

"... And None Escaped"

by ARLEIGH CHUTE

Of all the wars in which the United States has been engaged, the Korean conflict stands apart for several distinct reasons. It was the first time a sizeable number of Americans were subjected to Communist methods of propaganda and indoctrination; it was our first experience with an enemy that not only sought to win the battle, but also to plant in the minds of their prisoners, the seeds of future Communist subversion; and it was the first time we had to face the startling fact that of the 7,190 Americans captured, not one escaped permanently from the enemy.

It is a widely held misconception that the highly intensive psychological pressures of "brain-washing" was what enabled the Communists to so effectively control their prisoners-of-war. But brainwashing is an expensive, time consuming operation—suited only for rare individuals—and the military could find no evidence that it was used on Americans in Korea. Instead, a series of rather well known, but seldom employed techniques were used in an attempt to destroy their captives' faith in democracy, religion, our economic system, and the American way of life. For the most part, our troops demonstrated that their faith in American ideals was not easily shattered. But to the extent that it was shattered, and to the extent that some lost faith, not only in their country, but with their fellow man; to that extent we exposed a needless and dangerous weakness to the enemy—to an enemy that was, and is, more than willing to make the most of an Achilles' heel.

The Code of Conduct for the armed forces grew out of the need to

reaffirm and establish the duties of an American fighting man when he is captured. Of the six points in the code, one is of particular interest. It states: "If I become a prisoner of war, I will keep faith with my fellow prisoners. I will give no information nor take part in any action which might be harmful to my comrades. If I am senior, I will take command. If not, I will obey the lawful orders of those appointed over me and will back them up in every way." These principles had to be stated and taught because too few realized that their fate was largely tied to that of the group; because too few would take on the responsibilities of leadership; and because too few would back-up and protect their leadership. Thus, they couldn't organize. They became a herd of isolated individuals—each looking out for himself—each easy prey for an organized enemy.

The Communists were able to attack our faith in American institutions in still another way, not mentioned in the Code of Conduct. Most of our boys simply didn't know the history, ideals, or functioning of their own democracy. And their knowledge of economics was nil! So their faith was slowly eroded as the enemy told them things about America that are obviously true—like how profits soar during war, how inflation steals from them, how land monopolists grow richer while slums grow worse, and more. How many could say to themselves, "Yes, I learned all about those problems, and they are being solved"? How many could be expected to answer, when these topics are hardly mentioned in high schools and colleges? Our economic and social ills

MARCH, 1960

had to be learned from an enemy. So the Communists were able to use this opportunity to educate us on the worst aspects of capitalism as a lever to mis-educate us on the "advantages of communism."

In battle, the superiority of our "machines of destruction" and the knowledge of how to use them were unmistakable. But as prisoners, with our technical advantages removed, when our sole defense was character, initiative, and enlightened thinking, can we be as satisfied with the results?

In the accelerating struggle to control the minds of men it will become

more and more imperative that we give more attention to the internal strength of our country—that we realize that the attitude of each individual contributes to the fate of the whole. We must regain the spirit of patriotism that once characterized America. We must apply the same zeal and brilliance to the elimination of inflation, slums, adult delinquency, the need to strike, and the threat of depression, that we apply to science and entertainment. If we are to survive a ruthless enemy we must be strong in every quarter. We must close the socio-economic gap"!



Hail, Dreamer!

The 100th birthday of Frank Stephens, founder of Arden, the single tax colony in Delaware, attracted wide attention, and some of Mr. Stephens' songs and poems are now in the school library at New York where they may be read by visitors.

An editorial in the Wilmington Journal paid a tribute to the "young idealist" who in the late 1890's "preached the Henry George philosophy of the 'single tax' on Wilmington street corners. When he and his fellow campaigners ventured into Dover, they were thrown into jail. This made them very proud of their mission. At last they were martyrs." With the help of a noted architect, Will Price, and with money made available by Joseph Fels, Philadelphia philanthropist, he founded the village of Arden on the principles of the Henry George philosophy.

Arden became the home of Delaware's first real community theater, the editorial continues. It was the cradle of community sponsored small crafts. It nurtured an interest in Shakespearean plays and became the summer home of musicians, artists and political scientists. In time two other suburban communities developed.

"Frank Stephens was far ahead of his times in suburban planning and setting aside many acres for community recreation and pleasure. Had Arden been a community developed by land speculators or private investors, little or none of the Arden woods along Naaman's Creek would be in existence today. But under the land rent system of the village, the woods are intact. He was a dreamer whose dreams became practical ways of living. He developed a rich way of life for suburbanites—many of whom found easy access to land in a community that has a definite charm and character. He was a pioneer who, though he did not build on a large scale, built solidly and well."

Fairhope, Alabama, was also founded by single taxers (in 1895). It now has a population of about 5,000. This was recently described in The New York Times as a colony where "authors, artists, craftsmen, professional people and retired couples have found relief from tensions and pressure in a restful atmosphere atop a pine bluff overlooking Mobile Bay, less than an hour from Mobile."