in a positive way as defender of human dignity. Small wonder then that a wild and confusing conflict arises between man as an instinctual creature of nature and as a spiritually conditioned, cultural being. The worst thing about it is that the one is forever trying to do violence to the other, in order to bring about a so-called harmonious and unified solution of the conflict. Unfortunately, too many persons still believe in this method which continues to be all-powerful in the world of politics; there are only a few here and there who condemn it as barbaric and who would rather set up in its place a just compromise whereby each side of man's nature would receive a hearing.

But unhappily, in the problem between the sexes, no one can bring about a compromise by himself alone; it can only be brought about in relation to the other sex. Therefore the necessity of psychology! On this level psychology becomes a kind of special pleading or, rather, a method of relationship. Psychology guarantees real knowledge of the other sex and thus supplants arbitrary opinions which are the source of the incurable misunderstandings now undermining in increasing numbers the marriages of our time.

Dr. Harding's book is an important contribution to this striving of our time for a deeper knowledge of the human being and for a clarification of the confusion existing in the relationship between the sexes.

C. G. Jung
Zurich, February 1932

THE WAY
OF ALL
WOMEN

Contents

Preface to the Revised Edition	ix
Preface to the First Edition	xi
Introduction by C. G. Jung	xv
1. All Things to All Men	1
2. The Ghostly Lover	36
3. Work	69
4. Friendship	91
5. Marriage	120
6. Maternity	157
7. Off the Beaten Track	193
8. Autumn and Winter	241
9. Psychological Relationship	264
Bibliography	303
Index	305

1. All things to all Men

In childhood we are taught certain stories and myths telling of the origin of the world and of mankind and giving a general view of life and of conduct. It is as though they said: "This is the way things came into being, and this shows their essential nature and relationship." These legends and tales which appeal so immediately to the child are for the most part as old as historical man and hark back to the infancy of the race. The views they express, insofar as they are still binding today, must represent something deeply embedded in the mind of man. Man has corrected and refined these beliefs in certain realms; in other spheres they remain powers in the background, determining his conduct. In no way are these unseen and unrecognized forces more strikingly manifested than in man's general attitude toward woman.

"In the beginning"—according to the record in Genesis—"God created the heaven and the earth" with all that they contained. The summit of his creation was mankind—"male and female created He them." In this statement is expressed a belief in divine creation, but the statement is also intended to account for the simple fact that mankind is *both* male and female. The first chapter of Genesis contains, however, another and a better known version of the making of man: it is the story of Adam's sleep and of the creation of Eve by the removal of one of his ribs. This story shows woman conceived of as a part of man, taken out of his side while he is unconscious. It is a myth which represents woman as

2 The Way of All Women

an unconscious part of man, wholly secondary to him, without any living spirit or soul of her own. This myth illustrates an attitude fundamental in man's view of woman. If the story had been told by women we should have had a different account of the creation. For instance, in a school examination paper the question was set: "Give an account of the creation of man." A little girl wrote: "First God created Adam. Then He looked at him and said, 'I think if I tried again I could do better.' Then He created Eve." Here we have a perfectly naive feminine version of the story.

There is a great discrepancy, I admit, between a myth hallowed by age and religious tradition and this school child's version of it. But from the psychological point of view they are nonetheless valid examples of the rift between two attitudes. This rift is illustrated, on the one hand, by man's still prevalent way of regarding woman and, on the other, by the worst exaggeration of the feminist movement.

Where does the truth lie? Is it to be found somewhere between the two points of view or is it necessary to approach the whole subject from an entirely different angle?

The first condition for an impartial investigation into the relationships between men and women is to rule out old assumptions of the superiority or the inferiority of one to the other. We must not hold the view that woman is man's inferior, nor must we take our stand on the little girl's version of the creation and assume that man is a creature who has not yet evolved to the female standard. This latter view is secretly held by many women, but they never express it directly, for to do so would be heresy. Indeed, the majority of women who hold it most firmly would deny it if challenged. But if we talk with them we can see this assumption underlying such simple comments as: "Men are so stupid," "Men, poor things, they can't help it," "They are all children," and so on. The implication is that women are wiser and more adult than men, but this is kept secret. It is not only not talked about, it is not even formulated, and the women who