

From the Editor

Since the 2016 U.S. Presidential Election, books and articles have been written by psychiatrists, Jungian analysts, politicians, and others attempting to understand: “what happened” and “what does it all mean?” The first article in Fall/Winter 2018 issue of *Quadrant*, written by Jungian analyst and prolific writer, Ronald Schenk, takes a unique approach to these questions. Drawing on concepts from alchemy and complexity theory, Schenk examines “how the contemporary phenomenon of ‘Trump’ in the American political psyche serves as an alchemical “emergence” from the interaction of multiple systems in the cultural psyche.”

The second contribution, “Why Does Jordan Peterson Appeal to Many People?” is less an article and more a free-wheeling discussion among three Jungian analysts, Glen Slater, Peter Dunlap, and Deldon McNeely, responding to questions posed to the group by another Jungian, William Schoenl. If, like me, you responded in your mind to the question in the title with another question, “who IS Jordan Peterson?” you’re going to want to read this lively discussion. Even if you are familiar with Peterson, you will learn much from these responses. And then, you can watch some of Peterson’s numerous videos on Youtube, and make up your own mind as to whether Jordan Peterson does, in fact, appeal to you!

Our third article, “Healing Nightmares: An Encounter with Hope,” is a personal story told by Drew Smith, the Director of Online Learning at Walsh College and a doctoral candidate at the Pacifica Graduate Institute. Anyone familiar with depth psychology knows that the images encountered while dreaming can provide access to the personal and/or collective unconscious and be compensatory, restorative, and healing. But nightmares? Rather than unconscious experiences we would prefer to forget, Smith posits “that nightmares are our psyche’s way (our soul’s way) of alerting us to an imbalance, or a wounding, within the unconscious—an imbalance that needs to be remedied.”

In “The Architecture of Buildings and Minds,” Eric Greene draws attention to the way in which the structure of thought over time parallels the structure of building styles. The nexus between medieval architecture and the self can be regarded, “as part of a divine order. For example, things were measured by their proportionality and wholeness (i.e., holiness)...” It is likewise true, says Greene, that modernity in building and thought “has permeated all aspects of life including how our buildings and minds are constructed,” reflecting “a culture [that is]

much less concerned with our emotional relationship to our lived spaces as we are with efficiency, health, productivity and the bottom-line.” Greene’s view is that we must “rethink the city in terms of its relationships, not its isolation, in order to create a more psychologically habitable world.”

Book reviews are offered by David Tacey (*Depth Psychology and Mysticism and Archetype of the Absolute: The Unity of Opposites in Mysticism, Philosophy, and Psychology*), Craig Stephenson (*Creativity: Patterns of Creative Imagination as Seen Through Art*), and Deborah Howell (*Toni Wolff & C.G. Jung: A Collaboration*).

This year saw the passing of two Jungians who made significant contributions as practitioners and authors. I personally knew one of them, Fr. John Dourley. We shared similar research interests into how depth psychology can help us to better understand “the varieties of mystical experience.” John was more drawn to Meister Eckhart and I to Jacob Boehme (considered by some to have each “wandered off the orthodox reservation”), but we saw in both of these Christian spiritual writers an attempt to put into words their own mystical experiences in a way that could be comprehended by the lay-person. Rosemary Murray-Lachapelle has written a beautiful and personal *In Memoriam* for Fr. John Dourley. Another well-known Jungian who left us this year was Marion Woodman. A friend, colleague, and fellow countryman of John Dourley (both Canadians) Marion and John had been leaders in the founding of the Analytical Psychology Society of Ontario, better known now as the C.G. Jung Foundation of Ontario. Eva Rider who both knew and trained under Marion Woodman has written a beautiful tribute to this amazing woman’s life and work.

Finally, we are pleased to present to our readers a sampling of the works of Irish artist, Sheila Richardson, who lives and works in Limerick. As the program notes for a recent exhibit entitled *The Green Road—Painting Psyche 2018* describe Sheila’s work: “What is always refreshing is the ease with which she brings her images alive and enables the viewer to see things in a new way. It is the hallmark of someone who lives very close to the wellsprings of their own psyche and tends to these sources with sensitivity and sensibility.” We are grateful to Sheila for her permission to display images of her art to complement the articles as well as to appear on the cover of this issue.

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