

THE MEN WHO MAKE THE FUTURE

(Continued from page 4)

ilation problems would result from bringing into close contact large numbers of city people and country people. But there is no problem. The farmer boy and the city boy meet in barracks for the first time, regard one another curiously for a few days, and, as the days pass, the wonder passes. There is the to-be-expected ribbing—two-sided—but it is almost exactly the same kind of ribbing that Brooklynites have to take from Manhattanites, that residents of Cicero have to take from Chicagoans, that Hollywood takes from the United States. Between the rural and the urban soldiers there are, however, no strong differences of opinion. There are many factors that make for an unexpected kind of uniformity. These boys find that they have common interests. They find that they have seen the same movies, listened to the same radio programs, read the same books, driven the same kind of cars, and so on and on. There are no convictions that the city fellow holds because he is city bred, nor that the country boy holds because he is country bred, prompting the one to regard the other askance. The effect, in fact, is rather the opposite. There is a mutual partial envy each feels for what he considers the other's lucky lot that may be a harbinger of further movements about after the war is over. Roots are up now. It shouldn't be nearly as difficult to pack up and move off to new, greener fields after the war as it was before.

The most noticeable clannishness in the Army, as outside, is among people on approximately the same educational and cultural levels. There is a strange kind of intellectual magnetism which draws people with similar outside interests together almost instantaneously. The tough guys gravitate toward one another—as do the others. One man sees another with a book under his arm, and if he himself is a bookman a bond is formed without a word being spoken. It is only a matter of hours, usually, until a friendship has developed. Because it is possible to be unspeakably lonely even among your thousands of fellow soldiers unless you find the one or the few who can replace the good companions you left at home, you do keep your eyes and your ears open. No soldier is lonely in that way for very long. The Army is too teeming a place for that to be so. Within a week after donning his khaki the radio nut has found another ham with whom to

discuss his true love; and so have the camera fan, the bookworm, the music lover, the baseball enthusiast, the mechanic.

One curious thing I notice is that in all the soldier talk you hear the Italians are never referred to as our enemies. Occasionally, but surprisingly seldom, the Germans are spoken of angrily, hatefully. But for the Japanese always, every day in every tent and barracks there are words of bitter, angry hate, a yearning for revenge and punishment, on the lips of every soldier. My roommate goes about our room pumping a Flit gun energetically at intruding flies. When

he corners one against the screen he lets drive at it, and by now it has become a ritual with him to snarl as he does so, "There, take that, you dirty little slant-eyed Jap bastard."

It is quite improbable, I think, that this great shuffle will result in any important cultural changes or in any large-scale population shifts throughout the scattered regions of our country. I don't think the boy from Worcester is going to long for dear old Fayetteville, or the boy from Baton Rouge, for dear old Plattsburg. My guess is that the idea in every soldier's mind, as soon as the Victory Parade up Fifth Avenue is over, will be to make a bee line for home—and to stay there. Personally, if it's possible to do so, I'm going to duck into the subway station at the Battery and make my bee line for Brooklyn before the Parade begins.

The Basis for World Harmony

WORLD ORDER IN HISTORICAL PERSPECTIVE. By Hans Kohn. Cambridge: Harvard University Press. 1942. 352 pp., with index. \$3.

Reviewed by CRANE BRINTON

IN a series of books, "Force or Reason," "Not by Arms Alone," and "Revolutions and Dictatorships," to which the present volume forms a capping stone, Mr. Kohn has brought his learning, his expositor's skill, his moral fervor to the task of convincing the American public that civilization depends on the defeat and elimination of National Socialism and Fascism. Events since December 7, 1941 having fairly well implanted that conviction among Americans, Mr. Kohn is concerned in "World Order in Historical Perspective" with the problems of organizing in the world the kind of decency which has finally been aroused to meet its enemies on the battlefield.

In three shorter chapters, "Democracy, the Way of Man," "Nationalism, the Way of Society," and "Europe, the Way of Mankind," he sketches some of the abiding forms of human relationships he believes will be found in the future, since they have been found in the past. He does not expect to eliminate nationalism, nor even imperialism, but he does hope to bring their development into ordered control of law. In a long final chapter "Crisis, the Way of Civilization," he very skillfully reviews the international conflicts, spiritual as well as physical, which have now brought almost the whole world to take one side or another in open struggle. In this account he emphasizes the difficult but finally successful process of bringing

together the opponents of Axis totalitarianism. That process he thinks has been more successful than last time. Where by 1918 we had allied and associated powers, in 1942 we have United Nations. If they can stay united, then

... out of the crisis civilization can recover: in a new democracy of man, conscious of his limitations and of the reality of evil, who is dignified as the subject of moral law and as a partner of humanity; in a new nationalism, de-demonized and depolitized, resting upon free association and liberated from the dead weight of the past; and in a new imperialism, which will take up again, under the changed conditions of modern technology and with the experience of the ages, their ancient and ever-new promise of a world order based upon a community of law.

Mr. Kohn is an admirable writer for these times. He has that essential reasonableness—not lukewarmness, not mere negative detachment—without which democracy cannot in decency be defended. His earlier books sought to wake us up, but never to shout us into revivalist hysteria. His present book is no dogmatic plan for Union Now, no exact blueprint of world order according to the lucubrations of a single mind, but a temperate and yet earnest survey of the problems we must get ourselves used to trying to solve—together.

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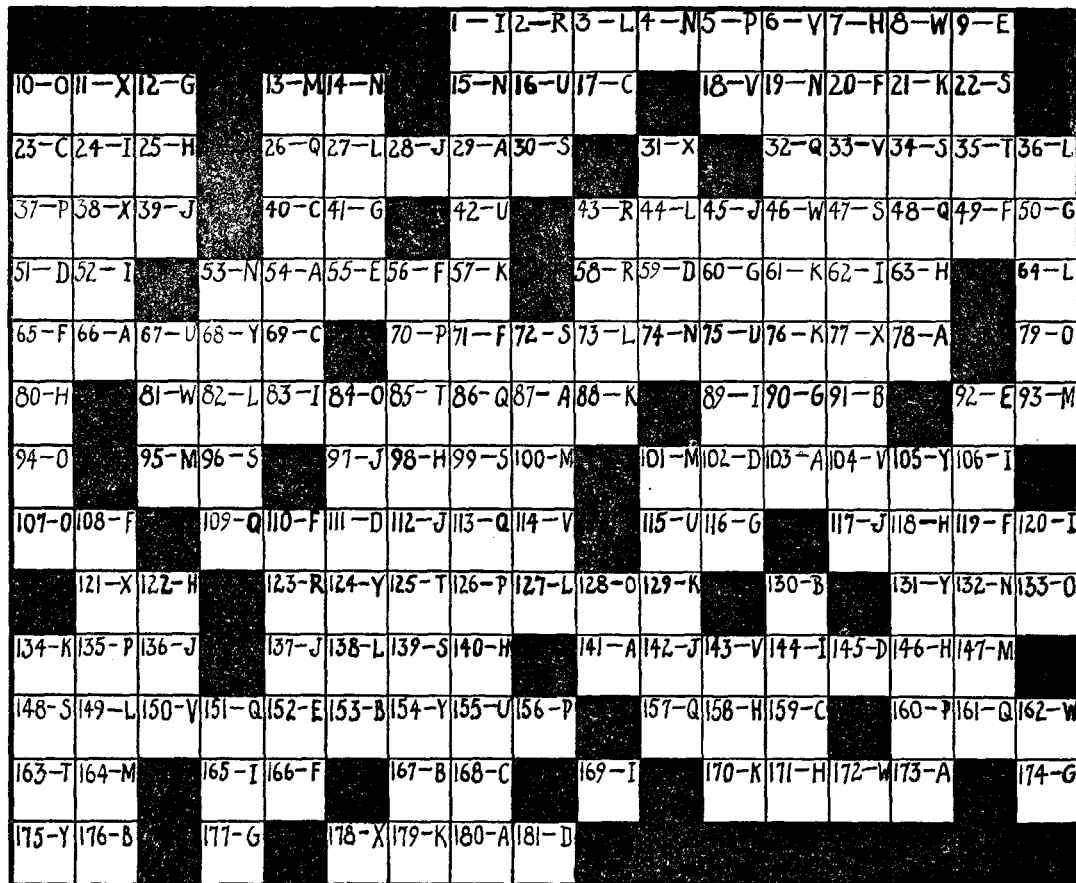
NOW and then I am asked to give you an occasional diagramless DC. What is your pleasure? Personally I welcome such a chance as it enables me to use longer selections, and, of course, the diagram-maker can eliminate black squares.

I like to receive words usable to my purpose. *Seiche* has been added to my DC list by Mrs. Ledbetter of Cleveland, whereas an unsigned note from Castine, Me., gives us *nidgety*. Both *nidget* and *nidgety* are archaic or dial., in Webster, but as they were used by Jane Austen they have a literary flavor I want to pass on. I rarely use obsolete terms, out of fairness to you, unless they have an interesting association, as *eftsoons*, for instance, with "The Ancient Mariner." This week our friend J. T. Hatfield, chancing to call when I was puzzling, accepted my invitation to finish the DC. He used up 2 ms with *emmet*, not the Irish patriot, but *an ant*, and he assured me that earlier poetry warrants its use.

That "Theaurus of Slang" I acquired recently is truly a "corker." But I assure you that I will use no term from it unless verified by Webster. As further evidence of my aim to be square, accusations to the contrary notwithstanding, I have just discarded the word *spotted* as a definition of *mottled*, on the ground that its other meanings might mislead you. Have you noticed how I frequently give you a synonym with the same number of letters as in the word defined so as to steer you from its use—as *florid* instead of *baroque* for *ornate*? By the way how do you like *tow-wouse* for *tow-row*? I came across it recently in Fielding's "Joseph Andrews" the name of two of his characters.

When Matthew Arnold paid his famous visit to this country, you may recall that he, by request, gave in Boston his address on Emerson. Of this Boston affair, Julia Ward Howe wrote to her brother abroad that when Wendell Phillips rose to thank Arnold it was like a rose complimenting a cabbage. What Arnold wrote to his mother as he was about to give the same address at Wellesley College, I used in part in a DC—a pleasurable anticipation to meet the charming young ladies and their equally charming professors. Later from one of our puzzlers, Mariana Cogswell of New Hampshire, came a letter telling me that she herself chanced to be of that "charming" group, and that so peculiarly amusing were his manners that his audience were in a constant titter, and feared lest they should disgrace themselves. She recalled that as the afternoon hour for the lecture drew near, Arnold was not to be found. Search finally placed him on the shores of the Lake, rapturously begging that he might remain and postpone his address till evening.

E. S. K.



Double-Crostics: No. 446

By ELIZABETH S. KINGSLEY

DIRECTIONS

To solve this puzzle you must guess twenty-five words, the definitions of which are given in the column headed DEFINITIONS. The letters in each word to be guessed are numbered. These numbers appear under the dashes in the column headed WORDS. There is a dash for each letter in the required word. The key letters in the squares are for convenience, indicating to which word in the definitions each letter in the diagram belongs. When you have guessed a word, fill it in on the dashes; then write each letter in the correspondingly numbered square on the puzzle diagram. When the squares are all filled in you will find (by reading from left to right) a quotation from a famous author. Reading up and down the letters mean nothing. The black squares indicate ends of words; therefore words do not necessarily end at the right side of the diagram.

When the column headed WORDS is filled in, the initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Authority for spelling and definitions is Webster's New International Dictionary (1940 edition).

The solution of last week's Double Crostic will be found on page 15 of this issue.

DEFINITIONS

- A. Famous English ware.
- B. Decree of a Mohammedan ruler.
- C. Athenian orator (B.C. 450-380?).
- D. Remain in hiding (2 wds.)
- E. Beggar thrown out by Odysseus ("Odyssey").
- F. Unlooked-for blow after a supposedly finished affair.
- G. Upright stone commemorating a hero or event (Semites).
- H. Improvident (comp.)
- I. Founder of the Cynics School of Philosophy.
- J. Trend of culture and taste of an era (Ger.)
- K. Famous English ware.
- L. Bringing to notice.
- M. Dispose of with little effort (2 wds.)
- N. An imitation (colloq.; comp.)
- O. Booted.
- P. A careless unguarded state.
- Q. One for vain love of whom Echo died.
- R. With Plato, an archetype.
- S. Form of attack from 2 or more points with intersecting lines (2 wds.)
- T. Great German bacteriologist (1843-1910) (tuberculosis).
- U. Pertaining to the nostrils (Anat.)
- V. English Prime Minister (1908-16).
- W. One who is dull and spiritless.
- X. Brazilian bast fibre for nets.
- Y. Vocal organ of birds.

WORDS

66	29	78	103	87	141	180	54	173
167	153	130	176	91				
17	159	69	40	23	168			
51	102	111	59	145	181			
152	55	92	9					
119	108	166	71	20	56	65	49	110
60	177	41	116	12	50	174	90	
98	140	158	25	63	171	7	80	146
169	1	89	165	62	120	144	52	24
28	112	137	97	136	39	142	45	117
179	61	170	57	129	76	134	88	21
27	36	138	82	3	64	127	44	73
147	13	100	93	95	101	164		
132	15	4	74	19	53	14		
107	84	133	94	10	79	128		
5	37	70	160	126	135	156		
32	157	161	113	86	109	48	151	26
2	43	123	58					
34	148	47	22	30	96	99	72	139
35	163	125	85					
155	42	75	115	67	16			
6	18	150	104	33	143	114		
81	162	46	8	172				
77	38	178	121	11	31			
131	68	105	154	175	124			