

General, but since March 1994 all acute services have been delivered in the community or from small purpose-built general hospital units in the city. All that remains on the old Rainhill site is the Regional Secure Unit which was newly built as Rainhill was closing. All other specialised services have been reprovided within the city.

The population of Liverpool has shrunk somewhat but it would surely still rank as a 'major metropolitan area'. Perhaps the lack of associated scandal or significant problems in the reprovizion of services has led to Liverpool's achievement being overlooked?

M. W. FORTH

*North Mersey Community Trust*

### **Increased Consultant job mobility – merit awards**

Sir: A matter has been raised at our meetings concerning the trend to increased consultant job mobility, which may have a detrimental affect upon a colleague's standing when being considered for C merit awards when changing jobs from one region or one part of the country to another. This may be particularly important with the proposed new arrangements, which will involve local representation and management, although hopefully there will still be room for College and other representation in the local arena.

We think it might be good policy for any consultant moving consultant appointments, particularly from one region to another, to send a copy of their curriculum vitae to the Chairman of their Division for this to be forwarded to the Chairman of the College Division of the region to which they are going. This would enable local College representation to continue to be made and prevent the individual concerned having to start earning a meritorious reputation all over again.

We are sure that there may be other lines of representation and would welcome colleagues' views on this matter, or even a College opinion.

C. E. HYDE

*Public Education Officer for The Royal College of Psychiatrists, North West Division*

### **Was Jung a fraud?**

Sir: The press, both here (*The Times*, 5 June 1995) and in the United States, has made much of an attack on C. G. Jung in a book called *The Jung Cult* by one Richard Noll, a post-doctoral Fellow at Harvard. Noll accuses Jung of falsifying the details of a piece of evidence which Jung, and his followers, frequently cited in support of his theory of the collective unconscious. It concerned

a schizophrenic patient who told Jung that if he stared at the sun with half-closed eyes he would see that the sun had a phallus and that this organ was the origin of the wind. Years later, so Jung said, he came across a Greek text describing an almost identical vision. The patient was a poorly educated man who could not have seen the text, even if he could have understood it, since it was published after his admission to hospital, where no such literature was available.

Noll's researchers have revealed certain discrepancies between Jung's oft repeated account and the facts. These are that the patient was not Jung's but one of Jung's assistants, J. J. Honneger, who two years after reporting the case committed suicide in 1911; the first edition of the book in which the Greek text appeared was published in 1903 (Jung's copy, published in 1910, was a second edition); earlier authors, such as Creuzer and Bachofen, had made references to the solar phallus before that date, and since these were published in German it is possible that the patient could have read them and they could have influenced the content of his hallucination. Noll castigates Jung for not making these facts known and for persisting with his original story, implying that this invalidates Jung's theory.

Although the Solar Phallus Man seems to have been Jung's favourite example to illustrate his hypothesis of the collective unconscious, it has never seemed a particularly felicitous one. The hallucination is not readily explicable as the result of an archetype of the collective unconscious operating in different individuals living in different places at different times in history. Much more persuasive examples could have been given, such as the behaviour of generations of mothers and children as they work out their personal variations on the basis of the mother-child archetypal programme. To explain Jung's example it is necessary to postulate three archetypal objects (sun, phallus, and wind), an archetypal principle (that of masculine generativity) and an archetypal association between them (the sun's phallus generating the wind). Although such an association is statistically improbable, it is not impossible, but Jung could certainly have found a more persuasive example to support his theory.

In fact, the validity of Jung's hypothesis is in no way dependent upon the case of the Solar Phallus Man. It is striking how many workers in different fields have rediscovered the archetypal hypothesis and proposed it in their own terminology to explain their own observations. For example, the primary concern of Claude Lévi-Strauss and the French school of structural anthropology is with the unconscious *infrastructures* which are held to be responsible for all human customs and institutions; specialists in linguistics maintain that although grammars differ from one another, their basic forms, which Noam Chomsky calls