

ARMY TALKS



The Yank in Britain



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EUROPEAN THEATER OF OPERATIONS, UNITED STATES ARMY

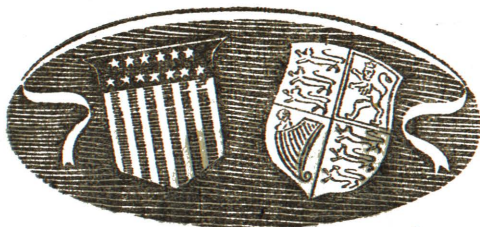


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ARMY TALKS :—The PURPOSE of ARMY TALKS is to help American officers and enlisted personnel become better-informed men and women and therefore better soldiers.

ARMY TALKS are designed to stimulate discussion and thought, and, by their very nature, thus may often be controversial in content. They are not to promote or to propagandize any particular causes, beliefs or theories. Rather, they draw upon all suitable sources for fact and comment, in the American tradition, with each individual retaining his American right and heritage so far as his own opinion is concerned.

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ARMY TALKS

EUROPEAN THEATER OF OPERATIONS

THE YANK IN BRITAIN

THE contacts which are taking place, day by day, between American soldiers and British civilians may determine the history of the next hundred years. Each British subject who laughs at an American wisecrack or feels annoyance because the Americans will stand on the wrong side of escalators, or finds that he is always being bumped into by Americans on the street—somehow they seem to move at a different speed—is building up a picture of the American people, against which to read tomorrow's headlines and next year's news of relations between America and Britain.

Sidewalk Impressions Strong

Each American soldier who asks the way to Piccadilly Circus when he is standing right on it, and feels hurt when the man whom he asks only grins back, or who finds someone willing to walk five squares with him in the black-out to direct him on his way, is forming his picture of Britain, a picture which will influence the letters he writes, will creep into the adjectives he chooses, into the way he describes his homesickness.

In a million homes in America, those letters will be read and in the minds of the readers also, a new picture will be formed, and the headlines will take on a new meaning.

No amount of carefully planned exhibits, or well staged "days of understanding our allies," can accomplish a tithe of what these informal contacts will accomplish. Upon them may well depend how well the English speaking peoples are able to work together in creating a genuine international organization for the world.

Contacts Worth Much

So it is definitely worth while to go behind the American soldier standing on the city street corner, watching the world go by, or the hurried British housewife who pauses to give a direction, and ask what are the differences in upbringing and in outlook which make it difficult in some ways, easy in others, for

American young men, most of them unmarried, all of them young, all of them in uniform which makes them seem very much alike, to understand the people of Britain and to be understood by them.

They are dif-

This issue of ARMY TALKS was written by an American scientist, Margaret Mead, primarily for the British Army Bureau of Current Affairs. In order to introduce Americans to British soldiers, it has just been published by ABCA, British equivalent of ARMY TALKS. This is what the British Army is being told about Americans in the American Army. In explaining Americans to Britons, it also serves to explain Britons to Americans.

ferent from the American tourists who come to Britain in peacetime.

For many years America has sent tourists abroad every year, to follow in the steps of the past, to visit tombs and churches and the countryside of which English poets have sung. The wealthy, the cultured, the industrious in search of culture—have come to Britain and cherished, perhaps more thoroughly than the people of Britain themselves, the historic past.

A large proportion of these visitors were women, for in America such things are often left to women. Most of the young men who make up the American army would not have been among the visitors—had it been peacetime. They would have been busy at their jobs, working in factory or mill or farm, and between times visiting no historic shrines, but driving motor cars very fast over long straight roads, thinking nothing of 400 miles a day.

Their interest in America would be mainly in what it is today, and what it will be in the immediate tomorrow. The past, and the part of the past which America shares with Britain would have meant

hardly anything to them, except something to go beyond and forget like the old-fashioned houses and clothes of their childhood. They have learned to value, chiefly, only something that is this year's model, or better still, next year's. In America that makes sense.

In a new country with a short history, where people come from so many parts of the world, the best results are achieved by thinking about today and tomorrow—all thoughts about the past lead inevitably to unfortunate comparisons, between the man whose grandfather was a cobbler in France and the man whose grandfather was a landowner in Hungary, or a peasant in Italy, or a professor in Switzerland.

In building a new society out of people with a very different origin

it has worked very well to emphasize what people themselves can do, and to forget their ancestors. But this means that no one cares very much about ancestors except those people in America who haven't accepted the idea that each generation is judged by itself, not in terms of its past.

This doesn't give young Americans

WHY should an article, written for British troops, be used in an American Army discussion group pamphlet? The answer lies close to the answer to another question: What are we doing here, anyway?

IN ANSWERING the second question, the answer to the first becomes apparent. We are here, as allies of the British, because our way of life, like theirs, is in dire danger. Unless the ruthless enemy is beaten, in Europe and in the Pacific, all that our country is, all that it stands for, will die. To beat this enemy, and to keep him beaten, will take all the combined strength and resources of Great Britain and the United States. Probably the greatest of these resources is the people of the two countries. To fight effectively for their very survival the two peoples must understand each other well, they must cooperate both on and off the field of battle.

THE AUTHOR, who has spent nearly a year speaking before American and British troops, is an expert in the difficult field of anthropology. Peoples—what they are, how and why they act the way they do—is her subject, and from her experience and observations, here and in the United States, comes the material in these pages of ARMY TALKS.

background for appreciating any of the things which mean a great deal in Britain. As one American sergeant remarked to me: "I stayed at a little hotel the other night where nothing had been changed since the 16th Century. The 16th Century! I said to myself: My mother would like this. She was always filling the house with antiques which broke if you sat on them!"

Age Doesn't Impress Yanks

Here are all the familiar associations of the average young American man with the past. It's something women like, it clutters up the place, things connected with it are likely to break, and aren't any real use in the modern world.

The few American girls who have come to Britain are likely to be much more interested in the past—but the American army abroad is mainly composed of men, not women. British people are accustomed to show visitors their old historic monuments, but many American boys would rather see the Liverpool tunnel or the press room of a great newspaper. It is contemporary Britain and how her people are meeting the challenge of war, which will interest them more than the graves of men whose names they learned, or failed to learn, in school.

SUMMARY

The off the record contacts between American soldiers and British civilians may have an important effect on the history of the next 100 years. Great Britain has been

used to American tourists, but the Americans here now are not the same kind of people. Most Americans are not very much impressed by mere age and historic monuments, but old things—cathedrals, not tunnels or modern power plants—are what the tourists have led British people to believe interests Americans most.

What kind of a picture are Britons likely to form of the United States from their contacts with American soldiers? Why is it important that these opinions be accurate? Does the pride of an individual soldier in his Army service have any effect on the impression he makes?

Yanks "Talk Big" Because Country Is

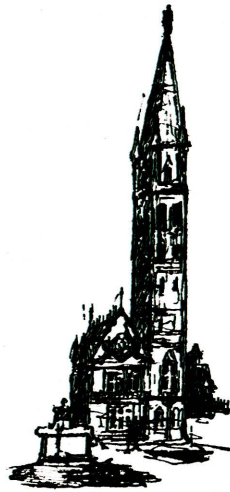
To British people Americans seem to be always talking about how big everything is in America, and this seems like rather tiresome boasting. But when British people come to New York, the first thing they notice is that the buildings are very tall. When they ride on the train across Kansas, the distances seem very great and empty.

Americans' estimate of America has gradually been formed as generation after generation of Europeans came to America, exclaimed over its size, and wrote home to their relatives about their new home. As each generation emphasized size more and more, so each generation has tried to build taller buildings, bigger and faster motor cars.

Americans have been accustomed to hear the name Great Britain spoken of with respect, as a country

so powerful that we could boast when our production equalled hers. Even though they learned in school that the British Isles were only one thirtieth the size of the United States, they never really believed it.

To begin with, the population of the United States is only three times



that of the United Kingdom. Americans just don't believe that the country whose history goes back so far, whose battles and kings and victories they have had to learn about in school, is a small island country where one can fly from coast to coast in less than an

hour. So they exclaim over the size of the rivers, over the size of the lakes, over the size of the trains.

Tiny Britain Is A Big Surprise

The first time they do this it is genuine surprise that a nation which has such a world position could be grounded in such a small green space. Later, if they are very homesick, and can find nothing familiar or friendly in their neighborhood, they may talk more and more of how big America is and how small Britain is, not out of sheer wonder, but because they have somehow felt left out, and want to reassert something about their own country.

To an American a British town

is puzzling. He doesn't know what to do there. He doesn't know how to nurse a pint of beer in a pub all evening. At home he didn't go into bars except to drink. If he didn't drink he went somewhere else, to the pool room, or the bowling alley, or the corner drug store—or he stood on the corner—if the town was small, and watched the passerby.

Houses had front porches; he could call on a girl and sit on the porch and talk, or go out in a car. He didn't have to get right inside other people's houses at first. The first time he called on a girl he didn't get into the family circle. Because American houses are heated all over other members of the family can be shooed out of the living room when a girl has callers.

British Homes Puzzling

But in a wartime British town he finds pavements so crowded that people who stand on street corners are a nuisance. There are relatively few places to go, unless he is so



fortunate as to be stationed in or near a town with an American Red Cross Club. If he goes to a pub, he thinks the only thing he can do there is to drink. If he makes friends with anyone his own age, girl or boy, and they take him home he finds himself embarrassingly right in the middle

of the family—when he gets in the door.

Americans Diffident About Invitations

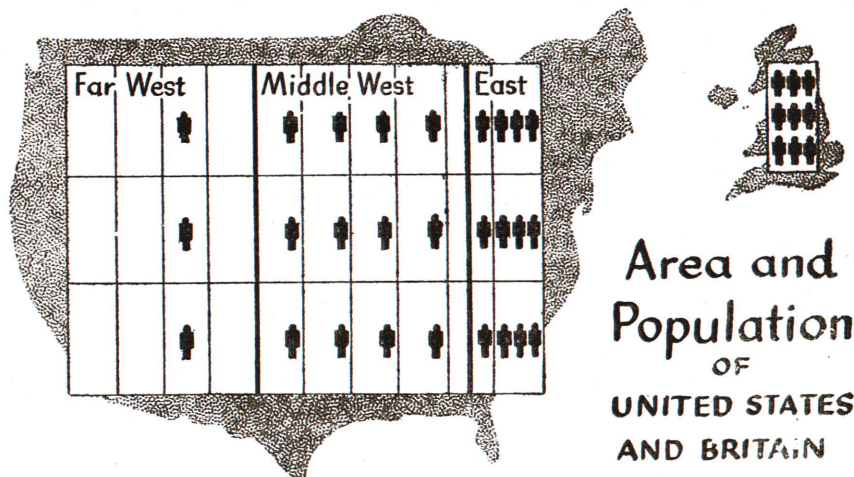
Then he can't tell what sort of manners people are likely to have by the houses they live in or by the clothes they wear or by the way they talk. In America, where classes are less strictly marked than in England, people tend even more to associate with people very much like themselves, and may never have been inside the house of someone with a very different income and way of living.

When American soldiers get invitations from British homes they very often don't accept them. They are afraid that there will be only middle aged people there—and very often they are right with all the young people called up. In America the way into other people's houses for young people is through young people, and a young man or girl won't go to a strange house unless

someone the same age is there. So what with worry about whether it will be the kind of home in which they will know how to talk, they often don't turn up. This is bad for both sides of the picture. The British people who have gone to great pains to prepare for them, are hurt and disappointed, and think them terribly rude; the Americans feel guilty; for they know that when you accept an invitation you ought to go—and that makes them feel annoyed with everyone.

Casual Manner Often Shyness

And when they do go they sometimes find out that they didn't do the right thing, and that their very casual "Thanks a lot," with the "lot" half swallowed as they dive out of the room, isn't the way their hostess, who stood in line an hour to get the sultanas for the cake, expected them to behave. But they know hardly anything of rationing.



NINE TO THREE is the way U.S., British populations compare. Each figure represents five million people, each square represents 100,000 square miles of territory.

Many of them have been in the Army a long time; before that many were still in school. They take, far too casually, the efforts made to entertain them, and again feelings are hurt both ways.

Why Americans Seem Childish

On my recent journey about Britain I was asked, in one form or another, over and over again, why Americans talked so big, why they boasted so, why they threw their weight around. If I had instead been journeying in the American middle west, I should have been asked: Why are the British so superior? Why do they act as if they were more perfect than anyone else? Why do they look down their noses?

The questions are related, but they aren't the same question, and if you push them back, the British are really asking why Americans behave in a way which seems childish, and the Americans are asking why the British treat them as if they were children.

Newcomers Influence U.S.

The explanation goes back to the way in which children are brought up in the two countries. Britain, with a long steady history, is a country in which children are brought up to respect their parents' opinions and keep quiet while their parents talk. Parents, having lived there longer, and being older, are assumed to know more than their children.

But in America, in every generation, a large proportion of the parents are newcomers who don't even speak the language properly, and who expect their children very soon to know more than they do.

Where British children are kept down, made to listen and attend, American children are pushed forward, by anxious parents who want them to show just how American and independent they are becoming.

This means that all forms of showing off, making a speech, even



talking to a group of friends, is done in America on the lines of a child talking to parents, while in Britain it is in the style of a parent talking to children. A child talking to bigger or older people is allowed to shout and overemphasize his position. That isn't throwing his weight about. He needs all the weight he can muster or make up.

Britons Understate, Americans Exaggerate

But a father, who already has the place in the front of the fire, whose children have to listen to what he says, doesn't need to shout, or overemphasize his position. He can be gentle and even *understate* it. So we get the typical American overemphasis and the typical British underemphasis. As one A.T.S. said to me: "The trouble with Americans is that when they are good at something, *they say so.*"

SUMMARY

Americans impress British people as always talking about how big

everything is in the United States but there's a good and sound historical and geographical reason for this habit. Different customs make English towns seem strange places to Americans, who often can't find anything to do. Family customs, too, are different and all these differences often add up to make an American soldier unhappy, disgruntled and "sore."

What kind of thing is it that Americans do which makes Britons think they are boasters and big talkers who like to throw their weight around? Why do the British seem to hold a superior attitude, looking down their noses at everyone and everything not British? Are either of these statements really true and what is the explanation? How does an understanding of British ways add to a soldier's confidence in the command and his understanding of our allies?

Unless it is possible to get behind the irritating American "boasting" and the irritating British "patronizing" and recognize that both people disapprove of the weak bullying the strong, and that it's just a question of WHO is strong, the speaker or the listener, a great deal of misunder-

standing results. Americans, used to the person who is talking treating them as if they had to be impressed, get annoyed when the British quietly assume that they will be automatically impressed.

Americans talk as if they had made America because that is the way they feel. In a country which, such a short time ago, was inhabited only by a handful of Indians, it does seem as if the newcomers had "made it,"

building the new cities, dredging the harbors, building railroads, most of it within the memory of the grandparents of the present American army.

The things that they are most interested in—roads and bridges, air ports, stations and football stadiums, great assembly lines and ship yards, cinemas and hotels — are all man made.

They do not have the feeling that every British town has, that those who made it lived so long ago that it is as if History had built it, rather than men.

When History has built things, one can admire them, even if they are inconvenient and impractical, but if they are the work of men, just men, then, Americans ask, why not make them up to date, thoroughly up to date.



When boys and girls do go to the same school in Britain, they act as if they were still going to separate schools. To an American eye, the absence of flirting and back chat among secondary school boys and girls is astonishing.

American boys and girls start having dates with each other in the early 'teens, long before they are emotionally mature enough to be interested in each other for any reasons really connected with sex. Both boys and girls want to be "popular," that is, liked, approved, sought after, by members of both sexes, but especially by the opposite sex. One of the ways of proving one is popular is by dates.

"Dates" Are Points In Popularity Game

A boy proves he is popular by having dates with the girl who is the most popular, and the girl proves she is popular by having dates with a boy who is the most popular. When they go out together, they talk in a way which is very special to their age, and that is called "a line," a kind of wisecracking chatter that apparently isn't about anything at all, but in which every word counts. But all the words count for just one point—to prove that each is popular and good at the dating game.

The boy proves he is popular by asking for a lot of favors, by starting right out by pretending that he expects the girl to fall into his arms.

Skill, Wit Required

But the girl has to prove that she is popular too—or the boy will be disappointed. And she proves her popularity by refusing him most of the favors for which he asks.

A really successful date is one in which the boy asks for everything

and gets nothing, except a lot of words, skilful, gay, witty words.

To play this game successfully takes a lot of practice. American boys and girls start it young and keep it up all their lives whenever they are thrown into social contact with members of the other sex. It is quite different from being in love, or looking for a casual love partner.

Things Are Not What They Seem

Of course, this is very confusing to British girls who haven't had any practise in wisecracking. Some of them are insulted by the speed and assurance of the American's approach and turn chilly and unapproachable and make him feel that Britain is a cold—and then he will add—little country.



Some of them take his words which sound like wooing, for wooing, and give a kiss with real warmth, which surprises him very much. Some of them thought the Americans were proposing when they weren't and proceeded to take them home to father.

Yet because American boys and men do think that the pleasantest way to spend an evening is going out with a girl, the casual social relations between American boys and British girls are very important.

Americans have to learn to adjust to the very different pace of all personal relations in Britain, not to go so fast at first, and British girls and British men who get to know Americans, need to learn that while the Americans seem to move very fast at first, are quick to use first names, tell the story of their lives, state how much money they used to make, and show pictures of their kid sisters, afterwards they go more slowly than the British, enjoying each step in getting acquainted, and then they feel cheated if a relationship moves too fast.



Friendships Made Away From Home

At home the American first meets people in public places : school, ice-skating rinks, dances. Then he rides with them in cars. Later he may call on a girl and even raid the ice box, but does not yet meet her parents. He goes from step to step. He isn't prepared for the initial shyness of the British people, nor for the sudden completeness with which they ask him inside their houses—when finally they do take to him.

If the British people learn that the initial intimate use of first names and terms of endearment are only greetings and don't mean anything, are really neither intimate nor rude, the Americans' first impetuous approach will seem less breath-taking.

Calls Stranger "Sweetheart"

A recent newspaper story tells of an American soldier who looked from his fox hole just back of a line in Italy to see a Red Cross girl there, and his immediate comment was : "Why, sweetheart, what are you doing here?" That was just to start conversation.

Really to cope with the Americans successfully, it is necessary to do something which is exceedingly distasteful to British manners—ask personal questions.

SUMMARY

Americans often talk and think as if they, personally, had made their country, because they feel that way and because, in at least one sense, it is true. The things they are most interested in are man-made things. They have different customs concerning "dates" and, in their relationships with the girls with whom they go to high school or college, act in a way which seems very strange to many British people. Americans like to get on a personal basis immediately, a thing which is hard for many British people to do, even after long periods of time.

What kind of topics have proved easiest to talk about with British civilians whom the men of your group have met? Do the progress of the war and the problems of the

peace to follow come up naturally in such conversations? Would you think that a greater development of international sports would aid the two countries in understanding each other better?

The American soldier, riding in a train, leaning against a building, waiting in a station, or looking uncertain in a pub or at a dance, is—just a soldier, nameless, only identified by his uniform. He has no obligations other than those of any soldier in a friendly country, not to break the law, and not to overstay his leave.

Personal Questions Best Introduction

Yet if he is to blend successfully into a British community he must become more than that. He must become himself, as he was at home, a man with a name, who lived on a special street, went to a special high school, had a kid sister named Alice, a baseball hero and a favorite film star.

Only by asking him where he comes from, where he went to school, has he got a sister, etc., can he be turned from an anonymous soldier into a responsible, friendly person, who cares a great deal what other people think of him and is very anxious to be liked.

Mutual Respect Is Needed

If Americans and British people are to form a picture of each other which will make it possible for them to cooperate when there is no war to make that cooperation urgent, it is important that Americans should come to respect British accomplishment. This should be easy, British people will say, proud of their

tremendous record in the war, proud of their production of planes, proud of the R.A.F., proud of their long constitutional history, proud of their political genius. But although they are very proud of these things, they haven't any very good methods of showing them to other people.

Informal Meetings Best

The British code doesn't permit a lot of boasting about production figures or plane hits. It isn't very easy to demonstrate to a machine-minded young American, who thinks in numbers and quantities, how well the spirit of compromise has worked.

The truth of the matter is that the things which Americans are proud of are easy to show other people. They can be seen and ridden in and counted. Many of the things of which the British can be most proud of are very difficult to see, some of them are almost impossible to describe.

Genuine Differences Between Two Peoples

Unless Americans can have an opportunity to work informally with British people, listen to discussions, sit in on small committees, get a feel of the way things are done, they may come away from Britain with very little understanding of those aspects of British life which have a first claim on their respect. This is one of the reasons why more informal participation of Americans in British life is desirable.

This brief article has discussed Americans and British people's relationships against a background of genuine difference in the two civilizations. Usually foreigners are described as being rather like our-

selves but having a few funny customs, wearing different clothes, using odd expressions, eating some strange foods.

Under such a method, American soldiers would be regarded as very much like British soldiers, with a few odd habits which would have to be forgiven or tolerated. But this is wrong, because it results in the assumption that when an American does anything which hasn't been listed as an odd American custom, it will be interpreted as it would have been if an Englishman or a Scotsman had done the same thing.

Information Is Needed

If, for instance, no one has bothered to tell the British people that Americans don't set the same store that they do on standing upright, and see no harm in taking the weight off one's feet by leaning against the nearest wall, they will judge Americans who do it as undisciplined, spineless people, because those are the judgements which they pass on the members of their own society who lean against walls.

Customs Are Different So Understanding Lags

Leaning against a wall doesn't mean the same thing to the average young American as it does to the corresponding young man in Britain. Neither does chucking a girl under the chin, telling a joke, riding in a car, or taking a drink. They all mean something quite different. Every detail of behavior, because it is part of a different character, a character developed in a new country in the machine age without

any shadings from a pre-industrial period of society, contrasts with the British character.

Once they recognized this, British people can learn to know Americans as members of another society, in some ways more of another society than the Austrians or the French or the Poles, a society which is based on the same traditions but has developed them very differently.

Americans' Nature Is Real Question

The present series of questions about: "Why do the Americans do this; or say that; or think this; or feel that"; which are all based on the premise that it is strange for them to differ in this particular respect, can be replaced by the question: "What are the Americans like?" "What are the sort of things it is interesting to talk with them about; to do with them; to plan with them; to execute with them?" Not, "Why do they think bigness matters so much?"

Not Much Like British

But "What kind of men comes from a society, where size is as important as antiquity is in Britain; where 16 storeys built in the 20th Century are more amusing than two storeys built in the 16th Century; and where it is more fun to go 200 miles so fast that you can't see anything but the road signs and the speedometer; than 20 miles so slowly that you can watch the pattern of the clouds' shadows on the hedgerows as you pass?"

The assumption that most peoples are very much alike, and especially that the English speaking peoples of the world are very much alike,

although it proves a valuable appeal to sentiment in emergencies, doesn't provide for any real understanding and it does provide for much mutual criticism. If each group accepts the other group as different and then really explores the differences it may work better. There is an old British tradition of cultivating those who differ from the majority because they may have something valuable to give.

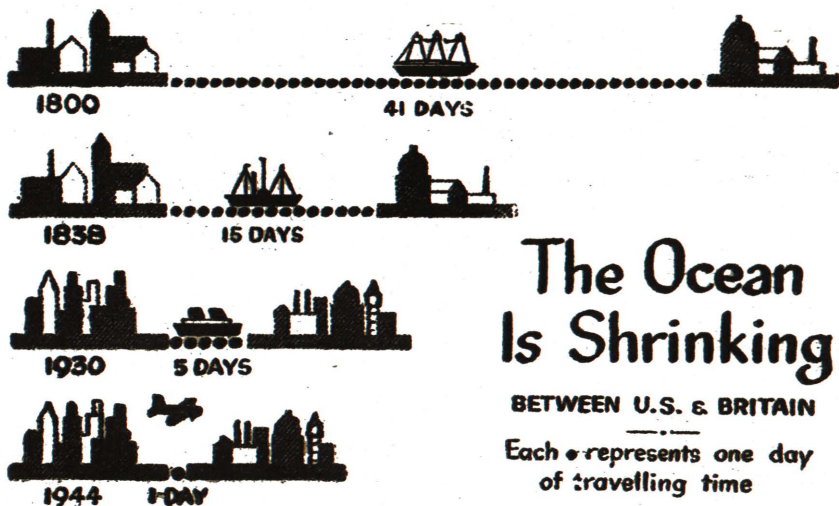
This is an essential part of democratic discipline, teaching ourselves that we can learn and profit from associating with people whose ideas and habits are quite unlike our own. Why not practise this democratic discipline in our relations with the British?

SUMMARY

One way to bring the American soldier from behind the anonymity of

his uniform is to question him. The only way Britain can assure herself of being accurately sized up by GI visitors is for Britons to change their habits of reticence and, when they have something good to show—to show it. The trouble is, of course, that many of the things of which Britons are most proud cannot be shown like a bridge or a table of production figures. Yet many of them are equally great and, in some cases, of far more importance to the world.

What is the real truth of the common belief that "most people are pretty much alike"? Is it fair for Britons to judge American troops by the same standards which they would apply to their own men?



The Ocean Is Shrinking

BETWEEN U.S. & BRITAIN

Each • represents one day of travelling time



Preparation

SINCE we have been in England we have heard in varying degrees something of how we should behave—and how we should not behave—and how we can expect the Englishman to behave. This article is an amusing and, at the same time, serious effort which tells us not only how we behave, but *why*. It will prove of definite value to many of us to glance into the looking-glass of national characteristics and see ourselves as others see us.

At any rate here is how an American Scientist—who has made a world reputation explaining why people behave the way they do, explains us to the British Army. Do you agree? Is this the way you feel about America? About the British? Do Margaret Mead's explanations make it easier to understand the foreign people among whom you are living, at whose side you will soon be fighting? More than that, do Margaret Mead's explanations help to explain you to yourselves?

The British Army Bureau of Current Affairs is bringing out this article concurrently with ARMY TALKS. It offers an opportunity, not only for discussion apart, but for discussion together. In British and American Stations located near each other combined discussions might prove fruitful and revealing. Wherever possible it is suggested that the discussion have two leaders: an American and a British Soldier, each of whom should prepare his aspect of the topic and who could then lead off with brief talks of three to five minutes each. The discussion could have an officer as chairman—the unit commanding officer whenever he is available.

The article brings out the following points:—

Present-day contacts between American soldiers and British civilians will influence the picture which each people has of the other and so exert a profound influence on the future of world cooperation.

The young men in the American army are very different from the American tourists who come to Britain in search of the past. They are interested in the present and future.

Americans are surprised at the size of the British Isles because they themselves have been brought up to associate greatness with size, so they expected to find everything on a much larger scale.

Homes and towns in Britain are different. There are fewer places where young people can meet informally outside the home and Americans are shy of going directly, without previous acquaintance, into British homes.

It is important to sort out the details, to distinguish between the problems which arise in *any* community where large numbers of soldiers are quartered and the specific problems which arise from lack of mutual knowledge between British and American people.



The idea of a "date" is different in America where boys and girls seek each other's company as a pleasant way of spending an evening, and proving that one is popular. British girls can learn to treat Americans in a way which will keep them at their best level of social behavior.

Americans are more interested in results than in ways of doing things. Many of the things in Britain which most deserve their respect can not be seen or photographed, but must be experienced. For this reason informal inclusion of Americans in British community life is important.

A small handbook, entitled *Over Here*, by an English author, Stanley Mayers, is a good source for interesting historical material on the links between the two countries. Published by Thomas' Publications, Ltd., it is sold in most bookshops for a few shillings.

QUESTIONS FOR THE DISCUSSION

1. Will the contacts made today between British civilians and American soldiers have any influence on the future of the two countries of the world? p. 3.

2. What effect has the difference in size between Great Britain and the United States had upon our thinking—upon our adaptability to English ways and customs? Any? Much? None? p. 6.

3. Of what use or good are social gatherings among English and American people? What impact can social mixing have upon our present thinking or our future living? p. 7.

4. Can the conduct or actions of an individual G. I. produce any lasting result or influence on English understanding of American people? Can his careless, stupid behavior do any harm? Can his intelligent behavior do any good? How?

5. What ways and means can be recommended to form a more sensible understanding between English and American people at this time? On what basis can such an understanding be erected? Sentiment? Admiration? Economic and national security? Mutual self-respect? Of what use is such understanding if it is brought about?

6. Can you see where a study of current events can have any effect on the progress of the war? Can it lead to a better understanding of the causes of the war, to more confidence in the command?

