

From the Editor

Volume 1 of the 2018 issue of *Quadrant* begins with a deeply personal article by the Israeli Jungian analyst, Robin Zeiger. She takes us on a sort of “heroine’s journey” as she feels called to move to Israel in the second half of her life, trains there to become a Jungian analyst, learns to deal with the political upheaval and very real danger of living in that environment, and reports on how her inner images and dreams helped her to cope. In her own words, “My dreams, perhaps most importantly as a compensatory process, prompt me onward toward the balancing act of life.”

The second contribution is by University of Alabama graduate and life-long independent student of the works of Carl Jung, Samuel Ryals. Mr. Ryals has conducted genealogical and biographical research into a woman named Miss Frank Miller who was the subject of Jung’s *Transformations and Symbols of the Libido* (1912), which was later revised in 1952 as *Symbols of Transformation*. He argues that learning more about Miss Miller and her “fantasies” is integral to a fuller understanding of Jung’s “watershed studies of mythology.”

Casey Winter’s article, “The Living Skeleton: A Depth Psychological Study of Anorexia Nervosa based on C.G. Jung’s Complex Theory,” presents an alternative to the clinical/medical models that seek to understand and treat this complicated, often fatal condition. She shares a sobering statistic from the National Eating Disorders Association that “females between the ages of 15 and 24 are 12 times more likely to die from anorexia than all other causes of death.” This is reason enough to seek to uncover new ways of considering this disorder. Ms. Winter’s initiative to look at anorexia nervosa through the lens of depth psychology and, specifically, Jung’s theory of complexes, is a creative and welcome complement to the existing medical literature on the subject.

In “Soul and Spirit from a Psychological Perspective,” South African psychiatrist and Jungian analyst, Paul Ashton takes a close, depth psychological look at two words and concepts which are typically associated with the language of religion and theology; namely, *soul* and *spirit*. In the context of Jungian analytical psychology, however, the words *psyche* and *anima* are often used as synonyms for *soul* and *spirit*. An example: *psycho*-therapy = *soul*-therapy or *soul*-healing. Adding the terms, *anima* and *animus* into the mix (e.g., *Anima Mundi* = World Soul) can often result in a “word salad” of usage and misuse, wherein it’s hard to tell what’s a beet, what’s an artichoke, or what’s a carrot. Ashton takes us carefully through the etymology of the words, how they are used in the disci-

plines of theology and depth psychology, and why there is “such confusion about these words in the Jungian canon.”

Psychotherapist and poet, Craig Canfield, then examines several articles appearing in a book recently edited by yours truly, entitled, *The Unconscious Roots of Creativity* (Chiron Publications, 2016) in a review article, entitled “Tropes of Trackings, Tropes of Traps.” Titles and authors examined include: “All is Fire: The Imagination as Aperture into Psyche” (James Hollis); “Of Creative Powers and Personalities: Erich Neumann's Theory of the Origins of Psyche's Creativity” (Murray Stein); “Tracking the Wild Poem” (Naomi Lowinsky); and “Jung's Living Mystery of Creativity, Symbols and the Unconscious in Writing” (Susan Rowland).

The final contribution, before the book review section, is an *In Memoriam* for the Israeli Jungian analyst, Dr. Erel Shalit, a friend of this journal and a personal friend of mine. Erel was taken from us in January of this year at the age of 67. I introduce the section with some personal remarks. We are, then, grateful to be able to reprint the previously-published and beautifully-written obituary by Erel's life-partner and *soul-mate*, Nancy Swift Furlotti. Finally, some personal reflections are offered by Robin Zeiger, synchronistically the author of the first article in this issue, who met Erel when she journeyed to Israel. She credits Erel's influence and mentorship with her deciding to train (in Hebrew) to become a Jungian analyst.

Books reviewed for this issue include: Nathan Schwartz-Salant's, *The Order-Disorder Paradox: Understanding the Hidden Side of Change in Self and Society* (reviewed by Hilda Seidman); Nan Savage Healy's, *Toni Wolff & C.G. Jung: A Collaboration* (reviewed by Deborah Howell); and, finally, Jerry Wright's, *Reimagining God and Religion: Essays for the Psychologically Minded*; and Michael Gellert's, *The Divine Mind: Exploring the Psychological History of God's Inner Journey* (both reviewed by John Romig Johnson).

Lastly, we are pleased to present a sampling of the multi-media art of Darlene Wesenberg Rzezotarski which appears on the cover and accompanies each of this issue's articles. The editorial staff is appreciative of Darlene's gracious permission to display her artwork in this issue of *Quadrant*.

Kathryn Madden, PhD, Editor-in-Chief