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II

SOME THOUGHTS ON PSYCHOLOGY

(May 1897)

GENERAL INTRODUCTION

- 67 Some of you may recall the talk I gave during the last year's winter semester. What surprised people most about that talk was the introduction, and I repeatedly heard it said that one of the hardest things on earth is to achieve a smooth transition from the introduction to the exposition. In order to smooth the way for my talk today, I would like to introduce it with these divine words from the psychology of Immanuel Kant:
- 68 "Morality is always paramount. It is the holy and inviolable thing which we must protect, and it is also the reason and purpose of all our speculations and inquiries. All metaphysical speculations are directed to this end. God and the other world are the sole goal of all our philosophical investigations, and if the concepts of God and the other world had nothing to do with morality, they would be worthless."
- 69 Ever since my last paper narrowly escaped sudden death in the wastebasket, I, ἄσμενος ἐκ θανάτου,¹ have been wanting to have a chance to walk with you along the Stygian banks to the realm of the shades.
- 70 Despite the fact that, by using a little imagination, we can realize that certain things are conceivable and posit certain others as necessary, nevertheless most of you will feel a scholarly shudder of dread if we actually leave behind us the broad road of everyday experience, with its solid foundations, to descend into the nocturnal abysses of nature.
- 71 No doubt people will call it an act of mad adventurism to abandon the safe path laid out for us by esteemed science and accredited philosophy, to make our own independent raids into the realm of the unfathomable, chase the shadows of the night, and knock on doors which DuBois-Reymond had locked forever with his little key that says "Ignorabimus." People will accuse us of fancifulness

¹ "Glad from death," a phrase occurring frequently in the *Odyssey* whenever the band of adventurers leave behind them some peril which has claimed the lives of one or more of their number.

72 and superstition. With a superior smile they will reach out to grasp the iron laws of nature and strike the rebels dead with them. Those who will do this are the same people who fill every Sunday of their lives chockful of edifying words, deeds, and thoughts, but on week-days parade around with a sign that says "We will never know." They will claim that ours is a fruitless and a hopeless enterprise, a self-tormenting brooding on the absurd. In the apt phrase of Schwegler² in his history of philosophy, these people are the devotees of a "man-in-the-street philosophy" who, as such, "make a completely erroneous use of the category of causality."

73 Doubtless the most vehement protests will be voiced by those who, out of sheer indifference—or because, in plain language, they don't give a damn—have become intellectual teetotallers and who, by the mere fact of their existence, pronounce the harshest anathema over even the most tentative effort to stimulate interest in certain questions. Despite all this, and despite the danger of arousing the keenest displeasure, I have chosen to speak on this theme before all others. Left to my own devices, I might well tremble for the fate of my cause, but I have allies. They belong not to the ranks of the known exiles and heretics—among them revered and brilliant figures such as Crookes, Wilhelm Weber, and above all Zöllner³—but rather are men of such reputation that one need have no qualms about citing their authority. I have selected three such men, whose critical powers and keenness of judgment are beyond all question. As my first authority I cite David Strauss⁴ in his classical evaluation

² Albert Schwegler (1819-1857), author of *Geschichte der Philosophie im Umriss* (tr., *A History of Philosophy in Epitome*, New York, 1856).

³ Sir William Crookes (1832-1919), English physicist and chemist who discovered cathode rays and isolated thallium. Wilhelm Weber (1804-1891), German physician who studied electromagnetic induction. Johann Karl Friedrich Zöllner (1834-1882), astrophysicist and devotee of spiritualism.

⁴ David Friedrich Strauss (1808-1874), Protestant theologian and author of an influential *Life of Jesus*, included reviews of the books of the spiritualist physician Justinus Kerner in the collection *Charakteristiken und Kritiken: Eine Sammlung zerstreuter Aufsätze aus den Gebieten der Theologie, Anthropologie und Aesthetik* (Leipzig, 1839). Part II of Strauss's essay collection includes a review of Kerner's *Beobachtungen aus dem Gebiete kakodämonisch-magnetischer Erscheinungen* (1834; Essay VI in Strauss), and Strauss's Essay XI is a "Kritik der verschiedenen Ansichten über die Geistererscheinungen," both essays being discussions of Kerner's observations of a woman who saw and conversed with benign and malignant spirits and produced knocking and other phenomena of the "poltergeist" type in the presence of witnesses.

of Justinus Kerner and the Seeress of Prevorst⁵ in *Charakteristiken und Kritiken*.⁶

74 He writes concerning the Seeress: "Her face, suffering but with noble and tender features, suffused with a celestial radiance; her speech the purest German; her talk gentle, slow, solemn, musical almost like a recitative. Its content, rapturous emotions which drifted across her soul, now like soft and fluffy clouds, now like dark stormclouds, and then dissolved. . . . [Her] conversation with or about blessed or accursed spirits [was] conducted with such truth that we could have no doubt that we were truly in the presence of a prophetess who partook of communion with a higher world. . . ."

75 "We in no way share the opinion of those who attack the truth of Kerner's account, in part accusing the sick woman of dissimulation, in part imputing to the physician a consistent failure to perceive what was really going on—a supposition which not only eyewitnesses like the author, but also all unbiassed readers of Kerner's account, can recognize as groundless."

76 As my second ally I cite Arthur Schopenhauer, who states in his *Parerga und Paralipomena*: "It is not my vocation to combat the skepticism of ignorance whose cavilling deportment brings it into disrepute every day."⁷ "Nowadays anyone who doubts the fact of animal magnetism and the clairvoyance it confers, must not be called skeptical but ignorant."⁸ Schopenhauer wrote this almost fifty years ago.

77 The third ally I will cite is our great master Immanuel Kant, the sage and prophet of Königsberg who has, not unjustly, been called the last philosopher.

78 One hundred years ago, Kant in his lectures on metaphysics, in Part Two of the rational psychology, stated: "We can conceive of spirits only as problematic entities, i.e., we can cite no a priori cause to reject their existence." "Something can be admitted, on a problematical basis, provided that it is quite clear that it is possible. We cannot demonstrate apodictically that such spirits should exist, but neither can anyone disprove it."

79 One hundred and thirty-four years ago, in the *Dreams of a Spirit-*

⁵ See n. 4. Jung subsequently cited Kerner's work on the Seeress of Prevorst, notably in his M.D. dissertation: see CW 1, pars. 49-148 *passim*.

⁶ See above, n. 4.

⁷ Schopenhauer, *Parerga und Paralipomena* (Berlin, 1862), p. 243.

⁸ *Ibid.*

Seer, Kant recorded the following confession, which is of great significance in relation to his views as a whole: "I confess that I am strongly inclined to assert the existence of immaterial natures in the world, and to class my own soul among these beings."⁹

80 Elsewhere Kant states: "All these immaterial natures, I say, regardless of whether or not they exercise their influence in the corporeal world; all rational beings which happen to exist in an animal state, whether here on earth or on other heavenly bodies, regardless of whether they animate the raw stuff of matter now, will do so in the future, or have done so in the past, would, by these terms, exist in a communion suitable to their nature, not determined by those conditions which limit the relations of corporeal entities, and in which the distances separating places and times, that in the visible world create a vast gulf abolishing all communion, simply disappear. Accordingly it would be necessary to regard the human soul as already, in this present life, linked with two worlds of which, it being joined in personal union with a body, it clearly perceives only the material; whereas on the other hand, as a member of the spirit world, it receives the pure influences of immaterial natures and distributes these influences in turn, so that as soon as its union with the body has ended, nothing remains but the communion in which it continually dwells with spiritual natures, and which must reveal itself to consciousness as an object of clear contemplation."¹⁰

81 Finally, in a third passage, casting his prophetic gaze far beyond his own age, Kant states: "Accordingly it has in effect been demonstrated, or could easily be demonstrated if we took a broad view—or better yet, it will be demonstrated in the future, I know not where or when—that even in this life the human soul dwells in an indissoluble communion with all the immaterial natures of the spirit world, alternately affecting these natures and receiving from them impressions of which, in its human nature, it is not conscious *as long as all goes well*."¹¹

82 It would probably be my best course to end my talk at this point, for after such illustrious minds as these have had their say, it seems almost blasphemous to tack on the paltry appendix of my own

⁹ Kant, *Träume eines Geistersehers, erläutert durch Träume der Metaphysik* (Leipzig, 1899), Part I, p. 14.

¹⁰ *Ibid.*, p. 20.

¹¹ *Ibid.*, p. 21.

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thoughts—thoughts which, to use an unattractive simile, are like witless, broken-winded plant lice creeping up a magnificent tree with wide-spreading branches.

RATIONAL PSYCHOLOGY

INTRODUCTION

83 “Well, that’s all just as nice as pie,” says the educated philistine, “but I don’t believe in things unless I see them with my own eyes. And what you call metaphysics has been out of date for a long time, nobody takes it seriously any more, and if any metaphysical notions are still around today, it’s only in the form of an obsession that haunts people who are not yet at ease with themselves. Everything in the life of a rational man unfolds on a completely physical and natural plane.”

84 Yes indeed, until we reach DuBois-Reymond’s stockade everything is perfectly clear and comprehensible, and everything which “the Lord God made” ought to be grateful that finally a public benefactor has built a stockade at this dangerous frontier. One feels so safe and snug inside its four walls, and so let’s not have any miracles, for that would disturb the peace.

85 To be sure, there is nothing very wondrous in the life of the hidebound educated philistine. He is born, he grows and develops himself, for a higher level of functioning demands differentiated organs. Then he marries, in accordance with his character and aims. He begets children through the union of the sperm cell with the egg cell. His children are blessed with the attributes of their parents, in accordance with Hertwig’s theory of heredity.¹² Then little by little he grows old, even though this fact no longer fits so well into the system. And then, what happens then? Then something happens that no longer fits into the system at all, that is completely incomprehensible, the clarification of a lie, the emendation of an error:¹³ he dies—! Why? For what purpose? His doctor cold-blood-

¹² The 1892 edition of Oscar Hertwig’s *The Cell and the Tissues* (tr., London, 1895) was the nineteenth century’s most trenchant synthesis of biological phenomena under the aspect of the universality of protoplasm.

¹³ *Originally*: the terrible clarification of a shameful lie, the ghastly emendation of an error.

edly records: death by violence, disease, old age. In short, the game is over. The corpse is lying there cold and stiff, and shortly thereafter protein decomposition sets in. It is an incredible fact, and if it had happened only once, to only one person, no one in the world would believe it could happen at all. But the same thing happens to us all, and it is irrevocable. The average life lasts barely thirty years. But why does death occur? Why should an organism constructed with infinite care and efficiency, whose innermost purpose it is to live, come to an end, wither and decay? Why is the purposeful drive to live cut off with such contempt? Death impresses us as a brutal infringement on our most exalted and sacred right, our right to exist. A sudden blow, and all our plans, all our hopes, all our joyous creativity lie shattered. And how treacherously this infringement occurs! It is impossible to discover anything that is actually *done* to the organism or taken away from it. If we weigh the dead body, it weighs exactly as much as it did when it was alive. The entire organism is there, complete, ready to live, and yet it is dead and we know of no art to make it live again.

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- 86 It is a strange Something that is removed from the body, a Something that contained the will to live, a force that in life maintained an accord between the organism and its environment. It appears to be an elementary force, a vital principle. In earlier times physiologists used to call it the life force, thereby making a correct application of the "category of causality." Kant says: "It appears that an intellectual being is intimately present with the matter to which it is joined, and that it does not act upon those forces by which the elements relate to each other but rather upon the inner principle of their state."¹⁴
- 87 Modern physiology has no name for this "intellectual being" that acts on the "inner principle," for once again it naïvely confuses the effect with the cause—as I dare to assert despite the dressing-down I received in my semester report.
- 88 The physiologist Burdach,¹⁵ one of the much-despised vitalists, states in his work *Physiologie als Erfahrungswissenschaft*: "Materialism

¹⁴ Kant, *Träume eines Geistersehers*, p. 15.

¹⁵ Karl Friedrich Burdach (1776-1847), comparative anatomist and physiologist. The work cited was on physiology as empirical science.

presupposes that life which it sets out to explain. For the organization and the blend of components from which it derives the life processes, are themselves the product of a life process." The old vitalists made many mistakes, but never have they sacrificed the basic requirements of logic to the interests of their system.

89 The vital principle, which as long as life lasts confers on the body its power of resistance, is the enduring factor in the phenomenal realm. As we know, all the molecules in the body are renewed approximately every seven years. Thus the substance of the body is continually changing. If the life-organizing, life-shaping force resided in matter, nothing would be more natural than a continual transformation of the appearance of the body. But this does not actually occur, for the external traits of a man remain the same. All down to the smallest details are preserved. All the images in his memory remain constant, and his intellectual faculties maintain approximately the same level. In short, despite the change in his substance the individual remains the same. Thus it appears that the *principium vitae* constitutes, so to speak, the scaffolding on which matter is built up.

90 Burdach states: "The matter of our bodies continually changes, whereas our life remains the same, remains one. Corporeal life is embraced in the continual, simultaneous destruction and formation of organic matter. Thus life is something higher, which dominates matter. . . ."

91 But if we turn our attention to more recent physiology, what a strange spectacle we see. Physiologists are struggling to explain life in terms of natural laws, when all the time it is clear that life exists *despite* these laws. They try desperately to force life into the system of natural laws, when life contradicts every law of nature. Spontaneous motion violates the law of gravitation; the very existence of the body violates the laws governing oxygen affinity and the biological laws governing bacterial activity. In Volume I of *The World as Will and Idea* Schopenhauer aptly remarks: "It is becoming increasingly apparent that a chemical phenomenon can never be explained in terms of a mechanical phenomenon, nor the *organic* in terms of the chemical or electrical. Those who today are nevertheless striking out once more on this old false trail, will soon creep back, quiet and crestfallen, like all their predecessors."¹⁶

¹⁶ *Die Welt als Wille und Vorstellung* in Schopenhauer's *Sämmtliche Werke*, Vol. I (3rd edn., Leipzig, 1877), § 7, p. 35.

93 If we subject the phenomenon of organic life to the principle of sufficient reason—that is, if we apply the “category of causality” correctly—then it is as necessary for us to postulate the existence of a vital principle as it is to postulate the ether in the field of optics. This postulate does not violate the first principle of the scientific method, namely that the principles used to explain a phenomenon must be kept to the barest minimum. In the present case we are compelled to admit a new principle, for no previously existing principle furnishes an adequate explanation.

94 What is true of the individual is true of all: Darwin’s theory of natural selection cannot adequately explain evolution, and indeed, with regard to the evolution of new species it becomes a negligible factor. In the field of phylogeny, more than in any other, it is necessary to postulate the existence of a vital principle.

95 The vital principle is more or less equivalent to the “life force” of the ancient physiologists. It governs all bodily functions, including those of the brain, and hence also governs consciousness to the degree that consciousness is determined by the functions of the cerebral cortex. Thus we ought not to seek for the principle of life within the consciousness, and most particularly not in the consciousness of the self, as Kant did.

96 The vital principle extends far beyond our consciousness in that it also maintains the vegetative functions of the body which, as we know, are not under our conscious control. Our consciousness is dependent on the functions of the brain, but these are in turn dependent on the vital principle, and accordingly the vital principle represents a substance, whereas consciousness represents a contingent phenomenon. Or as Schopenhauer says: “Consciousness is the object of a transcendental idea.” Thus we see that animal and vegetative functions are embraced in a common root, the actual subject. Let us boldly assign to this transcendental subject the name of “soul.” What do we mean by “soul”? *The soul is an intelligence independent of space and time.*

97 1. *The soul must be intelligent.* The criterion of intelligence is the purposefulness of its acts. Undeniably our bodies impress us as highly purposeful, and thus we postulate the intelligence of the soul. If the law of causality did not possess an a priori status, this postulate would be proven.

98 2. *The soul must be independent of space and time.* The concepts of space and time are categories of the understanding and for this reason are not compelling with regard to the *Ding an sich*. The soul

eludes all sense perception and thus cannot constitute any form of material force. Only forces in a material form constitute objects of perception. But within the categories of space and time, judgment is based on sense perceptions. Accordingly only forces in a material form can serve as objects of judgment, i.e., only forces in a material form move within the boundaries of space and time. For example, let us consider the concept of velocity, which is equivalent to the space-time quotient. Or think of any of the basic mechanical laws of physics.

99 The soul does not represent a force in a material form, and thus there can be no judgment concerning it. But everything that cannot be judged subsists outside the concepts of space and time. Accordingly the soul is independent of space and time. Thus sufficient reason exists for us to postulate the immortality of the soul.

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INTRODUCTION

100 Up to this point we have been treading on the consecrated ground of Kantian philosophy. But who will accompany us further if we choose to burst open the gates that bar our entrance into the “realm of darkness”?

101 Is it not maddening when Kant himself says: “Experience cannot possibly teach us that there exist beings which possess only an inner sense”? (*The Psychology*)¹⁷

102 Or in another passage: “We can say nothing more about these spirits, such as what a spirit can achieve separated from the body. They do not constitute objects perceptible to the external senses, and thus they do not exist in space. We can say nothing beyond this; if we did we would only be spinning idle fancies.” (*The Psychology*)

103 Or in another passage: “I dare say that this observation (of mine) . . . represents all that philosophical insight can reveal about beings of this kind, and that although in the future we may continue to have all sorts of notions about them, we can never know more than we do now.”¹⁸

104 Kant could not help but speak as he did, and from his own standpoint he was absolutely right. More than one hundred years have passed since he said these things. In this time a lot has happened to confirm his words, and to amplify their meaning in unlooked-for ways. Kant’s epistemology endures unaltered, but his dogmatic teachings have undergone changes as must occur with every dogmatic system. No fresh genius has appeared to supplant Kant’s ideas. What have supplanted his ideas are facts whose validity is beyond all doubt.¹⁹ Today, as Wallace²⁰ accurately notes, we can

¹⁷ *Vorlesungen über Psychologie* (1889).

¹⁸ Kant, *Träume eines Geistersehers*, p. 42.

¹⁹ Deleted: facts which only a fool could deny.

²⁰ Alfred Russel Wallace (1823-1913), English naturalist and a founder of zoological geography.

simply smile and pass by those persons whom laziness or rabid skepticism cause to deny certain extrasensory data.

105 It was impossible for Kant to have known the facts in question, and that is why he could not have spoken otherwise than he did. Baron DePrel²¹ says—quite rightly—that if Kant were alive today, he would undoubtedly be a spiritualist. Kant spared neither time nor effort to get in touch with Swedenborg.²² Insofar as it lay in his power, he tested the validity of Swedenborg’s claims and gave them a thorough and unbiased reading. What a contrast lies between this greatest of all sages ever born on German soil, and his puerile epigones, who do themselves the honor of citing Kant and yet do all they can to suppress and ridicule something that can only confirm Kant’s profound ideas!

106 And people do show what fools they are when they use Kant’s ideas to attack the spiritualists, when Kant himself said:

107 “It will be demonstrated in the future, I know not where or when—that even in this life the human soul dwells in an indissoluble communion with all the immaterial natures of the spirit world, alternately affecting these natures and receiving impressions from them. . . .”²³

108 Kant said this more than one hundred years ago, when he could have had no inkling of the facts relating to modern spiritualism.²⁴ Almost sixty years ago Schopenhauer raised his voice against “the skepticism of ignorance.”²⁵ Even he, the pessimist par excellence, was an optimist to the extent that he could describe skepticism as daily coming “into increasing disrepute.”²⁶ In the mid-1870s William Crookes, the English chemist and physicist who had been challenged by the entire body of the English press to investigate spiritualism, submitted to the Royal Society his classical report on the subject, containing the most comprehensive confirmation of the validity of spiritualistic phenomena. Around the same time Russel

²¹ Baron Karl Ludwig August Friedrich Maximilien Alfred DuPrel (1839-1899), celebrated spiritualist, who published as Carl DuPrel.

²² See Kant’s letter to Charlotte von Knobloch in *Träume eines Geistersehers*, pp. 69-75 (quoted in CW 18, pars. 707-9).

²³ *Träume eines Geistersehers*, p. 21.

²⁴ Much of what Jung reports here on spiritualism reappeared in his lecture “On Spiritualistic Phenomena,” originally in *Basler Nachrichten*, 12-17 Nov. 1904 (CW 18, pars. 697ff.).

²⁵ Schopenhauer, *Parerga und Paralipomena*, p. 243.

²⁶ *Ibid.*

Wallace, famed for his role in the history of Darwinism, likewise wrote a variety of texts in which he fought for justice and truth. In 1877 the noble Zöllner²⁷ published his scientific tracts in Germany, and fought for the spiritualist cause in a series of seven volumes. But his was “a voice crying in the wilderness.” Mortally wounded in his struggle against the Judaization of science and society, this high-minded man died in 1882, broken in body and spirit. To be sure, his friends, the renowned physicist Wilhelm Weber,²⁸ the philosopher Fechner,²⁹ the mathematician Schubner, and Ulrici, continued to promote Zöllner’s cause, while the stubborn Wundt,³⁰ the slippery Carl Ludwig,³¹ and the spiteful DuBois-Reymond defamed this cause throughout a Germany in moral decline. All in vain—the Berlin Jew came out on top. The little group of the faithful melted away. The only educated champion of spiritualism in Germany is Baron Carl DuPrel, who, however, is being doggedly ignored. In Russia there are two men with scientific training who defend the cause of spiritualism: the aged privy councilor Alexander Aksakov³² in St. Petersburg and Wagner,³³ professor of zoology at the University of St. Petersburg. In 1892 two Italians, the astronomer Schiaparelli,³⁴ noted for his study of Mars and director of the Osservatorio di Brera, and Lombroso,³⁵ the renowned anthropologist and psychiatrist, declared their belief in spiritualism. The latter did so with the classical confession: “I pride myself on being the slave of facts.” An index to the more liberated thinking of the English was the founding of the *Dialektische Gesell-*

²⁷ Johann Zöllner’s *Wissenschaftliche Abhandlungen* were published in Leipzig in 1878-79.

²⁸ See above, n. 3.

²⁹ Gustav Theodor Fechner (1801-1887), German philosopher and a founder of psychophysics, the study of the relations between mental and physical processes.

³⁰ Wilhelm Wundt (1832-1920), German philosopher and psychologist who viewed metaphysics, ethics, and the intellectual from a psychological perspective.

³¹ Carl Ludwig (1816-1895), German physiologist whose work helped to defeat the vitalist school.

³² Alexander Aksakov (1833-1903), a student of medicine and psychic phenomena, author of *Animismus und Spiritismus* (1890), and opponent of Eduard von Hartmann’s views on spiritualism.

³³ Probably Julius Wagner (1857-1940), Austrian physician.

³⁴ Giovanni Virginio Schiaparelli (1835-1900), Italian astronomer who discovered the markings on Mars thought to be “canals.”

³⁵ Cesare Lombroso (1836-1907), Italian physician who believed that criminals were sick rather than evil.

schaft, composed exclusively of professional scholars, which I believe was an offshoot of the British Association.

109 In Germany—and Switzerland—there seems to be no sign that men like Kant, Schopenhauer or Zöllner have ever lived. Gone and forgotten! People will not even listen to Eduard von Hartmann, a philosopher who is now very much *à la mode*, and his theory of the unconscious, much less to DuPrel, who deserves closer study. What we hear from the rostrums of science is the thousandfold echo of materialism. This loathsome, stinking plant is being grown in all the scientific institutions in the land and well-nourished with the dung of the career men. A professor drowned in mechanistic psychology and nerve-and-muscle physics³⁶ is sowing the poisonous seed that fecundates confused minds—minds that then bear splendid fruit, incomparable rubbish, some thirty-, some sixty-, some one hundredfold. Gradually the mud is seeping down from the heights of the university. The natural consequence is the moral instability of the upper echelons of society and the total brutalization of the working man. The results: anarchists, anti-socialist laws, and so on. Naturally the clergy make a great to-do about the steady progress the devil of unbelief is making in the hearts of men, but this does not prevent them from mounting the pulpit and inveighing against the sin of spiritualism and stuffing people full of all sorts of old wives' tales about the spiritualists. Thus without realizing it the clergy are encouraging the general moral debacle, and the police, the guardians of the law, are contributing to the same end by prohibiting spiritualistic fraud. Every rational man, who believes that everything in life is purely "natural"—for example, the schoolmaster—rages and campaigns against this medieval nonsense which is threatening to extinguish the lamp of his enlightenment. The worthy educated philistine who believes in nothing he cannot see, blindly places his faith in every anti-spiritualist canard, every wretched lie the journalists tell him, and voluptuously wallows in the quagmire of literature on the subject published by the "progressive" press. Radiating bliss, he reads Ludwig Büchner's *Kraft und Stoff*,³⁷ a work to which the remark of the

³⁶ The reference is to work of the physiologist DuBois-Reymond.

³⁷ *Kraft und Stoff: Empirisch-naturphilosophische Studien* (Leipzig, 1868). (Tr. J. F. Colingwood, *Force and Matter: Empirico-Philosophical Studies*, London, 1864.)

old Göttingen professor Lichtenberg³⁸ aptly applies: "If a head bumps into a book and the result is a hollow sound, is that always the fault of the head?"

110 If anyone ever writes the natural history of the educated philistine, the chapter on *laziness* would have to take up half the book. Kant says at one point: "Laziness and cowardice are the reasons why, long after nature has emancipated them from the governance of others, such a large proportion of people are quite content never to grow up all their lives."

111 It is unnecessary for me to comment further on this quotation, for it expresses my view to a tee. Thus there is no better course than to add my endorsement.

EMPIRICAL PSYCHOLOGY

112 In the second part of my talk, which deals with empirical psychology, I will supply documentary evidence which should satisfy those many people who were not entirely happy with the theoretical reflections in the first part. On the other hand, this same factual evidence will put off many who were, in principle, satisfied with the theoretical exposition in Part One.

113 In research we are completely dependent on the empirical method, just as we are in our practical everyday lives. Intuition does not have the power to convince the critical mind, any more than theoretical considerations can show us how to deal with practical situations. And yet, strangely enough, any number of people who are in perfect agreement with the findings of rational psychology, refuse, for various reasons, to admit that psychology possesses an empirical side. In plain language, in Basel there are hundreds, perhaps thousands of people with adamant faith in the miracles of the Old and New Testaments, but who would not for anything in the world admit that identical or similar events are still taking place today. Again, there are people who, on the theoretical plane, accept the existence of the soul and its possession of any number of possible attributes, but who refuse to admit that anyone can have practical experience of such things. As for those people who don't care about anything and who only exist to mark the dark shadings in the picture of life, we need not speak of them at all.

³⁸ Georg Christoph Lichtenberg (1742-1799), physicist, professor at the University of Göttingen.

114 The primary concern of empirical psychology is to supply factual documentation supporting the theories of rational psychology. The first principle of rational psychology, concerning the existence of the soul, does not require factual documentation. If we make correct use of the "category of causality," we must necessarily affirm the existence of the soul. Naturally people who do not employ the category of causality, or rather who feel no need for it, are not competent to voice an opinion in this matter. The number of facts supporting the existence of the soul is legion. If the soul did not exist, it would be impossible for these facts to exist. But because there is no such thing as an impossible fact, the soul must exist.

115 One of the principal tasks of empirical psychology is to provide detailed authentication of the definition of the soul laid down by rational psychology. We have already noted that the soul is an intelligence independent of space and time.

116 1. *The soul is intelligent.* The principal proof in support of this principle is the purposeful activity of the soul, its power of organization. Its organizational activity is manifested in the phenomenon of *materialization*. I cannot assume that everyone in my audience knows the meaning of the term materialization, and so I must beg those who do to pardon me if I interrupt my remarks for a moment to explain.

117 The soul is imperceptible to the senses because it exists outside space. It would have to assume a spatial, i.e., a material form in order to become perceptible to the senses. Every representation of the soul that is perceptible to the senses is a materialization. The most wondrous and incredible materialization which has ever occurred is man himself. But most people are incapable of marveling at their own existence and thus cannot properly appreciate the notion of man as a materialization of soul, and thus we must look about for other phenomena whose spontaneous and instantaneous manifestation compels us to deduce an intelligent being as their *spiritus rector*. The phenomena we seek are the wondrous materializations observed by Crookes, Zöllner, Wilhelm Weber, Fechner, Wagner, Wallace, and many others. In 1873 Crookes and Varley, a member of the Royal Society, succeeded, with the aid of the medium Florence Cook, in producing a manifestation in their London laboratory and in repeatedly photographing it, under electric light, together with the medium. After countless failures Professor Wagner, with the assistance of Frau von Pribitkov, succeeded in

photographing a hand above the medium's head in a room at the University of St. Petersburg. As far as I know, Zöllner, Wilhelm Weber, and Fechner, who from 1877-1879 conducted joint experiments with the medium Dr. Stack, did not take any photographs, but did obtain a series of handprints and footprints on soot-blackened paper laid between two pieces of slate.

118 In 1875, for the first time, paraffin molds were taken of hands that spontaneously materialized in space. This feat was achieved by William Denton, a geology professor at Wellesley College in Massachusetts († 1883), while he was on a geological expedition in New Guinea. Since that time these experiments have been repeated, with great success, in England and on the continent. I myself have in my possession photographs of such phenomena, and anyone who would like to see them may do so at any time. It would be easy to go on and on citing pieces of evidence that substantiate the idea of the intelligent organizational activity of the soul. But given the limited scope of my talk, the examples I have already cited must suffice. If anyone is interested in pursuing these topics, I recommend that he study Zöllner's *Wissenschaftliche Abhandlungen* and Alexander Aksakov's *Animismus und Spiritismus*, as well as the treatises of Crookes and Wallace in Mutze's Spiritualism Library in Leipzig.

119 We have yet to document the second element in our definition of the soul: *The soul is independent of space and time.*

120 Everything that lies beyond our conceptual categories, i.e., beyond space and time, is transcendental. Everything transcendental, that is, everything nonspatial and nontemporal, will always be incomprehensible to us, and in this sense the claim "Ignorabimus" is entirely justified. Our confrontation with the transcendental is not confined to the psychical realm of sensory experience. Instead, people have been able to experience it in their everyday lives ever since 1687, the year which saw the publication of Isaac Newton's *Philosophiae naturalis principia mathematica*. Universal gravitation, representing as it does a long-range effect (*actio in distans*), is the direct manifestation of a transcendental principle, as I explained last semester in my critique of the law of gravity.

121 Gravitation is purely transcendental. Its successful emancipation from space and time is achieved, above all, by virtue of the fact that it does not conform to the law of the conservation of energy as an elementary force; secondly, because by virtue of gravitation,

corpus ibi agere non potest, ubi non est (a body does not exert effects in a place where the body itself is not); and thirdly, because it does not require time for its deployment, for it is absolutely constant. This is the characteristic of the long-range effect, the *actio in distans*.

122 The soul, as the metaphysical presupposition of the phenomenon of organic life, likewise transcends space and time, and for this reason its emancipation from sensory manifestation must be expressed in the fact that the soul appears as the basic force of *actiones in distans*. Thus to substantiate the second clause of our definition of the soul, we must present evidence substantiating the *actio in distans*.

123 The best course, to present our evidence in the most lucid and intelligible form, is to divide the discussion into two parts treating 1) long-range effects in *space*, and 2) long-range effects in *time*.

124 The topic of long-range effects in space will be divided into *telekinetic* and *telepathic* phenomena.

125 *Hypnotism* should be classed among the telekinetic phenomena. There is no need for me, in this context, to go into further detail concerning hypnotic phenomena, as a first-rate talk has already been devoted to this subject. I will merely recapitulate briefly what has already been said. Hypnotism involves the establishment of a so-called rapport, an intimate bond, between the agent and the percipient. We know that the means for establishing such a rapport include causing the percipient to gaze at a fixed point, and in general, stimuli of a monotonous nature. If the agent or percipient possesses a special aptitude, phenomena can be intensified. The agent can move three, four, or five steps away from the percipient. In one case the famous mesmerist Hansen succeeded in withdrawing eighty steps. An even higher level is achieved if the agent remains in a separate room. With a particularly sensitive percipient, the agent can remain twenty, thirty, or more kilometers away and still achieve a rapport. When a high degree of psychic excitation is present—for example, in cases involving dying persons—distance in no way limits the phenomenon. I assume that there is no need for me to furnish documentary evidence, as doubtless everyone has experienced, or heard of, such cases in his own family.

126 Intimately related to these phenomena is that of the *Doppelgänger* or double. On occasion a dying person who, from a distance, communicates to a friend the knowledge of his impending death, can

intensify hypnotic perception to the point of inducing a hallucination, and indeed may often create an actual, objective manifestation capable of producing material effects.

127 During the appearance of an authentic *Doppelgänger* (eidolon), the agent is generally in a deep, self-induced somnambulistic trance. However, this is not always the case. There are cogent reasons to believe that the degree of awareness characterizing the *Doppelgänger* is inversely proportional to that of the living agent.

128 Also to be classed among telekinetic phenomena are all those material effects produced, for example, by dying people in order to communicate to faraway relatives or friends the knowledge of their death.

129 *Telepathic phenomena* include clairvoyance, which occurs in space. In certain cases the sensitivity of the percipient to telekinetic effects might also be designated as telepathy. However, this sensitivity represents telepathy only to the extent that it outweighs the active psychic power of the agent. In this case we see genuine clairvoyance on the part of the percipient. All the obstacles presented by space have vanished. It is as if the soul were wandering about free of all fetters, having escaped the body's onerous husk. A classic example of clairvoyance, which has been authenticated by reliable historical sources, is cited by Kant in his letter about Swedenborg, to Fräulein Charlotte von Knobloch.³⁹ In this letter Kant describes how Swedenborg, while he was in Gothenburg, had a clairvoyant vision of the great fire which took place in Stockholm in 1756, and how hour after hour he reported to the horrified public the progress of the fire. All this happened on a Saturday evening, and it was not until the evening of the following Monday that a messenger arrived in Gothenburg on horseback bringing the news from Stockholm. A number of skeptics, in order to come up with a natural explanation of this extraordinary event, actually went so far as to accuse Swedenborg of having set the fire himself!

130 We can content ourselves with this one example of clairvoyance, for it would be virtually a waste of time to cite additional cases. Anyone who has ever taken a look at the relevant literature can easily discover any number of cases substantiating this phenomenon. Recommended reading for anyone interested in this subject

³⁹ See above, n. 22.

is DuPrel's *Fernsehen und Fernwirken*, Volume II of his *Entdeckung der Seele*.⁴⁰

131 The theory of long-range effects in time⁴¹ is among the most obscure and complex topics in the realm of occult phenomena. Under this heading we classify premonitions, prophecies, second sight, and clairvoyance in the strict sense. I have not gone into any explanation of the phenomena previously discussed because any such explanation would lie far beyond the scope of my talk. For the same reason I will refrain from any attempt to explain long-range effects in time, despite the fact that the problem is vitally interesting and virtually begs for commentary. However, I cannot resist the urge to at least hint at the direction that an explanation might take. To this purpose I cite Schopenhauer's statement in the *Parerga und Paralipomena*:

132 "Consequent upon Kant's doctrine of the ideality of space and time we understand that the *Ding an sich*, in other words the only reality in all phenomena, being free from these two forms of the intellect (intellectual categories), knows nothing of the distinction between near and far, between present, past and future. Accordingly the divisions based on these modes of viewing the world show themselves not to be absolute, but instead, in terms of the mode of cognition we speak of, which is substantially altered by the modification of the organ [of cognition], no longer present any insuperable barriers."⁴²

133 There seems no need for any extensive treatment of examples. I will merely recall the famous tale of the Cossack who predicted the downfall of Poland many years beforehand, and the case of Cazotte, who in the year 1788, according to the account of a witness, François de la Harpe of the Academy, prophesied the terrors of the French Revolution, telling each person present the manner of his death in every detail.⁴³ I would also remind you of a case close

⁴⁰ *Die Entdeckung der Seele durch die Geheimwissenschaften* (2 vols., Leipzig, 1894-1895). See above, n. 21.

⁴¹ In the margin here, Jung jotted a rubric, *Actio in distans in d. Zeit*, then crossed out *Actio* and wrote *Passio*, though elsewhere he retained *Actio* in the phrase.

⁴² Schopenhauer, *Parerga und Paralipomena*, p. 280.

⁴³ *Marginal note*: J. Scherr, *Blücher I*, p. 259.

The reference is to *Blücher, seine Zeit und sein Leben* (3 vols., 1862-1863), by the historian and literary scholar Johannes Scherr. The work is in Jung's library. For *Blücher*, see below, Lecture III, n. 5.

to home: I learned from a thoroughly reliable source, namely the attending physician, that a female patient suffering from hysteria prophesied, in obscure words, the disaster of Münchenstein, several months before it occurred. When the disaster ensued, the woman was in upper Switzerland, whence she clairvoyantly perceived the catastrophe at the same moment that it took place. An inquiry dispatched immediately by telegram confirmed the accuracy of this clairvoyant vision.

- 134 Prophetic dreams, which represent a lower level of conscious clairvoyance, also belong in this category. One special form is the "second sight" of the Scots, a gift that actually afflicts vast numbers of people on the solitary isles of northern Scotland. The Old Testament prophets may also be described as clairvoyants, despite the fact that in recent times strenuous efforts have been made to reduce to a minimum all the miraculous elements of the Bible, and to divest its mystical protagonists of their characteristic nimbus. This has been done with apparent disregard for the fact that it turns the prophets into caricatures, hack journalists who mystify the public with their prophecies *after* the prophesied events have already taken place. Quite apart from the insipidity of such an interpretation, it would never have occurred to any Jew to follow the behests of such straw men.

CONCLUSION

135 We have now reached a definite result: We have succeeded in providing empirical evidence substantiating our definition of the soul. To be sure, many people may be amazed by this novel and singular procedure, and many may find it difficult to breathe because of all the dust kicked up by outraged conservatives.⁴⁴ For the foolish misgivings and critical shrugs, the foot-dragging refusal to reach any decision, the citing of a priori principles to obscure and ignore problems, the narrow-minded pedantry and the parochial skepticism, border on the ridiculous. Like Schopenhauer I can say: "It is not my vocation to combat the skepticism of ignorance." I can only laugh at those dandies of skepticism and of fashionable doubt. Soon the unceremonious Homeric laughter of posterity will mingle with the sound of the bells ringing out to proclaim the disgrace of a Germany overcome by materialism. Despite semester reports and the Central Committee, I will now say what I believe to be the truth.

136 One day people will laugh and weep at the same time over the disgraceful way in which highly praised German scholars have gone astray. They will build monuments to Schopenhauer, who linked that materialism with bestiality through the conjunction "and." But they will curse Carl Vogt,⁴⁵ Ludwig Büchner, Moleschott,⁴⁶ DuBois-Reymond, and many others, for having stuffed a passel of materialistic rubbish into the gaping mouths of those guttersnipes, the educated proletariat.

137 They will fetch out Schopenhauer's *Parerga* and bombard the materialists with the same words with which Schopenhauer lam-

⁴⁴ Deleted: It is high time that we look and see what lies under the dust: gold or dung.

⁴⁵ Carl Vogt (1817-1895), German naturalist who advocated the biological theory that living organisms have changed in the course of the various geological epochs—i.e., an evolutionist.

⁴⁶ Jacob Moleschott (1822-1893), Dutch physiologist, philosopher, and advocate of materialism.

basted Hegel—only worse. Hegel was accused of having paralyzed young people's minds, castrated their intellect, dislocated their heads, and disordered their brains. The same accusations will be leveled against materialism, which will be held responsible for the fact that everything and everyone is going to the dogs; that it officially declared the reign of mindlessness and funneled into our brains the foolish twaddle about the eternity and sublimity of the inflexible laws of nature; that it poisoned morality and induced the moral instability of the educated classes.

138 How are we to counteract this lamentable debacle? In the first place we must institute a "revolution from above" by *forcing* morality on science and its exponents through certain transcendental truths, for after all, scientists have not hesitated to impose their skepticism and moral rootlessness on the world. In institutions that offer training in physiology, the moral judgment of students is deliberately impaired by their involvement in disgraceful, barbarous experiments, by a cruel torture of animals which is a mockery of all human decency. Above all, in such institutions as these, I say, we must teach that no truth obtained by unethical means has the moral right to exist. In these public institutions, designed as havens for the study of life, people ought to engage in experimental research into psychic phenomena, and these places should be staffed with far-seeing, freethinking men, not homespun philosophers⁴⁷ with "dislocated heads." I have said that we must combat crass sensualism with the weapon of certain transcendental truths. But whence are we to derive these truths? From religion? The theologians, the administrators of religion, have been shouting themselves hoarse for years trying to fight the demon of disbelief. Ever since Hegelian philosophy and current religious orthodoxy ceased to be a going concern, people have been coming up with all sorts of novel notions, not a few of which we owe to a certain Ritschl.⁴⁸ But the sermons we are hearing give us no clue as to who really has something special to tell us, for among the products of this century is an execrable jargon of the pulpit, the "language of Canaan," which is used to cover up anything that might possibly offend anyone. If we listen to certain sermons without any preconceived ideas, we will soon find ourselves all agog with notions about grace and plans of sal-

⁴⁷ *Originally*: intellectually impotent philistines.

⁴⁸ See Lecture V, below, for a discussion of Albrecht Ritschl.

vation. The clergy speak this way to the educated and workers alike. The latter are in the cure of the Christian Socialists,⁴⁹ who expend great enthusiasm but with little success. The aim is to wake up religion, put life back into the Christian faith, but it's all in vain! Nowadays the masses no longer want to believe. (They picked up this little trick from the upper crust.) They want to *know*, like the scholars who are also immoral unbelievers. What use are words in a case like this? What use is all the idealism in the world? *Deeds* are needed to wake up religion, miracles are needed, and men endowed with miraculous powers. Prophets, men sent by God! Never has a religion sprung from a dry theoretician or a gushy idealist. Religions are created by men who have demonstrated with deeds the reality of mystery and of the "extrasensory realm." The dry postulates of reason and mere religious feelings cannot redress the ravages of our age; the only thing that can do that are facts that directly establish the validity of something beyond the senses.

139 Of course we must never fall prey to the illusion that the majority of men will ever be capable of appreciating the value of a fact. For deep inside human beings is a sediment of passivity, a tenacious, primordial slime out of which an act of first creation daily generates an infernal mental indolence.

140 Whenever God succeeds in creating a Faust, the calculating devil gets busy and releases one hundred thousand hidebound intellectual philistines from Hell so that they can grab hold of this Faust's coattails as he is trying to "rise up out of this sea of absurdity,"⁵⁰ and hold him down with the sticky glue of their boundless indolence. The educated philistine is characterized by laziness, cowardice, parochialism, and the total lack of any "metaphysical hungers." On Sundays he populates the churches en masse, and until dinnertime rolls around he busies himself with the most edifying words, deeds, and reflections. In the afternoon he is sweet-tempered, well-behaved, and good. In the evening, as a rule, he pretends to be a connoisseur of music or goes strolling outdoors to commune with nature, seeking inner peace in the open book of Creation. Generally he is in a very uplifted frame of mind, and has a keen sense of

⁴⁹ The Christian Socialist movement in Germany, led by the Court preacher Adolf Stoecker from the late 1870s onward, tried to appeal to the German working class with a program combining paternalistic welfare measures and loyalty to church and state. (D. S.)

⁵⁰ *Faust I*, "Outside the City Gate," line 1065.

duty. But beyond this there is nothing to the man, he trails off into a great wasteland. There is not a trace in him of any vivacity, any energy, any enthusiasm. He hates, fears, and disparages everything he is not used to. The faithful allies of the educated philistine are that great flock of flimsy butterflies and moths whose traits can be summed up in a single word: *inconsequential!* Intellectual ephemera flitting from one little swamp to the next, and blown about by every breeze.

141 It seems that I have made myself clear. But I know that dregs are dregs and remain at the bottom of the cup. But I may be forgiven for my optimism if I hope that my appeal today has made some impression on a few minds that are still flexible and uncorrupted. If this hope proves vain, I can nevertheless console myself with the knowledge that I have done my duty:

He who knows the truth and does not speak it
Is a poor wretch indeed.⁵¹

142 The new empirical psychology furnishes us with data ideally designed to expand our knowledge of organic life and to deepen our views of the world. They enable us to glimpse nature's abyss, to gaze into an intelligible world where the eyes seek in vain for any shore or any limit. Nowhere do we feel as keenly as here that we are living at the boundary between two worlds. Our body formed from matter, our soul gazing toward the heights, are joined into a single living organism. We see our lives coming in contact with a higher order of being. The laws governing our mental universe grow pale before that light, emanating from the metaphysical order, which it is granted us to dimly divine. Man lives at the boundary between two worlds. He steps forth from the darkness of metaphysical being, shoots like a blazing meteor through the phenomenal world, and then leaves it again to pursue his course into infinity.

⁵¹ From a poem, "Stosst an! Jena soll leben!" (Clink glasses! Jena shall live!), by August Binzer (1792-1868). Around 1818 it became popular with students and workers as a song of independence. (D. S.)

