



NEWSLETTER

September - December, 2004

A Semi-Annual Publication of the C. G. Jung Society of New Orleans

Vol. 13, No. 2

WELCOME to our fall, 2004, program calendar! We have a diverse group of programs lined up this season, including some “back to basics” programs on key concepts in Jungian thought and the cultural environment out of which Jung’s ideas grew, a discussion of dreams in the life of the poet Dante Alighieri, a holiday dramatic reading on the theme of the Divine Child, and a trio of programs on film that will provide both rich viewing and rich analysis. Librarian Stephanie Thibodeaux has cited a reading list from the Goodyear Library that will provide some background in both Jungian concepts and dream analysis.

We hope you will join us for our first program of the season — which is also completely free! — an in-depth

workshop by New Orleans social worker John Allemand on key concepts in analytical psychology, which will define basic Jungian terminology and outline some of the fundamentals of Jungian thought. This free introductory program will be held at Parker on Saturday, September 11, 2004, at 8:45 a.m. We hope you will join us then and for the balance of our fall program season!

GET WELL SOON! Best wishes to our patron, Jungian analyst Ian Baker, who is recuperating from surgery and unable to join us for his traditional annual visit this fall. We wish him a speedy recovery and hope to see him again next year.

Christopher Hauke

November 12 - 13, 2004

British analyst Christopher Hauke will join us for a weekend this November to talk about film from a Jungian perspective. His introductory talk (see page three) will illustrate two themes that Jungian film writing has brought to light: the anima and the use of gender oppositions and conjunctions in movies, showing how both these link closely with the Jungian concept of individuation — the path towards fulfilling one’s potential as a human being — and why this theme is so pertinent to contemporary society and the psyches of men and women in our postmodern era. His Saturday workshop (see page six) will examine how unconscious processes contribute to the business of filmmaking in a practical sense, how unconscious processes are recognized and incorporated in movie-making at many levels and stages of production (from initial concept and script development to filming on the set), and how such unconscious and unanticipated aspects combine and compete with the conscious planning of movies.



Christopher Hauke is a Jungian analyst in private practice and a Lecturer in Psychoanalytic Studies at the University of London, Goldsmiths College. He teaches Jungian topics for several psychotherapy training programs and lectures in the U.K., U.S.A. and Europe. He has published *Jung and the Postmodern: The Interpretation of Realities* (Routledge, 2000), which examines the relationship between the ideas of C.G. Jung and corresponding strands in postmodern thought, co-edited a collection of new papers, *Contemporary Jungian Analysis: Post-Jungian Perspectives from the Society of Analytical Psychology* (Routledge, 1998), and contributed several chapters to other books. Christopher Hauke’s latest book, co-edited with Ian Alister, is a collection of Jungian writing on movies, *Jung and Film: Post-Jungian Takes on the Moving Image* (Routledge, 2001) where he writes about movies and individuation and the development of masculinity in Steven Spielberg’s films. His forthcoming book, *Human Being Human: Women, Men, Culture and Soul*, is scheduled for publication by Brunner-Routledge in early 2005. This will be followed by his new study, called *What Makes Movies Work? Unconscious Process and the Film-maker’s Craft*, of how the unconscious is involved — personally and collectively — in the business of making movies, from writer to director and producer to cinematographer.

The Child Archetype

Charlotte Mathes

The interacting motifs of the child archetype show us how much energy is wrapped up in this collective image and idea.

The child archetype links us powerfully to the time when we had not yet developed full consciousness, an original state that was one of wholeness. We see vestiges of this wholeness in preschool children's art. Rhoda Kellog has shown that at age two, children first take a crayon and scribble, but soon they begin to cross lines. Next the cross is enclosed by a circle, creating the basic pattern of the mandala. Mandala is a Sanskrit word meaning "magic circle," referring to a geometric figure in which the circle is squared or the square encircled. Mandalas are images of a state of wholeness we have known already, the original state of an infant before she grows to encounter the tension of opposites, such as the pull between good and evil, between pleasure and duty, or between impulse and reason. It is this earlier state that adults often long for as we grapple with such ambiguities of living, ones that the fact of our being conscious presents to us, every day.

The greatest philosophers and poets have tried to explicate for us certain aspects of the child archetype and its power to move us. There is, for example, a tradition dating back to Plato that, before they enter the world, children choose who their parents will be. In the *Symposium* Plato says that our process of learning on earth is actually only a recollection in our adult mind of knowledge gained in a preexistent spiritual realm and lost to us at birth. The child is, therefore, closer to that spiritual knowledge. We can regain forgotten knowledge by heeding our intuition and remembering our own childhood. Wordsworth's "Ode: 'Intimations of Immortality from Recollections of Early Childhood'" celebrates the child, who "trailing clouds of glory," still retains memories of his celestial abode:

"Our birth is but a sleep and a forgetting
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!"

Similarly, when Jesus says, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven," he is implying that the child-like qualities of humility, trust, and dependence in a Higher Power are what is needed to find wholeness. (Mark 10:14) We know that "out of the mouths of babes" has come to mean that out of innocence, the truth is candidly spoken. Many people report dreams of a wise baby, who is able to speak with adult clarity. Often the reaction of the dreamer is to desperately try to remember just what the baby said, for she knows it is important information that would answer questions that in everyday reality are unanswerable.

The spontaneous vision of the Divine Child that appears so universally in dreams and visions is the symbol of a treasure difficult to obtain. Something new has been born in the dreamer that needs nurturing in order to mature. The child represents the potential future.

The Divine Child is found in most major religions and in much myth. The son is usually delivered helpless into a world of terrible enemies, but, because he is divine, he possesses powers that far exceed other humans. He is a bringer of light. In the Christian tradition, the birth of the baby Jesus in a manger is reenacted every year at Christmas time. Believers experience a new beginning, a rebirth within their own psyche.

"The Child Archetype" is an excerpt from the book, *A Sword Shall Pierce Your Heart: Moving from Despair to Meaning After the Death of A Child*, by Charlotte Mathes, which is awaiting publication.

Charlotte M. Mathes, Ph.D., is a certified Jungian analyst, a clinical member of the American Association of Marriage and Family Counselors, and a board-certified supervisor for clinical social workers. A graduate of the C. G. Jung Institute in Zurich, Switzerland, she received her doctoral degree in psychoanalysis from the Union Graduate School in Cincinnati and has been in private practice in New Orleans for over 15 years. She also directs psychodrama and dream groups. She is waiting publication of her new book, *And A Sword Shall Pierce Your Heart: Moving from Despair to Meaning After the Death of a Child*.



FALL 2004

Evening Programs

Free to Members, \$10 guests

Parker Memorial United Methodist Church
1130 Nashville Ave. (corner of Perrier St.)
Doors open 30 minutes prior to program



**An Introduction to Jungian Thought:
Key Concepts in Analytical Psychology**
A Workshop with John Allemand, LCSW
Saturday, September 11, 2004
8:45 am - 12 pm / FREE program

This interactive workshop is designed for those new to the study of Jung's psychology or for those who might just enjoy being "reminded" of what they already know. Participants will be provided a basic working vocabulary with which to approach fundamental Jungian concepts. Some attention will also be devoted to highlighting the major distinctions between traditional Freudian and Jungian perspectives, particularly on the nature of the unconscious, intrapsychic conflict/drives, and the

This introductory workshop is free, but seating is limited. Please call 895-8556 or e-mail us at info@jungneworleans.org to reserve your seat!

study of dreams. The workshop will conclude with a brief look at contemporary "post-Jungian" developments in the field. The workshop will include lecture, discussion/shared experiences, poetry, and art. John X. Allemand, LCSW, LMFT, BCD, CGP, is a licensed clinical social worker, immediate past president of the Louisiana Group Psychotherapy Society, and a marital and family therapist who maintains a private practice in New Orleans and Slidell. His theoretical and clinical interests are in the interface of object relations theory and Jungian/archetypal psychology, as well as the psychological study of art, literature, and film.



Dante Had A Dream
Battle Bell, III
Tuesday, September 14, 2004
7:30 pm

Freud gave us the dream as the royal road to the unconscious. Jung made us aware that dreams not only show us the unconscious, but also bring us deeper into

the process of our own "becoming." In this lecture, we will examine the dream as we understand it today, and, by looking at Dante's dream and at the dreams of modern-day dreamers, we will attempt to show how these experiences help us live our lives more fully. Battle Bell, III, is a Jungian analyst trained at the C. G. Jung Institute in Zurich who has had an analytic practice in New Orleans since 1986. As a training analyst with the Inter-Regional Society of Jungian Analysts, Battle is the training director of the New Orleans Jungian Seminar. He is also the advisor to the C. G. Jung Society of New Orleans. Battle has lectured widely and taught at several Jungian analytic training institutes as well as the Tulane psychoanalytic program.



Jung Within His Cultural Context
David O'Donoghue, Ph.D.
Friday, October 1, 2004
7:30 pm

The ideas of C. G. Jung did not arise out of a vacuum. A number of cultural forces created a fertile intellectual environment out of which Jung's unique contributions could grow. In this presentation, we will look at some of the fields of thought that most influenced Jung in the development of his psychology. By examining aspects of philosophy, fairy tales and folklore, medical psychiatry, and cultural developments such as the dada art movement, our goal will be to better appreciate Jung's creative syntheses of these fields in his analytical psychology. David O'Donoghue, Ph.D., is a clinical psychologist and currently the director of the Lyceum (Lyceumproject.com), an adult learning center focused on interdisciplinary and experiential cultural studies. He taught Jungian studies as a member of the core faculty of Antioch University Seattle for a number of years and has presented on Jungian topics at universities and Jung societies nationally and internationally. Through the Lyceum, he teaches classes in beginning and advanced Jungian studies, mythology, philosophy, and film studies.



**Anima and Individuation in
Jungian Film Analysis**
Christopher Hauke
Friday, November 12, 2004, 7:30 pm

This introductory talk will examine two themes that Jungian film writing has brought to light: the anima and the use of gender oppositions and conjunctions in movies. This lecture will show how both these link closely with the Jungian concept of individuation – the path towards fulfilling one’s potential as a human being – and why this theme is so pertinent to contemporary society and the psyches of men and women in our postmodern era. Examples will be taken from *American Beauty*, *Field of Dreams*, *Pleasantville*, *The Truman Show*, *The Piano*, and other films which address the human need to question our existence, our identity, and our location beyond everything that our culture or other familiar context otherwise takes as given. This attitude toward investigating who we are was reintroduced for our times by Jung’s analytical psychology as a response to what he perceived as a malaise in consciousness. According to Jung, this malaise was to be healed through an active engagement of the conscious mind with its unconscious contents, and it was suggested that through their psychological attitude individuals might carve their own path to greater insight. This is the process of individuation which involves encountering the unconscious “Other” so frequently represented by anima and animus as gendered opposites. (See November 13 program for more information on Christopher Hauke.)

What Makes Films Work?
**Unconscious Processes and
Collective Creativity in Filmmaking**
A Workshop with Christopher Hauke
Saturday, November 13, 2004
10 am - 4 pm
\$65 members, \$85 guests



This workshop will examine how unconscious processes contribute to the business of filmmaking in a practical sense, how unconscious processes are recognized and incorporated in movie-making at many levels and stages of production (from initial concept and script development to filming on the set), and how such unconscious and unanticipated aspects combine and compete with the conscious planning of movies. (See page six for an expanded program description and workshop registration information.) Christopher Hauke is a Jungian analyst in private practice and a Lecturer in Psychoanalytic

Studies at the University of London, Goldsmiths College. He has published *Jung and the Postmodern: The Interpretation of Realities* (Routledge, 2000) and co-edited *Contemporary Jungian Analysis: Post-Jungian Perspectives from the Society of Analytical Psychology* (Routledge, 1998) and *Jung and Film: Post-Jungian Takes on the Moving Image* (Routledge, 2001). His book *Human Being Human: Women, Men, Culture and Soul* is scheduled for publication by Brunner-Routledge in early 2005, to be followed by his new study of how the unconscious is involved – personally and collectively – in the business of making movies, from writer to director and producer to cinematographer, called *What Makes Movies Work? Unconscious Process and the Film-maker's Craft*.

**Holiday Party With
Storytelling Performance of
"Honoring the Archetype of
the Divine Child"**
Connie Romero, LPC, LMFT &
David Romero, LCSW, CEAP
Tuesday, December 7, 2004
7:30 pm



The holiday season is a time of year when we are moved to ponder the mysteries of the Divine Child in religious practice as well as that sacred force deep within ourselves. As our link to the past, present, and future, this energy enlivens and guides our relationships with others and our individuation journey. Celebrate the holiday season by joining us for drinks and hors d'oeuvres and a storytelling performance by David and Connie Romero in which the Romeros will explore the wondrous image of the Divine Child, weaving excerpts from Dylan Thomas' "A Child's Christmas in Wales" with other literary and dramatic sources. Please feel free to bring and share a personal or childhood story of the holiday season with us. Donations of refreshments are welcome, too! Connie Romero, LPC, LMFT, is a psychotherapist

"The Child is born out of the womb of the unconscious, begotten out of the depths of human nature... It is a personification of vital forces quite outside the limited range of our conscious mind: of ways and possibilities of which our one-sided conscious mind knows nothing... It represents the strongest, the most ineluctable urge in every being, namely the urge to realize itself."



- C. G. Jung
"The Psychology of
the Child Archetype"
Collected Works Vol. 9, p. 170



in private practice. She is currently an analyst in training with the Inter-Regional Society of Jungian Analysts. David Romero, LCSW, CEAP, is a psychotherapist and Employee Assistance professional. Connie and David also share over 25 years of experience acting and directing in New York and Los Angeles.



Jung Film Night: Pedro Almodóvar's "Talk To Her"
Hosted by Charlotte Mathes, Ph.D.
Tuesday, January 11, 2005
6 pm film, 8 pm discussion

In Pedro Almodóvar's masterpiece film *Talk to Her*, a travel writer and a male nurse wait by the bedsides of their lovers, who have suffered brain damage. Their total devotion to these women evokes strong emotions of

loneliness and betrayal. We will discuss the film in relation to Jung's concept of the mother complex and how being caught in the mother impacts relationships. *Talk to Her* won the 2003 Golden Globe for Best Foreign Language Film (Spain) as well as the Oscar for best screenplay, and Almodóvar was nominated for the Oscar for best director. Charlotte M. Mathes, Ph.D. is a certified Jungian analyst, a clinical member of the American Association of Marriage and Family Counselors, and a board-certified supervisor for clinical social workers. A graduate of the C.G. Jung Institute in Zurich, Switzerland, she received her doctoral degree in psychoanalysis from the Union Graduate School in Cincinnati and has been in private practice in New Orleans for over 15 years. She is awaiting publication of her new book, *And A Sword Shall Pierce Your Heart: Moving from Despair to Meaning After the Death of a Child*.

Jung Society Information

About Us: The C. G. Jung Society of New Orleans is a private nonprofit organization established to promote educational programs.

Following the general thrust of Carl Jung's analytical psychology, the Society presents an interdisciplinary program to foster self-understanding by the individual.

Jung's deepest interest was in arriving at insights capable of bringing genuine help to the individual. His theories laid the groundwork for a new understanding of man, the significance of which extends far beyond the boundaries of psychology in the conventional sense. The goals of the C. G. Jung Society, then, are to offer a forum for the exchange of ideas in the sphere of the humanities, that family of knowledge that deals with what it is to be human, to make value judgments, and to select wiser courses of action. As Jung often stressed, it is within the individual, and not on the level of collective social measures, that the problems of our age must be met and the foundations for a healthy democratic society preserved and strengthened.

Programs and Membership: We have programs September through May, usually on the first Tuesday of the month. Membership for the year is \$50 for individuals and \$25 for student and clergy and entitles the member to free admission to regular programs and discounted enrollment at workshops. Admission to lectures for non-members is \$10. Free memberships, via the use of our working scholarships, are currently available in limited numbers. This is in exchange for your time before, and

possibly after, meetings. Please ask Dottie Grandolfi for more details.

Continuing Education Program: The Jung Society is a pre-approved National Board of Certified Counselors provider of Continuing Education Hours (CEH). A sign-up sheet will be provided prior to the beginning of each meeting and a certificate of attendance afterward. NBCC rules require you to enter your name before the meeting starts in order to qualify for credit. Tapes of some lectures and workshops are available by request.

Goodyear Memorial Library: Stephanie Thibodeaux is our librarian and may be contacted by leaving a message at 895-8556 or by e-mail at library@jungneworleans.org. The library opens at 6:30 p.m. before the monthly meetings. For a one-time charge of \$20, members may purchase library cards that allow them to borrow books and audio or video tapes.

Book Sales through Maple Street Bookshop: Books that relate to the topic will be for sale at each meeting. Carol Antosiak will bring the books from Maple Street Bookshop and will be able to help with any special book requests you may have. Our library fund receives a credit of 15% of the price of any book purchased by a member at the Maple Street Bookshop. Just tell them you are a Jung Society member.

Website: Additional information about the society is available on our website at www.jungneworleans.org.

What Makes Films Work?

**Unconscious Processes & Collective Creativity in Filmmaking
A Workshop with Christopher Hauke**



**Saturday, November 13, 2004
10:00 a.m. – 4:00 p.m.**

“For some time now I have been keen to uncover and examine the unconscious processes of creativity at work in making movies. Up until now, film scholarship from Jungians and psychoanalysts has focused on analyzing films as texts, with an emphasis on how they impact the viewer. Although many studies subscribe to the unconscious aspect of cinema experience, none has tackled how the unconscious may guide and affect filmmakers themselves. This workshop will examine how unconscious processes contribute to the business of filmmaking in a practical sense, how unconscious processes are recognized and incorporated in movie-making at many levels and stages of production (from initial concept and script development to filming on the set); and how such unconscious and unanticipated aspects combine and compete with the conscious planning of movies. As a trained Jungian psychoanalyst, psychologist, and cultural theorist with a previous background in professional performance, I have found that I am in a position to investigate this subject not only from an academic, but also from a practical point of view. This now extends to making my own films and noticing how the process of shooting and editing film – as well as writing – is rich with possibilities for individuation and discoveries about the Self. The presentation will include several movie clips from a wide range of film material ranging from Hollywood to the esoteric and experimental. The talk will appeal not only to people with an interest in Jungian psychology but also to all those fascinated by what makes movies work.”

- Christopher Hauke

Christopher Hauke is a Jungian analyst in private practice and a Lecturer in Psychoanalytic Studies at the University of London, Goldsmiths College. He has published *Jung and the Postmodern: The Interpretation of Realities* (Routledge, 2000) and coedited *Contemporary Jungian Analysis: Post-Jungian Perspectives from the Society of Analytical Psychology* (Routledge, 1998) and *Jung and Film: Post-Jungian Takes on the Moving Image* (Routledge, 2001). His book *Human Being Human: Women, Men, Culture and Soul* is scheduled for publication by Brunner-Routledge in early 2005, to be followed by his new study on how the unconscious is involved – personally and collectively – in the business of making movies, from writer to director and producer to cinematographer, called *What Makes Movies Work? Unconscious Process and the Film-maker's Craft*.

**WORKSHOP
REGISTRATION FORM
Workshop Prices:**

\$65 members
\$85 nonmembers

Workshop Location:
Parker Methodist Church
1130 Nashville Avenue
New Orleans

Name _____
Address _____
City _____ State _____ Zip _____
Phone _____ Day / Evening Amount Enclosed _____

WHAT MAKES FILMS WORK?
November 13, 2004, workshop
(Circle One: \$65 members; \$85 nonmembers)

**MEMBERSHIP IN THE C. G. JUNG
SOCIETY OF NEW ORLEANS**
(Circle One: \$100 benefactor;
\$50 individuals; \$25 student/clergy)



*Free admission to monthly programs
Discounted admission to workshops*
Benefactor \$100 per year
Individual \$ 50 per year
Student/Clergy \$ 25 per year

Questions?

Contact the C. G. Jung Society:
Phone 504-895-8556
E-mail info@jungneworleans.org
Website www.jungneworleans.org

Mail completed form to:

C. G. Jung Society
of New Orleans
P. O. Box 24451
New Orleans, LA 70184-4451

Goodyear Library Books for Fall

In light of our opening fall programs, which feature a free introductory class on Jungian concepts followed by a presentation on dreams, the Goodyear Library offers some excellent supplementary

and complementary reading options. For those new to Jung, as well as for those who wish to review Jung's fundamental ideas, here is a classic selection of introductory works:

- *Memories, Dreams, and Reflections*, by C. G. Jung. Jung's autobiography, written late in his life, is notable for its portrayal of Jung's inner world.
- *Man and His Symbols*, by C. G. Jung. An explanation of Jung's ideas through the use of images.
- *What Jung Really Said*, by E. A. Bennett.
- *A Little Book on the Human Shadow*, by Robert Bly.
- *Ego and Archetype*, by Edward Edinger.
- *C. G. Jung Lexicon: A Primer of Terms and Concepts*, by Daryl Sharp.
- *Boundaries of the Soul* (rev.), by June Singer.
- *The Symbolic Quest*, by Edward Whitmont.
- *Practical Jung: Nuts and Bolts of Jungian Psychotherapy*, by Harry A. Wilmer.

To augment the September presentation on dreams, here are some general books on working with dreams:

- *A Little Course in Dreams*, by Robert Bosnak.
- *Jungian Dream Interpretation: A Handbook of Theory and Practice*, by James A. Hall.
- *Inner Work: Using Dreams and Creative Imagination for Personal Growth and Integration*, by Robert Johnson.
- *Understanding Dreams*, by Mary Ann Mattoon. Online articles available at www.cgjungpage.org (search for author "Mattoon").

We also have books that present various creative approaches to exploring dreams as well as books that focus on the symbolic significance of specific thematic material. So be sure to come early and browse our library holdings!

- Stephanie Thibodeaux, Librarian

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C. G. JUNG SOCIETY OF NEW ORLEANS FALL 2004 PROGRAMS

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|---|---|
| <p>9/11/04 <i>An Introduction to Jungian Thought:
Key Concepts in Analytical Psychology</i>
John Allemand / 8:45 am- 12 pm / Parker / FREE</p> <p>9/14/04 <i>Dante Had A Dream</i>
Battle Bell / 7:30 pm / Parker</p> <p>10/1/04 <i>Jung Within His Cultural Context</i>
David O'Donoghue / 7:30 pm / Parker</p> <p>11/12/04 <i>Anima and Individuation in
Jungian Film Analysis</i>
Christopher Hauke / 7:30 pm / Parker</p> | <p>11/13/04 <i>What Makes Films Work?
Unconscious Processes and
Collective Creativity in Filmmaking</i>
A Workshop with Christopher Hauke
10 am - 4 pm / Parker</p> <p>12/7/04 <i>Holiday Party & Storytelling: "Honoring
the Archetype of the Divine Child"</i>
Connie & David Romero / 7:30 pm / Parker</p> <p>1/11/05 <i>Jung Film Night: "Talk To Her"</i>
by Pedro Almodovar
Hosted by Charlotte Mathes
6 pm film; 8 pm discussion / Parker</p> |
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P. O. Box 24451
New Orleans, LA 70184-4451
Meetings: Parker Church, 1130 Nashville Ave.

Phone 504-895-8556
E-mail info@jungneworleans.org
Website www.jungneworleans.org

The Rain-maker Story

As an example of "being in Tao" and its synchronistic accompaniments I will cite the story, told me by the late Richard Wilhelm, of the rain-maker of Kiao-chau: "There was a great drought where Wilhelm lived; for months there had not been a drop of rain and the situation became catastrophic. The Catholics made processions, the Protestants made prayers, and the Chinese burned joss-sticks and shot off guns to frighten away the demons of drought, but with no result. Finally the Chinese said, "We will fetch the rain-maker." And from another province a dried up old man appeared. The only thing he asked for was a quiet little house somewhere, and there he locked himself in for three days. On the fourth day the clouds gathered and there was a great snow-storm at the time of the year

when no snow was expected, an unusual amount, and the town was so full of rumors about the wonderful rain-maker that Wilhelm went to ask the man how he did it. In true European fashion, he said, "They call you the rain-maker, will you tell me how you made the snow?" And the ... Chinese said: "I did not make the snow, I am not responsible." "But what have you done these three days?" "Oh, I can explain that. I come from another country where things are in order. Here they are out of order, they are not as they should be by the ordinance of heaven. Therefore the whole country is not in Tao, and I also am not in the natural order of things because I am in a disordered country. So I had to wait three days until I was back in Tao and then naturally the rain came."

From "Interpretation of Visions"
Vol. 3 of Seminars in English by C. G. Jung

C. G. Jung Society of New Orleans
P. O. Box 24451
New Orleans, LA 70184-4451

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