

## **Verbundkatalog Kalliope**

### **Preface [zu "Distinguished Visitors"].**

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## Preface.

You ~~have~~ make a tremendous effort  
to find a new sea-route to the  
Indians, and you discover — what?  
A ~~new~~ <sup>new</sup> land, a virgin continent,  
an enormous mass of plains and mountains,  
forests and deserts, ~~large~~ <sup>large</sup> and ~~rich~~ <sup>rich</sup>.  
The new continent ~~has given~~ <sup>has given</sup> a name —  
not the name, by the way, of the sea  
discovered it, but another one. And promptly  
begin the terrible struggle for the possession of  
new land's wealth and potential power.

What is America? How is America?  
What does it mean, this ~~new~~ <sup>new</sup> unknown  
startling phenomenon which is called "the  
American way of life?"

The Europeans who have adapted them-  
selves to the American way of life —  
the Europeans who have transformed them-  
selves into Americans, could hardly tell  
you what America is like. The Americans  
could not tell you. To ~~for~~ America means  
to them neither an adventure nor a  
problem, but the daily life, ~~the daily~~  
including all of its great and minor  
troubles, joys, ~~satisfactions~~  
triumphs and disappointments. The very  
people who <sup>actually</sup> live and represent the American

2.)

way of life, are not ~~at~~ very much  
disposed to discerning it.

Observant visitors may notice more than  
the native sons of a country ...

In the special case of America, however,  
the matter gets complicated through the  
simple fact that the majority of the  
"natives" of the "100-per cent" Americans  
are from European extraction. ~~And that~~  
~~most of them~~ ~~then, more or less, the~~  
certain groups among them go on sticking  
to their original habits and traditions,  
even after generations ...

Yet, and in spite of Italian, German,  
Greek or Russian minorities keeping  
faithfully families dishes and familiar  
songs — the famous "melting pot"  
does an excellent job.

... We can say precisely distinguish between  
the European visitors and the immigrants;  
they are two basically different types.  
To tell the <sup>insoluble story</sup> ~~story~~ of the varied European  
immigrations into this country, would  
actually mean repeating, once more,  
the inspiring and exciting saga ~~that is~~ of  
American ~~History~~ <sup>life</sup>; it would mean,  
analyzing, passing and describing, once  
more, all of those enormous struggles and

3) and Lincoln, mistakes and triumphs,  
from Columbus to Washington, from Lincoln  
and to Wilson and F. D. Roosevelt, which  
represent in their entirety the history of the  
United States.

I have neither the impudence nor the ambition  
to ~~do~~ <sup>do</sup> so. What I ~~want~~ <sup>with</sup> to try to show rather is  
~~I am not going to present American history~~  
~~as it is, but rather the reflex the great~~  
phenomenon of American life ~~had in~~  
had in <sup>saying</sup> European minds of ~~rather~~ different  
historical periods ~~and~~ <sup>at</sup> the same time, I  
~~may try to show for the first time~~ <sup>the</sup> the changing  
forms <sup>in</sup> of the American reactions on the  
manifest <sup>European</sup> tendencies and images, that constantly  
formed into this country. ~~from Eur.~~

There are many different Americas, ~~following each~~  
~~other through history and existing and I don't~~  
~~only mean~~ by saying so I do not merely  
refer to the changes of American style and life  
through the <sup>ambitions</sup> ~~historical periods~~ but also to the  
multi-farious aspects of the American life.

~~But at one time it found historical moments.~~  
Beside the fact, however, that many Americas  
<sup>actually</sup> ~~exist~~ — simultaneously or succeeding each  
other — there are innumerable visions of  
American life — as many different  
different visions, — ~~in~~ fact indeed, as original  
individualities who also created this country.  
..... The vision may be original, independent;  
yet, .... it will be influenced by the

4) The spiritual and moral atmosphere of  
the specific period. The A. of the explorers,  
and its place is not the A. of the Independence  
War. ~~Chambers~~ The romantic, naive  
and unplaced not the same things which  
formed most significant to Americans of  
the gold rush days. One man is the  
land of liberty or <sup>(the land of capitalism)</sup>  
the land of Jefferson or <sup>(the land of the capitalist)</sup>  
of Roosevelt or the Walt Whitman.  
The land where the man dollars, or the  
land where the find freedom.  
The basic conception constantly changing.  
The notion of "Americanism" in the  
sense of high technical standard.  
The "becoming state". The new faith  
of "Americanism" has more resemblance  
with the ~~romantic~~ <sup>understanding</sup> feeling of the  
late XVIII. ....

The changing notion of A. in Enosy  
two last centuries. This would certainly  
be an interesting topic for a philosophical  
study. It is not this kind of a comprehensive  
essay, however, what I have to offer.  
I offer some and fragmentary facts,  
the reminiscence of some tragic or humorous incidents,  
... People who had means or failures,  
who were destroyed or improved by America  
... I had my own little adventures  
which I recalled those half-forgotten  
experiences other Enosy have had,



The immigrants of past centuries could leave Europe, behind themselves. The "settlers" on the other hand, could have a detached, coolly objective, ironic or admiring look at American conditions of life. A new <sup>supra-</sup>international type of human beings is to be born. . . . And we will find another America, a virgin A. One more, a self-made people but connected with . . . For every generation has to re-discover ~~it~~ <sup>its</sup> ~~on~~ this great country.

But even the one-sided or distorted pictures they gave, may mirror certain aspects of the complex reality — and the deception they got, may be characteristic for the guests as well as for the hosts.

The Europe we left behind us, is more disturbed, more endangered, is closer to the abyss than even the Europe of the Napoleonic war. The attitude of European arrogance has become not only unwise but ridiculous. America means to us a <sup>promised</sup> promise as it used to mean a <sup>promise</sup> promise to the Puritans or to the <sup>1848</sup> militant of 1848. Yet there is a basic difference between our feeling to A. and ~~the~~ feeling of those days. The point of the matter is that the world has ~~shrunk~~ <sup>shrunk</sup> that the Atlantic has become smaller; that civilization has become indivisible. There is a new solidarity of mankind; not yet a moral or intellectual or political sol. by any means; but a actual <sup>political</sup> solidarity.



I don't think there would be a great  
of hope for Western civ. to survive, if  
and when Europe don't hold back  
into barbarism. On the other hand, there  
would be a better chance for Europe  
without the powerful and comforting existence  
of A.

I don't believe in "isolation". I don't  
believe that any "oasis" will survive  
the downfall of civilization — even  
if the "oasis" happens to a continent.  
I think modern civilization is contagious  
— much more dangerously so than the  
the plague in the dark ages. I think  
believe that civilization is indelible.  
I am for internationalism.

The picture, ~~at least~~ of a given by most  
of them distinguished ~~and uneducated~~ ~~dislike~~  
more necessarily to a united mind  
distorted.

I am interested in the ~~to~~ pagans and comedies  
of Eur. societies in this country, because  
I still feel myself as being European enough  
to understand their mores and phrases, their  
misery and their pride — and I hope to be  
American more to understand, why those who  
and women are celebrated or laughed at,  
~~advised~~ loved or despised in this country.

I like to be the postures mediated between those who  
society from faraway regions and faraway ~~regions~~  
and one own ~~in~~ ~~generally~~ ~~most~~ ~~of~~ ~~these~~ ~~have~~ ~~not~~ ~~understood~~  
stand

