List 5
C. G. Jung Seminars
One Original Typescript
+ Eight Offset Printings
The RARE TYPESCRIPTS and PRIVATE MULTIGRAPH PRINTINGS of
NINETEEN SEMINARS conducted by C. G. JUNG – A Brief Overview

Between 1923 and 1941, Carl Jung delivered and moderated nineteen private seminars (some in English and others in German) on a variety of different topics. Until 1948, there was no formal Jungian training institute so – other than personal analysis with Jung himself – participation in these seminars were the primary method for training Jungian analysts during these early years.

The attendance at these seminars was strictly limited to small, ‘by invitation only’ groups. Two of these seminars, Corwall (1923) and Swanage (1925), exist only in typescript form based on notes taken by one or more participant. The other seventeen seminars were more dutifully recorded and then Multilith printed for distribution to the participants.

We offer here an original typescript of the Notes taken at the 1923 Cornwall Seminar along with first and second edition Multilith printing of seven other seminars along with two contemporary indexes to the dreams discussed in some of these seminars.

The typescript is characterized as “unauthorized notes” while the Multigraphed volumes typically carried a stern warning against further distribution – the following being a typical example that appeared in the front of each volume of the Psychological Analysis of Nietzsche’s Zarathustra [1934/39]:

This report is strictly for the use of members of the Seminar with the understanding that it shall not be circulated. Dr. Jung expressly asks that it shall not be lent, nor may any part be quoted for publication, without his permission.

In 1957, Jung dropped this injunction against further dissemination and, to date, nine of these seminars have been published – although these re-issues typically rely on the later, further-edited second edition Multigraph copies of these seminars for their texts.

The dates and titles of these seminars (along with their locations) were as follows [yellow highlights indicate those offered here]:

1923 – Human Relationships, Polzeath, England [The Cornwall Seminar]
1925 – Analytical Psychology, Zürich
1925 – Dreams and Symbolism, Swanage, England [The Swanage Seminar]
1928-1930 – Dream Analysis, Zürich
1930 – Deutsche Seminar I, Zürich
1931 – Deutsche Seminar II, Zürich
1930-1934 – Interpretation of Visions, Zürich
1932 – Kundalini Yoga, Zürich [The Tantra Yoga Seminars]
1932 – Kundalini Yoga, Zürich [the German Transcription / Translation]
1933 – Berliner Seminar, Berlin
1933-1941 – Modern Psychology, Zürich [5 of 6 volumes offered here]
1934-1939 – Nietzsche’s Zarathustra, Zürich
1934 – Basel Seminar, Basel
1935 – Five Lectures, London [The London Lectures – also called The Tavistock Lectures]
1935-1936 – Lectures at the ETH, Zürich
1936-1937 – Dream Symbols, Bailey Island, ME & New York City [The Bailey Island & The New York Seminars]
1936-1937 – Seminar über Kinderträume, Zürich
1937 – Bericht über die Berliner Vorträge, Berlin
1938-1939 – Psychologische Interpretations von Kinderträume, Zürich
1938-1939 – Psychological Interpretations of Children’s Dreams [the English Translation]
1939-1940 – Psychologische Interpretation von Kinderträume, Zürich

In addition, there were two contemporary Indexes compiled and printed as an aid in navigating three of the larger seminars:

1932 – Index to Dream Analysis & Visions
1939 – Index to Analytic Psychology, Dream Analysis & Visions

This comprehensive list – from Lisa Ress’ General Bibliography of C. G. Jung’s Writings [The Collected Works of C. G. Jung, Volume 19, Princeton University Press, 1979, pp. 209-215] – notes that seventeen of these nineteen seminars were originally published as “multigraphed typescript[s]”. The first seminar – the 1923 Cornwall Seminar – and the third – the 1925 Swanage Seminar – appeared only as unpublished typescripts (i.e. not multigraphed but typed originals and carbon copies).
The editor, William McGuire, has provided a lovely glimpse of what it was like to attend one of these very special and private seminars with Jung in his “Introduction” to the 1989 Princeton University Press publication of Jung’s 1925 *Notes on the Seminar in Analytical Psychology* (pp. x-xi):

When, on Wednesday morning at eleven… Doctor Jung enters the long room at the Psychology Club, where his Seminar is held, smiling with a deep friendliness at this or that face, the brown portfolio which he hugs to his side seems to be the repository of this joint account – the collective account of a small international group whose common interest is the psyche. An involuntary hush falls on the room as Jung himself stands quiet and grave for a moment, looking down at his manuscript as a sailor might look at his compass, relating it to the psychological winds and waves whose impact he had felt on his passage from the door. The hush in the assembly means not only reverence but intense expectation. What world adventure shall we have today with this creative thinker? What question, like the stroke of a bronze bell, will he leave ringing in our minds? What drastic vision of our age will he give us that will help us to lose our sense of problems, subjective and oppressive, and move into a more universal and objective realm.

[McGuire quoting from *Doctor Jung, A Portrait*, Harper’s, May, 1931]

Jung moderated these seminars in a variety of venues around the world – from the United States (Bailey Island, Maine & New York City) to England (London and two more remote locations) and, on the Continent, from Berlin, Germany to Basel and Zürich, Switzerland. Almost two-thirds of these seminars were conducted in Zürich at the Eidgenössische Technische Hochschule (the Swiss Federal Technical University). According to Jung’s own estimate, the ETH lecture hall in Zürich, which was used for so many of these seminars, “could accommodate 60 seats” (Sonu Shamdasani, *The Psychology of Kundalini*, Princeton University Press, 1996, p. xxxvii) – although some of the seminars, especially the early ones, did not have that many participants.

In the later published versions of these seminars, several of the Introductions contain a list of known participants to these seminars – although it is clearly indicated that these lists are meant to be only of people who were definitely in attendance and does not include others who might have anonymously attended one or more of the seminars sessions. Those numbers are as follows: *Analytic Psychology* [1925] – 26 attendees; *Dream Analysis* [1928/30] – 53 attendees; *Visions* [1930/34] - 80 attendees; *Kundalini Yoga* [1932] – 24 attendees; *Zarathustra* [1934/39] – 74 attendees. NOTE that these numbers are composites and include people who may have attended just some of these seminar sessions. One attendee, Barbara Hannah, has stated in her book, *Jung, His Life and Work* (B.P. Putnam’s Sons, New York 1976) that “never… did [attendance] exceed about fifty” (p. 193).

There is little known about exactly how many Multigraph copies were printed for each of these seminars. Between 1934 and 1939, the *Zarathustra Seminar* was published in ten volumes with an index that was issued in 1942. From the records preserved in the Mary Foote Collection held at Yale’s Beinecke Rare Book Library, we know that the first five of these books had 100 copies printed. This number went up to 120 for the next two volumes and then up to 150 copies for each for the final three books. The concluding comprehensive Index was printed in an edition of just 110 copies. Certainly there was significant interest in these seminars among Jungian analysts and the ten volumes went into a second Multigraph edition early in the 1940s.

Further circumstantial evidence regarding the number of copies typically printed comes from the six numbered copies of Jung’s seminars offered in our Catalog 9 (*Important Books in the History of Modern Psychology & Psychoanalysis*) – items #48, 49, 55, 58, 59 & 61 – which are numbered 61, 130, 102, 35, 123 and 17 respectively. These numbers imply a similarly limited press run for these private printings of Jung’s seminars and underline their rarity.

There were a variety of editors for these seminar printings – although Mary Foote was the person who was most frequently responsible for their production. Clearly, Ms. Foote was the individual who, after assuming her role as editor in October of 1929, set the standard for all subsequent transcriptions and printings of Jung’s seminars.

These scarce privately printed records of Jung’s seminars are valuable and important for a number of reasons – not least of which is the ability to see one of the more influential minds of the 20th century at work in a charged and challenging, but collegial atmosphere. In these seminars, Jung was clearly working out the details of his ideas and testing the validity and applicability of his methods in relation to a wide variety of topics – all the while teaching students by actually talking them through a practical application of his theories in relation to the topic at hand. In addition, the first seminar of 1925 contains a remarkable number of biographical details that are supplied in Jung’s efforts to explain his own growth as a man, a thinker and a psychologist.
A Rare Transcript of the Earliest Recorded Jung Seminar
Esther Harding’s Notes on The Cornwall Seminar


$ 5,500


Jung held an English seminar in Sennen Cove in 1920 (three years before this July 1923 seminar in Cornwall), but there are no surviving records of that gathering. Nor did the proceedings at the Cornwall seminar get recorded, edited and printed – which was the practice later established for most of Jung’s seminars. Instead, scholars have had to rely on the transcriptions made from notes taken during the Cornwall seminar by Esther Harding and by Kristine Mann. 2

1 Mary Esther Harding (1888–1971) was an American Jungian analyst who was the first significant Jungian psychoanalyst in the United States.

She was born in Shropshire, England. In pursuit of her goal to become a missionary doctor, she attended the London School of Medicine for Women, where she graduated in 1914 with a class of nine students. She was then an intern at the Royal Infirmary in London, the first hospital in London to accept women interns. Here she wrote her first book, The Circulatory Failure of Diphtheria, and later contracted the disease. After her recovery, a friend named Constance Long gave her Beatrice Hinkle's translation of Psychology of the Unconscious by Carl Jung, which led her to enter analysis with a small group of sympathetic students at Jung's Küsnacht home in Zurich, Switzerland.

In 1919, Eleanor Bertine and Kristine Mann traveled to Zurich following an International Conference of Medical Women. Eleanor Bertine and Esther Harding developed a close relationship there and, in 1924, decided to relocate to New York. Each year they would travel to Zurich for two months of analysis and spend summers at Bailey Island, Maine, the ancestral summer home of Kristine Mann’s family. There they saw analysands from the United States and Canada in a quiet, comfortable setting away from the distractions of daily life and conducive to profound experiences of the unconscious.

Harding became influential in the New York Jungian Analytical psychology community, and was a prodigious writer and a frequent lecturer in the United States and Canada. Her first Jungian book, The Way of All Women, an instant best seller, was translated into many languages and became a ‘gateway’ book that introduced many people to Jung's psychology. Harding wrote several other well-known works, including: Psychic Energy, Women's Mysteries, The Parental Image, and The I and not I, along with numerous papers on a variety of subjects from depression to religion.

Harding also helped to found several Jungian organizations, such as the Analytical Psychology Club of New York in 1936, the Medical Society for Analytical Psychology - Eastern Division in 1946, and the C.G. Jung Foundation for Analytical Psychology in 1963.

2 Kristine Mann (1873-1945) was the daughter of a radical Swedenborgian clergyman, who graduated from Smith College in 1895 and taught as an associate professor in Vassar’s department of English between 1901 and 1905. She left to study philosophy and psychology at Columbia and medicine at Cornell, from which she received her M.D. in 1913.

Mann developed lasting friendships with three of her Vassar students who themselves went on to earn medical degrees in an era when women were still pioneers in the study and practice of medicine; Cary Fink (later de Angelo and then Baynes) ’06 (M.D., Johns Hopkins 1911), Elizabeth Goodrich (later Whitney) ’07 (M.D., Stanford 1914), and Eleanor Bertine ’08 (summa cum laude and Phi Beta Kappa; M.D., Cornell 1913). Like Mann, all three women played major roles in the early history of analytical psychology.

After the First World War, Mann began analysis with Dr. Beatrice Hinkle, Jung’s first American disciple and translator and the first woman to practice as a psychiatrist and analyst in the United States.

Then, during 1921 and 1922, both Mann and Bertine traveled to Zurich to be analyzed by Jung – after which they established their own practices in New York as the second and third Jungians to treat analytic patients in the United States. Becoming friends and staunch allies of Jung, both regularly crossed the Atlantic to continue analysis with him and to attend his seminars.

In New York the fledgling Jungian band gathered around Bertine and Mann, and when Esther Harding, a British medical doctor and early and distinguished disciple of Jung, emigrated from England in 1924 to join them, the three doctors composed a powerful trio that William McGuire has referred to as the “New York troika.” In 1936 they created the Analytical Psychology Club of New York and were active leaders in its educational programs. At her death in 1945, Mann left her personal library to the APC and this served as the basis
The Cornwall seminar was entitled “Human Relationships in Relation to the Process of Individuation” and in it, Jung began the process of articulating the core concepts of his new theory of the psyche. This included his theory of the collective unconscious and its structural components, the archetypes. He also made frequent references to psychological types, his most famous contribution to practical psychology. Interest would have been lively since his book on the subject had just appeared in an English translation by Baynes. His discussion ranged over his now familiar medley of dreams, symbols, the transference, and what was then called “the psychology of primitives.” His most sustained analysis was of what he called “the four exclusions of Christianity.” These involved the repression of nature, animals, primitives, and creative fantasy. He discussed the reasons for these repressions, the consequences, and how these repressions manifest themselves (for example, in such cults as those of the body and of pets).

The importance of this early seminar has been noted by many commentators. Here is just one example from Gary V. Hartman in his *A Time Line of the History and Development of Jung’s works and Theories (1902-1935)*:

> In 1921, he briefly experimented with engram, the Latin equivalent of the Greek tupos (typos, "type"). Still, Augustine remained the reference for the concept through the mid-1930’s. (In 1948, Jung finally confessed, "S. Augustinus does not use 'archetypus' as I once erroneously surmised . . .") In "Archetypes of the Collective Unconscious" (1934), Jung further refined his thinking about universal images, distinguishing between archetypes on one hand and Lvy-Bruhl’s "collective representations" on the other. As late as "On the Nature of the Psyche" (1946), Jung felt compelled to differentiate "archetype" from "archetypal image."

I was struck by the extent to which Jung's psychology developed or evolved.

> It did not emerge full blown—Athena-like—from Jung's mind. The typology is a case in point. Today, we know the typology as a construct of two attitude types—introvert and extrovert—and four functions: thinking, feeling, sensation, and intuition. Jung's first concept, though, of the typology was simply the pair of opposites, extroversion and introversion. Four years later—in 1917—he added thinking and feeling, but continued with a paired structure: extroversion/feeling and introversion/thinking. Only with Psychological Types (1921), did he arrive at the two type, four function paradigm.

Two other concepts which Jung developed during the period 1913-1921 bear the stamp of the types and functions: archetypes and the transcendent function. One might suspect that he was attempting a complete model of the psyche with these structures. The only specific indication we have, though, is from Kristine Mann's notes of the 1923 Cornwall Seminar. There Mann reports Jung saying about the functions, "'We can get horizontal orientation from these four modes. But vertical orientation, i.e., the fourth dimension is time. That is growth, the possibility of orientation in time. This is the 'transcendent function' [sic!].’” [see p. 6 of Mann’s notes]

> How Jung imagined the archetypes might combine with the types and functions and the transcendent function, we unfortunately will never know.

*http://www.voidspace.org.uk/psychology/jung_timeline.shtml*

**UNAUTHORIZED & PRIVATE**

The first line of these Notes states that “These notes are for your personal perusal only and must not be loaned or quoted. M.E.H.”

Please see the description of these seminars on page 1 above for more information on this injunction against distribution and on Jung’s later revocation of this restriction.

**RARITY**

The Kristine Mann Library in New York City hold a Xerox copy of these Notes. The Countway Library of Medicine at Harvard holds a complete copy of this rare item and the Beinecke Rare Book Library in New Haven also has a copy (although their copy has a Xerox facsimile of the final page).

To our knowledge these are the only surviving copies of these original typed notes by Esther Harding.

for the New York Jungian Library which was named after her. Today, after years of building its collections, the Kristine Mann Library boasts the most extensive holdings in analytical psychology of any library in the world.

Kristine Mann’s notes on the Cornwall Seminar comprise 11 typed pages, a Xerox copy of which can be found at the Kristine Mann Library in New York City. The original typing and handwritten notes are in the Beinecke Rare Book Library in New Haven.
CONDITION

27 single-spaced, typed, 8½” x 11”, leaves of onionskin paper, typed on one side only, with the leaves numbered at the top 2 through 27 (page 1 is unnumbered). This appears to be a first strike impression rather than a carbon copy (of which a few are known – see above).

There are four unevenly spaced staples along the left-hand edge and two smaller staples on a diagonal in each of the two left-hand corners.

The second page has four pencil corrections or inserts in an unidentified hand comprising about 14 words in total and there are at least 6 small strike-out hand-corrections in ink scattered throughout the text.

The pages are a bit age-toned and the first page show a rust mark from an old paperclip. Otherwise, this a remarkably well-preserved copy of this important account of Jung’s earliest recorded seminar.
Second Edition Multigraph Copy of Jung’s Second *Deutsche Lecture*
with 37 Illustrations on 16 Semi-Gloss Pages in the Rear


$ 250

With the photo illustrations at the end of that book now consolidated on fewer pages and printed directly onto the semi-gloss pages rather than affixed to them with glue. The quality of the photos has, of course, lost some of their crispness and clarity because of this additional printing process.

The two Deutsche Seminars of 1930/31 were Jung’s first public foray into Kundalini Yoga (a topic he would take up in much more detail in the *Tantra Yoga Seminars* of 1932) as well as his first public use of the “visions” of Christina Morgan (which formed the basis of his much more extensive *Visions Seminars* given from 1930 to 1934).

Jung’s wife, Emma, wrote to Oskar Schmitz immediately following the last of these lectures in 1931 noting:

> The seminar was very well attended again – we were quite surprised that despite the critical times so many participants came from Germany, too. Pictures and phantasies were again treated, of various female patients, but which all contained the “Kundalini’ symbolism” (C.G. Jung: *Letters to Oskar Schmitz*, 1921-31, pp. 94-95).

An original Multigraph copy with single-sided text. Bound in the original textured ivory covers that were used for most of these second printings. Dark brown lettering with title and two decorative rules to the spine: “Deutsches / Seminar / 1931”. At the very bottom of the title page is a small three-line black ink inscription that this book was formerly the property of the Kristine Mann Library in New York City. [This copy was deaccessioned by KML and stamped as officially “Withdrawn” from the library on the verso of the title page.] Otherwise, a fine and well-preserved clean copy of these interesting and important lectures by Jung.
First Edition Multigraph Copy of the 1932 Index for *Dreams & Visions* with the Greatly Revised 1939 Index which includes the *Analytic Seminar* of 1925

SAWYER, Carol. *[Chronologic Order of Dreams & Visions]*. [Privately printed], Zürich, October 1, 1932. Foreword page + 1-36; 8½” x 10¼”. *First Edition Multigraph Copy.*

[with]

BRINER, Mary. *[Chronologic Order of Dreams & Visions]*. [Privately printed], [Zürich], June 22, 1939. 1 blank leaf + Foreword page + 1-59 with blank leaves inserted after pages 20, 28, 39, 40, 43, 48, 49, 53 and 59 [which is consistent with other copies we have seen]; 8½” x 10¼”. *First Edition Multigraph Copy.*

$300

The 1932 Index – of which only 100 copies were printed – was compiled by Carol Sawyer and includes a “Chronological Order of Dreams and Visions” (pp. 1-8), a “List of Books Mentioned in Notes” (pp. 9-10) and a word “Index” (pp. 12-36).

The 1939 update by Mary Briner notes that:

This index covers the Notes of the English Seminars of 1925 to Winter 1934. It includes a word index, a digest of the Dreams and Visions arranged chronologically, and a list of books which, though not entirely complete, will, it is hoped, serve as a guide for reference reading. This list is indexed under author. The index made by Mrs. Baumann [sic?] of the Dreams and Visions from Autumn 1928 to Spring 1932 has been incorporated without change…

The index was made from the second edition of the 1925 Notes. As the page numbers of the first and second edition do not always exactly correspond to each other, there is in some places, a variation of one page between the numbers given in the index and the page numbers of the first edition. The second edition of the Dreams and Visions is not the same as the original edition, therefore in the second edition the numbers which refer to the index have been placed in the margin in brackets.

In this later Index, the “Chronological Order of Dreams and Visions” is on pages 1-10, the “List of Books Mentioned in Notes” goes from pages 11 to 15 and the word “Index” covers pages 16 through 59. I can ascertain no supportable reason for the presence and the placement of so many blank leaves within the text.

Both are original Multigraph copies with the single-sided text bound using three staples. The covers are blue/green and black/tan boards respectively. The spines are covered with matching canvas tape. The spine of the 1939 Index is lettered: “Index /19 / 26 / - / 19 / 34”. The bottom of the spine of Sawyer’s Index is frayed and there is a small label to the upper spine. Otherwise, these are both surprisingly well-preserved copies.
Five of Six First Edition Multigraph Copies from Jung’s *Modern Psychology Seminars*  
(Missing Only Volume IV: *Exercitia spiritualia of St. Ignatius Loyola*)

**JUNG, C. G.. Modern Psychology, Notes on Lectures given at the Eidgenössische Technische Hochschule, Zürich by Prof. Dr. C. G. Jung.** [Privately printed], [Zürich], 1933-1941. **Volume I:** TP + Prefatory Note page + Restriction page + 1-77; **Volume II:** TP + Prefatory Note page + Restriction page + [1]-163; **Volume III:** TP + Preface + Restriction page + [1]-166; **Volume V:** TP + Preface + Restriction page + [1]-157; **Volume VI:** TP + Preface + Restriction page + [1]-152; *First Edition Multigraph Copies.*

A recent issue of the Philemon Foundation newsletter refers to these seminars as “seminal” to Jung’s work and notes that they “are at the center of Jung’s intellectual activity in the 1930s and form a critical part of his work in the 1940s and 1950s.”

**TITLES:**

The titles on these volumes vary. The first two are “Modern Psychology” but the other four are entitled “The Process of Individuation” with subtitles in the final three volumes as follows: **Volume IV:** Exercitia spiritualia of St. Ignatius of Loyola [not present here]; **Volume V:** Alchemy. I; **Volume VI:** Alchemy II

**PROVENANCE:**

The second volume has a small label identifying the former owner as Elisabeth de Neufville Leahman affixed to the inside front cover.

**ILLUSTRATIONS:**

Each of these volumes contains at least a few printed illustrations while some contain many. Some of these illustrations are just an eighth of a page and others are full-page pictures.

This seminar was originally given in German and then translated into English for publication. Barbara Hannah and Elizabeth Welsh were responsible for the editing of the first two volumes.

Also included is the standard “restrictions page” which here reads: “This Report is multigraphed for private circulation only. No part can be quoted for publication under any circumstances whatsoever.”

Each volume is an original Multigraph copy with the single-sided text bound using three large staples. The covers are marbled light green and black boards with green canvas on the spines (except for volume II which has black canvas) with gilt lettering giving titles and the years in which the presentations were made. With the expected amount of wearing and some spotting to the spines (see photo) and the most minor of bumps to the exteriors. Otherwise, this is a lovely set of these five first edition copies from this seminar.
A Complete First Edition Multigraph Set of Jung’s Famous Zarathustra Seminars


When these seminars were republished in 1988, the description of the contents noted that:

As a young man growing up near Basel, Jung was fascinated and disturbed by tales of Nietzsche’s brilliance, eccentricity, and eventual decline into permanent psychosis. These volumes, the transcript of a previously unpublished private seminar, reveal the fruits of his initial curiosity: Nietzsche’s works, which he read as a student at the University of Basel, had moved him profoundly and had a life-long influence on his thought. During the sessions the mature Jung spoke informally to members of his inner circle about a thinker whose works had not only overwhelmed him with the depth of their understanding of human nature but also provided the philosophical sources of many of his own psychological and metaphysical ideas. Above all, he demonstrated how the remarkable book Thus Spake Zarathustra illustrates both Nietzsche’s genius and his neurotic and prepsychotic tendencies.

Since there was at that time no thought of the seminar notes being published, Jung felt free to joke, to lash out at people and events that irritated and angered him, and to comment unreservedly on political, economic, and other public concerns of the time.

These seminars were delivered in the highly charged political atmosphere of the day – spanning the early years of Hitler’s rise to power in Germany right up until just months before the beginning of the Second World War in September of 1939. As noted by Steven E. Aschheim in his outstanding book, The Nietzsche Legacy in Germany, 1890-1990 (University of California Press, 1994 – p. 258):
The same shaping context, the looming background of Nazism, helps to explain the marathon 1934-1939 Zurich seminar Jung held on Zarathustra. Jung’s remarkable and sustained reflective project – with its deliciously detailed analysis of the inner workings and psychological structure of the Zarathussian symbolic world – laid bare Zarathustra as illustrations and affirmations of his own psychological system and sought to uncover some the deeper, hidden connections between Nietzsche and national socialism. After initial hesitations, he told his students:

I myself agreed to risk the analysis of Zarathustra, chiefly because it is a very modern piece of work which has much to do with what is happening in our time; I thought it might be of great interest to look into the actual workings of the unconscious mind, which has anticipated all the great political and historical events of our time.

Towards the end of the seminar Jung formulated its rationale in even blunter terms:

Modern people follow Zarathustra. But he did not see that he was really anticipating the whole future development, that there would be a time when what he says here would come true. It is as if the whole world had heard of Nietzsche or read his books, and had consciously brought it about. Of course, they had not. He simply listened in to that underground process of the collective unconscious and he was able to realize it – he talked of it, but nobody else noticed it. Nevertheless, they all developed in that direction, and they would have developed in that direction even if there had been no Nietzsche. For they never understood it. Perhaps I am the only one who takes the trouble to go so much into the detail of Zarathustra – far too much, some people might think. So nobody actually realizes to what extent he was connected with the unconscious and therefore with the fate of Europe in general, for it is the same trouble all over the world.

**EDITION:**

The first three volumes offered here are clearly first editions – which come with different pagination than the second multilith printing. The first three volumes of the second edition printing were considerably shorter than this original edition – reducing their 175, 209 & 168 pages to 128, 153 & 120 pages respectively. This shortening was done by retyping the text in a single-spaced rather than a double-spaced format.

In volumes 7 & 9 someone has written in pencil above the date on the title pages: “1st Edition.”

**PROVENANCE:**

Six of these eleven volumes (1, 2, 3, 5, 8 & 10) have the signature of “Elizabeth G. Whitney” and her San Francisco address written on the front fly leaf in black ink. Volume 7 has the bookplate of Alice Eckstein affixed to the inside of the front cover. Volume 11 has the address label for Elisabeth de Neufville Lehmann to the center of the front fly leaf.

**PRINT RUNS:**

The Beinecke Library holds original invoices for the printing of most of these volumes – along with other document which mention the length of the print run. From these documents, the following can be reconstructed regarding quantities and dates:

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<td>10</td>
<td>150 copies</td>
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</tr>
<tr>
<td>Index</td>
<td>110 copies</td>
<td>1942</td>
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Each Multigraphed volume has single-sided pages and is bound with three large staples. The boards are dark grey / green and the spines are covered with black canvas tape with gilt lettering (except for Volume 1 which has recently renewed and unlettered black canvas tape and Volume 2 which has been retaped with the original spine laid down). Otherwise, all eleven of these volumes are in remarkable shape considering their age and use. A very pretty set of this rare printing of one of Jung’s most important seminars.
JUNG, C. G. *Fundamental Psychological Conceptions / A Report of Five Lectures by C. G. Jung, M.D., LL.D., Professor at the Federal Technical University, Zurich, given under the auspices of the Institute of Medical Psychology, Malet Place, London, W.C.1. September 30 – October 4, 1935.* [Privately Printed], London, 1936. 1 blank leaf + TP + Editor’s page + i = Restrictions page + ii = Prefatory Note + iii = Bibliographical References + [1]-89 + 89a + 90-235 + [238] = Printer’s information; 7½” x 9¾”.

First Edition Numbered Multilith Copy (Number 130).

COPY #130 – as noted by the handwritten notice at the bottom of page i.

With 15 different line drawings reproduced throughout the text.

Jung’s *Tavistock Lectures*, delivered in London in 1935, were meant to be, as he said in his introductory remarks, “a short outline of certain fundamental conceptions of psychology” (p. 1 of this book) – an outline that he proposed to break down into two main “chapters.”

We have two main chapters to deal with, namely, on the one side the concepts concerning the structure of the unconscious mind and of the so-called contents of the unconscious; on the other, the methods used in the investigation of contents originating in the unconscious psychical processes. The second chapter has three parts, first, the word association method; second, the method of dream analysis; and third, the method of active imagination. (p. 2 of this book)

Ronald Hayman, in his *A Life of Jung* (W. W. Norton, New York, 1999), devotes six full pages to this seminar noting that it was here “that [Jung] introduced the subject of archetypes and the collective unconscious…” (p. 334).

PROVENANCE

This copy has the name of “Ethel Kulshaur” (sp?) written in the upper right corner of the front free end paper along with the place/date “New York 1936”. We have been unable to locate any further information on this early Jungian devotee.

An original Multigraph copy with single-sided pages – the printer information page noting: “Duplicated by the / Belsize Typewriting Bureau / 29, Howitt Road, London, N.W.3 / Primrose 2846.” Bound using three large staples. The covers are boards with a brownish printed weave pattern and the spine covered with green canvas. The covers are lightly worn. With a handwritten label affixed to the top of the front cover reading: “Fundamental P. Concepts / London 1936” [sic]. Otherwise, this is a lovely copy of this extremely scarce numbered printing of Jung’s *Tavistock Lectures*. 
“Fundamental” and “Detailed Introduction to the Method of Dream Interpretation”
in Jung’s Second Kinderträume Seminar

In their Introduction to the publication of an English translations of these seminars entitled *Children’s Dreams, Notes from the Seminar Given in 1936-1940* (Princeton University Press, 2008), the editors, Lorenz Jung and Maria Meyer-Grass, note that in this seminar “Jung presented a detailed introduction to the method of dream interpretation. We consider it to be so fundamental that we have placed it, disregarding chronology, at the beginning of the present volume.”

An original Multigraph copy with single-sided text. Bound in the original textured ivory covers that were used for most of these second printings. Very minor wear to the exterior. With the imprinted spine title: “Kinder- / Träume / W.S. / 1938-39.” At the very bottom of the title page is a small three-line black ink inscription that this book was formerly the property of the Kristine Mann Library in New York City. [This copy was deaccessioned by KML and stamped as officially “Withdrawn” from the library on the blank preceding the title page.] A lovely clean and tight second edition copy of the second of Jung’s *Kinderträume Lectures*.
This translation was made by Mary Foote “with the kind help of Cornelia Brunner.”

As noted in the item above, the editors of the modern reissue of this text considered it to be “so fundamental” in its “detailed introduction to the method of dream interpretation” that they disregarded strict chronology and placed it first in their 2008 edition of the *Children’s Dreams Seminars*.

An original Multigraph copy with single-sided pages, bound using three large staples. The covers are marbled red and black boards. The spine is covered with black canvas that has gilt lettering: “Children’s Dreams / 1938 / 1939.” Aside from a couple of scratches on the front cover and a small abrasion to the lower center of the front cover, this is a remarkably well preserved copy of this English translation of Jung’s second *Kinderträume Lecture*.
Second Multigraph Copy of Jung’s 3rd *Kinderträume*


$250

In their Introduction to the publication of an English translation of these seminars entitled *Children’s Dreams, Notes from the Seminar Given in 1936-1940* (Princeton University Press, 2008), the editors, Lorenz Jung and Maria Meyer-Grass, note that each of the *Children’s Dreams Seminars* followed a similar format:

At the beginning of each of the meetings of the seminar, which lasted for about two academic (fifty-minute) hours, a dream interpretation or a book report was presented. These materials had been assigned to the participants by C.G. Jung at the beginning of the semester. Then the topic was amplified in a sometimes circuitous discussion. Some participants took down more or less accurate notes of the discussion, which were compiled at the end of the semester. (p. xiv)

They also note that one of the great benefits of reading the transcripts of these seminars is the opportunity to “see C. G. Jung in a different light.”

Here, his human side, his humor, and his satirical vein come to the fore as he takes a closer look at others and at himself. The – sometimes unguarded – irony with which he does this bears special witness to his lively and straightforward temperament. The reader is reminded again and again, in a pleasantly provocative manner, that the seminar’s subject is not just a sterile theory, but the actual, lived reality of the child, and thus life as such.

Bound in the original textured ivory covers that were used for these later printings. Beautifully preserved copy with the imprinted spine title: “Kinder- / Träume / W.S. / 1939-40.” At the very bottom of the title page is a small three-line black ink inscription that this book was formerly the property of the Kristine Mann Library in New York City. [This copy was deaccessioned by KML and stamped as officially “Withdrawn” from the library at the bottom of the front blank page.] Otherwise, a very pretty and well-preserved copy of this second printing of Jung’s third *Kinderträume Seminar.*