

C. G. Jung Society, Seattle



Inside Pages Member-to-Member

Caves of the Soul: A Tour of Prehistoric Art

Autumn 2000

Volume 1, Issue 2

A Philadelphia travel agent who specializes in tours of France and is also a Jungian organized this tour last winter, and my wife Traudi and I signed on. The agent is Rosmarie Pasdar and her company is D'Tours. She recruited Alden Josey, a Philadelphia area analyst to lead the group while we spent six days in May traveling the Dordogne River valley and two days at Chartres. Of the twenty-seven people on the tour, nine were from Oregon, four from California, and one or two each from eight other states, mostly near Philadelphia. There was a full range of ages, an equal mix of married and singles, five analysts, several therapists, two research psychologists, and many enthusiastic students of Jung.

We arrived in Paris on various flights and were all picked up by a bus on a Sunday morning. The bus drove us south for most of the day to a vacation-cabin compound reserved for our group and located in the Dordogne Valley near the hilltop town of Domme.

During the next six days we toured by bus to six caves or shelters used by prehistoric peoples. We took boat rides on the Dordogne and an underground river, and shopped in two local towns. Several times we had lunch served in unique settings, such as the mouth of a cave, on a hilltop terrace, or in the barn of a working farm. This region is where the French raise and produce *foi gras* in a variety of forms and each meal was a multi-course event that included numerous local dishes and wines. After several days we actually had to ask our hosts to cut back on the menu because we were being offered too much.

Five of the prehistoric human sites had cave paintings or decorations, and the most notable were Lascaux II, Rouffignac, and Peche Merle. Lascaux II, a carefully recreated copy of the original, had by far the most spectacular images, but

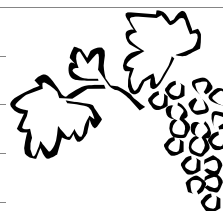
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Take Note

- ✓ Tom Singer, a Jungian analyst from San Francisco, has written a book on Jungian psychology and politics, inspired by his long-time acquaintance with Bill Bradley.
- ✓ Marla Herbig will be hosting a study group series on typology for the Society in Autumn 2000 on Fridays, Oct. 6, 20, & Nov. 3.

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East of Bordeaux

Exercise Your Ingenuity

If you enjoy attending Society events and activities, why not add to your enjoyment by helping out as a volunteer? Being an all-volunteer organization means that a lot of what is provided in member services depends on the concern, effort, and donated time of members themselves. The availability of the library depends on someone to be there to check the books in and out. The refreshments at each event depend on someone picking them up, setting up the table, and putting out the food. The Society offers this incentive: Volunteers receive a 50% discount on admission to lectures and workshops.

Whether you are looking to exercise your ingenuity, or stretch your budget, the Jung Society can use your skills. Please contact us on the Society's voice mail, (206) 547-3956.

(Continued from page 1)

the others were each a different type of cave and had a different atmosphere.

The image and the experience of going underground strongly suggests a trip into the unconscious, and the use of these caves for a common activity suggests that they might represent some aspect of a collective unconscious. In fact, no one can say for certain why the prehistoric people painted in the caves as they did.

The paintings were created at various times between 30,000 and 14,000 years ago and were usually far from the cave entrances, where only sometimes people had actually lived. While I was unable to find a specific figure, it seems the total number of paintings and images in the region is fewer than 1,000, perhaps more like 600, in about two-dozen locations. Considering how immense that time span is, the relatively few images make it hard to think that cave painting was a continual and integral activity of their culture. Most attempts to explain the painting include the suggestion that it involved some form of ritual. While this is easy to imagine in one sense, no specific evidence or rationale has ever been introduced to demonstrate it, and I came to the conclusion that the efforts to understand this aspect of prehistoric behavior involve a very great amount of projective thinking.



Aurochs of Lascaux

As I try to reach an understanding of the feelings and soul of the cave artists, I continually stumble through a number of rational thoughts, including those I've just shared in the paragraph above. While some may suggest I continue my reflections on these issues only after a careful detour through typology (especially my own), I am still stuck on two questions. First, if I don't have clear knowledge about how and under what circumstances the activity was carried on, how can I ever achieve a point of real understanding and appreciation for this element of human prehistory? Second, if I don't examine closely the projections I may make about primitive cave painting, how can I ever accurately perceive what the experience was like so that I can acquire a sense of the feelings of the original artists?

The trip was very enjoyable, the opportunity to meet other Jungians was wonderful, and the exposure to prehistoric culture was fascinating. Nevertheless, I still feel that the soul of prehistoric man is an elusive image. For me, the puzzle persists.

—John Krausser

September

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October

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November

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									30

December

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									21

Schedule of Events

- ✓ Sep. 4 — Labor Day
- ✓ Sep. 8 — Tom Singer, Lecture
- ✓ Sep. 9 — Tom Singer, Workshop
- ✓ Sep. 22 — *Autumnal Equinox*
- ✓ Oct. 5 — NPIAP Class
- ✓ Oct. 6 — Marla Herbig Group
- ✓ Oct. 13 — John Granrose, Lecture
- ✓ Oct. 14 — J. Granrose, Workshop
- ✓ Nov. 4 — JPA Seminar
- ✓ Nov. 10 — *Newsletter Deadline*
- ✓ Nov. 17 — David Hufford, Lecture
- ✓ Nov. 18 — David Hufford, Workshop
- ✓ Dec. 8 — Sheila Zarrow, Lecture
- ✓ Dec. 9 — Sheila Zarrow, Workshop

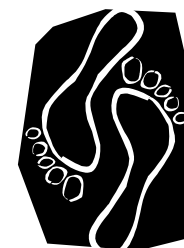
The Healing Art of Storytelling

In his video recording on the subject of storytelling, Thomas Moore states, “people are hungry for a life which has deep value in it. We can uncover this deep value through storytelling. Stories give us a sense of history.” To tell our stories and to have them listened to enriches the soul of an individual.

For the past two and a half years, I have participated in a group of five men who met each week to share life stories. We began from ages 0 to 5, sharing our first bike, our earliest joy, and our most remembered childhood trauma. Then we moved forward to ages 5 to 10. One person’s story stimulated another’s memory, i.e., “That causes me to remember...”. We did take some side trips to help each other with specific, current life issues and decisions. We disbanded because one of us moved away and another had scheduling problems, but during this period of some 30 months we had only reached the sharing of life stories up to the period of ages 40-45.

Before moving to Seattle from Dallas some four years ago, I participated in a similar group, only this time our stories emerged from our dreams. Again, there were five of us, all men, who had participated in dream work with Jungian analysts. There was no formal leader. We simply reported the dream, symbolically placing it before the group. Then each would say, “If this were my dream, this is what it might mean to me.” Without judgment, the actual author of the dream was free to choose from the different perspectives.

In both groups, the only ground rules were (1) confidentiality, (2) no judgment, and (3) speaking in the first person (“I believe, I think, I feel”). I’ve been asked to share these experiences in case there might be others who would like to participate in such a group, or who would like additional information about the process. If you are interested, call me (425) 803-0557 or e-mail jlhenry@aol.com. —Jim Henry



Retracing the Steps



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Inside Pages •
Member-to-Member

The Jungian Psychotherapists Association
presents a seminar with Maxine Anderson, M.D.
and Ladson Hinton, M.D. on

***Dreams And Dreamers: Clinical
and Theoretical Dimensions***

November 4, Saturday, 12:30 PM to 4:30 PM
Frye Museum, 704 Terry Street, Seattle, WA

Dreams are one of the most eloquent expressions of the depth, richness, and complexity of the unconscious realms. One may see the dream in a kaleidoscope of ways: as sleep protector, problem solver, discourse carrier, synthesizer of meaning, and as part of the process of emotional regulation that compensates habitual attitudes and defenses. Our greatest challenge is to be able to receive, translate, and learn from the dream. This seminar focuses on dreams and the dreamer, as well as on how to develop nourishing links to these rich expressions of the unconscious interior to which we are all heirs.

Dr. Anderson and Dr. Hinton will each present an hour lecture describing their present thoughts and speculations about dreams. After that, there will be abundant time for questions.

This seminar is intended to create an opportunity for interchange among the Jungian analytic, the psychoanalytic, and the depth psychology communities. Maxine Anderson, M.D., is a psychoanalyst and faculty member at the Center of Object Relations, Seattle. Ladson Hinton, M.D., is a Jungian Analyst and faculty member at the North Pacific Institute of Analytic Psychology, Seattle. For information or to register, please contact the Jungian Psychotherapists Association (206) 784-9977, or write to P.O. Box 31721, Seattle, WA 98103.

The North Pacific Institute of Analytical Psychology
presents an eight-week class for the public on

Encountering Jung

October 5 – November 30, Thursday evenings, 7:30 PM to 9:30 PM
Broadview Community Church, 325 North 125th Street, Seattle, WA

This class covers basic concepts in Jungian psychology: dreams, shadow, anima/animus, typology/inferior function, alchemy, the Self and individuation, and the religious function of the psyche. All faculty are Jungian analysts and members of the International Association of Analytical Psychology. The class fee is \$190 (early registration for Jung Society members is \$180), or \$200 after September 20. For further information call Patricia Warming (206) 283-8204. For more details see the Institute's website at www.npiap.org.