

Verbundkatalog Kalliope

**Mann, Klaus
Mann, Erika**

New York, 1938-12-25

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The Bedford
118 EAST 40TH STREET
NEW YORK

Dec.25 ,38

Sir,

Der Artikel in Ihrem Blatt, betitelt "Abusing Hospitality",
der sich auf unseren Vortrag in San Francisco bezieht, ist
uns zugeschickt worden. Ich lege Ihnen eine Erwiderung von
uns auf diesen Artikel bei, und rechne fest damit, dass Sie
diese Antwort in Ihrem Blatt erscheinen lassen werden.
Sollten Sie den Abdruck unserer Erwiderung ablehnen, so
würde uns das noch mehr überraschen und schmerzen, als uns
der Angriff selber überrascht und geschmerzt hat.
~~Wir müssten uns, in diesem Fall, mit dem Angriff in Ihrem~~
~~Blatt an einer anderen Stelle öffentlich auseinander-~~
~~setzen.~~

Unsere feste Adresse ist:

c/o William B. Feakins, 500 Fifth Avenue, New York City.
Dorthin erbitten wir uns Belegexemplare, wenn unsere Ant=
wort bei Ihnen erschienen ist. Sollten Sie - wider alles
Erwarten - die Veröffentlichung unserer Replik ablehnen,
so bitte ich darum, das Manuskript sofort zurückzuschicken
an unsere Vertreterin in Californien:
Miss Selma Stern, 833 Ocean Avenue, Santa Monica.

Sincerely,

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

December 25, 1938.

To the Editor
The Monitor
San Francisco, California.

Sir:-

The article in your paper entitled "Abusing Hospitality", which refers to our lecture in San Francisco, has been sent to us. I am enclosing an answer and feel confident that you will publish it in your paper also.

I am sure you will understand that a refusal on your part to do so, would surprise and pain us even more than the article itself already has.

Our permanent address is:

c/o William B. Feakins, 500 Fifth Avenue, New York.

We would appreciate receiving copies of your publication, containing our answer to that address. Should you decline to publish the answer, may we ask you to return the manuscript to the Feakins address by air-mail.

Sincerely,

Letter to the editor of The Monitor, San Francisco.

Princeton, N.J.
Dezember 1938

Dear Sir,

~~wer heute politische Stellung bezieht und gegen den Fascismus -
eine grosse internationale Macht - offen opponiert, muss sich
wohl daran gewöhnen, Gegenstand von Angriffen zu sein. Und, wirk-
lich, wir erschrecken kaum noch - haben auch längst aufgehört,
zu widersprechen, wenn man uns attackiert - : vorausgesetzt, dass
der Angriff von der Seite des Feindes kommt. Denn wir h a b e n
Feinde, und - um offen zu sein - wir ^{sind} stolz darauf, sie zu haben.~~

~~Wesentlich anders verhält es sich, wenn die Missbilli-
gung, die Verdächtigung von solchen ~~Angesprochenen~~ gegen uns vor-
gebracht wird, die wir ^{für} unsere Bundesgenossen, unsere Freunde
halten wollten. In einem solchen Fall sind wir empfindlich, und
der Schlag schmerzt.~~

Ihr Editorial vom 17. Dezember 1938 - "Abusing Hospitality" -
hat uns überrascht und - wir wollen es nicht leugnen - hat uns
weh getan. ^{Wenden} - Wir sind nicht als Katholiken erzogen - in der
norddeutschen Familie Mann gibt es eine alte protestantische
Tradition - ; aber wir haben immer Bewunderung für die geistige
Welt des Katholizismus, für Weisheit und Grösse der Römischen
Kirche, gehabt. Diese Bewunderung hat sich noch gesteigert, da wir
Zeuge geworden sind jenes heroischen Widerstandes, denn gewisse
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tet haben, und weiter leisten. Sie dürfen uns glauben, dass wir
einen Mann wie den Kardinal Erzbischof von München, Faulhaber, als
eine grosse deutsche Figur, als ein wahres Vorbild und einen
echten Märtyrer von Herzen ~~wir~~ verehren.
Die Nazis hassen das Christentum; sie versuchen, es zu vernichten.

✓

Der Angriff schmerzte uns - nicht so sehr, weil er ungewöhnlich
scharf und kränkend war; sondern weil er von einer Seite kommt,
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Die heidnische Irrlehre vom Primat des Blutes und der Rasse - von der U n g l e i c h h e i t der verschiedenen menschlichen Rassen vor Gott - lässt sich mit den Erkenntnissen und Wahrheiten des Christentums nicht versöhnen. Im Kampf gegen das Nazitum finden Katholiken und Liberale, ja, sogar Sozialisten, zueinander - weil sie alle auf der Seite der Menschlichkeit und der Kultur gegen die totale Barbarei, die brutale Anarchie kämpfen.

Das haben die deutschen ~~Kathol~~ Katholiken schon lange erkannt, und heute weiss es wohl auch der Kardinal Innitzer. Es war keineswegs unsere Absicht, seine "personal integrity" in Zweifel zu ziehen. Warum sollten wir einen Mann herabsetzen wollen, der von den Nazis beleidigt und entrechtet worden ist - wie wir? Wir haben in unserem Vortrag - der Ihnen so sehr anstössig schien - nur daran erinnern wollen, dass der Kardinal versucht hatte, seinen Frieden mit dem Nazi-Regime zu machen - so wie in den Jahren 1932 und 1933 gewisse preussische Konservative es versucht haben, und so wie heute einflussreiche Herren in London und Paris es versuchen. Die preussischen Junker sind von den Nazis bitter enttäuscht worden; der Wiener Kardinal ist enttäuscht worden - und ^{den} ~~die~~ Britischen und Französischen Ministern wird die Enttäuschung sicherlich nicht erspart bleiben. Darauf wollten wir hinaus; dies suchten wir zu beweisen: der Fall des Kardinals diene uns als ein Beispiel. Die Gründe, die den Kardinal zu seiner Haltung bestimmten, haben wir nicht verdächtigt; wir haben sie nicht einmal untersucht. Jedenfalls war es Gründe, die vom Lauf der Ereignisse widerlegt wurden, und die übrigens von den führenden deutschen Katholiken nie geteilt worden sind. Müssen wir ein Katholisches Blatt und ein Katholisches Publi-

kum daran erinnern, dass der Heilige Stuhl die gar zu konziliante Haltung des Wiener Kardinals missbilligt hat, ^{Wenden} ~~und dass der Oesterreichische Erzbischof ostendativ der Konferenz der deutschen Bischöfe in Fulda fern geblieben ist~~ - Um der historischen Wahrheit ^(mit der Barbarie) willen musste die Versöhnungsbereitschaft des Kardinals ^{erwähnt} werden; erstens, um andere, die diese Taktik zu wiederholen im Begriff stehen, zu warnen; zweitens, um die Unmenschlichkeit und Unversöhnbarkeit der Nazis in ihrer ganzen Nacktheit zu zeigen.

Sie werfen uns vor, wir hätten in San Francisco "kommunistische Propaganda" gemacht, und solcherart die Gastfreundschaft eines freien Landes "abused". Lange haben wir uns überlegt, auf welchen Teil unserer Reden sich ~~dieser~~ Ihr Vorwurf etw. beziehen könnte; denn keinesfalls wollen wir annehmen, dass Sie ihn vorgebracht haben, ohne ihn zu prüfen. In der Tat haben wir den Vortrag, ~~den~~ den Sie kritisieren, in vielen amerikanischen Städten gehalten, und niemand - keine Zeitung und keine einzige Privatperson - hat uns vorgeworfen, wir machten Propaganda für den Kommunismus. Für die Gastfreundschaft dieses freien Landes sind wir dankbar zu jeder Stunde, und den Vorwurf, wir "missbrauchten" sie, dürfen wir keinesfalls auf uns sitzen lassen.

Wir haben in San Francisco - wie auch in vielen anderen Städten - Einiges über unsere Eindrücke in Spanien erzählt. Ist es unsere aufrichtige und starke Sympathie für die Sache der Spanischen Demokratie, die Ihnen den Verdacht nahegelegt hat, wir seien ~~etwas wie bolschewistische Agitatoren?~~ ^{Agenten der Dritten Internationale?} Aber das Loyalistische Spanien ist nicht kommunistisch! Seine führenden Männer - Negrin, etwa, oder der Aussenminister Del Vayo - haben mit dem Kommunismus niemals zu tun gehabt. Die Kirchen-Verbrennungen, die zu Anfang des Bürgerkrieges leider stattgefunden haben, waren beklagenswerte Willkür-Akte

7 Als die deutschen Bischöfe, die das Vertrauen des Vatikans hatten, damals zur Konferenz in Fulda zusammenkamen, verfassten sie ihren berühmten, kühnen und schönen Hirtenbrief, der gegen die Christenverfolgungen der Nazis protestierte; der Kardinal Innitzer war der Konferenz von Fulda fern geblieben...

eines verzweifelten, zum Aussersten gereizten Pöbels; sie sind von der Regierung nicht gebilligt worden, und haben sich Ubrigens nicht wiederholt. Predigt man "Kommunismus", wenn man die Wahrheit - und nichts als die Wahrheit - über ein tapferes Volk berichtet, das von rebellischen Generalen, einer internationalen Interventions-Armee und arabischen Söldlingen überfallen worden ist? - Dann müsste man den gleichen Vorwurf des ^h führenden katholischen Schriftstellern Frankreichs machen. Sie haben sich, beinahe allⁱ, für die Loyalisten, g e g e n Franco ausgesprochen; mit dem stärksten Nachdruck liessen sich in diesem Sinn vernehmen: Francois Mauriac - der grosse Katholische Romancier, Mitglied der Académie Française, und Autor einer ebenso schönen wie frommen Jesus-Biographie - ; Georges Bernanos - berühmter Verfasser des katholischen Romans "Sous le Soleil de Satan" und der heftigen Kampf-Schrift gegen ~~den~~ General Franco "Les Grands Cimetières sous la Lune" - ; der streng Katholische Philosoph Jacques Maritain, den man wohl als das geistige Haupt des intellektuellen Katholizismus in Frankreich bezeichnen darf. Das Entsetzen dieser gläubigen und bedeutenden Männer hat vielfache Gründe; der erste und stärkste war wohl ~~über~~ ihre Empörung über die Abschachtung der Baskischen Bevölkerung durch die Franco-Truppen. Die Basken sind ein Katholisches Volk - was kein Grund für die Fascisten war, sie zu schonen. Die Baskischen Emigranten halten heute ihre Gottesdienste im Republikanischen Barcelona ab - : wir haben selber einem beigewohnt. - ~~Die~~ Zorn und Schmerz der grossen franz^ösischen Katholiken ~~hätte~~ haben aber noch weitere und tiefere Gründe. Sie sind der Ansicht, dass Franco - seine Hintermänner und seine Gefolgsleute - der Katholischen Idee, der Idee des Christentums überhaupt, unermesslichen Schaden zu-

fügen, indem sie diese grossen Ideen und Begriffe für ihre selbst-
süchtige, grausame, volksfeindliche Politik missbrauchen. Wir teilen
diese Ansicht Mauricas, Maritains und ihrer Freunde. Darf das ein
Grund sein, uns "Propagandisten des Kommunismus" zu nennen? Wir müssen
diesen Vorwurf ablehnen. Ihr Mitarbeiter - der Autor des Artikels
"Abusing Hospitality" - mag uns missverstanden haben - : wir möchten
es annehmen. Denn wir wollen nicht glauben, dass in einem Lande, wo
~~den~~ das "fair play" zu den anerkannten Grundregeln des öffentli-
chen und privaten Lebens gehört, ein Katholik - dem der Begriff
der Gerechtigkeit über alles teuer sein sollte - die Absicht hatte,
uns zu verleumden.

Wir danken Ihnen, sehr geehrter Herr Redakteur, für den Abdruck
dieser / Erwiderung in Ihrem Blatt.

Emma und Clara Mann

(Princeton N. J.
Dezember 1938.)

To the Editor
The Monitor
San Francisco, California.

Sir:-

Your editorial of December 17th. 1938 - "Abusing Hospitality" - has surprised and - we cannot deny it - pained us. The attack hurt us - not so much because it was unusually sharp and wounding; but because it emanates from quarters which we do not consider those of an "enemy" by any means, but rather quarters to which we are linked by ties of respect and sympathy. - We were not raised as Catholics - but in the old protestant traditions of the North German Mann family- ; but we have always had admiration for the spiritual world of Catholicism, for the wisdom and greatness of the Church of Rome. This admiration was increased, as we witnessed the heroic manner, in which certain high Clerical Dignataries in the Reich - and with them countless young priests or believers - offered and still offer opposition to Nazi-barbarism. You may believe us when we say that we revere from the bottom of our hearts a man such as the Cardinal Archbishop of Munich, Faulhaber, as a great German figure, as a true model and a real martyr,

The Nazis hate Christendom; they try to destroy it. The pagan false doctrine of a primacy of blood and race - of the i n e q u a l i t y of the various human races before God - cannot be reconciled with the perceptions and truths of Christendom. In the struggle against Nazism Catholics and

Liberals, yes, even Socialists are kindred spirits - because they are all fighting on the side of humanity and culture against absolute barbarism, against brutal anarchy.

The German catholics have recognized this long ago and today Cardinal Innitzer is undoubtedly aware of this fact also. By no means was it our intention to question his "personal integrity". Why should we degrade a man whom the Nazis have insulted and deprived of his rights - just as they did us? In our lecture - which to you seemed so objectionable - we only tried to call to mind that the Cardinal had endeavored to keep peace with the Nazi régime, just as in the years 1932 and 1933 certain Prussian Conservatives had tried to do and just as today influential gentlemen in London and Paris are trying. The Nazis have disappointed the Prussian Junkers bitterly; the Viennese Cardinal was disappointed - and the British and French Ministers will undoubtedly not be spared this disappointment. It was our aim to bring out these facts and to prove them: the case of the Cardinal was to serve only as an example. We have never doubted the motives that actuated the Cardinal's attitude; we have never even examined into them. In any case the course of events has refuted these motives, which incidentally have never been shared by the leading German catholics. Must we remind a Catholic paper and a Catholic public of the fact that the Holy See disapproved of the too conciliatory attitude of the Vienna Cardinal. When the German Bishops, who enjoyed the confidence of the Vatican, met at Fulda, they drafted

their famous, bold and beautiful Pastoral Letter, protesting against the persecution of Christians by the Nazis; Cardinal Innitzer remained away from the Fulda conference... As a matter of historical truth the Cardinal's readiness for reconciliation with Barbarism had to be mentioned; firstly to warn others who are about to repeat these tactics; secondly to show the inhumanity and the implacability of the Nazis in their true light.

You reproach us with making "communistic propaganda" in San Francisco, thereby "abusing" the hospitality of a free country. We have pondered at length what part of our lectures may have evoked this reproach; for we cannot assume that it was made without due examination. As matter of fact we gave the lecture which you criticize in many American cities and no one - either a newspaper or any individual - have reproached us with making propaganda for communism. Every hour we are grateful for the hospitality of this free country, and on no account may we pocket the reproof that we "abuse" this hospitality.

In San Francisco - as in many other cities - we spoke about our impressions in Spain. Is it our sincere and strong sympathy for the cause of the Spanish Democracy, that has led to your suspicion that we are bolshevist agitators? But Loyalist Spain is not communistic! Its leading men - Negrin, for example, or the Foreign Minister Del Vayo- have never had anything in common with communism. The burning of churches which unfortunately occurred at the beginning of the Civil War,

were deplorable arbitrary acts of a desperate mob, exasperated to its very limit; these proceedings were never sanctioned by the Government and incidentally were never repeated. Does one preach "communism", if one reports the truth- and nothing but the truth- about a brave people, whom rebel generals, an international army of intervention and arabic soldiers of fortune has invaded? - If so, then the same reproach would have to be addressed to the leading catholic writers of France. Almost all of them have declared themselves f o r the Loyalists, and a g a i n s t Franco; among those who have given expression to this point of view with great emphasis are: Francois Mauriac- the eminent Catholic romanticist, member of the Académie Française and the author of an equally pious and beautiful Jesus-Biography- ; Georges Bernanos - renowned author of the catholic novel "Sous le soleil de Satan" and the strong combat-publication against General Franco "Les Grands Cimetières sous la lune"- ; the devout catholic philosopher Jacques Maritain, who may be designated as the spiritual leader of intellectual catholicism in France. The horror of these faithful and significant men is based upon manifold reasons: first and strongest perhaps their indignation at the slaughter of the Basquish population by Franco's troops. The Basques are a catholic people - no reason for the fascists to spare them. The Basquish emigrés now hold their religious services in Republican Barcelona-; we attended one of these. - There are further and more profound reasons for the wrath and grief of great French catholics. They are of the opinion, that Franco, his backers and

his followers - are inflicting immeasurable harm upon the Catholic idea and the idea of Christendom in general, by misusing its great ideas and conceptions for their selfish, cruel policies, policies that are hostile to the people. We share this opinion of Mauriac, Maritain and their friends. Should we therefore be classified as "Propagandists of Communism"? We must reject this reproach. Your co-worker - the author of the article "Abusing Hospitality" - may have misunderstood us -; we should like to assume so. For we do not wish to believe that in a country where "fair play" is one of the acknowledged fundamental principles of public and private life a Catholic - who should cherish the conception of justice above all - intended to malign us.

We thank you, Sir, for the publication of this answer in your paper.

Erika and Klaus Mann.

Princeton, N.J.

December 1938.

To the Editor
The Monitor
San Francisco, California.

Sir:-

Your editorial of December 17th. 1938 - "Abusing Hospitality" - has surprised and - we cannot deny it - pained us. The attack hurt us - not so much because it was unusually sharp and wounding; but because it emanates from quarters which we do not consider those of an "enemy" by any means, but rather quarters to which we are linked by ties of respect and sympathy. - We were not raised as Catholics - but in the old protestant traditions of the North German Mann family- ; but we have always had admiration for the spiritual world of Catholicism, for the wisdom and greatness of the Church of Rome. This admiration was increased, as we witnessed the heroic manner, in which certain high Clerical Dignataries in the Reich - and with them countless young priests or believers - offered and still offer opposition to Nazi-barbarism. You may believe us when we say that we revere from the bottom of our hearts a man such as the Cardinal Archbishop of Munich, Faulhaber, as a great German figure, as a true model and a real martyr.

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Erika and Klaus Mann.

Princeton, N.J.

December 1938.

3 412
The Monitor, 7.1.1939

Welcome To Our Pages

The following letter was received this week from Erika and Klaus Mann:

To the Editor,
The Monitor,
San Francisco, California.
Sir:

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Brutal Anarchy

The Nazis hate Christendom; they try to destroy it. The pagan false doctrine of a primary of blood and race—of the inequality of the various human races before God—cannot be reconciled with the perceptions and truths of Christendom. In the struggle against Nazism, Catholics and Liberals, yes, even Socialists are kindred spirits—because they are all fighting on the side of humanity and culture against absolute barbarism, against brutal anarchy.

The German Catholics have recognized this long ago and today Cardinal Innitzer is undoubtedly aware of this fact also. By no means was it our intention to question his "personal integrity." Why should we degrade a man whom the Nazis have insulted and deprived of his rights—just as they did us? In our lecture, which to you seemed so objection-

able, we only tried to call to mind that the Cardinal had endeavored to keep peace with the Nazi regime, just as in the years 1932 and 1933 certain Prussian Conservatives had tried to do, and just as today influential gentlemen in London and Paris are trying. The Nazis have disappointed the Prussian Junkers bitterly; the Viennese Cardinal was disappointed, and the British and French Ministers will undoubtedly not be spared this disappointment. It was our aim to bring out these facts and to prove them: the case of the Cardinal was to serve only as an example. We have never doubted the motives that actuated the Cardinal's attitude; we have never even examined into them. In any case the course of events has refuted these motives, which incidentally have never been shared by the leading German Catholics. Must we remind a Catholic paper and a Catholic public of the fact that the Holy See disapproved of the too conciliatory attitude of the Vienna Cardinal? When the German Bishops, who enjoyed the confidence of the Vatican, met at Fulda, they drafted their famous, bold and beautiful Pastoral Letter, protesting against the persecution of Christians by the Nazis; Cardinal Innitzer remained away from the Fulda conference. . . . As a matter of historical truth the Cardinal's readiness for reconciliation with barbarism had to be mentioned; firstly to warn others who are about to repeat these tactics; secondly to show the inhumanity and the implacability of the Nazis in their true light.

Communism

You reproach us with making "communistic propaganda" in San Francisco, thereby "abusing" the hospitality of a free country. We have pondered at length what part of our lectures may have evoked this reproach; for we cannot assume that it was made without due examination. As a matter of fact we gave the lecture which you criticize in many American cities and no one, either a newspaper or any individual, have reproached us with making propaganda for Communism. Every hour we are grateful for the hospitality of this

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free country, and on no account may we pocket the reproach that we "abuse" this hospitality.

In San Francisco, as in many other cities, we spoke about our impressions in Spain. Is it our sincere and strong sympathy for the cause of the Spanish Democracy, that has led to your suspicion that we are bolshevist agitators? But Loyalist Spain is not communistic! Its leading men—Negrin, for example, or the Foreign Minister Del Vayo—have never had anything in common with Communism. The burning of churches which unfortunately occurred at the beginning of the Civil War, were deplorable arbitrary acts of a desperate mob, exasperated to its very limit; these proceedings were never sanctioned by the Government and incidentally were never repeated. Does one preach "Communism," if one reports the truth, and nothing but the truth, about a brave people, whom rebel generals, an international army of intervention and Arabic soldiers of fortune has invaded? If so, then the same reproach would have to be addressed to the leading Catholic writers of France. Almost all of them have declared themselves for the Loyalists, and against Franco; among those who have given expression to this point of view with great emphasis are: Francois Mauriac, the eminent Catholic romanticist, member of the Academie Francaise and the author of an equally pious and beautiful Jesus-Biography; Georges Bernanos, renowned author of the Catholic novel "Sous le soleil de Satan," and the strong combat-publication against General Franco, "Les Grands Cimetieres sous la lune"; the devout Catholic philosopher, Jacques Maritain, who may be designated as the spiritual leader of intellectual Catholicism in France. The horror of these faithful and significant men is based upon manifold reasons: first and strongest perhaps their indignation at the slaughter of the Basquish population by Franco's troops. The Basques are a Catholic people, no reason for the Fascists to spare them. The Basquish emigres now hold their religious services in Republican Barcelona; we attended one of these. There are further and more profound reasons for the wrath and grief of great French Catholics. They are of the opinion, that Franco, his backers and his followers, are inflicting immeasurable harm upon the Catholic idea and the idea of Christendom in general, by misusing its great ideas and conceptions for their selfish, cruel policies, policies that are hostile to the people. We share this opinion of Mauriac, Maritain and their friends. Should we therefore be classified as "Propagandists of Communism"? We must reject this reproach. Your co-worker, the author of the article "Abusing Hospitality", may have misunderstood us; we should like to assume so. For we do not wish to believe that in a country where "fair play" is one of the acknowledged fundamental principles of public and private life, a Catholic, who should cherish the conception of justice above all, intended to malign us.

We thank you, Sir, for the publication of this answer in your paper.

Erika and Klaus Mann.
Princeton, N. J., December, 1938.