



# CAMBRIDGE JUNGIAN CIRCLE CHRONICLE

Issue No. 1 - November 2015

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**Phew! Here it is and WELCOME to Issue 1!** This is a new experiment in communication which admittedly is a risk but well worth taking, and I hope you enjoy it as it aims to help us talk to ourselves (that is to our membership) but also to others who are not members but might be interested.

As its collator I am most grateful to those you have so kindly contributed to this first modest issue and shared some of their own reasons why Jung has been and continues to be a valuable aspect of their lives and also, incidentally, why the Cambridge Jungian Circle itself has been significant .

We have agreed to produce two issues of the Chronicle and then to take a view of whether it has aroused enough interest before deciding if we should continue and if so in what form.

Because there have been quite a few requests for a paper edition it was decided to make the Chronicle available on line and circulate it as widely as we can, but also to have it available on paper. Our address list is a key element here.

I hope that as we progress you will provide some feed back to us of its value for you: it would be marvellous if you can include likes and dislikes, and also specially what you feel is missing.

My thanks to those involved in the essential work behind the scenes for proof reading, and advice and distribution and of course to our contributors especially to those who have not previously appeared in any of our publications until now.

## 2015-2016 Cambridge Jungian Circle Committee

### Jane Earle - Chair



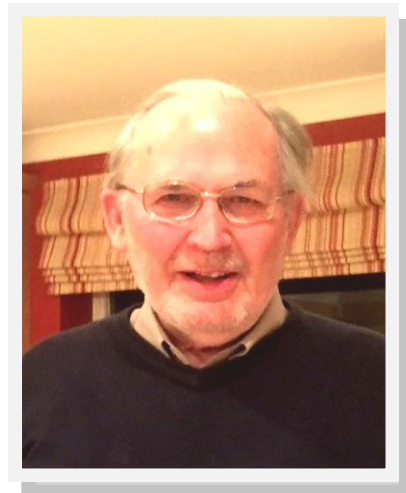
I have been practicing as a psychotherapist and counsellor since 1991. I'm a UKCP Registered Psychotherapist and BACP (Snr. Accred.) Counsellor with a bit of a Jungian orientation currently working in Cambridge and Saffron Walden. A couple of years ago I completed my Masters Degree in Jungian and Post Jungian Studies at the University of Essex Centre for Psychoanalytic Studies which was a hugely enriching experience and I use Jungian processes in my work and my own personal development.

I have found that my involvement with CJC as Chair is also an enriching experience. I enjoy working as a part of the Committee to develop the life of the Circle and attract new members.

### Richard Barwell - Vice Chair

I am a product of the war and although born a year before it began it forms my earliest recollections and informs many of my ideas, but I did not meet Jung's thinking until middle age when I was trying to sort stuff out for myself, then his writing became amazingly helpful on my personal quest.

In a spiritual sense I am a materialist, part English and part Scottish and connected with making things in various ways and at various times. I am also connected to medicine through my Scottish grandfather, and had to learn about these two cultures with their very different assumptions and sometimes as a child got into trouble by mixing them up. The war killed my father and that changed everything. I became aware of death aged four. Reading English literature here after a two year stint in the RAF changed me too. With Jung's help I trust I have reached a personal accommodation with life's ending which fuses matter and spirit and satisfies me at least! I owe an immense debt to my friendships in the Circle and its small groups. Utterly, but quietly, transformative.



### Elaine Heinzlmann - Honorary Secretary



I studied Art History and Psychology at Long Road Sixth Form College. I then did a BA in the History of Art and Architecture at Middlesex University which looked at the social and psychological aspects of art, buildings, images and landscaping amongst other things. For my dissertation I investigated the relationship between words and images in children's picture books. I went on to complete an MA in Film and Visual Cultures and taught at both Middlesex University and University of the Arts London. I came across Jung's work while I was working on my MA when I read *The View from the Tower: Origins of an Antimodernist Image* by Theodore Ziolkowski but didn't read more about his work until I joined the Committee as Secretary in 2014. I haven't looked back since!

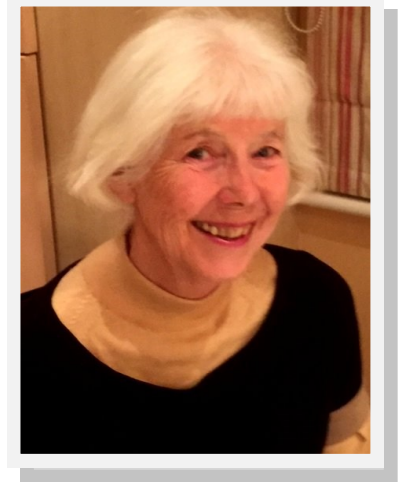
## **Thomas Rochford - Honorary Treasurer**



My early interest in alchemy eventually led me into Jungian analysis with the late Molly Tuby, who had studied under Carl Jung and even cooked for him! I spent several years in analysis and acted as Treasurer of the Guild of Pastoral Psychology for some years. After reading Law at Cambridge I managed the family Horticultural Business until its land was compulsorily acquired for Housing. I spent the next three years obtaining an HND in Computing at Cambridge College of Arts and Technology (CCAT) and studying the works of Hildegard von Bingen and Joachim of Fiore. I was invited to help with setting up a short course unit at CCAT and was then asked to take over as Director of IT and held this position as it changed into Anglia Ruskin University until I retired in 2007 and started working for the Joint Information Systems Committee providing support for IT and learning technology in Tertiary Education sector in East Anglia. I joined the Jungian Circle in 2015 after fully retiring at the start of that year. My interests include Alchemy, Horticulture, IT and Mysticism. I am married to an Iranian wife and we live in west Cambridge with our two children.

## **Judy Hanmer - Co-opted Committee Member for Small groups.**

In my youth I worked for a publishers and for the Historical Manuscripts Commission and I only became interested in psychology, and particularly the psychology of Jung, in midlife, when the usual questions came up as to what life is about. Since then I have done some counselling, worked with groups and accompanied people on retreats. I convene a dream group for CJC, am a long term member of the Alchemy and Individuation group and am eager to help set up new discussion groups having found them such a wonderful source of ideas, stimuli and friendship.



The above are the key members of the Executive Committee which in order to remain legally a charity we have to have in place from AGM to AGM when these 'officers' (at least as a minimum The Chair, Secretary, and Treasurer) have to be voted in or confirmed. The present Constitution lays down that no one may serve for longer than three years.

However, active as the above are, others perform essential roles for specific tasks, such as Workshop Organiser (Marisa Baltrock) - Librarian (Margot Butterworth) but we do urgently need a Meeting Secretary and a DVD Librarian. We would also like as much help as possible with some simple tasks with publicity.

We are very aware that all these offices are voluntary and that everyone has work and family commitments as well as other interests but it has been the case historically that almost everyone who has given their time and energy to the Circle has felt they have learned and gained in their own lives from being a key part of the running of the Circle and helping it to reach out to others - and that is such a wonderful sense that it works both ways and is seldom a drag. Boundaries and clarity are vital factors in seeing that (as in work-life) a volunteering-life balance is maintained. But to be involved is (usually) such FUN!

If you would like to consider helping please contact our Chair or any member of the committee.

## Personal Experiences in the Discovery of Jung

### How I discovered Jung (or Jung discovered me!) by Judy Hanmer

For me studying Jung's work involves everything which has interested me in the past: psychology, spirituality, myth, legend, story, anthropology, science, but above all the concept of life as a journey of individuation, a process which can continue to enrich one's life into old age and even up to the moment of death.

I first discovered Jung when, in the midst of a rather dispiriting counselling course in which only one model of working was deemed to be acceptable another participant, seeing my confusion and disillusionment, lent me a copy of 'Man and his Symbols'. Here at last was something I could relate to. Having been through a very academic and rational education system I was only just discovering, in my late forties, the delight of visual images, so Jung's interest in images and symbols really took hold of me. Soon after this I heard about the recently-formed Cambridge Jungian Circle and was delighted to discover that it was not only for 'experts' in the field but welcomed people who wanted to learn about Jung. Thus I became involved with an eclectic group of open-minded people with very different backgrounds, many of whom have become close friends over the last twenty or so years.

I joined the *Alchemy and Individuation Group* and offered to convene a dream group in my home. The dreamers met one week and the alchemists the next, so Wednesday evenings were always special. Later I started a *Spirituality Group*, which was slow to get off the ground as people were quite shy of speaking about their personal experiences of the numinous, but eventually it took off and led to stimulating discussions over several years. One gets to know people very well in small groups like these and an atmosphere of trust builds up, enabling one to express thoughts which were previously only half formed.

'Man and His Symbols', together with Jung's semi-biographical work 'Memories, Dreams and Reflections' proved to be an excellent starter book, as much of his work is very dense and difficult to read. Some of us are currently studying *The Red Book* and I certainly feel that without the insights of the other members of the group I would never have persevered with this strange and wonderful work, but reading it together has been a great experience. When we reach the end we plan to start again, hoping for even deeper insights!

The *Alchemy and Individuation Group* has now been going for over twenty years. Some members have left and others have joined but the core members have stayed together studying, discussing, arguing, and generally appreciating and supporting each other through many up and downs. We are currently reading Ann Baring's 'Dream of the Water' which touches on a lot of the areas we have been studying over the years. Ann Baring was a popular visitor to CJC in the early days and DVDs of her talks 'The Myth of the Goddess' and 'The Dream of the Water' are available for members to borrow.

#### IONA

In the great peace of knowing beats the heart  
Keeping the pulse of consciousness alive  
Leaving the eye of revelation clear -  
Vision connecting suddenly and strong.

Round is the Self Mandala of the Cross  
Whole is the wheel of light around the Sun.  
Fleeting the rainbow rising from the dark.  
Matter and Psyche, all Creation - One.

Ann Eberhardie 2010



Sketch by Elaine Heinzelmann



## Attraction to Jung by Neil White

From the late 1970's I had, for reasons I won't go into, harboured thoughts of my own mortality with specific reference to a certain date. On the 29.11.92 I was to turn 29. I had really only discussed this with my wife and although I would not say that it was a preoccupation I was certainly very conscious of the date. In 1992 I was training as a counsellor and had come into contact with some of Jung's work, but with no particular focus.



For the weekend of my birthday I had arranged to visit an exhibition in London of Tibetan cultural heritage called The Wisdom and Compassion. At the exhibition monks were constructing a sand mandala. It was the first that I had seen and was incredibly beautiful. When I left the exhibition I decided to walk down to the Thames. I was drawn to 'Cleopatra's needle'. I sketched a symbol from the side of the obelisk. My birthday passed without my passing!

A couple of days later I was attending a counsellor training day and was offered the chance to practice developing my counselling skills. I was paired with a middle aged lady who was going to role-play as my client. I prepared myself to listen actively. She proceeded to relate to me that she had experienced a really difficult time in the last couple of days. She had been supporting a homeless young man who had travelled to London that weekend and sadly had committed suicide by drowning in the Thames.

He was 29 years old.

I was able to tell her that I had been in London that weekend and had seen the creation of the sand mandala, and that it had been swept up after completion and scattered in the Thames to distribute peace and wellbeing. She said that the young man would have liked that.



## THE NEXT ISSUE

The next issue is planned for May 2016 and it would be good to include the following:-

More personal experiences of Jung each one is of course unique! - Books that have made you think or changed you in some way and your recommendations - the same with films - TV programmes - the theatre or exhibitions. Of course interesting drawings or photographs but please avoid copyright material unless you have the author's specific permission. **Letters are always welcome.**

What do you think we, as the Circle, are doing right, or could do better or more of, or maybe getting wrong?

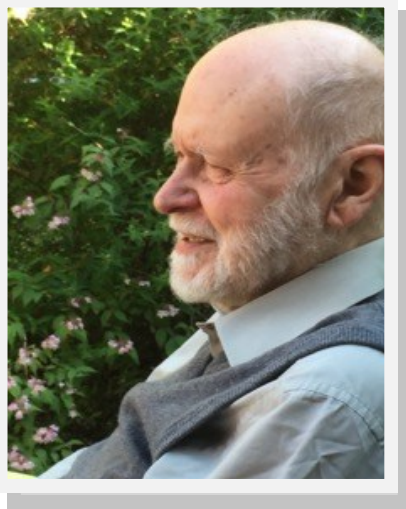
It is fact that much of our evolution comes from suggestions and criticisms. Jung said he learned most from his mistakes - so what are ours or our missed chances? What is the Circle's biggest problem and how we might solve it? - in your view.

Please remember **“We don't need to be Jungians but just consider the things Jung was interested in, or even might have been”.**

**DEADLINE 1st MAY** but do let me know if you would like to offer something before that if you can!

[Richard Barwell - Collator \(rpbarwell@granary.f9.co.uk\)](mailto:rpbarwell@granary.f9.co.uk)

**QUESTION for you for the next issue.** Modern psychology from Freud onwards tends to be person-centric, to look at the issues of the individual rather than be specie-centric, to consider the species. To what extent is this true of Jung?



### Roland Hindmarsh - Our First Chair

I could not let the first issue of the Chronicle go by without celebrating Roland Hindmarsh, who was our first chair, when we started up in 1992. A wise and gentle man who is no longer able to attend any of our events though one or two of us maintain our contact with him and his wife Lena. This photograph was taken last June. Without him the Circle would not have come into being. Having worked closely with him I know how he encouraged us all at that time to get the Circle started and then running.

Richard

### Roland wrote the following in the 'Chairman's Corner' in the first issue of our first magazine 'Full Circle' in May 1993:

'As a young man I sought enlightenment through yoga, then regarded as something bizarre practised in the East by fakirs on beds of nails. I met a woman from Berlin who had studied with the swamis there for twelve years; she also happened to be a Jungian analyst. Thus my first introduction to Jung, who changed the course of my life. So, several decades later, it is somehow fitting that through our Jungian Circle, I am currently taking part in a study group focused on oriental wisdom...'



Dr Joan Snedden in Melbourne, Australia has recently sent me a copy of her

### Encountering Jung's 'Religious Outlook' in Hospital Chaplaincy

*Joan was a member of the Circle for a while and helped with the original founding work of the Circle based on her extensive experience with the larger and older C.G. Jung Society of Melbourne. In this moving piece on her work as a hospital chaplain connecting her faith, her work and her Jungian understandings she quotes from a letter Jung wrote after his Face to Face interview which I not been aware of:*

"John Freeman interviewed Jung on the BBC 'Face to Face' program in 1959. He asked him about his childhood and his religious upbringing. Jung said he was brought up in the Swiss Reformed Church and went to church on Sundays as everybody did in those days. The interview continued: '*Did you believe in God? Oh, yes. Do you now believe in God? Now? [Pause.] Difficult to answer. I know. I don't need to believe. I know.*'

Among Christians, this must be one of the most quoted statements from Jung, and it has led to claims and counter claims about what he actually meant. Jung eventually responded to the on-going discussion by writing a letter to 'The Listener' and 'The Journal of Analytical Psychology', in which he said: ... I did not say in the broadcast, 'There is a God. I said: 'I do not need to believe in God; I know'. Which does not mean: I do know a certain God (Zeus, Jahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call 'god'...

His words put to rest some outlandish Christian claims (or were they claims by outlandish Christians) that Jung had proved the existence of God, and offered instead his more far-ranging statement about 'a factor' that he referred to as 'god'. Even though his response moved away from what the church had wanted to hear, it did not diminish the interest his work had already attracted in the Christian community.

For many, his certainty that he was confronted with 'a factor' became a base from which to work. In my experience the 'factor' could equate to any or all of my patients' points of reference such as 'The Universe', or 'Mother Nature', or 'The Man Upstairs', or 'The Bugger', and the variety of unknown and unseen powers they named. For that matter, so too could the traditional Christian God to whom I, and my avowedly Christian patients, turned for help in time of trouble. Jung's contribution opened our eyes to the powers of the universe and the spiritual world, and encouraged in us a wider perspective and a more tolerant attitude."

## Jung and Life After Death

by Gordon Blythe

In the eighteen volumes of the Collected Works, Jung has very little to say on the subject of the hereafter, a reticence which he explains in Chapter XI of *Memories, Dreams, Reflections* as an absence of documentation, or proof, for his ideas. What he offers us are little more than *hints - sent from the unconscious, in dreams, for example*. He does tell us, however, that we should do our best 'to form a conception of life after death, or to create some image of it' even if we have to confess our failure. (p.333) An ageing person ought to have a myth about death. This is my current attempt to follow his advice; being, I feel, within sight of the darkness at the end of the tunnel; my Answer to Jung, you might say.

I have always found Jung's *Answer to Job* one of the least accessible of his writings, not because it is particularly difficult to understand but because it makes greater demands on my credulity with its apparently uncritical references to scripture, and particularly to the more apocryphal religious sources. However, re-reading it recently I was struck by his occasional mention of predestinarianism in connection with the teachings of Jesus, since this connects with ideas I have long held about the nature of the spiritual and immortality. Indeed, I am a little surprised that Jung did not see fit to explore further this aspect of religion when setting out his own thoughts in *Memories, Dreams, Reflections* or, more exiguously, in *Psychology and Religion, CW 11*. (Or if he did, I have yet to find it).

Predestination, of course, is a quite legitimate aspect of Christian theology, not of Calvinism alone but also of Catholicism. For reasons that are probably obvious, it is not widely proclaimed in the latter faith, although it is discussed at length in Aquinas (*Summa Theologica; First Part Q. 23*) and elsewhere, having originated in the New Testament.

My own interest in predestination started with the discovery (about 60 years ago) of the philosophy of Albert Schweitzer, and his interpretation of the Sermon on the Mount. '*He that hath ears to hear, let him hear*', signifies that in the parables and other utterances there is concealed a knowledge concerning the plans of God which only the fore-ordained can understand. So, the beatitudes (Blessed are the peacemakers, etc) are not to be taken as injunctions to behave in certain ways but are rather indications as to how the elect may be recognised. St Paul and the other apostles expanded this teaching.

This is not a common exegesis of the New Testament and at the time, it was a fairly revolutionary doctrine for me to accept but as I shortly afterwards left the Catholic Church it did not surface again until I came across Evolutionary Psychology. I had long since, of course, accepted Darwinian evolution as offering an adequate interim explanation of the underlying principle of creation and it had also occurred to me that the Bible myth of the Garden of Eden should be interpreted in an evolutionary sense as an account of the appearance of self-awareness in man (an interpretation which Jung also offers). The addition, in the 1980's onwards, of cognitive psychology to evolutionary theory made the picture more convincing.

Obviously, if self-consciousness is a stage in evolution, its appearance in *Homo Sapiens* would have been gradual over a very long period, probably reckoned in millions of years. Indeed, there is still a wide variation in the degree of consciousness possessed by the different peoples of the Earth, with some primitive tribes very close to the *niveau mental*.

It seems equally obvious that consciousness, being different in kind from the physical changes which preceded it, would be incomprehensible to those not yet possessing it. From there it is a short speculative jump to the notion that the life of the spirit is another step in the evolution of man.

I use here the term 'spirit', not much favoured by Jung, to denote a mode of existence which is different from the normal psyche, perhaps what Jung refers to as that '*part of the psyche ...not subject to the laws of space and time*'. Spirit is also a term widely used in alchemy, where its meaning may be rather different, and in Buddhism, where again, it conveys other ideas. My only contribution to the endless debate is to propose the involvement of creative evolution.

The proposition would explain, very satisfactorily, the doctrine of predestination and the apparent randomness of the gift of grace. Election need no longer be seen as the arbitrary choice of an unaccountable deity but rather as the operation of evolution by random mutation. To be sure, this may amount to much the same thing, albeit expressed in more credible terms.

As to whether this is good evolutionary science, I have no idea (not being a scientist) but it seems to offer a basis for an acceptable rationale not only for predestination but also for Schweitzer's interpretation of the Sermon on the Mount. The possession of grace, seen as spiritual life, will be recognised only by those sharing it. *By their fruits shall you know them.*

All through recorded history there have been men and women who have left us with intimations of immortality. One may assume that besides those who are known there have been many more who have possessed spiritual life but who have lived and died in obscurity. Such is the pace at which evolution works, such is the explanation of mankind's almost negligible progress in morality.

There is one further corollary of this theory, the most important conclusion of all. The possession of spiritual life takes one, potentially at least, out of time, into a different sphere of being. This is my conception of the meaning of the term spirit, and (if this is accepted) it further follows that participation in spiritual life is a necessary prerequisite for surviving death.

Having a quasi-scientific theory about the origins of the spirit does not, of course, make it any easier to imagine what form immortality might take. Jung, too, had this problem: *'We cannot visualise another world, ruled by quite other laws.'* Nevertheless, he accepts that *'the hereafter is a psychic phenomenon.....the conscious world an illusion,'* and that *'there is some probability that something of our psyche continues beyond physical death'....* To support these notions he adduces, *inter alia*, the experiments of J.B.Rhine. However, it may be felt that science has moved on since that time (1947) with the growth in understanding and application of relativity and quantum mechanics (for example), so ably popularised by the likes of Stephen Hawking. Space and time are seen to be stranger than anyone thinks but our inability to imagine a life of the spirit is no more an obstacle than our difficulties in coping with the concept of black holes. Or, to take a different sort of example, the ineffability of Nirvana, a Buddhist concept which Jung also explores, a vanishing from the three-dimensional world.

Does having a theory bring one any closer to a conclusion? Not really. But rationalising a previously confused and archaic dogma makes it easier to believe, at least, in the *possibility* of eternal life, and believing in the possibility, to try to live accordingly (Pascal's wager?). To understand something of what I mean by this, I point you to another great prophet of the twentieth century, T S Eliot:

*Old men ought to be explorers.  
Here and there does not matter  
We must be still and still moving  
Into another intensity  
For a further union, a deeper communion  
Through the dark cold and the empty desolation,  
..... In my end is my beginning.*



### **On Workshops by Jane Earle**

One of the great things about our Circle is having the chance to put Jung's work and ideas to the test in a hands-on way. The subject matter of our workshops is broad and innovative. Some give the opportunity to explore aspects of his life -like Dr. Gottfried Heuer's workshop earlier this year when the recent film that centred on Jung's relationship with Sabrina Spielrein was discussed and explored - other workshops focus on central practices like dream-work and active imagination. Some workshops have taken us into new areas of personal development that nevertheless have Jungian thought and practice at their core.

Our upcoming workshop "Exploring the Myth of Persephone and Demeter Through the Body - Myth Enactment" offers another innovative way to explore and experience the way that archetypal themes influence our lives.

Through the riches offered in our workshops we can deepen our relationship with ourselves in ways that bring the individuation process into conscious awareness. This is the application of Jungian thought at its best and I urge you to sign up for at least one of our workshops each year ... for three reasons. Firstly you will give yourself the benefits that they offer your own process, secondly you will feel even more a part of the community that our Circle offers and thirdly you will be supporting the Circle and keeping these workshops going. They often only cover costs or make a small profit for the Circle which means that the fees for the day or half day are low and you receive tremendous value in all senses if you partake. Please support an ongoing workshop programme by joining in and booking up. You will often find yourself surprised and delighted when you do!



## On Attending the Workshop on Creating Personal Divination Cards by Janet Corr

This workshop was not quite what I was expecting. I think a part of me felt that it would require far more by way of role-play and interaction – and because of that I have to admit to a little trepidation at the prospect of sharing my innermost, unconscious thoughts with strangers.

I had expected the day to require more centre stage work and was pleasantly surprised by the gentle nurturing approach to the session. Even whilst sitting within the company of others the day held a very introverted feel; almost as if I were within my own little bubble within that room. It felt all about me - which for someone who always feels that they never have enough time - was quite wonderful in itself.

After our brief introductions there was a short opening followed by a set of gentle self-absorbing activities. Sitting at tables, in a circular group, we were each given a partner and a set of magazines to look through; our task to put aside any images that called to us, whether they be uplifting or thought-provoking. In a visual version of ‘say the first thing that comes into your head,’ the trick was not to over think the choice, rather to go with an instant reaction that would leave you with a set of images that were powerful and symbolic - even if you didn’t really know it at the time. The assembled images were then used together or separately to create cards. The next activity, initially with our partner and then with the group, was to reflect on the messages being held within each card. Everyone offering a slightly different perspective and commentary on the images presented.

This introductory workshop went by very quickly, the pace moving fluidly through the different tasks; the accompanying music, the guided imagery, the wonderfully sociable breaks, all created a very enjoyable day. Toward the end of the session, we were each asked to pass around within the circle, all of the cards we’d completed and then to choose one for the others to ‘read’ for us. I found this to be the most enlightening part of the day - and not only for the different perspective that each person gave to my own card. I wrote down their responses and added them to the statements that I had made against each of their cards passed to me.

When read together, these collective statements that I had made about my peer group’s cards, offered me an honest insight into my own thoughts and feelings. There on my sheet of paper was a list of statements – written in response to their cards – but offering me a very honest summation of the influences that were impacting on my own life at that time. Most thought-provoking.

A friend who came with me to the workshop that day, commented for days afterwards on how light and uplifted her mood felt – and I have to agree. It was a wonderful, unhurried day of calm reflection - and I look forward to the next session.



## The Chair’s Say by Jane Earle

I remember being so delighted when I found out that the life and work of Carl Jung had inspired a community of people that I could join who were as intrigued as me. I joined the Circle in about 2008 and it has become an important feature in my life, not just because I became Chair. I think the Circle offers not only a way to learn more about Jung, his work and his contemporaries but also ways to apply and integrate the aspects of his thought and practice that enrich and deepen our living.

It is a really interesting time in the life of the Circle to be Chair. Technology offers the prospect of easier ways to reach others who may benefit by finding the Circle. In addition it offers us practical benefits that make the practicalities of keeping the Circle and its activities running. Since I became Chair, the Committee has begun to tentatively explore ways in which the internet can provide benefits and advantages that would not have been available ten years ago.

In addition to making use of as much helpful technology as possible one of the aims of the Committee is to grow the Circle and its activities. Our biggest challenges are to attract new members and encourage all members to participate in the administrative activities that keep the Circle alive and thriving.

After a period of being unable to update the website and gaining access to the account, the current website is fully accessible to all Committee members for administrative purposes and is regularly updated. Now it is also possible

for visitors to the website to subscribe themselves to the email list and to book workshops and plenary talks on line. Most people using the internet expect to be able to make an instant decision and act on it rather than send an enquiry and wait for delivery of a paper application form. Being able to download application forms and flyers from the website or paying via Eventbrite has resulted in new visitors for plenaries and workshops alike. The more people that find us this way, the more new members we are likely to attract.

As Richard has written, the Committee has far reaching discussions and ideas for the future of the Circle. Our next idea for the website is to incorporate a blog. This will benefit us in different ways, the first is that we are creating content that will be of interest to members as well as people looking for information about Jung and seeking community based around his work. It also means that our website is being regularly updated with new content that helps our "Google ranking" making it likely that more people will find our website. The blog offers an opportunity for you as a member to muse "out loud" about all aspects of your interest in Jung as well as how Jungian thought and practice impacts your life and inner world.

As well as having a blog this journal is another excellent way of keeping us connected to each other and communicating the activities of our Circle and the nature of it's purpose to others who may be interested. This thought leads me again to the need for all members to share artwork, poetry and writing in the Chronicle and the blog and prompts me to reiterate the request for contributions to both.

It is my hope that you will enjoy new benefits as we make more use of the internet to grow the Circle and its activities. I am also hoping that you will consider becoming more involved in contributing to the life of the Circle in whatever way you feel you can. Please do contact me, or any of the other Committee members if you are able to offer even one or two hours a month - we welcome your input!



### DVD LIBRARY - REPORT

Having handled the loaning of the DVDs for a long time now Jean Clark has finally retired from it with many thanks from the Committee and the rest of us for helping us to see many of our past plenaries.

It is really good to see these past talks in our own homes either on our own or with others and the fee is really low for each loan, just £2.00 per disc and a £5.00 returnable deposit - that's all!

**We now need a new DVD Librarian** - please see if you could take on this fairly easy task because it is unlikely that the DVDs will be at the plenaries unless someone steps up to the plate. If you think you might do this for us please email me ([rpbarwell@granary.f9.co.uk](mailto:rpbarwell@granary.f9.co.uk)) and I'll be happy to discuss it with you. The main job is to bring the case of the DVDs to the plenaries and take £2.00 per loan and £5.00 for a deposit.

We do have a DVD viewing group run by Liz Roman ([lizroman@btinternet.com](mailto:lizroman@btinternet.com)) which tries to meet monthly to promote a communal viewing and discussion and afterwards someone writes up a short review of the talk which will then be put into the next catalogue so everyone will have a better idea of what the talk was about when deciding which one they want to see.

(Because I have filmed nearly all of our talks until a month or two back, while I was away Elaine filmed the talk for me and I only 'saw' the talk and the speaker (Martin Knops) on the basis of the recording. It was just as if I had been there and 'knew' Martin - it was so real!).

It has just been suggested that if we set up a blog we could let people know if we are about to see a DVD and then several people could come to a showing. Or we could contact them by email or (good heavens!) even by phone!

We have about 130 talks to choose from so there is huge knowledge and value locked up in them - and PLEASE NOTE that for copyright reasons we have to limit the loans to members only.

Richard Barwell ([rpbarwell@granary.f9.co.uk](mailto:rpbarwell@granary.f9.co.uk))

*Liz Roman says:- 'I really enjoy seeing the DVDs in the company of others -there is on the spot feedback through discussion - even clarification of a misunderstood point - and contributions lead to further discussion and input'.*

## What Jung Has Meant to Me

by Jean Clark

I suppose I was well into my fifties before Jung meant anything to me at all: nor had I even heard of him. That's not quite true. When I was seventeen my landlady asked me to look for a book she wanted when I went to London. It was called "Modern Man in Search of a Soul" by C.G. Jung. I bore it home for her and glanced through it in the train, but could make nothing of it at all. I was more into Agatha Christie at the time. But I did remember the name. At that time I was only just aware of the world about me.

But I did have a lot of dreams. I was one of those dreamy secretive children, maddening to teachers and parents. I wrote stories and diaries which I hid. My large family was a threat to my desire to be alone, and secrecy and mockery were my strategies. I retreated to another private world where I learned to shut up and somehow get on in the world where everyone else seemed to be.

I was a land girl working on a farm. I taught in schools, eventually went to training college and then took English at University, got married, had children and all that, but I was still; 'Jean the Dream' and a nuisance, I felt. I wanted to understand.

Then one day some time in my middle fifties I read an article in a newspaper about another matter and went to see the writer and she mentioned a therapist who had helped her, who was called Fay and who was a Jungian. After a bit she told me about Cumberland Lodge, where you could do a week's course which she thought I might benefit from. It was run by the Champerknowne Trust and was started by a therapist who felt that therapists and teachers of Jung's theories could benefit for themselves from the experience of self expression. The course was held in a great house in the middle of Windsor Great Park, quiet, spacious and old. One week a year Jungian therapists gathered for lectures, talks, and activities and meetings with others. I had never met such people with therapeutic experience like this before, and I knew nobody there.

The schedule was to choose a workshop for the week, writing, painting, music, drama, and I joined also in other activities. I had done none of those things since school. I chose painting, in which I felt I could be most inconspicuous. The art and sculpture rooms were open day and night. At first I shunned the morning singsong and went for walks in the park which was so quiet and inviting, or to the great lake called the Cow Ponds where carp swam up to suck your toes, and one could be alone. I wondered what I was doing there.

I went along to the 'Art Room'. It was a shock. People were painting huge pictures everywhere, mostly on the floor. Large tables down the middle groaned with paints and chalks of every kind, paper, coloured card, palettes, pastes and glues, rags, ribbons and brushes.

Reluctantly I filled a palette with colours and took some paper to a small table so far unoccupied. I arranged my stuff slowly. It was a paralytic moment. The art therapist there saw me. "What are you going to do?" she asked. I said "I think I am going to go home".

She took no notice: "You've a piece of charcoal", she said, "just make a mark".

Later she told me it was like taking a cork out of a bottle - it all flowed out. I painted some twenty paintings that day. After that it was writing, and listening, and making friends, and singing, and having fun. I learned about my dreams and their symbols, the unconscious and Jung's theories. I met Michael Edwards who became the curator of the picture archive at the C.G. Jung Institute outside Zurich, and Moly Tuby and even Laurence van Der Post who were both friends of Jung and there were others like Anthony Hopkins - and these gifted people simply mingled with us. I went back there for twelve years where I made many lifelong friends and was changed by the whole remarkable experience. It was like saying "hello" to myself - if rather late in the day.

I sometimes wonder if, after all, Jung had somehow actually started it, unbeknownst to me, all that long time ago on the train with 'Modern Man in Search of a Soul' in my hands.

(jean's email is: [jeanclark4@ntlworld.com](mailto:jeanclark4@ntlworld.com))

*Jean is possibly our oldest active member and recently celebrated her 90th birthday. She would welcome responses to this piece.*

## Jungian Circle Forthcoming Activities

### 2016 Monthly Plenary Meetings in Cambridge

3rd Friday of the months January to June and September to November 7 for 7.30pm at St John's  
Church Hall, Blinco Grove, Cambridge - on the corner of Hills Road / Blinco Grove.

Date	Topic	Speaker	Comments
15th January	“Jung, Psychedelics, Spirituality & Alcoholics Anonymous”	Ian McCabe	Ian McCabe is a chartered psychologist and a Zurich trained Jungian Analyst.
19th February	“The Secret Function of Beauty”	Dr Gottfried Heuer	Dr Heuer is a Jungian training analyst, Neo Reichian Body-psychotherapist and scholar.
18th March	“Towering Over Us”	Elaine Heinzelmann MA	The destruction of the World Trade Centre viewed through the concepts of trauma, collective consciousness and symbolic meaning
15th April	“Our Learning from the Freud Jung Split”	Richard Barwell	Vice Chair of Cambridge Jungian Circle and Co-Founder
20th May	Landscapes of the Soul II	Philippa Campbell Jungian Analyst	The Vale of Soul Making the theme of creative chaos into order becoming conscious - Jacobs dream and the symbolism of the stone and the ladder.
17th June	Plenary & AGM		(Plenary topic to be announced)

### DIARY DATES—WORKSHOPS FOR 2016

Please see our web site or the handouts for more detailed information

or Contact Marisa Baltrock (marisa.baltrock@ntlworld.com)

**Martin Knops** who gave us a marvellous plenary on Jung and Spirituality last March is going to give a workshop on ‘*the religious instinct as a bridge for our inner journey*’ on 9th April - full details are still being worked out.

**Gottfried Heuer** returns to us for another all day workshop on 28th May entitled ‘Healing Wounded History’ at Hartington Grove Cambridge concerning Jung, Freud and Otto Gross, about whom he has written a book to be published in 2016. Promises to be a fascinating day concerning the lives of all three.

**Jane Earle** - “Dream Theatre” an experiential workshop exploring the bridge between dreams and myth  
Bring a Dream!

**Philippa Campbell** on 12th November 2016 “Reflections on the illustrations in the alchemical text of the Rosarium from AD 1550.



## SMALL GROUPS

Historically being involved in a small group has been shown to be an important way of developing a unique understanding of Jungian thinking in the company of people who one comes to know in a special way. Nearly all small groups are held in people's houses and there is virtually no cost involved. While being part of the Circle they are self regulating and decide for themselves what they will study and discuss, how often and where they will meet and also when to end the group.

The role of the CJC is to facilitate the formation of a new group and to make sure that it is publicised within the Circle, and to assist if it is necessary.

Naturally there is an expectation that the subject will have some Jungian relevance and it is a condition of being created by and included in the CJC that all members of small groups will be members of the Circle.

Over the years there have been quite a number of small groups which have included - Jung and the Feminine, Integrating Myths, Fairy Tales, Spirituality, Daytime Discussion, Therapists Forum, And there is almost no topic which could not in theory be established. Here is the present position.

### CURRENT SMALL GROUPS

**Alchemy and Individuation** - (Ann Eberhardie 01223 355493)

**Creative Arts** - Gill Recordon (01223 841342)

**Dream Group 1** - Judy Hanmer (01223 813884)

**Dream Group 2** - David Warner (01449 612730)

**Red Book Group** - Rosie Crump (01638 743664)

**DVD Viewing Group** - Liz Roman (01223 870929)

### PROPOSED SMALL GROUPS

There are several being considered or in the process of being set up.

#### **Fresh to Jung Group**

This is for those people who feel they do not know much of Jung's life and work and the idea is to recruit a few existing members who will admit they have some knowledge which they are willing to discuss. (It has to be said that very few people are willing to admit to knowing much about Jung's ideas but what we do know we can share!) This might also work in connection with an on-line course also being considered.

#### **Personal Divination Cards Creation**

At the workshop which Jane Earle recently gave a number of the people there wanted to have something similar on an on-going basis and Jane is very willing to consider if enough people (up to 10) would like to join. Please contact Jane on: [janeearle@live.co.uk](mailto:janeearle@live.co.uk)

**For any matters on Small Groups please contact Judy Hanmer on 01223 813884**

*'As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious'.* CG Jung in  
Memories Dreams Reflections

## The Shadow of the Shadow

As I strolled in the woodland burial site before breakfast on this extraordinarily beautiful autumn morning I was thinking of my role in the Chronicle and wondered - 'so where is the shadow of it?' That is both of the magazine itself and my great pleasure in collecting it together. Then a voice said: 'it may be an ego trip - 'an inflation'.

Maybe it is, but then I thought: 'might the shadow also have a shadow? Might the shadow sometimes be a killjoy, destroying valuable enthusiasm and energy and stopping a creative activity?'

As a kid I learned the slow movement of Beethoven's Pathetique piano Sonata: with considerable pride I played it to an aunt whose only response was 'you should take your foot off the loud pedal'. It destroyed a childish joy, and cut me down to size in one remark. She was right I knew the loud pedal obscured my mistakes. My next mistake was to allow myself to be discouraged.

It is perfectly possible that inflation is one of the shadow sides of the Chronicle - where is the 'modest harmony with nature?' Beware Barwell!

Certainly the question about the shadow is almost always important to ask, but so I discover now is this other question: does the shadow itself have a shadow? That may help to keep a decent balance between inflation and a stifling of expression. What do you think?

Richard Barwell



## The Cambridge Neighbourhood - Reaching Out

We attract members and visitors from quite a wide area and we should like to reach out more than we do. We have members who attend our various meetings from the Ely, Saffron Walden, Bury St Edmunds area (and even Lincoln and Oundle) and believe we might extend that.

We are just starting to experiment with very small adverts to publicise our existence in parish magazines in the villages close in to Cambridge and also beginning to look at bigger communities a bit further away, such as Ely. These could include Saffron Walden, Royston, Biggleswade, St Neots, Godmanchester, Huntingdon, Earith, Cottenham, Willingham, Oakington, Histon and Bar Hill to name a few.

If you live in or have friends or contacts in or around these communities and would like to help put our posters up in local libraries please or can suggest other ways of letting people know about us in the area do please let one of the committee know so that we see what we can do there as well. Maybe they would like to have the Chronicle in which case please give their email to Elaine our Hon Sec on [elaineheinzelmann@gmail.com](mailto:elaineheinzelmann@gmail.com)

**The Jungian Learning Community** meets in the evening of the 3rd Tuesday of September to November and from March to June 2016: we will be re-starting after our winter break on March 15th 2016.

Our aim is to provide a safe environment for practising therapists, those in training and those who have retired, to be able to discuss in a small supportive group how Jungian considerations may be valuable both in their client work and in their own lives. This often takes the form of exploring specific Jungian ideas. Confidentiality is strictly observed.

While most members also belong to the Cambridge Jungian Circle the Community is quite separate.

We would like to increase our membership modestly and if you meet the above criteria please make contact with Margot Butterworth (see below). Costs are low and the meetings are in Cambridge at 7.30pm.

As the name suggests the Community is a self-run and democratic group of therapists which has been running for about 10 years. Attendance qualifies as ongoing professional development.

If you are interested please contact Margot Butterworth ([margotbutterworth@btinternet.com](mailto:margotbutterworth@btinternet.com)) or on 01223 246268 as soon as possible, at least by early February.

*"A wonderful and understanding way of expanding one's horizons"*

**By Members of the Creative Arts Group...**



'Often in my Art work I am drawn to the colours Green and Gold. Is anyone aware of a combination of these two colours having a particular significance in Jungian psychology ? I would be so interested to hear readers' comments.

Gill Recordon

[gillianrecordon@gmail.com](mailto:gillianrecordon@gmail.com)

'A Silk Hanging' by Gill Recordon

**The Whale's Tale (or The Missing Link)**

**by Clarissa Cochran**

This is the tale  
of a whale  
A whale and a mouse  
Of the mouse who made a house in the mouth of the whale (not its tail!)  
The whale had a jawbone the size of a house  
And I don't mean a house for a mouse  
For two men were needed to lift up this jawbone  
This now fragile and bubble-wrapped jawbone  
Too big for display it was left in The Store for a century or more,  
And protected from dust and insects and must,  
and with bait traps for vermin –  
Just How little mouse did you make your home-in  
the mouth of the huge hump-backed whale?  
With your weeing and pooing  
your scuttling and chewing  
of bubble-wrap nesting  
you made quite a Stink -  
made us all Think and Marvel  
to show us the Link  
between mammals Small and Awesome.

So How, Mighty Mouse  
Did you make your house in the mouth of the Huge Hump-backed Whale?

*This poem was sparked off by something that really happened to Michael when he was clearing out a store room in the local museum: and the Creative Arts Group enjoyed it when they heard it some months ago..."*

## SOME COMMITTEE GOINGS ON - OCTOBER MEETING

I can't tell you how excited I am about the Chronicle and how grateful I am to those who have sent in material to share through its pages.

The thing about Jung and his ideas is that he and they seem to bring in people with so many different assumptions about life who are able to offer the rest of us a living way into stuff that we ourselves may have only barely touched on, and perhaps because they have a trust about them are not offended if we do not all always agree.

I have found that to be a special characteristic of the Jung Circle and it makes for an amazing possibility of learning from others and helping us on our own journeys. So my enthusiasm for the Chronicle rests on that open-ness in being able to talk to and with others through these pages. It can sometimes be as if we have just woken up (preferably from a dream) with a new idea and can offer it as food for thought simply and straightforwardly.

The present committee seems to be like that at our meetings and, not feeling inhibited, can bat the thoughts about as we watch them grow around us.

'Let's mount a Jung exhibition in Cambridge,' says one. 'How many artists do we have in our membership?' Another asks: 'Oh lots,' we say. 'Then we could offer them a way of exhibiting their work, and selling it as well as illustrating Jung.'

'That's a great idea! Along with images from Jung's life and his own work and others too. That's how the book **Word and Image** came about from an exhibition in Zurich to celebrate what would have been Jung's hundredth birthday. And so it goes on. But it ends with a question. 'We would need people to help us put such a thing on. Who do you think might like to help?'

That's just one example. The ideas are thick and fast but the resources are limited depending on others not in the room to help and add their talents. Here are some of the schemes we would love to hatch for the benefit of the Circle for present members, as well as possible and future members.

I was struck at our meeting in October, when one of us articulated exactly what I have been feeling but had not found the right words to describe. It was something like this: **'We don't need to be Jungians but just consider the things Jung was interested in, or even might have been'**. I felt the full agreement in the room when another said: 'that could broaden our horizons tremendously'. (These are not quite verbatim remarks but reflect the style of action and our attitude.



'There are lots of things we could do but we need to take a look at what we want to achieve' - 'Perhaps we should re-examine the constitution and see if we can make it more fit for purpose – what do we think? What might we call this? If we could invite others to a preliminary discussion'. Someone said 'we could call it a **'Strategic Options meeting...'** - 'Brilliant - when could have it?' 'February?' 'How about March when it's lighter?' 'Good, yes!' We shall need to mail out an invitation' 'The Chronicle can explain more...' It was decided then and there to see what the Circle thinks. **So what do we think?**

I suppose what we want now is a clear list of what these 'strategic options' might be. Here are one or two for starters:- 1. Review of constitution. 2. Local Advertising 3. Could we find additional funding? 4. Should we aim to find a permanent base? 5. Should we expand with affiliated Jungian Circles in other cities? 6. Can we be proactive in research in our field? 7. Might we have a special connection with an academic institution? 8. Should we expand our internet footprint? (It is not hard to let our imaginations fly - and that is the very first step, for you to take).

Clearly these are major considerations most of which would strain us probably beyond our capacities and all that is being mooted at this point are not definite decisions but a working towards such possibilities so that we can develop for the first time a **long term plan** with coordinated elements towards which we can aim. An example might be that we agree that we would like to help establish 'Circles' in other cities (Oxford has already been talked of). How might that be explored? What might be the financial implications? Then how might we support or be a part of a particular line of research? Might we offer a scholarship how would we fund that? Etc etc.

And so it goes on.

(By the way, proper minutes (which this is not) are always maintained by our Hon Sec!)

Vice Chair