

Merges Revives USO Agency

New York (RNS)—Merges of the United Service Organizations and the Armed Forces were approved at a joint meeting of the board of directors here today. The merged organization will use the name U.S.O.

Plans were mapped at the meeting to set up a united program to establish clubs, lounges, and camp shows for American soldiers.

Atlanta, Ga. (RNS)—A measure outlawing the white Klu Klux Klan was approved unanimously by the state Senate and sent to Gov. Herman Tamm for signature.

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Pre-Induction Moral Course Urged For 18-Year Olds

(The author of the following plea for immediate action in better moral and religious habits to 18-year-olds, in the event Congress authorizes drafting of this age group, served in World War II as a member of the Service of the Holy's Civilian Advisory Committee and other wartime committees. He is an Augustinian and a former President of Villanova College.)

By REV. EDWARD V. STAMFORD, O.S.A. (Written for N.Y.C. News Service)

The drafting for Military Service of all able-bodied youth upon reaching the age of 18 years is a very serious undertaking. Only a grave emergency can justify this now.

It is difficult to see how it can possibly be justified as a long term measure. It is fraught with moral and spiritual dangers that have, thus far, received too little attention.

No mention of fine-tuning phrases about discipline, training in self-reliance, body-building, character development and the like should be permitted to blind the conscience of adults.

The fathers and mothers, the educators and religious leaders, and military leaders in well-all have definite responsibilities to our youth which they cannot ignore in the eventuality of universal military service.

If we cannot avoid having compulsory military service for all youth at 18, why not bluntly face the moral and religious hazards which these young men must encounter in the armed forces? Let us not attempt to gloss over the stark realities with high sounding generalities.

If we are realistic about the potential seriousness of the situation, there will be a greater determination to do something about it, both before and after induction, to offset the dangers.

NO ONE WHO has had access to pamphlets on the use of "prophylactics" which were officially circulated to members of the armed service in World War II can take this matter lightly.

No one who has had the opportunity to talk "off the record" to military chaplains and no one who has shared the personal confidences of young men in the armed forces can have any illusions that Universal Military Service for teenagers will be spiritually and morally a "fine thing" for our youth.

Can't something be done to insure that these young men have the best preparation possible in many instances that is different from what might normally be their experience in civilian life? Can't we adjust their attitudes and mental outlook in our high schools to meet these new conditions?

Are we content to leave everything to unscrupulous military chaplains? By all means let religious leaders and educators think through the moral and religious hazards which teenagers will encounter in the Armed Forces.

Almost any experienced military chaplain can suggest a score or more of topics around which could be built some very practical instructions for teenagers before they are actually inducted into the Armed Forces.

AT A TIME when young men are only a few months away from induction into military service they may reasonably be expected to be interested in all phases of this new and different life which they are soon to enter. Why should they not be particularly receptive to religious and moral instructions which are directly pointed to that life? In a way, it can be a preview of that life in its moral and religious phases at a time when they have not so many other distractions.

Once they are inducted into service, there are so many new things to learn and so many duties to be fulfilled (not to mention environmental obstacles), that whatever instruction a chaplain may be able to give is in danger of going in one ear and out the other.

FROM THE standpoint of timing and psychology some pre-induction religious and moral "indoctrination" would seem to have advantages over whatever the chaplains may be able to do after induction. If a chaplain can have the advantage of re-emphasizing teachings and warnings which inductees have already had impressed upon them at a more favorable time, his words will carry added conviction.

There is much that can be done in the armed services themselves to offset the moral and religious hazards for teen-age inductees. It is just beating the air to talk as though everything depended on the Chaplain Corps.

During World War II, the Chaplain Corps reached a new high. By its own integrity and worth, against discouraging odds, it literally pulled itself up by its own bootstraps. If conditions under which the Chaplain Corps works are to be improved, the lights must be raised to higher echelons.

Considerable improvement in the moral and religious tone of the armed services could be effected by a high level civilian committee composed not merely of individuals, but broadly representative of the religious and moral forces of the country with time and resources at their command and with power to act.

TOWARDS THE end of World War II there were advisory civilian committees on religion and morals in the armed services. They were closely identified, if not directly sponsored, by public relations departments. One could not escape the thought that possibly there was something of the tongue-in-cheek gesture to the general public. However the committees tried to take their job seriously. Although they had neither adequate time nor resources at their disposal they were able to accomplish certain improvements in policies and methods, sufficient to show that the idea has excellent possibilities if properly exploited.

Such a committee of very competent persons, representative of religious leaders, educators and the general public, with the full and sincere cooperation of the military, with the requisite time, resources and authority, could correct much that has been objectionable in the moral climate of many aspects of military life.

Some American citizens will unconsciously oppose to the use of the wholesale induction of teenagers into the armed services. Some will agree to it only as a last resort. Both groups are wrong in trying, even before the issue is decided, to mitigate the moral and religious hazards involved.

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Cream Of Red China Army In Korea, Says Msgr. Sheen

(Continued from Page 1) started in South China with 100,000 men and ended in Yennan one year later with 20,000.

Chen Yi, the communist mayor of Shanghai, is commander of the army of Central China. He was educated in France along communist and anti-Christian lines, as were many of the young Chinese communist leaders. He was one of the 2,000 Chinese youths who were trained by the French Communist Party with funds which they allocated in 1921 after the first World War for the training of the communist youth.

During the war he was the head of the Shanghai base of communist China. His character is described as ferocious, and he has behind him a long record of liquidation. As the mayor of Shanghai with a population of six million, he is charged with the task of communizing the commercial capital of China.

Ho Lung was the founder of the Red Army of China with Gen. Yeh Ting in 1927. He lived with his soldiers and represents not the best of communist military strategy, but the best of dynamic leadership which attains its ends by violence.

Yeh Chien Ying, now mayor of Canton and commander of the Communist Army of South China, like Chen Yi, was educated in Europe. Because of his military training, he was chosen communist commissioner at the executive headquarters at Peiping, which was organized by General Marshall when he was in China. This organization was composed of a tripartite organization of Nationalists, communists, and Americans.

Nie Jung Chen is commander-in-chief of North China. He, too, was educated in France and in Belgium at the communist school, the University of Workers in Charleroi. He is responsible for three border provinces in North China. Nie Jung Chen, earlier in his career, was in danger of being defeated by Fu Tsoyi, but was saved after the defeat of Mukden by Lin Piao.

Monsignor Sheen says that the communist plan for China, which has been kept very secret, is what is known as the one-two-seven plan. One-tenth of Chinese strength was to be used against the Japanese, two-tenths against Chiang Kai-shek before World War II and seven-tenths against Chiang Kai-shek after the war.

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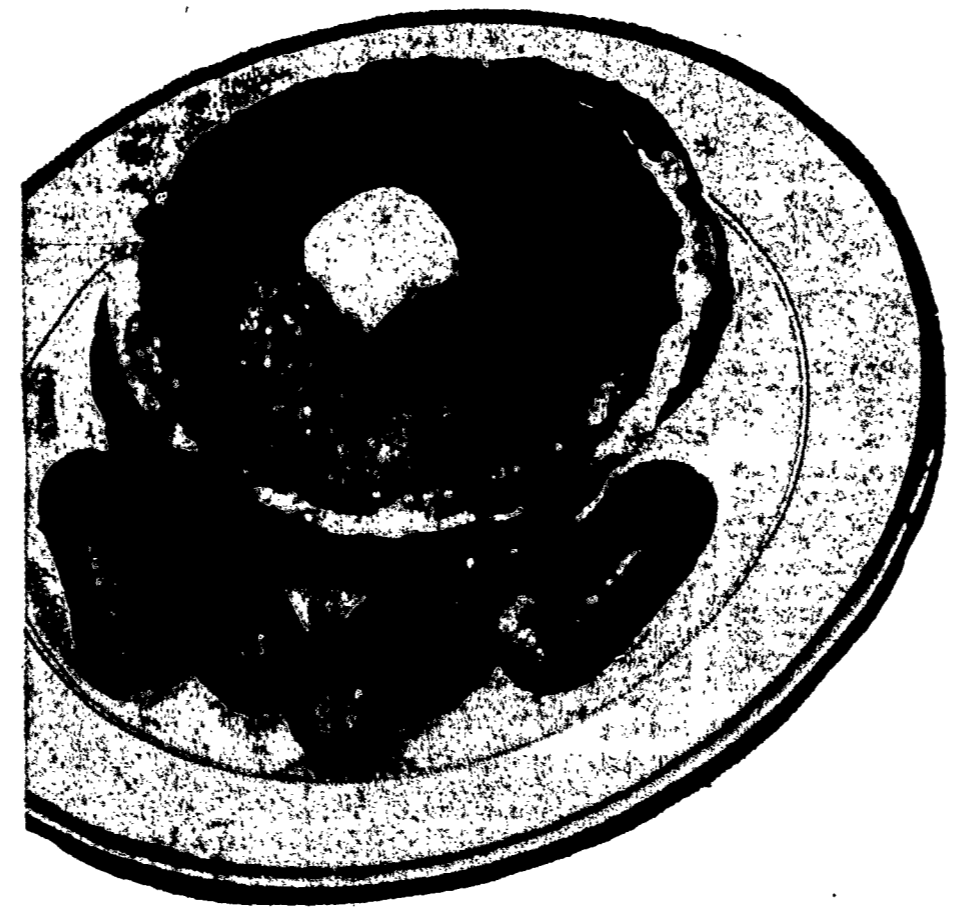
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