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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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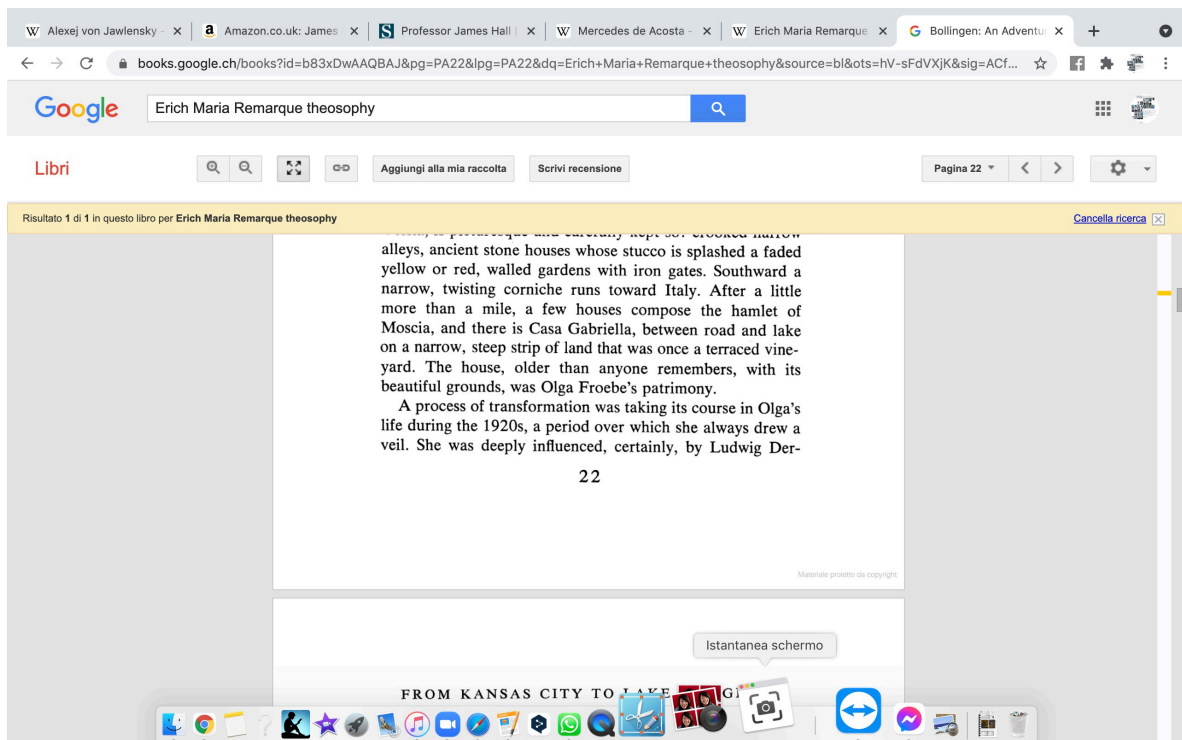
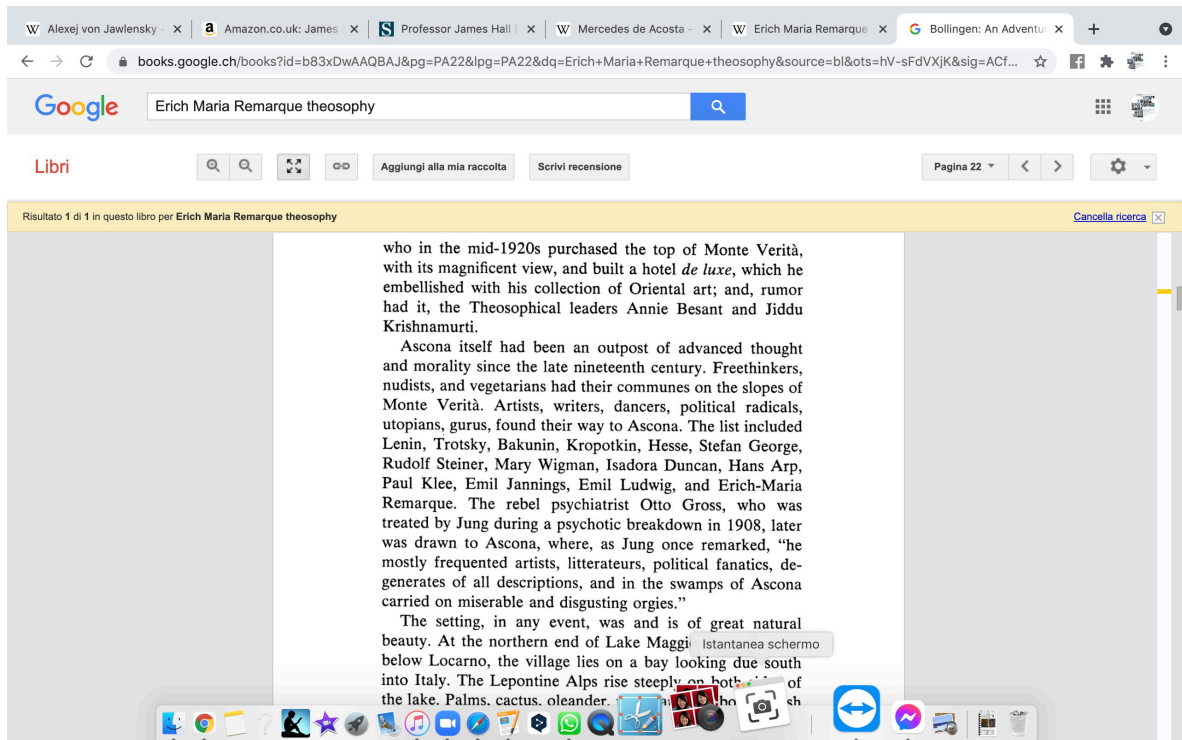
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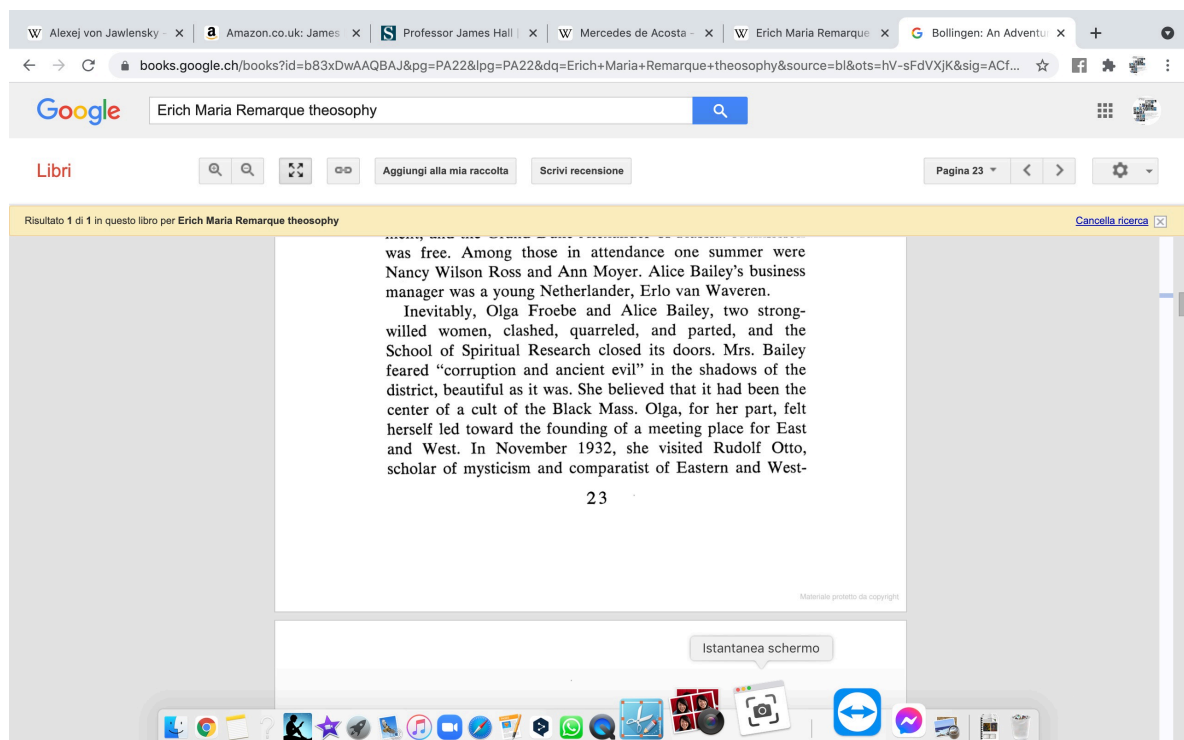
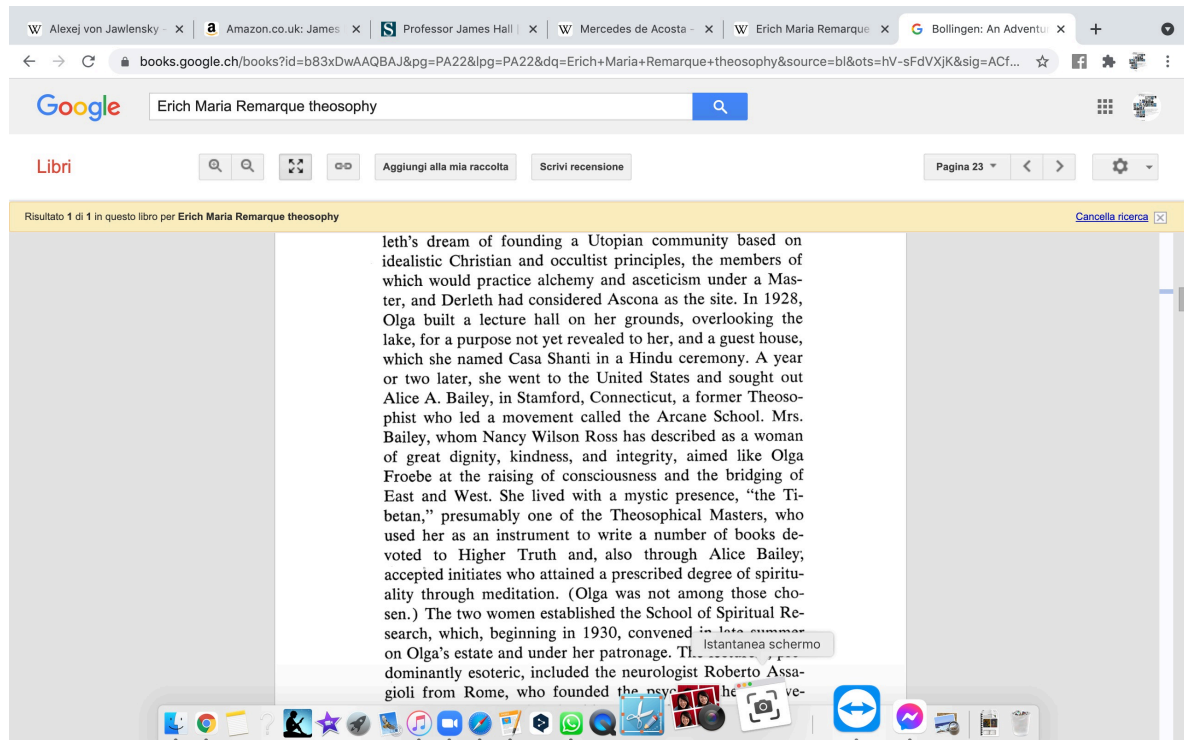
Around 1920, Olga and her father went to the Monte Verità sanatorium in Ascona for a rest cure and liked the little town. Kapteyn bought Casa Gabriella for his daughter and settled a comfortable amount of money on her. She invited artists, poets, interesting people, to visit and meanwhile pursued her search for meaning variously in Theosophy, Roman Catholicism, and Eastern thought. Her circle of friends included the mystical German poet Ludwig Derleth, 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,

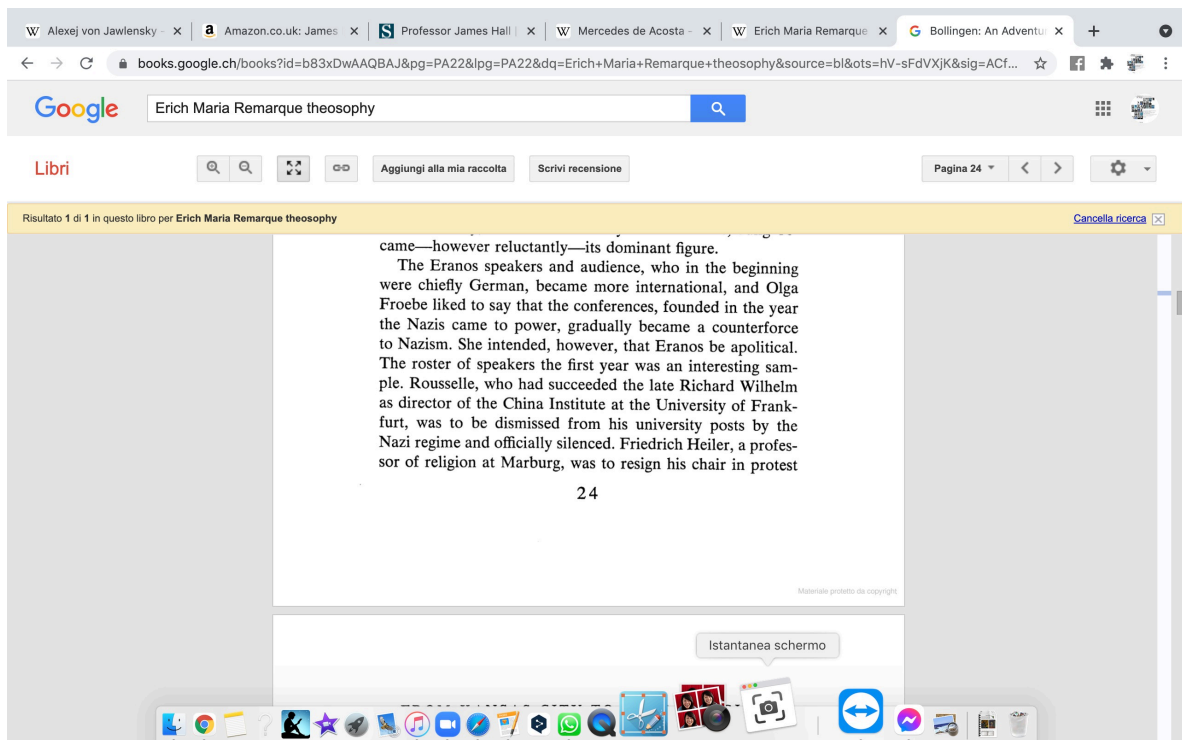
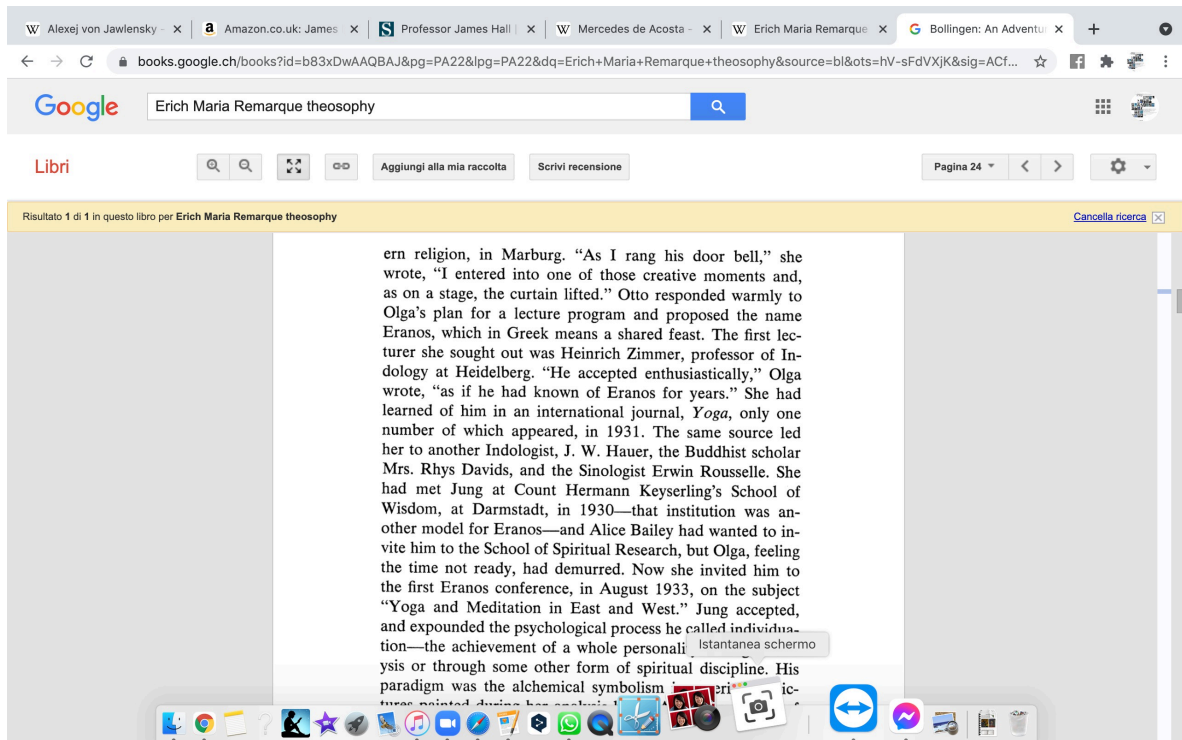
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against the enactment of the Nuremberg Laws by the Nazis. Ernesto Buonaiuti, professor of the history of early Christianity at the University of Rome, would be dismissed for refusing to take the Fascist oath of allegiance and excommunicated by the 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 responses to questions give an impression of tolerance, if not approval, of events in Germany; or they might be adjudged somewhere between tactful and ambiguous. C

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