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Professor C.A. Meier : Scientist and Healer of Souls - Pa

The following biography of C.A. Meier by Thomas Lavin, Ph.D., was published in 1989, well before Professor C.A. Meier's death (1905-1995). This text was published in Italian in the book, *Psicologia Analitica Contemporanea* (ISBN 88-452-1386-2; ed. Carlo Trombetta. Milano, Bompiani, 1989) and appears for the first time in English here. Thomas Lavin is a graduate of the C.G. Jung Institute-Zürich (1975) and is a member of Chicago Society of Jungian Analysts and of the Inter-Regional Society of Jungian Analysts.

Professor C.A. Meier Scientist and Healer of Souls

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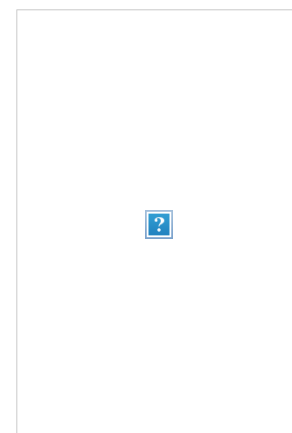
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INTRODUCTION

As most of the readers of this collection of biographies already know, Carl Gustav Jung (1875-1961) was not only a scientist and clinician. He was also one of the most seminal thinkers in our time. His interests were encyclopedic and his insights into many areas of the mystery of man and his environment were profound. However, as a person whose psychic energy was primarily introverted-intuitive in its direction, Jung never produced a systematic treatment of his own work. Professor C.A. Meier tells us in the foreword to his *The Unconscious in its Empirical Manifestations* (p.xiii) that the only two systematic works Jung produced (*Psychological Types* in 1921 and *On Psychic Energy* in 1928) were never taken up by him again or continued in any way even though both works contain insights which are pivotal in the clinical practice of his psychology. It fell to Jung's followers to work out and to collect the empirical data which was necessary to ground his strokes of intuitive genius in their clinical work and empirical research. As he said in his address upon taking his professor's chair at the Swiss Federal Institute of Technology in Zürich (ETH):

The treatment of psychology should in general be characterized by the principle of universality. No special theory or special subject should be propounded, but psychology should be taught in its biological, ethnological, medical, philosophical, cultural-historical, and religious aspects. (ibid. p. x)

It was the task of Jung's followers to pursue their own paths of depth into those areas in the study of mankind which Jung intuitively brought together in his psychology. Therefore, Jungian psychology today can be imaged as a large mansion with many rooms, each room being a place where a follower of Jung has developed her or his area of expertise and in which she or he continues, deepens, and adds to the psychological theories and clinical work of Jung.

Thus, there are many schools of thought or rooms within the mansion of Jungian psychology. In his book, *Jung and the Post-Jungians*, Andrew Samuels sees three major floors in which these many schools of thought are housed: The Developmental floor, the Classical floor, and the Archetypal floor. Right now, each floor is engaged in dialogue (sometimes painful and sometimes pleasant, but always powerful and emotional) with one another. Undoubtedly, following Jung's above-mentioned principle of universality, in future years more floors will be added to the mansion. However, no matter how many floors are finally developed, the mansion will probably continue to have Jung's theory of complexes as its foundation.

Jung's theory of complexes continues to be the basis, both clinically and theoretically, upon which developments of Jungian thought and clinical practice rest. Jung originally and primarily referred to his own work as *Complex* psychology because he wanted to show that the psyche is indeed a reality having more complexity than Freud saw in his *Psychopathology of Everyday Life*. The psyche contains more than repressed instincts; it also has an archetypal ground. In later life, Jung also preferred the term "Complex Psychology" to be used for his work because he felt that it was the psychological complex which was the *via regia* to the unconscious. The theory and the clinical phenomena which continue to develop in many schools and in many countries today can truly be united, as was Jung's intention, under the all-inclusive appellation, Complex Psychology.

Although the universally accepted term for Jung's work is Analytical Psychology, the word "analytical" refers mainly to the therapeutic aspects of Jung's work and thus cannot be a foundation upon which all current and future schools can rest because Jung's principle of universality in psychology would be violated, and important developments of Jung's work might, thereby, be excluded.

Fortunately, there is a four volume textbook of Jung's Complex Psychology to which all students and schools of Jungian psychology can turn to discover their foundations. It is the only multi-volume textbook of the psychology of Jung in existence. Two of the original German volumes have been translated into English and serve as core training documents at many of the world's German and English-speaking Jung Institutes. This four volume textbook of Complex Psychology has been written by the founder of the C.G. Jung Institute in Zürich and the man whom Jung designated to be his successor at the Swiss Federal Institute of Technology (ETH), Professor Carl Alfred Meier. Professor Meier has been called Jung's "Crown Prince" by virtue of his being named by Jung himself as his first clinical assistant and named by Jung to fill his chair of psychology at the ETH.

Professor Meier has been analyst, mentor, and friend to many of those analysts who have gone on in many countries and cultures to develop their own rooms within the mansion of Jungian psychology. All schools of Jungian psychology owe him a debt of gratitude for developing and keeping alive the foundational principles of and scientific approach to Jung's Complex Psychology. It is the life and work of Professor Meier which is the subject of this biography.

At the outset, it would help the reader to know that this biography is being divided into five major sections. The first section, *The Formative Years* (1905-1931), will examine Professor Meier's childhood and student years. Particular attention will be given in this section to Prof. Meier's early interest in science and acquiring the tools of scientific methodology through his interests in hydrobiology.

The second section, *The Scholar-Physician: First Period* (1931-1936), will examine Prof. Meier's six years at Burghölzli, the psychiatric clinic of the University of Zürich, during which he began his analysis with Jung and was appointed to the position of research assistant to conduct psychiatric observations, classifications, correlations, and historical comparisons.

The third section, *The Scholar-Physician: Second Period* (1936-1945) will examine Prof. Meier's deeper insights into his continuing clinical work and his contributions to psychotherapy as a dialectical science to include his work with the Schweizerische Gesellschaft für praktische Psychologie and his appointment as General Secretary of the International General

Medical Association for Psychotherapy.

The fourth section, *The Scholar-Physician: Master Period* (1945–1970) will examine Prof. Meier's role in the establishment of the C.G. Jung Institute in Zürich and the Zürichberg Clinic with its laboratory for dream research. His re-discovery and research on the gnostic documents of early Christianity, especially the *Evangelium Veritatis* and his research on the healing cults of ancient Greece and their relevance to psychotherapy were accomplished during this period. His four volume textbook of Complex Psychology was also begun during this time. It was during this master- period that Meier was appointed professor and Jung's successor at the ETH.

Finally, the fifth section, *The Harvest Years*, will examine Prof. Meier's many contributions to the theory and practice of Complex Psychology since his sixty-fifth birthday in 1970. The section will conclude with Prof. Meier's vision of the future role which Complex Psychology might be able to play in the healing of our divided and conflicted culture.

A chronology of Prof. Meier's life and a bibliography of his 142 articles and books will be given in the appendix. It is important to note that during the last 57 years, from 1930 to 1987, there have only been six years in which an article or a book by Prof. Meier has not been published. Those six years in which his continuous research was interrupted were around and during his military service in World War II.

I. The Formative Years (1905-1931)

Birthplace and Family Background

Professor Carl Alfred Meier was born on April 19, 1905 in Schaffhausen, Switzerland, a town which even today still keeps its medieval character. His father was Superintendent of the Cantonal Hospital in Schaffhausen and came from a family which had farmed the rich land of the Canton of Schaffhausen for centuries. His mother was in charge of the housekeeping staff at the Cantonal Hospital and her father had been a member of the Baker's Inn or Backerzunft of Schaffhausen. Thus, Professor Meier grew up in a typical medical milieu and throughout his formative years in Schaffhausen had many friends who were doctors and staff members of the Cantonal Hospital. Meier feels that his deep love of nature came from his father, who would often take him on hiking trips in the hills surrounding Schaffhausen and, in later years, took him mountain climbing to glaciers in the central cantons of Switzerland. From his mother, Meier says he learned a deep respect and concern for those who are severely ill. Both parents were passionately interested in their son's education. Meier's paternal grandfather, Melchior, sold the family farm on which the Meier family had been nurtured for centuries and moved into the town of Schaffhausen in order that his children could receive a higher education. This is one of the major reasons why Meier would later dedicate his first book to his paternal grandfather.

The house in which Professor Meier was raised was the guild house of the fishermen, the Fischerzunft; and the home overlooked the Rhine river. As we will see throughout Professor Meier's life-story, there was an element of synchronicity in the fact that he spent his formative years living beside a large body of water. Water might well be seen as both an important concrete reality in and a metaphor of Professor Meier's life and work.

Grammar and High School Years

In grammar school and later in high school, young Fredy Meier was an avid participant in all forms of water sports. We might even go so far as to say he was a water-sports fanatic because, as a member of his school's swim and diving club, he would swim in the Rhine River 365 days a year. One of his childhood memories is of swimming and playing water polo with his club on Christmas Day of 1919, when the water measured 4 degrees centigrade (39 degrees F.). He also owned a small boat, known in the area as a Weidling, with which he and his young friends would travel about 30 km, against the current, up to the Lake of Constance and then race home again to Schaffhausen. Father Rhine, as the river is sometimes called in Switzerland and Germany, served as a harsh and important initiator into manhood for the young Fredy Meier.

The mighty river was his source of intellectual as well as physical initiation into manhood. In high school, mathematics and physics were his favorite subjects. However, one of his most inspiring teachers was a biologist who was especially interested in the forms of life which could be found in the Rhine. Thus, young Fredy Meier at the age of fourteen developed an enormous interest in hydrobiology. The fauna in the Rhine completely fascinated the young man who, when he was not swimming, diving, or boating in the river, could be found on its banks with his plankton net fishing for micro-fauna.

This early fascination with scientific research was also fostered by a young medical doctor at the Cantonal Hospital, Erwin von Mandach, who befriended Fredy and would take him on expeditions into the large hills which surrounded Schaffhausen. These hills contained water-filled craters lined with clay rich in iron ore that contained all kinds of iron-accumulating fauna. They would often take the fauna back into town. The animals living in that water accumulated the iron in their bodies and Meier's question was in which organs in their body. This he then tried to find out by intricate preparations in his own little laboratory with the aid of microscopic slides (cuts). Thus, as a high school sophomore, young Fredy Meier was already being mentored by several persons in his discovery of the pain and the joys of empirical scientific research.

First Meeting with Jung

At the beginning of his fourth year at the gymnasium or high school, Jung's daughter invited Fredy Meier to a party at the Jung home. When Jung entered the room to meet his daughter's guests, Marianne Jung said, "Father, here is the boy I was telling you about. His name is Fredy Meier and he has just finished reading your book, *Psychological Types*."

Jung looked at the eighteen year old and said, "What do you think of the book?"

Meier replied, "Professor, your book on psychological typology has totally captivated me." "Can you tell me why?" asked Professor Jung. "Well," Meier answered, "it looks to me as if you have made a complete system of the dynamics of the human psyche in this book."

Professor Jung stood aghast at this 18 year old boy and said, "Meier, you are the first person who I have met who really understands what I have set out to do with this book." Frey had made a terrific first impression on the Professor, an impression which Jung was not to forget.

Studies in Hydrobiology

In the summer before his last year at the gymnasium, Meier was introduced to Professor Max Auerbach of the Technical University of Karlsruhe, who was expert in the science of hydrobiology. Professor Auerbach took a special interest in young Meier because Meier already had several articles published concerning the several species of leeches he had found in the Rhine. Professor Auerbach had his own Institute for Hydrobiology on the shores of the Lake of Constance at Staad and asked Meier to join him there for the summer to serve as his assistant. Meier enthusiastically accepted Professor Auerbach's offer and was fortunate to meet and study with hydrobiologists who came from many European countries during that summer.

Upon completion of the gymnasium, Meier decided to attend the University of Zürich to study biology. He met with the Chairperson of the biology department who advised him that he would do well to first attend classes at the medical school in Zürich for four semesters; and, after he had received a good grounding in scientific methodology, he could switch to the natural science faculty to study biology. However, before the summer was over, Meier received an invitation from a friend of Professor Auerbach's to come to Italy. He was offered the position of Director of the Marine Biology Institute in Rovigno d'Istria on the Adriatic Sea. Instead of being a source of joy, the opportunity which he was offered at the age of 19 put Meier into a quandary. He was already accepted and enrolled for his first semester at the medical school in Zürich and yet he yearned to begin his chosen life work in hydrobiology as soon as possible. He was enthused about beginning his course of studies at the University but he had equal enthusiasm for accepting the position in Italy.

Second Meeting With Jung

Meier mentioned his dilemma about which course he should take to his friend, Marianne Jung. She suggested he consult with her father, who was sure to give him good advice. She arranged a consultation at Professor Jung's vacation home at Bollingen where Jung usually spent part of his summer. When Meier arrived at Bollingen, which is located at the southern most tip of the Lake of Zürich, Jung's first question was: "Could you please tell me the most striking dreams from your childhood which you can remember?" Meier responded that his answer would be easy to give. Almost all of his childhood dreams were of water which was populated by very strange living beings of a highly complex globular structure and these living beings were very beautiful in color. He told Jung that he still kept the pictures which he had drawn at that time of these beautiful and most interesting water-creatures. Whereupon Jung said, "Oh, it's very clear to me now that your great interest in hydrobiology is a result of your early childhood dream images. However, water is a universal metaphor for the unconscious; and, thus, those creatures that inhabit the unconscious, which I call complexes, must be of special interest to you. Therefore, what you should do is to follow the guidance of the dream images presented to you in early childhood and become a psychiatrist. You should go to Zürich as planned, finish medical school, and then come to the Zürich Cantonal Mental Hospital, Burghölzli, to work as an assistant. You can also begin analysis with me at that time." It is obvious that Jung had indeed not forgotten the high school student who understood the major thrust behind Psychological Types. Even today, Professor Meier wonders whether he would have indeed gone to Italy as a hydrobiologist had Jung been true to his own methodology and principles of dream interpretation. However, we might wonder about the great loss to Jungian psychology that might have taken place had Meier not been psychologically shanghaied by an intuitive genius.

Medical Training

Meier was both flattered and impressed by Jung's advice and began his medical studies in the Fall of 1924 at the University of Zürich. After his fourth semester in medicine, he decided to stay in medical school and become a physician rather than continue in his earlier plan to become a hydrobiologist. His interest in biology, however, has remained with him throughout his life, as can be seen in the Festschrift for his eightieth birthday.

Studies Abroad

In the Winter semester of 1927, Meier traveled to Paris to study at the medical faculty of the University of Paris. Just as Jung did before him in 1903, Meier fell deeply in love with the City of Light, its people, and its culture. Meier states that it was in Paris that he first learned to appreciate art. He would attend lectures at the University each morning and usually spend his afternoons in one of Paris' many museums and art galleries. It was in Paris that Meier was introduced to the artistic representations of the myths of ancient Greece.

It was Meier's good fortune, in the winter semester of 1928 to travel to Vienna to study at the Psychiatric Clinic of the University of Vienna, which is called Steinhof, and to attend the lectures there of Prof. Dr. Wagner-Jauregg, who had just won the Nobel Prize for Medicine the year before for his psychiatric work. However, Meier was also deeply interested in the work of Sigmund Freud, and prior to going to Vienna, Meier spent the Summer semester of 1927 reading all of the published works of Prof. Freud up to that time. Thus, he was very happy to have been invited by a colleague at Steinhof to attend the Wednesday seminars which were given by Freud. Meier found the Wednesday seminars extremely interesting; but he felt that Freud was often too harsh in his negative criticism of the psychiatric residents who presented their clinical work to the Professor.

Meeting with Freud

Prior to returning to Zürich at the semester's end, Meier wrote to Freud to thank him for being allowed to attend the Wednesday seminars and asked to speak with him about his theoretical differences with Jung. Within a few days, Meier received a letter from Freud inviting him to meet with him at his home on Berggasse in Vienna. Meier states that Freud could not have been more gracious to him during their meeting which lasted several hours. After answering Meier's questions regarding his theoretical differences with Jung regarding the libido theory, Freud made inquiries about Jung and his wife and each of the Jung children and asked Meier to convey his best wishes to the Jung family upon his return to Zürich. Just as Meier was about to take his leave, Freud

told Meier that he would be willing to see him again before he left Vienna and that he would be happy to work with Meier in a training-analysis if Meier might decide to return to Vienna after completing his medical studies.

As Meier stood outside Freud's home on Berggasse, he found that he could not move his legs. He says that he had an attack of temporary paralysis which he had never had before and has not had since that June afternoon in 1928. As he stood motionless, the thought occurred to him that Freud had the power to murder him psychologically and that he should never come back to visit Freud again. After this realization, the temporary paralysis left him and Meier walked away from 9 Berggasse never to return. Meier recently said in an interview with this author that he felt that his temporary paralysis was more than a conversion syndrome for the anxiety he was feeling. He felt that the event had a synchronistic basis and was a warning to him to search for his own personal myth elsewhere. As much as he respected the genius of Freud, Meier felt that his body was strongly telling him that he would do well not to begin his own personal analysis with Freud on Berggasse. It seemed to him at that time that Jung's approach to the mystery of the psyche would be more resonant to the path Fate was asking him to take. Even though he would later have disagreements with Jung, Meier is certain he made the right decision when he listened to his body speaking to him on Berggasse at the age of 23.

Medical Internships

In the Summer semester of 1929, Meier completed his studies at the University of Zürich; and on June 3 completed his state certifying examinations as a physician. It is interesting to note that Meier was the last medical student to be examined in psychiatry by the famous Prof. Eugen Bleuler, who had trained Jung at Burghölzli and who had been a great pioneer in the scientific study of schizophrenia.

After completing his state examinations, Meier returned home to Schaffhausen to study and work with Dr. Ernst Moser at the internal medicine clinic at the Cantonal Hospital. It was an experience Meier had while treating a patient in the internal medicine clinic that gave him the final impetus he needed to decide to specialize in psychiatry. The suffering and remission of near-death symptoms of a 25 year old female patient opened Meier's eyes to the empirical reality of psychosomatic medicine about which he had been reading in the books of Freud and Jung.

The patient was on death's doorstep and was suffering from a condition which was then called "Miserere". The name was quite apt at that time because there were no drugs or medical techniques to care for someone who had chronic vomiting and dysentery. During clinic rounds, the patient was pointed out to Meier and he was told that she probably had but a few days to live. Even though he knew she would soil his private office, Meier asked that the patient be brought in to speak to him. When the door was closed behind them, Meier asked the young woman what terrible things had happened to her prior to her hospitalization to cause such symptoms. Whereupon, the patient took the next hour to share with him the memories of some past experiences about which she had never told anyone. She said that she had been holding these memories within her for years and was now glad to expel them. When the patient returned to the ward, her symptoms discontinued and she was strong enough to leave the hospital within the week. With that patient, Meier had personal hands-on experience of how a suffering psyche can affect the body. That empirical experience, he says, gave him his first insight into psychosomatic medicine and moved him to complete his application to study psychiatry at Burghölzli.

Walking along the Rhine that evening as he went home from the hospital, he wondered whether Jung had been right in his interpretation of those water-creature dreams from early childhood. He made up his mind to test Jung's interpretation by beginning a psychiatric residency and analysis with Jung while at Burghölzli. After all, he reasoned, he could always return to his beloved Schaffhausen after a few months and do research there if psychiatry turned out to be boring. He did not know it then, but the next six years of his life would be spent at the Burghölzli Clinic. He had received a marvelous initiation from Father Rhine. Now it was time to move on to the next phase of initiation in which water would be seen and studied more as a metaphor.

II.SCHOLAR-PHYSICIAN: FIRST PERIOD (1931-1936)

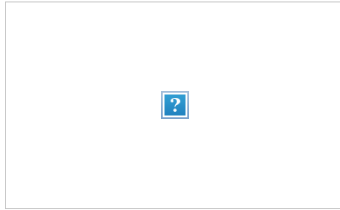
A Turning Point

After completing his doctoral dissertation and an internship in obstetrics and gynecology at the Frauenklinik of the University of Zürich, Meier entered Burghölzli, the University of Zürich's psychiatric hospital, on January 1, 1931. The beginning of Meier's psychiatric internship at Burghölzli proved to be a major turning point in his life. His academic studies had been primarily in the natural sciences and at Burghölzli, for the first time in his life, he was forced to confront the riddle not only of the meaning of matter, but also the riddle of the inter-relationships between matter and spirit, a phenomenon which would turn out to be the basis of his personal and academic life work. In addition, two days after arriving at Burghölzli, Meier began his analytical work with Jung. Meier says of his analysis with Jung that it was a "conversion" experience in the true sense of the word. As a result of his years of analytical work with Jung (and occasional analytic hours with Jung's assistant, Toni Wolff, and with Jung's wife, Emma) his life took on a new direction and meaning.

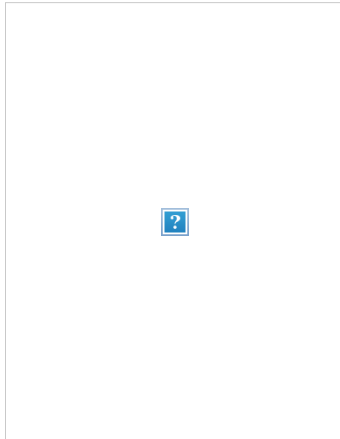
Rough Beginnings

There is an interesting story about the beginning of Meier's work with Jung while Meier worked and studied at Burghölzli. The successor of Professor Eugen Bleuler as Director of the Burghölzli was Professor Dr. H.W. Maier. Professor Maier was totally against any of his interns being in an analysis of any type during their psychiatric internship. Therefore, Meier was told by the Professor in his fall of 1930 interview that he could not come to Burghölzli if he wanted to work in analysis with Jung. Thereupon, Meier said he would not give up his plan of working with Jung; and it looked, at the end of the interview, as though Meier would not be allowed to work at Burghölzli. However, several weeks after the interview, Meier received a letter from the Director stating that an exception to policy would be granted and that Meier could work analytically with C.G. Jung. Like many a contemporary psychiatrist and, clinical psychologist, young Meier realized, at the very onset of his career in mental health, that contact with Jung and things Jungian were seldom warmly welcomed in many academic and clinical circles. Meier quickly found out that being a follower of Jung had an external as well as an internal price tag.

Burghölzi Research



To give Professor H.W. Maier his due credit, however, it must be mentioned that, within a year of Meier's arrival at Burghölzi, the Professor made note of Meier's passion for research and appointed him Director of the Laboratory for Psychiatric Research. Given his training and background in the natural sciences, Meier's early research at Burghölzi began on the physiological end of the spectrum of psychiatry. The bibliography in the appendix shows that Meier published research on the physiological effects of alcohol, the metabolic processes in psychotics, and other aspects of physiologically based studies. However, the spiritual side of the spectrum of psychiatry gradually began to find its way, due to Jung's influence, into Meier's research and publications.



By the time Meier arrived at Burghölzi, Jung's association method of finding psychological complexes was no longer being used. Meier re-introduced Jung's word association method into the battery of psychological testing which was being done and made comparison studies between Jung's word association method and the Rorschach and other projective tests. Meier states today that the word association method was and is one of the major instruments at our disposal in understanding the unconscious dimensions of mental illness. Meier calls the word association method the empirical backbone of Jungian psychology. He found that the word association method was as relevant to the diagnosis of the unconscious ground of mental illness in the 1930's as it was in 1905. The history of Jung's and Meier's work and the work of the Zürich school with the word association method and its importance in psychotherapy can be found in the first volume of Meier's four volume textbook, *The Unconscious and its Empirical Manifestations*.

During his Burghölzi period, Meier also researched and published work in which he tried to bring together certain aspects of matter and spirit in his search for a synthetic standpoint. A good example of this effort is Meier's work entitled, *Modern Physics and Modern Psychology*, which was his contribution to the Festschrift which was published in 1935 for Jung's 60th birthday celebration. Meier's interest in the relationships

between physics and psychology has been life long.

In 1933, Meier first met Wolfgang Pauli who would later be awarded the Nobel Prize for physics. For over 20 years, Meier and Pauli would meet for several hours every Friday afternoon to discuss subjects like the relationships between matter and spirit, psychology and physics, parapsychology and synchronicity. This relationship which lasted until Pauli's death in 1959, was one of the most meaningful friendships in Meier's life. With the exception of the war years, when Pauli worked with Einstein at Princeton University, the two friends rarely missed their Friday afternoon colloquia.

Another of Meier's life-long interests and areas of study, the rites of incubation which were practiced by the ancient healing cults of Asclepius in ancient Greece and Rome, was sparked at this time. He says in his introduction to *Ancient Incubation in Modern Psychotherapy* (p.xi) that while he was working at Burghölzi:

I became convinced of the need to study incubation in the ancient world. Material produced by psychotic patients seemed to contain symbols and motifs familiar to me from my scanty studies of ancient literature. Yet, the content of this material showed quite plainly that, even in psychosis which medical science usually approached in a defeatist spirit, there was a factor at work that we can call today, rather inadequately, the "self-healing tendency of the psyche."

In his analysis of the ancient rites of incubation, Meier's findings were parallel to those of C.G. Jung, who, like the Greek healers in antiquity, accorded a central place to dreams in the healing process of mental illness. Incubation, Meier discovered, was a means by which conditions were created in which healing dreams could happen. He reasoned, therefore, that a contemporary mental hospital or clinic, like Burghölzi, should ideally be like the ancient Aesclepien Temenos insofar as it might be a place where attention could be given and space made for the autonomous healing factor in the psyche.

The Case of Albert

Meier's major clinical work at Burghölzi was centered around becoming more conscious of the Asclepien or imaginal dimension of healing which was going on in his work with his seriously ill patients. For Meier, Burghölzi became not only a place for psychiatric research but also an Asklepieion where, through the process of incubation, the healing images which were contained in dreams and psychotic fantasies were taken seriously.

An example of the incubation process of healing which took place in Burghölzi was given years later by Meier in his Cutting Lectures at Andover Newton (see *Soul and Body* p. 137-139). To keep the patient's anonymity, he will be referred to here as Albert. The patient was a young man who had been confined (incubated) for 7 years at Burghölzi prior to Meier's meeting him. Meier was placed in charge of the ward for the criminally insane. As his predecessor showed Meier through the ward, he pointed Albert out and said, "Stay away from that man. He is extremely dangerous."

When Albert was not in his usual catatonic state, he had been extremely violent with fellow patients and staff members. However, when Meier looked into the patient's eyes, he found a light and human warmth which belied his dangerous behaviour.

The next day, against the loud protests of the ward's head nurse, Meier had Albert brought alone into his office. Meier asked Albert about his dreams and fantasies and Albert fully cooperated. Albert's dreams and inner images of a split between the right and left

hemispheres of his brain were listened to by Meier and taken seriously for the first time in seven years. Meier had begun to introduce the Asclepian dimension into Albert's treatment. Within days, healing images pointing to a resolution of the above-mentioned split began to appear and the patient's behavior improved dramatically. In less than a month after the self-healing tendency of Albert's psyche was given the central focus in his therapy, Albert was able to leave Burghölzi. Eight years later, as Meier and his wife walked along the streets of downtown Zürich, Albert and his fiancée came across the street to greet them. Albert told Meier that he had held and done well with a job since his release from Burghölzi and that he was going to be married soon. Also, he reported he had never had a relapse into a psychosis. His parting remark to Meier was, "Well, Doctor, if I hadn't lived through this, I wouldn't believe what good can come from such a disease." That synchronistic encounter with Albert left an emotional imprint on Meier's soul and he still speaks of his treatment of Albert with great emotion today. He says of Albert's parting statement, "The way in which he said this and the expression on his face made absolutely clear that he had been capable of assimilating the whole psychotic experience in a creative way, that he was deeply grateful for the experience, and that he was looking at it in a religious way. I was convinced that the man was cured, that he was healed, a word synonymous with 'whole'." (ibid. p. 138). Meier's personal experience of the healing-through-images of the split deep within Albert was an empirical proof of a statement made long ago by Plato in his Symposium (186 D):

The doctor ought to be able to bring about love and reconciliation between the most antithetic elements in the body. Our ancestor Aesclepius knew how to bring love and concord between these opposites, and he it was, as the poets say and I believe, who founded our art.

The case of Albert and subsequent similar experiences of the healing of psychotic and neurotic patients under Meier's care have played a large role in the development of Meier's self-identity. It would not be an exaggeration to state that a large part of Meier's self-image is that of the Servus Asclepii (servant of the healing god, Aesclepius). The seeds of that developing self-image were sown by the courageous and caring behavior of a young psychiatric intern on the back wards at Burghölzi. Meier's life attests to the fact that becoming a Servus Asclepii is an archetypal process which develops over years of service to mentally ill patients and to one's own wounded self. However, Meier also realized that an outer dialectic involvement with one's own community of healers is also part of the process.

The Bad Nauheim Meeting

When the Nazis seized power in Germany in 1933, Professor Ernst Kretschmer resigned as president of the prestigious General Medical Society for Psychotherapy. A meeting, which both Jung and Meier attended, was held in Bad Nauheim in May of 1934 in an effort to thwart the nazification of the Society. In order that the Society not be nazified, the members elected C.G. Jung, a neutral Swiss, as its president and changed the name of the Society to the International General Medical Society for Psychotherapy. Jung accepted the presidency on the condition that his young colleague, C.A. Meier, was appointed the new General Secretary of the Society. In addition to being General Secretary, the members of the Society also appointed Meier editor of the important psychiatric journal, *Zentralblatt für Psychotherapie*. It was hoped that the Journal could keep its integrity and be kept out of the hands of the Nazi censors by appointing a Swiss psychiatrist as the general editor. Meier was able to perform his task of editor of the *Zentralblatt* for almost 10 years before the Nazi authorities finally suppressed the Journal in 1944. Meier's work as General Secretary of the Society entailed not only a large correspondence with the membership, but also demanded the planning and organizing of congresses for the newly formed International Society. Meier organized, attended, and presented papers at the subsequent congresses of the Society which were held in Copenhagen, London, and Zürich.

The Swiss Society for Practical Psychology (SGPP)

Another aspect of Meier's outer dialectic involvement with his community of healers was his founding of the Swiss Society for Practical Psychology in 1935. Both Jung and Meier believed that Complex Psychology is, in part, a dialectical science and that meaningful dialogue with other schools and theoretical positions within the mental health field was a practical necessity. Therefore, the Society was founded with the hope that all members of the mental health professions could have a meeting place and common ground upon which they could discuss problems of mutual interest and share the important results of their research and clinical insights. Meier became the first vice-president of the Society in 1935 and has still attended its meetings in recent years. It is Meier's and was Jung's belief that Jungian analysts should be fully participating members in their respective mental health societies. Meier feels that Jungians have made important clinical and theoretical contributions to the Swiss Society and that Jungian analysts in every country cannot afford to consider themselves or be considered second class citizens within their mental health communities. He feels that the dialogue with mental health professionals from other schools is an essential and important obligation of the community of Jungian analysts.

Analysis with Jung

Jung likened analysis to the process of transformation as described in alchemical texts. One of the primary alchemical laws is that the vessel of transformation be tightly sealed (*vas bene clausum*) in order that no transformational energy escape. Practically, this means that the analyst may not talk about her or his analytical sessions nor share unconscious images such as dreams, fantasies, and active imaginations while she or he is working in analysis. Thus, many analysts find it difficult to speak about their formal analytical work even years after it has been terminated. Professor Meier is no exception to this tendency.

As mentioned earlier, Meier began his analysis with Jung in 1931, two days after beginning his internship at Burghölzi. At that time, Jung would see patients as often as four times a week until he felt that they could work efficiently with their symbolic material. (See *Principles of Practical Psychotherapy* in volume 16 of Jung's *Collective Works*, which was written in 1935.) Meier had said that his first years of analysis with Jung centered almost exclusively around shadow problems. It was only later that other elements of his unconscious could receive greater focus in the analysis.

One of the shadow issues which Meier had to deal with in his early analytic work with Jung was his negative relationship with some of his psychiatric colleagues at Burghölzi. Meier took great pride in his interest in the natural sciences. He had initial difficulties in working with his psychiatric colleagues at Burghölzi whom he perceived as being less scientifically oriented. He

mentions that many of his early analytical hours had to be spent in getting himself to own and try to do something about the “arrogant” aspects of his own shadow.

Another important aspect of his analysis with Jung was his work on his own levels of psychic energy and to learn to emotionally accept his own typology. Like Jung, Meier has introverted thinking as a primary or superior function. Therefore, many hours were spent discussing his inferior function of extroverted feeling which was also related to his shadow. It is important to note that during his years of analysis with Jung, Meier would also have hours of analysis with either Mrs. Emma Jung or Ms. Toni Wolff, who was a colleague of Jung. Jung felt that some analytical issues might be better treated by a member of the opposite sex, and that especially those training to be analysts should have the opportunity of working with an analyst of the opposite sex. As Meier has amplified in his writings, the Asclepian cults of healing had both masculine and feminine aspects. Asclepius was not only associated with the light of the sun, he also had his lunar aspects. In *Ancient Incubation and Modern Psychotherapy* (p.36) Meier states: “To my mind the most important part here is that Asclepius can hardly be thought of without his female companions, his wife, and daughters.”

Mention must be made of the tremendous amount of bibliotherapy which took place in Meier’s analytical work with Jung. Meier has mentioned that Jung expected him to read several books each week as part of his analytical process. Jung insisted that Meier read more deeply into the fields of psychiatry, psychology, mythology, folklore, and the history of spirituality—all of which had not been part of his early education as a natural scientist. Meier felt that in addition to being a deeply healing experience, his analysis with Jung was also highly educative.

The Hermitage

Meier’s analytical work with Jung continued even during those times when Jung took his writing vacations at his summer home in Bollingen. On a summer afternoon in 1935, after his analytical hour with Jung, Meier noticed a vintner’s hut in the hills high above the small hamlet of Bollingen. He spoke to the farmer who owned the hut and found it had not been used in years. Whereupon, Meier leased and remodeled the hut to serve as his own *Temenos* for inner work. With the exception of the war years, Meier would leave Zürich after seeing his last patient on Wednesday evening and would drive to his Bollingen hermitage and remain there until his return trip to Zurich at 5 a.m. on Friday mornings. Meier jokingly says that with all the materials Jung insisted he read, a day in Bollingen each week was essential. However, it should be noted that Meier did not give up his practice of spending a day each week at Bollingen until the late 1970’s. Most of Meier’s 142 publications were written in this place of creative solitude.

III. THE SCHOLAR-PHYSICIAN: SECOND PERIOD (1936-1945)

Leaving Burghölzli

Through his analysis with Jung, Meier gradually became more interested in the personal aspects of psychology and less interested in the chemical aspects of psychology. He says he left Burghölzli to open his private practice because he became more interested in the psyches of people than in their chemistry. Thus, he left his laboratory in Burghölzli and opened his private practice in Zürich in late 1936 after having been elected a Fellow of the Swiss Medical Society (FMH) as a specialist in psychiatry. Meier did not have to seek referrals from other physicians because, as he says, Jung supplied him with enough patients. Meier has reflected that these referrals from Jung were also an educational experience. As a good training analyst, Jung would send Meier those patients who not only could be helped by Meier, but also patients from whom Meier could learn. This referral-teaching process continued until Jung’s death in 1961.

Marriage

Professor Meier’s recollection of the beginning of his relationship with his wife, Joan, starts with a synchronistic dream which he had in the late summer of 1935.

I found myself in the house of Dr. Fritzsche, Chief Surgeon at the Cantonal Hospital in Glarus, who was famous throughout Switzerland but who was not known to me personally. Dr. Fritzsche graciously gave me a tour of his whole house and finally took me into the library where there was a big fireplace and 3 small feminine figures, like the Native American *Cachina* dolls, in the fireplace. As we sat down in the library to talk, the dream ended.

The next morning a colleague of Meier’s asked him if he would accompany her to a concert in Glarus. Meier attended the small concert at which Joan Fritzsche was one of the performers. After the performance, the Fritzsche family invited Meier to spend the evening in their home which strongly resembled the Fritzsche home which appeared in the dream the night before; and it was indeed Dr. Fritzsche who gave Meier a tour of his home the following day. Joan accompanied Meier back to Zürich that afternoon. Several weeks later their courtship began.

Joan and Fredy were married the next summer and went to Salzburg for their honeymoon. While in Salzburg, they heard Toscanini conduct Mozart and Verdi, whose music they have continued to ardently enjoy throughout their marriage. The Meiers have shared a mutual interest in music, art, languages, Greek and Roman antiquity, and, of course, psychology. Since the end of World War II, they have traveled together almost every year to Italy to enjoy and deepen their appreciation of ancient, renaissance, and modern Italian culture. In addition to being a devoted mother to their 2 children—Martin, who was born in 1939 and Eva, who was born in 1942—Joan Meier has also been an important member of the Jungian community in Zürich and was herself a close friend and confidant of C.G. Jung. There are many senior Jungian analysts throughout the world today who are grateful for the warmth and the support which they received from Joan Meier during their student years in Zürich.

Lectures at the ETH (Eidgenössische Technische Hochschule)

In the winter semester of 1937, Meier was asked by Jung to lecture for him at the ETH. Jung spent this time traveling in Italy. During his absence, Meier delivered Jung’s lectures on the psychology of dreams. This series of lectures marks the beginning of

Meier's 38 year academic relationship with the ETH. Meier's private research into the role of dreams in the incubation rites of ancient Greece also began at this time. When Meier was appointed to succeed Jung at the ETH after the war, the research begun in 1937 served as the basis for his introductory lectures.

War Approaches

The worst fears of the members of the newly-formed International Society for Psychotherapy were beginning to be realized in 1935 as Hitler re-armed Germany and in 1936 when Hitler sent troops into the demilitarized Rhineland, where the Bad Nauheim conference had been held. Meier says that he began to see refugees from Germany and Italy as patients shortly after Hitler incorporated Danzig into the Reich in 1937. Mussolini had already established a foothold in Ethiopia. As the war approached, more impoverished, bewildered and depressed refugees began arriving in Zürich. Many were in need of psychotherapy. Meier and his colleagues in Zürich saw as many of these refugees as possible without charge. Both during and immediately after the war, Meier was able to offer psychotherapy to the victims of Nazi atrocities. He mentioned that some of these refugees were able to become analysts themselves after the end of the war.

The psychotherapeutic community was aware that the storm clouds of war were gathering; and in 1938, before and after Chamberlain, Daladier, Hitler and Mussolini met in Munich. Meier organized and attended three meetings of the International General Medical Society for Psychotherapy which were held in Copenhagen, London, and Zürich. Luckily, a few of Meier's colleagues in the Society and former analysts were able to leave Germany for England and the United States prior to the outbreak of the war.

Military Service

Less than a month after the birth of Meier's first child, Martin, Germany invaded Poland. Two days later, on September 3, 1939, Meier was inducted into the Swiss army and sent to the Swiss frontier. It is interesting to note that for almost all of his first year in the Swiss army, Meier worked as a medical orderly with the rank of private. The reason that Meier did not enter the Swiss army as an officer in the Medical Corps was that Meier chose not to attend Officer's Candidate School when he was in medical school at the University of Zürich.

In the late 1920's, when he was in medical school, Fredy Meier hoped that there would not be another war. He witnessed the emotional pain of the First War as a young boy in Schaffhausen. Because the Meier family strongly supported the allies, young Fredy Meier found that some of his closest childhood friends were prohibited by their pro-German parents from associating with him. Meier, therefore, had strong anti-war and anti-military feelings when he was a university student. Consequently, unlike most of his classmates and against his father's protest, Fredy Meier declined to take the basic training course for officers when he was a medical student. It seems ironic that, in 1939, the General Secretary of the International General Medical Society for Psychotherapy and the physician who had just published a monograph on *The Spontaneous Manifestations of the Collective Unconscious* in the *Zentralblatt* was also working as a private and medical orderly in a Swiss medical company on the German border. However, this is the exact ironical situation in which Meier found himself at the beginning of the war.

In the beginning of 1940 Meier was temporarily stationed with his medical company in Luzern. He was called into the office of his commanding officer and asked if he was the same C.A. Meier who had graduated from the medical school of the University of Zürich and who had done a surgical internship with Dr. Armin Billiter in the Cantonal Hospital at Schaffhausen. When Meier admitted he was that same person, the Colonel promoted him to corporal on the spot and sent him off to officer's Candidate School that evening. After a very quick course at the Officer's Candidate School, Meier was commissioned an officer and was transferred to the Surgical Ambulance Team of the Swiss Army with the military occupational specialty of surgeon. The Surgical Ambulance Team's responsibility during the war was to go to whatever part of Switzerland they were needed. Thus, Meier spent most of his military time from 1940 to the beginning of 1945 traveling along borders of Switzerland with his medical company performing emergency surgery. During those times of the year when Meier was not performing surgery with the Surgical Ambulance Team, he was allowed to return to Zürich where he tried to pick up his private practice again and also continued to see refugee patients free of charge. Because many of his German, Jewish, and Italian patients could not pay for their therapy, Meier says that he and Joan found out what poverty was during some of the war years.

While working as an army surgeon in the border-towns of Switzerland, Meier began to reflect on the psychological aspects of his work and the relationship between psychology and surgery. In 1943, Meier wrote an article for a Swiss medical journal in which he stated there is a common unknown factor in the two fields of psychology and surgery and that unknown factor is the presence of the spontaneous healing tendency of Nature which is at work in both fields. His article continued to show that the surgeon can also be a witness to the healing function in the soul. In this article, as in many of the works of Meier which would follow, reference was made to the healing presence of the Aesclepien tradition and the necessary confidence the doctor must have in the healing powers of human nature. Undoubtedly, Meier and his colleagues were in need of a large dose of Asclepien confidence during those bleak and fearful days in 1943.

Meier continued to study and write about the Asclepien and alchemical dimensions of healing throughout the war. He also continued to edit the *Zentralblatt* until it was finally suppressed by the Nazi authorities in 1944. Although he remained in his native neutral Switzerland throughout the war, these years were extremely painful and hectic for Meier and his family. It was during these war years, Meier says, that he was to feel the collective negative shadow of humankind most poignantly. Yet, his studies of the archetypal patterns of human behavior and healing gave him hope that the madness of humankind's inhumanity to itself, which was concretized in World War II, could be healed. If he did not have the prism of depth psychology by which he could search for a synthetic resolution of the opposites of good and evil, Meier feels that his experiences in the war would have brought him to desperation.

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Last Updated (Monday, 13 June 2005)

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