

not only the reputation of the city in general, but that of Sam Adams and the Boston Whigs in particular. John Adams did not press the witnesses during questioning. Of course, none of the citizens interviewed were actually in Dock Square and heard what the man in the red cloak said. Had any of these witnesses been called to the stand, they could have testified to the nature of the speech and possibly the man's identity.

Why did Judge Oliver rhetorically denounce the man in the red cloak, saying he was guilty in the eyes of God for the murder of five men on March 5, 1770? Sam Adams was seldom absent from the courtroom during the trial. Perhaps the judge's message was not intended for the jury, but for certain spectators in the courtroom.

The reaction of Sam Adams to the articles printed in a Tory newspaper showed his concern with the issue of the identity of the man in the red cloak. Perhaps Sam Adams was so concerned because the information that the Tory writer would reveal was something that Adams did not want the public to know. A later writer claimed that the identity of the man in the red cloak would be revealed if Sam Adams and his followers would allow it. This suggested that Adams know the identity of the man even if it were not he. Adams was doing everything that he could in the courtroom and in the newspapers to keep secret the identity of the man in the red cloak.

Clearly, the Boston Massacre was much more complicated than some British soldiers firing at innocent Bostonians. An abundance of evidence suggests that the event was planned, including the ringing of the church bells, the man in Dock Square at the perfect moment, and even the selection of the lawyers. Sam Adams can be connected to most of that evidence. Most importantly, his past political views suggested that he had motive. He was one of the very first to suggest that the Bostonians rid themselves of the troops, and he was one of the first to suggest the use of force. A massacre was exactly what Sam Adams needed to get the troops out of Boston. If the man in the red cloak were not Sam Adams, the evidence suggested that it was someone close to him. Sam Adams remains the prime suspect for instigating the Boston Massacre.

VENUS ON THE FIELD OF MARS: VICE AND MILITARY/CIVIL RELATIONS AT CHANUTE FIELD DURING WORLD WAR II.¹

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"Don't shoot 'em; Chanute 'em" was often heard by men assigned to Chanute Field in the early years of the camp's existence. After a quick birth and growth spurt amid World War I, the Army Air Field located 15 miles north of Champaign experienced a rapid decline, leaving a hollow shell of a military encampment. Considering assignment to Chanute the equivalent of punishment, military men regarded this isolated camp adjacent to the tiny village of Rantoul (population 1600) as the closest thing to "Siberia."² In 1938 this situation changed. Due to the distant threat of war and an allotment from the Works Progress Administration, Chanute underwent a "Great Renaissance." After a renovation totaling \$13.8 million, Chanute Field emerged, months before Pearl Harbor, the second largest Army Air Force technical training center in the United States.³ A camp which once housed 2,000 soldiers in 1938 quickly expanded to 17,500 by 1941.⁴ At its peak in 1944, Chanute Field boasted a population of 23,000 soldiers.⁵ While the base was still geographically isolated, assignment to Chanute no longer appeared an exile to the nether regions.

It is commonly thought that large numbers of soldiers prove attractive to the practice of prostitution, which is often linked to the infection rate of venereal disease. Though it increased in size, Chanute experienced a lower rate of venereal disease than other camps during World War II. Likewise, the neighboring towns achieved a high degree of success in the prosecution of prostitutes. These achievements can be attributed to the coordinated efforts of the military command at Chanute and the local communities. Together they worked to decrease the rate of venereal disease and prostitution through health measures, law enforcement, and providing the soldier on leave alternative

recreation.

Civilian and military authorities predicted potential problems from the start of the expansion program. Local newspapers outlined the need for additional policemen, claiming that as "soldiers and civilians mingle together in greater numbers all the time, some trouble is bound to pop up now and then. It just can't be helped."⁶ The threat of an increase in prostitution with a subsequent rise in the rate of venereal disease concerned both the civilian and military populace.

Historical precedent triggered alarm in the United States Army concerning this issue. During World War I, as the Army increased, so did the venereal disease rate, with over 338,000 cases and seven million service days lost.⁷ Since 1939, Great Britain experienced an increase in the rate of syphilis due to war time conditions, and the Army believed that America would follow suit if it did not act early to combat the situation. Congress reacted quickly to these reports by appropriating \$6.2 million in July of 1940 to fight venereal disease around military camps.⁸

Congressional funding had no impact on soldiers' access to prostitutes. Camp regulations allowed soldiers with leave to travel within a 150-mile radius of the duty station. Nearby cities of Champaign and Urbana reported the expansion of prostitution rings to accommodate the anticipated volume of business arriving from Chanute Field.⁹ This upsurge in business often originated from out of state. Within one two-week period, recent arrivals from surrounding states accounted for over half of the arrests. Two admitted prostitutes, arrested for vagrancy, moved to the Champaign area from Biloxi, Mississippi, claiming that "their best customers were soldiers."¹⁰

Other vice reports cited hotels in the Champaign-Urbana area operating as brothels, even providing the soldiers with civilian clothes to change into upon arrival in an attempt to hinder discovery by police and military authorities. Likewise, "The Casanova Hotel", a group of cabins located on the outskirts of town, provided rentals to soldiers for trysts with prostitutes. Even the taxi drivers, ferrying soldiers to and from the Field and about town, profited from the situation. Soldiers relied on the drivers to locate prostitutes in town or

provide one in the front seat of the cab.¹¹

To the military and local communities, prostitution equated venereal disease. Public health pamphlets proclaimed prostitution the "most prolific source of infection."¹² After Pearl Harbor, the Army's syphilis infection rate rose over 200%, with gonorrhea rates climbing approximately 140%.¹³ At Chanute Field, the incidence varied from year to year and remained an ever present problem to the command and the local communities. While in 1941 the rate of infection at Chanute was below that of the Army on a whole, the base experienced a steady climb as the war progressed.¹⁴ During the year 1942, 7 to 18 men with venereal disease appeared for every group of one thousand men at the camp.¹⁵ By the end of the war in 1945, the rate increased to an average of 41.3 per 1000 per annum.¹⁶ The year 1944 reported an all time peak of 133 per 1000.¹⁷

Answering the question of how to combat both the rise in venereal disease and prostitution required approaches from various angles. Theorizing that "the most effective method of reducing the increasing venereal disease rate is by the repression of prostitution", Congress reinstated the May Act in June of 1941.¹⁸ This act made prostitution within close proximity of military training bases a federal offense. However, the May Act involved a long process before any Federal action against the offending area took place. Only after a series of warnings, surveys, and probationary periods, would the War Department finally take action.¹⁹ Despite the use in other areas, this act was never instituted in Illinois, rendering it useless for the people at Chanute Field in their fight against prostitution. To combat the venereal disease rate, the U.S. Army also appointed special medical officers to any camp with a population of 20,000 or more. This officer worked with civil authorities in the fight against an increasing infection rate.²⁰

The command at Chanute Field approached the prostitution/venereal disease problem vigorously with assorted tactics. The venereal disease control officer regularly presented sex morality lectures to the troops.²¹ The medical department published a venereal disease bulletin and distributed it among military personnel.²² Upon discovery that over 90% of all infected soldiers did not utilize any prophylactic measures, the Army made these devices more

readily available.²³ Condoms were distributed freely. At the war's height, five "pro" stations remained open at Chanute 24 hours a day, providing prophylactic kits to any who requested them.²⁴ These kits contained injections and cleaning substances for the exposed areas. When the base stations were not open, prophylaxis kits were distributed at the guard gates immediately upon entering the camp or throughout the local communities at railway and bus depots.²⁵

Additionally, the command at Chanute requested assistance from nearby towns to aid in combating prostitution and found the local authorities more than willing to oblige. Conferences were held with local police and health officers in the cities of Champaign, Danville, Mattoon, and Charleston, asking for their cooperation in the camp's endeavors against prostitution and venereal disease.²⁶ Representatives from the Field met with local tavern owners in Champaign, Urbana and Rantoul to ask them to regulate alcohol consumption by soldiers and curb prostitution. With local agreement, Chanute dispatched military policemen to walk the neighborhoods of nearby towns, in the hope that their mere presence would dissuade potential vice activities.²⁷ When a city showed evidence of uncontrolled vice conditions, the command at Chanute closed the area to soldiers on leave. In January of 1942, Bloomington found itself off limits to Chanute men after ten infected soldiers returned from a December holiday in the red light district.²⁸ Of the 48 cases reported that month, 13 had originated in Bloomington. This prompted the command to forbid travel to Bloomington, even for soldiers who resided there, until the city "clean(ed) its skirts."²⁹ A year later, the Army called for a clean up of the vice conditions in Danville and proclaimed it off limits to soldiers on leave.³⁰ Both cities immediately took action and the Army lifted the bans within months.³¹

State and local authorities quickly devised their own methods to deal with the problem. Designating a week in February as Social Hygiene Week, state authorities distributed films, pamphlets and other material to instruct the civilian populace of the dangers of venereal disease.³² Champaign-Urbana was one of the many local health departments in Illinois which offered free treatment for the infected.³³ Representatives from the State Public Health department met with Champaign County police officers and the mayors of Champaign

and Urbana to formulate a line of attack against prostitution and the rising venereal disease rate.³⁴

Local police forces aggressively fought prostitution from every angle. At a meeting with the local taxi drivers, police officials warned of pandering charges if caught carrying prostitutes. Likewise, these charges would result in the revocation of their taxi licenses.³⁵ Severe fines and the maximum prison sentences became the normal procedure when prostitutes faced prosecution.³⁶ To garner these arrests, the authorities even attempted to enlist soldiers from the Field in an entrapment scheme.³⁷ During the height of the war, over 65% of prostitutes infecting Chanute men faced prosecution, proving the efforts of the authorities moderately successful.³⁸

While state, local and military officials concentrated on the hygiene and legal aspects of venereal disease and prostitution, the citizens of the nearby communities joined forces with the camp in order to provide wholesome recreational alternatives to a trip to the red light district for a soldier's recreation time. Along with the usual Officers' Club and Non-Commissioned Officers' Club, the Field soon boasted a Service Center. Eager to make the Center a success, the grand opening offered free cigarettes to attendees, a strong inducement to soldiers. The Center also offered shows featuring magicians, jugglers, and ventriloquists.³⁹ In the hope that religion would prove persuasive in the fight against vice, the camp quickly erected five new chapels, offering services in mainline religious denominations.⁴⁰ If the soldiers found their religious needs unfulfilled by the camp's services, the First Methodist Church in Rantoul often reminded them that the door to its chapel remained open seven days a week. On each holiday, the Church planned events and published an open invitation to the soldiers at Chanute.⁴¹

Along with attempts to fill the spiritual needs of the soldiers, the community and the camp sought to offer activities geared towards personal improvement. The camp boasted a rigorous and varied athletic program, featuring softball and bowling leagues, basketball, fencing and boxing.⁴² The Rantoul Methodist Church offered art lessons to the men, while the University of Illinois in Champaign-Urbana created an off-duty education program, with

classes in Algebra, Spanish, German and Rhetoric.⁴³

The entertainment needs of the soldiers at Chanute proved trickier to fill. The Field housed such a large population that the camp and local establishments found it impossible to provide entertainment for all who desired it. Thus, the community clamored for the creation of local United Service Organizations (U.S.O.) Cantens. By the end of 1941, through cooperation of federal authorities, the local communities of Champaign and Rantoul each erected a U.S.O. building.⁴⁴ These institutions proved so popular that by mid 1942, another U.S.O. cropped up in Rantoul and Urbana built its own in 1943.⁴⁵ These institutions provided such wholesome activities as checker meets, community sing alongs, theater groups, and the chance to record vocal messages for the folks back home.

Through both military and community efforts, the men of Chanute Field had ample opportunities for entertainment to fill the off hours without resorting to a trip to the red light district. Four U.S.O.s, two camp theaters, a library of over 10,000 books, a sports program, educational opportunities, religious services, and a never ending calendar of shows and events awaited the soldier with a few free hours.⁴⁶ However, while these opportunities provided the soldiers with activities to fill the vacant hours they did not provide the female companionship the men sought. As one observer noted, "Tiddlywinks is no substitute for a girl."⁴⁷ The local authorities soon recognized the need to provide the soldiers with a social life which included members of the opposite sex. Once again, the local communities enthusiastically stepped in to fill this need.

The chief device used to satisfy this need was weekly U.S.O. dances. Girls from the neighboring communities of Danville, Champaign, Urbana, Mattoon and Charleston volunteered to board buses and spend their evenings dancing and conversing with Chanute soldiers at the various U.S.O. clubs.⁴⁸ For those unschooled in the art of dancing, the local YMCA provided ballroom dance lessons, encouraging the soldier to take part in the fun to be had at a U.S.O. dance.⁴⁹ The U.S.O. issued invitations to the same women to attend other organized functions such as "down-on-the-farm" picnics, boating activities and moonlight hayrides.⁵⁰ The ice skating rink at the University of Illinois opened its doors to the soldiers of Chanute every Sunday night and issued invitations to the girls of the community to join them.⁵¹ Even the Army sponsored rest camp set up

at Decatur allowed women to join the soldiers for recreation.⁵²

To head off potential predicaments caused by the appearance of the "wrong sort" of girl at these functions, local communities carefully interviewed each girl.⁵³ Evidence of strong morals allowed approved women seats on the bus to any social event attended by soldiers. After passing the interview, the women still found themselves subject to rules regarding their contact with the G.I.s. Geared towards discouraging the development of attachments between the soldiers and the women they danced with, these rules included the number of dances allowed with one person and forbade any close contact.⁵⁴ These measures attempted to eliminate the possibility that the activities planned to curb the venereal disease rate might actually contribute to it.

While venereal disease and prostitution still remained an ever present problem at Chanute Field, as it did around every war-time encampment, the military authorities and local communities did meet with a reasonable level of achievement. Success was a result of the cooperative efforts between the two factions. Local and State Health Departments combined efforts with military health officials to make available every possible means to combat venereal disease. Local law enforcement officers coordinated with the military command in an attempt to annihilate the practice of prostitution in the nearby communities. In order to provide the soldiers with alternatives, the nearby towns wholeheartedly embraced the soldiers of Chanute and invited them to become a part of their communities. The townspeople eagerly invited the men to anything they had to offer. At holidays, more families issued invitations to dinner than there were men to attend.⁵⁵ What communities lacked to offer the soldiers, they quickly created, such as the U.S.O.s. During World War II, Chanute Field boasted the lowest venereal disease rate of any Army field in the United States.⁵⁶ While they did not meet with complete success, the military and civil authorities, along with the citizens of the local communities, were doing something right.