

## FOREWORD

“Seminar”: from the Latin for a seed plot or nursery, where plants are started, afterwards to be transplanted in the hope that they will flourish. German nineteenth-century universities appropriated the word for a selected group of advanced students engaged in special study and research under the guidance of a professor. Likewise at Alemannic Swiss universities—and thus at the University of Basel, which in 1900 graduated an aspiring physician, Carl Gustav Jung.

Embarking on his chosen career in psychiatry, Jung had not proposed to teach, but he discovered that his patients, eventually his analysands, wanted to learn. He began to use the seminar, the “seed plot,” as a teaching method as early as 1912, and he continued to employ it as late as 1941. In the summer of 1912, Jung was giving lectures on psychoanalysis at the University of Zurich. One analysand who attended was an American woman, Fanny Bowditch, who because of a “nervous disorder” had been referred to Jung by a family friend, James Jackson Putnam, M.D., who had come to psychoanalysis early on. Fanny’s notebook for the lectures carried the title “Seminar”; another notebook shows that the seminars continued in 1916 at least. During the following years of the Great War, Jung was on army duty as a medical officer and not often in Zurich, and the seminars paused.

After the war, Jung was able to travel abroad, and he accepted invitations to lecture in England, where his school of depth psychology was gaining a following. In 1920, a group of disciples arranged for Jung to lead a seminar at Sennen Cove, on the tip of Cornwall. The subject was the contents of an obscure little book about the dreams of an Englishman, one Peter Blobbs. There is no record of what Jung said. Another Cornwall seminar, on “Human Relationships in Relation to the Process of Individuation,” took place in the summer of 1923 at Polzeath. Two analysts from New York, Kristine Mann and Esther Harding, took longhand notes, and an unpublished typescript survives. In 1925 the British Jungians organized another summer seminar, on “Dreams and Symbolism,” at Swanage, in southern England. It began on July 25th, the day before Jung’s fiftieth birthday. Again, a typescript of longhand notes survives, still unpublished.

Immediately preceding the Swanage seminar, Jung had given the first of his “formal” English seminars, in Zurich, from March 23 to July 6th. Known merely by the title *Analytical Psychology*,\* it surveys the de-

velopment of Jung's thought from 1896 to the break with Freud, in 1912, expounds the precepts of his system, and analyzes the symbolism in Rider Haggard's *She* and other novels.

In 1928, Jung embarked on the two-year *Dream Analysis*\* seminar, beginning an almost unbroken series of his "nurseries" or "seed plots." Next, from 1930 to 1934, was *Interpretation of Visions*\*, based on "active imagination" paintings by an American woman patient; that seminar was put on hold in spring 1932 for a brief seminar on *The Kundalini Yoga*.\* From 1934 to 1939, the subject was Nietzsche's "*Zarathustra*,"\* which was several times interrupted by lecture trips to England, the United States, and India.

As a general rule, each seminar met on Wednesday morning in the Zurich Psychological Club. No fee was paid, other than a small assessment for tea, served during a break. Jung's permission to attend was requisite, and members had to be, or to have been, in analysis with Jung or another Jungian analyst (a rule sometimes waived). A shorthand record of Jung's remarks and those of members was taken down, at first by members of the seminar and later by a stenographer employed by Mary Foote, a silent participant, who became editor and private publisher of the mimeographed transcripts. These could be read, and purchased, only by those qualified by analysis and an analyst's approval. Jung was not expected to contribute; he got free copies. When reprints were required, pupils and friends of Jung, including Mary and Paul Mellon, helped with expenses.

To reach a larger (and Swiss) audience, in 1933 Jung opened public lectures in German in an auditorium at the Federal Technical Institute (the "ETH"), in Zurich, on the theme "Modern Psychology." These were transcribed in shorthand and eventually issued in German and English editions for qualified readers, in the same way as the seminars. The topics, off and on until 1941, were Eastern texts, the process of individuation, St. Ignatius of Loyola's thought, alchemy, and psychological types; also, in a separate sequence, children's dreams.\*

The readership of the seminars and ETH lectures, according to a warning included in each, was restricted to "private use," and the text could not be "quoted for publication without Professor Jung's written permission." In 1956, however, in response to the advice of the editors of the *Collected Works* and other Jungian scholars, he agreed to the publication of the Seminar Notes as an appendix to the *Works*. Not until well after Jung's death (1961) was the editing and publication undertaken, apart from the *Works*, edited and annotated in accordance with his wishes. The first volume to appear, in 1984, was *Dream Analysis*. The titles marked above with an asterisk have been or will be published.

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The *Visions* and *Zarathustra* seminars run each to some forty sessions and nearly 1,500 book pages. Accordingly, an abridgement of the latter has been made by its editor, James L. Jarrett, a scholar of Nietzsche and of analytical psychology.

William McGuire

