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JUNG ON THE UFO

Why His Real Views on Flying Saucers Have Never Been Correctly Reported

During late July and early August of 1958, there was a brief but spectacular flare of publicity about Dr. Carl Gustav Jung and his opinions on flying saucers. In newspapers all over the world the famous 83-year-old Swiss psychologist was quoted first as endorsing the reality of UFOs, then as denying that he held any such views. The second of these statements had every appearance of being definitive; and yet, curiously enough, that appearance was deceptive. The true situation has never yet been made clear. So far as the public at large is concerned, there is little prospect of correcting its mistaken impressions; but in view of Dr. Jung's eminent position, the CSI Research Section feels that it is worth while to get the record straightened out, at least among UFOlogists.

We present here a chronological account of the affair, accompanied by all the documents necessary for the reader to form his own judgments. To the best of our belief, the striking passages here quoted from Jung's book have not previously been called to the attention of the UFOlogical world.

Jung's Writings on UFOs: The 1954 Article and the 1958 Book

Dr. Jung's interest in flying saucers first became public knowledge in 1954, when an enterprising representative of the Swiss weekly newspaper Die Weltwoche asked him for an interview on the subject. Although he declined an oral interview, he wrote two lengthy letters to the reporter, which were printed as a full-page article in Die Weltwoche for July 9, 1954.

In this article (whose complete text may be found in English translation in Appendix 1) Jung stated:

That he had been studying the UFO problem and assembling data for eight years (i.e., ever since 1946);

That he had still not been able to draw any conclusions, other than that "something is being seen";

That in some cases subjective visions might be the answer, but that a purely psychological explanation of the whole UFO phenomenon was unacceptable;

That Menzel's theories were untenable;

That the objects behaved as if weightless and as if intelligently guided;

That the phenomena were "so strange that one is tempted to compare them to parapsychological occurrences," but that there was no basis for supposing that physical phenomena (such as materializations) could actually be produced by a collective unconscious;

That the U.S. Air Force seemed to be creating rather than preventing panic, and should make all the facts public; and, in conclusion,

That he did not know "what sort of reality" the flying saucers possessed nor what to think of them.

A French translation of this article soon appeared in the Courrier Interplanétaire, the saucer magazine published in Lausanne (Switzerland) by Dr. Alfred Nahon. We have not seen this issue of the Courrier, and do not know whether or not Jung's article was translated in full. Probably it was not, since the English translation of it "reproduced" by the British Flying Saucer Review for May-June 1955 (mistakenly describing the Courrier as the original source) was considerably abridged from the original German version. The passages preserved tended, naturally enough, to be those most favorable to the reality of UFOs, together with Jung's remarks on the seriousness of the situation, sociologically speaking, "if the theory of extra-terrestrial origin of saucers is true."* Although nothing vital was omitted, the atmosphere of this abridgment was necessarily more "positive" and less vacillating than that of the more diffuse and cautious original. (In Appendix 1 this condensed version of the article is given alongside the original, to facilitate comparison.)

During the next three years, Jung did not lose interest in UFOs. On the contrary, he wrote a little book of 122 pages on the subject which was published in Switzerland in June 1958: Ein Moderner Mythos: Von Dingen, die am Himmel gesehen werden (A Modern Myth: On Things Seen In The Sky). What Jung says in this curious little work has never yet been properly reported in this country, and it may be doubted that it will be properly reported even when the American edition appears later this year--a state of affairs for which, as we shall see, Jung himself is to blame.

The APRO Reprint and the July 29th AP Story

In July 1958 the APRO Bulletin, the well-known and highly-regarded magazine of the Aerial Phenomena Research Association, edited by Coral Lorenzen of Alamogordo, New Mexico, republished the Courrier-Review version of the 1954 Jung article. The occasion was the acceptance by Dr. Jung of honorary APRO membership and consultant status. The article appeared on the front page, headlined "Dr. Carl Jung on Unconventional Aerial Objects." It was credited to the Courrier and the Review, but--most unfortunately, as it turned out--neglected to indicate their dates of publication.

Through the carelessness of a wire-service journalist, this four-year-old reprint suddenly burst into worldwide fame. Reading it so hastily that he overlooked the credit line, the Associated Press representative in Albuquerque (N.M.) mistook the article in the Bulletin for a brand-new statement made by Jung directly to APRO. Writing under this misapprehension, he sent the story out over the AP wires, dated Alamogordo, on July 29. The thumbnail version of Jung's article given in this item, being a double distillation of the original, appeared quite strongly pro-UFO.

Newspapers all over the country, and outside it, ran the "news." Even the New York Times, which considers most saucer news unfit to print, carried a two-column item with a photograph of Jung and the headline "Dr. Jung Says 'Saucers' Exist; Bars Psychological Explanations." Many papers proffered editorial comment, much of it along the line taken by the anonymous Air Force official quoted in Newsweek (August 11): "I always thought those head shrinkers were crackpots. Now I know."

*These remarks are very similar to those of Aimé Michel, writing on the same topic in 1957 (Flying Saucers and the Straight-Line Mystery, pp. 224-226).

TIME's Revision: Enter APRO as Villain

Time, however, came out with an original slant in its issue of "August 11" (actual publication date, August 6): "Famed Swiss Psychologist Jung had said no such thing," it roundly declared. This Time story was a creation of its science editor, Jonathan Leonard, a man who seldom allows mere facts to stand between him and his desired conclusion. Time had learned by this time (by a phone call to APRO) that the Jung statement dated from 1954, and Leonard correctly reported that fact. Then, in a typical demonstration of his bent for reporting the truth as he feels it should be, rather than as it may accidentally happen to be in reality, he went on to explain that "Gerald Clark, assistant public relations director of APRO, edited Dr. Jung's article down to a bare statement of belief in the 'reality' of flying saucers, and sent it to AP and UPI. So Dr. Jung found himself classified as a flying-saucer believer." After this bit of pseudo-history (which added insult to injury by misspelling Terry Clarke's name) came authoritative reassurance:

"Psychologist Jung is not. Both in his 1954 article and in a recent book, A Modern Myth, Jung does not judge or attempt to judge the reality or non-reality of UFOs...His interest is in the fantastic, quasi-religious cult that has grown around the UFOs."

This was what Time's readers had wanted to hear. Probably fewer than a dozen of them were in a position to know that these sentences were in conflict with the facts. In his 1954 article, as we have seen, Jung did "attempt to judge" the reality of UFOs, though he expressed no clear-cut verdict; while in his 1958 book, as we shall see, he took a much more positive position. It was obvious that Leonard had read neither the book nor the article. To those who had, it seemed clear enough that his version of them was simply more "truth à la Leonard."

Leonard ended his piece with another stroke of characteristic invention: "The flying saucer myth had won a victory nevertheless. Recent publicity had been scarce, and saucer sightings few, and the widely-printed stories about Jung's belief were just what was needed for another round of 'visitors from space.' When Director Lorenzen was called last week, she was out—happily investigating a brand-new saucer sighting." (In unromantic fact, Director Lorenzen tells us, she was doing no such thing. She was at a company picnic.)

Incredible as it may appear, what Leonard was apparently suggesting was that APRO had deliberately misrepresented Jung's opinions, hopefully expecting that the resulting publicity would stimulate impressionable readers to think that they saw some (imaginary) "saucers"! This extraordinary idea may be granted, at least, the merit of originality.

Of the twenty sentences in Leonard's article, nine (possibly ten) were correct—about his normal batting average.

During this time APRO, appalled by the AP's misleading story, and later outraged by Time's specimen of modern mythology, was frantically sending out copies of the Bulletin, and letters explaining the facts, to news agencies. So far as we know, nothing came of their efforts to straighten out the situation.

Jung's Three Statements: The UFO Disbelievers Triumphant

On August 8 the Associated Press interviewed Dr. Jung at his home in Zurich. The resulting dispatch, under headlines such as "Jung Discounts Flying Saucers"

(N.Y. Times, August 10) and "Jung Denies Belief In Flying Saucers" (N.Y. World-Telegram, August 9) ran in virtually all the papers that had carried the earlier story. According to the AP interviewer, Jung had told him that man's desire for a new "saviour myth" was the cause of all the alleged saucer observations. "I am convinced that those who 'saw' flying saucers wanted to see them."

The few editors who had commented favorably on Jung's statements as originally reported now found themselves with red faces. The few people who had read Jung's book were bewildered. In Ein Moderner Mythos he had explained specifically that the idea of "wishful hallucinations" was psychologically untenable: "the wish-hypothesis had better be dropped from consideration" (p.37). Even in 1954, he had been definite in rejecting the suggestion that the whole thing could be explained on psychological grounds. We could only conjecture that Dr. Jung might have been misinterpreted: perhaps he had been speaking of contact claims, rather than UFO observations.

The AP reporter rounded off his article by blandly casting APRO in the role of villain. "(APRO) issued on July 29 a report quoting Dr. Jung as saying UFOs were real...Subsequent investigation indicated that this was a distortion of a 1954 interview with Dr. Jung." Thus Leonard's outrageous fiction, whitewashing AP and loading all sins on APRO, was cheerfully endorsed by AP itself.

On August 11, the CSI researchers, aroused by these slurs, went to AP's competitor, United Press International, to document the flagrant discrepancy between the AP interview and the arresting statements to be found in Ein Moderner Mythos. We also tried to interest UPI in AP's Time-style falsification of facts in publicly accusing APRO of "distorting" the Weltwoche article, when in fact AP itself was responsible for such distortion as occurred.

The next day, UPI got in touch directly with Dr. Jung, and on August 13 he issued to them the following statement (CSI's translation, as literal as possible):

"As a result of a communication published in the APRO Bulletin, the report has been spread by the press that in my opinion the UFOs are physically real. This report is thoroughly incorrect. In a recently published work (Ein Moderner Mythos), I state specifically that I cannot express an opinion on the question of the physical reality or unreality of UFOs, since I possess no sufficient proof either one way or the other. I therefore occupy myself solely and exclusively (einzig und allein) with the psychological aspect of the appearances, on which a great deal of material is available. I have formulated my position on the question of the reality of UFOs in the phrase: 'Something is being seen, but it is not known what.' This formulation leaves the question of 'seeing' open: one can see something material, but one can also see something psychic. Both are realities, though of different kinds.

"My connections with APRO are limited to the following: When I was gathering material for my above-mentioned essay, the APRO Bulletin was very useful to me. When the organisation recently asked me whether they might consider me as an honorary member, I consented. I have sent my book to APRO, to inform them about my position on the UFO question. APRO supports the physical reality of UFOs with much zeal and idealism. I therefore regard their misleading article as a regrettable accident."

This statement to UPI was apparently not widely published--no doubt editors felt that it added little or nothing to the AP interview of August 8--and CSI learned of its existence only when we wrote to Dr. Jung complimenting him on his courage in publishing a book containing such forthright pro-UFO conclusions. The disconcerting reply, from Jung's secretary, was a copy of the above statement to UPI.

NICAP had better success. Major Keyhoe received a personal letter from Jung, which was printed in the UFO Investigator of August-September 1958. We give below a condensation of that letter, which apparently was written in English. (Portions that did not bear directly on the issue have been omitted.)

16 August 1958

Dear Major Keyhoe: ...I am a subscriber to NICAP and I am grateful for all the courageous things you have done in elucidating the thorny problem of UFO-reality.

The article in APRO Bulletin is unfortunately inaccurate...I have no first-hand information about UFOs (and) on account of this regrettable lack I am unable to form a definite opinion concerning the physical nature of the UFO phenomenon...Thus I said: "Things are seen, but one does not know what."...I keep my judgment concerning the nature of the UFOs--temporarily, let us hope--in suspense...The evidence available to me, however, is convincing enough to arouse a continuous and fervent interest. I follow with my greatest sympathy your exploits and your endeavors to establish the truth about the UFOs. (But) I am still far from certainty about the UFOs' physical reality.

It is a curious fact that, whenever I make a statement, it is at once twisted and falsified. The press seems to enjoy lies more than the truth.

The Investigator front-paged this as "Dr. Jung Sets Record Straight," and spoke of Jung's "attempts to correct the unfortunate misunderstanding which resulted from inexact quotation of his views...sincerely reprinted by APRO Bulletin." And Coral Lorenzen, deeply chagrined at having (apparently) misrepresented a scholar whom she has long held in the highest regard, printed the UPI statement with a contrite article in the September Bulletin. "Whereas the Doctor would have been justified to condemn us for our mistakes," she wrote, "he did not. We are grateful for that." (The other "mistake" referred to here was to list Dr. Jung as APRO's Consultant in Psychology: he had now written to say that his apparent consent to this title had been unintentional.) She did venture to remark that "Knowing his true opinion, we did not find it diverse to that of the article we printed"--but she loyally rejected any suggestion that "Dr. Jung had done an about-face."

In the face of Jung's unambiguous statements to NICAP and to UPI, CSI's original doubts about the AP interview had to go out the window. The victory of the disbelievers was complete. Time's allegations about Jung's views were not, after all, merely Leonard's wishful thinking; they had been fully supported by Jung's subsequent statements. APRO was left holding the bag--in the mortifying position of having to confess to a misrepresentation which was visible only to Jung's eyes, not to their own. And Famed Swiss Psychologist Jung, his halo back in place, could no longer be called a crackpot head-shrinker by right-minded men: he was innocent, after all, of "believing in the saucer myth." The notion that he gave it any credence had arisen only because his statements had been "twisted and falsified."

Jung vs. Jung: The Printed Record

We would like to point out that this currently-accepted version of the situation is far from an accurate one.

It is true enough that Jung's 1954 article did undergo some distortion in its progress from Weltwoche to AP dispatch. Some of this occurred when the original article was shortened to the version that appeared in Flying Saucer Review and APRO Bulletin, for the abridger omitted certain reservations and qualifying statements; the reader can judge for himself, by consulting Appendix 1, how serious this was. More drastic "heightening" of the same kind occurred when it was further compressed by the AP reporter. APRO, of course, was responsible for none of this. Yet according to the mythological version of the facts promulgated by Time and subsequently by Jung, APRO was to blame for all of it.

But the distortion of Jung's views involved in this episode was trifling compared to that in the "debunking" news items and articles that followed. For the Time piece, as we have seen, we have Mr. Leonard to thank. Perhaps an AP reporter should again be blamed for the August 9 "wishful thinking" story. But in the statements to UPI and to NICAP, Jung's views continue to be seriously misrepresented—by Dr. Jung himself.

The proof of this surprising charge is on public record in the pages of Ein Moderner Mythos, which by coincidence was issued only a few weeks before the contretemps over the 1954 article. In this book, Jung definitely accepts the physical reality of UFOs. Yet, in his August 12 statement to UPI, we find Jung laying stress on the caution with which he had expressed himself in 1954—while prudently omitting all mention of the much stronger position he had expressed in 1956.

What Jung had to say about the reality of UFOs in Ein Moderner Mythos is accurately translated in Appendix 2, and the reader is invited to verify for himself whether or not the following summary is correct.*

In the first place (and in flat contradiction to AP's August 9 story), a psychological explanation of the UFO phenomenon (i.e., hallucination or fabrication) will not suffice, because it is apparently well established that UFOs are detectable by radar, and can be photographed. These data have not been explained on natural grounds: the theories of Menzel, for example, fail to account for a single one of the credible reports. We know, then, "with some certainty," that the UFO "has a surface that is visible to the eye and that gives a radar echo." Is it, then, something physically real? "By all human standards of judgment, it hardly seems possible to continue to have any doubts about that" (*italics ours*). It is also something whose movements exhibit "voluntary and intelligent direction," and whose peculiar maneuvers suggest that it is not subject to ordinary laws of inertia.

*Those who read German may be interested in examining the original book, which should still be available from booksellers handling German-language publications. CSI's library copy is available for loan to any member who would like to read it.

The choice, Jung feels, lies among only three possibilities: (1) UFOs are artificially-degravitated spaceships from other worlds; (2) UFOs are tangible phenomena somehow created unconsciously by human minds, comparable to the materializations of the séance-room; (3) UFOs are "entities" of some as-yet-unrecognized kind, presumably from outer space. The first two possibilities seem hopelessly speculative, but the third, he feels, is considerably more attractive. It implies that the UFOs have long been visible; their apparent greater prevalence today he explains by supposing that "unconscious material" -- modern man's anxieties -- has been "projected upon these inexplicable heavenly phenomena."

In Chapter IV, he applies "his" space-animal hypothesis (of whose prior existence* he is evidently entirely ignorant) to the interpretation of two UFO cases reported nearly four centuries ago.

All this is quite respectable UFOlogy; the only serious criticism one might offer is that it is rather naive to suppose that there is only one kind of UFO. Certainly Ein Moderner Mythos gives proof that Jung has given serious and intelligent thought to the problem since 1954.

And yet, on August 12, Dr. Jung told UPI that: "The report spread by the press, that in my opinion the UFOs are physically real, is thoroughly incorrect. In Ein Moderner Mythos I say specifically that I cannot express an opinion on the question of the physical reality or unreality of UFOs...I therefore occupy myself solely and exclusively with the psychological aspect of the appearances."

We are faced with an extraordinary and disgraceful situation: the respected Dr. Jung has given a completely false account of his own writings.

How could this come about? Is Dr. Jung, perhaps, so fickle in his intellectual processes that he has changed his mind about the reality of UFOs since his book was published? We hardly think so. Rather, we presume that Jung felt at liberty to express his opinions frankly in that book, for respectful discussion by his coterie of students and admirers, but that when he found his views suddenly thrust into an embarrassing notoriety among the hoi polloi, he yielded to the temptation to beat a strategic retreat. He could quite legitimately complain that his Weltwoche article had been stripped of all the cautious disclaimers and escape clauses that he had taken good care to include in that piece intended for the eyes of the public. But what of the book, which would make even bigger headlines (and headaches) if the newspapermen were to discover what was in it? The tempter--or that "discretion" that is said to be the better part of valor--must have whispered in his ear that what the newspapermen didn't know wouldn't hurt them. The title of the book gave the desired impression, and there was very little likelihood that any American journalist would go beyond the title page. It would be best just to let them assume that the 1958 book was no different from the 1954 article.

And so it was done. For the press and public, "scientific" scepticism; for friends and initiates, space insects! It is useless to be indignant about it. Dr. Jung is by no means the first prominent man who has found it prudent to edit his private views for purposes of public consumption--or to "hold with the hare and hunt with the hounds."

*For a sketch of its pedigree, see CSI News Letter "10, p.31.

But, as often happens in such cases, innocent parties have been injured. The Lorenzens of APRO, who acted in complete good faith, have been left with an unjustified stigma on their reputation, thanks to the tergiversations of their revered Dr. Jung and the irresponsibility of the press. And along with APRO, all serious research in UFOlogy has been gratuitously dragged into disrepute by Carl Jung's self-serving misrepresentations--instead of gaining the support and public interest which would have resulted had the old gentleman only had the courage to stand up in public and testify frankly to his real conclusions about UFOs.

C. G. JUNG ON THE QUESTION OF FLYING SAUCERS

(Full-page article in Die Weltwoche, Zurich, Switzerland, July 9, 1954. Translated from the German by Civilian Saucer Intelligence of New York. The author, presumably a Weltwoche columnist, is not identified in the article. Brackets [] enclose material omitted from the translation in Flying Saucer Review for May-June 1955. When the Review translation and the CSI translation differ appreciably, the CSI version appears in the left-hand column, the Review translation in the right-hand column.)

[Public interest in "flying saucers" which the American Air Force calls UFOs, is constantly increasing. Since C. G. Jung has been studying this phenomenon for many years, I asked him for an interview. He replied to my request with the letter which follows.]

[Your intention of taking up the "flying saucer" question is certainly a timely one, and you have probably chosen a suitable person to ask about it. However, in spite of the fact that I have taken an interest in the subject ever since about 1946, I have still not been able to establish a factual basis sufficient to permit any conclusions to be drawn.] In the course of the years I have accumulated data on a considerable number of observations, which include the statements of two witnesses with whom I am personally acquainted. (I have never seen anything myself!) In addition, I have read [all of the] books published on the subject. [Nevertheless, I have not been able to determine the nature of these observations even approximately.] So far there is only one thing that can be positively stated: it is not a mere rumor; something is being seen.

[In isolated cases one could think of a subjective vision - or, when several individuals make the same observation, of a collective vision (or hallucination). A psychological phenomenon of this sort, like a rumor, would have a compensatory significance: it would be a spontaneous response by the unconscious to the present conscious situation - i.e., to fears created by an apparently insoluble political situation which might at any moment lead to a universal catastrophe. In such times man looks toward heaven for help, and strange signs appear from above, of a threatening or reassuring nature. (The 'round' symbols are particularly suggestive, appearing nowadays in many spontaneous fantasies directly associated with the threatening world situation.)

"However, the possibility of a purely psychological explanation is illusory, for a great number of observations point to a physical phenomenon - for example, those explicable by reflection from temperature inversions in the atmosphere. Notwithstanding its contradictory statements on the subject, the American Air Force, like the Canadian Air Force, considers the appearances as real, and they are collecting all available reports through special government organizations.

(Translation by CSI)

"The 'disks,' however - that is, the objects themselves - do not behave like 'physical' bodies, but as if weightless; and they convey by their actions the impression of intelligent direction - which might lead us to suspect a quasi-human pilot. The accelerations of the disks are of such a kind, however, that no human being could possibly survive them.

(Translation by F. S. Review)

"However, the 'disks' (that is, the objects themselves) do not behave in accordance with physical laws but as though without weight, and they show signs of intelligent guidance, by quasi-human pilots, for their accelerations are such that no normal human could survive.

✓The opinion that these 'disks' are real is so widely accepted in the United States that stories of their 'landing' were almost certain to appear. I have recently read two such stories, from different sources. In both of them the mystical element of vision or fantasy is obvious, for in both cases the beings, though of human form, are described in idealized terms, like angels, and bring with them appropriate 'messages.' Unfortunately, these reports contain no useful information. In both cases too, photography suddenly failed. Claims of landings are therefore to be treated with great reservation.✓

"What surprises me most of all is that the American Air Force, which must be in possession of considerable material on the subject, in spite of its expressed fears of a general panic,

(Translation by CSI)

is working systematically toward creating such a panic - similar to the one in New Jersey caused by Orson Welles' broadcast. The Air Force has never yet furnished a complete, authentic account of the facts; it has merely yielded, from time to time, to the pressure of journalists by releasing some scattered items of information. The public therefore finds it impossible to get an adequate picture of the situation.

"In spite of the fact that I have collected everything available for the past eight years, I must admit that I am just where I started: I still do not know what we are dealing with in this phenomenon of 'flying saucers.' The reports are so strange that - assuming the phenomena are real - one is almost tempted to compare them to parapsychological occurrences.

"Speculation on such uncertain ground is hardly appropriate. We must look to the future for an answer. As for so-called 'scientific' explanations, like Menzel's reflection theory, they are tenable only if one conveniently disregards all reports that do not fit in with the theory.

✓That is all I can say on the question of 'flying saucers.' An interview would therefore not be worth while.✓

Further Questions ✓

✓Though compelled to give up the idea of an interview, I put some further questions to Dr. Jung in another letter. "Do you think," I asked, "that if it were found that we were being investigated by non-human intelligent beings, that fact could be accepted without harmful results to our present conception of the universe? Or do you think that it would necessarily cause a revolution as profound as that of Copernicus, and that consequently, the panic you mention would be a 'legitimate' one? Do you think that competent authorities should take measures to prevent a panic, and if so, what psycho-hygienic measures would you suggest?"

(Translation by F. S. Review)

seems to work systematically to do that very thing (witness the Orson Welles radio play at New Jersey) since it has never yet published an authentic and certain account of the facts, only occasionally allowing information to be dragged out of it by journalists.

"This being so, it is impossible for the uninitiated to form an adequate picture of what is happening. Despite my own eight years' compilation of all that has come to hand, I must admit that I am no more advanced than at the beginning: I still do not know what these Flying Saucers are. Observations read so strangely that one might be tempted - if one wished to deny the reality of the facts reported - to compare them to parapsychological phenomena.

Dr. Jung replied as follows: "These questions are legitimate ones today, especially since competent people who have access to better information than I do are of the opinion that the phenomena we are discussing are indeed of extraterrestrial origin. As I stated before, I cannot - or cannot yet - subscribe to this opinion, since I have not been able to obtain the necessary data."

(Translation by CSI)

"If these 'objects' are, as claimed, of extraterrestrial origin - that is, coming from other planets such as Mars and Venus - then we have to explain certain sightings where the saucers are said to have risen from the sea or the earth. We must also take into account the fact that many of the reports recall descriptions of ball lightning, or of certain rare types of stationary will-o'-the-wisp (not to be confused with St. Elmo's Fire!). In rare cases ball lightning can attain considerable dimensions. For example, it can appear as a brilliantly luminous ball half as large as the moon, moving slowly from cloud to cloud, or ripping a track about four meters wide and 220 meters long through the woods, destroying all the trees in its path. It is either soundless - like the 'saucers' - or disappears with a thunderclap. It is possible that ball lightning in the form of isolated charges (the so-called 'bead lightning') may be responsible for the 'saucers' arranged in rows which have been photographed on several occasions. Other electrical phenomena have frequently been reported in connection with 'saucers.'

(Translation by F.S. Review)

"If these 'bodies' are of extraterrestrial origin, as is affirmed, perhaps planetary (from Mars or Venus) one must not forget observations which speak of 'Saucers' springing from earth or sea. One must also take into consideration numerous reports of thunderbolts, or of rare, stationary fireballs (not to be confused with St. Elmo's fire). In such isolated cases thunderbolts can attain to considerable dimensions, moving slowly from one cloud to another in the form of a sphere of lightning-like brilliance, and of the apparent thickness of a half-moon, or again making a passage for themselves through a forest about 13 feet wide and 220 yards long, splitting all the trees which lie in their path. They are silent as the Saucers, or may disappear in a clap of thunder. Perhaps these round thunderbolts, being isolated charges of electricity (so-called necklace or pearl lightning) are the origin of those formations of Saucers, photographed several times. Often electrical phenomena have been reported in connection with Saucer sightings.

"However, if in spite of this as-yet-uninvestigated possibility, the origin of saucers should prove to be extra-terrestrial, then intelligent interplanetary relations would be a proven fact. What this would mean to humanity cannot be foreseen. But there is no doubt that we would find ourselves in the same critical position as primitive societies confronted with the superior culture of the white man. The reins of power would be taken from our hands, and we would have to say, as an old medicine-man once said to me, with tears in his eyes; 'We have no more dreams.' Our spiritual progress would be hopelessly anticipated, and consequently paralyzed. Of course our science and technology would immediately have to go into the attic: that the construction of these machines requires a scientific knowledge far superior to our own admits of no two opinions. As to the moral effects of such a catastrophe, they can be deduced from the pitiful decay of primitive cultures that has taken place before our eyes. To be sure, it would put an end to war - just as the Pax Britannica brought an end to tribal warfare in Africa. We could roll up the Iron Curtain and use it for scrap metal, along with millions of tons of guns, warships, and ammunition. That in itself would not be so bad. But if we were to be 'discovered' and colonized --reason enough for a general panic!

"To avoid such a catastrophe, authorities who are in possession of the facts should lose no time in giving the public detailed information, and above all, they must put a stop to their absurd game of mystery and hinting. This has given birth to a fantastic and mendacious publicity - the best possible preparation for panic and psychic epidemics!"

∫I asked Dr. Jung three more questions:

"Your suggestion of a possible parallel to parapsychological occurrences is most interesting. I assume that you are thinking of apparitions of ghosts?"

"You write that in times like ours, people look to heaven for help. Do you have in mind any particular historical 'times of troubles' that gave rise to similar phenomena? That is, are other collective visions or hallucinations of a similar appearance on record?"

"In your opinion, what is the reason that the 'saucers' have appeared almost exclusively over the North American continent? Does this circumstance seem to you to speak for a psychical explanation (perhaps a specifically American 'ghost') or for something of an objective nature?"

Dr. Jung replied:

"Your question about the analogy of saucers with parapsychological phenomena is hardly possible to answer, since the necessary foundations are lacking. If we are seriously to contemplate such a possibility, it would first of all have to be established that these phenomena are causally linked to psychical conditions - in other words, that a large population group can show psychic dissociation and exteriorization of psychic 'energy,' under appropriate emotional conditions, in the same way as an individual medium. All we know at present is that collective visions do exist. Whether collective physical phenomena - levitation, luminous phenomena, materialization - can also be produced is a moot question. This comment on the parapsychological aspect only goes to show the boundless perplexity that characterizes the whole subject today. In this connection I cannot refrain from commenting that the whole collective-psychological problem that has been opened up by the Saucer epidemic constitutes a compensatory contrast to our scientific world outlook. In the United States this has, if possible, an even greater dominance than with us. As you know, the scientific view takes account chiefly of statistical, i.e. average, truths, and excludes the rare borderline cases, which are disliked because they cannot be understood. Thus a picture of the world is built up which consists only of normal cases. Like the 'normal man,' these are generally fictions, and--particularly in the field of psychology--they may lead to seriously incorrect assumptions. Since reality--as we may put it with no more than slight exaggeration--consists chiefly of exceptions, which are reduced to the norm by the intellect, instead of the colorful picture of the real world we get a flattened-out, dulled rationalization, which offers stones instead of bread to the emotional and spiritual hungers of the world. From this there logically arises an insatiable hunger for the marvellous. If we add to this the great downfall of human reason, as demonstrated every day by the political world news--and now made menacing by the unpredictable consequences of the H-bomb--we are confronted with the picture of a world-wide spiritual famine, threatened by psychic upheavals, similar to the situation at the beginning of the Christian era, the chaos after the year 1000, or the end of the 15th century.∫ It is therefore not surprising if (just as old chronicles report) all sorts of signs and wonders appear in the sky, or if miraculous intervention, where human efforts have failed, is expected from the heavens. Our 'saucer observations' may be found--mutatis mutandis--in many reports going

back to antiquity, although, it would seem, not in the same surprising frequency as those of today. But then the possibility of annihilating whole continents, which has been put into the hands of our modern politicians, did not exist in the past.

["The appearance and influence of 'McCarthyism' shows the deep and anxious apprehensions of the American people. Therefore it is in North America that the most 'signs in the heavens' will be seen.

"At the beginning of this century I was firmly convinced that nothing could fly that was heavier than air, and that the atom was really 'atmos' (indivisible). Since then I have become very cautious, and therefore I repeat what I said at the beginning of our correspondence; In spite of a rather thorough acquaintance with the existing literature (six books and innumerable newspaper articles and reports, including those of two eyewitnesses), I still do not know what sort of reality these 'flying disks' possess. Therefore I am in no position to draw conclusions or to form a decisive judgement. I do not know what we ought to think about these appearances." 7

CARL GUSTAV JUNG. Ein moderner Mythos: Von Dingen, die am Himmel gesehen werden. Rascher-Verlag, Zurich, 1958. 122 pp. (A Modern Myth: Things That Have Been Seen in the Sky.)

Chapter VI: The UFO Phenomenon Considered from a Non-Psychological Standpoint (pp. 105-109). Translation of all relevant passages by Research Section, Civilian Saucer Intelligence of New York.

p. 105
par. 1

... Yes, one might be satisfied with the psychological explanation and with the obvious fact that conscious and unconscious fantasy and even fabrication have played an important role in these stories; and one might consider that this disposes of the whole affair.

But as it appears to us now, this would not be doing justice to the situation. Unfortunately there are good reasons why one cannot clear everything up in this simple fashion. To the best of my understanding, it has been established by many observations that UFOs have been observed not only visually but also on the radar screen - and last but not least, by the photographic plate. Here I rely on the reports collected by Ruppelt and Keyhoe, which cannot simply be dismissed out of hand, as well as on the fact that the astrophysicist, Prof. Menzel - in spite of all the pains he has taken in his attempts to do so - has not succeeded in furnishing a satisfactory "rational" explanation for a single one of the credible reports. We are faced with nothing less than the following choice: either psychical projections can reflect a radar echo, or the appearance of real bodies has given rise to mythological projections.

(2 paragraphs, pp. 105-107, omitted, in which Jung digresses from UFOs. He then asserts, with emphasis, his second alternative:)

p. 107
par. 2

The UFO provides the stimulus for the manifestation of latent psychical material. All that we know with some certainty about the UFO is that it has a surface that is visible to the eye and that reflects a radar echo. Everything else, at present, is so uncertain that it must be considered as unsupported conjecture or rumor, until further experimental evidence can be made available. It is not known whether we are dealing with piloted machines, or with some sort of animal life-forms that are appearing, we know not whence, in our atmosphere. It is not probable that unknown meteoritic (meteorological?--Trans.) manifestations could be responsible, because the behavior of the objects in no wise gives the impression of something that could be explained along physical lines. The movements of the objects exhibit voluntary and intelligent direction; e.g., evasive action and flight, and perhaps aggression and curiosity also. Their movement through space is not rectilinear and at constant speed, like that of a meteor, but erratic, like the flight of insects; and is of velocities that vary from zero to thousands of

kilometers per hour. The observed accelerations and angular turns are such that no earthly creature could endure them, any more than it could tolerate the heat generated by friction.
(1 paragraph omitted: UFOs invisible to radar, or to eye.)

pp.107
(last
line)-
108

If these things are real - and, by all human standards of judgment, it hardly seems possible to continue to have any doubts about that - then we are left with a choice between weightlessness on the one hand and psychical nature on the other. I cannot decide this question.

(Remainder of paragraph omitted. Since "almost nothing is known" about the physical aspect of UFOs, Jung will focus on their psychology.)

p. 108
par. 2

The question of antigravitation raised by the UFO phenomenon must be left to the physicists, who are the only ones who can estimate the probability of such an hypothesis. The alternative view - that we are dealing with a psychical "something" that possesses certain physical properties - seems even less probable, for what could be the source of such a thing? Even weightlessness is a far-fetched hypothesis, but the idea of a "materialized psychic phenomenon" seems to have lost all connection with normal experience. True, materialization is known in parapsychology; but this phenomenon is linked with the presence of mediums, who are supposed to furnish measurable amounts of substance, and manifests itself only in their immediate vicinity. True, the mind can move material bodies; but only within a living structure....It seems fruitless to speculate further along this line.

p. 109

It seems to me - with all due reservations - that there is a third possibility: namely that the UFOs are real, material phenomena, entities of some unknown type, presumably from space, which have probably been visible to dwellers on this earth for a long time, but in all other respects have no apparent relationship with the earth or its inhabitants. In recent times, however - and particularly just now, when man's gaze is directed toward the heavens both because of his fantasy of possible space travel and because his earthly existence is vitally threatened - unconscious material has been projected upon these inexplicable heavenly phenomena, and thus a significance has been attributed to them which they do not in reality possess. The fact that they seem to have appeared since World War II more frequently than ever before may be an example of a synchronistic phenomenon - i.e., a meaningful coincidence. The psychic constitution of man on the one hand, and the UFO phenomenon as a physical reality on the other, have no discernible causal relationship to one another; yet they seem to coincide in a meaningful fashion.

(Remainder of paragraph, citing accidental symbolisms in U.S.-Russian relations, omitted. This concludes the chapter.)

From the preceding passages we see that Jung favors the view that the real UFOs are living beings (Wesenheiten, "entities"), "presumably from outer space." The following excerpts from Chapters I and II further illustrate this outlook; and in Chapter IV it is explicitly applied to two sixteenth-century reports.

Chapter I (pp. 13-14)

According to the rumor, UFOs are as a rule lens-shaped, but may also be oblong or cigar-shaped; they are luminous in various colors, or else have a metallic lustre; their speeds vary from hovering motionless to a velocity of about 9000 miles per hour; and their acceleration in some cases is such that, if any human-like being were piloting them, it would kill him. Their flight somewhat resembles that of an insect. Like an insect, the UFO may suddenly come to a stop over something interesting and hover for a long or short time, or circle around it as if curious, then abruptly shoot off again to discover new objects in its zigzag flight. Thus UFOs are not to be confused with meteorites or with reflections from temperature-inversion layers...It is not clearly known what they are looking for, or what it is that they want to observe. Our aircraft seem to excite their curiosity, for they often fly up to them or persistently follow them. On the other hand, they also flee from them. It has not been possible to assert that their flights are based on any recognizable system. (Jung was apparently not aware, when he wrote this, of Michel's theory of "orthoteny."--Translator.) They behave more like groups of tourists who are unsystematically sightseeing. They tarry now here and now there, erratically following first one interest and then another. They hover at great heights for no apparent reason, or perform acrobatic manoeuvres in front of the noses of exasperated pilots.

Chapter II (p.47)

(Apropos of a dream-interpretation)...It is worth recalling the hypothesis that UFOs are some sort of insects having metallic-appearing carapaces, that come from other planets. (Jung here refers to Gerald Heard's theory of "Martian bees." However, Heard's suggestion was not that UFOs were themselves insects; he thought they might be spaceships piloted by intelligent, insect-like Martians.--Translator.) The metallic-looking chitinous armor of our beetles would furnish some analogy for this. Each UFO would then be an individual animal. I must admit that, in reading the numerous reports, the thought also occurred to me that the peculiar behavior of UFOs recalled that of certain insects more than anything else. If one is willing to speculate about such a possibility, the possibility does exist that, under other environmental conditions, nature might be able to express her "knowledge" in other directions than those of bioluminescence and the like--for example, in antigravitation. Our technical imagination so often falls short of that of nature herself.

Chapter IV: History of the UFO Phenomenon (pp. 94-98)

This chapter consists of commentary on four 12th to 17th century pictures (Figs. V-VIII), of which only the first two interest us, since they claim to depict actual events. Figs. VII and VIII (on which Jung lavishes far more "interpretation") represent mystical-allegorical conceptions of mediaeval mystics; they bear no discernible resemblance or relation to the first two.

Publicity about UFOs began only toward the end of World War II, but the phenomenon was known before that. Such things were seen and described not only in the first half of the twentieth century, but in earlier centuries also--perhaps even in antiquity. In the UFO literature various striking reports have been collected, which however stand in need of critical treatment. I will not undertake that task, but will present just a few examples to the reader.

Fig.V: Basel broadsheet of 1566

This is a broadsheet printed by Samuel Coccius...of Basel, in August 1566. He reports that on August 7 of that year, about sunrise, "many large black globes were seen in the air, which moved before the sun with great speed, and also turned against one another like unto a battle; some of them were red and fiery; eventually faded and disappeared" (verzeert und erloschen)."

As the illustration shows, the observation occurred in Basel: the picture shows the Münsterplatz with the Antistitium. The dark color of the UFOs is probably accounted for by their being seen against the light of the rising sun. Others on the contrary are shown as light (and thus fiery). The rapid and wilful irregularity of motion is characteristic of UFOs.

Fig. VI: Nürnberg broadsheet of 1561

This broadsheet from Nürnberg commemorates a "very frightful sight" at sunrise on April 14, 1561. It was seen "by many male and female persons." There were "globes" of blood-red, bluish, and black color, or "Ringscheiben" (round plates) in great numbers in the neighborhood of the sun, "about three in a row; sometimes four in a quadrangle, also some standing alone; and between these globes were also some blood-colored crosses seen." Moreover there were "two great tubes" (perhaps three) "in which small and large tubes there were three, also four and more globes. All of these began to fight with each other." This lasted about an hour. Then "as shown in the picture, it was just as if it all fell burnt from the sun and from heaven down to the earth; and with a great vapor (dampff) all gradually disappeared on the earth." Also there was seen under the globes a longish appearance "formed like a great black spear." Of course this "spectacle" was interpreted as a warning from God.

As the reader will have noticed, this report contains certain peculiarities reminiscent of those already discussed. Foremost among them are the "tubes," analogous to the cylindrical forms reported for UFOs; to use the UFO parlance, they are "mother ships," which are supposed to transport the smaller lens-shaped UFOs over long distances. The picture shows them performing their function; i.e., taking on or emitting UFOs. Especially important, though lacking in the modern UFO reports, are the indubitable quaternities, that were sometimes seen as simple crosses, sometimes as cross-connected disks, thus as true mandalas...(Two sentences about number-symbolism omitted--Translator.) As in our own time such things are characteristically interpreted in technological terms, in the 16th

century they were characteristically interpreted in military terms. The round objects were cannon balls, the "tubes" cannon, and the shooting back and forth of the globes was an artillery battle...(Three sentences on symbolism of "spear" and "cross" omitted--Translator.)

The Christian significance of the cross could hardly be involved here, since the matter in question was, so to speak, a natural phenomenon; viz., a swarm of round entities (Wesenheiten) cavorting among one another in violent movement, which reminded the witnesses of a battle. If these UFOs were living creatures, one would think of a sort of insect swarm, that rose with the sun, not to fight, but to mate; i.e., to take part in a wedding celebration. In that case (clause on number-symbolism omitted) ...where coupling occurred, i.e., in the quartets, it was obviously a matter of cross-pairing, i.e., of the so-called "wedding-quaternio," which I have described in my book on transference...(Remainder of paragraph, referring to "cross-cousin marriage," Tanguy's paintings, etc., etc., omitted.)

Both reports are plainly analogous not merely to one another, but also to the modern saucer reports...

JUNG'S BOOK IN ENGLISH TRANSLATION

In January 1959 an English translation by R.F.C. Hull of Ein Moderner Mythos was published in London under the title Flying Saucers - A Modern Myth of Things Seen in the Skies (Routledge & Kegan Paul; 14 shillings). This edition is textually complete, but Chapters IV and V have been combined, so that the original Chapter VI now appears as Chapter V. A new preface, dated September 1958, gives Jung's version of the July-August episode:

"...The 'news' spread like wildfire round the earth, but - alas - in distorted form. I was quoted as a saucer-believer. I gave a true version of my opinion to the United Press, but this time the wire went dead; nobody, so far as I know, took any notice of it, except one German newspaper. The moral of this story is rather interesting ...one must draw the conclusion that news affirming the existence of UFOs is welcome, but that scepticism seems to be undesirable."

This conclusion seems to us entirely mistaken. A major reason for the wide press attention given Jung's "endorsement" of UFOs was that such an utterance by a patriarchal figure, far from being "welcome," was most upsetting to the public-- almost as if Albert Schweitzer had endorsed communism. Press representatives lost no time in hopefully inquiring of Jung whether he had not been misquoted, and they trumpeted around the world his welcome, reassuring reply that indeed he had. If his statement to UPI received little play in the newspapers, it was by no means because it was disapproved as "undesirable scepticism"! The reason was simply that it added nothing to the AP debunking story that had been so widely printed four days previously.

Incidentally, one wonders how many of Jung's readers will notice that his preface, in which he presents himself as a "sceptic," is contradicted by his book. The chances are that not too many will do so, for the preposterous and bewildering farrago of dreams, symbolism, and mediaeval alchemical mysticism that occupies most of the book quite effectively camouflages the coherent remarks about UFOs that are mixed in with this fantasy. For the benefit of those who would like to read the book now that it is available in English, we suggest that it is best regarded as two intertwined books, or essays, by two different authors--call them "Jekyll" and "Hyde." A sensible, competent, and crisply-written essay on the UFO problem by the "Jekyll" personality of Jung, which forms the core of the book, can be traced as follows (the page numbers are those of the English edition):

Introductory (omitting the first bombastic paragraph) and Chapter I, up to paragraph 2 on p.8; and from paragraph 2, p.11, to "Be that as it may" on p.14. The paragraph on UFO literature, interrupted by "Hyde" on p. 14, is not resumed until the middle of p. 126 in Chapter III. The "Jekyll" essay then continues through the commentaries on Figs. 1 and 2 in Chapter IV (though "Hyde" has inserted several of his characteristic sentences in the latter commentary) and concludes with Chapter V, up to the second paragraph of p. 147, and from paragraph 2, p. 149 to the last sentence of paragraph 1, p. 152.

If the above text were printed by itself, it would constitute a perfectly coherent and very interesting essay of about 25 pages. Unfortunately, however, it has been edited and expanded to book length by "Hyde"--Jung, a wholly different personality, whose lucubrations will give many readers the impression that he must be somewhat off his rocker. This philosopher, or crank, appears to have lost all touch with the normal distinction between objective reality and the products of his own imagination: he treats fiction and fact, dream and waking, all alike.

Unlike his collaborator, "Hyde" is not in the least interested in observational data on UFOs: in his narrow perspective, the sole interest of any fact or fancy lies in the possibility of relating it somehow to the bizarre system of cabalistic idea-associations that he calls "psychology." (This is what Jung means by "occupying himself with the psychological aspect" of the UFOs.) Psychology in the usual sense, however, seems to interest "Hyde"—Jung little, if at all: contrary to Leonard's statement in Time, there is nothing whatever in the book about "the fantastic, quasi-religious cult that has grown around the UFOs," although this is a subject which should be of interest to any normal (or abnormal) psychologist. The psychology of the contact claimant attracts his attention as little as that of the contact cultist: although Jung summarizes with relish Orfeo Angelucci's The Secret of the Saucers, he seems to feel that a science-fiction novel by British astronomer Fred Hoyle (in which saucers do not figure at all) is of equal relevance to the issue. In fact, "Hyde"—Jung not only cares little about psychology, but actually seems to know little about it: incredibly enough, he is an enthusiastic subscriber to the "hallucination" theory which his "co-author" Jekyll-Jung has explicitly stated to be inadequate!

There is seldom any doubt as to which of the two is responsible for any passage. Jekyll-Jung, for example, apologises for mentioning the "somewhat remote possibility" that physically non-existent objects could be seen; but a few pages later, the manic Hyde-Jung has taken over and is alleging without the slightest hesitation that, under today's unsettled conditions, "it would not be in the least surprising if those who ask themselves no (fundamental religious) questions were visited by visions"—as if visual hallucinations were the commonest things in the world. Here, to contrast with Jekyll's text given in Appendix 2, are some choice samples of Hyde's approach to the UFO problem:

"Insofar as the mandala (Mandala = circle: Eds.) encompasses, protects, and defends the psychic totality against outside influences and seeks to unite the inner opposites, it is a distinct individuation symbol and was known as such even to medieval alchemy. The soul was supposed to have the form of a sphere, on the analogy of Plato's world-soul; we meet the same symbol in modern dreams. By reason of its antiquity, this symbol leads us to the heavenly spheres, to Plato's supra-celestial place where the Ideas of all things are stored up. Hence there would be nothing against the naive interpretation of the UFOs as souls. Naturally they do not represent our modern conception of the soul, but rather an involuntary archetypal or mythological conception of an unconscious content, a rotundum, as the alchemists called it, that expresses the totality of the individual" (pp. 19-20).

(Commenting on a dream): "A number of UFOs appear. We could say that the unity of the self as a supraordinate, semi-divine figure has broken up into a plurality of gods, god-men, demons, or souls. In Hermetic philosophy the arcane substance has a thousand names, but essentially it consists of the One and Only (i.e., God), and this principle only becomes pluralised through being split up (multiplicatio)...The plurality of UFOs, then, is a projection of a number of psychic images of wholeness which appear in the sky because on the one hand they represent archetypes charged with energy and on the other hand are not recognized as psychic factors"...(pp.30-32).

"The usually lens-shaped form of the UFOs may be helped by the fact that psychic wholeness, as historical testimonies show, has always been characterized by certain cosmic affinities...the astronomical heavens are filled with mainly lens-shaped agglomerations of stars, the galaxies, similar in form to that of the UFOs...Here we may have an instance of the influencing of primordial ideas by the latest acquisitions of consciousness"...(p.33).

Is it any wonder if reporters and reviewers are confused as to what Jung "really" thinks about flying saucers?

Hull's translation reads well and is reasonably accurate. However, an important exception should be mentioned: in both Chapter IV and VI Jung refers to the UFOs as Wesenheiten (beings, entities). And in both places we find that the translator has suppressed this idea, substituting "objects" or "phenomena" for the correct rendering "entities." The effect is to obscure from the English reader what is perhaps the most interesting point in the whole book: Jung's independent rediscovery of the space-animal theory.

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