

"police action" in behalf of the United Nations. The initial disasters showed how unprepared we were to meet the crisis either psychologically or militarily.

Taft immediately endorsed Truman's stand. He also suggested that Acheson be fired and the State Department be cleaned up, which the politician in Truman has so far refused to do. Then Taft made a speech in the Senate in which he described, with his usual bleak clarity, our whole foreign policy since Yalta. He is still for the defense of Formosa, siding with MacArthur against the State Department. Taft insists that the American people must understand our foreign policy these last five years if they are to meet this greatest crisis in our history. The Voice of America, he feels, must be

heard at home as well as abroad. Taft means to "stand behind the President" — by standing for the country.

Taft may not be the best of politicians, the kind who never let their better natures get the best of them. But he is by temperament an excellent pragmatist, who deals with facts and knows how to interpret them. Moreover, events are forcing him to change from his long preoccupation with domestic problems to a position of leadership on every major issue, at home and abroad.

If he is re-elected to the Senate, as he probably will be, Taft is bound to play a stellar rôle in this greatest crisis of our history. But whatever his rôle, he will always play it in character. The country will always know what he thinks and where he stands — and why.

PHRASE ORIGINS—68

GRINGO: The long-favored romantic explanation of this Mexican term of contempt for Yankees has crumbled before the onslaught of linguistic science. Formerly, it was generally accepted that gringo represented an Hispanicization of the first two words in "Green grow the rushes, O," the old Burns ballad popular around American campfires during the Mexican War. The doughboys sang the song so often, according to this version, that the Mexicans finally applied it to them as a derisive tag. Most authorities agree today, however, that gringo is a modified form of the Spanish griego, or Greek. Foreign tongues were "Greek" to the Mexicans, just as they are to many of us, but gringo became restricted in its application to Americans and Englishmen.

LOUIS JAY HERMAN

COMMUNISM MEANS WAR

BY DAVID J. DALLIN

Not a single high-ranking Communist in the Soviet Union believes in the possibility of a lasting peaceful settlement of the present world-wide contest for power. The only question in the minds of the Soviet leaders is when and where the great conflict will break out. Their certainty is based on an all-encompassing philosophy in which wars are expected to serve as one of the primary levers of history, at least until capitalism's final extinction.

The tremendous militancy of the Soviet government — “dynamism” is the polite new term — stems not from any inherent Russian qualities but from the warlike and messianic ideology of the Communist rulers. To the architects of a world movement that aims to spread its power all over the globe, the future appears as a series of crises, at least some of which must be initiated by war. This Great Transformation will stretch out over a period of fifty years or more filled with wars and revolutions. In Lenin's

time the stress was on revolution; in Stalin's, on war. But the transition has always been conceived as a series of catastrophes, with wars born of revolutions and bearing, in turn, new revolutions. Pacifism has always been emphatically rejected by the Soviet hierarchy. More than that, it has always been viewed with sarcastic contempt. “Peace at any price,” Lenin used to say during the first World War, is a “silly wishful sigh”:

Pacifism and abstract propaganda in favor of peace is one of the means of fooling the working class. Wars are inevitable under capitalism. . . . The party of the working class is obliged to fight against the trends of pacifism and democratism in general.

With characteristic consistency Lenin rejected peace slogans and refused to advocate “premature” peace whenever he thought continued fighting would yield more desirable results. His callous attitude toward the Russo-Japanese war of 1904-05 was to become typical of international

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