

The book is a fascinating exploration of the critical issues which precipitated and then led to the famous Rift between Freud and Jung. Secondary source literature was reviewed, and primary source writings were presented and analyzed.

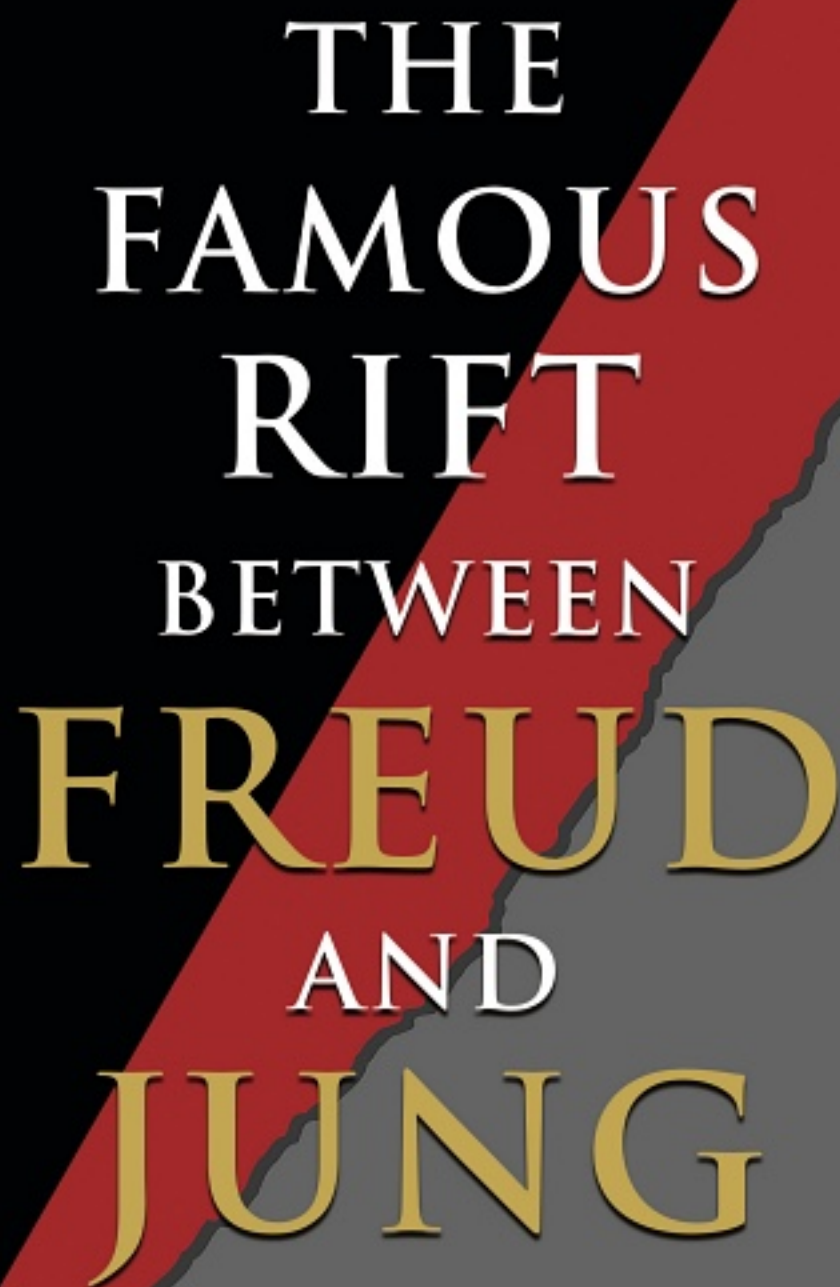
The Famous Rift Between Freud and Jung

By Patrick C. O'Connor

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THE
FAMOUS
RIFT
BETWEEN
FREUD
AND
JUNG

PATRICK C. O'CONNOR, PH.D.

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Print ISBN: 978-1-959621-84-3

Ebook ISBN: 979-8-88531-900-3

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Published by BookLocker.com, Inc., Trenton, Georgia.

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2025

First Edition

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Chapter I

A HISTORICAL SURVEY OF THE MAIN EVENTS IN THE RELATIONSHIP BETWEEN FREUD AND JUNG FROM ITS INCEPTION TO ITS ULTIMATE RIFT

As in any history, especially that which concerns itself with the encounter between great ideas and great men, the selection of significant historical events is bound to be somewhat arbitrary and subjective.¹ In one sense the history of the relationship between Freud and Jung is much easier for the historian to comprehend than that of, for example, the history of the relationship between Aristotle and Plato. After all, Freud and Jung were, like us, citizens of the 20th century, and not that far removed in time, so that we can comprehend with sufficient ease, the milieu in which they moved.

It is true that Freud was a Viennese Jew and a member of a tightly knit intellectual circle in Vienna, whereas Jung was decidedly Germanic, whose orientation was Zürich, in German-speaking Switzerland.

The actual physical distance in miles between Zürich and Vienna is by American standards no great distance at all. It is about as far as from San Francisco to Los Angeles. From the standpoint of psychological distance, however, it is possible that the distance proved insurmountable--an issue to which they often alluded in their letters and elsewhere. The commentators on Freud and Jung felt that it was enough distance between them to justify belaboring, in many pages, this point alone as a serious cause of the eventual rift between them.

To return to the example of the relationship between Aristotle and Plato, even at the risk of stretching an analogy, it could be said that this famous relationship bore in its ramifications some aspects and comparative possibilities of that which existed between Freud and Jung: Plato was older than Aristotle; Plato was the teacher of Aristotle; and Aristotle's first works were stimulated by Plato's ideas.

The purpose of this paper and particularly this chapter is not to draw parallels between historical figures. It is illuminating, however, to remember other historical "father-son" prototypical relationships when one is attempting to put the Freud-Jung relationship in a balanced historical perspective.

In Memories, Dreams, Reflections, Jung's autobiography, published in 1961, the year of Jung's death, Jung said in the Prologue:

In the end the only events in my life worth telling are those when the imperishable world irrupted into this transitory one. That is why I speak chiefly of inner experiences, amongst which I include my dreams and visions. These form the prima materia of my scientific work. They were the fiery magma out of which the stone that had to be worked was crystallized.

All other memories of travels, people and my surroundings have paled beside these interior happenings. Many people have participated in the story of our times and written about it; if the reader wants an account of that, let him turn to them or get somebody to tell it to him. Recollection of the outward events of my life has largely faded and disappeared. But my encounters with the "other" reality, my bouts with the unconscious, are indelibly engraved upon my memory. In that realm there has always been wealth in abundance, and everything else has lost importance by comparison. (pp. 4-5)

If this brief history of significant historical events were written to please Jung and according to his wishes, there would be very little to relate regarding the usual outward events that we consider significant in the lives of soldiers, engineers, politicians, or astronauts.

But our subject here happens to be events in the lives of two eminent psychologists, who, as their writing proves, took breath and substance, in fact derived their being from historical events that occurred in the dark and undifferentiated realm that they both spent their lives exploring: the Unconscious. Outward events, except as a setting for what Freud called "psychic factors" had little relevance--if one is to believe the statements of either of these men. In fact, Jung commented later in his Prologue:

Outward circumstances are no substitute for inner experience. Therefore my life has been singularly poor in outward happenings. I cannot tell much about them, for it would strike me as hollow and insubstantial. I can understand myself only in the light of inner happenings. (1961, p. 5)

The fact, therefore, that on December 10, 1900, Jung arrived at the Burghölzli Mental Hospital in Zürich to take up his professional post didn't necessarily mean much except for the additional fact that the Burghölzli was, according to McGuire (1974), "the first significant focus of interest in Psychoanalysis outside of Freud's immediate circle" (p. xv). The Burghölzli, established in 1860 as the cantonal asylum for the insane, served also as the psychiatric clinic for Zürich University. Even then, it had acquired an international reputation for advanced treatment and research. A reputation it still currently enjoys.

At the age of 25, Jung completed his medical studies at the University of Basel, his hometown. A week after receiving his medical diploma he began his duties as an assistant physician.

Jung's choice of the Burghölzli was a significant historical event insofar as Freud, as early as 1904, had been corresponding with the director Eugen Bleuler. Bleuler may have acted as a catalyst in the coming together of Freud and Jung, although there is no evidence in the literature to support this premise.

What is established was that as early as 1900 Jung wrote to R. I. Evans that he had read Freud's The Interpretation of Dreams (Evans, 1964). In an interview in 1957 Jung said that in 1900 Bleuler had asked him to give a report on The Interpretation of Dreams at a staff meeting.

Before Jung laid aside Freud's book, he had, by 1900, assimilated enough of Freud's investigation of dreams to relate them to his own experimental findings in his doctoral dissertation, On the Psychology and Pathology of So-called Occult Phenomena, published in 1902. In most of Jung's publications, during the years 1902-1905, Freud was liberally cited with the exception of Freud's sexual theories.²

In 1905, Freud's "Fragment of Analysis of a Case of Hysteria" provided Jung with a great deal of information for Jung's paper "Psychoanalysis and Association Experiments," prepared that year and published the next (McGuire, 1974, p. xvi).

In April of 1906, Jung sent his "Diagnostic Association Studies" to Freud, thus setting in motion their correspondence. The first actual letter was Freud's warm acknowledgement on 11 April 1906. The following June, Freud gave a lecture that contained his first published comments on Jung (McGuire, 1974, p. xvii).

During the summer of 1906, Jung completed his monograph on The Psychology of Dementia Praecox, which was heavily laden with

citations and discussions of Freud's work. In the forward to his book, dated July 1906, Jung declared: "Even a superficial glance at my work will show how indebted I am to the brilliant discoveries of Freud" (McGuire, 1974, p. xvii).

In October 1906, Freud sent a copy of the first volume of his Short Papers on the Theory of the Neuroses to Jung. Jung replied by letter, and the correspondence between the two began in earnest--"a most friendly and even intimate exchange of both personal thoughts as well as scientific reflections...for nearly seven years" (Jones, 1955, pp. 30-31).

In his writings over the years, Freud expressed his gratitude for recognition afforded by the Zürich School, "particularly Bleuler and Jung" (McGuire, 1974, p. xix). Freud (1916) described his isolation and lack of appreciation with a notable exception of these at the Burghölzli, who had very early supported his work and psychoanalytic theory. Freud, however, in an "Autobiographical Study" gave a slightly different version 11 years later, after the break with Jung (Freud, 1959, pp. 52-53).

The best account of the relationship between Freud and Jung from 1906 until Freud's last letter to Jung in 1913, is of course contained in their letters, so ably edited by William McGuire (1974).

Not until February 1907 did Freud and Jung meet in person. This significant event, with its inestimable implications for the future of psychoanalysis and studies of the unconscious, took place in Vienna. At their first meeting, Freud and Jung talked for 13 consecutive hours. This event, according to most biographers, and the principals involved, marked the beginning of a close friendship and collaboration.

In September 1907, Jung defended Freud's theory of hysteria before the First International Congress of Psychiatry and Neurology.

In March 1908, the first issue of Jahrbuch was published, with Jung as editor, and Freud and Bleuler as co-directors. That same year Freud and Jung attended the First International Psychoanalytic Congress in Salzburg, Austria.

In 1909, Freud and Jung were separately invited by G. Stanley Hall to deliver a series of lectures for the twentieth anniversary celebration of Clark University in Worcester, Massachusetts. Freud was to lecture on psychoanalysis; Jung was to lecture on his association experiments. Both Freud and Jung received honorary doctorates (R. W. Clark, 1980, p. 269).

On August 21, 1909, Freud, Jung, and Sandor Ferenczi left Bremen for America. Before they left, however, a famous fainting episode on the part of Freud took place which is described in some detail later in this paper. They returned to Bremen on September 29, 1909.

The most significant event in the Freud-Jung relationship that occurred in the year 1910 was Freud's founding of the International Psychoanalytic Association at the Second Analytical Congress held at Nuremberg, Germany. Jung was elected President on a presumably perpetual basis, with complete autonomy over what was to be published in the Jahrbuch. Jung also had the power to suspend undesirable analysts from the Association.

In 1911, Adler defected from the Psychoanalytic Movement and resigned as co-editor of the Zentralblatt, the monthly psychoanalytic periodical. Also in 1911, Jung published the first part of his Transformation and Symbols of the Libido in the Jahrbuch. In the first part, he acknowledged the work done on mythology by Freud, Abraham, and others, but differed with them over the concept of the collective unconscious.

On September 21-22, 1911, the Third International Psychoanalytic Congress met in Weimar, with Jung presiding as President. Fifty-five members of the total 106 in the Association were present. This was also the year of Jung's second trip to America. He had been invited to lecture at the Fordham University Medical School by Smith Ely Jelliffe, the founder of the first school of psychosomatic medicine in America.

In 1912, Jung published the second part of his Transformations and Symbols of the Libido in the Jahrbuch. In Part Two, Jung denied the primarily sexual origin of neurosis.

On May 25 of that year, the "Kreuzlingen incident" occurred. Freud had made plans to visit his friend, the young Swiss psychiatrist Ludwig Binswanger, in Kreuzlingen, Switzerland. Apparently, Freud had wished to visit Binswanger because of the latter's ill health.

The day before leaving from Vienna, Freud wrote Jung and Binswanger expecting that Jung would join them in Kreuzlingen--Jung being just 40 miles away in Küsnacht. Freud arrived and waited from Saturday until Monday for news from Jung. Jung, however, did not respond.

Jung apologized to Freud after the incident, explaining that Freud's letter had arrived on Monday, but that Jung had been away for the weekend. This seemingly innocuous incident apparently became a significant event according to both primary and secondary sources.

On September 7, 1912, Jung left Zürich for his third trip to America--again at the invitation of Dr. Smith Ely Jelliffe of Fordham University. Jung's lectures at Fordham set forth in detail Jung's major departures from Freudian psychoanalytic theory.

On November 24, 1912, the "Munich Conference" convened to discuss and approve Freud's plan to leave the monthly periodical, the Zentralblatt, to the rebellious Wilhelm Stekel. The founding of another

journal in place of the Zentralblatt was also discussed. During a two-hour walk before lunch, Freud and Jung amicably resolved the "Kreuzlingen incident" when Jung admitted his error. Jung apologized for having carelessly overlooked the postmark on Freud's letter. At the end of the lunch, Freud began to excitedly criticize the Swiss Group for omitting his name from their psychoanalytic publications. Suddenly, Freud fainted. Freud's behavior became a significant event in the Freud-Jung relationship. In a letter to Jung included in this paper, Freud referred to the episode's "psychic factor."³

The year 1913 was a critical one in the Freud-Jung relationship. Freud opened the new year in a 3 January 1913 letter to Jung in which he proposed that they abandon their personal relationship. In Jung's reply of 6 January 1913, Jung "acceded" to Freud's suggestions. After this exchange of letters, Freud and Jung, for all practical purposes, had ended their relationship.

This also was the year that Freud deliberately set out to subvert Jung in a variety of ways. At the Munich Congress, which met on September 7-8, 1913, Freud managed, with the help of Karl Abraham and Oskar Pfister and others, to embarrass Jung publicly, the groundwork for which was laid in a behind-the-scenes pattern of conspiracy and personal and political vendetta. Ronald W. Clark, who with Earnest Jones, is considered a quasi-official biographer of Freud, and who, like Jones makes numerous statements of seemingly anti-Jung prejudicial content, recorded the following:

The breach with Jung quickly widened, and on the first day of 1913 Freud wrote to Pfister: "Do not have too much confidence in a lasting personal agreement between me and Jung. He demands too much of me, and I am retreating from my overestimation of him. It will be sufficient if the unity of the

Association is maintained." Only a few weeks later he reported to Abraham that Jung was "following in Adler's wake, without being as consistent as that pernicious creature." (R.W. Clark, 1980, pp. 329-330)

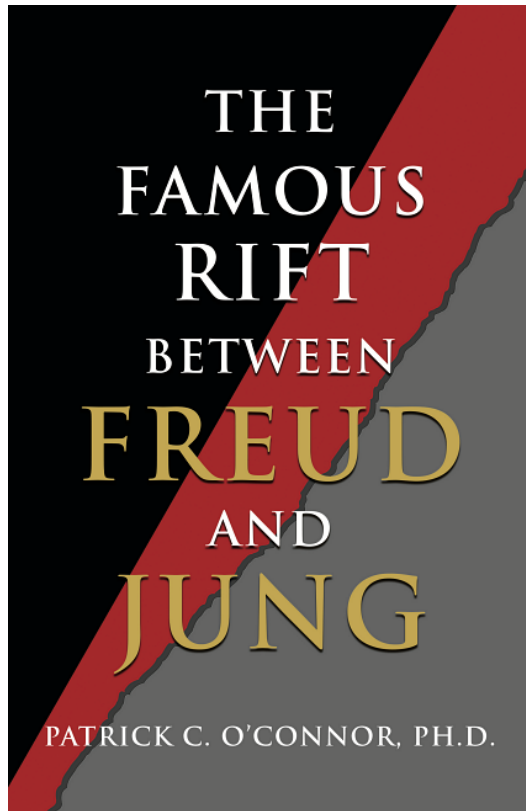
A few months later, Freud wrote to Abraham: "Jung is crazy, but I have no desire for separation and should like to let him wreck himself first. Perhaps my Totem Paper will hasten the breach against my will..." (Abraham and Freud, 1965, p. 141).

When Jung stood for re-election as President of the International Association, the 87 members and guests present in Munich were supposed to endorse Jung unanimously as a formal gesture. What really happened was a tribute to Freud's power as the "Commander-in-Chief" as biographer R. W. Clark refers to Freud.

Twenty-two of the 52 participants abstained from voting in protest against Jung. Shortly after, in an October 27, 1913, letter to Freud, Jung resigned as editor of the Jahrbuch but continued on as president of the Association. Professional and personal relations between Freud and Jung were now strained beyond reconciliation.

The last time Freud and Jung actually saw each other in person was at the September 1913 Psychoanalytic Congress in Munich. One of the last significant events in the history of the Freud-Jung relationship occurred on April 20, 1914, the date of Jung's letter of resignation from the International Psychoanalytic Association. This letter was appropriately addressed to Freud. Shortly after receiving Jung's letter, Freud wrote letters (dated April 30, 1914) to the presidents of the six European branch societies--Berlin, Budapest, London, Munich, Vienna, and Zürich, suggesting that a provisional president of the International Psychoanalytic Association be elected by correspondence. Freud proposed Karl Abraham.

The following July, in a lecture to the British Medical Association in its annual meeting in Aberdeen, Scotland, Jung referred to Freud without rancor, but did not mention the word psychoanalysis. That summer the breach between Zürich and Vienna became conclusive. The psychological distance that had widened irreparably between Freud and Jung was finally reflected in the Zürich and Vienna school's psycho-sociological distancing of themselves from each other. On July 10, 1914, the Zürich Society voted to withdraw from the International Psychoanalytic Association.



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