

David Holt

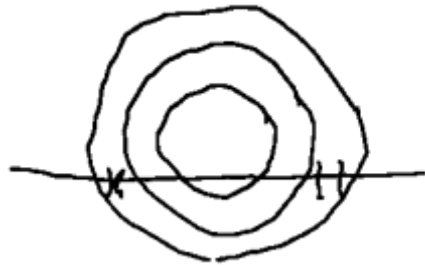
1926 - 2002



David Holt was a highly original Jungian thinker. He was born into a Liverpool Shipping family in 1926. After war service on Atlantic and Russian convoys in 1944, and in the Pacific in 1945, he read Modern History at Oxford, with the study of St. Augustine his special subject. Following on eleven years in book and newspaper publishing, he graduated from the C.G.Jung Institute in Zurich (1962-1966) with a thesis on 'Persona and Actor'. From 1971 to 1982 he taught and supervised at the Westminster Pastoral Foundation, where he introduced the Counselling and Ontology course. He led the interdisciplinary theatrical weekends on Jung and Hermeneutics at Hawkwood College in Gloucestershire, from 1978 – 1991. His rendering of Wall in *A Midsummer Night's Dream* is particularly remembered. He was Chair of the Guild of Pastoral Psychology in 1970, and from 1988 – 1992 he was Chair of the C.G.Jung Analytical Psychology Club in London.

For further information of David's life and work:

www.davidholtonline.com



The logo is taken from a dream during the night of 27th February 1948. David comments:

“A story which I am telling second hand. I have shown to the person to whom I am telling it a

plan of the story. A certain number of circles dissected by a straight line. Not certain whether the line went through the middle of the circles. The line is marked with segments showing two days of the week (?Tuesday and Thursday)”.

*The book, **The Clermont Story**, is essentially the life-long amplification of this dream and the story associated with it.*

In the **INTRODUCTION Rabbi Jeffrey Newman** writes:

“ A central teaching of David Holt’s life and work is that neither of these two positions (*searching for meaning outside or inside*) is adequate: meaning, purpose, value is neither given nor made. We may better describe the process as uncovering, finding or, perhaps, intuiting. *The Clermont Story* illustrates David’s interweaving of personal and political, dream and myth, history and philosophy, experience and knowledge, more fully than any other writing I know.”

Michael Whan writes of David:

“ His themes lead us into metaphysics, time, psychosis, theatre, body, economy and much more in a way that is highly personal, yet also directly relevant to the whole present day human context.”

The Clermont story is divided into two parts:

PART I - Caught Between History and Nature

PART II - Six Papers: Tradition, Protest, Prophecy

“ To find the meaning of sex, and to find the meaning of history. How they have come together and worked through each other is in a way the story of my life...But to get the feeling right, two words have to be emphasised at the start: isolation and inflation. The Clermont Story has left me with the thought that I have seen, and am therefore in some way responsible for, an epochal development in the history of christianity which is not spoken of in the history books. I have witnessed, and in some sense taken part in, the killing of the Third Person of the christian Trinity, and the ingestion of its blood into the life of humanity.

This thought isolates, and in Jung’s sense of the word, inflates. The words isolation may not need much emphasis. The inflation does, the feel of being special, chosen. It comes close to madness. Psychic inflation of this kind feeds on isolation. It makes a virtue of it. It disables witness converting it into something more like guilt, guilt to be treasured as much as suffered.

My life has had to deal with both the isolation and the inflation. This book is perhaps, a last attempt to do so, to bear witness rather than treasure guilt. In which I need help.”

(p 20 – 21)

Michael Whan: “When we read David Holt’s writings we are indeed put ‘through a surprising process’. *We are processed* alongside our processing of them. It is this being ‘caught up in’ that David Holt exemplifies in the way he spoke, thought and lived psychology; not so much a follower or apostate of Jung, but as someone gripped by that *spirit* that took hold of Jung.”

PUBLISHED WORKS

Theatre and Behaviour: Hawkwood Papers 1979 – 1986
(1987)

*The Psychology of Carl Jung: Essays in Application and
Deconstruction* (1992)

Psyche in the Operating Theatre (1998)

*Eventful Responsibility: fifty years of dreaming
remembered* (1999)

The Clermont Story: arguing christian responsibility
(2001)

GUILD PAMPHLETS

Hypokrites and Analyst (1968) **No 145**

Idolatry and Work in Psychology (1970) **No 155**

Jung and the Third Person (1981) **No 205**

Sacred Hunger : Exponential Growth and the Bible
No 267

“ The answer I want to propose this evening is
circular...It begins and ends in the conviction that
psychology, as the science of the soul, has to do
primarily with a **making** and only secondarily with a
knowing.” *Idolatry and Work in Psychology*