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Of Heroes and Cowards, 1957.

OF HEROES AND COWARDS

A pre-Chanukah sermon suggested by the history of the Maccabees and by the recently released records of our Korean prisoners of war.

Sunday, December 15, 1957

THE TEMPLE

Rabbi Daniel Jeremy Silver

I have always been particularly impressed by the beauty of that corner of The Temple in which stands our war service alcove. The three towering portraits and the stained glass which surmount this memorial are boldly executed and eye-catching. The Book of Deeds is an amazing record of devotional and patriotic service to our land. Almost eight hundred young Temple men and women served our country during the Second World War. Their duties and their deeds are recorded in this book of memorial. I have always found that it is a salutary and spiritual exercise to pause for a minute or two before this memorial alcove. Most of us take our freedom, our rights, our way of life for granted. Most of the time we forget the sacrifices by which these rights were achieved, and the blood and the tears by which they were sustained. And because we forget, we begrudge the obligations and the duties which rest upon us as members of a free community. *R* To pause before this alcove is to remember again our deep sense of obligation, the duties that we owe to those who have made our richest blessings possible. The charity which we are asked to give, the good causes which we are asked to champion, community service which we are asked to tender - all these become the easier when we find some way to remember, to remember that we are humble debtors of generations of dedicated men and women who before us ^{at} stood in the forefront in the fight ~~in~~ for human freedom and achieved and gained for us all the richness of that blessing which is ours. *R* Who are the three heroes who are commemorated in this alcove? On the left, nearest the Chapel door stands mighty Gideon, Judge and warrior in Israel, stern of face, strong of form, a man beloved by his countrymen, saviour of his people. Moses is the hero who led the Jews out of

Egypt. Joshua is the hero who led the tribes across the Jordan into the Promised Land. But in the first decades of the conquest of Palestine all was not easily attained by the Jews. Here and there they were able to establish scattered settlements. There was at best a loose configuration of Jewish tribes bound together by a loyalty to one faith. Then a terrible plague infested the Jewish community. The Bible likens it to a plague of locusts, for each year at harvest time wandering bands of desert Bedouins, Midianites, would cross the Jordan, infest the country, pillage the crops, spoil the cities, carry off captives. The economic life of Israel was brought to a standstill. There was danger that this small, insubstantial Jewish community might collapse of its own weight. And for seven years these raids continued. For seven years the Arab bands infested the land and ravished the people and the countryside. And just as it appeared that Israel would collapse this hero, this Gideon, arose and rallied the scattered bands of Jews, dispirited though they were to battle, met the Midianites in open combat, shattered their hosts, pursued them across the Jordan, decimated their fleeing troops, and brought a great deliverance unto our people. If it had not been for these victories Israel would not have been established. Judaism would have died a-borning, and that land in which the prophets would teach and the sages preach and the psalmists sing their imperishable messages of faith in God would never have come into being. ^PThe central figure in this triumvirate of Jewish heroes is that of Samson, a giant among men, a man of unbelievable physical prowess, a man who was called from behind his plow to lead the ~~troop~~ of Israel again into combat. Several generations after Gideon, Israel was further established. They had a republic of Jewish tribes, the land had been pioneered and was cultivated. But then a new threat arose from the west. Unbeknownst to the Jews, an island people, probably the inhabitants of Crete, were dispossessed from their ancestral home. They were forced to seek new lands in which to live. And first these Philistines sought to infest and invest the regions around the Nile, those fertile grain areas so much sought after by all the peoples of the near east. But the might of the masters of the Nile, the might of the Pharaohs,

was too much for these hordes, and though army after army of Philistines was thrown against the great cities of Egypt they could not prevail. The Philistine chiefs had to look elsewhere for a new country. Their eyes turned upon the coastlands of the eastern Mediterranean, upon Palestine. They began their operations around Des Gaza, and methodically, forcibly, ferociously they pushed ever inward, they compressed the Jewish people back towards the Jordan. The might of their armour could hardly be contained. The first bands of the Jewish army which were sent against them were defeated in battle. And just when it seemed that again Israel's star was about to set forever, just when it seemed that this new enemy would overrun the land and overwhelm the people and bring them into perpetual, eternal servitude, Samson arose, and by unbelievable feats of physical prowess set an example for the people, kindled their will to survive, rallied the scattered Jewish armies, blunted the Philistine attack and ultimately contained it. And again deliverance was brought for our people and again out of catastrophe hope was born. The third figure is that of Judah. Judah the Maccabee, most familiar to us perhaps of all of these three because his name is imperishably associated with our Chanukah holiday. We must go down in history many centuries. In the third and second centuries before the common era, the small Jewish community of Palestine was not a free state. It was a vassal of the Selukid Greek-Syrian empire. You will remember that the generals of Alexander the Great after his death divided up his vast world conquests. Selukas got for himself what we call Greater Syria, roughly Lebanon, Syria, the Tigris-Euphrates valley, and Palestine. For a century and a half the Jews were under the rule of these kings. They had no freedom. They were subject to terrible taxation. But at least their freedom of worship, their freedom of faith was allowed to them. The Temple was kept open, priests were permitted to administer at the altar of God, the Levites praised God in song and in verse. And as long as freedom of faith was permitted the Jews, the Jews though unhappy with their lot were not restive with their fate. And then suddenly, in the year 168 before the common era, the current Selukid king, Antiochus Epiphanes, decided that all the sane-

tuaries under his control must be rededicated to his patron god, known to us only as Zeus Olympus. His will was immediately obeyed. Soldiers established in the sacred sanctuary in Jerusalem an idol, an unbelievable abomination to the Jewish people, an idol of this Zeus Olympus. They desecrated the altar. Pagan priests sang pagan hymns where once the one God was worshipped in truth and in purity. The Jewish people could not stomach this affront to all that was dear and sacred to them. It violated the second of their Ten Commandments, that no image must be set up in a sanctuary nor served nor bowed down unto. And under the leadership of Mattathias, priest of Modin, under the leadership of his five sons of whom the most famous is that general and soldier without peer, Judah the Maccabee, the Jews rose up against these Syrian overlords and in three years managed to destroy their might, to free the city of Jerusalem, to repurify the sanctuary and to rededicate it to the service of God. Again in the moment when the holocaust of destruction was imminent Jewish valor, Jewish courage, was able to bring ~~darkness~~ light instead of darkness.

Consider these Jewish heroes. Consider all the great heroes, known and nameless, who have come after them. And I think that you will understand something of the secret of Jewish survival. We have survived as a people because somehow, by some mystique, we have always been able to summon from within ourselves at the crucial moments of our history men of courage, men of valor, men of dedication who were able to throw themselves into the breach, to stop the thrust of the foe and to bring deliverance unto Israel. Some men fought on the battlefield, some men fought by an intrepid resolution to maintain the sanctities of Jewish life. But however they fought, the long line of Israel's history was made possible because of the long, unbroken, continuous line of Jewish heroes who rose up for us and served us and brought us unto this day. Any vision, any ideal, any way of life, anything that we hold to be sanctified, sacred and precious, can be passed on to the next generation only if it can command the sacrificing support of the present generation. If we want to keep a torch burning bright then we must tend its flame zealously and sedu-

lously and see to it that it is passed on unextinguished to the next runner in the endless passing of the generations. To have faith, to have a vision, to be willing to sacrifice for that faith and for that vision - this is the secret of survival.

Our rabbis illustrated this truth with an apt Midrash. They said that when God saw Adam and Eve driven out of the Garden of Eden, He knew that they were in for a difficult time. Life would no longer be easy for them. And to make progress possible, to make it possible for them to attain the good life He gave them two rich gifts. In the one hand He placed the Torah - a vision, an ideal, a way of life, a dedication to certain basic fundamental principles. In the other He put the sword - the means of achieving these principles. We must always be prepared to defend the right, but we must be conscious and aware that we are defending that which is right. A people which is conscious that it bears these two gifts together, bound together in one interwoven unity, is a people which will create nobility, courage, and find its heroes. It is as if the nobleness of a cause brings out the nobility of a person's character. Israel survived because its heroes were conscious not that they were fighting against certain enemies only - oh, they knew who their enemies were - but they survived because they were fighting for certain basic principles. Freedom to worship God. The freedom for all men to live under a condition of equality, ^{and} of liberty. Equal justice before the law. These and human brotherhood, tolerance, freedom of speech, freedom of worship, freedom of assembly - these were Israel's sacred ideals. It was not just one nation fighting for survival against another nation whose ideals and purposes and values hardly differed one iota from the other. It was because Judaism was dedicated to certain fundamental human affirmations, divinely given, affirmations which Israel was conscious could not be submerged by tyranny and overwhelmed by the oppressor, values which must be kept alive and kept bright and given to the succeeding generations. We must know in the struggles of life not only the nature of our enemies, but the nature of the values we are dedicated to serve. A people, a country, a group

which is unaware of these basic values to which it is dedicated, which is unconscious of the reasons for which it is struggling, is not struggling nobly or courageously.

I have had occasion to read recently a tragic document. It is the official record compiled by the Department of the Army of the behavior of the seven thousand, one hundred and ninety American service-men who were captured by the Communists during the Korean War and interned by them in prison camps. This document was of particular interest to me. It was not only that I had been given the privilege of serving as a Chaplain during that war and in that particular area of struggle, but it was also because it was my privilege to be present in August and September of 1953 at Panmunjon in Korea when the return and release of American service personnel which we now call Operation Big Switch was taking place. I still remember the long, dusty lines of American ambulances weaving their serpentine way between the Communist prison stockades and our own hastily assembled repatriation tents. I remember the battery of photographers and newsmen, the sacks of mail, the well-wishing telegrams which awaited. I remember the medical care, the food which was prepared for these men who for the first time, some of them, in upwards of three years were now standing on freedom's soil. But I remember also observing even then that beside each man there walked a tight-lipped Intelligence Officer. Amazingly complete records were being taken of the history of these men under Communist rule. I remember that many of my friends who were psychiatrists had been dispatched to remain with these men and study them now that they were again free. I remember the shock with which all of us heard the news that some twenty-one American young men preferred to remain under Communist control rather than return to their families and to their country. We knew that something was wrong, and this newly released report of the Army tells us what took place. It seems that a large scale break-down of morale and discipline took place among our men under Communist control. The records are sad to read. You see in the lines an American sergeant who cold-bloodedly and callously tossed two of his wounded compatriots out into the snow to die. You read time after time of American able-bodied

young men marching back from the front lines to the camps, who refused to pause along the way to lend a hand to some wounded soldier who could not go the way alone. You read of food snatched by the able from the weak. You read of American prisoners confessing falsely against their fellow-Americans to the Communists. You read of an appallingly large number of men who signed pro~~prop~~aganda leaflets and spoke on the enemy radio pro~~prop~~aganda for the "peace-loving/^{People's Republic}~~people~~ of China" and against the "war-mongering capitalistic nation of America". Within four days of the first involvement of our troops in Korea, an American army officer was on the North Korean radio spewing forth such nonsense. A sad tale of cowardice, wilfullness, venality. It makes saddening reading. Some of us had an indication that all was not right in the prison camps much earlier in the war. We knew that a large number of our personnel had appeared on the Communist radio and were broadcasting back pro~~prop~~aganda messages to America. We knew also that some of the first returnees, individually repatriated at moments in the combat, had come back indoctrinated with Communist ideology. At first we were tempted to ascribe this to brain-washing, that terrible instrument of torture whereby through "truth drugs" or physical or psychological pressures the will of an individual is broken, his character is destroyed and he becomes completely subordinated and subservient to the will of another. We knew that the Communists had used such brain-washing against their political prisoners and we knew also that the North Koreans and the Chinese had never signed the Geneva Convention governing the control of prisoners of war and so could not be expected to live up to this humane document. And so we assumed, hopefully, that this was the case. Unfortunately it is not. Unfortunately the page after page of this army document tells us that brain-washing was not practiced against these troops - that one out of every three of our troops collaborated with the enemy despite the lack of pressure brought upon him, that one out of seven of our troops committed acts that could be called treasonable against our government without physical pressures being exerted upon them. Oh, they did not live ideal lives. Life was crude, it was simple, it was elemental. They lacked the diet and the medical

care which we would give even to our rural sections of our country. But if you read the novel Andersonville, the prisoners who were treated there, the Union prisoners, controlled there by the Southern Army, were much ~~much~~ worse treated than many of the ~~and~~ captured during the Korean War, and those of our servicemen who were captured by the Japanese in World War Two had a life indescribably, immeasurably more difficult than was the life of the prisoner of war in Korea. No pressures beyond that which might normally be expected seem to have been applied to these men. Yet this terrible record - a record never before developed in our history. We have had prisoners of war captured in every combat in which we have been engaged, but always these men have been loyal and grimly heroic and patriotic to the nth degree. Always they have come back to the heroes' welcome which they deserved. This is the first occasion in all of the United States' history that a significant group of prisoners of war have turned collaborationist, that discipline has broken down in their camps, that they have refused to obey the orders of their superior and have in no way comported themselves patriotically and as men. To point up the contrast, we must read of the record of the some four hundred more Turkish prisoners captured by the North Koreans and the Chinese. What a record - what a proud record it makes. Not a single one of these soldiers ever signed a leaflet or spoke on the enemy radio. Discipline never broke down in their camps. Whenever a man was wounded among them two of their able-bodied troops went with him to the hospital, nursed him around the clock till he was well. There was even apportionment and rationing of food in their camps. The same pressures, psychological and physical, were meted out to them as to our troops. But there is not a single known instance in which these troops were disloyal or weak or collaborationist. Not a single instance, where in our case more than one out of three collaborated. They failed - failed us. On the basis of this sad report the Army makes several recommendations. In the first place it says that its own military training and the raising of our youth must be toughened. They found an unexpected softness among our young men. They found that they were unprepared to cope with living out in the open. They

were trained to be people of a nation sporting the highest standard of living known in our world. They were told that they were the best equipped troops ever sent into the field. But when this equipment was suddenly taken away from them they lacked the ingenuity, the ability, to fend for themselves and survive. And the Army says that they are going to make plans to toughen up the training, to prepare these men the better to adapt themselves to primitive conditions. The second recommendation which the Army makes is this: up till now they had made no preparation among these men as to the standards of their actions when captured. They had preferred to concentrate on training them to be soldiers. They had assumed that the eventuality of capture would never take place, and when it did, if it did, the men would simply adapt themselves to the new situation. Now the Army proposes, in its basic training, to acquaint the men with the standards of action, conduct, which will be expected of them if and when they are captured. But it is the final recommendation which intrigued me and impressed me the most. The Army hopes that every American family, every American clergyman and teacher, will help to acquaint the young people of our country with two things - first of all with the difference in the Communist philosophy of life and our own, and secondly, to acquaint our young men and women again with old-fashioned morality, and those are the report's exact words - to give them a firm love of the right and an abiding distaste of the wrong. And I suggest here ~~that~~ the Army is discovering again the wisdom of the Midrash to which I referred earlier, that to be prepared for the battles of life you must not only have the sword clasped firmly in one hand, but you must have certain basic principles, a faith, certain affirmations about life firmly in your other hand, in your heart, in your being. You must know not only the enemy against which you are fighting, but the principles which you are defending, for which you are willing to sacrifice yourself. There is a lesson here that I would pray our politicians and our statesmen might take to heart. Our American men have proven their strength and their courage on every battle-field in every war in

which they have fought. "When our cause was just, then conquer we must". There is no question here of the basic willingness and ability of our young people to acquit themselves courageously and heroically and bravely on the battlefields of life. What is in question here is whether they are made aware of the reasons for which they must be willing to stake their lives and gamble their destiny. And these reasons in the Korean War in its earliest stages were certainly not made clear to us. Recall, if you will, the spirit of that time. We became involved in a boundary dispute over an arbitrarily drawn line half the world away. We became involved almost before we knew it - only latterly did the United Nations lend a certain moral position to our involvement. And at no time in the early stages of this fight was our government able to enunciate as Wilson had done in his Four Freedoms, and as Roosevelt had done in the Atlantic Charter - at no time in the early stages of this campaign was our government able to make crystal-clear to us a realization of the principles for which our young men were fighting; only later, as the war developed, did the rationale of this combat come to the fore. And it is interesting to note that the largest proportion of collaborationists, of weak men, came among those who were captured in the first confused, chaotic months of fighting - men who did not know why they were in Korea, for whom they were fighting, and for what they were fighting. Every compromise which we make with moral principle weakens our moral fiber. Every time we compromise human decency for oil or human dignity for bases, every time we compact with nations whose basic philosophy is anathema to every principle which we religiously affirm, the young people of our nation are the more confused. The spring from which flows their strength, their willingness to serve faithfully and patriotically their nation, is dried up, and I am afraid that unless we make again crystal-clear the principles for which America stands and by which America lives we can build for ourselves the mightiest arsenals of missiles and of modern weapons of war ever assembled, but in the end it will not avail us if our young men and young women have not the determination, the courage, the will, to shoulder these weapons, God forbid; when necessary

take them with them into combat. This, I think, is the lesson in this Army report. It is an old lesson, but a lesson that I am afraid America has all too often forgotten in the last few years. "Not by might, not by power alone, but by My spirit, saith the Lord, shall man prevail."

Amen



11 In my opinion one of the most impressive corners in our Temple is that which contains the War Memorial alone. The One Personal Pathway in Otis's glass and stone surrounds the names of our badly wounded and age-sickening. The record of devoted patriots serves contained in our Book of Dead is inspiring to contemplate. Over 5000 young men and women served in WW II. The record of our duties and their death is set down in 1900 in the volume.

[illegible]

If who we have taken under is no person to see people? Also
 they cannot well, just among the thousands English than Allah and
 others of them down upon his name. He lived 3,000 years ago when
 the Jewish people were in the earliest infancy. The people whom Moses
 led out of Israel, Joshua led into the Promised Land, not all the land
 would at first be conquered. Only here and there could the Jews establish
 be established. The ^{high} ~~high~~ ^{most} ~~most~~ ^{important} ~~important~~ was Jerusalem. Jerusalem, a new
 land seemed to be East - land of milk and honey - desert wilderness
 marvellous began to work the Jordan and spread as land. Paul year for
 years long appeared at Jerusalem carrying off Jewish hands
 and teaching himself very strictly. The people gathered before them
 from hundreds. Thousands larger and the Jews from confidence
 might collapse. At the moment of death - children over numbers
 of people - known in battle - the wonderful miracle and
 again changes the miracle. In a sense of building up the

he destroyed his soldier bands and promised them that they would be united, the
freed Israel to attend to its pioneering & its cultivation - as that they were
enabled to build the land in which their people would prosper and rest
live & prosper. Had it not been for Babylon, Jerusalem and Victoria -
~~Israel~~ Israel would have died already.

3) The other figure is that of Samson, great among men - a man of
almost unbelievable physical power. After Babylon's victory, the Jewish
tribe continued to build up their state. Then suddenly a new threat
appeared. ^{this was from the West} Unknown to the Jews an island people was displaced
from its home probably on Crete. Their leaders were just attacked by
Egypt's ^{great} pharaoh. When after some of their Philistines stood against
the masters of the Nile, but they could not achieve greatly against
the might of an Pharaoh. They sought out the Egyptian conquest. The
Egyptian men would not be named elsewhere. They established themselves
near the sea - by Gaza and slowly but relentlessly pushed inland.
to ~~the~~ ^{these} was their campaign but it seemed that the small Jewish
nation could not contain them. The first attack of the Hebrew
army were disastrous, at the morning of a peril - Samson left
his place ~~and~~ and took the lead in battle. By premeditated plan of
personal bravery & courage - he planned & then stopped the Philistines
again & again Israel was saved when its future was dangerously
impendent.

4)

~~substantiated at the time of writing.~~

4) Bonds known old Judah, we measured - one of our Jewish
kings - sold and found several years. My country of the
Philistines and a new bond to Jewish people was. David, most of the
and a good witness. But the Jewish community of Palestine was a
judicial people of the Hebrew Empire - established in Greek times
by the king of the Greek Empire. These things were not a few
years, the Jews were allowed possession of the Temple and the
the measure of the religion of the Jews. It was not a law but it was
basically settled in the year 1680 as the Hebrew King Enoch
Enoch and his people produced the Jewish people and the old and
the sacred Temple he believed as a sign of the law to the
world of his people of Isaac Isaac. So the Jews were not
unhappy. The Temple was destroyed. The Jews were not
the people to be seen from the days of the Hebrew King -
now a sacrifice and the Jews were not from the world of
the Jewish people.

[illegible]

established again the true nature of the case.

~~The account of Howell's murder has not only been
its tendency, but in the fact that after a long period of
suspense, we are now made aware of the
circumstances, and the light of our full knowledge,
does not propose to write the long, however much it
may. To those of us who have read the book~~

5) Hence all these, they exposed in part the secret of Israel's survival. When our people was gravely imperiled - it always found sudden strength sufficient to meet the danger & overcome the worst. Sometimes this courage showed itself on the battlefield - at other times in a determined unwillingness to relinquish the sanctities of Jewish life. The chain of our history is long and proud because the lives of our heroes of old and the present is involved & embroiled.

As it must always be if a vision or a dream or a faith on any of life is to continue, each one must hold the flame and carry the torch ~~safe~~ ^{safely} till the next survivor in life's endless relay takes it from his hand.

6) How is it that through 3,000 ^{years} ~~centuries~~ our Jewish people has always been able to give back to the world a mission?

The answer, I believe, lies best expressed in a beautiful rabbinic saying, "God, they taught, gave man two hands. On the one hand to carry the sword - in the other the Tora. Man must always be prepared to defend the right. He must at all times be conscious - know - that he is in the right. First must come the Tora - a vision of life's basic values - an ^{affirmation} ~~acknowledgment~~ of the obligations of freedom, equality of opportunity, brotherhood, equal justice before the law, tolerance, and free speech & inquiry. Then must come the sword - an determination to sustain these values when they have been accomplished and extend them to all areas of life when they are yet lacking.

We must know, in brief, not only what we are fighting against but what we are fighting for. The ^{voluntary} ~~voluntary~~ of a cause initiated by a group of the noblest in man, Israel's heroes responded to a noble summons. They did not fight merely for the sword or for the survival of a people whose values were identical to the grounds - They fought for freedom - for human dignity - for the eradication of intolerance - for human brotherhood. Such was the cause. In its defense they proved most valiant.

admits broad real nations; there was no surprise among such good
men of men pursued their capture freedom; there were soldiers and
slaves as ~~the~~ ^{by spirit} ~~the~~: now ~~these~~ human relations avoided ~~the~~
man.

Thus the evidence has been compiled and reduced. It makes Thayer
 better looking really. It is now officially acknowledged that there
 was a large circle of bad boys and girls in every one
 of the schools. Some of them committed acts of indiscipline either
 against fellow Americans, or else have always been committing
 crimes. That is the documentary evidence that really has reduced
 the scandalous rumors to facts and a happy end to them.
 The scandal follows Thayer & Leffler to its source along the
 railroad, in the camp ^{at the} ~~the~~ other end of the road
 of the road. Many a soldier refused to be mixed up with his
 buddy. A large number have just in and out of the road to Leffler
 actually in the matter of Communion & Sunday school and
 school. When they are just against in Korea in Communion
 during the war on the radio actually the people in the
 N. Korea. A broad circle of the picture is really there. Almost
 half of every person was guilty of some form of collaboration
 with the enemy. Half of every person was guilty of some form of
 collaboration against the U.S. Perhaps the most uncomfortable
 fact in the whole of it is that some 21 men actually gave the
 German back the same cup of - preparing them to
 American freedom.

Never before in our history have we been so well served as
our business of words & diplomats. In any way in which
we have fought some of our most beautiful persons. Of course
in the case of the Japanese during WW2 we were much more
well treated. But in any other situation we were severely

summed this whole experience in spirit - true horror

Though it was not made public at Dept, the Army had already early in the war indications of this sad condition. A large number of our captive bases appearing as so ~~known~~ ^{known} ~~redes~~ ^{redes} speaking against "evening" ~~hours~~ ^{hours}. Men who were returned to our lines were found to be steeped in C. propaganda.

At first these defections were excused on the ground that the Reds had been employing brainwashing - "drugs" or "psychic ^{+ breaks down his personality} tactics" which subvert a man's will and make him completely subservient to his captors. It was pointed out that the Korean & Chinese were not signatories of the Geneva Convention which regulates the treatment of prisoners of war & even not bound by its provision. Moreover, it was known that the Chinese had used ^{torture} means on their political prisoners. ~~They were not~~

The Army Report makes it emphatically clear that we can not explain away this debacle by the claim that our men were brainwashed. They were not. Millions of our men were subjected to physical & psychological torture were used against them. These losses were far from ideal. They lived under such primitive conditions. They were sometimes harassed & pressured, but rarely to a degree beyond ^{possible} endurance - usually, they were as well treated as were their soldiers who were captured by the Japanese during WWII & much better than the Chinese soldiers who were stockaded at Andersonville during the Civil War.

We must look elsewhere for an explanation and what is especially sad is a comparison which the Army has drawn between the records of our men & those of the Turkish troops who were also captured. These men were subjected to the same psychological and physical pressures as ours; but unlike our men there is no recorded evidence of any collaboration or defection. When our men are stockaded & no doubt others to the P.W. camps, the

Turkish troops obeyed the orders of their officers and cooperated together in every way. Did up the men near by. Wounded were never left behind. Food was equally distributed. The sick did not starve for bread or the usual. Not a Turkish soldier even spoke a word of ^{propaganda} or spread any ^{propaganda} or confessed against his fellows. When a Turk became ill, his fellow soldiers accompanied him to the hospital & nursed him around the clock till he was well.

It is not pleasant to read the record. To realize that ~~the~~ ^{these} ~~coverage~~ ^{coverage} at the camp was ~~authentic~~ ^{authentic} by the records on
useful. To realize that it is a record of ~~some~~ ^{some} ~~supers~~ ^{supers} that a
significant percentage receive ~~but~~ ^{but} ~~four~~ ^{four} ~~units~~ ^{units},

The Army teaches some recommendations to itself on the basis of this study. It maintains that our men must be trained to be more resourceful. They were too soft. They ~~could~~^{must} handle the roughest hardships of outdoor elemental living. I assume mil. training will reflect this new emphasis.

They suggested also that our men must be better prepared for the responsibilities of prison camp discipline. Apparently till now the Army had avoided the subject feeling that it should not even discuss the men will be thought that capture is possible. Now apparently basic training will include some preparation for that eventually.

The final suggestion seemed to me to be most significant. I should like to quote it.

"The thing needs to be seen every American parent, teacher & the system needs to be installed in every one of our children a specific understanding of the difference between our way of life & the C's way of life, and even more important, give every child, in the bland old fashioned apathy, a strong firm regard for the right & the on abiding devotion for the right."

To present another such challenge, we must insist on a policy which
"affirms the right of man on believing doubts of tyranny & evil. For
ultimately our subordination is in our principles not in our sword - on our
Bible itself warns & challenges

"not by might, nor by power, but by my spirit, said the
Lord

shall men prevail,

