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ARMY TALKS



This man knows
WHY
he is fighting!

That Question Is Here Again!



RESTRICTED • EUROPEAN THEATER OF OPERATIONS • UNITED STATES ARMY

"It is desired that, consistent with operational requirements, group discussions, through the medium ARMY TALKS . . . be held in all units within this command, using one hour of training time each week . . . unit commanders will conduct an orientation program, using not less than one hour training time a week . . . presentation of this material is a command function. . . . A company officer will be present at each discussion, whether or not he is the discussion leader. . . ."

BY COMMAND OF GENERAL EISENHOWER.

**(Extract from letter ETO, 30 April 1944, AG 352/2 OpGA,
Subject: Education in Military and Current Affairs.)**

ARMY TALKS

EUROPEAN THEATER OF OPERATIONS

That Question Is Here Again !

THE American soldier can—and will—fight. Africa, Italy, and South Pacific, and the skies over a large part of the world have proved that. The Germans and the Japs know it. The Army itself knows it. But the Army and other organizations are also interested in knowing that the American soldier is equally strong on the reasons for his fight.

Just what does the average GI advance as the cause for his courage—for his helping to free Africa, for his willingness and determination to keep on until France, China, Belgium, and all the rest of those countries now “under the protection” of the Axis powers are liberated? Is it merely because his Government has ordered it? Is it the survival of the middle-age period of chivalry? Is it, in his mind, a “holy crusade”?

Not everyone is able to express his feelings in words. For some, language, as written and spoken, is inadequate. Others can, in a few words or in many, lay down their thoughts for all to read and say, “See, this is what I mean.”

In North Africa there was recently conducted a “Why We Fight Essay Contest.” Approximately 300 American soldiers, sailors, and WACs exposed their thoughts in a bid for the \$100 war bond offered as first prize. These were your buddies writing—speaking perhaps for you. How well have they hit your thoughts?

Why A Free Man Fights

The winner, Tec 5 Jack Zurofsky, expresses his opinions :

“This is why I fight :

“I fight because it’s my fight.

“I fight because my eyes are unafraid to look into other eyes ; because they have seen happiness and because they have seen suffering ; because they are curious and searching ; because they are free.

“I fight because my ears can listen to both sides of a question ; because they can hear the groanings of a tormented people as well as the laughter of free people ; because they are a channel for information, not a route for repetition ; because, if I hear and do not think, I am deaf.

“I fight because my mouth does not fear to utter my opinions ; because, though I am only one, my voice helps forge my destiny ; because I can

speak from a soap-box, or from a letter to the newspaper, or from a question that I may ask my representative in Congress ; because when my mouth speaks and can only say what everyone is forced to say it is gagged.

“ I fight because my knees kneel only to God.

“ I fight because my feet can go where they please, because they need no passport to go from New York to New Jersey and back again ; because if I want to leave my country I can go without being forced and without bribing and without the loss of my savings ; because I can plant my feet on farm soil or city concrete without anybody's by your leave ; because when my feet walk only the way they are forced to walk they are hobbled.

“ I fight because of all of these and because I have a mind, a mind which has been trained in a free school to accept or to reject, to ponder and to weigh—a mind which knows the flowing stream of thought, not the stagnant



swamp of blind obedience ; a mind schooled to think for itself, to be curious, skeptical, to analyze, to formulate, and to express its opinions ; a mind capable of digesting the intellectual food it receives from a free press—because if a mind does not think it is the brain of a slave.

“ I fight because I think I am as good as anybody else ; because of what other people have said better than ever I could ; ‘ certain inalienable rights.’ ‘ right to life, liberty, and the pursuit of happiness,’ ‘ government of the people by the people, and for the people,’ ‘ give me liberty or give me death.’

“ I fight because of my memories—the laughter and play of my childhood, the ball games I was in and the better ones I watched, my mother telling me why my father and she came to America at the turn of the century, my sisters marrying, my high school graduation, the first time I saw a cow, the first year we could afford a vacation, the crib at Camp Surprise Lake after the crowded, polluted Coney Island waters, hikes in the fall with the many-coloured leaves falling, weenie and mar-shallow roasts over a hot fire, the first time I voted, my first date and the slap in

the face I got instead of the kiss I attempted, the way the nostrum quack would alternate with political orators on our street corner, seeing the changes for the better in my neighbourhood—the EL going down, streets being widened to let the sun in, new tenements replacing the old slums—the crowd applauding the time I came through with the hit that won us the borough championship; the memories, which, if people like me do not fight, our children will never have.

Opportunity, Security And Freedom

“ I fight because I have something to fight for.

“ I fight because of the life I hope to live when the fighting is finished, because that life offers opportunity and security and the freedom to read and write and listen and think and talk, because, as before, my home will be my castle with the drawbridge down only to those that I invite, because if I do not fight, life itself will be death.

“ I fight because I believe in progress—not reaction; because, despite our faults, there is hope in our manner of life, because if we lose there is no hope.

“ I fight because some day I want to get married and I want my children to be born into a free world, because my forefathers left me a heritage of freedom which it is my duty to pass on, because if we lost it would be a crime to have children.

“ I fight because it is an obligation, because free people must fight to remain free, because when the freedom of one nation or one person is taken away the rights of all nations and all people are threatened, because—through our elected representatives—I had the choice—to fight or not to fight.

“ I fight not so much because of Pearl Harbor, but because of what Pearl Harbor meant. Because, finally after skirmishes with the Ethiopians, the Manchurians, the Chinese, the Austrians, the Czechoslovakians, the Danes, the Spaniards, and the Norwegians, Fascism was menacing us as we had never before been menaced, because only the craven will not defend themselves.

“ I fight because ‘ it is better to die than live on one’s knees.’

“ I fight because only by fighting today will there be peace tomorrow.

“ I fight because I am thankful that I am not on the other side; because, but for the Grace of God or an accident of Nature, the brutalized Nazi could have been me and, but for my fighting, will be my child.

“ I fight in the fervent hope that those that follow me will not have to fight again, but in the knowledge that, if they have to, they will not be found wanting in the crisis.

“ I fight to remain free.”



Now let's pick up some of the statements made in the *Why We Fight* essays written by runners-up. Here are excerpts written by Pvt. Clarence Weinstock, of an air force unit :

"Lying on my cot, I kept thinking, 'Do these boys who are so good in a fight, and so gentle and thoughtful toward each other here, have to be asked what they are fighting for? Isn't that one of those questions you cannot grasp because the answer seems so obvious?' 'Why do you want to live?' 'Is happiness good or bad for one?'"

Who Would Quit—Now?

"I heard the question put another way in the same dayroom. The boys were talking about going home, where there were no C rations, no shells, bombs, booby traps and machine pistols. 'Sure, everybody wants to get out of this,' someone said, 'but which one of us, one man alone, would take a personal trip-ticket to the States and wish the others good luck in their foxholes?'"

"I fight to return to my native land, and to help make its future. I want every man and woman who fought or worked for victory to enjoy the riches they helped defend—the soldier, the sailor, the miner and millworker, the weaver and the typist. I want an America that will say to Anglo-Saxon and Slovak, Chinese and Porto Rican, Negro and Jew, 'I am your country, for which you stood watch with your guns and before the mast, at furnaces and in the fields, by looms and at desks. As you would have been slaves in defeat, you are co-equals in victory.'"

"Not every soldier will be able to put his thoughts in words for you. For one thing he may be too busy behind his rifle sight. Or he may just not feel like talking. But ask yourself, 'Does this man know what he is fighting for?' and you will notice something. He may bitch about the food, close-



order drill and lack of ratings. He will be afraid at times and lonely very often. But you will never hear him pity himself. He knows that his people's fate brightens in his steady hands and that their love follows him into battle. I am proud to know him."



Sgt. Henry C. Nelson, of an air force signal unit, put it this way :

"I'm fighting because of tortured certainty that we *must* fight, or write ignominy and defeat on the page of our generation. I'm fighting to kill Fascism *now*, before it has a chance to eat its ugly way into American vitals. I'm fighting because I hate Nazism and all its works, and Nazism leaves me no other way of damning it but by the sword. I'm fighting because I don't want any hint of a 'maybe' in American thinking. I'm fighting because the world, like our own America, 'cannot exist half slave and half free.' I'm fighting because I think China has a right to live as a nation, not exist as a vast puppet state. I'm fighting because I just can't see a Lidice die unavenged—not just because Lidice is a crime for all history, but because Lidice stands for all the helpless people who have been ground under the Nazi heel. I'm fighting because America, my beloved America, is threatened with mortal danger—and far too many of her people have not sensed it.

One Man's Freedoms

"I'm fighting because I want to be able to look my children in the face some day and say to them that America wasn't afraid to fight once again for ideals, the ideals that have made America great. I love peace, and I hate war for the shocking waste of everything that it is : but even war is preferable to supine acquiescence in international murder, not merely of the body, but of the spirit. I'm not ready, at the behest of a pseudo-super race, to yield without a struggle those priceless things which are at once our tradition and the future hope of the world. It is a trite phrase, but America

has a rendezvous with destiny. She must meet it with honor and courage, proudly, as befits a queen among nations. I am fighting for the Christian future of the world, the dignity of the individual, the whole concept of democracy. I don't want to see them all swept away, a birthright sold for a mass of Nazi pottage."



Here are some statements from Pvt. Robert E. Park's essay. Park is with a medical detachment :

"I fight for democracy. That is to say, I fight for myself.

"In opposition to a dictatorship the founders of our country declared : 'All men are created equal and endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.' This is directly opposed to the Axis' ideals."



The next paragraphs are from an essay by Sgt. Kenneth Board, of a heavy bomber unit :

"I am fighting because my way of life, and my life itself, are threatened with extinction.

"I am fighting because everything I won in this world I owe to the United States of America.

"There are four freedoms in my country. The language of the politicians that clothes them also obscures them a little, but in terms of my everyday life, they are as obvious as the Washington monument.

America Isn't Afraid To Fight

"Freedom of speech—means that I can go to a ball game and call the umpire a bum. If I think any public figure is a nit-wit I can say so without dying the next day.

"Freedom of worship—means that my religion is my own business, and as personal as my choice in ties or underwear. . . .

"Freedom from want—means that as long as I want to work I can always get a job. The tradesmen testify to that, because they will sell me anything for a small down payment, confident that my opportunities to earn money are certain and many.

"Freedom from fear—means that I can leave my home in the morning without being afraid that I may never return alive, or that I will come home at night and find my wife murdered and my home confiscated. It means that I can bring children into the world with the sure knowledge that I can raise them, and watch them go out into a life full of opportunities for advancement.

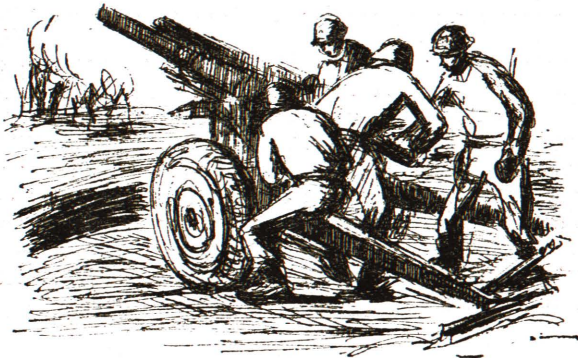
"I fight Hitler because he wants to kill that American way of life . . . my way of life.

"There is no middle road—we must fight or die, spiritually or physically. Hitler has said, 'There are two worlds—theirs and mine, and one must perish.' O.K., Mr. Schickelgruber, I'm going to fight like hell for mine !"



Here are some statements made by S/Sgt. George Scharf of a troop carrier unit :

“ So you want to know why I fight, eh? O.K. mister. I believe I can tell you. If you're looking for a lot of high sounding phrases and big words though, you may as well forget it. Just a plain G.I. Joe, that's me. I'll



let the politicians back home dream up the big ideals and spread the malarky. All I want to do is put down on paper a few little things I've kind of figured out as the reasons I enlisted in this man's army and why I fight.

“ Home ! What does a conversation, whether in the States or overseas, whether in hut, tent or barraeks, eventually get around to? It's home. What do they think about when the chow is bad and the ground to sleep on is rocky or wet? It's 'when I get home.' Whether a soldier's from bustling New York or sleepy Fodunk, 'Home' is where you'll find his thoughts constantly wandering. It's the American home I and millions of others, whether we realize it or not, are fighting for. For what has Hitler made of the home? Nothing. He has tried to destroy it as the mold for future citizens in favor of the state. He has tried to down the individual characters and personalities of Germany's children by reducing home life to a minimum. The state has become a substitute for the family and has set a pattern for each child. A boy is judged and graded on one thing, how good a soldier will he make? A girl is judged and graded on one thing, how good a soldier will she produce?

“ What if Germany would win? If the state approved I might be allowed to marry, and if I did I would be urged by bonuses and favors to have those boys. For the armies of the New Germany would still need soldiers. Soldiers to conquer and enslave the rest of the world. From the age of seven these boys would be strangers to me. Not happy-go-lucky kids hitting their old man up for a dime to buy marbles with, but stern-faced, still little men. Theirs not a life to live as their own, theirs not a life for all the things you and I liked to do so well before we got in the Army, but a life of drilling, which destroys instead of creates, bullies and browbeats, condemns and hangs those who would have mind and strength enough to

rebel for freedom of the individual. Slaves to a 'super race.' Slaves to a man who says the weak must die that the strong may live.

Normal Girls—Not Robot Amazons

"And what would be the fate of that daughter of mine? What future could she look forward to? We have gotten a hint of some possible answers from the stories of the German youth camps, the vast increase in illegitimate births, and the so-called 'Natural Process of Regeneration of the Race.' Hitler, in his own book, 'Mein Kampf,' says the main stress in a girl's education should be on physical training and ranks intellectual values as the third and last requirement. He sums it all up with the statement, 'The goal of female education has invariably to be the future mother.' No provisions for higher education or training. No chance for a career, an independent life. A woman is just a production cogwheel in the machine of the state. I'm fighting overseas today that the mothers of my future grandchildren might be normal, decent, intelligent American girls, not Amazonian, uneducated, Aryan robots."



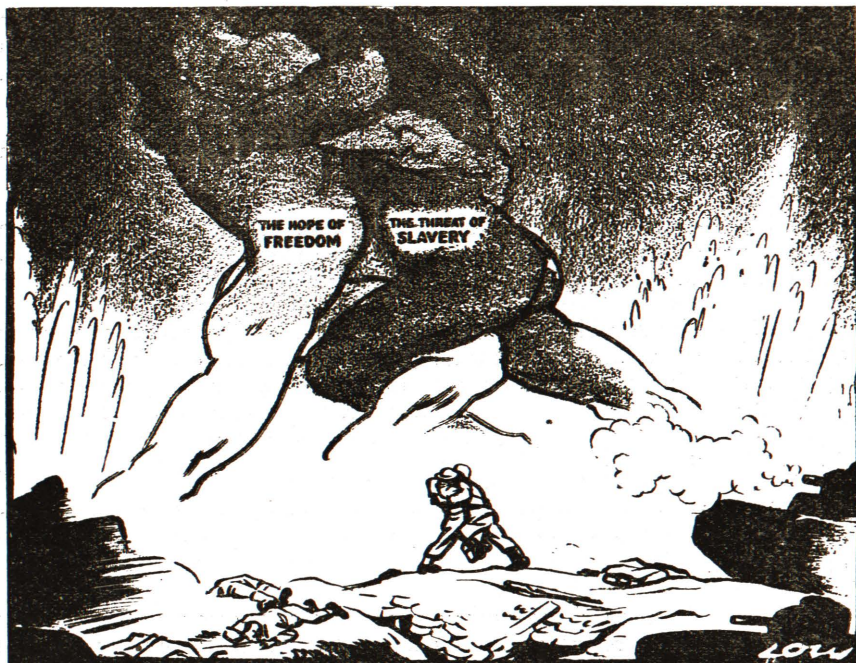
Now let's see how a few G.I.s, picked at random, sounded off on the subject:

One said: "The reason why I fight is as personal a matter to me as my feelings towards my mother and my wife. I don't care to discuss it."

Another said: "I know all about the pen being mightier than the sword—but for the time being I am saying it with a sword."

Another said: "Try and write a letter home some day and tell your folks why you fight. Read it over before you mail it, Buddy, because if you do you'll sure tear it up. The minute you try to put ideas like that into words it sounds noble and phoney. I think the essays are swell—but count me out."



**BATTLE OF ALL HISTORY**

"Evening Standard,"

Another Joe said : " I am fighting so that I can go home. Unless Tojo and Hitler are wiped out I won't have a home to go home to. I guess that makes it pretty simple, doesn't it ? "

A major in the Adjutant General's Office threw this into the hopper : " All this wondering about why we fight seems to come from a lot of worried civilians. I think Walter Lippmann summed it up pretty well in a recent article. He wrote : ' The great fact about the Army is that when the men are thoroughly trained and well equipped they are no longer bewildered civilians, filled with anxiety and stage fright about a task which they do not understand and to which they feel inadequate. They feel their own power. ' "



One of the most popular chaplains in the Army expressed himself on why we fight, as follows :

The Rights God Gave Us

" The immediate reason for our fighting is that we be able to preserve ourselves and our civilization as we are. By the phrase ' as we are, ' we mean we desire a form of Government which considers the God given

rights of men. Such a Government considers itself as existing for the benefit of its citizens, as opposed to the absolute State, which considers the citizens as existing for the Government. Our God given rights, which we wish respected by our Government are :

(1) The right to shape our lives and pursue our happiness as free men and not as pawns directed by an absolute State.

(2) Our right to educate our children and direct their lives as free men under a protective Government, as opposed to the absolute plan in which children are the property of the totalitarian State.

(3) We desire the right to worship God according to our conscience and to train our children to know and serve God as our conscience dictates, under a free Government, as opposed to a State form of religion in which the State takes the place of God and men are treated like inanimate objects in this plan.

(4) We want the right to own property and enjoy the fruit of our labour, with the protection of a free Government, as opposed to the complete ownership of all things by the State and absolute lack of right on the part of the individual.

(5) We desire the right to express our choice in the form of Government and those who represent us in this free Government, as opposed to the total regimentation which is necessary to a totalitarian State."



A guy called Machiavelli writing four hundred years ago had a simple answer to the question "Why We Fight." In a book called "*The Art of War*," he said : "Necessity is the most powerful and certain way in which to stir the warrior to stubborn fighting. Confidence and love for the general heighten perseverance. Good arms, efficient battle order, victories, and the leader's reputation inspire confidence. Patriotism is in man's nature—but the strongest force which drives men in battle is the necessity to conquer or die."

What do *you* say ?

Handy Hints For Your German

In handling prisoners gestures will usually do the trick but a few words are useful. Here are some the boys have been using in Normandy.

Stand up !	<i>Owf'-sta-en.</i>	Aufstehen !
Lie down !	<i>Hin'-lay-gen.</i>	Hinlegen !
Prisoner sit down.	<i>Guh-fawng'-ener hin'-zitzen.</i>	Gefangener hinsitzen.
Throw away your weapons !	<i>Vawf'-fen veg'-versen.</i>	Waffen Wegwerfen !
March !	<i>Marsh.</i>	Marsch !
Hands up !	<i>Hen'da hok'.</i>	Hände hoch !
Shut up !	<i>Roo'he.</i>	Ruhe !
Come here !	<i>Kohm' hair'.</i>	Komm her !
Surrender !	<i>Air-gebt' oyk'.</i>	Ergebt Euch !
Halt ! Who's there ?	<i>Halt' vair' da'.</i>	Halt ! Wer da ?
To eat.	<i>Eh'-sen.</i>	Essen.
To drink.	<i>Trin'ken.</i>	Trinken.
To sleep.	<i>Shla'fen.</i>	Schlafen.
Toilet.	<i>Ah-bort'.</i>	Abort.

Handy Hints For Your French

Drink.	<i>Bwahr'.</i>	Boire.
Buy	<i>A'shteh.</i>	Acheter.
Pretty.	<i>Jzolee'.</i>	Jolie.
Thanks.	<i>Mair'-see.</i>	Merci.
Store.	<i>Mag-sahn'.</i>	Magasin.
Road.	<i>Rooh't.</i>	Route.
Wash.	<i>Lah'-vey.</i>	Laver.
Good, okay.	<i>Bohn'.</i>	Bon.
Cook.	<i>Fair' luh' kwizeen'.</i>	Faire le cuisine.
Speak slowly.	<i>Parlay' lahnt'-mahng.</i>	Parlez lentement.
How much.	<i>Kohm'-byahn.</i>	Combien.
Clothes.	<i>Vet'-mahn.</i>	Vetements.

How to prepare this Army Talk

IN a previous issue of ARMY TALKS (Vol. 1, No. 9) the topic of What We Are Fighting For was discussed. Since it is one of the most important matters in the world to-day it is again the subject of an issue. This time the men who are fighting are doing the talking.

NOTE TO AIR FORCE UNIT LEADERS :

Four of the essays included in the issue are written by men in air force units. Read one or more to your men and ask them whether they agree. Ask one of your men to write 50 to 100 words on why he is fighting and why he believes the air force is fighting.

NOTE TO GROUND FORCE UNIT LEADERS :

You can choose any one of the opinions expressed and find it in a starting point for discussion. Ask three of your men to line up their own ideas before the discussion and have them ready to give to the group.

NOTE TO SOS UNIT LEADERS :

Don't for a minute forget that without your constant vigilance the infantry, artillery, planes and tanks could not operate; they would be without equipment, fuel and ammo. That is the stuff that kills Germans. You are fighting an unending battle and your men have as definite ideas on what they are fighting for as any of the others. Get a release on their ideas.

NOTE TO ALL UNIT LEADERS :

Read through ARMY TALKS, Vol. 1, No. 9, and furbish your mind on some of the basic issues at stake in this war. Use some quotable material from that issue. Some of the preparation has been reprinted on the opposite page. The American Forces Network goes on the air at 1430 hours on Saturday with ARMY TALKS.

That Question is Here Again : What are we fighting for ? Perhaps Harold Nicholson has struck it when he said " a world without conceit or cruelty, without greed and lies."

In other words we are fighting primarily to rid the world of the German menace, and then to set up a decent reasonable world order, with sufficient statesmanship and vision to prevent the repetition of another world disaster. The obvious answer to this question is that we are fighting now in Europe and the Pacific because if we don't the Germans and Japanese will eventually invade the U.S. and we would rather fight them where they are than in our own streets. That is an obvious and rather selfish answer. It disregards one bulwark of the truth—the character of the American people. In a recent editorial a prominent American newspaper made these observations :

" All races, all colors, make us up, and when wars like the present one engulf us, all races and all colors take up arms for America. When we strike back at our enemies, the American kin of those enemies do the striking, Americans of Italian extraction, of German extraction, even of Japanese extraction. We are of almost every extraction conceivable, black, white and yellow and red, and so we are tied together not by any mystical philosophy of blood or common ethnic traits, but solely and simply by an idea—the idea of democracy, of individual freedom, of liberty under law, of a justice before which all of us stand equal.

" Name off the other nations of the world, and not one of them will be able to say, as the United States can say, ' We are the synthesis of the world's peoples.' And it is only the idea of freedom that holds us together—the idea plus the opportunity to live and prosper within its political and economic framework. Of the Japanese Americans fighting in Italy, the Fifth Army says that ' they obviously believe in what they're doing, and look calmly secure because of it, and the same can be said of every other national extraction represented in our Army and Navy.' "

Those are some of the things which go to **make up** that extraordinary man, the **American Soldier**. Those are **some of the things** we are fighting for and some of the reasons why we fight.

TIP TO UNIT COMMANDERS

ARMY TALKS ON THE AIR

Tune in on your American Forces Network station for a dramatized presentation of the week's Army Talk.



TIME: Saturday, 15 July 1944
at 1430-1500 hours.

PLACE: Any convenient spot
where you have a radio
and a room for your
platoon to listen in
and discuss the subject.

STATION:
American Forces Network.