

4 April 1960

No. 16

Dear Doctor Oliver:

As I believe I told you, a few weeks ago Mr. and Mrs. Maseland, friends of Mr. Robert Welch (American Opinion) called on the President. It was Mr. Maseland who brought the "Blue Book of the John Birch Society".

We have just received a copy of his letter to TIME Magazine, written on 18 March, and as I thought you might be interested in reading it I am enclosing a copy for you.

Mr. Maseland is an honorary citizen of Korea, and I believe a prominent member of the community of Carlisle, Pennsylvania where he is a carpet manufacturer.

With all good wishes,

Sincerely yours,

F. R.

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18 March 1960

TIME Magazine
TIME & LIFE Bldg.
9 Rockefeller Plaza
New York 20, N. Y.

Gentlemen:

I am one of TIME's earliest subscribers. I date back to the days long, long ago when TIME was a repertorial newsheet, when its masthead could proudly and justifiably read, "If it appears in TIME, it is dependable."

Today there is no more biased and bigoted newsheet published. TIME went through a subtle stage, a transitional period when it was feeling its way to see just how far into the propaganda field it would be safe to venture. Apparently, it concluded there were no limits, that the public was unconcerned with the morals of bias and bigotry and the slanted approach if it made interesting reading.

I have just finished your article on South Korea entitled, "How to get out the Vote," appearing in your issue of March 21.

I challenge you to document your statements. You purport to quote. A magazine that vilifies in a quotation without a signature is as cowardly as an anonymous letter writer. You would not dare present your evidence in court, it would be thrown out, not alone as heresy, but likewise as cut from the whole cloth. No bystander could have remembered and quoted word for word that which you credit to your reporter.

What purpose have you in injecting religion into your report of an election? Why do you mention "Roman Catholic John Chiang" and follow that with the statement that "in an open and honest election Chiang might well win again." To those who are aware of the fact that Syngman Rhee is a Protestant, a deeply religious practicing Methodist, you draw a religious issue. You emphasize it by your statement that "a young Catholic leader was stabbed to death by the local chief of Rhee's green-shirted anti-Communist league." Again, you inject religion with a picture of a "valiant young Catholic leader stabbed to death by the local Chief of (Methodist) Rhee's" henchman. Intentionally you create the impression that "the young Catholic leader" was a Communist, for you state he was killed by an anti-Communist.

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It may well be there were deaths in the course of the Korean election. They are not altogether unknown here in the United States. I reject your implication that the young Catholic leader was a Communist and inquire as to why you inject religion into a political campaign.

I returned from Korea about two weeks ago, I visited EWHA, the largest women's college in the world. I spent three-quarters of an hour with Syngman Rhee. In the company of our missionaries I devoted much time to visiting the boy's camps, widow's villages and shack towns in which the victims of Communism are living.

No one can say with certainty what Korea might be today if the United States had not intervened when she was attacked by the Communists. But anyone conversant with history and aware of the present situation and possessing an unbiased mind, recognizes that we are responsible for what she is today.

Truman refused to permit the military to cross the Yalu, thereby insuring Communism a foothold in Korea. Eisenhower, to carry out a campaign pledge, perpetrated the most ignominious "peace parley" in our history.

The U.S. decision to cut Korea in half, leaving the mountains and streams and hydro-electric power in the North created in the south an agricultural country bare of industry and power.

We did not go to war to save Korea. We engaged the Communists in Korea to establish for ourselves an essential foothold on the Asian Mainland.

No country has a greater obligation to another than we have to South Korea, for we made her what she is today. The marvel of it is that she remains our close and true friend. Instead of criticizing Rhee, we should be eternally thankful that in Korea we have a man who does not know the meaning of the word compromise. Had we the usual Chief of State to deal with, a Bourguiba or a Nkruma or a Nasser, we would have been asked to leave long 'ere this.

The Korean, "the Irishman of the Orient," is tall and sturdy and raw-boned. He is a rugged, pugilistic individualist. He is true to his friends but loath to forget an injury. A conquered state for 35 years and having experienced the full

brutality of Communism, they seek nothing but an opportunity to rebuild their economy. In this, in simple justice, they deserve the full sympathy and all the financial help that the United States, more deeply indebted to South Korea than to any other nation, should be more than willing to give them.

I suggest that if TIME has the slightest desire to perform a constructive service and to aid in the cause of justice, that you devote your undoubted influence to the encouragement of government and private assistance to South Korea and the development of their economy. I might add that in doing so, you would likewise be striking a blow for our own very selfish interests - for anti-Communist Korea and Taiwan are our essential bulwarks.

The last five minutes of our visit with Syngman Rhee were spent on our knees in prayer; three missionaries, the Chief of the Department of Information, Syngman Rhee, Mrs. Masland and myself; a prayer that concluded with the words, "One nation, one language, one God" - to which I would hope even TIME might be able to subscribe.

Very truly yours,

Frank Masland