# AIR-O-MECH

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EDITORIAL

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## That's The Way We Do Things

**When Adolf Hitler** set out to finance his war of aggression some years back, he systematically bled Germany white. He confiscated the property and holdings of a goodly section of the population, taxed the lower and middle classes into utter poverty, and cut the wage scales of his workers-slaves to the ragged edge of starvation.

**That was how Hitler** built his mighty Wehrmacht, and his much-vaunted Luftwaffe on the bloody and broken bodies of his people.

**But we here at Seymour** Johnson Field have seen these finance a war. We have seen how men and women of their past four weeks the way a civilized, democratic nation can own free will can finance one of the costliest wars in the history of the world. We know, because we ourselves have paid for it.

**All of us, the men and** women of the armed forces, and our friends in civilian life—we pay for this war through our purchases of War Savings Bonds. We pay for it now, and we get our money back, with interest, later. We loan our money to our government so that this war may be fought to its ultimate conclusion . . . Victory.

**We're a proud people.** We don't go for this compulsory business of holding a gun to somebody's head and making him turn his pockets inside out for the good of the state. We like to do things in our own way. And that way, as we have seen, is the best way. It is the only way.

**Having set a quota** of $100,000 for ourselves here on the field, we proceeded to buy bonds until that quota was a thing forgotten. We pushed our total purchase over and above it, because we wanted to. Not because we had to.

**We reasoned it out** for ourselves, in the way all free people have of thinking things through. We came to the conclusion that buying Bonds would shorten the war, cut the casualty rate, and bring peace that much faster. It was as simple as 2 plus 2.

**And, having decided it,** we went out and bought bonds. And we're going to continue to buy those bonds. We're going to continue investing our money in them until our soldiers, armed with the best that our money could buy, have brought back the bacon.

**That's the way we do things here in America.**

## Time Well Spent

If you have ever been in the hospital for any length of time, you know how long the days can be. At home it wasn't so bad because your folks were always sure to drop in for a while, or the kid brother and girl friend would pop over and cheer you up a bit.

In the Army it's different. The folks and girl friend can't just stop everything and dash a few hundred miles to cheer you up, so the job falls to those who are the Buddies.

The Post Hospital does much to keep the patients occupied and happy, but nothing can beat visits from friends. When one of your pals is laid up, put on your best bed-side manner, take a few minutes, which you can well afford, and buzz over to see him.

When you get there, don't start talking about his ailments or some of yours, but give him all the dirt from around the squadron, especially the funny incidents. Make your visits short but enjoyable. Take some little thing over to him e. g. the latest magazine, a little candy (if he can have it), or a pack of cigarettes. Then just before you leave, inquire if there is anything he would like.

The Post Hospital here at Seymour Johnson Field has visiting hours from 1830 till 2030 Mondays thru Friday, and from 1400 till 1600 and from 1800 till 2000 on Saturday and Sunday.

## They Get Hungry, Too

Any week-end you should care to drop in town, you'd see every restaurant crowded to the doors with GI's from the field. As far as the eye can reach, you'd see khaki, with a very small sprinkling of civilian colors.

It just seems as though the guys can't understand that by crowding the eating places in town, they're depriving the civilian population of the chance to eat as much or as often as they're entitled to.

You see, the restaurants receive their ration points on the basis of their normal amount of trade. This has been calculated to include some few soldiers, but certainly not the numbers who have been eating in town. The rationing authorities reason—and rightly, too—that the soldiers are provided with mess halls on the post as well as a PX and Service club cafeteria and snack counters in all the Post Exchanges.

They have figured each restaurant's quota of ration points with that in mind . . . certainly, they never dreamed that a huge flood of GI's would sweep their rationing program off its feet the way it has.

The idea, then, it not to avoid all eating places in town, but rather to be moderate in your use of them. After all, before you got here, hundreds of civilians depended on them for their meals. They still do, while you have many other places to eat. Be moderate—and be considerate.

*Hi-Ya Sarge!:*

## Yanks Differ From British Sgts. In Tight Spot Either Will Do

The funny thing about going from one army to another is the way you find the same characters and behavior in both. I mean, take a sergeant. Well a sergeant is a sergeant in any army. The particular one I am thinking of is Sergeant Arthur White of New York City. I spent a day at an American camp here in England with Sergeant White and his squad and when I shut my eyes and discounted the American accent, it was just like being back with my Sergeant Buller, the same troubles, the same bitter experiences and human folly seem to dog them both.

One noticeable difference between British and American sergeants is that the American Army has more of them. There are several sergeants in an American Infantry Platoon. We have only one. The job is the same, the same orders are carried out; the differences lie in different atmosphere and relations between ranks. American ranks are much closer and more personal because, of course you are a more personal people. There is less than the one-man precision in your Sergeant White than our Sergeant Buller but in a tough spot either of them will do.

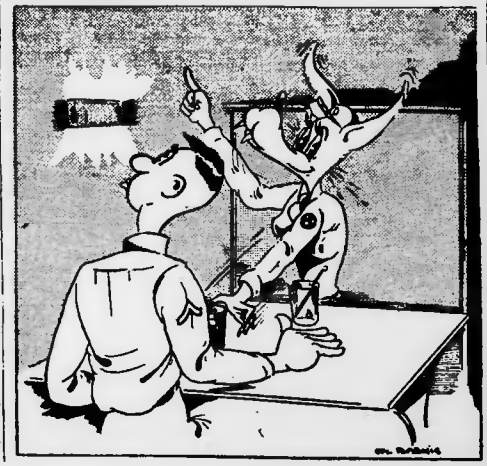
(From a story in the Infantry Journal by Captain Anthony Cotte, British Army)

British Army a sergeant makes friends with other sergeants. If a man gets promoted he moves into a new circle. In the American Army promotion is a better job but not a different circle.

After breakfast they had close order drill. The sergeant had each man out in turn to drill the squad. Your drill is less stiff, more natural than ours. Yours is simply a means of getting about. Ours is formalised. At nine o'clock the squad went back to their barracks rooms and got out their light packs and gas masks and with the rest of the company marched about two miles to the training grounds. They find our pocket handkerchief countryside rather cramped after their wide, rolling spaces at home.

As soon as they got to the training ground, the company broke into squads and the sergeant broke the news that the morning was to be devoted to elementary squad training. This was not greeted with any particular enthusiasm. The trouble being, the sergeant told me later, that back home they had been trained in large simulated battles. To someone in the British Army these boys seem oddly argumentative. They keep asking why and wanted to know why they were put behind this tree when that one afforded better cover. They were full of theories which they wanted to communicate to anyone, particularly the general. I don't know what Sergeant Buller would have thought of all this. He was not in favor of answers. Your Sergeant White didn't seem to mind.

No wonder the little ducking
Wears on its face a frown,
For it has just discovered
Its first pair of pants was down.



## The Chaplain's Weekly Message

By CHAPLAIN HUGH S. CLARK

In a gymnasium class where boys were being taught to turn somersaults in the air and handsprings backward, one boy had a bad fall, and the teacher shook his head at him, "young man," he said, "you've got to know where you are when you're upside down." That is required of all of us today. For not only are we engaged in a war of world proportions, but we are facing a vast world revolution that will alter human life in every aspect. A man naturally turns to his religion to give him stability and steadiness in such an era of unrest. We remember sayings of Jesus about the days when the rains descend, the floods come, and the winds blow, but when our houses can still be founded upon rock. But what if even our religion forces us to face greater changes than the world has ever known before? It was the prophet Ezekiel, who lived in a day of upset and turmoil who wrote: "Says the Lord the Eternal: turn things upside down, up with the low, down with the high! I lay all in ruins. Everything shall be overturned, till the rightful man arrives—and I will give him everything." So! Even Jesus' message had two aspects. He said, "Peace I leave with you; my peace I give unto you." But He also said, "I came not to send peace, but a sword." Living in a day of change, He said to His disciples, "It was said to them of old time, but I say unto you." In other words, Jesus demanded of His disciples those qualities needed to face change — yes, and even to cause it. The early Christians went about proclaiming "a new heaven and a new earth," until they were criticised as 'those that have turned the world upside down.'

Now, this kind of Christianity is called for in any time. One of the most fatal mistakes of mankind is to deny the necessity and the fact of change. In a changing world, stagnation is one of humanity's most deadly sins.

Especially, we should recognize the fact that much in the old world order will be changed. The old status quo is gone, and neither we or our children will ever go back to live again in that old world we left behind. Of course, living through these trying days often makes us long for 'the good old days.' We feel at times homesick for them. Many Americans have gone no farther than this in their insight into the meaning of this grave world crisis.

It has always been the job of Christians to save the world. But, if we search our consciences we will see that we have often tried to save the world without changing it too much. Moreover, we cannot save the world without changing it; we cannot save the churches without changing them. Today's world revolution only makes plain the New testament demand — "the kingdom of this world shall become the kingdom of our Lord, and of His Christ."