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FROM KANSAS CITY TO LAKE MAGGIORE

Ascona, where a new growth of European heterodox thought had taken hold and flowered for many years.

Olga Froebe-Kapteyn became one of the dominant voices in the Bollingen world. She was born in 1881 in London of Dutch parents and grew up in Bloomsbury. Her father, Albert Kapteyn, was the director of the London office of the Westinghouse Brake and Signal Company and a photographer; her mother, Gertrude Muijsken, was a philosophical anarchist, a writer on social questions, a friend of George Bernard Shaw and Prince Kropotkin. Olga later studied applied art in Zurich, made jewelry and embroidery, and helped in her father's darkroom. She used to say that her fascination as a girl with the brightening image on the developing film shaped her later preoccupation with the archetypal elements of images. Olga moreover was an equestrienne in the circus ring, a prize-winning skier, and, it was said, the first woman to climb Mont Blanc. She married an Austrian musician, Iwan Froebe, who in 1915 was killed in a plane crash while testing an aerial camera for the Austrian army. After his death, twin daughters were born, one of whom was retarded and was put to death years later under the Nazi regime in Germany.

Around 1920, Olga and her father went to the Monte Verità sanatorium in Ascona for a rest cure and liked the

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Around 1920, Olga and her father went to the Monte Verità sanatorium in Ascona for a rest cure and liked the little town. Kapteyn bought Casa Gabriella for his daughter and settled a comfortable amount of money on her. She invited artists, poets, interesting people, to visit and meanwhile pursued her search for meaning variously in Theosophy, Roman Catholicism, and Eastern thought. Her circle of friends included the mystical German poet Ludwig Dierleth, who aspired to be elected pope; André Germain, a wealthy French dilettante who preached pan-Europeanism; Alastair, a bizarre traveler, given to fantastic costumes and art of a "limpidly refined vulgarity," in Carl Van Vechten's words; Martin Buber, who lectured on Taoism at Monte Verità, with Olga asking for a chair while the others sat on the grass; Baron Eduard von der Heydt, formerly the Kaiser's banker,

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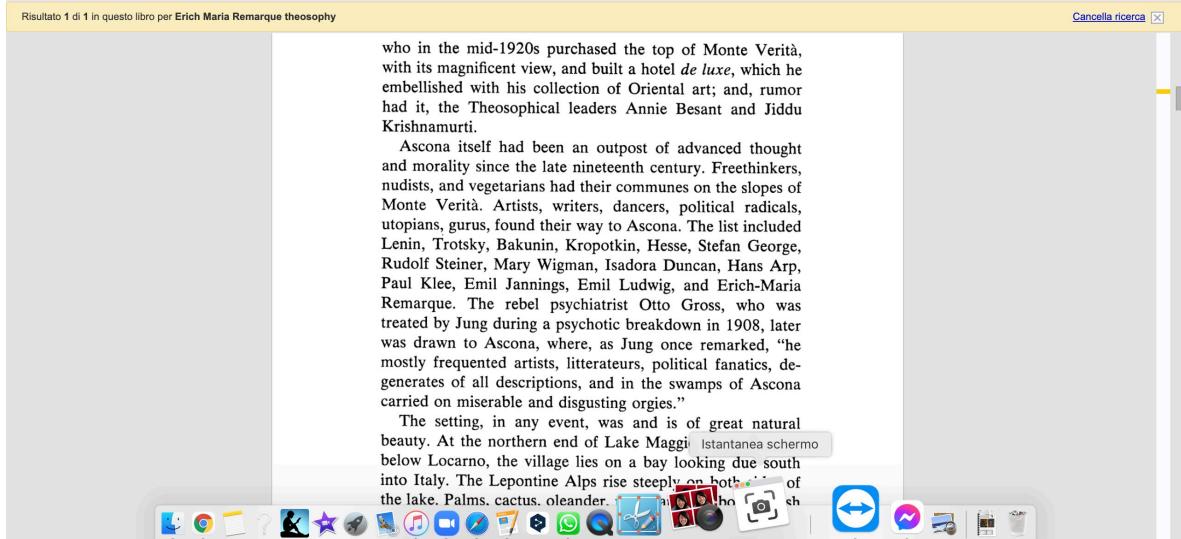
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who in the mid-1920s purchased the top of Monte Verità, with its magnificent view, and built a hotel *de luxe*, which he embellished with his collection of Oriental art; and, rumor had it, the Theosophical leaders Annie Besant and Jiddu Krishnamurti.

Ascona itself had been an outpost of advanced thought and morality since the late nineteenth century. Freethinkers, nudists, and vegetarians had their communes on the slopes of Monte Verità. Artists, writers, dancers, political radicals, utopians, gurus, found their way to Ascona. The list included Lenin, Trotsky, Bakunin, Kropotkin, Hesse, Stefan George, Rudolf Steiner, Mary Wigman, Isadora Duncan, Hans Arp, Paul Klee, Emil Jannings, Emil Ludwig, and Erich-Maria Remarque. The rebel psychiatrist Otto Gross, who was treated by Jung during a psychotic breakdown in 1908, later was drawn to Ascona, where, as Jung once remarked, "he mostly frequented artists, literateurs, political fanatics, degenerates of all descriptions, and in the swamps of Ascona carried on miserable and disgusting orgies."

The setting, in any event, was and is of great natural beauty. At the northern end of Lake Maggiore, Istantanea schermo below Locarno, the village lies on a bay looking due south into Italy. The Lepontine Alps rise steeply on both sides of the lake. Palms, cactus, oleander, Istantanea schermo



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... and suddenly kept so crooked narrow alleys, ancient stone houses whose stucco is splashed a faded yellow or red, walled gardens with iron gates. Southward a narrow, twisting corniche runs toward Italy. After a little more than a mile, a few houses compose the hamlet of Moscia, and there is Casa Gabriella, between road and lake on a narrow, steep strip of land that was once a terraced vineyard. The house, older than anyone remembers, with its beautiful grounds, was Olga Froebe's patrimony.

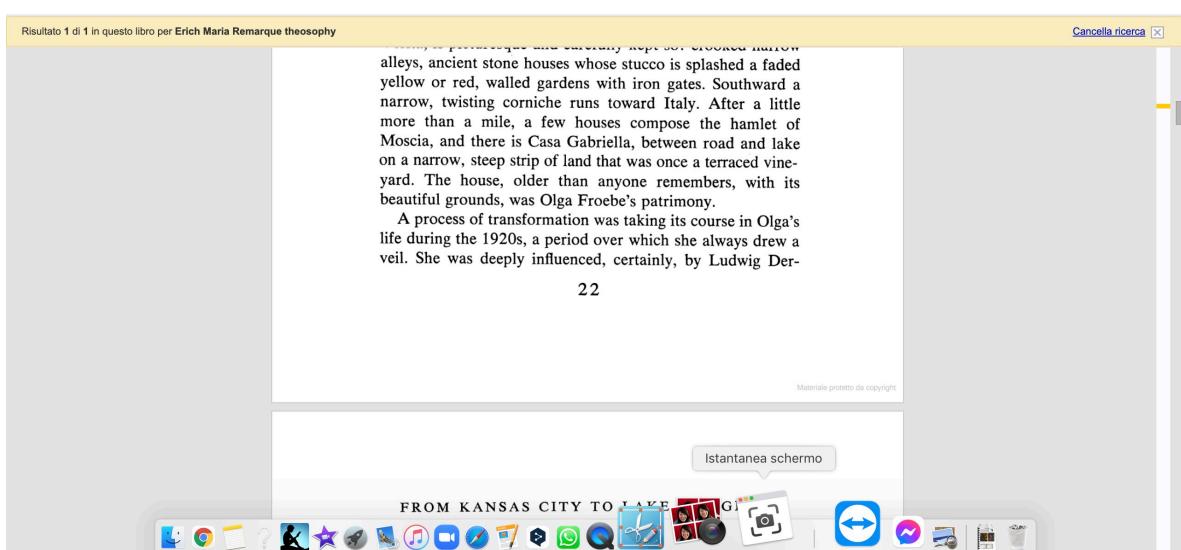
A process of transformation was taking its course in Olga's life during the 1920s, a period over which she always drew a veil. She was deeply influenced, certainly, by Ludwig Der-

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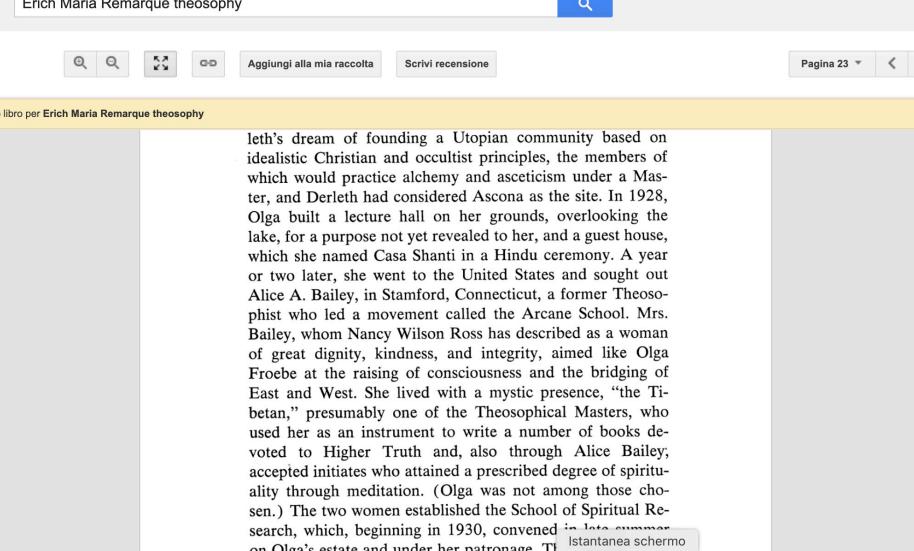
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l leth's dream of founding a Utopian community based on idealistic Christian and occultist principles, the members of which would practice alchemy and asceticism under a Master, and Derleth had considered Ascona as the site. In 1928, Olga built a lecture hall on her grounds, overlooking the lake, for a purpose not yet revealed to her, and a guest house, which she named Casa Shanti in a Hindu ceremony. A year or two later, she went to the United States and sought out Alice A. Bailey, in Stamford, Connecticut, a former Theosophist who led a movement called the Arcane School. Mrs. Bailey, whom Nancy Wilson Ross has described as a woman of great dignity, kindness, and integrity, aimed like Olga Froebe at the raising of consciousness and the bridging of East and West. She lived with a mystic presence, "the Tibetan," presumably one of the Theosophical Masters, who used her as an instrument to write a number of books devoted to Higher Truth and, also through Alice Bailey, accepted initiates who attained a prescribed degree of spirituality through meditation. (Olga was not among those chosen.) The two women established the School of Spiritual Research, which, beginning in 1930, convened in late summer on Olga's estate and under her patronage. The

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ern religion, in Marburg. "As I rang his door bell," she wrote, "I entered into one of those creative moments and, as on a stage, the curtain lifted." Otto responded warmly to Olga's plan for a lecture program and proposed the name Eranos, which in Greek means a shared feast. The first lecturer she sought out was Heinrich Zimmer, professor of Indology at Heidelberg. "He accepted enthusiastically," Olga wrote, "as if he had known of Eranos for years." She had learned of him in an international journal, *Yoga*, only one number of which appeared, in 1931. The same source led her to another Indologist, J. W. Hauer, the Buddhist scholar Mrs. Rhys Davids, and the Sinologist Erwin Rouselle. She had met Jung at Count Hermann Keyserling's School of Wisdom, at Darmstadt, in 1930—that institution was another model for Eranos—and Alice Bailey had wanted to invite him to the School of Spiritual Research, but Olga, feeling the time not ready, had demurred. Now she invited him to the first Eranos conference, in August 1933, on the subject "Yoga and Meditation in East and West." Jung accepted, and expounded the psychological process he called individuation—the achievement of a whole personali... Istantanea schermo

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came—however reluctantly—its dominant figure.

The Eranos speakers and audience, who in the beginning were chiefly German, became more international, and Olga Froebe liked to say that the conferences, founded in the year the Nazis came to power, gradually became a counterforce to Nazism. She intended, however, that Eranos be apolitical. The roster of speakers the first year was an interesting sample. Rouselle, who had succeeded the late Richard Wilhelm as director of the China Institute at the University of Frankfurt, was to be dismissed from his university posts by the Nazi regime and officially silenced. Friedrich Heiler, a professor of religion at Marburg, was to resign his chair in protest

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against the enactment of the Nuremberg Laws by the Nazis. Ernesto Buonaiuti, professor of the history of early Christianity at the University of Rome, would be dismissed for refusing to take the Fascist oath of allegiance and excommunicated by the Vatican because of his prominence in the Modernist movement. Zimmer, increasingly beleaguered at Heidelberg, would be dismissed from his chair in 1938 and driven into exile. On the other hand, Gustav-Richard Heyer, M.D., a neurologist and Jungian analyst from Munich, slid toward Nazism and joined the Party in 1937—despite which, in 1938, he was once more to speak at Eranos.

Jung in 1933 was evidently struggling to coexist with all realities. That summer he accepted the presidency of the newly created International Medical Society for Psychotherapy, with headquarters in Zurich; there was a national society in each member country, the largest being in Germany. Jung's unavoidable contacts with the bureaucracy in Berlin exposed him to the charge of pro-Nazi sympathies. The matter has continued to be controversial. In the same summer, Jung was interviewed on Radio Berlin by a German neurologist partial to the regime. Jung's response gives an impression of tolerance, if not approval, of events in Germany; or they might be adjudged somewhat between tactful and ambiguous. C. G. Jung, *Collected Works*, Vol. 11, para. 100.