

On Basis of Combat Troops

American, Red Military Organizations Compared

Washington—(AP)—How do the Russians get 175 divisions out of 2,500,000 army men while the U.S. gets only 18 divisions from 1,300,000?

Does the U.S. waste most of its manpower in armchair jobs and non-combat frills while the Russians have most of their men shouldering rifles?

A breakdown of how the two nations organize and use their army forces shows that the U.S. gets almost as many combat troops out of a given number of men as the Russians.

A General's Testimony

Brig. Gen. D.A.D. Ogden, chief of the Army's organization and training division, acknowledged in testimony to a Congressional com-

mittee that the Russians get along with somewhat fewer non-combat troops than the U.S. does. But he said that's because the Russians don't take the same care of the lives of their soldiers.

Ogden told the committee that: 1. Russian soldiers do not spend such a large proportion of their time in training as U.S. troops. They serve longer in the army, and very little training is given them before they join combat units.

2. Russian soldiers don't get much medical attention. A large proportion of the sick and wounded is allowed to die.

3. The Russians are closer to their fighting fronts than the U.S. Thus they need fewer men along their lines of communication.

4. The Russians use civilians or part-time soldiers to man much of their anti-aircraft artillery and make extensive use of forced civilian labor in jobs done by military personnel in the U.S.

Red Division Is Smaller

What makes the biggest difference in the number of divisions, however, is the fact that the Russian (See DIVISIONS, Page 3)

Math Prizes Given

Prizes for the winners in the mathematics contests were awarded six men last week in the Assembly Room of the MSC. Awards went to three sophomores and three freshmen who scored highest on competitive examinations.

J. L. Casey was awarded first prize in the sophomore class. The award, known as the Hillel Halperin Memorial Award, is in honor of late Hillel Halperin who was for many years a member of the Mathematics Department.

The other prizes were in honor of Prof. Robert F. Smith, who was a member of the Mathematics Department from 1883 to 1931.

Winners were W. D. Kruger, 2nd. Soph; H. L. Simon, 3rd. Soph; J. B. McAlister, 1st. Fresh; R. W. Hilland, 2nd. Fresh; and B. H. Anderson, 3rd. Fresh.

Bible Verse

THE FEAR of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding. —Proverbs 9:10.

Christianity-Economics...

TWO recognized economists, writing for the American Economic Foundation, recently circulated a very enlightening editorial associating Christianity and economics. F. G. Clark and R. S. Rimanozy point out in clearly understandable terms how America's great strength, so important to world peace, is a result of its having been founded on Christian principles. It's well worth a few minutes of any good American's reading time.

What Has Christianity to Do With Economics?

It is no accident that the Christian areas of the world are more prosperous than the areas with other faiths or no faiths at all.

The physical reasons for this prosperity, that is, the factories, machinery, farms, homes, automobiles, television sets, etc., do not, on the surface, have any connection with Christianity, but there is an unmistakable connecting link.

To find this link we must start at the beginning of Christian ideas and behavior.

The idea that man could be free from arbitrary power of the State dropped upon the world with the force of an intellectual bomb.

The consternation was so great that Christ came a marked man, an agitator against statism, and made it "necessary" for the powers that were to trump up charges against Him that involved the death penalty of the law.

One of Christ's teachings is that man is responsible only to God, the Father, through his own God-given conscience.

This left Total Government out in the cold; in fact, it called for a revolution that would reverse the order of things and make the people the masters of the State instead of its servants.

So, the first nonspiritual result of Christianity was political, not economic.

Christians found themselves transformed from mice into men by the tremendous surge of belief in their own worth and personal power as Sons of God.

Death took on a new meaning—it was a beginning instead of an end—and men gladly placed their lives in the balance and defied the power of man-made laws that transgressed Divine Law.

The politicians began to do the only thing they could do (and always have done): they began to shape government according to the determined wishes of the people.

The great political reforms that followed introduced more and more Divine Law into the legal codes.

The Magna Carta in England and the Constitution of the United States are the two examples with which most of us are familiar.

These reforms dealt primarily with the rights of man and some of these rights were of economic significance.

The right that has most to do with the amazing economic growth of so many comparatively young Christian nations is the right to own and use private property without governmental interference, other than the interference (taxes, etc.) which is agreed upon by the people as being proper.

It must not be considered that private

property is entirely an economic matter.

Private property is one of the physical expressions of spiritual freedom because it is one of the flowerings of the essential dignity of the individual ascribed to him by God.

The fact that every man's home should be his castle, free from state intrusions, stems from the Christian insistence upon the sacredness of the individual.

The human dignity set forth by Christ could not exist without a private property system.

So we find that economic and spiritual freedom are extricably a part of each other; like Siamese twins, they live or die together.

Property rights and human rights are, therefore, inseparable.

Why do property rights energize a nation?

Because thrift and industriousness become worthwhile, because the fruits of man's labor become his own to have and to hold for the economic welfare of himself, his family, and for those less fortunate people whom his Christian conscience induces him to help.

The temporary self denial that must precede the ownership of property is gladly suffered because the law makes the property secure.

There are two kinds of private property: that which is used for comfort (houses, furniture, etc.) and that which is used to produce goods and services.

All of the latter can accurately be called tools of production: the land, the buildings, the machinery, the trucks, tractors, farm implements, everything used by man to produce and exchange goods and services.

It is these tools (of which America has about one-half the world's stock) that make the difference between poverty and prosperity: it is the use of mechanical power instead of muscular power that makes the difference between deadening drudgery and a happy existence.

America's tools of production, therefore, are the economic expression of a Christian principle.

But we have more than that: we also have a Christian concept of business ethics.

We have a Christian concept of using these tools and exchanging their production.

The idea of fair competition is a Christian idea.

The idea of fair wages is a Christian idea.

The idea of honest advertising and selling is a Christian idea.

The idea of the free market—the market in which the seller is free to offer things of his choice and in which the buyer is free to exercise his personal preference—is also a Christian idea.

In most non-Christian parts of the world only a fool would refuse to cheat an ignorant customer or refuse to take advantage of a stupid seller.

We see, therefore, that the "Christian decency" with which we use the fruits of private property is just as essential as the property itself.

Although our greater material welfare is only a by-product rather than a main purpose of Christianity, it is an important one.

The average citizen will become intensely loyal if it means a fifty per cent increase in income.

Apropos the presidential campaign, how many speeches have you read—in full?

The Battalion

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Canape Tray



'Let's Have A Cup' Is Aggie Invitation

By VIVIAN CASTLEBERRY Women's News Editor

"Let's have a cup," is the Aggie way of inviting friends for a cup of coffee.

At the present time Texas Aggies and their friends are consuming somewhere around 4,000 cups of coffee daily in the MSC alone. This does not take in all the black liquid they drink in the dorms, at their homes and at other business places.

"The cup" has come to mean an invitation to gracious relaxation, the ice-breaker to business deals and the relaxation method after the big quiz.

It is not so far-fetched, then, that food experts have offered "the cup" in a new light—as a before-dinner method of entertaining guests.

This idea has been popular in continental Europe for several centuries, but only recently has been borrowed by American homemakers. The continental name for it is Petit Cafe—but most Texas Aggies will call it simply coffee and canapes, or to be even more informal "a cup and little sandwiches."

Whatever it's called, it is a gracious idea for hostesses. It makes of that period just after guests arrive and before dinner is served one to break the ice and start everyone out feeling like mutual friends.

The nicest thing of all for hostesses is that the entire tray can be prepared ahead of time.

This is the occasion on which to bring out the demitasse cups—many of the people we know make collections of these—or the prettiest daintiest china. The coffee can be made ahead of time and the sugar and cream made ready (yes, cream is "permissible" with before-dinner coffee). A tray of tiny sandwiches, or a relish tray as shown are good accompaniments to the coffee.

The tray shown consists of ripe olives, stuffed green olives, carrot curls and tiny sweet gerkins. Celery stuffed with Romaine cream spread completes the tray—and it's over almost as quickly as it takes a person to open a few jars.

Any good recipe book will have a section of canapes that are adaptable to this before-dinner hospitality.

One suggestion: mash 1/4 lb. blue cheese, add a 3-oz. package cream cheese and 2 tablespoons French dressing; whip until smooth and creamy. Add a tablespoon of finely-cut chives and spread on pumpernickle bread cut into "finger" slices.

Another: mix a large package of cream cheese with milk to make it smooth and creamy. Season with 1/2 teaspoon onion juice and serve on potato chips (the cheese spread and chips are provided; each guest spreads his own; crisper this way.).

There are a hundred other ideas that can be borrowed from friends, used from the cookbook or gathered from restaurants.

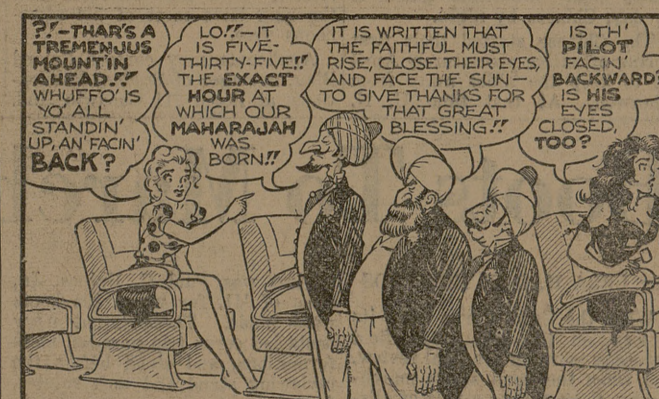
Whatever the occasion, if it's to be dinner in your home, try out the "cup and canape" idea as a grand starter to a good evening of entertainment.

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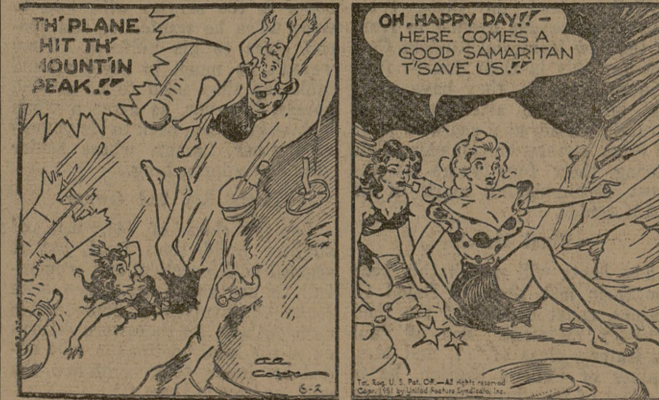
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