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Book Review

THE QUESTION OF PSYCHOLOGICAL
TYPES: THE CORRESPONDENCE OF
C. G. JUNG AND HANS SCHMID
GUISAN, 1915–1916. (2013).
EDITED BY JOHN BEEBE AND ERNST
FALZEDER. PRINCETON, NJ:
PRINCETON UNIVERSITY PRESS.

Reviewed by Steven Galipeau

In the Foreword to the first Swiss edition of *Psychological Types*, Jung writes:

I have omitted much that I have collected in the course of the years, and confined myself as far as possible to essentials. A valuable document that was of very great help to me has also had to be sacrificed. This is a bulky correspondence which I exchanged with my friend Dr. Hans Schmid, of Basil, on the question of types. I owe a great deal of clarification to this interchange of ideas, and much of it, though of course in altered and greatly revised form has gone into my book. The correspondence belongs essentially to the preparatory stage

of the work, and its inclusion would create more confusion than clarity. Nevertheless, I owe it to the labours of my friend to express my thanks to him here. (Jung, 1921/1971, pp. xi–xii)

This new volume of letters published by the Philemon Foundation and edited by John Beebe and Ernst Falzeder offers us an immersion in this correspondence. The editors have done a commendable job of setting the context of the letters and the historical background. Both offer introductory comments that help set the stage.

The letters themselves, challenging at times—though I myself wouldn't call them “bulky”—give an “experience” of typological differences as well as descriptions of typology. The men are opposite types, with Jung the introvert and Schmid the extravert, and also have opposite primary functions—Jung the thinker, and Schmid very much a feeling type. (At that time Jung equated introversion with thinking and extraversion with feeling.) So accordingly we learn from both men, but from their own perspectives, about typology. Jung begins the correspondence and sets the stage in his first letter:

The problem is not so much the intellectual difficulty of formulating the

differences between the two types in a logical way, but rather the acceptance of a view point that is diametrically opposed to our own and which essentially forces the problem of the *existence of two kinds of truth* upon us. (p. 39, emphasis in original)

In the letters we experience typology as more than just about viewpoint, but about relating to a totally different reality when engaging a personality of a different type. Jung expresses his sense that Schmid has gone ahead with his life, rather than continue to think about these things, which proves to be the case. Jung, however, has continued to think about type since, "I am one of those people who must a priori always have a view point before being able to enter into something" (p. 40). Now Schmid eagerly participates, as shown by how much energy they each put into the letters they write. Eventually Jung cuts off the correspondence, which proves to be a disappointment to Schmid, but should not come as a surprise to the reader since Jung tells Schmid right from the beginning that he had come to the conclusion that "one truth must remain unintelligible to the other. With this I drew a thick line between you and me" (p. 42). So after this correspondence Jung does so again. Jung also is clear from the beginning that "I belong to that category of people who never take the element of feeling sufficiently into account" (p. 41). In contrast,

we see Schmid's connection to feeling throughout the correspondence.

When Schmid does try on his thinking abilities, what he produces is different from Jung's thoughts on the matter, so this too becomes a problem for them as they go on. For instance, in his first letter Schmid writes: "I've never viewed the problem of type as the existence of two truths, . . . I have rather envisaged . . . the existence of two poles between which psychic development occurs" (p. 48). Later in the next letter Schmid writes: "So I need not submit to your thinking, but to my own, although I know that my motor will not be as perfect as yours for the time being" (p. 70). Clearly Schmid has benefited from his personal work with Jung and their association, so much so that he engages Jung quite autonomously. Thus he can not only embrace his feeling, about which he writes passionately, but also his own thoughts, even if they are not in the same league as Jung's.

One of the images introduced by Schmid is that of the sailboat and motorboat as examples of the two attitudes of extraversion and introversion. Two opposite types trying to talk about typology inevitably lead to different approaches. Such imagery does not click with the other correspondent in the same way, and may not click with the reader as well. The sailboat image, for example, to me connotes introversion, due to its quiet nature, but Schmid uses it as an image for

the extravert who is always dependent on the “object,” in the case of sailing, the wind.

Similarly Jung introduces the hypothetical example of an extraverted teacher, but Schmid does not agree with his assessment, as it does not sound like an extravert to him. So they have to consider further just what they are talking about and the terms they are using, the ideal extravert or the compensated extravert, for example, and when Jung is talking about the extravert, is he talking about Schmid? And vice versa: When Schmid talks about “the introvert,” are his comments about the abstract introvert or about Jung?

My experience of reading the letters is that Jung becomes clearer about his thinking and Schmid about his feeling. Jung then goes further into himself and the personal source material for *The Red Book* and works on typology in an introverted manner, where he engages with his inferior feeling issue (Galipeau, 2013). Schmid writes four short letters after Jung has cut off the correspondence. He is still in an extraverted mode and wants to express his feelings more, including his appreciation for Jung’s thoughts—“I know that I have always acknowledged, and will always acknowledge in private and in public, in speech and in writing, the value of your thoughts” (p. 153)—and his own final reflections on their discourse. Maybe the

extravert (Schmid?) tries to correct the introvert’s feeling, and the introvert (Jung?) tries “to correct the form of the thoughts of the extravert” (p. 156).

Jung, who ended the correspondence, did not forget Schmid. He not only acknowledges Schmid and their correspondence in the preface of *Psychological Types*, but in the obituary he wrote when Schmid died prematurely in 1932 that is included in the back of *The Question of Psychological Types* (pp. 169–170) and Volume 18 of *The Collected Works*. Having read these letters and how often Schmid referred to love (for example, “love means life” [p. 52]), I was left wondering if Jung’s testament to love at the end of his autobiography, Section III of “Late Thoughts” (Jung, 1973, pp. 353–354), was also a tribute to Schmid. It is certainly a piece of Jung’s “thought” that Schmid would have really loved.

This book is recommended to readers who wish to delve not only into the history of the development of Jung’s typology, but also to immerse themselves in the “type problem” when two opposite types become engaged and how they might struggle with each other, yet ultimately be enriched by the endeavor. For their struggle in those years is our struggle today.

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President and Executive Director of Coldwater Counseling Center in Studio City, a Jungian-oriented sliding scale nonprofit. A member of the C. G. Jung Institute of Los Angeles, Steve has been reflecting on the significance of Jung's work in typology since the early 1970s. He has taught typology in the institute's analyst training program and in public programs.

FURTHER READING

Galipeau, S. (2013). *The Red Book* and Jung's typology. *Psychological Perspectives*, 56(1), 34–49.

Jung, C. G. (1973). *Memories, dreams, reflections*. New York, NY: Pantheon Books.

Jung, C. G. (1971). *The collected works of C. G. Jung. Vol. 6. Psychological types*. Princeton, NJ: Princeton University Press. (Original work published 1921)