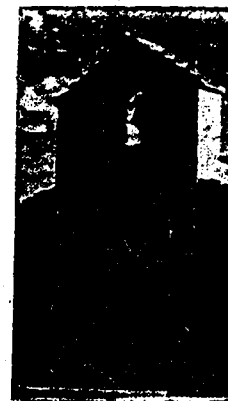


THE TOWER

464th BOMB
GROUP

"THE HOPE OF THE FUTURE LIES NOT IN
BETTER HUMAN INVENTIONS BUT IN BETTER
HUMAN RELATIONS".



MEET THE WHEELS

Most of you men in the group know the "Wheels" when you see them, but what they did before joining us remains a deep dark mystery. I will endeavor to shed light on that mystery by a series of short biographies of the leading men in the group.

All of you know Colonel Arnold L. Schroeder, but did you know that he was once a 2nd Lt? The Colonel was commissioned 2nd Lt in the Infantry when he graduated from the "Point" in 1932. After graduation from West Point he transferred to the Air Corps and took flight training at Randolph and Kelly Fields in Texas.

This is not the Colonel's first tour of overseas duty, he served at Wheeler Field in Hawaii and for a short time in England as a Special Observer.

Before joining the Group he was Executive Officer of the 55th Bomb Wing, serving in that capacity from December '43 until June of this year.

The Colonel is married and like the rest of us is "Sweating out" the war so he can return to his wife and family, who mean more to him than the DFC and the Air Medal with Oak Leaf Cluster.

Lt. Col. Charles F. McKenna III, the pride of Pelham, N. Y., is the holder of the DFC with OLC, Air Medal and three Oak Leaf Clusters. The Colonel tells me that his favorite hobbies are Ice Hockey and Propagation of the Race, in both of which he no doubt excels.

A graduate of Fordham Univ. class of '38, commissioned 2nd Lt, AA Branch of the Coast Artillery he transferred to the Air Forces and took his flight training at Kelly Field, Texas where he also served as Instructor. He was transferred to Ft. Worth where he was Supervisor of Primary Flying School.

Before joining the Group he was CO of the 781st Bomb Sq of the 465th Bomb Group.

Col. McKenna has returned to the Group after having Senjoye a well earned rest with his wife and two children in the states where he went after finishing his first 50 combat missions.

by S/Sgt WEAVER

DUE TO CENSORSHIP REGULATIONS
THIS PAPER MAY NOT BE SENT HOME.

A BUNDLE OF STICKS

Italy is the country of the bundle of sticks. Half the people on the road seem to be burdened with these bundles. In the evening as the farmers leave their fields and make their weary way back to the village to spend the night they invariably carry a bundle of sticks. There are large bundles on the two-wheeled carts, bundles on the backs of men, bundles tied to bicycles and even elderly women may be seen carrying these precious twigs as they walk the long miles from field to hearth. The twigs are precious for Italy is poor; exceedingly poor in things to burn. When the olive trees, the figs, the almonds and even the trees by the side of the road are pruned the cuttings are gathered into neat bundles to be carried away to feed the tiny fires in the open fireplaces where house wives prepare the simple meals of the poor.

In Italy the bundle of sticks became a symbol. In ancient Rome the fasces, a bundle of rods or sticks with the blade of an ax projecting, was carried before the magistrates as a badge of authority. The fasces reminded all who saw that the magistrate had the authority to punish law breakers by beating with a rod or beheading with an ax. The Fascists, a political group or "bundle", employed the symbol. It is to be seen on monuments and coins both new and old.

I wonder if there is a relationship between the bundle of sticks which is a symbol of authority and the bundles which we see on the backs of men and women today in Southern Italy? In a society where men trust and respect each other there is little need for the external authority that wields the big stick, since each man is governed by a law in his heart. In such a society no individual or class is allowed to sink into dire poverty for each man is interested in the welfare of all. When men no longer do right because it IS right, but are willing to turn every situation to their own advantage, all mutual trust and respect disappear and an external authority, a ruler with a rod in his hand, takes over. The ruler and the class which supports him, being a part of this society, have no regard for the rights of others, the poor appear and grow steadily poorer. The bundle of sticks which symbolizes external authority and the bundle which becomes a burden on the backs of the poor go hand in hand. If we would be free from the latter we must be worthy of freedom from the former. If we are to keep these burdensome bundles of sticks off of our own backs, we must so live as to make the existence of the bundle of rods unnecessary. We must merit the respect, trust and confidence of one another. Chaplain EASTWOOD