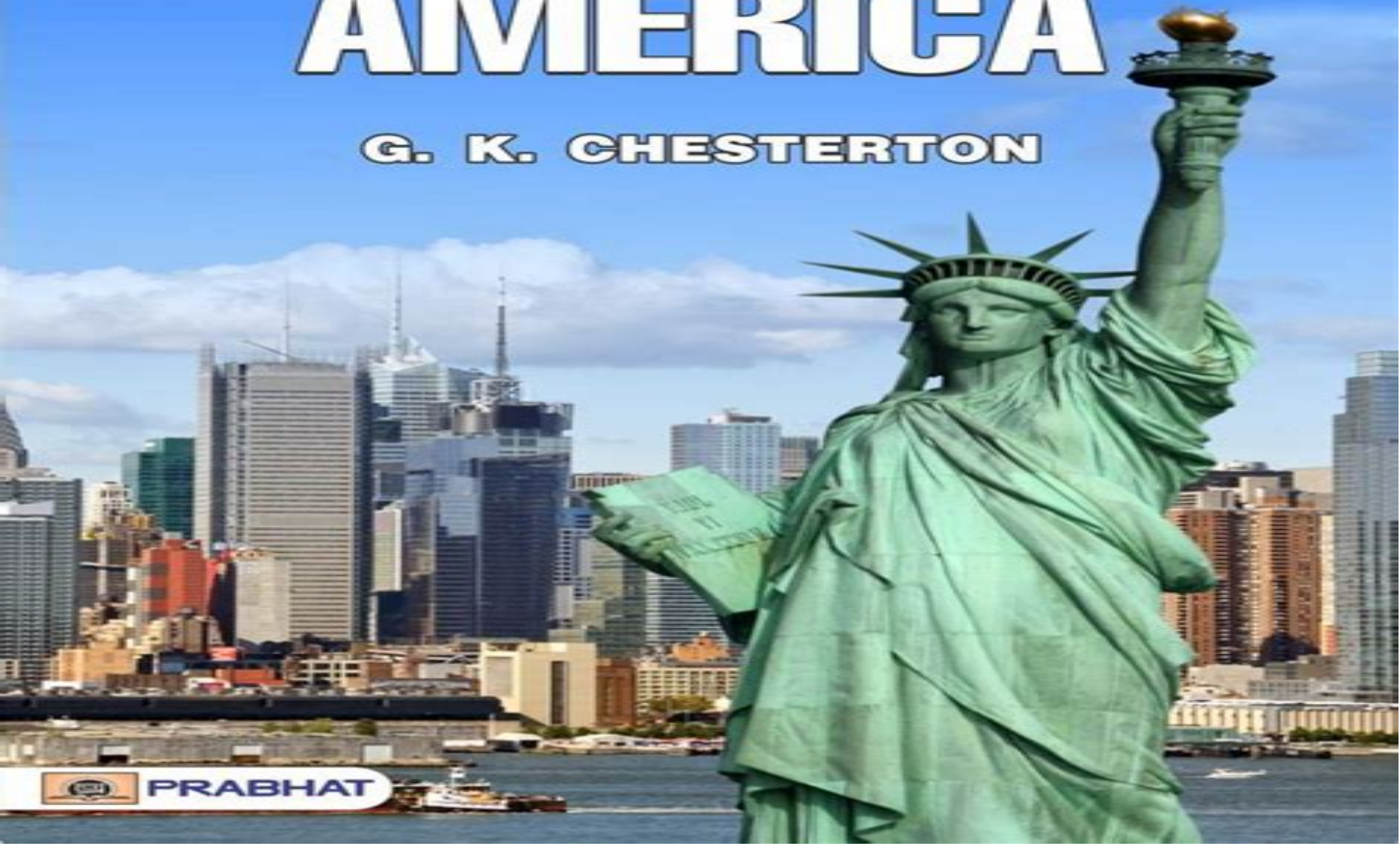


WHAT I SAW IN AMERICA

G. K. CHESTERTON



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What I Saw In America

Carol McNamara, Trevor Shelley



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have never managed to lose my old conviction that travel narrows the mind At least a man must make a double effort of moral humility and imaginative energy to prevent it from narrowing his mind Indeed there is something touching and even tragic about the thought of the thoughtless tourist who might have stayed at home loving Laplanders embracing Chinamen and clasping Patagonians to his heart in Hampstead or Surbiton but for his blind and suicidal impulse to go and see what they looked like This is not meant for nonsense still less is it meant for the silliest sort of nonsense which is cynicism The human bond that he feels at home is not an illusion On the contrary it is rather an inner reality Man is inside all men In a real sense any man may be inside any men But to travel is to leave the inside and draw dangerously near the outside So long as he thought of men in the abstract like naked toiling figures in some classic frieze merely as those who labour and love their children and die he was thinking the fundamental truth about them By going to look at their unfamiliar manners and customs he is inviting them to disguise themselves in fantastic masks and costumes Many modern internationalists talk as if men of different nationalities had only to meet and mix and understand each other In reality that is the moment of supreme danger the moment when they meet We might shiver as at the old euphemism by which a meeting meant a duel *What I Saw in America* G. K. Chesterton, 2019 **What I Saw in America** G. Chesterton, 2018-08-29 A collection of classic essays exploring America by the inimitable essayist G K Chesterton The essays include *What is America* *A Meditation in a New York*

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is perfectly natural to be amused at a Dutchman for being Dutch or a Chinaman for being Chinese. Where they are wrong is that they take their own amusement seriously. They base on it their serious ideas of international instruction. It was said that the Englishman takes his pleasures sadly and the pleasure of despising foreigners is one which he takes most sadly of all. He comes to scoff and does not remain to pray but rather to excommunicate. Hence in international relations there is far too little laughing and far too much sneering. But I believe that there is a better way which largely consists of laughter, a form of friendship between nations which is actually founded on differences. To hint at some such better way is the only excuse of this book.

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