

Verbundkatalog Kalliope

Mann, Klaus

New York, 1939-06-21

Nutzungsbedingungen

Bei zahlreichen Dokumenten auf monacensia-digital.de sind die Urheberrechte bereits abgelaufen. Sie sind gemeinfrei und dürfen ohne weitere Rücksprache mit der Monacensia weiterverwendet werden.

Bei den Dokumenten, bei denen noch Urheberrechte bestehen, müssen für eine Weiterverwendung stets die Rechteinhaber*innen angefragt werden sowie eine Publikationsgenehmigung der Monacensia eingeholt werden. Das Zitatrecht bleibt hiervon unberührt.

Zur Erteilung einer Publikationserlaubnis wenden Sie sich bitte an:

Monacensia im Hildebrandhaus

Literaturarchiv

Adresse: Maria-Theresia-Straße 23, 81675 München

E-Mail: monacensia.literaturarchiv@muenchen.de

Terms of use

The copyrights for numerous documents on monacensia-digital.de have already expired. They are in the public domain and may be reused without further consultation with Monacensia. In the case of documents for which copyrights still exist, the copyright holders must always be contacted for further use and publication permission must be obtained from the Monacensia. The right to quote under copyright law remains unaffected by this. To obtain permission for publication, please contact:

Monacensia im Hildebrandhaus:

Literaturarchiv

Address: Maria-Theresia-Straße 23, 81675 München

E-Mail: monacensia.literaturarchiv@muenchen.de

June 21, 1939

Dear Miss Gould,

Your story has touched me very much, and I think it is a good story, since it is human and simple and true. I wonder why nobody accepted it. I am afraid editors - and, perhaps, the readers as well - are getting sort of tired of this kind of dreary refugee stuff. This losing interest in the whole matter is a very dangerous trend. The stories about the sufferings of certain people are not "exciting", not "sensational" anymore - although the sufferings themselves remain "exciting" and "sensational" enough - for those, I mean, who are being tortured or committing suicide... However, I am glad to know your story, and I wish more people may have the possibility to read it, and I thank you for having sent it to me. (By the way, there is one minor mistake - not important at all; but I happened to notice it. You mention Arthur Schopenhauer, and say about him: "Lived to a ripe old age, and talked his whole life long about committing suicide." Well - it is accurate that Schopenhauer despised life, and felt it ^{to be} ~~would~~ a tragic error to

"Visit the New York World's Fair 1939 - May to November"

be alive altogether, and that the only decent thing to do for this doomed creation would be: to vanish. However, for pretty complicated philosophical reasons he definitely was opposed to suicide as he thought it wouldn't really change the situation... This seems to be somewhat paradoxical; old Schopenhauer, however, had clever arguments to defend his theory which was directed against live, and against suicide at the same time... This is not important whatsoever, as I said. I just mention it, because Schopenhauer, who happened to be terribly touchy, would have had a grim smile when he would have read that somebody felt his profound pessimism to be "inconsistent" ...)

Thank you once more, and my regards and wishes.

Yours cordially,

K. Lam,
Mann