

MESSAGE FROM

THE ASSISTANT CHIEF OF NAVAL PERSONNEL  
FOR EDUCATION AND TRAINING

The Navy has long been known for its history and tradition of developing and protecting the moral fiber of its personnel. But protection of moral standards and the growth of individuals into men and women of character do not come about incidentally or as happenstance. They have in the past and do now depend in great measure upon high precept and example, upon a positive approach to the maintenance of high standards of conduct, and upon training.

Navy training is concerned with developing in the individual knowledges, skills, and attitudes; and not the least of these is attitudes. The Navy recognizes that technical knowledge and proficiency may be worthless unless there is also developed in the individual those attributes that make him worthy of his trust, responsible in his performance of duty, and alive to his obligations to his shipmates, home and country.

The Chief of Naval Personnel and those responsible to him for the training of individuals in the Navy are therefore aware of the importance of the positive growth of the whole man and woman. In this interest, the Chief of Naval Personnel has not only directed attention to the development of moral standards throughout the Naval service, but has also directed that time be devoted to the matter in recruit training and certain of the service schools. A program has been established for recruits. This publication contains the concept and the implementing instructions for a program of character guidance to be conducted in Class A and certain other schools. The actual instruction during lecture-discussion periods is to be performed largely by officers of the Chaplains Corps. It is to be supported and implemented as equal in importance to other instruction conducted in such schools.

The fulfillment of this program and the accomplishment of its objectives will have a strong and lasting impact upon men and women throughout the service, and in so doing will add to the fighting effectiveness of the Navy and the strength of character of the people of our free republic.



REAR ADMIRAL, USN

**OUR MORAL AND SPIRITUAL GROWTH—  
HERE AND NOW**

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In the early part of 1952 the plan for character guidance discussions in the Service Schools of the United States Navy was conceived by Captain Carl Tiedeman, USN, Commanding Officer of the Service Schools Command, Bainbridge, Maryland and the Executive Officer, Commander James E. Hackett, USN. At this time, Captain Roland W. Faulk, CHC, USN was the senior chaplain of the U. S. Naval Training Center, Bainbridge, Maryland. With the full cooperation of the Service Schools Command and the aid of Lieutenant Commander Robert Q. Jones, CHC, USN and Lieutenant James Quinn, CHC, USNR, a series of discussions was incorporated in the Schools schedule. This procedure was authorized by Rear Admiral H. O. Larson, Assistant Chief for Education and Training, of the Bureau of Naval Personnel.

Recognizing the need for these discussions in all of the United States Navy Schools, the Chaplains Division of the Bureau of Naval Personnel under the direction of Rear Admiral S. W. Salisbury, CHC, USN, ordered to Bainbridge, Maryland, in June of 1952, a team of chaplains to formulate suitable standardized discussions for various schools of the naval establishment. Commander Charles J. Covert, CHC, USN, of the Chaplains Division, was designated as the liaison officer between the Division and the team of chaplains to function under the supervision of Captain Roland W. Faulk, CHC, USN.

The chaplains who formulated the series of discussions entitled "Our Moral and Spiritual Growth - Here and Now" were:

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Lieutenant (junior grade) Roger Hill, CHC, USNR - (Assistance in  
the formulation of the discussion "Of What Value.")

Special credit for suggestions in regard to questionnaires and direction of thought movement is given to Dr. Ross Snyder of the Chicago Theological Seminary, University of Chicago.

It is believed that all direct quotations have been properly credited. Should discrepancies exist, the Chief of Chaplains' Office, United States Navy, will be more than glad to rectify any oversights of this nature that may have been made. Since these discussions have not been formulated for commercial purposes, it is requested that any usage of this material outside the military establishment be cleared with the Chief of Chaplains, United States Navy, Washington 25, D. C.

DEPARTMENT OF THE NAVY  
Bureau of Naval Personnel  
and  
U. S. Marine Corps  
Washington 25, D. C.

BUPERS 1743.2  
Pers-J1b-ral  
3 April 1953

BUPERS INSTRUCTION 1743.2

From: Chief of Naval Personnel  
Commandant, U. S. Marine Corps  
To: All Ships and Stations

Subj: Protection of moral standards

Ref: (a) CNO ltr Op-11/hg, serial 487P11, of 5 Jun 1951, to CMC  
and Chief, NavPers  
(b) MarCorps memo 64-51 of 6 Jul 1951

Encl: (1) SecDef memo, same subj., to SecNav, of 26 May 1951, with  
attachment

1. Purpose. This Instruction implements enclosure (1) by expressly prescribing the policies of the Naval Establishment regarding the protection of moral standards. Reference (b) pertains to the same subject.

2. Cancellation. This Instruction cancels and supersedes BuPers-MarCorps joint letter of 24 October 1951 (NDB 31 Oct 1951, 51-750).

3. Mission. The protection and development of moral standards is a direct responsibility of every general and flag officer, commanding officer, and subordinate officer. Noncommissioned officers and petty officers must be required to share in and assume this responsibility of leadership. It is obvious that vulgarity and the cheapening of moral standards must inevitably result in the lowering of morale and in the undermining of legitimate authority. Every means must be exercised to strengthen the moral, spiritual, and religious lives of the officers and men of the Naval Establishment in order that the service may not fall into disrepute and to assure the country of a responsible and disciplined Naval Establishment.

4. Responsibility

a. It is emphasized that the protection of moral standards is and must remain the responsibility of the commanding officer. Certain subordinate officers, by virtue of their specific functions and professional training, are particularly well qualified as advisers to the command and can be expected to contribute materially to the

BUPERSINST 1743.2  
3 April 1953

BUREAU OF NAVAL PERSONNEL  
U. S. MARINE CORPS

establishing and conducting of an adequate program. Among these officers are the chaplain, the special services or welfare and recreation officer, the medical officer, the training or information and education officer, the personnel officer, the legal officer, the public information officer, and the provost marshal.

b. As a specialist in the field of religious guidance and as an adviser to the commanding officer on moral matters, the chaplain is one of the key officers in promoting the moral, spiritual, and religious welfare of personnel. District, fleet, and force chaplains are available to assist commands to which chaplains are not assigned and to advise, counsel, and offer suggestions to unit chaplains concerning their work.

5. Action. To implement the policy stated in enclosure (1), commanding officers in every echelon will:

a. Insure that all personnel are reached by group instruction and by personal interview on all matters that promote the realization and development of moral, spiritual, and religious values consistent with the religious beliefs of the individual concerned.

b. Take a personal interest in the off-duty activities of personnel and insure the availability of a well-rounded program of religious, educational, and recreational activities.

c. Insure that the type of entertainment presented; the contents of publications sold or circulated, including ship, station, and post newspapers; and the activities of officers' and enlisted men's clubs conform to established moral standards.

d. Cooperate with agencies, civilian and military, which may contribute to the moral and social well-being of personnel.

J. L. HOLLOWAY, Jr.  
Chief of Naval Personnel

LEMUEL C. SHEPHERD, Jr.  
General, USMC  
Commandant of the Marine Corps

## COMMAND RESPONSIBILITIES

"The direct responsibility for the protection and the development of moral standards in the service lies on the command. To achieve the necessary effectiveness, however, non-commissioned and petty officers, as well as commissioned officers, must share in and assume their full responsibility in leadership. There is a steady flow of young people back to civilian life after they have completed their terms of military service. They will reflect in their civilian communities the standards of life and thought they have learned in the service. We must return these young people to their communities as self-respecting, mature citizens, strengthened by self-discipline and fortified by an inner integrity and faith in the democratic way of life."

-- Captain E. L. Ackiss, CHC, USN (Ret.)

## OUR TASK

Rear Admiral Edward B. Harp, CHC, USN

We are challenged by one of the greatest opportunities ever afforded a group of professional leaders in the Armed Forces of the United States. We must meet this challenge — not with just "something" — with the very best that our resources can provide.

The task of character guidance is not easy. There is no "magic wand" which can be waved over our heads, or over the heads of those we serve, to guarantee our moral and spiritual transformation. The program of moral and spiritual guidance does not include an invitation to us as leaders to step aboard an escalator and chatter merrily as the power-driven stairs lift us to a higher level of positive and meaningful living. Short-range, 1600 to 1630 planning and concern can and will result in nothing else than midnight catastrophe.

As leaders we must live well-ordered and purposeful lives ourselves. We must be more than "sounding brass or a clanging cymbal" glibly talking a character guidance jargon. We ourselves must experience the need for and be convinced of the possibility of Moral and Spiritual Growth — Here and Now. We must continue to make significant progress in our own lives toward being a more positive influence for good. It is our responsibility to lend our aid in helping to keep the promise which has been made to the American people that the Armed Services will protect and further develop the high moral standards of the servicemen and women in their daily living. We are obligated to help our servicemen and women to find for themselves satisfactory reasons for their being a significant part of the military organization in this perilous moment of history.

The task of character guidance is not one for just experts or specialists. Nor is anyone who shoulders a responsibility or concern in the development of character among our young people on a crusade by himself. The members of a command who set themselves to the task of a program for character guidance are a part of a very devoted team extending throughout the human community. They share with parents, teachers, clergymen, social workers, civic leaders and interested citizens a constant concern for the moral and spiritual welfare of young persons.

The man or woman coming into the Armed Forces has had many positive influences for good play upon his or her life — in the home, school, church, scouting, the "Y," etc. It is the task of the Armed Services Character Guidance Program to support and cultivate these previous worthwhile influences, giving to moral and spiritual growth a continuity, making fine civilian-learned character attitudes relevant to the military situation. In this we must recognize how great our dependence is upon all the other agencies and persons. If their job has been done well we reap the results in our program. Often we may share the sentiments of Woodrow Wilson, who, speaking to parents of Princeton students, said, "Do not expect us to do too much with your sons; after all, they are your sons."

Participating in an active, scheduled program of character guidance is a difficult but most gratifying type of work. Meeting the classes daily and realizing that some student's destiny may be influenced by the discussion that takes place in that particular class — brings much to us and also takes much out of us. When this function of leading group discussions becomes routine, we can no longer make a positive contribution.

We must be more than spectators, we must be participants. It is easy to sit in the grandstand and wonder why the quarterback did not call some play that would have gained more yardage. What we need today is more leaders out of the grandstand and on the playing field as guards, tackles, ends and blocking backs.

We are not on the defensive in this program and we are not called upon to apologize for what we believe and what we are endeavoring to do. No one has asked us to make an instrument landing on a closed-in runway. We have been given the green light and must pursue the course with humility, confidence, faith and deep concern.

We know that the students with whom we work can

SEE

HEAR

THINK

GROW

AND MOVE

IN THE RIGHT DIRECTION

Helping a student to organize and form the right attitudes today may be helping him to become an effective citizen of America tomorrow. Great hours demand great men. These are great hours for America. Global obligations have been thrust upon us. Only stout-hearted and dedicated citizens can meet these obligations. In times such as these, the Men and Women of the military service of the United States must exemplify the highest personal honor and integrity.

## CHARACTER FORMATION

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### THE MEANING OF CHARACTER.

In spite of the fact that there is a general understanding of the meaning of character, it is not easily and readily definable in a formal way. Consequently, the term has acquired a variety of meanings and since there is no fundamental agreement on its meaning, the term lacks precision. Scores of definitions are available but no one of these has yet proved to be acceptable to educators generally. Yet, among the many available definitions there seems to be a tendency for three factors to appear constantly. Practically all definitions recognize character as an aspect or quality of personality. Many definitions recognize that it connotes living according to principles. All definitions seem to recognize that character is expressed in conduct.

The term character has been derived from an ancient Greek word which originally meant the impressions stamped upon a coin or the marks engraved upon a seal. The stamped impressions denoted the worth of the coin, while the engraved marks made the seal a recognizable and understood sign. When applied to mankind the term character has a similar connotation. It implies the adherence to moral principles which a person manifests consistently in his purposeful conduct. This conduct in turn constitutes a recognizable and understood sign of his moral worth as a human being. Character may be described as the intelligent direction and purposeful control of human conduct under the influence of moral principles which man chooses voluntarily and to which he adheres. In this significance Father Hull has defined character as "life dominated by principles as distinguished from life dominated by mere impulse from within and mere circumstances from without."

In its educational significance, character denotes the intelligent direction and purposeful control of conduct by means of the acquisition of definite moral principles, by means of the conversion of these principles into standards of action, through the consistent application of these principles to the complex and varied activities of life. In its educational significance, character formation denotes the training and guidance of the individual so that he will strive to achieve true and worthy ideals, so that he will develop self-control through a disciplined will, so that he will establish suitable habits, so that he will develop proper emotions and right attitudes in order to achieve moral integrity.

### FACTORS IN CHARACTER.

In defining character the terms moral principles, human personality and human conduct have been used. Each of these terms in turn requires definition and explanation, since there is neither a general understanding of their meaning nor a common agreement in their use among psychologists and educators.

**Moral Principles.** Morality is the conformity of man's conduct, that is, his free volitional acts, to the rational nature of man considered in itself and in all its relations. These relations include man himself, his fellow men, the world about him, and his Creator. The true standard and sanction of morality is the Divine will of God as expressed in the eternal and unchangeable natural moral law and in supernatural revelations. Insofar as human conduct conforms to that standard, it is morally right or good; insofar as human conduct deviates from that standard, it is morally wrong or evil.

Principles are judgments, accepted by the person, which become standards for directing his actions and behavior. They are rules or laws governing proper relationships in a given field. The application of these principles, consistently and habitually in life situations, gives constancy to human conduct.

Moral principles, then, are judgments based upon the moral law and supernatural revelation, which become standards for directing man's conduct. The acquisition and consistent application of moral principles to life situations are outcomes of the learning process.

The true aim of all character training is morality. Hence the important task of character formation is to develop staunch, unswerving adherence to moral principles.

**Human Personality.** Character is the expression of personality. Consequently, it is essential to have a proper understanding of personality. Man in virtue of his nature is a person. He is a compound of a body which is sentient and material and of a soul which is spiritual and rational. Body and soul are united into one complete substance to form one self which is the subject of all the states and actions of complete life. This self is the person, that is, the whole being of man cooperating in the performance of every act. Physically the person is subject to all the laws of nature which govern life processes in

general. Spiritually the person is made in the image and likeness of the Creator, is endowed with intellect, with free will, and is destined for eternal life.

Character training is a process of developing, guiding, and forming the complete man. This includes the full range of man's nature, his physical, emotional, and social powers; his mental, moral, and volitional capacities. Man is so created and endowed that his character is deformed when his physical and social capabilities are developed to the neglect of his moral and spiritual powers. Character formation must provide for the direction of the powers, capacities, and capabilities of man to prepare him to lead an honorable, upright, and useful life in order that he may achieve the end for which he was created. Above all, character formation must develop in man an ever-increasing capacity for moral excellence.

**Human Conduct.** Human personality is manifested through conduct. Human conduct consists of those actions which man performs knowingly, willingly, and deliberately, and which he directs toward a known end with attention to the right and wrong of the end. Man's character is expressed in his conduct and is revealed by his actions and the motives and purposes for their performance. One's character is judged by his conduct, for, while principles are not in evidence, conduct is. From his conduct is inferred the motive for its performance. "Actions bespeak the man" and overt action is considered evidence of inward disposition. Conduct is the outcome of volition. The volitional activities of man are not haphazard and accidental results of impulse but are directed and controlled by his purposes. Worthy human conduct involves correct reasoning, proper judgment, accurate evaluation of motives, and right decision. The character of a person is demonstrated most clearly in his deliberate acts of choice. Through the decisions he makes he shows of what he is capable. Conduct is the test of character.

### THE NATURE OF CHARACTER

Character is not something innate and inalienable. It is not the culmination of inborn traits. Character is not bestowed; it is not inherited; it does not just happen. Heredity does play a part in character formation, for each person must build his own character upon the foundation of his native endowment. This native endowment includes the structure of the body, the nervous system, the capacities for knowledge, feeling, volition, and action. This native endowment will determine to some extent how the man will react to the experiences which environment presents. Through his physical and mental powers and capacities the man reacts to life situations and his response may be a suitable adjustment or failure to adjust.

Character is man's own achievement. It is the result of one's own endeavors. It is the fruit of personal effort. Man forms his character as he gathers and organizes knowledge, as he learns to control his attention, as he establishes his habits, as he cultivates his memory, as he develops his imagery, as he directs his interests and desires, as he controls his emotions, as he forms his judgments, and as he reasons out his decisions. Character is fashioned by every thought and by every volitional act. Character formation is the important business of life. It is the foundation upon which rests not only man's individual worth but also the general social welfare and strength of civilization. It is the basic aim of all education. The building of a business, the establishment of a professional reputation are the tasks of a lifetime, but a well-built, effective, and enduring character is the foundation upon which these must rest.

Character is not a mosaic or aggregate of specific traits. Any number of individual traits does not make a character. Character is a whole, a unity. Character is the unity, the harmony, the integration of man's native endowment, and of his acquired reactions functioning toward a morally good end under the guidance of intellect and will which direct and control his actions. Furthermore, character is not fixed and unchangeable but is transmutable. As Allers points out, character is both in principle and in fact susceptible of change at all periods in life. Character is constantly undergoing changes for better or for worse, being improved or degraded. Every action, every thought, every feeling contribute to character for good or for evil. Finally, character is not to be considered as a distant or future culmination of one's education but as something to be achieved and realized at every step in the educational process.

### THE NEED FOR CHARACTER TRAINING

Character training is not a new branch, is not a new type of education. Every theory of education ever advanced, every system of education ever devised has included in its aims training for right conduct.

There exists a general conviction that there has never been a greater need for character training than during modern times. The chaotic conditions which have characterized the critical periods, through which mankind recently has been and still is passing, have given additional consideration and new impetus to the character-education movement. Crises in political and economical spheres particularly have

caused the development of a critical attitude concerning the results of education. The fundamental failure of modern education has been its inability to instill moral standards and to build a just social order. A challenge has been issued to education to supply principles for achieving and methods of attaining worthy objectives as well as measures for solving and remedies for controlling the social, economic, and moral problems of modern times. In fact, the chaotic conditions have revealed an economic, political, and moral corruptness which indicates that there can be no thoroughgoing reconstruction until education is able to achieve its real purpose, that is, emphasizing right living.

The chaotic conditions existing in modern economic, political, and social life which demonstrate the urgent need for the proper kind of character training may be stated as follows:

1. A seriously increasing amount of crime and delinquency particularly among youth.
2. A lapse in moral responsibility amounting at times almost to moral anarchy.
3. A decadence of family and home life, due in part to the existing economic order and to insecure industrial conditions.
4. An increase in the number of broken homes due to divorce.
5. A breaking down of mental discipline in education.
6. An increase of leisure time which increases moral hazards because leisure is used unworthily.
7. The demoralizing influence of licentious amusements, improper radio programs, and trashy printed matter.

#### THE BASES OF CHARACTER FORMATION.

The formation of character is essentially an extended process of guided growth and directed development of all man's powers, capacities, and capabilities particularly during the formative years. All the factors that enter into character are capable of being formed by training, guidance, and direction, while the person is still plastic enough to be molded, guided, and directed. There exist no special courses, no scientific devices by which character can be developed analogous to those by which an individual may be instructed in mathematics or language or history. The task in character formation is to strengthen the powers, capacities, and capabilities of the individual by promoting all the factors which lead to worthy character and to prevent all those unhealthy and pernicious reactions which may become fixed in character. Success in the task of forming character requires a knowledge of the elements and factors which form the bases of character. These bases are:

1. The inculcation of true and worthy ideals.
2. The training of the will.
3. The formation of proper habits.
4. The establishing of emotional stability.
5. All these elements leading to the achievement of Moral Integrity.

The foregoing article on Character Formation is a part of the Twenty Seventh Chapter of Educational Psychology by W. A. Kelly, School of Education, Fordham University. Published by Bruce of Milwaukee. (Used by Permission)

## FRAMEWORK

The framework of these discussions is built upon the concept of Discussion-Lecture with the aid of meaningful symbols. The classes to whom these Discussion-Lectures were first presented and whose reaction was used as a guide in building the program averaged approximately twenty-eight in number. It is recommended that these Discussion-Lectures never be presented to a group larger than sixty. (A desirable number for a class is twenty-eight students).

Throughout the formulation of the series the Chaplains have lived in close contact with the student mind and outlook and have framed these Discussion-Lectures on the basis of living and vital thoughts for the betterment of the students here and now.

Through questionnaires, class observation and personal counselling, the Chaplains have considered the student's present perplexities in this moment of history. Careful attention has been given to the students' hostilities, sense of isolation and estrangement from the normal pursuits of civilian life, and their feelings of rejection and possible persecution, and their convictions about where they should be and why they are here, and how they feel about religion in the Navy and what it contributes, and their feelings of tension between what they are doing and what they should be doing and the sources of their sense of morality and positive influence for spiritual growth. Finally, careful consideration has been given to the possibility for further development and growth of those moral and spiritual values inculcated in part by the home, school, church, community and associates of the individual.

## WHAT TO LOOK FOR IN THIS MATERIAL

### 1. FLEXIBILITY AND ADAPTABILITY

This material is unique in that it is completely flexible and adaptable to all levels of leadership predicated on Moral and Spiritual Guidance.

### 2. FULLNESS OF CONTENT

Using this material, a discussion leader will be able to take one of the areas of thought and after several days of study lead one of the discussion-lectures without having to spend several weeks in research work.

### 3. FLUIDITY OF STYLE

These "spelled out" discussions are not designed for "pat" speeches to be delivered in parrot style. The commentary at the side of each symbol is given for the purpose of providing thought direction for the discussion leader. The leader must draw from his own imagination, intelligence, and creativeness, using illustrative material that he can present with depth of concern.

### 4. CONTINUITY CONTROL

The discussions are not planned with the intention that every symbol and every scene must be presented in totality. It is possible to eliminate one whole scene without destroying the continuity of the discussion. Some of the symbols and scenes may be more meaningful to certain discussion leaders and classes than to others. The leader is expected to exercise his own wisdom and good judgment in the presentation of content. It is possible to conduct an entire class period by using only one scene. In fact, the leader can conduct ten or more class periods with the symbols and content material provided.

### 5. DEMANDS FOR PREPARATION

This material is not typical of the "Quotable Quotes," "Thought Starters" and "Book-Form Sermonettes" that are used by the busy professional leader the hour before he is to give an address. The discussion leader must devote more study to this material for a class period than twenty minutes over a cup of coffee and two cigarettes. Meager preparation will result in boredom, resentment and confusion for the class and will unduly prejudice the individual student against the entire program.

### 6. QUOTATIONS AND EXCERPTS FROM VARIOUS BOOKS

The discussion leader will notice a variety of quotations and excerpts from various authors and books. The mere fact that these quotations appear in "The Guide Lines" does not constitute any official endorsement or authoritative total agreement. This same thought is expressed in regard to all of the content material.

## CLASSROOM TECHNIQUES AND GOALS

### TECHNIQUES —

The frame work of this presentation is largely built around the concept of Discussion-Lecture. The Chaplain must exercise discretion in using these two methods of presentation in a single period.

Straight Lecture. The occasion may call for a straight lecture, depending upon the time element, class mood and type of class scheduled for a particular period. The straight lecture may be more advantageous when the Chaplain is familiarizing himself with the subject matter, and acquainting himself with the effective use of symbols and also during the period of time that it takes the Chaplain to build up a store house of content in each particular area of thought.

In the straight lecture, the Chaplain must not only have communication with his subject matter but he must also have good communication with the students. A classroom conversational tone is much more effective than the pulpit whine or oratorical trance. The Chaplain can develop the lecture-discussion conversational tone through practice and perhaps by continuing to read on the faces of the student the question, "Do you really know something that concerns me?"

Discussion Method. When the Chaplain chooses to use the discussion method, he must be conscious of presenting thoughts and questions that will provoke a beneficial discussion. A good discussion is something more than "digging" pre-conceived ideas out of the student. The Chaplain must also remember that he is leading the discussion and must not monopolize the discussion.

#### Avoid:

1. Letting the discussion go into a "gripe" session.
2. Permitting a lengthy discussion between the Chaplain and one or two members of the class.
3. Telling long personal experiences that have no relation to the students' immediate problems.
4. Getting off the subject.\*
5. Dealing totally with abstractions.
6. Being too general.
7. Hitting over the heads of the students. Profound thoughts must be simply stated.
8. Presenting the students with the problems of the lecture.
9. "Beating around the bush."
10. Spending too much time reviewing the previous lectures.

#### Do:

1. Get the controlling idea of the presentation into the minds of the students early in the discussion. Unless this is done the period will be over before the discussion reaches the deeper level of the thinking of the students.
2. Keep inviting students to the Chaplains' offices for further discussion and personal consultation.
3. Use brief and pungent illustrations to drive the points home. Pointed illustrations "soak in" much better than philosophical statements verbalized in a university vocabulary.
4. Deal with the problems of the men and point out ways for confronting and accepting these problems. Thinking about or discussing problems that the students do not have will not lead to much serious effort or thought on the part of the students.
5. Get close to the subject in the very beginning of the discussion. Get down to earth.
6. Present some idea of the next discussion topic or area of thought at the conclusion of the class.

\*(Note: In the classrooms there will be students of varied educational and cultural backgrounds. This diversity can be both a hindrance and an advantage. It can be a hindrance when a college graduate or one who has been exposed to college work proceeds to take over the discussion and somehow work every thought around his own educational background without any consideration for the rest of the class or the area of thought under consideration. It can be advantageous when varied view points are presented in relationship to the area of thought and the class settles on some "convinced morality" or moves in that direction.)

## GOALS -

1. If the classroom presentations are of any value there will be a change or reinforcement take place in the life of the student. No attempt is made at this time to measure the results of the discussion from the standpoint of the dynamics of growth. A good lecture-discussion will feed the student's conscious and sub-conscious mind with the right moral and spiritual thoughts.
2. Provide thoughts that can not only be verbalized but experienced, as the student seeks to maintain his identity in this present environment. Each student seems to have different goals and also gives an entirely different interpretation of his present environment. The same can be said for each Chaplain who leads the discussion. It is not enough for the Chaplain to present thoughts that are merely descriptive of the present environment.
3. Moral and spiritual growth in the right direction must be held up as a means for helping the student in his immediate field and context. If this has no value right here and now to meet a definite need, then for the student, it has very little value for the future. This concept must have personal meaning and must be experienced by the students.
4. Area I (Need and Urgency) must be presented with life, passion and color. This presentation may largely determine the value from the student standpoint of the other class discussions. Where there is no feeling of need there is no motivation. Without some recognition for the need of considering "Our Moral and Spiritual Growth" the students would mentally evade the whole course of instruction. The reception of our material and subject matter is in their hands, not ours. A direct order to have these discussions in the school curriculum can come from the Chief of Naval Personnel but the control of receiving and experiencing these discussions lies with the students themselves.
5. The Chaplain leading the discussion has the task of getting the student to make progress toward self-acceptance and self awareness. The student who is making progress in this direction is more capable of facing and accepting reality. "An individual with a relatively high ability to accept reality will not only be able to deal more effectively with his environment and use it productively in the satisfaction of his need; he will find it less necessary and less tempting to attempt the satisfaction of his need in unsocial or anti-social ways."<sup>1</sup>
6. Even though the men are clamoring for "specific" and preconceived and prearranged conclusions, we must not move as coercive forces toward the making of decisions for them. Momentary compliance, or agreement with us on the part of an individual does not mean the same as possession. The possession of a right attitude may come after weeks, months and even years of a rather painful and rebellious struggle. Our job is to plant the seed, open the door, present a new thought or show the lasting and dependable value of an old thought that is always new.

<sup>1</sup>Snygg and Combs - Individual Behavior, p. 220. Harper & Bros.

## SUGGESTED CLASSROOM PROCEDURES

To the Chaplain:

### I. General.

It is inevitable, and expected, that this material will be inspired by your own personal approach to these fundamental questions. You will color your presentation with your own experiences, your illustrations, your appropriate quotations. This Guide Material is not intended to be a mold — into which each Chaplain is poured, to come out a hardened plaster figure. The Guide Material is intended to serve as the lines of a playing field, serve to define the playing area, locate the goals and give direction to the movement. Now you are about to go into the actual classroom situation. Your paramount question is — How do I go about it?

The basic assumptions about each Chaplain ordered into this movement are:

1. That your professional training has fitted you, not only with an adequate body of facts to supplement the content material of the Guide Material, but with the knowledge of classroom teaching methods and the psychology of learning. It is expected that you will utilize all of your personal knowledge of the latest methods of teaching techniques and learning methods. The following (Section II) is submitted as suggestions for your review. They are drawn from the painful learning experiences of Chaplains who were engaged in the life-situation of presenting this material to Class "A" and Class "C" students.
2. That you like people. Vital to the presentation of this material is your own fundamental feeling about and toward people. Unusually true in this situation is the dictum, "What you are speaks so loudly I cannot hear what you say." This word seems to catch up all the color and flavor of many commingling human emotions. You are going to meet a group of confused, bewildered, resentful, trustful fellow young people. Your touch can be the one influence to change the course of a life. Humility and thankfulness for the opportunity will be some of your feelings as you face your first class. Only God's future will finally reveal the results of your hour spent with those eager hearts.

### II. Particulars:

1. Know the students! You cannot visualize too vividly the position of these men and women — here and now. It is axiomatic that you will not make a successful presentation of these vital Areas of thought until you know intimately the students you are to teach. You will have already met them in the initial orientation period. You will have met a segment of each incoming group even more intimately. Are you interested in people? Are you interested in these people? Do they stand out in your memory as important individual persons? Do you visualize the incomparable opportunity you have of contributing constructively to the growth of their characters — morally and spiritually, here and now? You must learn these students — for what they have already become, as well as for what they potentially can become.
2. Look at yourself! A vital ingredient of a successful presentation is enthusiasm — your enthusiasm. As you know, this word basically means, "To be inspired or possessed by the good". A derivative meaning is ardent zeal or interest. Have you caught the fever of the possibilities of this movement? Have you envisioned its possibilities? Inevitably the class will take fire from the spark struck off from you.
3. Was I successful? As you leave each class room, the conscientious Chaplain will ask this question. What is a "success"? Was last Sunday's sermon "successful"? What are our tests? Are they subjective only? Frankly, we haven't the answers. Very quickly you will set up some criteria: there was no marked hostility; there was general participation in the discussion; the discussion did not degenerate into a "gripe" fest or bull session; I moved through the discussion outline fully and still had time left for an excellent summary; my anger was not aroused by that one student's openly expressed hostility; I was not flustered unduly at the lack of verbal response by the class; I did not monopolize the hour, thus shutting out verbalized expression by the class; my presentation introduced the class to the central idea of the Area early in the period; the review of previous Areas did not eat up too much of the class period; I was not over-anxious because I left some problems unsolved for the class; I closed the period on a high plane of interest so that not only will the students continue the problem in their barracks "bull sessions" but the next period will be more easily introduced.

### III. Bits of Flotsam and Jetsom.

#### 1. Do:

- a. Use short, concrete, Anglo-Saxon words.
- b. Use short, pungent, vivid sentences.
- c. Tell stories, experiences, and use illustrations which are within the "feeling range" of the students. Personal experiences may be vivid to you but quite outside the potential "feeling experience" of the student.
- d. Strike out for the heart of the territory in the given area.
- e. Admit without hesitation or embarrassment that there are questions which you can't answer.
- f. Be at ease yourself with the students so as to win their relaxation.
- g. Review very briefly each area covered in previous discussions.
- h. Relate at every opportunity the important points of your discussion to similar points in previous discussions; emphasize coherency.
- i. We have a positive message; present it positively!

#### 2. Don't:

- a. Use long, compound, Latin-derived words.
- b. Use long, rambling, involved compound sentences.
- c. Take it for granted that your class can move with your ease in metaphysical and philosophical areas; don't outstrip them — slow down to their pace.
- d. Treat with speculative abstractions; these youngsters live in a concrete world.
- e. Break faith with your class; if you promise them something, do it.
- f. Become bored with the repetitious monotony of the material; it is as old as mankind, but your students are as fresh as today's dawn.
- g. Be pontifical; you too are a pilgrim on the path of knowledge.
- h. Be too important to meet your students outside class hours to pursue their interests and needs further.

## THE CHAPLAIN IN THE CLASSROOM

### GENERAL CONSIDERATIONS

Every clergyman, by virtue of his calling, is a Teacher of that which is right and good. In the current character guidance program he must acquaint himself with sound teaching principles and adopt those techniques which will be most effective in reaching the student before him.

The chaplain newly assigned to this program may be somewhat bewildered at first. It will be to his advantage to realize that here he is dealing constantly in classroom situations, and that now in his present assignment his role as Teacher is more obvious than it ever has been during his service in the Corps, and that his effectiveness in the classroom will extend and enhance his ministry inasmuch as it will bring more servicemen to his office to consult and counsel with him in his fundamental position as priest, minister or rabbi. A few hints and suggestions as to actual teaching techniques are presented for consideration herewith. Patently, it is not feasible to go into an exhaustive treatment of that which constitutes an entire profession in itself. This much can be said, however. The few suggestions offered here are the result of actual experiences of chaplains in the field in classroom situations, and in this regard may have some merit for mature deliberation.

To begin with, consider the student. In many cases he is not Navy motivated. He must be considered as he is in fact, taking into account the effect which his home environment and his particular cultural background has had upon him. He is an individual; he has problems, hopes, ambitions, and desires which are of the greatest import to him. The chaplain's greatest obligation is to understand him in the light of these actualities.

1. In the classroom the chaplain must be completely familiar with the matter for discussion. He must be "full of his subject." He should frequently quote current events which have a bearing on the discussion from the local papers, from magazines and books.
2. Impress the class with the idea that the discussion is not onesided, but will be of mutual benefit, both to the student and to the chaplain.
3. To sharpen his objective before class, the chaplain may well ask himself "What do I intend to convey to these young men in this next hour?" "What am I after?" "What goal am I trying to reach?"
4. Get the controlling idea of the discussion to the student as soon as possible.
5. Strive for a two-way communication — communication with your subject matter and communication with your class.
6. Adopt a friendly demeanor toward the class. These students are "your people." They are the "why" of your presence in the Chaplain Corps.
7. In discussion bring the thoughts out of the students themselves rather than have them try to duplicate a preconceived notion or expression of your own.
8. At all times use a conversational tone and speak audibly. Do not use a pulpit tone nor attempt to sermonize. This will immediately prejudice the class against the discussion.
9. Vary the usage of symbols — change the sequence whenever feasible; select those which you deem to have the greatest appeal to the student.
10. The discussion outline is basically a point of departure for your own ingenuity. It is not an end in itself, and any attempt to "parrot" the outline would be a serious drawback.
11. When using the chalk board check with the students as to visibility; frequently improper lighting, poor chalk, poor condition of the board make your writing illegible and therefore pointless.
12. Be punctual in the classroom — begin on time and end with the bell. Pedagogically, nothing is to be gained by prolonging the class beyond the normal scheduled period. The student's attention has been diverted and he is anxious to get the full benefit of the free period between classes. Interested students will come of their own accord to continue discussion of those points which have impressed them.

## POINTED PARTICULARS

The following hindrances to effective presentation have been noted through experience:

1. Don't talk "down" to the class. Give them the benefit of their true intellectual level.
2. Don't try to impress the class with your "vast" experience in the Navy. Frequent complaints have been that the chaplain spends too much time telling of his personal experiences, most of which are irrelevant and not apropos.
3. Don't act as though the discussion is pointless, or what is worse, a bore. The discussion matter is vital in the lives of the students, and a powerful force for good in shaping a convinced moral outlook. Any other attitude will bring a deadening response from the students.
4. Don't use lofty language or pedantic and technical phraseology. Students have frequently complained that the discussion was not clear due to the use of such expressions.
5. Know yourself and your limitations. If, for example, you can't use humorous situations naturally, don't use them. Be more concerned with teaching your material rather than with teaching yourself.
6. Be earnest, honest, sincere, open and humble. Always keep in mind that deep down inside all people are really hungry for what you have to say, and one of the greatest obstacles in modern-day life is moral and spiritual starvation.
7. In brief, be the Clergyman ALWAYS.

## TEACHING OBSERVATIONS

The Chaplain will need to be watchful of possible class alignments while using the discussion method. Remember that the class represents a small society of individuals who live together each day and get to know each other more intimately than the Chaplain may know them. This intimacy may give rise to certain rather fixed attitudes and prejudices among themselves. One such class had in it a bluejacket who, both on the basis of active interest and study, was well-informed on matters moral and religious. He was also zealously vocal. Each time the opportunity for discussion arose this man offered comment — usually good and almost always strong. The class knew this tendency on the part of the bluejacket even before the Chaplain had the opportunity to find it out. Whenever the class assembled there would be another group, partly bluejacket and partly Wave, "clustered" in one section of the room. Many of the "cluster" were vocal in discussion, but largely deferred to a Wave, who was the acknowledged leader of the group, and who appeared to be almost as well-informed as the solitary bluejacket. As the Chaplain tried to lead the discussion it was difficult to keep it from being a debate between the "one bluejacket" and the "cluster" led by the Wave. A good share of the class appeared to be spectators at an almost perpetual argument of which they appeared to regard the Chaplain as the referee. A two-fold bit of structuring was required before improvement was noticeable. Some members of the "cluster" had to be reseated as the class assembled for the next session, and the "informed and strongly vocal bluejacket" had to be reminded that this was a class discussion and that one member could not be allowed to monopolize the whole class time.

The time a class is being held is another factor that the Chaplain should keep carefully in mind. For instance, a class that meets shortly after the noon meal at 1300 or 1330, or a class meeting at the last hour of the day, or one meeting right after a long weekend or holiday, may be quite unresponsive to the discussion method. The basic fact may be that they are "loggy". The Chaplain may find that he is getting practically no response from them, and he will need to move to the lecture method. Obviously he should be prepared to do this.

Remember, good discussion depends upon the willingness of the leader to let the class "start where they stand". Don't be tripped-up by the opening comment of the class. It may be the exact opposite of what you want. Accept it; don't argue with the contributor about it, for if you do he will likely only defend his position and there is strong likelihood that the class will take his side. Reflect his contribution back to the class without bias and let them "carry the ball". Almost every class has one or more alert individuals who will see quickly the error of the opening remark (if there be error in it) and will make comment showing another side of the subject. This will lead to a "healthy tension" (different from argument) bringing out many of the phases of the area under consideration. Skillful reflection of an individual's attitude back to the class helps the class understand just what the individual said (sometimes part of the class may not have heard the remark clearly), and helps the class to see that the Chaplain is definitely considering their views as important. Also it enables them to see that he isn't taking sides immediately without considering their contributions. **REMEMBER! MANY CLASSES WILL COME UP WITH CONTRIBUTIONS THAT WILL AMAZE YOU! MANY HAVE DONE MORE THINKING ALONG THESE LINES THAN WE CHAPLAINS ASSUME.**

As the Chaplain approaches his several classes he should be alert to the fact that there is often very wide disparity between classes. Occasionally the gulf is so wide that it is amazing. At one time or another it has been observed personally by each member of the team creating these discussions. One Chaplain had the leadership of a discussion area in two sections of the same class in Yeoman School. Both sections met in the same class-room. Each section had had all the preceding lecture areas. The time of the class meeting of the second section was immediately following the time of the class meeting of the first section. The discussion material was identical. The hours of the two class sessions were equally desirable, but how different the class response! One class participated very freely; voluntarily kept the discussion going at a lively tempo; made significant contributions; and the Chaplain's participation could be held to a minimum. He needed to see that only one person talked at a time, that the discussion had over-all guidance, to inject occasionally an additional thought, and to make a meaningful summary at the close of the class. The bell rang and the class was dismissed. Five minutes later the second section of the class entered the same class-room, for the same discussion area, with the same Chaplain. But they were an entirely different group of twenty-eight persons. The Chaplain began the discussion in the same way, carefully introducing the subject. He invited discussion. None was forthcoming. He took a slightly different approach, thinking perhaps the class had not understood what was expected. Still there was no discussion. Then he asked a direct question or two. After some delay he got a single, minimum answer from one man. There was no carry-over to discussion. Silence reigned again, until the Chaplain reset his sights and used the period as a straight lecture. The Chaplain needs to be alert to the fact that there is wide disparity in classes. All other factors may be practically identical, but the response may be as different as day is from night.

## WHY SYMBOLS FOR THIS SERIES OF DISCUSSIONS?

In the early days of the development of this program it was felt that symbols would be a handicap rather than an aid. The discussion leaders were of the opinion that cards, pictures and "black magic" boards would have a tendency to smother class discussion. Further, since the content of the discussions is somewhat philosophical in nature, it was felt that any attempt to symbolize abstract ideas would be both ineffective and inadequate. At this point it was thought that the chalk board might prove to be of greater value.

The departure from this shared opinion was gradual but definite. Realizing that pedagogically speaking, the student retains approximately 30% of what he hears and approximately 80% of what he sees, there was a growing concern for graphic visual aids and the team developing the series commenced the process of producing symbols. It was further decided that the students should have a voice in determining the advantage or disadvantage of using symbols as an aid for better discussions.

An experimental test was made by giving certain classes five discussions without the use of visual aids and one discussion with the use of such aids. The students were not informed that this experiment was being made. At the conclusion of the last discussion (using aids) the students were asked to write a brief comparison between the two methods of presentation.

Here are some typical answers given by students in the Quartermaster School.

"It is my opinion that the method used today is better than the blackboard method. The printed words and pictures have an advantage in holding the interest of the men. It makes the lecture clearer and more understandable."

"I think today's lesson was best because with the cards and pictures, I can see what you are trying to put over better. And you also use a lot of words that we could never think of if we were asked. I can get a better picture of your topic if I can see your topic as you talk."

"I believe I can get more out of the discussions when you put it on the board, because you can see what you are talking about and think about it more before your mind wanders off on something else and you forget what has been said."

"I consider that the lessons would be invaluable without these visual aids to help you in your talks. Most of the others (lessons) left you in a state of drowsiness, but this one I was wide awake. Guess it was more interesting."

"Somehow, I seem to "take in" what the chaplain is saying better when he uses the black magic cards. All of the discussions we have had were not as interesting as this last one with the cards, although every chaplain we have had has been a good man with words because he has gotten over what he wanted to to the boys."

The discussion leader can see from the above answers the overwhelming importance of using the visual aides. One main point to keep in mind — the aid is exactly what the word implies — a means of assistance — and not an end in itself. We are not showing the symbols to the students as symbols — we are using these aids to provoke thought and to complement the discussion.

## SUGGESTIONS FOR DEVELOPING BLACK FLANNEL TECHNIQUES

To acquire a feeling of ease in using the symbols is primarily a matter of practice and the developing of a few habits based upon experience. Here are a few primary principles to remember:

1. The symbols have been devised as aids in the presentation of the topic and thus reduce verbalization. Generally the symbol will enforce and enhance what you say and contribute to the formation of a lasting impression.
2. Be careful about the arrangement of the symbols on the flannel. They should not be thrown on the board haphazardly. Try to create a symmetrical arrangement so that the final result attracts attention and highlights the controlling idea of each scene. They need not be placed in straight lines or in the order of discussion.
3. A simple rule is that the symbol must be seen at all times. Place the symbol, and stand to either side of the board while speaking to the class.
4. Generally it is better to place only one symbol on the flannel at a time and discuss the thought portrayed. Occasionally, one may find it effective to place an entire scene on the board at one time before commencing the verbalization.
5. It is very effective to review the scene as the symbols are removed.
6. The best communication is attained when there is direct audience contact through facing the listener. It is easy to become careless about this simple imperative in handling symbols.
7. Before class starts, the flannel should be set up and ready — the chairs arranged — the room ventilated. The symbols should be checked and arranged in order conveniently near the flannel. Time is a premium in most class presentation; and much class time can be saved by careful preparation.

### **CHAPLAIN'S INTRODUCTORY PERIOD**

#### **SCOPE:**

1. Personal interview
2. Securing and disseminating pertinent information.
3. Establishing the Chaplain's place within the framework of the school curriculum.

#### **OBJECTIVES:**

1. To provide the opportunity and desire for a personal acquaintance between the student and the Chaplain.
2. To help the student realize that his personal welfare is of vital concern to the chaplain and that this interest is demonstrated by personal services.

## PRE-PROGRAM INTERVIEW

### I. PREPARATION FOR INTERVIEWS

#### Arrangement with Commanding Officer

Prior to beginning this course of instruction in "OUR MORAL AND SPIRITUAL GROWTH HERE AND NOW" the Senior Chaplain of the Service School will arrange with the Commanding Officer for one (1) ninety-minute period during which all students to be enrolled in the School will be interviewed by the Service School Chaplains.

Place of the Interview. The interviews should be held in the place where the Service School Chaplains usually accomplish the major portion of their week-day work. If the Chaplains' Offices are located in the Chapel or Chapels, these areas are the ideal places for the proposed interviews. If the Chaplains' Offices are located in an office building, an assembly or conference room will be needed for the general assemblage of all students.

The advantages of this physical set-up will be immediately apparent. First, it helps to acquaint the student with the place where he may find the Chaplain when he needs to consult with him about any matter. Second, the materials and equipment needed by the Chaplain in the normal pursuit of his function are centrally located here.

Time of the Interview. The interview period should come during the first week the student is enrolled in the school and, if feasible, prior to the beginning of any academic work. This enables the Chaplain to be of maximum assistance in the orientation of the student.

Preparation of the Chapel or Assembly Room. The first consideration is the need to have ample space for the size of the groups interviewed, so that each person can be seated comfortably. The arrangement of chairs is a simple matter but it is important for each student to be seated so that he can see the film or see the speaker without physical discomfort or eye strain. The Assembly Room should be located where there is a minimum of distracting noise. By locating it in the Chaplain's area the necessity for shifting equipment is held to a minimum. Also this location increases the flexibility and use of available man power.

Serious consideration should be given to lighting, black-out, (if necessary) and ventilation, all of which are inter-related. The room should be properly lighted and, if possible, all lights should be on one switch near the projector. When darkening the room for effective projection of pictures, care must be used to ensure continued ventilation. For even the best motion picture will lose effectiveness if shown in a hot stuffy room. Also, the black-out arrangements should lend themselves to quick and easy change.

Creating an atmosphere. The room should create an atmosphere that is in harmony with the Chaplain's program. The room makes the first impression on the student. The color scheme, a few religious pictures, general orderliness and cleanliness — anything that will add to an impression of warmth, friendliness, and dignity — all are important in creating the proper atmosphere. The goal desired is to remind the student upon his first entrance into the room that he is in a place dedicated to moral and spiritual growth.

The minimum equipment needs are: (1) 16 mm sound movie projector. (The DeVry single unit, Type 1C/Qer-1D BUSHIPS Stock No. 518P-24707-5 proved acceptable at Bainbridge (2) Screen, Da-Lite Model B, Size 69x72 inches; (3) Black Magic Board 48x72 inches; (4) Slide Projector for 2x2 inch slides - automatic changer. Other equipment that will prove useful are: black board, bulletin for posters, and literature rack.

### II. THE INTERVIEW

The Student Arrives. Yeomen should be stationed at the entrance to the chapel or assembly room to distribute a religious data card and a pencil to each student as he enters.

A religious data card should be prepared in advance by the Chaplains of the Service School. This card should be designed to record the information desired in the local situation. A sample card is suggested on the following page.

### Religious Data Card

NAME:	Last	First	Middle	If Wave ( )	NAVY SCHOOL	Date	
NEXT OF KIN		RELATIONSHIP			ADDRESS (Street) City and State		
CATHOLIC		Yes	No	PROTESTANT		Yes	No
Were you baptized a Catholic?				Are you a member of any Church?			
Did you make First Communion				Have you been baptized?			
Were you confirmed?				Do you desire to be baptized?			
Were you married by a priest?				Have you been confirmed?			
JEWISH				Would you like to assist in the Chapel Program here?			
Member of Synagogue?				Would you attend instruction for leading worship afloat?			
Do you read Hebrew?				Denomination or preference			

**The Chaplain Welcomes the Students.** The effort of the Chaplain, both in what he says and in the manner in which he conducts himself should be to enable the students to feel the welcome. The Chaplain tells the students that he is glad of the opportunity to meet them; that the Chaplains of the school welcome this interview period as an opportunity for the men to know where the Chaplain's offices are located so that they may find the Chaplains when there is any need for their services.

1. The Chaplain instructs the students in the proper filling-out of the religious data cards.
2. He also informs the students that a friendly letter will be sent to their next of kin.

Interval of time for filling out cards.

Film — Here a film revealing some phase of moral development is shown to the entire group.

**III. THE STUDENTS MEET ALL CHAPLAINS** — The presiding Chaplain introduces each of the Chaplains in the Service School Command, stating the religious affiliation of each Chaplain. This brief introduction enables the student to see the Chaplains as a team.

**IV. THE STUDENTS ARE DIVIDED INTO SMALLER GROUPS.**

The presiding Chaplain asks all Roman Catholic men to go into the offices of the Catholic Chaplain or Chaplains.

The presiding Chaplain divides the Protestant, Jewish, and other men into smaller groups either on a numerical, or on a denominational basis depending upon the number of Chaplains available for the interviews.

(A variation of the two above procedures may also be used if only a few Chaplains are available. The presiding Chaplain may watch for the cards of men of denominations represented by Chaplains on the staff. After he has had a brief period with these men, he may ask them to step over to the office of the Chaplain of his denomination.)

WITHIN THE CHAPLAIN'S OFFICE. As each man enters his office the Chaplain takes the religious data card, notes the man's name, home state, religious affiliation, and greets the student. From the card he also learns whether the man desires religious instruction, baptism, etc. and plans a further time when he can talk with him about this desired ministry. When the entire smaller group is in his office he acquaints them with the total schedule of Divine Services, giving them a card listing this schedule. The chaplain may lead the group in a prayer and meditation. As the student leaves the office the Chaplain may give him such religious literature including New Testaments, prayer books, Missals, Jewish literature, or such pamphlet material he deems desirable or appropriate.

#### V. THE STUDENTS ARE REASSEMBLED

Students are briefed by a Chaplain on the course of instruction entitled "OUR MORAL AND SPIRITUAL GROWTH--HERE AND NOW". They are informed that the team of Chaplains they met twenty minutes earlier will be teaching the afore-mentioned course in various lecture-discussion periods as a part of the curriculum of the specific school in which each student is enrolled. The students are given the titles of each of the discussion areas and a brief word of introduction to the course.

The students are informed that, if as a result of the stimulus of the course, questions arise in their minds which they would like to discuss with a Chaplain, they may make an appointment with any Chaplain at the close of a discussion, or come to the Chaplains' offices any time during the duty hours. At this point the students are told the hours the Chaplains are on duty.

#### VI. COMMANDING OFFICER'S TALK

##### INTRODUCTION

New experience for most men to meet the Commanding Officer through the Chaplain.

This is not unusual here.

Commanding Officer and Chaplains work in close relationship.

##### PLACE OF THE CHAPLAIN

In this command he is not an arranger of "happy hours" or assistant in recreation. He is a man of religion.

The Commanding Officer is vitally interested in allowing the Chaplain to achieve maximum effectiveness in his capacity. Indeed the Commanding Officer is vitally interested that, in this command, the Chaplain achieve the needful goals of religion as we work and live together.

TRANSITIONAL THOUGHT -- As we meet together for the first time what can you expect of the command; what will the command expect of you; and what can our country expect of all of us.

##### WHAT YOU CAN EXPECT OF US.

1. The best possible teaching in your field of training. (Number of instructors, schools, etc.)
2. Preparation for your most effective service afloat. (Shore stations exist to support activities afloat.)
3. Justice and fair play. (Not "special privilege" but fair and just treatment.)
4. Protection of moral standards.
  - a. We want to help you maintain all the highest standards you brought into the Navy.
  - b. We want to help you grow to be a finer person than you were when you reported aboard.
5. Example of good leadership. (Throughout the command we want to demonstrate this type of leadership. "We can define leadership very hard-headedly as what the leader does. Leadership is what a leader does."<sup>1</sup>)

##### WHAT THE COMMAND WILL EXPECT OF YOU

1. Serious personal application. (You are here for serious business. Your government has a substantial monetary investment in these schools.)

2. Smart appearance. (Proper uniform properly worn. Good haircuts — not necessarily "butch". Shoes shined. Military appearance going to and from classes.)
3. Prompt attendance at class. (Courses are so packed with information that a student who is absent is seriously handicapped. No. "AWOL". When going on liberty have an "auxiliary power" to return on time if your primary means of transportation "gives out".)
4. Performance of a concerned citizen. (This is your country. This is your school. Your future and your money is involved in each.)

WHAT OUR COUNTRY CAN EXPECT OF US.

Simply this: Every man to do his job to the best of his ability. . . . Real patriotism. . . .  
Economy in matters of cost. . . . Cooperation with other branches of armed forces. . . .  
Leave good impression of American citizenship wherever we go: whether in our local  
community; or in foreign port.

III. INTERVIEW CONCLUDES WITH FLANNEL BOARD TALK ENTITLED,

"Your Navy Chaplain and You."

(This is a discussion using colorful slides to illustrate the thought presented. The slides may be obtained by writing the Chaplains Division, Navy Department, Washington 25, D. C.)

REFERENCE:

1. NAVPERS 10058 "Human Behavior and Leadership." p. 1.

## CHAPLAINS INDOCTRINATION LECTURE

### "YOUR NAVY CHAPLAIN AND YOU"

#### Objectives:

1. To establish the position of the Chaplain and the Corps in the Navy.
2. To define the scope of the Chaplain's activities with relation to primary and collateral duties.
3. To orient the student regarding the assistance he may or may not expect from the Chaplain.
4. To help the student adjust himself to Navy life.

This scene establishes the Chaplain's divine commission as a man of God.

#### Scene 1

##### THE CHAPLAIN AS A MAN OF GOD

1. Your Navy Chaplain a Man of God

The Navy Chaplain is fundamentally a man of religion. As priest, minister, or rabbi, his basic concern is promoting the moral and spiritual welfare of all hands in the Naval establishment. That is the "why" of his presence in the Chaplain Corps.

2. Roman Catholic Ordination Service

The Navy Chaplain has a divine commission from Almighty God which enables him to fulfill his ministry. This scene shows a young man about to be ordained a priest of the Roman Catholic Church.

3. Protestant Ordination Service

Here is a group of young men about to be ordained ministers of the Lutheran Church. Everyone in this group is being specifically ordained for service in the Navy Chaplain Corps.

4. Rabbi Conducting Service

Here we see a young rabbi addressing his congregation. It is by virtue of his ordination that he is basically qualified to serve the members of his faith in the Armed Forces of the United States.

5. Insignia

The Chaplain Corps of the Navy is composed of three basic denominations -- Catholic, Protestant, and Jewish. These men are united in their zeal and devotion to promote the moral and spiritual welfare of all personnel serving in the United States Navy. There is a full ministry serving in peace or in war wherever personnel of the Naval establishment may be. Chaplains vary in rank but the Cross or the Tablets of the Law always appear above the stripes of rank on his arm. Chaplains are not overly concerned with rank as such and must always be considered in the light of their divine calling rather than by virtue of the rank they hold. They must be looked upon as parish priests, pastors or rabbis in uniform and performing the same basic functions that they performed in their respective churches before they came into the Service. In brief, your Navy Chaplain is a man of God.

#### Scene 2

##### THE CHAPLAIN AS A NAVAL OFFICER

###### The Chaplain in Military Life

6. Drawing of Chaplain Reporting to USS CONSTITUTION

Chaplains are not new to the Naval Service and must not be considered as "Johnny-come-latelies" to the Military establishment. Nor are they to be considered as officers who are merely tolerated in the Service. They have a vital role to perform. On 30 October, 1798, the Congress established the United States Navy. On 30 October, 1799, on the first birthday of the Navy, the first Chaplain, William Balch, a Congregational minister, reported aboard the frigate USS CONSTITUTION in Boston harbor and Chaplains have been on duty with the Navy and Marine Corps ever since that date.

7 & 8.  
Beach-head  
Tarawa

Chaplains have served in every situation in peace and in war and have distinguished themselves on the field of battle. In all of the wars which the United States has fought Chaplains have been in the vanguard of the assault force. They were present in the war of 1812, the Spanish American War. They distinguished themselves in World War I and World War II winning many decorations for bravery and courage above and beyond the call of duty in combat. Here we see scenes from the bloody battle of Tarawa and Chaplains were present when the first attacking wave struck and ministered to the wounded and dying on the beach-head itself.

9. Chaplain  
in  
Korea

Even as we look at this picture there are other Chaplains in Korea who, right up to the truce accompanied personnel of the Armed Forces into the very front lines. Here is a Chaplain preaching to the men of his faith on a hillside in Korea. So, far from being merely tolerated, Chaplains through the years have won the esteem and respect of the men of the Service by dedicated and consecrated service in peace and in war.

### Scene 3

#### The Motto of the Navy Chaplain Corps

##### THE CHAPLAIN CORPS

10. The Spirit  
of the Corps

The United States Navy Chaplain Corps meets the challenge of the duty of men of all faiths and creeds, both the church and the unchurched. As priests, ministers, rabbis, they are united in denouncing religious intolerance and bigotry. They stand in union against all forms of proselytizing and any religious teaching that will disturb the faith and conscience of others.

11. Cooperation  
Without  
Compromise

This is the motto that has enabled the men of the Naval Chaplaincy to work in harmony throughout the years. This is the motto of the United States Navy Chaplain Corps and by virtue of this, the priest, the minister and the rabbi join together in common cause to bring men to God and God to men.

12. Chaplains on  
Dorchester

It is this motto "Cooperation without Compromise" and a common bond of understanding and mutual fellowship which have made this scene possible. Here are four Chaplains of all faiths -- Catholic, Protestant and Jewish, standing on the deck of the USS DORCHESTER as she settles to the icy waters of the Atlantic following a submarine attack. It is a verified fact of record that all voluntarily gave up their places in the lifeboat so that others might reach safety thus surrendering their own lives for others.

13. Chaplains  
of all  
Faiths

And so here are the men of the Navy Chaplain Corps as they stand united, a Catholic priest, a Protestant minister, a Jewish rabbi, men of all faiths joined to serve men of all faiths. Standing together to fulfill the divine injunction to preach the gospel to every creature.

### Scene 4

#### The Chaplain in Action

##### THE CHAPLAIN'S DUTIES

14. Primary-  
Collateral  
Duties

The duties of the Navy Chaplain are broadly classified as primary and collateral. Primary duties are directly related to his basic position of man of God. The collateral duties are other duties which he voluntarily accepts in order to assist in promoting better moral instruction among the personnel of the Armed Forces. These duties are and must be, in fact, collateral. They are not the reason for the Chaplain's presence in the Service. The Chaplain must not be considered as social worker, Red Cross director or athletic specialist. It must be always borne in mind that he is a man of God.

15. Protestant  
Divine Service

The most obvious of the Chaplain's primary duties is that of conducting Divine Services. Here a Protestant Chaplain is conducting a worship service on board ship.

**16. Catholic Mass**

Here we see a Catholic priest offering Mass for troops aboard a large transport.

**17. Jewish Service**

In this scene a rabbi is conducting services for men of the Hebrew faith in a Navy Chapel which has been arranged to highlight the major features of a synagogue.

**18. Marriage Counseling**

Here a Navy Chaplain counsels with a service couple who are planning to be married. They approach him fully confident that he will give mature and conscientious advice.

**19. Sick Bay**

One of the fundamental duties of a man of religion is visitation of the sick. Hospital Chaplains serve in all Naval hospitals. Other Chaplains visit the sick in dispensaries and in the sick bay of ships of the Fleet bringing consolation to those who are confined.

**20. Brig**

The position of the Chaplain is one of absolute impartiality. He goes to the men wherever they may be. He will frequently be found visiting men who are confined to the brig to assist them in any way possible.

**21. Character Guidance Lectures**

With the publication of the letter on the "Protection and Development of Moral Standards", the field of Character Guidance is becoming increasingly prominent. Ideally suited by virtue of his calling for work in this field, the Chaplain's part in the overall program is constantly enlarging. Chaplains have prepared and have implemented in the field Character Guidance lectures both for Recruits and Service Schools personnel. Here a Chaplain presents a lecture from the series "Our Moral and Spiritual Growth Here and Now".

**Scene 5**

**Collateral Duties**

**22. Collateral Duties**

Collateral duties are accepted by Navy Chaplains on the basis of their contribution to morale and to the general welfare of Service personnel. They are many and varied in nature but one prime consideration must be that they do not conflict with the Chaplain's primary mission of being a clergyman at all times.

**23. Libraries**

On many ships the Chaplain is frequently assigned as Officer-in-charge of the library. He helps select worthwhile books for the men and encourages them in constructive reading. Here we see a group of men in a typical library aboard ship.

**24. Ship's Dance**

In assisting the promotion of good morale, the Chaplain frequently arranges for social events and other entertainments.

**25. Athletics**

To encourage good clean sport and fair play, the Chaplain frequently volunteers to arrange a significant athletic program.

**26. Christmas party**

The Navy bluejacket has always been noted for his generosity. Particularly has this quality been exemplified in foreign ports where poverty and misery are common. Chaplains arrange ship's parties for underprivileged children, for orphans and for those who are needy as a voluntary collateral duty.

**27. Navy Relief**

Chaplains have been very active in the Navy's own relief organization -- Navy Relief. For the most part they interview Service personnel who are in need and refer them to the Executive Secretary for loans or grants.

**28. American Red Cross**

Chaplains work in close cooperation with Red Cross field directors in assisting Service personnel. Some phases of this work include referral of the Servicemen to the field director in situations as shown in this scene. The list of collateral duty as presented here is by no means exhausted but those cited represent those collateral duties which Chaplains most frequently assume.

## Scene 6

### Erroneous Concepts of the Chaplain's Role in Service

#### THINGS THE CHAPLAIN DOESN'T DO

##### 29. The Chaplain Is Not

The fundamental position of the Chaplain as a priest, minister, or rabbi in uniform must constantly be stressed. There are many fields for which he is professionally not qualified and the Navy has taken care to provide adequate, competent service in those fields.

##### 30. Medical Officer

The Chaplain is not a medical officer. The doctor can and will do a better job taking care of your physical ills.

##### 31. Dental Officer

The Chaplain is not a dentist. The dental officer is qualified and competent in his field and should be consulted instead of the Chaplain.

##### 32. Legal Officer

The Chaplain is not a legal officer. He can and does counsel on legal problems but ultimately the cases are referred to the ship's or station's legal officer who is a qualified lawyer.

##### 33. Big Wheel

In the parlance of the Navy the Chaplain is not a big wheel. He is not concerned with "pulling rank" or "throwing his weight around" or trying to impress people unduly. He is in the Navy first, last and always to be a clergyman.

##### 34. Not a Magician

The Chaplain is not a magician. He cannot be expected to "pull rabbits out of a hat" or to work any non-regulation "deals" when (1) men have gotten into disciplinary difficulties (2) men have failed in their examinations (3) men have been "set back". The Navy's policy of proceeding "through channels" has been found to be the most effective way of conducting the business of the Naval establishment. The Chaplain has his regular place in the chain of command and does not expect to violate the chain of command.

## Scene 7

### Emergency Leave

##### 35. Sailor with Ditty Bag

One of the most serious situations is that which demands emergency leave. This is usually some situation such as death, serious illness or other happening that demands your presence at home. The Navy Chaplain, through letters to the parents and the next of kin, tries to inform them as to the procedure in obtaining emergency leave. You must assist him in this through your letters home.

##### 36. American Red Cross Verification

According to present policy Commanding Officers may require a verification of a home situation by the American Red Cross before granting emergency leave. This is required in nearly every case.

##### 37. Notify Your Family

You must take it upon yourself to acquaint your family with proper procedures for requesting emergency leave. Tell them not to write you or the Chaplain or the Commanding Officer if you are needed at home but to go to the local Red Cross Chapter who will notify the Command. If you do not do this then the following will happen.

##### 38. What Happens Without Verification

This slide shows the entire complicated process that is set in motion when a request for emergency leave is made in an improper manner. As you can see, it is very complex and causes considerable delay thus preventing you from arriving home when you are needed.

##### 39. Final Word From Your Chaplain

You have just seen this slide presentation which should by now fix exactly in your mind the position of the Chaplain in the Naval establishment. Briefly, you must regard him as a clergyman always. He is your parish priest, your local minister, or rabbi in uniform. He is in the Navy because you and thousands like you are in the Navy. His is a full ministry and a wide ministry and for the most part wherever you go in the Naval Service, you will meet him. He is always available to you to work with him, to counsel with him, and to worship God with him. He is a man of God. As we close this lecture we offer you one final word.

1. Go to Church. Practice the faith that you have been taught. Stay close to God while you are in the Service of your country.
2. Write home frequently. Everyone is concerned with your morale. Who is concerned with your parents' morale? There will always be time for a few lines to those at home who await them anxiously.
3. See your Chaplain. He is always available for assistance and you must always bear in mind that your problems are his problems, your concerns are his concerns. He is in the Service because you are in the Service.

#### To The Chaplain

In presenting this slide lecture, constantly emphasize the divine commission of the military Chaplain as an ordained clergyman. In so doing, you will be helping to combat effectively the "good Joe" or "hail fellow well met" concept of the military Chaplain which while not too prevalent is occasionally encountered. Such notions obviously serve only to hinder the accomplishment of the Chaplain's mission in the Service and to render him ineffective instead of being a vital significant force for good.

In actual practice it has been found very beneficial if after showing the slide a final word or two is added. The Chaplain turns off the projector and addresses the content material of this point to the group, standing at the front of the class.

## INTRODUCTION TO DISCUSSIONS

Admiral Mahan once said, "The Navy is as good as the men in it." In this statement this great naval leader was crystallizing in advance the current doctrine of the Armed Forces; namely, "That when men are moral the moral power that binds them together and fits them for action is given its main chance for success. We are speaking both of training in morals for everyday living and of moral training which will harden the will of a fighting body." (Armed Forces Defense Officer, Chapter 23 page 213.)

It is an obvious fact that our Navy is made up of men who are human beings, and further, human beings are individuals. A military organization which does not take into account the individual as an individual cannot expect optimum effort in the fulfillment of its primary mission. It is precisely with this in mind that the Character Guidance (Series Two) "Our Moral and Spiritual Growth -- Here and Now" is offered. We are interested in sources of behavior and the formation of proper attitudes for all, both the church and the unchurched.

The Thought Areas, however, are permeated with good religion. They have been developed by men who are not humanists or agnostic psychiatrists but priests and ministers who are firm in their conviction that any presentation which evinces or implies the de-spiritualization of ethical and moral principles would be an Intolerable Compromise. The discussions are ribbed and edged and woven with a working faith in Almighty God—they are not Formed of Religion nor From Religion but rather, For Religion. In fine, they must be considered as discussions with "soul".

Further, there is no intent here to offer a universal panacea for the complex problems of daily living. Obviously, this cannot be an exhaustive treatment of the many and varied vital forces at play in the life of the individual within the framework of the military community. The discussions are not capsules which, once taken, will produce the "pollyanna" effect that God's in His Heaven and all's right with the individual and the world. Such thinking would be naive in the extreme. This much can be said, that they are a beginning—a move in the right direction—and better a humble beginning than no beginning at all.

While these discussions do not seem to be overly rife with nautical lore and frequent citation of examples from Navy life it does not follow that they are not Navy-related. Such reasoning is not warranted in fact, inasmuch as the discussions concern themselves with the essential component of the Navy itself, namely the individual serviceman. The basic point of departure is consideration of the individual in his total environment, viz, his relationship to himself, to his Creator, and to his neighbor. In this connection, broad objectives could be stated generally as follows:

To shape, develop and enhance an attitude of self-realization and awareness of the individual, emphasizing his intrinsic worth and dignity, both in the immediate moment and in his future life.

With this in mind, the series may be summarized briefly in the following manner:

Area one—Need and Urgency—Orientation of the individual as he looks out into his environment of the immediate present.

Area two—Self Understanding and Personal Worth—The individual as he critically examines himself as a human being.

Area three—Discrimination and Choice of Values—The individual as he examines his values of the immediate moment and the choices necessary to transform them into a positive system of values related to the Eternal.

Area four—Constructively Resolving Tension—The individual and the action of his environment upon him giving rise to problems in daily living which he must accept and resolve.

Area five—Responsible Freedom and Natural Rights—The individual as a free agent and his concomitant responsibilities to his total environment.

Area six—The Power of a Controlling Purpose—The individual as he analyzes the benefits of positive purpose in daily living.

Supplemental discussions are —

"What's Happening to Me?"

"Here I Am"

"Of What Value"

"Let's Look at Me—A Leader"

AREA NUMBER ONE

THE NEED AND URGENCY FOR MORAL AND SPIRITUAL  
GROWTH IN DAILY LIVING

1. "Let's Look Around"

- Objectives:
1. To introduce the course of discussions.
  2. To provoke an attitude of social awareness of certain problems of the day and their vital relevance to the individual.
  3. To present the concept of positive and constructive growth in daily living.
- Definitions:
1. **CONSTRUCTIVE GROWTH.** As opposed to destructive. That process which is helpful toward the fuller development of the total individual.
  2. **MORAL GROWTH.** That process of individual development characterized by conformance to standards of what is good and right.
  3. **SPIRITUAL GROWTH.** That process of development of the higher intellectual endowments of the individual as opposed to the development of the purely carnal and physical elements in man.

To The Chaplain

Basically, the purpose of this discussion is to "set the stage" for the entire series by development of the stated objectives. This should enable the student to feel not only that there is a need for such discussion, but more important, that this need is urgent at the immediate moment and that as an individual he must be vitally concerned. The Chaplain must exert every effort to convince the student that he as an individual is of the utmost importance; that he does count; that he can make significant progress in daily living in whatever society he happens to be at any given moment in his life.

In classroom presentation, the technique of the straight lecture has been found to be most successful. Additional notes on the method of a mixed lecture-discussion will be found at the end of this outline.

Suggested Procedure

State briefly the overall objectives of the course, emphasizing the fact that these are not lectures pure and simple, but discussions of fundamental issues which will be of mutual benefit both to the student and to the Chaplain. Mention forcefully the following:

1. This is NOT the Chaplain's Program. It is the concern of the entire Naval Establishment.
2. This is not a religious program as such, nor is it intended to be a series of sermons.
3. The program is not to be considered as extra-curricular. It has been incorporated through official channels into the present curricula of the Service Schools of the Navy.

Now, in brief, proceed through the areas of thought which comprise the course giving their titles and a word of explanation about each area. (If deemed advisable, this step can be omitted.) At any rate, the Chaplain may now begin with the following suggested development.

Scene 1A

"LET'S LOOK AROUND"

2. Sailor Looking  
through  
Binoculars

It is highly important that I find my place in life. . . that I discover for myself where I fit into the scheme of things. I may think that I can be an isolationist. . . living off by myself and wrapped up in myself but I know that this is not true. I am a part of a vital, moving, progressive world, and try as I may I cannot separate myself from the life that is going on around me. So I've got to take a look around. . . all around. Here I am in the Navy. . . right now I'm in \_\_\_\_\_ School at \_\_\_\_\_.

3. Globe

As I look out into the world, I see tremendous movements and forces in operation. These are social, political, economic. I see peoples being enslaved. . . human beings treated like animals. Men living in want, fear and terror. I see cold war and hot war. Yes, when I look at the world there are many questions which I must answer.

4. American  
Countryside  
Scene

I look at America, My America, and there is so much to see. So much that is good and right. But I must be objective, there's a good bit that is not good and right. I am an American. This is MY COUNTRY. And as I look impartially I find that here too there are many questions which I must answer for myself.

5. Sailor  
and  
Marine

I look at myself and my shipmates around me. We're in Service. We're in the Navy at School. Why? For what reason? What can I, just one sailor, do? Does my effort count? Do I count?

6. FUTURE

And now my future. That's filled with question marks. As a matter of fact have I got a future? What am I going to do about my life of tomorrow? Where will I be ten years from now? Five years? Next year? What will I be doing? What kind of man will I be?

7. Large  
Question  
Mark

So there it is. As I look around. . . all around. . . At the World. . . At My Country. . . At myself in Service and at this moment in School. . . At myself in the future, I find that there are many vital questions, many of which I have never even thought of, and they've all got one thing in common. They all must be answered and by me. . . nobody else but me. No one else can answer them for me.

To the Chaplain

This concludes the introductory Scene 1A. In practice the Chaplain will find it advisable to move through this scene rather rapidly in order to get the controlling idea of the discussion to the student more quickly. At this point, the Black Magic Board will be arranged as follows:

LET'S LOOK AROUND  
#1

Large  
Question  
Mark  
#7

Lookout  
with  
Binoculars  
#2

Globe  
#3

Country  
Scene  
USA  
#4

Sailor  
Marine  
#5

FUTURE  
#6

Now remove all symbols except #1, #2 and #3 to upper center of the board and begin Scene 1B.

Scene 1B

THE WORLD VIEW

8. Pendulum

As we look out in critical examination of the world of our day we are constantly impressed with the idea of continuing revolution and evolution. This is true in the social, moral, political and industrial world. There is the ever present striving for advantage and progress. The dawning of the Atomic Age has made the world very small and has finally sounded the death knell of Isolationism among peoples of the Globe. We learned at a very costly and bloody price at Pearl Harbor on December 7, 1941 the complete fallacy of isolationism. The danger lies in the failure of individuals and nations to recognize that the pattern of revolution and evolution is constant and continuing. The pendulum is unceasingly swinging between a variety of extremes in all spheres.

9. Hammer-  
Sickle

The pendulum swings to one extreme characterized by Power, Domination, Despotism Control. . . the Masses being ruled by the Classes. . . the complete enslavement not only of the physical bodies of human beings but in many cases what is worse, the mind and soul of Man. That has been the pattern of the Dictators. . . Power. . . Absolute and final by the few over the group. This power is gained by any means, fair or foul, as evidenced by the methods of the

Soviet Union. In some cases, even the Stars and Stripes and the Constitution have been used in an attempt to open the door to Communism. (Cite current examples).

Peoples are being affected and this happens daily. 100,000,000 people live in slavery behind the Iron Curtain as of NOW. 200,000,000 people in Russia also live in slavery. These are Human Beings like ourselves. . . the same wants, hopes, loves, desires. Further, look at the map of Europe for 1939 and then compare it with the map for 1954 and judge for yourself. Note the constant encroachment. What of the situation in Korea for example?

10. Liberty Bell

The pendulum swings back this time to another extreme representing the Liberty loving peoples of the modern world. All men want to be free men. As Americans we are not only in the fight to preserve and to protect our liberties and our freedoms. . . WE ARE LEADERS IN THAT FIGHT. . . Our Democratic Process, Our Constitution, Our Bill of Rights. . . Our Free Way of Life. . . all are shining beacons of hope to the less fortunate peoples of the world. As I look out into the world of today I must be conscious of the great forces at play and the profound impact they have had and will have on my life.

To the Chaplain

This concludes Scene 1B. At this stage of the development the Board will look as follows:

LET'S LOOK AROUND  
#1

Symbol of  
Globe  
#3

Lookout with  
Binoculars  
#2

Pendulum  
#8

Hammer-Sickle #9

Liberty Bell #10

Now remove all symbols except #1 and #2. Scene 2 opens by placing the printed symbol #11 at the upper left corner of the board directly opposite LET'S LOOK AROUND.

Scene 2

MY AMERICA (THE AMERICAN PICTURE)

12. Superman

If an objective view of the world was, at least surprising, a critical look at our own country will leave many unanswered questions in our minds. This symbol of Superman represents to us a comic character. But there is nothing comical about the concept of Superman, especially when he represents the idea of a Super Race. . . the idea that a certain people, because of certain racial characteristics, are a superior race to which all other peoples are necessarily inferior and hence must be ruled and dominated and held in bondage by the Super Race. This is nothing new. We've all seen it in our lifetime. Adolph Hitler used it in Germany to ensnare the German people. He fed it to the youth over a period of time until they believed it. You all know what the Super Race did to Europe alone while they were in power. And we have to this day too many white crosses spread throughout the cemeteries of Europe giving silent but permanent testimony of what it cost in human lives to put an end to this madness.

13. People of Other Lands

How about us as Americans? We act as though we have no guilt in this regard. But we can frequently be counted among the greatest offenders since by our ATTITUDE we may maintain this teaching. What about peoples of other lands? Don't we look down on them as being not quite as good as we? All of our parents (with the exception of the American Indians) have migrated to this land of ours. . . still many of us consider the countries of their origin as being slightly inferior. What of the girl whose Mother speaks only Polish. . . the boy whose Father speaks only Italian. . . don't they feel a bit awkward because their parents are from the "Old Country"?

14. GOOK

Look well at this symbol. It's a simple word coined by our troops in the last War and applied as a broad term to cover all Asiatics. Today, it is used in a derogatory, derisive manner to imply, if not to state outright, that these people are inferior. This sort of thing leads to thinking along these lines. . . the poor man in China. . . doesn't want a home. . . security family, no because he's a GOOK. The poor Japanese isn't supposed to want the decent things in life such as we want. . . he's a GOOK. Look well at this word because our own State Department informs us that more harm has been done by the use of this single word than we can undo by diplomatic means. So we may well be guilty of preaching by implication a doctrine of Superiority. (The development of this point can be enlarged by citing other pertinent examples).

15. U.S.A.

Many of us who have served overseas in foreign lands have frequent instances of the attitude of Superiority. And in many cases it is the Serviceman who is the worst offender. So many of us have the attitude. . . I am an American. . . I come from the USA. . . We are the greatest people on the face of the Earth today.

16. Pile of Money

But the worst part of it all is the way we handle our money. I am an American. . . I belong to the USA and I have the ALMIGHTY BUCK. . . I can buy the decency and the purity of girls who will go to tremendous extremes just to eat and remain alive. . . I can upset the economy of war-ravaged and impoverished nations by encouraging and dealing in the Black Market. . . I can do anything because I can BUY anything. . . Yes, I am an American. . . I belong to a Super Race, a special breed, and I have the Almighty Dollar. There's a picture of America we don't like to admit or think about. . . but it exists and it's very, very real.

To the Chaplain

With the conclusion of Scene 2 the Board will be arranged in the following sequence:

LET'S LOOK AROUND #1

MY AMERICA #11

Superman #12

Lookout with Binoculars #2

Peoples of Other Lands #13

U.S.A. #15

GOOK #14

Pile of Money #16

Now remove all symbols except #1 and #11, and proceed with the development of Scene 3. Essentially, this scene deals with the presentation of statistics highlighting the Crime Picture in this country. The general theme is that such may be reasonably supposed to exist or even, in a sense, may be expected in the "Have Not" nations of the world where the struggle for simple existence and the bare necessities to continue such existence is a prime motive governing the actions of the individual. However, in America, the greatest "Have" Nation of the modern day, crime in such alarming proportions is an indication that something is radically wrong, particularly in view of the freedom, luxuries and security which the individual enjoys.

### Scene 3

#### THE CRIME PICTURE IN AMERICA

##### 17. CRIME

As we continue to examine ourselves as Americans, let's take a good incisive and objective look at the existence of crime here in our homeland. And here we will find a situation which will make us stop and think.

In economics we have a basic law. . . that of Supply and Demand. . . You have something. . . I have to have it. . . I need it. . . I will buy it. . . I will work for it. . . I will take it. . . I must have it. Applying this to Nations, we come up with two main classes. . . the Have nots and the Haves. Most of us know that due to the last war and the evils that followed it. . . Poverty Moral Degradation, Lower Standards of Living. . . weakened economic systems. . . depletion of natural resources, etc., much of the world today is in the Have not group.

America, however, is the greatest power in the world today. We have the greatest natural resources. . . Look at our farms. . . our mines. . . our oil wells. . . we are indeed the greatest economic and military power in the modern world. Our standard of living is the highest. . . almost everyone has a car. . . a radio. . . and most of us have TV sets. You don't know of anyone who has died because he has no food available. We have no great epidemic diseases such as are commonplace in poverty stricken lands. Practically everyone has an income and the relatively few who are on the dole in many cases fare better than many people who in other countries work hard for their living. We most certainly are the number one Have nation of our time.

We can expect increased criminal activity in a Have not Nation. Poverty will make a man do many things which are against his principles. The desire just to live is very strong in man. Wars too leave long lasting scars on the souls of men all the more deep if the war was fought in HIS country and everything has been blasted into ruin.

But no world war has been fought in OUR country. . . we have never been bombed nor overrun by the enemy. We were the victors the last time. . . We have freedom. . . peace and security. . . So we shouldn't have, nor expect, the tremendous amount of Crime which we actually have today.

##### To the Chaplain

Place the **Clock Symbol #18** in the center of the Board. This symbol has a movable hand which can be moved for effect as the Chaplain cites the individual statistic. Also, a very effective device is to have the student count off 18 seconds. Pause and let the class concentrate on this, then continue.

As the following shocking statistics are cited, set the hand of the clock at the appropriate time interval and allow a brief moment to let the effect "take hold".

Now 18 seconds isn't very long is it? A little more than a quarter of a minute. But look what happens in 18 seconds here in America. According to the Federal Bureau of Investigation there is a MAJOR crime committed every 18 seconds day and night around the clock here in our Country!

##### 19. Murder Scene

Every 44 minutes someone is murdered!

##### 20. Burglar

There is a burglary every minute and a quarter here in America!

##### 21. Robbery Scene

Every nine minutes someone in this country is robbed!

##### 22. RAPE

Every thirty-two minutes in America a woman is raped!

Every minute and a half there is an aggravated assault. . . someone is just taken out and beaten up.

During the average day: 293 persons are killed or assaulted.  
 162 persons are robbed.  
 1100 burglaries are committed.  
 and 45 women are raped.

Remember these are not just a collection of numbers. These statistics represent people. . . human beings, just like you and me. Consider the problem of Rape for example. 45 women raped every single day! That's an appalling figure. It represents Mothers, Daughters, Sisters, Young Girls and Housewives.

**23. 200%**

Look at this figure. 200% would be a tremendous profit in any business. But this figure 200% represents the increase in the Crime of Rape here in America in the last twenty years! And the complete tragedy of it all is that these are only the cases that are KNOWN to police. Criminologists say that the figure of 45 rape cases a day could be triple in reality.

This is a very serious crime and possibly the reason we have so many ineffective sex laws on our books today is that the essence of this crime doesn't seem to be understood. The danger is not in the sex act alone. . . the real danger lies in the fact that Rape is accompanied with violence. The rapist is a potential killer!

Again a critical look at the facts tends to shake us up and make us think, and we keep asking ourselves Why? . . . Why is all this going on?

**To the Chaplain**

This concludes Scene 3. The most effective Board arrangement of symbols at this stage has been found to be as outlined below.

**LET'S LOOK AROUND**  
 #1

**MY AMERICA**  
 #11

**Crime**  
 #17

**Murder Scene**  
 #19

**Burglar**  
 #20

**Clock**  
 #18

**Robbery Scene**  
 #21

**Rape**  
 #22

**200%**  
 #23

The above statistics have been furnished by the Federal Bureau of Investigation. In the main, they have been taken from the Report for 1950 and 1952. With reference to any of the statistics used in this discussion, current figures will be furnished from time to time as an insert for the Manual of Instruction.

It is strongly recommended that the Chaplain obtain some statistics from the local law enforcement officials to point up the discussion. Further, the citation of cases of flagrant crimes as reported in the local newspapers will serve to bring the discussion to the immediate area of the Naval Activity where the course is being given.

Additional statistics which may be cited:

Youth led the criminal army during the first half of 1952, as more persons aged 18 were arrested than any other age group. Almost 30% of all persons arrested were less than 25 years of age and they were

To the Chaplain (cont'd)

responsible for 55.1% of all robberies. . . 60.2% of all burglaries 43% of all larcenies. . . 69.4% of all auto thefts.

More than a million major crimes were tallied in the first 6 months of 1952 and crime over the nation increased 6.4%. . . Killers increased their activities to slay 6,430 individuals in this period. . . over 50,000 persons suffered felonious assaults. . . the property of 29,000 individuals was forcefully taken from them by robbers. . .<sup>1</sup>

Remove all symbols from the Board, leaving in their respective places Symbol #1 and #11 and proceed with Scene 4. This scene is developed by citing certain statistics as evidence, in many cases, of anxiety, unrest and tension in the lives of many people in this country.

Scene 4

We go still further and now we look into what is happening in the lives of many of our fellow Americans. As we saw a few moments ago, the picture is not pleasant; as a matter of fact, it is quite shocking, especially when we realize that this is going on every day and all around us.

24. Bottle of Sleeping Pills

Figures on the use of sleeping pills in this country are amazing. Over 300 tons were manufactured in 1951. . . "production is now sufficient to put everyone in the country to sleep for 22 nights a year or to put 9 million people to sleep 365 nights a year. . ."<sup>2</sup>

"total production for 1948 alone was 672,000 pounds, roughly equivalent to 3,057,730,000 capsules or tablets, or approximately 24 doses for each person in the United States. . ."<sup>3</sup>

Production of Barbiturates in the United States has increased 400% during the fifteen year period from 1933 to 1948. The number of deaths due to barbiturate poisoning increased 300% from 1940, up to and including 1948.<sup>4</sup>

25. Patient in Hospital Bed

It has been roughly estimated that approximately 50% of all the hospital beds in America have as their occupants. . . mental patients. Consider the local NP ward. The great tragedy lies in the fact that those who are confined there are in the age bracket 18-24. . . More than any other, that age group comprises the cream of our American youth.

26. Hypodermic Needle

Sociologists are alarmed over the recent increases in Marijuana smoking. In the past few years "reefer" smoking in certain age groups has gone up over 50%. I'm not speaking of the hardened addict who has to turn to the needle or other forms of dope to satisfy the craving that has become his whole life. I'm speaking of age 16-19. Why? What are these young boys and girls trying to escape?

27. 16-19

28. Whiskey Bottle

How many alcoholics are there in America? The number runs into millions. In one large city alone, there are 200,000 to 300,000 chronic alcoholics to whom drinking is a progressive, compulsive illness. The probable annual private and public cost to the victim and community is \$200,000,000. That includes \$50,000,000 in lost wages and \$13,000,000 in home relief due to lack of work. The previous figures were taken from a report made for the Committee on Alcoholism of the Welfare and Health Council of New York City.

How many heavy drinkers are there in this country? The figure would be staggering if it could be reliably obtained. We might get a rough idea when we consider the millions spent annually for just advertising various liquor products. . . the number of clubs, bars, etc. whose chief source of revenue is through liquor sales. When I refer to a heavy drinker, I don't mean an alcoholic but I do mean one most of whose nights are spent in at least a half-intoxicated condition.

29. WHY?

We are not here to discuss the morality of drinking. This is neither the time nor the place. But we are here to ask WHY... WHY all this... what are these people trying to escape?

When we look carefully at what we have on the board we find it all hard to comprehend. Here is America, the greatest nation in the world... the land of the free, the land of opportunity for all, and yet all this going on... the Crime... the Unrest... the Anxiety and tensions in the lives of so many people.

30. Man in Flight from Reason

I asked a student what all this meant to him and he put it very simply and effectively... he said "it means people are running away from themselves... trying to get away from just being WHO they are", There's a lot of truth in that. All of this does indicate a flight from reason and from the realities of everyday living.

Yet there still is that ever occurring question... WHY all this? And then too, How does it affect me and what can I do about it?

To the Chaplain

At the conclusion of Scene IV the Board will be arranged according to the following diagram:

LET'S LOOK AROUND #1

MY AMERICA #11

WHY? #29

Bottle of Sleeping Pills #24

Patient in Hospital Bed #25

Man in flight from Reason #30

Whiskey Bottle #28

Hypodermic Needle #26

WHY #31

16-19 #27

It is advisable to again repeat for emphasis that these statistics are not merely a hodge podge of numbers but that they involve human lives which are affected each and every day. Important also at this point is the thought that all these people were once like the students in the class, young, ambitious and planning for the future but that something very definitely went wrong in their lives.

Now remove all symbols with the exception of Let's Look Around #1 and My America #11. These remain in position. Scene V treats of the evolution of crime patterns in the United States from prior to the turn of the century to the present day. It traces briefly the genesis of the Juvenile Criminal or the Amateur Hoodlum. The existence of this criminal type is well known to the average student in the class, in some cases through personal experience. Development of this scene would bring into sharper focus what the Chaplain has been endeavoring to accomplish this far; viz., to provoke an attitude of social awareness of certain problems of the day.

In a certain sense this is an auxiliary scene. In classes scheduled on a 45-minute period basis or under other circumstances, getting a late start, etc., this scene may be omitted without losing continuity. In classes scheduled on a 60-minute period basis, it is recommended that it be retained.

Scene 5

31. THE EVOLUTION OF CRIME IN AMERICA

17. CRIME

Going back for a moment to the subject of Crime, criminologists have recently come forth with some very interesting data on the evolution of definite crime patterns in the United States.

32. Bank Front

Before the turn of the present century, Crimes were directed against Institutions. They were the targets... There were bank robberies, train robberies, phoney stock swindles, selling the Brooklyn Bridge to the immigrants, etc., but the main Crime pattern was not AGAINST PEOPLE.

33. Gangster with Machine Gun

During and immediately following World War I labor racketeers appeared on the scene, bringing with them bands of thugs and cut-throats organized for the purpose of strike breaking. This type was the forerunner of the modern gangster. The passage of the Volstead Act putting Prohibition into effect set this type up in business and he flourished, reaching his heyday during the years 1925-1933.

Certain misguided writers and movie producers tried to glorify this obnoxious character who became so powerful that in many instances he was the absolute ruler with strict power of life and death in large cities and dictated policy to corrupt officials. However, the main pattern of his crime was mutual assassination. He was primarily interested in protecting his racket and during the period 1925-1940 he exterminated 693 of his own breed and John Q. Public still could walk the streets with some measure of safety.

34. Young Hoodlum

During the latter days of World War II a new type of criminal appeared on the Horizon... the Juvenile Criminal or the Amateur Hoodlum. He was generally in his late teens, traveled in gangs: He was and is (since we are still in what has been styled the Amateur Hoodlum Era) indolent, irresponsible and a hater of anything that has to do with Law and Order. His crimes are vicious, strong-arming (mugging) brutal rape, beating people to death, to mention a few.

35. Violence

The chief characteristic of his crime is VIOLENCE.

36. YOU

He is a vicious killer, completely ruthless in spite of his youth. His crime is directed against PEOPLE and his target is YOU. That's the point to remember his target is YOU and YOURS.

To the Chaplain

The conclusion of this scene can be pointed up by asking the question "How much is a Human Life Worth today?" Then cite a few examples of violent crimes wherein a life was taken by the Hoodlum for a very insignificant sum.

At the point in the development the Board should show a symbol arrangement along the following lines:

LET'S LOOK AROUND  
#1

CRIME  
#17

VIOLENCE  
#35

YOU  
#36

MY AMERICA  
#11

Bank Front  
#32

Gangster with Machine Gun  
#33

Young Hoodlum  
#34

This terminates phase one of the total discussion, the goal of which is to make the student aware that certain problems affecting the lives of individuals like himself actually exist and are encountered in the pattern of daily living. Phases two and three have as their respective goals the vital relevance of these problems to the individual student and the emphasizing of the concept of positive and constructive moral and spiritual growth in daily living.

To the Chaplain (cont'd)

Remove from the board all symbols except Let's Look Around #1, which remains in place.

Scene VI develops the general thesis that the student can be part of the problem just presented to him or he can be part of the solution. The student is an individual and hence unique; but, he is also a social being living in a society of his fellow servicemen. He cannot isolate himself and he does influence and affect others by his attitudes, his views and his daily conduct.

Further, he cannot adopt a neutral attitude. He cannot be indifferent or disaffected. Every time he surrenders on moral principles he is contributing to the social and moral problems of the modern day. Likewise, everytime he takes a definite, positive stand on principle he can make a valid contribution to the solution of these problems.

Scene 6

I CAN BE A PART OF THE PROBLEM OR A PART OF THE SOLUTION

Having just seen objective evidence of moral and spiritual deterioration at various levels of society, I agree that things in general are in a mess. Perhaps I never realized that things were in such conditions. I do now, but WHERE DO I FIT IN? WHAT'S THE CONNECTION OF ALL THIS WITH ME? I'm not doing any of these things. I'm in the Navy and right now I'm at \_\_\_\_\_ school studying to become a \_\_\_\_\_. And as I sit here and listen, I keep wondering what can I do about it anyway?

37. ME

Who is the most important person in my life? The answer obviously is ME? I am the most important person in my life and a lot depends upon my realizing that fact. I am an individual and there is no one else in the world exactly like me. But I'm not off by myself on an island... I'm a social being... I live with my shipmates. We are people... We make up the Navy just as millions of others just like us make up America. And it is what we do... how we live our lives that really counts. I affect and influence others... by my attitudes... by the way I live... by my example good or bad. And others affect me in the same way. So all of us are responsible for solving or increasing these problems. So in one way or another I do fit into this picture and what I do with my life is going to leave its mark either for good or bad.

38. PROBLEM

I am and can be a part of the problem or I am and can be part of the solution, depending upon what I do with my life.

39. SOLUTION

Every time I give in on a principle I am contributing to the problem. Whether I steal a nickle or a hundred dollars, I am supporting the idea that it is all right to take what belongs to others provided I don't get caught, and I KNOW that is false. (Additional examples may be cited here.)

40. INDIFFERENT

I can't afford to be indifferent, That's the way others have made a mess of their lives... by being indifferent.

41. DON'T CARE

A "Don't Care" attitude is no good for me. If I don't care about me who does? If I don't care about the way I live my life who else should be concerned? That's exactly the way those other people in the statistics got off the beam... by not caring about the decent things in life.

42. OTHER GUY

Let the other guy worry about it. That's out. The "Let-George-Do-It" school of thought is probably one of the biggest sources of trouble in the world today. Supposing everybody said that? What would happen to the world?... To America with all the freedoms and the good things we enjoy as part and parcel of our way of life? What would happen to me?

43. I DON'T COUNT

This is dangerous. Once I start thinking that I as an individual don't count, it is the beginning of the end for me. That is a negative outlook which can only lead to despair and frustration. I do count. As a Human Being I am of immeasurable value. I have within me the potential to become a force for that which is good and right, or for that which is evil and wrong. But if I keep thinking that I have

no true worth... that my efforts will be in vain, I will either add to or become a definite part of the problem I have seen here in the classroom today.

**44. CONCERNED**

But the picture is not all black. I can make a definite contribution to the solution of the problems of modern living. First of all I must be **CONCERNED** about what's going on in the world, in this country, and most important of all, in my life. And I am concerned once I realize that these problems vitally affect me and everyone here in this classroom.

**45. MY LIFE**

My life is most important. So much depends upon the way I live it. That's the deciding factor... the way I live. I must understand That I, here and now, can be a very vital force for good. I can **MEAN** something. But that's up to me and to me alone.

**46. MORAL PRINCIPLES**

These are the guide posts... the "pips" of the Radar screen of life by which I can safely chart the course of my life toward positive and constructive goals. By these standards I can know unerringly what is right and what is wrong. Whether one man does it or a million do it, it makes no difference... if the action doesn't measure up to the standards... then the action is wrong. I get these principles from the Law of God and even if a man says he doesn't believe in God, he still has to hew to the basic principles of life as part of the Natural Law which binds every man alike. So, if I live my life according to the moral principles, I will make significant progress.

**47. PERSONAL CODE**

I have a personal code. Everyone in the world has one. Where did I get mine? Basically, from my home and my family and the things I learned there. Part of it came to me from my Church. Part of it was formed in School and then too, my pals back in my home neighborhood made their contribution. Generally, my personal code is a good one... one that seeks to better me... when I live my life according to it, according to moral principles and according to my conscience, I will get ahead... I will make a sorely needed contribution to positive and constructive living.

There it is. I can be a part of the problems of my day or a part of the solution of those problems. It depends on me and how I live my life. That's what is my position... how I live my life.

To the Chaplain

This concludes Scene VI. It has been found very effective in the Classroom to briefly review with a word or two Symbols No. 40 through 48 as they are taken down from the board. The board at this point will be arranged as follows:

**LET'S LOOK AROUND #1**

**PROBLEM #38**

**ME #37**

**SOLUTION #39**

**INDIFFERENT #40**

**DON'T CARE #41**

**OTHER GUY #42**

**I DON'T COUNT #43**

**CONCERNED #44**

**MY LIFE #45**

**MORAL PRINCIPLES #46**

**PERSONAL CODE #47**

Now remove all symbols from the Board, leaving in place Let's Look Around #1 and proceed with the development of Scene VII. The point of departure here is what the problem shows the necessity and urgency for moral and spiritual growth in the life of the individual student. It presents first the **FACT** of growth and then introduces the concept of **CONSTRUCTIVE** growth in **DAILY LIVING**.

Scene 7

**48. GROWTH**

We turn now to consider what for many of us may be a completely new idea... the idea of Growth. When we consider it, we discover that our lives are in a constant state of flux... there is a constant process of change going on within and around us. In short, we are constantly growing each and every day.

49. FACT

The process of growth can be observed at all levels... in ourselves... in others... in our community... in the world... Growth is a Fact of Experience and further it is an absolute necessity.

50. Grave

There is a certain compulsiveness about the fact of growth... a man must grow... all men must grow... so that we can safely say that the only one who does not grow is to be found here. And in a certain sense, even he is growing... growing in decomposition. In a manner of speaking, it is a negative sort of growth and obviously destructive in its nature.

This process of growth is something that affects every facet of me as a total individual. The fact of physical growth is an obvious one... it is subject to the testimony of my five senses. I know that it is taking place. But, the process doesn't stop there. I grow in a variety of ways... socially, for example. I am a social being... I have to live with others... to live and to let live... My relationships with others around me in my own environment are consistently improving or deteriorating. It's very much like being in a river with a strong current... I'm either going ahead against the force of the current or I'm being carried along by it... one thing is certain, I AM NOT STANDING STILL.

51. DAILY LIVING

The important thing for me to realize is that this is a continuing process... that it goes on day by day... that I grow in my daily living... positively or negatively... constructively or destructively... for better or for worse, regardless, my life is being lived with the passing of each day.

To get back to ME again. I am more than just a physical and social being... I am a moral and spiritual being... I have a Soul... I have an Intellect by which I know things... I have a Will which is free and by which I make decisions and choices... I have a Conscience which informs me of the difference between Right and Wrong.

I am growing morally when I strive to develop myself according to the standards of what is good and what is right... when I do things because I OUGHT to do them... not because I have a whimsical fancy or a passing desire, but because I am acting according to a convinced moral outlook. I am growing spiritually when I strive to develop to the fullest the higher intellectual endowments in Me, especially my Intellect and my Will.

52. Man fleeing from God

How does this process of moral and spiritual growth operate in me? Fundamentally in two ways... positively or negatively... constructively or destructively. When I run from the realities of life as so many people do... when I refuse to be responsible and accountable for my actions... when I refuse to live according to that which I KNOW is right and good and decent... when I let the bad example and advice of others... the "everybody's-doing-it" idea... influence me against my better judgment... all these are examples of how I can develop in a negative and destructive manner.

53. Man Hands Upraised to God

What I must be concerned with is positive and constructive growth. I can bring this about first of all when I realize that I as an individual have tremendous value... that I have within me the power to develop myself to my fullest capacity... that while others can attempt to do something WITH me I am the only one who can do anything FOR myself. When I realize all this and strive to live according to a personal code founded upon sound moral principles... then I am growing positively and constructively.

54. HERE AND NOW

This is vital for me to remember. This whole process of moral and spiritual growth, whether it be positive or negative... constructive or destructive, is taking place within me right here and now. Not at some distant date in the future, but even at this moment as I sit here in the classroom at \_\_\_\_\_ School.

To the Chaplain

The content matter of the forgoing scene is apparently somewhat on the philosophical side. It is at this point in the overall discussion that the Chaplain will be most apt to adopt a "pulpit attitude". This must be guarded against. At this juncture the Board arrangement will be diagrammed as follows:

To the Chaplain (cont'd)

LET'S LOOK AROUND #1

FACT #49

GROWTH #48

DAILY LIVING #51

Man with hands upraised to God #53

Man fleeing from God #52

Grave #50

HERE AND NOW #54

Now remove all symbols from the Board and proceed with the development of Scene VIII, the final scene. In this scene, there is a fuller development of the concept of moral and spiritual growth in daily living, stressing the need and the urgency for such in the life of the individual at the immediate moment. To get into the deeper thinking level of this scene as soon as possible the Chaplain should place Symbol #55 Moral and Spiritual Growth at the upper right hand corner of the board and then follow shortly with Symbols #50 Daily Living and #54 Here and Now, speaking briefly to each symbol as he places it on the Board. Very shortly after beginning this scene the right extreme of the Board should be arranged as follows:

MORAL AND SPIRITUAL GROWTH

DAILY LIVING

HERE AND NOW

Scene 8

54. HERE AND NOW

A few moments ago we mentioned that we grow in our daily living... this is more than just a statement... it is an inescapable fact. Right at this very minute at \_\_\_\_\_ day at \_\_\_\_\_ o'clock I am at \_\_\_\_\_ School. Something is happening to me even as I listen to this lecture... as I look back something has happened to me since I came into the Navy. I am not the same person I was a year ago or even a week ago. I'm either better or worse but I am not the same.

56. Sailor entering tunnel Civilian emerging

This symbol represents one of the most common misconceptions found among our servicemen and servicewomen. Here I am in the Navy... the tunnel represents my time in the Service and here I am as a Civilian.

So many of us think along these lines: My life in the Service is like being in that tunnel... or like living in a vacuum... I can do nothing about myself and my future except serve my time. When I get to be a Civilian then... things will be different... then I'll straighten up... When I get my discharge I'm going to be a new man... I'll be better morally... I'll live according to higher standards... I'll stop all this loose living... heavy drinking... sexual promiscuity... I'll be different... But right now... I'll just go along and put off the change for the future... to the Happy Day when I get my discharge.

Not all of us think that way, nor do most of us live that way... but for those who do think along such lines... they're naive and certainly not realists. One of the forces to be reckoned with is Habit and I am forming Habits each and every day... good habits... bad habits... Habits that are purely physical and also moral and spiritual habits. I can't live according to one set of standards for 4 years and then overnight jump suddenly to a higher plane... I've got to stop deluding myself if I think that I can do so.

57. Links of Chain

I live my life from day to day. The kind of man I want to be when I am thirty isn't determined when I reach 29-1/4 years of age. I'm determining that for myself right now and each and every day of my life. With the passing of each day I am building my future. As a matter of fact my future is a chain of todays.

58. YESTERDAY

This concept of growth in daily living is of the greatest importance to me... especially with the accent on daily progress. Every time I make reveille in the

morning and then in the evening "hit the sack", I have lived a day. It is a day gone forever... I will never have it to live again. Where is yesterday? There can only be one answer... gone. But it has left its mark on me...

**59. TOMORROW**

What about tomorrow? Who knows about tomorrow? Who can know about tomorrow? I can only plan for tomorrow. I may never live to see it.

**60. TODAY**

Today! This is the day of opportunity. This day I can do something about. Yesterday is gone... tomorrow is unknown... but today I can do something positively and constructively for myself. This is when I must make my beginning... Right here... Right now.

On an old sun dial in the Nation's Capitol there is an inscription which points up this thought. It runs

Yesterday's History  
Tomorrow's Mystery  
Today's a golden moment set between

**61. Candle**

I've got to realize that everything depends on how I live my life. It is all important that I grow in the right direction, that I grow and develop morally and spiritually here and now. And it's up to me to do something positive and constructive in this regard. It is better for me to light one single candle than to sit and curse the darkness.

To the Chaplain

This concludes Discussion Number One. At this point the Board will be arranged as follows:

**MORAL AND SPIRITUAL GROWTH #55**

**Sailor Entering Tunnel #56**

**DAILY LIVING #50**

**Links of Chain #57**

**Candle #61**

**HERE AND NOW #54**

**YESTERDAY #58**

**TODAY #59**

**TOMORROW #60**

Further, for purposes of variety, it may be found desirable to depart from the straight lecture type presentation and to use the mixed discussion lecture method. In this case, Scene IB has been found to be most effective as a point of departure. In discussing "The World View" and Life in America in general the student may be asked such typical questions as:

"What word or phrase would you use to describe the day in which we live"... What characteristics are there in the world which you face that are different from the world which your parents faced at your age? What features of this day and age will impress the next generation?... In short, what kind of a world do we live in?....."

Use of such questions brings immediate interest and eager response. Typical reactions will usually be expressed in some of the following phrases. Speed... Technical and Scientific Progress... Confusion... Chaos... Lower Moral Standards... Lack of security... Shrinking World... Uncertain Times.

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## AREA II

### SELF-UNDERSTANDING AND PERSONAL WORTH

#### Scene 1

#### 1. "Let's Look at Me"

##### To the Chaplain

In the selection of this subject careful consideration was given to the need of the man in uniform to feel that he is being dealt with as an individual. The tendency to feel that he is thought of only as "the fifth man from the rear in the third file, serial number 247 09 91" is all too apparent, hence the selection of the title in the most personal terminology — "Let's Look At Me" with the emphasis on the pronoun "Me"—

- Objectives:
1. To lead into a fuller understanding of the nature of man as a total person.
  2. To awaken and reinforce an appreciation of the intrinsic dignity and infinite worth of each person.
  3. To emphasize the truth that man is of infinite personal worth because of his relationship to his creator.

- Definitions:
1. "Person" — "A human being as distinguished from things or animals" (Webster).
  2. "Self" — "An individual considered as an identical person; a being regarded as having personality; a being in its relations to its own identity" (Webster).
  3. "Total environment" — "The aggregate of all conditions and influences affecting the life and development of an organism" (Webster).
  4. "Intrinsic" — "Belonging to the constitution, nature, or essence, of a thing" (Webster).

#### Scene 1

#### 2. WHAT IS MAN?

#### 3. AM I?

##### To the Chaplain

In the development of the early part of this discussion the movement is from the negative to the positive. A number of the students will have been impressed with some of the popular, but less adequate theories of the nature of man. If given opportunity some of the students will suggest some of the following.

#### DIFFERENT CONCEPTS OF "MAN"

#### 4. ANIMAL

Man is an animal. He is the highest of the primates. He is an anthropoid. He is a mammal. There are no plus values which place him in contrast to the highest of the animal kingdom. He has no distinguishing characteristics which set him entirely apart from the rest of the higher animal world. He is an animal.

#### 5. THING

Man is a thing. A cynical view of man suggests that he has no real identity, no genuine purpose, no distinctiveness. He is merely another thing to be counted, weighed or measured. He has no self-hood.

#### 6. NUMBER

Man is just a number. Since many of the students have recently come from a civilian background and have not yet seen their significance in a military framework, some may think that they are regarded only as a number.

#### 7. ACCIDENT

Man is an accident. He is the product of chance. Chance has no consciousness, purpose, or memory. Man is not the result of any intelligent purpose. His existence has no meaning.

8. MACHINE

Man is a machine. There are some who take a mechanistic view of man suggesting that he is merely a tool for the accomplishment of a task. He is a cog in the chain of events. He has no consciousness or intrinsic value.

To the Chaplain

Other negative suggestions as to the nature of man may be presented if the class is opened for discussion. Among others that have been suggested are that man is a victim, a slave, a puppet, a tyrant, and a brain.

Scene I Now Looks Like This:

LET'S LOOK AT ME

#1

WHAT IS MAN?

#2

ANIMAL

#4

THING

#5

ACCIDENT

#7

AM I?

#3

NUMBER

#6

MACHINE

#8

Remove all symbols except LET'LOOK AT ME, and WHAT IS MAN?

Scene 2(A)

2. WHAT IS MAN?

9. I AM

To the Chaplain

As the students begin to think more positively about man's nature they will begin to analyze the components of his total person.

10. Atlas figure without a face

**PHYSICAL BEING** - I am a living physical organism having a bony skeleton, muscular and circulatory systems, functioning organs, appendages, brain, nervous system, etc. - An organism of inter-related living cells.

11. The Thinker

**RATIONAL BEING** - Mind - Developed Intelligence. I may learn from my own experiences. I may also learn from the experience of others. I acquire and I pass on intelligence from one generation to another. I possess memory, which, with the aid of symbols, enables me to share experiences. I make decisions, some of which when repeated at regular intervals, become habits.

12. Man at cross-roads

**CREATURE WITH WILL POWER** - Man is more than an automaton taking measured steps on a mechanical tread-mill. Man has an element of choice springing from freedom of will. He may choose the values which set the course of his life.

13. Faces of  
comedy and  
tragedy

**EMOTIONAL BEING** – I am a creature of loves and hates, of wants and desires, of satisfactions and frustrations. I evidence certain loyalties and reveal that I am a creature of many attitudes, some of which may be in direct conflict. I strive toward emotional maturity. This "is based on the full scope of the individual's capacities and resources, and his ability to use and enjoy them. Emotional maturity means the degree to which the person has realized his potentiality for richness of living and has developed his capacity to enjoy things; to love wholeheartedly; to laugh; to feel genuine sorrow; to feel anger when faced with thwartings that would rile the temper of any sensible person; to experience fear when there is occasion to be frightened."<sup>1</sup>

14. Sailor with  
small sailor  
on his  
shoulder

**CONSCIENCE** – Man has the capacity to know right from wrong. As he heeds the promptings of conscience it becomes more sensitive as he disregards those promptings the conscience becomes dulled. A sensitive conscience reflects the great "moral ought", the moral law of the universe, "This obvious dependence upon learning, and the lateness with which the mature conscience is formed, make it certain that conscience is not furnished at birth. At the same time, it is equally evident that the capacity for conscience exists in nearly every person. In the course of social living the individual is bound to form a conscience. . . . Conscience is astonishingly universal, and it is by no means a product of the Christian tradition, certainly not of Puritanism. In all religions we find sin, remorse, and appeal for forgiveness playing a prominent part."<sup>2</sup>

15. Sailor sil-  
houetted against  
man and  
woman

**PRODUCT OF HEREDITY** – Physically a man is what he is because of what his parents, grandparents, great grandparents, etc. were. Geneticists tell us that man's physical characteristics can be traced back through at least seven generations. Man must accept the physical characteristics which are his and accept them whole-heartedly. He only invites tension and frustration when he regrets that he could not have had the physical framework of another. "Of all animals it is man in whom heredity counts for least, and conscious building forces for most."<sup>3</sup>

#### To the Chaplain

Select two students of contrasting physical builds from the class. Select one who is of small physical structure and one who is quite large. Estimate the weight of each. Then suggest that the lightly-built student, regardless of training and physical fitness, cannot expect to get in the heavyweight boxing classification. His physical inheritance is that of a small bony structure; slight muscular build, etc. For the large man, no amount of training will bring him into the flyweight class. His physical framework also was determined by generations of ancestors. Each needs to accept himself as he is. Only frustration and tension will result from regret that he could not have inherited the physical characteristics that were the inheritance of the other.

16. Island Boy  
Eskimo

**PRODUCT OF ENVIRONMENT** – If I had been born in the mining regions of West Virginia my childhood and youthful development would be conditioned by the customs and practices of the people of my locality. I would eat a very hearty breakfast; expect most male adults to work under-ground; and find flat land most unusual. In large measure I would be the product of the environment and the culture into which I had been born. But as I grow to manhood and face opportunity and responsibility of broadening my horizons, I will realize that I need not remain just a product of my early environment. I need not be bound by the moral and spiritual fences of my youth. I can grow. I can be a finer person than my conditioning forces might suggest, for I have the element of choice. Not only is man conditioned by his environment, he also uses it to rise to nobler living, and through that nobler living, lifts the level of the very environment into which he was born. Ghandi was the product of Indian culture of the last three generations, but see how his response to life has lifted the level of that culture! George Washington Carver was the result of the Negro heritage of seventy years ago, but those of us who have been privileged to live through the second quarter of this century have seen him lifting his race and mankind with reverent and dedicated hands. Man is the product of his environment; but he also responds to that environment as a moral and spiritual being and as such can change its complexion and lift the level of that environment.

17. Aspiring sailor

SOUL - I am a creature of the Creator. Religious faith affirms that I am a child of God. The best definition we have of "soul" in literature is found in Genesis 2:7 when the writer reminds us that "God breathed into his nostrils the breath of life; and man became a living soul". Man is the possessor of moral and spiritual values, and the more he incorporates these into his life the more these moral and spiritual values possess him. Religion affirms that man's spiritual relationship is basically what gives life meaning, purpose, and dynamic. "For the development of a sense of integrity, the culminating component of the healthy personality, it has been said that the individual must have some conception of the universe as meaningful and benevolent, and of his place in it. He must integrate his life around some ethical or religious concepts. Honor, grace, faith, courage: Some integrating idea or ideal must replace his parents as the objects of dependency and trust. Having such a core of security in his inner being, the mature adult can transmit a sense of trust to his children and thus start them on the way to emotional well-being."<sup>4</sup>

18. Sailor grasping hand of older man and young boy

LIVING LINK BETWEEN THE PAST AND THE FUTURE - I am the living link between yesterday and tomorrow. Life passes through life. Man conserves all the best of the past, most of which was won at great price, and adds to that all of his own significant accomplishments, and passes the toal on to the next generation.

Scene 2(A) will now look like this:

LET'S LOOK AT ME #1

WHAT IS MAN? #2

Sailor Grasping Hand of Older Man and Boy #18

Atlas Figure #10

The Thinker #11

Aspiring Sailor #17

Sailor at cross roads #12

I AM #9

Island #16 Eskimo boy

Faces of Tragedy and Comedy #13

Sailor with small sailor on shoulder #14

Sailor Silhouetted against man and woman #15

Remove all symbols except LET'S LOOK AT ME, WHAT IS MAN and Sailor Grasping.

Scene 2(B)

19. MAN IS A LIVING, DYNAMIC WHOLE

To the Chaplain

Here the student is reminded that for discussion purposes only we have been analyzing man in terms of his component parts; that in the living, functioning dynamic person such divisions cannot be made.

20. Wheel of component parts of man

There is in man a continuous interaction and interrelatedness among the physical, emotional, rational, moral, and attitudinal components of his total person as he functions in his total environment. "He is what he wants and what he does".<sup>5</sup> He is his desires and his drives and his responses to these. He is more than just a living body, he responds to intangible things as well. He chooses his ideals and his goals. These condition and may direct the nature of the developing man. He is continuously making choices and decisions in the midst of ever-changing situations. He is never static. He is a living, dynamic whole in the midst of the environment of which he is a part and that environment is living, moving, and changing.

Scene 2(B) will now look like this:

LET'S LOOK AT ME  
#1

Wheel of component parts of man  
#20

WHAT IS MAN?  
#2

Sailor grasping hand of older man and boy  
#18

MAN IS A LIVING DYNAMIC WHOLE  
#19

Remove all symbols except LET'S LOOK AT ME

TRANSITIONAL THOUGHT TO SCENE III.

As Andras Angyal has reminded us, "Scientists have found out that the ears are for hearing, the eyes for seeing, the lungs for breathing, the hands for grasping, the feet for walking; they should now take a step further and find out what the whole man is for".

21. WHY AM I SIGNIFICANT?

22. I AM A PERSON

23. MOST IMPORTANT PERSON

I AM THE MOST IMPORTANT PERSON — Ask yourselves the question, "Who is the most important person in the world to you"? The answer will be, "Myself"! Man's initial assessment of the events occurring in his immediate environment is made against the background of a personal frame of reference. An announcement of a new liberty schedule is appraised on the basis of, "Do I get more Liberty?" An announcement of a postponement in payday is greeted with the response, "Now this fouls-up all of my plans".

24. IMPORTANT ALSO BECAUSE I AM

An added sense of significance comes to each of us when we realize that each is important because of his relationships. Each of us stands in the relationship of a son, a citizen, a ship-mate, a worker, an actual or potential husband and father. Other individuals consider me important, they depend upon me. What I am and what I do has importance because of its effect, not only upon me, but also because of its effect and its consequence upon other people.

25. SON

My mother and my father consider me one of the most important persons in the world. What I am and do is very important to them. If I live worthily they are extremely proud. If I fail they are disappointed.

26. CITIZEN

My country depends upon each of its citizens. She depends upon me. While I may consider my contribution small, that contribution together with all the other "small" contributions of others like me, adds up to great importance.

27. MEMBER OF ARMED FORCES

I am important because I have a significant job to do. I may get "griped" sometime because I fail to see why I should carry-out a specific order or do a particular job. Then I begin to recall that some bluejacket is at the pilot wheel every time the IOWA negotiates a difficult channel; some white hat has correctly calibrated a range finder if a burst is on target; that some ship-mate meticulously charted our position when we were taking a heavy sea in the dead of night and we came out in familiar waters; that some corpsman carefully recorded my temperature when I had pneumonia so that the doctor could prescribe the right treatment and bring me back to health. These sailors were important because they were faithful in their jobs. I have importance also because I have a significant job to do, and because of the way I fulfill my tasks.

28. SHIP-MATE

My ship-mates consider that I have importance. A few of them, at least, become my very close friends, my buddies. I try especially to help them, and they try to help me. We go on liberty together; we talk over our problems with each other; we work together. We are important to each other because we help one another.

29. HUSBAND AND FATHER

I am important because I am a husband and a father (actual or potential). My wife and family rely on me for food, clothing, education, training, and affection. They consider me most important, for without me they might go without these things which are essential to their life and growing development.

30. I AM A UNIQUE PERSON

I am a unique person. The only way in which we are all alike is that we are all members of the human race. We are distinct individuals. No two of us are exactly alike. Even our finger-prints suggest this difference. Were the members of this class free to examine the finger-print files of the 850,000 officers and men on active duty in the Naval establishment they would find no two finger-prints identical unless those two prints were made by the same finger. The sum total of our heredity, response to our environment, our attitudes, our desires, our drives, our values make us different individuals, make us unique individuals. "The more genuinely a person at any level of age or social prestige realizes his own selfhood, the greater capacity he has to relate himself to others".<sup>6</sup>

31. IDENTICAL  
TWINNS ARE  
TWO UNIQUE  
PERSONS

Identical twins are still unique persons. A writer has pointed to the uniqueness of identical twins when he tells of a family friendship. "I have two friends of long-standing who have "identical" twin daughters, now about thirteen years of age. The two girls, while having "identical" physical characteristics are still very different persons. When I enter the home the two girls will greet me very affectionately. After a very short while one girl will usually take a book and sit in a chair and read; the other will scarcely leave my side. One girl is very sociable while the other is quite retiring. When irritating circumstances come into the personal experiences of the girls one tends to be moody while the other quickly expresses hostility and then seems to have forgotten the circumstances. One tends to be generous and quickly spends her allowance; the other carefully watches her allowance and will tell me how much she has saved. Even though they are "identical" twins, they are still two unique persons.

The structural motivation of each person is different, There is no other person possessing my identical potentialities, no other person who will make an identical response to the challenges of life. There is no other person who can do my job just like I will do it; no other person who will meet my immediate life situation in just the manner in which I do. I bring something new to life.

32. I AM A  
RESPONSIBLE  
PERSON

I am a responsible person. Each of us is responsible for himself, and responsible to and for others. In fact we realize and fulfill ourselves only as we do so in our total relationship with others. Self-realization come about only in a world of other selves.

To the Chaplain

Having had a week to think about the symptoms of a sick world as they were presented in Area#1, and then having come up to this point in this discussion one student volunteered in class, "I am a responsible person, responsible in part for the mess the world is in."

33. I AM AN  
ADVENTURE-  
SOME PERSON

I am an adventuresome person. As we study the nature of man carefully he seems to be a creature who is never satisfied with the status quo. Deep within him seems to be the drive to find new ways of living; new methods of doing what has become ordinary; new horizons to be glimpsed. A robin will build his nest just the way another robin did five hundred year ago. An otter will build a dam in the same fashion his family did five centuries before him. But man is not satisfied with previous patterns. He keeps looking for new ways to live more comfortably. Central heating, air conditioning, modern plumbing, electric lighting, are but some of the results of this adventurous quest of man. This adventuresome spirit is one of the realistic hopes of the human race. It keeps reminding us that man is not bound by his forebears or his surroundings. Again we quote Rev. Fosdick: "Shakespeare was the son of a bankrupt butcher and a woman who could not write her name. Beethoven was the son of a consumptive mother and a father who was a confirmed drunkard. Schubert was the son of a peasant father and a mother in domestic service. Michael Faraday was born over a stable, his father an invalid blacksmith, his mother a common drudge, and his education began by selling newspapers on London's streets."<sup>7</sup> Each of these was responding to a drive that would not let him be only what his background and environment seemed to have planned. By responding to that adventuresome spirit each became a person of renown, and through each the world has been mightily blessed.

34. MORAL AND  
SPIRITUAL  
BEING

I am a moral and spiritual being. When I say that I am a moral being I mean that I am a being who is vitally interested in that process of development characterized by what is good and right. When I say that I am a spiritual being I mean that I am a being who is vitally interested in that process of development of the higher intellectual and feeling endowments as opposed to the development of the purely carnal and physical elements in man. Since I am a moral and spiritual being, what is happening to my moral and spiritual life here and now? My shipmates have placed themselves in one of the five following categories. In which do I place myself?

Scene 3 now looks like this:

LET'S LOOK AT ME

#1

WHY AM I SIGNIFICANT

#21

I AM A PERSON

#22

MOST IMPORTANT

#23

UNIQUE

#30

MORAL AND SPIRITUAL BEING

#34

RESPONSIBLE

#32

ADVENTURESOME

#33

Remove all symbols except LET'S LOOK AT ME.

Scene 4

35. WHAT'S  
HAPPENING  
TO ME

Has the level of my moral and spiritual life dropped? If so, who is to blame? Some of my ship-mates say it is the Navy's fault. We get so confused and depressed that sometimes I get thoroughly disgusted with myself. There's so much bossing around and so many little people trying to give orders that I'm ready to quit. Besides, there is so much foul talk and so many guys bragging about the wild times they've had, how can a guy keep his moral life clean? Sometimes I feel like the guy who said, "If I don't go out and get drunk I'll crack up". I guess that's just the Navy. But the Navy ought to do something about it! They ought to make the guys keep straight. But to do that the Navy would be giving us orders in the area of our moral and spiritual life. Somebody would be ordering me to be good. Someone else would order me to pray. Next thing somebody would be telling me what to think about, and then trying to make me think about those things. I surely don't want that. No Sir! My moral and spiritual life is strictly my own. I'm responsible for that. Come to think about it, I've never heard anyone give an order that had to do with my moral and spiritual life or that of any of my shipmates. The Navy seems to let every man go his own way in this area of life. This seems to be each man's individual responsibility.

36. I'VE SLIPPED!  
NAVY'S  
FAULT

37. I'VE SLIPPED!  
MY FAULT

Am I one of the group whose moral and spiritual life has been going down and who has himself primarily to blame? One of my ship-mates said the other day, "From the way I was raised and the standards I had before coming in the Navy, I should be a much better guy". Another said, "I think I could have been a better person than I am and I feel that it was my own fault". After all no one made me do the things I did that caused my moral and spiritual life to slip. I made my own decisions. I consider myself a man. I shouldn't blame someone else or the Navy for my foul-ups. Life in the Navy affords me the opportunity of developing or letting slip my moral and spiritual life. The choice and the responsibility are mine.

38. UP-DOWN

Am I aware that my moral and spiritual life are one and the same. If my spiritual life is healthy my moral life cannot be unhealthy. They are parts of a whole. Occasionally some of my ship-mates are confused in regard to this. One of them said that he had "lost some moral background and yet made a very big spiritual gain." Another said, that "from a moral point his life has gone way down; from a spiritual point it has gone up." Obviously this cannot be. Morals have to do with what is good and right. Spirituality has to do with man's relationship to the Source of all that is good and right and true. It stresses my relationship to the Creator of goodness, truth, and righteousness. I can hardly be "at outs" with what is good and right and true, and still be gaining favor with the Source or Creator of these attributes.

39. NO CHANGE

Is my moral and spiritual life "marking time"? Am I assuming that this aspect of my living can stay the same? One of my buddies said, "In my opinion there has been very little change in my moral and spiritual growth since entering the service". Another said, "I haven't changed any way morally. No doubt, I could be a better person, but that held true in civilian life also". These two apparently think they can remain the same. I'm not sure about that. It seems to me that we change and grow each day of our lives. We don't stay the same. Life goes on from day to day, and from hour to hour. We grow one way or the other. Either our moral and spiritual lives improve, or we become less sensitive to the influences of all that is good and right and holy. We fool ourselves when we think we can stay the same.

40. I'VE GROWN

Have I grown morally and spiritually since I've been in the Navy? I realize that I am my own boss in this realm. No one is going to make me grow, nor is anyone going to keep me from growing in this area of life. It's up to me. I've moved away from my parents and family, and they're not going to tell me what to do. I'm a mature man now; mature enough to take part in the defense of my country. Surely I'm mature enough to determine my own moral and spiritual growth. I have time, and opportunity. Divine Services and the Chaplains are available. The Navy has made an official endorsement of morality and provides classes in character growth. Some of my ship-mates have found satisfaction in taking this thing seriously. The other day one said "I have gained strength along spiritual lines and it goes without saying that one's morals are also stronger if he gains strength spiritually". Another said, "I feel as though I am making more of myself in the Navy than I did on the outside". Apparently it can be done. It's up to me!

Scene 4 Now Looks Like This

LET'S LOOK AT ME  
#1

Sailor with  
Question Marks  
over head  
#12

I'VE SLIPPED!  
NAVY'S FAULT  
#36

I'VE SLIPPED!  
MY FAULT  
#37

WHAT'S HAPPENING TO ME?  
#35

I'VE GROWN  
#40

UP - DOWN  
#38

NO CHANGE #39

Remove all symbols except LET'S LOOK AT ME.

41. What Can I Do?

42. I CAN MAKE  
SIGNIFICANT  
PROGRESS

I can make significant progress toward discovering and using my full capacities and potentialities. I have just reviewed some of the components of my total person. I need to use this total person in the most effective way possible. Physically I want to learn what my body requires in expression, in care, and in respect. Mentally, I can press back the frontiers of my own ignorance so that I am increasingly more aware and more sensitive. Socially, I want to achieve my full potentiality as a son, or husband and father, as a ship-mate, and as a citizen. In the area of leadership I can begin to learn something of the process of influencing other people responsible. As I make progress toward my goals I shall begin to discover some things about myself that I do not appraise too highly — some unworthy values that I want to replace, some unacceptable conduct that I need to change. I can replace poor values and correct immoral behaviour and through transformation learn the stronger values and more socially acceptable means of conduct.

43. I AM  
NEEDED AND  
I COUNT

I can recognize that I am needed and that I do count. From Discussion #1 I remember that daily I add either to the problem or to the solution of the problem. I am growing in one direction or in another. The actual process of living does not permit me to remain neutral or static. I am only one, but the proper starting place for personal growth is with the One for whom I am completely responsible. I am in the Navy. The Navy is trying to build high moral standards, wherever those of us who make up the Navy will cooperate. From the Secretary of Defense right down to me this movement is under way. I am a part of it. I may start where I stand. It is mine to decide. But I do count!

All significant group activity depends upon the performance of the individual within the group. The grand marshal may be marching at the head of the parade, but it is a sober fact that there would be no parade without the individuals who are marching in the ranks. Often one of our older sailors will remark, "I put the New Jersey in commission". The first time one hears that remark it may strike him with the force of superlative conceit. One solitary blue-jacket putting a gigantic, seventy million dollar battleship in commission. It must have been something of a task! Well, the sailor didn't mean his remark that way. He is giving voice to the fact that he had a part — and a significant part — in getting that magnificent ship put into official operation on the high seas — this depended upon several thousand single individuals being able to say, "I put the New Jersey in commission". And every one of them counted; just as every one of us now in the Navy count, in this matter of building a finer moral and spiritual world.

Sometimes we forget that fact. One young sailor fresh out of Boot Camp and making his very first cruise was standing at the rail of his ship, one of our big carriers. The ship was making port for the first time since he had come aboard. She was coming along side with the usual assistance of tugs. He was standing at the fore-castle and spotted an older buddy of his at the helm of the tug. "Hey, Jim! get that spit-kit out of the way before we ram you into the dock", he shouted. Without even turning his head from the course he was holding Jim yelled back: "Boot, if it wasn't for me and this spit-kit you wouldn't be getting close to the dock." Yes! Jim was right. Every single Jim of us counts. Our Navy and each one of us has significance; each one of us is responsible for his own moral and spiritual life; and each one of us can make this a better world by starting to make himself a better man.

44. I CAN  
EXERT A  
POSITIVE  
INFLUENCE

I can exert a positive impact. The old adage that "No man lives in a vacuum" is a truism with which we are familiar. We live in a world of people! Each day of our lives we influence the people with whom we come in contact. Whether we influence them for good or bad is ours to choose. Each of us can determine the quality of the impact he leaves. When we take a strong stand for that which is good and right, we make it so much easier for our shipmate to follow a similar course. We may not be aware that he is looking to us for leadership. He may be taking his leads from our unstudied behavior. Yet our stand may determine his behavior. Our action may determine his destiny. One of the classic illustrations of this is found in the pages of Holy Writ. Recall the story of Joseph. You will remember that Israel, his father had sent Joseph to find his brothers who were tending the sheep in another territory, and bring him word of them. Joseph set out in search of them, and finding himself in a strange land, became lost. Then comes that classic statement so pertinent to the point. "A certain man found him . . . wandering in the field," and set him on his way. No more definite than that; "a certain man". Yet the subsequent history of two nations, as well as the life of Joseph, depended upon that unnamed individual keeping Joseph on the right course. Frequently the counterpart of this happens in the life of each of us: Our loyalty to the truth when it's easier to lie; our decision not to go along with the gang when the gang is treading a questionable path; our following the promptings of conscience when other calls are more clamorous; our faithfulness to our loved ones when in a foreign land: these reveal our own integrity. They may also determine the course and even the destiny of others who look to us as responsible moral and spiritual beings. I can exert a positive impact.

45. I CAN SEE  
LIFE AS A  
TRUST

I can begin to see life as a trust. When I give myself a few minutes of serious reflection I become aware of a few simple facts. I had no choice in regard to my parents. It was not mine to decide when, or where, or of whom I was born. Life was a gift. Each day of my life I am sustained by a Creator infinitely greater than I. When I reach the farther terminal of life I shall have no choice as to when that gift is required of me. I do have the choice of whether or not I use that gift as a trust, endowed by the Creator with purpose and meaning.

Scene 5 Now looks like this:

LET'S LOOK AT ME  
#1

Three  
Enlarging  
Sailors  
#42

Passing  
the  
Torch  
#45

WHAT CAN I DO  
#41

Scale  
MAN  
outweighs  
Gold  
#43

Two Sailors  
talking  
#44

Remove all symbols except LET'S LOOK AT ME.

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AREA III(A)

LET'S WEIGH MY VALUES

"How Important is What I Want?"

Objectives:

1. To stimulate the student to re-examine his values in their relationship to his behaviour, his life goals, and the welfare of others.
2. To encourage the adoption of an affirmative scale or system of moral and spiritual values for constructive daily living.
3. To acquaint the student with techniques that assist in discrimination.

Definitions:

Value. For the purposes of this discussion, value is defined subjectively as the estimation of worth that the individual places upon a quality or thing.

For the purposes of this discussion value is defined objectively as the intrinsic worth of a quality, person, or thing.

Discrimination. For the purposes of this discussion discrimination is defined as the power of carefully distinguishing or the faculty of discernment. It involves the ability to see and mark difference, to compare and estimate critically. Winston dictionary "A distinction is a mental recognition of a difference marking one object from another: Discrimination is a higher degree of the same power, producing subtler, more precise, more carefully estimated results. One may make a distinction by noting obvious outward signs: Discrimination requires comparison, and weighs motives, character, and qualities."

To the Chaplain

As Chaplains, we are all aware of the vital place that values have had in the history of mankind, and the part they have in the behaviour of every individual. It is our responsibility to increase the awareness of the students of the vital part that values have in their daily living. The student must be encouraged to develop, by using discrimination, standards of choice in moral and spiritual values with a consciousness of the influence these values have upon his behaviour.

## GENERAL OUTLINE

### AREA-III-A

#### LET'S WEIGH MY VALUES

"How Important is What I Want?"

- I. INTRODUCTION
  - A. Scene-I- Delineation of Area
    1. Definitions
      - a. Moral
      - b. Spiritual
      - c. Value-subjective and motivating
    2. Material values VS.moral-spiritual values
  - II. The Importance of Values
    - A. Scene II - Values Our World Today
      1. Technological Advances
      2. Ideological Struggle
      3. Man's desire for trustworthy values
    - B. Scene III - What Values Do
      1. Historical examples
        - a. Greek
        - b. Roman
        - c. America
        - d. Panama Canal
      2. Military personnel today
      3. Fulfilment of hopes
      4. Eisenhower
  - III. Values and student's changing environment
    - A. Scene IV - Values My Life Today
      1. Negative
      2. Positive
      3. Desire for dependable values
  - IV. The Need for Discrimination
    - A. Scene V - I Must Discriminate
      1. Characteristics of Moral-Spiritual Values
        - a. Strong enduring
        - b. Never lose worth
        - c. Deep inner satisfaction
        - d. Have source in Creator and Natural Law
  - V. How I Can Discriminate
    - A. Scene VI - HOW?
      1. Self Examination
      2. Re-Examination
      3. Commitment

Scene 1

HOW IMPORTANT  
IS  
WHAT I WANT?  
#1

LET'S WEIGH  
MY VALUES  
#2

Tablet of  
Ten  
Commandments  
#9

MORAL  
That Which Has  
To Do With  
Right and Wrong Conduct  
#3

VALUE  
ESTIMATION OF WORTH  
I PLACE UPON  
QUALITIES  
THINGS  
ACTIONS  
#5

VALUE	VALOR
WORTH	WORSHIP
GOOD	TRUE
PRINCIPLE	IDEAL
#7	

SPIRITUAL  
THAT WHICH CONCERNS MY OWN  
INNER PERSONAL INTEGRITY,  
AND MY RELATIONSHIP TO MY  
CREATOR  
#4

Dollar sign  
#8

VALUE  
THAT QUALITY OR  
THING I AM WILLING  
TO GIVE OF MYSELF  
TO MAINTAIN ATTAIN  
OR OBTAIN IT  
#6

## AREA III(A)

### 1. HOW IMPORTANT IS WHAT I WANT?

#### Scene 1

This scene is composed entirely of definitions that may be presented to the students either singly or as a group. The purpose is to set the stage and delineate the area of discussion. The Chaplain may desire to elaborate on each. It is recommended, however, that not too much time be spent with the scene.

#### 1. HOW IMPORTANT IS WHAT I WANT

Our first symbol "How Important is What I Want?" is the title of the topic for the discussion. It is suggested that it remain up for all the scenes, and be referred to repeatedly during the discussion. It raises the question that confronts every individual as he makes discriminations in values. It becomes obvious in the ever present responsibility to choose.

#### 2. LET'S WEIGH MY VALUES

The area of discussion as stated here is "Let's Weigh My Values". This is an overall statement of the discussion subject. It is the broad base of operation. It need not be referred to accept in the introduction.

In many cases, the Chaplain may find it advantageous as he launches into this discussion to briefly summarize the cardinal points of the previous discussions. They provide a foundation of understanding for a transition to a discussion of the less tangible.

It may be pointed out that in the first discussion the student "Looked Around". What did he see? He saw a world of chaos, confusion, and crises. He was confronted with a picture of our own country that should make every one of us aware of some of the serious problems confronting us. Then the spotlight was focused upon the situation in which the student finds himself. The conclusion reached was that basically the problems in all these areas are moral and spiritual problems. It followed that as moral and spiritual beings we are inescapably involved. This involvement, as part of the problem or part of the solution, was further substantiated by an awareness of the basic fact that life is daily growth. We are growing daily in such a way that we either contribute to the solution of the problems of our lives and the world, or we contribute to these problems. The decision must be: "That it is better to light a candle than to curse the darkness." Every individual counts.

The transition from "Let's Look Around" of the first discussion to "Let's Look at Me" in the second discussion is natural. Having "Looked Around" and become aware of the fact that we are all involved in some of the serious conditions in our world, it follows that we need to know more about ourselves in order to meet these problems. In briefly reviewing this discussion, it may be well to repeat the conclusion of "Let's Look Around." This will mean re-emphasis upon the fundamental concept that man is a moral and spiritual being who is of intrinsic worth. It will mean reminding the student that he can best realize his great possibilities in life and best fulfill his mission in life by seeing life as a trust.

With this as a background, the student may be led into a consideration of the ideas, ideals and principles that men live by. Here we are confronted with the serious responsibility of weighing our values. These imperatives confront us constantly. They raise the ever present question: "How Important Is What I Want?"

#### 3. MORAL

In order to establish some foundations of common understanding let us just briefly consider some essential definitions. These are to be used as instruments to help us chart our course rather than as theses for debate. First is moral. As a working definition, we shall define moral as that which has to do with right and wrong conduct.

#### 4. SPIRITUAL

Spiritual for this discussion may be defined as that which concerns my own inner personal integrity, and my relationship to my Creator. In our previous discussion a definite point was made of the fact that we are moral - spiritual beings. We have intellect, will, conscience and aspiration. We, therefore, have the ability to distinguish between right-wrong, good-bad. We are more than physical as our

body goes thru a complete change every seven years - but we still retain our own unique identity. There is a spiritual center that is fundamental to our life which gives us intrinsic worth.

Bishop Sheen in a TV address on Purity, 27 January 1953, in a humorous comparison made clear the fact that man is more than physical. He said in effect that if you tell a humorous story to an audience of horses and men, the horse laugh will not come from the horses.

#### 5. VALUE I

There are two ways of approaching an understanding of the word value. The first is purely subjective. Value, from this approach, is the estimation of worth that I place upon qualities, things, or actions.

Value, in this sense, is like a transparency that we place over every quality, thing, or action in life. You have seen these transparencies that are placed over various scenes or jumbled lines and change the scene or make a design out of the lines. One insurance company for example has produced a little booklet that portrays the accident hazards in a home. By covering the scene with the attached transparency the hazards are eliminated and the various rooms appear as they should be without the hazards. Each of us has a number of such transparencies which are our values. We might say we have material, social, and moral-spiritual transparencies. We apply these to the qualities, things and actions of our life and thus place an estimate on their worth.

#### 6. VALUE II

The second approach is from the response that a value provokes. Value is thus that quality or thing that I am willing to give of myself or my possessions in order to maintain, attain or obtain it. Thus if a certain auto is worth \$2,000 to me, I am willing to give that much for it. If not I will purchase one that I feel has that much value for me. A dollar really represents so much of me - my strength - my skill - my creativity. If I place value on honor, I will give my life if need be to attain and maintain it.

#### 7. VALUE - VALOR WORTH - WOR- SHIP GOOD - TRUE

In this discussion, therefore, we shall deal with such words as value - valor - worth - worship which have the same Latin roots; Good and true, principle and ideal are terms which will occur frequently.

#### TO the Chaplain

Although the purpose of this discussion is not to deal with the theories of value, it has been considered advisable to include the following concerning some of the theories of value for the information of the Chaplain. The following is from Henry N. Wieman:

"All the different theories of value can be classified according to the element of human existence to which they turn in answering the question, 'Where and What is Value?', whether it be in the mind of man, in the mind of God, in abstract eternity or in concrete eternity, in the simple context of mind and object or in the complex context called the 'situation'.

"Each of these six answers receives support from a group of philosophers. The first two are subjective theories, locating value in the mind, the first in the mind of man, the other in the mind of God. The third and fourth answers are the transcendental theories: value is an eternal abstract essence or quality, or it is a concrete but transcendental reality. The fifth and sixth answers can be called the 'contentual interpretation' of value, for they identify value with the context in which seeking and evading and choosing occur. Value is a simple relation between a desiring mind and the thing desired; or it is a total complex situation, including whatever must be taken into consideration by practical operations which determine choice so that predictable outcomes can be known and approved." 1

#### 8. Dollar Sign

We are all aware of the fact that the word value suggests to many people a dollar sign. It revives memories of an especially good bargain, or of a crowded bargain basement. By many individuals, value is attached to diamonds or a super-duper car. They become symbols of having arrived - of attaining a goal or obtaining something highly desired. It carries with it social significance and position. Some say for example that they would give anything to possess certain things.

It seems somehow easier for most of us to think in terms of the tangible, material things in life. Their appeal to the physical senses can not be ignored. Because of

this they seem more real than ideas, ideals or principles. Too often they have undue and unworthy influence upon our behaviour. Our sense of value ultimately determines the worth that we place upon any object or action. Others may value a diamond as worth \$1000, but if I do not consider it to be worth \$1000, I place another value upon it.

9. TEN  
COMMAND-  
MENTS

This fact of evaluation is just as real and influential in the realm of moral and spiritual values - our ideals and principles by which we live. Though the material values may be more tangible and seem as a result more real, in the final analysis, it is the moral and spiritual values that have the greater influence upon our behaviour. For most of us, these moral and spiritual values are summarized in the Ten Commandments - The Universal Moral Law. All others have their basis in these.

To the Chaplain

This influence of our moral - spiritual values upon our behaviour can be clearly and forcefully illustrated to the class by writing the word "wealth" on the blackboard. Then ask the class what are two ways the goal of wealth may be obtained. The obvious answers are: "honestly" or "dishonestly". By writing these below wealth so as to form a triangle, the class may be led to the insight that the value of honesty or its opposite, dishonesty, will determine the course taken by the individual in order to reach his goal.

Allport traces the development of values chronologically from our bodily desires to those which are outside ourselves in the "realm of essences". He defines value as: "Anything that yields a satisfaction or provides a means for such satisfaction."

This summarizes the point in mind:

"This is true because values, like ideas, sustain a functional relation to experience. On the one hand, they grow out of experience; on the other, they re-enter it as factors of control in determining the ends of purposive action, in providing criteria for judgments, and in supplying motivation."

"It should be noted, however, that the validity or fundamental importance of the identification and clear apprehension of traits of character is not here questioned. . . . they are the indispensable foundations of the good life" <sup>2</sup>

This is our problem in this discussion: To assist the student to cross "the line between verbalization and action" in the specific province of his moral and spiritual values. In doing this it will be well to keep in mind a further statement of Bower: "No object can possess value that does not evoke desire within the individual." <sup>3</sup>

Upon completion of this scene, remove all symbols except (1) and (2).

Scene 2

LET'S WEIGH  
MY VALUES  
#1

HOW IMPORTANT IS  
WHAT I WANT  
#2

VALUES  
OUR WORLD TODAY  
#10

Stone age man  
#11

Atomic explosion  
#12

Man looking at sun rising  
over hill - rays spell out-  
freedom - justice - equality  
freternity  
#17

American flag  
#13

Hammer and sickle  
#14

Statue of  
Liberty  
#15

Man chained to mass  
of people  
#16

## Scene 2

### 10. VALUES OUR WORLD TODAY

Values do not exist just in the realm of definition and theory. They have tremendous influence on every day living. An examination of our world today will reveal this fact very clearly. It is recognition of the influence of values upon the lives of individuals that has aroused the deep and serious concern of the philosophers, scientists, theologians, educators, statesmen, politicians, and all the socially conscious. This is true not only of our age but has been true down thru the centuries.

### 11. Stone age man

Any one examining our world today must become aware of the reasons for the concern so many have today about the values of the individual. They are aware of the failure of mankind to keep pace in the moral and spiritual realm with the scientific and technological advances. We were confronted with some of the evidence of this fact in the discussion: "Let's Look Around". There was a time, not so far back in history known as the Stone Age, when an individual or a small group of individuals could ignore or be indifferent to the high moral and spiritual values of life. They could live by values that distorted or completely negated those values that are today recognized as the highest and best that man has achieved. There have been periods in history when slavery and inhumanity have been accepted. At times men have lived by a code of strength and power, trickery and cleverness, and little control of physical lusts. Honesty and honor have been ignored. Men have sneered at the idea of a Creator and a Universal Moral Law. The impact of their behaviour affected only a small segment of civilization.

### 12. Atomic explosion

This is no longer true. One individual may endanger all of civilization and cause all to suffer. Technological developments have placed such power in the hands of individuals that we stand in awe and fear. Even in our most expansive moments of imagination, our minds can not grasp in full the potentialities. Ours is a day when men fly jet planes faster than sound, and rockets travel at speeds above 1500 miles per hour. Ours is a day when man has at his disposal the unmeasured power of atomic and hydrogen energy. Is man capable of using these powers intelligently and rightly? The values by which we live will determine the answer to a large degree. Right values have become essential for the preservation of civilization. The need of our day - here and now - is for the incorporation of the highest moral and spiritual values into the life of every individual. Without such values the tremendous power that is available to the individual may bring prostration and devastation thru misuse. There is accumulative testimony that the technological developments of our day increase the demand and urgency for revitalizing the enduring ennobling values.

Nations are made up of individuals. The values manifested in the lives of those individuals eventually determine the destiny of that nation. This is self evident. The future of civilization rests upon the values that men and women believe in and live by. It has been stated this way:

"Unless people are bound together by a vital faith, they are sure to break out into some sort of war with one another. If faith is lost, there can be nothing but savage banditry on the international level, intolerable competition between pressure groups within a national society, and neurotic instability among a vast multitude of individuals. Why should a nation not aspire to conquer other nations -- if we live on a strictly biological basis? If the individual is a temporary combination of molecules, soon to be permanently dissociated, then of course the race is more important than the individual, and the Nazis were right.

On the biological basis, there is no possible defense of democracy. It's a widely spiritual idea. And why should a man be true to his wife, or any other man's wife, if he is merely a combination of random impulses of which the most recent is likely to be the most interesting?"<sup>4</sup>

### 13. American Flag

The importance of values is forced upon our thinking today more vividly as we become aware of the conflict of ideologies that has affected the lives of every individual in our world today. Basic to the struggle that is taking place is the conflict between the values of those who believe in the freedom and dignity of man and the moral and spiritual values as we understand them, and the values represented by Communism. Values are at the heart of the ageless and continuous struggles and strivings of mankind. They were basic to the struggle with Nazism and Fascism as they are to the present struggle between the ideologies of Democracy and Communism.

14. Communist  
hammer  
and sickle

Communism should teach us a very valuable lesson. As it was conceived by Marx and Engels in their reaction to the Industrial Revolution of their day, Communism included two values that were commendable. First, it opposed the social injustice that characterized the early stages of the Industrial Revolution. Greedy for profits, and taking advantage of the need of the laborer for work, many industrialists exploited their fellowmen. Man was valued only according to his ability to produce. He became a cog in a machine. This was leading to the dehumanization and the enslavement of man. Reaction against this was the second commendable value of Communism. Communism arose as a reaction against this injustice, dehumanization, and threatened enslavement. It has degenerated into a political system and philosophy that has produced even greater enslavement, injustice and dehumanization than the Industrial Revolution threatened. Why? Because Communism incorporated false and distorted values. It adopted an interpretation of morality which denies that there are any ultimates of right and wrong. Behaviour is to be judged right or wrong only on the basis of an individual in a particular situation. It is the basis of the double standard. It is not foreign to the thinking of many who are not Communists. Too few realize the danger lurking in that philosophy -- interpretation of right and wrong.

We need only to see the outcome of this distortion of the truth as it has found fruition in Russia today to see how false concepts can distort worthy values. In Russia, based upon this type of morality, a man can lie, cheat, steal, murder and it is not wrong so long as it contributes to the party or the class.

15. STATUE OF  
LIBERTY

The second false concept that corrupted and distorted the worthy values of Communism was the false concept of man. Communism denies the spiritual nature of man. Man is a purely physical being. Religion is opposed because it is considered an instrument of capitalists to keep labor under subjection. No member of the Communist Party can believe in God. The leader and the Party are his God and his religion. Man instead of becoming free becomes a victim of the inexorable process of Historical Materialism. Freedom and Liberty as symbolized by our statue of liberty is impossible in such a system.

16. Man chained  
to crowd

As a result, man has no value, no purpose, no freedom outside his relationship to the class. He becomes chained to the mass.

In brief, it has been inculcation of false and distorted concepts and values that has destroyed the worthy values that gave birth to Communism. Let us never forget that it was moral and spiritual decay from within that destroyed all the great civilizations of the past. It is said that Rome never lost a major military conflict. Toynbee the great English historian has summed it up by saying: Civilizations are not murdered from without, but commit suicide from within". He also said: "The need of our day is for a new spiritual force. This does not come just when convenient. It comes through suffering. Human troubles can't be finished off as we like to finish off material projects".

The same urgency and need for revitalizing the great moral and spiritual values and inculcating them in our daily living was stated by General Douglas MacArthur when he said at the time of the signing of the Japanese surrender on the Battleship Missouri anchored in Yokohama Bay: "We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character -- It must be of the spirit if we are to save the flesh".

17. Man looking  
at sun rising  
over hill top.  
Rays spell out  
freedom, justice,  
equality  
fraternity

It becomes clear from this glimpse at our world today that values do not exist just in the realm of definition and theory. They are at the center of the striving of mankind. The progress of civilization as seen over the great span of history has ever been a struggle toward a fuller realization of the great enduring values in the life of the individual. Man thus stands looking toward the future aspiring toward the fuller realization of those values that have ever called forth the best in man.

This places the responsibility upon each of us to weigh the values by which we are living. We are constantly confronted with the question: "How Important Is What I Want?" Living involves the process of weighing our values.

Scene 3

HOW IMPORTANT  
IS  
WHAT I WANT  
#1

Portrait  
of  
Eisenhower  
#26

LET'S WEIGH  
MY VALUES  
#2

Greek Soldier  
at  
Mountain Pass  
#19

WHAT VALUES  
DO  
#18

Continental soldier  
at  
Valley Forge  
#21

Roman soldier  
at  
Gate of Pempeii  
#20

Wedding  
Scene  
#25

Men on bed  
with Mosquito  
on arm.  
Doctor standing  
by.  
(Yellow Fever at Panama)  
#22

Marine at lonely  
#23  
out post in Korea

Sailor on duty  
on bridge of  
#24 ship

18. WHAT VALUES DO

To the Chaplain

Symbols (1) and (2) remain as in first two scenes in upper right and left hand corners of the board. All other symbols should be removed before beginning this scene.

In the first two scenes it was pointed out that value is not limited to the temporal and spiritual things in our world. We became aware of the importance of the moral-spiritual values in the struggles of mankind. "Again we ask ourselves: "How Important is What I want?" Facing this question, we take the next step in our discussion.

As we examine "What Values Do", we find that values have had and do have tremendous influence upon the lives of individuals. Men and women have lived and do live by their values. They have died and do die for their values. This fact is clearly illustrated by the classical examples from history of those who lived by and died for the highest and noblest ideals they knew. The relationship between value and valor is here clearly portrayed. Let us see "What Values Do".

History has revealed that there are some values that are necessary for man to maintain his manhood and for society to continue to exist in a civilized state. Our forefathers assumed that there were certain values that are basic to a democracy. They stated without equivocation that it was a moral and spiritual concept that they were trying to translate into the political world.

These moral and spiritual values about which we are concerned are not just ideas to be debated and theorized about. They are not just beautiful ideals that inspire a few to become heroes. They are down to earth, practical and essential principles that are necessary for every day living. Their inculcation into the every day choices we must make is not a matter of convenience or expediency. It is a matter of real necessity for the welfare of every individual. It is the final hope of civilization.

This becomes clear as we see what values have done in the lives of classical examples out of the past.

19. Greek Soldier  
at  
Mt. Pass.

From Greek history comes the account of the brave Leonidas who gave his life defending the pass at Thermopylae in 480 B. C. That pass was the gateway between Thessaly and Greece. The sneak attack so carefully planned by the invading Persians was thwarted by the courage, alertness, sense of duty, loyalty, love of country and self sacrifice of one man at a lonely seemingly insignificant outpost. He defended the narrow pass long enough for the Greek cities to be alerted.

20. Roman Soldier  
at Gate of  
Pompeii

When the once gay city of Pompeii, (which was destroyed in 79 A. D. by hot ashes from erupting Vesuvius) was being uncovered, the excavators were greatly impressed when they came upon the body of a Roman guard at his post at one of the city gates. It was evident that he had remained at his post faithfully carrying out his orders when all about him was death and destruction. He had refused to abandon his post at the cost of his own life. He remained true to his soldier's code of courage, honor and sense of duty.

21. Continental  
Soldier at  
Valley Forge

In our own history, there have been many to whom we owe so much for the blessings and privileges we now enjoy. The spirit of love for country, loyalty to the cause of freedom and liberty, of courage, honor, duty and faith, that has characterized those intrepid souls is certainly clearly and gloriously portrayed by those ragged, cold, starving heroes of the Continental Army, who struggled through that bleak cold winter at Valley Forge. In spite of the cold and hardships, the fires of freedom and liberty burned within them. "It is better to die a free man than to live in slavery."

The pages of history are aflame with the records of those who have held to the high moral and spiritual values. Many have given their all for those principles that have contributed so much to the glory of our country and our welfare. From those brave souls at Valley Forge, the courageous band at the Alamo, the silent

graves at Gettysburg, the crosses in Flanders field, and those similar crosses consecrating areas throughout the world where our honored heroic dead lie at rest, there comes the summons for us to live in such a way that those values they died for do not perish.

**22. Panama Canal**

That vital connecting link by water between our East and West coasts, the Panama Canal, was finally completed because of the values held by a few brave men who volunteered for the tests and experimentation that resulted in the isolation of the yellow fever germ and the establishing of the fact that a certain mosquito is the carrier. The toll of the dread disease Yellow Fever was so great that the construction of the canal was almost abandoned. Only after long hours of patient research did the doctors decide what was causing the disease and how it was spread. They had to be sure. Only a few volunteered for the experiment, knowing it might mean death, that serious illness was inevitable. The spirit of self sacrifice on the part of the volunteers, and the devotion to duty and persistence on the part of the doctors resulted in the discovery of a means to treat and control Yellow Fever.

**23. Marine on duty in Korea**

Those strong ennobling values which have been such powerful influences in the lives of those who have contributed so much to the welfare of mankind are the same values that are exemplified by this Marine recently on duty at a lonely outpost in Korea. He too must have courage, a sense of honor and duty, a feeling of responsibility for his comrades, a love for his country, loyalty and devotion to the principles of justice, and freedom.

**24. Sailor on Duty on open Bridge of Ship**

They are the same values that are found in the blue jacket standing his vigil during the mid-watch aboard ship. These values must become a vital motivating influence in the life of all service personnel as they face their responsibilities in the vast and varied program of defense of those principles that have made our nation great.

**25. Couple Before Altar for Wedding**

It is the functioning of the moral and spiritual values in our lives that brings the reward of the realization of such goals as are represented by this wedding scene-- the establishment of a home upon the foundations of true love, mutual trust and respect, loyalty, faith, honesty, decency, security, sharing, sacrifice. Without these there are no sound foundations for a happy home.

**26. Eisenhower**

The conclusion must be evident that our personal and national welfare is at stake - hangs in the balance - in our awareness of and our holding more tenaciously to the significant moral and spiritual values. Our values must exert an ever increasing influence upon our behavior. President Eisenhower made this clear in an extemporaneous address that he made before the Freedom's Foundation:

"I wanted to make public testimony - at least public so far as this group is concerned - of my conviction that the great struggle of our times is one of spirit. It is a struggle for the hearts and souls of men -- not merely for property, or even merely for power. It is a contest for the beliefs, the convictions, the very inner most soul of the human being. Consequently if we are to be strong, we must be strong first in our spiritual convictions.

"Now, it seems to me that if we are going to win this fight we have got to go back to the very fundamentals of all things. And one of them is that we are a religious people. Even those among us who are, in my opinion, so silly as to doubt the existence of an Almighty, are still members of a religious civilization, because the founding fathers said it was a religious concept that they were trying to translate into the political world.

"There, it seems to me, is the basic doctrine to which we must always cling. And if that is true, then we must look at some of the teachings of that religion as well as the political teachings that have come to us from our laws, that are written into our Constitution, the interpretations by members of the Supreme Court, and all the rest. Have I done my duty unless, in my conduct, in all my examples, with my fellow citizens, I am living this democracy, indeed this religion, the tenets of this religion? Until I have done that I am not doing my best." 5

This might be considered the credo of a man who knows the influence of values upon life - who has become convinced by experience of the importance of the moral and spiritual values of life. For these are the convictions of a man who has risen from humble origins to a position of respect and has won the confidence of our great nation.

Great men live by and die for the values that really count. It is thus that their own lives have been ennobled. It is thus that the great and small have lifted life in their age.

So we are confronted in our day with the same obligation, to weigh our values. We have a glorious heritage of examples of those who faced the question: "How important is What I Want?"

To the Chaplain

Remove all symbols except (1) and (2)

Scene 4

HOW IMPORTANT  
IS  
WHAT I WANT?  
#1

Sailor with  
scales weighing  
values  
#28

LET'S WEIGH  
MY VALUES  
#2

Civilian  
at  
Soda  
Fountain  
#29

Sailor  
bar  
#30

VALUES  
MY LIFE TODAY  
#27

Civilian  
humped  
up in  
corner at  
dance hall  
#33

Sailor  
with smile  
at ease with  
crowd at a  
dance  
#34

Civilian  
with attractive  
young lady  
entering gate  
to home  
#31

Sailor  
being given  
"come on" by  
huzzy on  
street corner  
#32

Sailor nailing  
down planks on  
a platform  
(Planks are  
labeled with  
values.)  
#37

Civilian  
standing by  
indifferently  
as others  
wrestle with  
fire hose  
#35

Sailor  
cooperating  
with others in  
fighting fire  
on ship.  
#36

Scene 4

27. VALUES - MY LIFE TODAY

To the Chaplain

Symbols (1) and (2) remain as in first three scenes in upper right and left hand corners of board.

Let us turn from the world scene and the past, and focus the spotlight upon our own lives today. We are living in a time of great moral and spiritual uneasiness. This condition is revealed in politics by our Congressional investigations, It is clearly observable in economics as we witness the strife between capital and labor. Our great concern with sex and the divorce rate provide proof of this in the area of family life. There has been a dangerous distortion caused by the false sophistication that classifies the proven values and codes of uprightness as old fashioned and not applicable to our day. The result has been that those proven, significant values of life have lost their influence in the lives of many. They have received lip service only. For many of us it is not a case of explicitly rejecting the values and codes that we have received from the past. It is instead a case of not giving them the proper necessary consideration. They have as a result lost vitality and influence. The tragedy has been made more pitiful by the fact that we have not revised or replaced the old with new values and codes that give moral meaning and sanction to our life routines.

One Catholic educator of our day has summed it up this way:

"Each human generation seems to live under the delusion that the preceding ones were distinctly better, more honest and more virtuous. Now I would not maintain that all human generations are equally good or equally bad; my only point is that, in former times, it was all a question of degree. Just as we can distinguish good and bad moments in the lives of individuals, so can we discern in the history of Rome, of England or of France, periods during which the bonds of morality seemed to get somewhat loose, and other periods during which these very same bonds appeared to tighten again.

"There are reasons for this tremendous change in attitude. First of all, one must cite the openly-stated denial that there is a God - the decision, made by certain men, and even by certain States, to proclaim the non-existence of God as a scientifically established dogma, and not only to profess it, but to teach it in the schools, in colleges and in universities.

"At the very beginning, those who envisaged a godless society experienced a feeling of liberation. At last man was going to be free. Yet, the most tragic prophet of this era, the German philosopher, Nietzsche, had been fully aware of the fact that, when man should at last be liberated from the authority of God, he would find himself face to face with the entirely new task of creating his own moral values, that is, of determining what should henceforth be considered as right or wrong, good or evil." <sup>6</sup>

We must not be deceived; the high moral and spiritual values that we need to express in our daily living have come through the fires of testing. Since their conception and presentation to man, they have been weighed, sifted, questioned and tested in the fires of human experience. They were not foisted upon man by divine command and man meekly and humbly accepted. They do not come to us because a few decided they might be good for the rest of society. They come to us out of the testing and measuring of man's attempt to experience that which in his best moments he knows he ought to be. They have been proved on the scales of worth and found satisfying.

Yes, we are living in a time of great moral and spiritual uneasiness because of our failure to incorporate the high moral and spiritual values more vitally into our daily behavior. This has become a poignant experience to many of us because of our changing environment. The necessity for careful consideration of our values has been forced upon us. The question: "How Important Is What I Want?" becomes increasingly insistent.

28. Sailor with scales weighing values

Life for all of us is a continuous flow of situations which demand the weighing of our values. This is a portrayal of each one of us nearly every minute of our lives. The influence of our environment upon this experience of weighing our values is both negative and positive. We are all aware of this fact. The following contrasting scenes will bring this more vividly to our attention.

29. Civilian at Soda fountain

At home, for example, many would meet the gang at the soda fountain. There they would have refreshments and enjoy the fellowship of their buddies. In such a situation there was little to test our values. It was acceptable to us, to the group, and those we respected.

30. Sailor at Bar

Now these same individuals are confronted with a situation where some at least have substituted the bar for the soda fountain. The question here is not one of the relative values of the soda fountain and the bar. It is merely an illustration of the fact that a changing environment confronts one with choices which may effect his values. Questions are raised that did not exist previously.

Many of these choices present real tests of our values. Many students are experiencing for the first time the severe tests that accompany such drastic changes of environment. This means, for some, facing responsibilities they have never encountered before. It means facing these new responsibilities and making what may be momentous and difficult decisions without the stabilizing influences that were once provided by home and community. It means making decisions on your own that once were made by parents for you. It means, for some, greater freedom, with accompanying temptation for excess, if freedom is separated from its twin: responsibility. It means, for some, having closer association with individuals who have values that differ radically from those that had been accepted in the home, the church, the school and the familiar home environment.

Many of our values have been subconsciously adopted more than they have been taught to us. We accepted them without any need for critical examination or testing. Now many of these values are being subjected to severe testing. We have had many struggles. These struggles have been made more difficult for many by false concepts of their present environment. One false concept is that the worthy values held at home don't apply to life here. Another is that immorality is expected of those wearing a uniform. Again, there is the false concept that some types of questionable behavior prove manhood and good sailor. These false concepts along with a new sense of freedom, and a heightened desire for social acceptance have greatly increased the pressure of the demands for discrimination and the tests of choice.

31. Civilian with attractive young lady entering gate

This influence may be seen in another experience that many have had. Most of you, like this young man have a young lady who means a great deal to you. You have her and because you have her you respect her. Your value of her love for you is such that you would defend her honor with all that you have. Because of the value you both place upon a happy home you refrain from any relationships that might bring dishonor upon her or endanger your future happiness.

32. Sailor being given "come on" by Huzzy on street corner

Some, however, have exposed themselves to influences that may undermine values that are sacred to them and their future welfare and vital to society. This young man here for example is confronted with a situation that is a real threat to his own welfare and the future happiness of himself and others. Many forces, impulses and desires come into play in such a situation. Some have cast aside ideals and principles for such momentary pleasures only to pay dearly for it. Some are deceived by such loose talk that "Sex must have expression!" "Everyone does it!" "It proves you're a salty Sailor." "It is proof of your manhood and your winning ways with women." "I am away from home so she or my parents will never know." The values of love and respect can not possibly be present in such a situation.

This testing that can have such forceful and at times fearful effect upon our attitudes is experienced in every phase of our living. It is seen in our recreational activities. In some cases individuals who used to go to the library to select worthwhile books to read turn to comic books. Some who took pride in doing a job well become satisfied with careless shoddy workmanship. Some who respected the possessions of others and were considered trustworthy become careless with and destructive of government property. Honesty and trust are values that are basic to our very existence.

This is made clear in the following:

"What we call society," says S. I. Hayakawa, "is a vast network of mutual agreements." We cheerfully trust our lives to total strangers in the persons of locomotive engineers, subway motormen, airplane pilots, elevator boys, steamship captains, taxi drivers, traffic cops, and unhesitatingly consign all our worldly goods to bankers and insurance companies.

"I asked a hotel manager, with experience in both Florida and New England, to estimate how many of his patrons turned out to be dead beats. 'Oh, a quarter of one percent,' he said. If this proportion were as much as ten percent, society would rock: charge accounts, installment buying, even ordinary banking would be impossible. If it were 25 percent, society would explode. Yet how many of us cherish the delusion that 'you can't trust anybody these days'? If you couldn't, it is safe to say you wouldn't be here."

33. Civilian humped up in corner at dance hall

Our changing environment is not limited to negative influences. There are many positive aspects to our new experience. They are often more subtle and so often overlooked. Students have been aware generally of these five: discipline, adaptability, responsibility, team work, and self reliance: There are many others that have been recognized.

Our first symbol portrays the possibility of the individual having been somewhat of a "wall flower" as a civilian. He is one who found it difficult to adapt himself and feel at ease in a changing environment. There were many situations in which he did not "feel at ease" and lacked poise.

34. Sailor with smile at ease with crowd at a dance.

For such the military service can be a great school for developing adaptability. Here we meet men and women from all parts of the country and from all walks of life. We have to live with nearly all types of persons. This provides a unique situation for developing understanding of ourselves and others. We learn to get along somehow with all these different personalities. It is almost compulsory for our own happiness.

Another important factor in our new environment is the necessity of adjusting to new situations. The situation is ever changing and each one is always different. Each experience, however, is providing us with a background that will aid us to meet the new one. The service also enables us to move about in many areas of life and our world more freely than was the case previously. Most of us have the opportunity of travelling much more extensively than we did before.

These are some of the experiences in the military school that assist the individual in developing poise and adaptability.

35. Civilian standing by indifferently as others wrestle with fire hose.

A second important aspect of our military life that is for many a sharp contrast with our civilian existence, is the development of a spirit of team work.

In high school and for some in college there was the opportunity to learn the great value of team work that is necessary to win athletic contests. Many have never appreciated the essential and vital part that teamwork has in all of life's activities. Here is a young man who stands by indifferent or as a spectator while others unite in a common effort to put out a fire.

The old story of the two mules meeting in the middle of a narrow bridge is applicable here. It adds the element of stubbornness which is often involved in lack of teamwork. Neither mule, you will recall, could cross until they finally agreed to cooperate by one backing off to let the other cross, and so both reached their destination.

36. Sailor cooperating with others in fighting fire on ship.

One of the essential lessons that is part of all military training is to learn teamwork. Here the ultimate goal is not an athletic victory, it is the developing of efficient group action that may mean life and death, freedom or subjection.

This training in teamwork began early in your Navy career. It began back there on the "grinder" in Recruit Training. You were consciously or unconsciously learning the importance of individual thinking and acting in harmony in order to execute the various commands as a unit. The same basic principle of thinking and acting in harmony, not as automatons, but in harmony as a unit is basic to all teamwork. It is essential for your own preservation. It is essential for progress in the world.

Some have come from backgrounds where they have experienced very little discipline. They have done just about as they pleased where and when they pleased. Their lives have been lived to a great extent on a selfish level. This is not conducive to the development of self discipline and the restraints essential for cooperative group living. For such the military service has provided a school for discipline that is basic to self discipline. Regulations are essential to cooperative group action and living. As there must be rules for games and athletic contests, so there must be regulations for group living. Many have learned in the service the value of accepting and conforming to such regulations for their own welfare and that of the group. They learn how very definitely their lack of restraint and adherence to regulations effect themselves and everyone else.

There are also those who have never really accepted much responsibility for themselves or for anything in life. Some never had to, some were never permitted to. Their parents provided for their physical welfare and often made most of their serious decisions and covered up their mistakes. In the service they are on their own. It is assumed that they are old enough and have been trained well enough by their initial training in the service to accept and assume responsibility for themselves, their behavior, and the task assigned them.

For the individual who has had limited experience in life, or has known the protective security of a good home, the service is a forceful school for developing self-reliance. This is one of the products of maturing. One of the characteristics of the maturing person is one who has made progress in learning his own capacities and limitations. He is one who has advanced in the sifting of values that count. The experiences one has in the service tends to quicken the process of maturing threefold. The development of self reliance is a recognizable part of this process of maturing.

37. Sailor nailing down planks on a platform. Planks are labeled with values.

Values, therefore, are of major importance to successful living for everyone of us. This fact comes into sharper focus by the realization that there is in everyone of us a desire and a striving deep within us for those values that are dependable, strong, lasting, ennobling. We want a strong foundation to build our life upon, - a high platform to stand firm upon - something that is strong and enduring - something that is applicable in all situations something that is nailed down and not easily influenced by every wind or rumor that may blow. So often it is an unvoiced cry in the heart and mind of all of us, but it is still there.

Proof of a consciousness of this deep longing desire is in the answers given by 1208 students to a questionnaire. They listed the following values or qualities of character. They are in the order of their frequency: Understanding others, Honesty, Responsibility, Clean Living, Initiative, Confidence in Self, Self Discipline, Loyalty, Decency, Self Respect.

Scene 5

HOW IMPORTANT

IS

WHAT I WANT?

#1

Sailor with  
scales weighing  
values  
#28

LET'S WEIGH

MY VALUES

#2

Rock of Gibraltar

#40

I MUST

DISCRIMINATE

#38

Sailor and wife  
holding hands -  
smiling down  
into crib  
#42

Man in rags on  
desert island  
looking into open  
chest of sparkling  
jewels  
#41

DISCRIMINATE

RECOGNIZE DIFFERENCES OF  
WORTH BY COMPARING AND  
WEIGHING

MOTIVES  
CHARACTER  
QUALITIES

#39

Pillar of values  
with foundation  
stone natural  
law creator  
#43

38. I MUST DISCRIMINATE

Recognizing the vital importance of values in relationship to the world situation that confronts me and in relationship to my present life situation, and conscious of the part values have played in the lives of those who have ennobled life, and with some insight into the influence that values have upon my own behaviour, I must become aware of the momentous responsibility that I have to discriminate in my values. It is an inescapable must for every one who wishes to grow, to mature, and to improve. Discrimination is essential for any answer to our question: "How important is what I want?" "One or the most important things in the world is that we should have a true sense of values, and that in spite of all the hostile forces that threaten to destroy it or to undermine it, we should be able to maintain it." <sup>7</sup> The demand for discrimination is illustrated by this description of our world today.

"The world as we live in it is like a shop window in which some mischievous person has got in over night and shifted all the price labels around, so that the cheap things have the high price labels on them and the really precious things are priced low." <sup>8</sup> Ours seems to be an age that knows the price of everything, but the value of nothing.

<p>39. DISCRIMINATE - RECOGNIZE DIFFERENCES OF WORTH BY COMPARING AND WEIGHING MOTIVES, CHARACTER AND QUALITIES</p>	<p>Discrimination is fundamental in character development and growth. In developing discriminative living a man must feel the difference in the ways of conduct or behavior. Further, he must keep these difference in mind as he makes his choices or decisions. Discrimination is one of the key words we must get acquainted with. We must distinguish between the common use of the word which is closely associated with prejudice and the fundamental meaning which is used here. Discrimination in values not only demarks immaturity and maturity, but also marks intelligent living. If the thinking is wrong, the life goes wrong with it.</p>
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The degree of discrimination used by a person is a key to his personality, his outlook on life, and even his philosophy of life. It is shown in his reading, his leisure time activities, his selection of friends and associates. To be discriminating, we must want to go somewhere, do something, or become something that is definite and worthwhile. To see alternatives clearly, one must feel that it makes a real difference for one's self and for others what decisions are made. There are many outlets for those who seek a higher level of life, but there are also dangers in emotional drives that are not tempered with understanding of issues and strategies. Moral and spiritual insights and long range goals are reached only thru intensive discriminating thought and choices. We build up both character and leadership by the exercise of discrimination in decision by decision, choice by choice, value by value, goal by goal.

To discriminate intelligently, therefore, I must know some of the qualities or characteristics of those values that build good strong character and enoble life.

1. The first quality that characterizes the significant values of life is portrayed by this great stronghold, Gibraltar. Values like this remain strong and enduring, though everything else goes. One may lose everything that he possesses of the material things of life, but these basic moral and spiritual values remain. One may lose an arm or a leg, but still retain his real values. The product of this quality is conduct in which enduring results have a high priority over temporary gains. The real values of life have endured though great empires have risen and fallen.

40. GIBRALTAR

<p>41. Man in ragged clothes on desert island with open chest of sparkling jewels</p>
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2. Moral and spiritual values are not made worthless by a particular situation, nor are they dependent upon a particular situation for their worth and validity. Of what worth or good is a chest of gold to the man whose greatest value is wealth if he is alone on a desert island in the middle of the ocean? Of what value are diamonds when one is abandoning a sinking ship? Recognizing the greater value of food and water in a crowded lifeboat with meager supplies, one woman abandoned her jewels and chose some oranges as she left the sinking Titanic. Examine again those values which were selected by the students. How many of them are made worthless by any particular situation?

### To the Chaplain

The student needs to become aware of the application of this characteristic of true values as he faces the choices he must make in his present situation. If the values that he claimed for himself as a son in his family circle were true and valid there, are they not just as true and applicable to his life in the Navy?

A British unit had withdrawn after a sortie. The fighting had been so sharp that some men had been left behind in what might be called "No Man's Land".

One young soldier knowing that his friend was out there between the lines requested permission to go out after him. His captain was opposed to such risk. He asked if it was worth the possibility of being wounded or killed to go back after his friend who was probably dead. The young man insisted that permission be given him, and finally succeeded in obtaining consent from the reluctant Captain.

Sometime later he staggered back into the lines seriously wounded, but with his friend, on his back, to all appearances dead. When he reported, the Captain asked, "Was it worth it? You are seriously wounded and your friend is dead?" The reply was: "Yes sir, it was worth it - For when I found him he was still alive, and he said: "Jim, I knew you would come!"

The situation on the battle field had not changed the friendship that had been built up between Jim and his friend in the peace and quiet of their hometown.

42. Man and wife  
smiling down  
into crib

3. The moral and spiritual values have always been recognized by the satisfaction that comes to the individual who incorporates them into his life - who makes his choices upon them and acts in harmony with them. This satisfaction is not dependent upon any rewards expected or received for adherence to these values. On the contrary it has been the experience of many that living by these values is costly. They often bring hardship and suffering. Men feel a satisfaction in telling the truth even when it is costly and painful. Many have died rather than to deny the truth. The same can be said for all of the strong, enduring, ennobling values. Neither is pleasure the motivation or source of these values, for they do not appeal to man because they promise or insure easier, pleasanter, or more comfortable living. The satisfaction that comes from these values is due to the fact that they speak to something deep within each of us. They call forth what we recognize as the best in each of us.

"While I was in civilian ministry, I had as a neighbor one Joe Jenness, a Pharmacist's Mate, 2nd class, on Naval duty in San Diego, California. Joe was the typical old-time "salt" of humble origin and limited opportunities, married, with two children.

"This took place in the days when rates were difficult to get and as a result were highly cherished. Joe had all the qualifications necessary to 1st class in terms of length of service and length in grade. For the first time in several years, examinations were being given for 1st class. Someone at the hospital had obtained a copy of the examination, mimeographed it, and was offering them for sale at \$5.00 per copy. I asked Joe whether he was going to buy a copy and he replied very definitely, "no!"

Out of curiosity I asked him why not. He replied, "In the first place, it would be dishonest. That would be enough to stop me, but Reverend, I have a more important reason. Right now I am a good 2nd class Pharmacist's Mate. Whenever the Admiral comes into my department, I can stand up, look him right squarely in the face, salute him smartly, because I am as good a 2nd class Pharmacist's Mate as he is an Admiral. I do not know enough for 1st class. Should I buy this examination and make it, I would then have to cover up my lack of qualifications for the rate by licking boots. In other words, I would be selling my manhood and it is worth a great deal more to me than that. When I am ready to be a 1st class Pharmacist's Mate, I will take the examination, make it on my own and be able to look every man square in the face, no matter who he is and what his position may be."

I might add that Joe finally did make not only 1st class but lieutenant, junior grade. And I am sure that he served in every capacity with honor and distinction."<sup>9</sup>

43. TRUTH
HONOR
HONESTY
LOVE
KINDNESS
LOYALTY
CREATOR
NATURAL LAW

4. The fourth characteristic of the moral and spiritual values of life is that they have their source in the Natural Law that is written on the heart of every man by Creator of man. Man is a physical, spiritual, moral being. There is a great "universal ought" that functions in the life of every one. We can and do make choices. We evaluate and judge ourselves and others, our behaviour and the behaviour of others. We learn from our own past experiences and from the experiences of all who have lived. True values may be the very attributes of the Creator = the sign posts that point to the highest law of life. Kindness is better than cruelty. Truth is better than lies. Love is better than hate. This something that these values speak to within each of us is the Natural Law written on our hearts by the Creator. These are the values that give meaning and purpose to life. These are the values often stated as principles and ideals that have motivated men to live above the average, to sacrifice their all that these values might be maintained.

Every individual to grow morally and spiritually must be discriminative in values. Sound character and inner integrity of personality grow out of those experiences that help to refine tastes and dignity and ennoble the manner of one's life; that widen the gap between blind impulse and intelligent choice; that stimulate interest and a deep concern in the upward struggle of a man. Discrimination in values is essential to the realization of moral and spiritual growth.

Scene 6

Sailor with scales  
#28

HOW IMPORTANT IS  
WHAT I WANT  
#1

LET'S WEIGH  
MY VALUES  
#2

HOW  
#44

I MUST DISCRIMINATE  
#38

(Self examination)

Picture of man looking  
into mirror

Reflection shows outline  
of body - heart and  
brain revealed  
#45

(Re Examination)

Man looking through  
magnifying glass at  
values  
#46

(Commitment)

Strong arm holding  
aloft a burning  
torch  
#47

SCENE 6

38. I MUST DISCRIMINATE

44. HOW?

Having investigated those characteristics of the moral-spiritual values that provide counterpoise for weighing our values, the recurring question for all of us is "How?" How can I discriminate so as to build these significant values into my daily living, and strengthen those that I now possess?

45. (Self Examination)  
Man Looking into Mirror

One of the most fundamental requirements in answering this question of "How?" is self examination. This is an exacting requisite and can be very disturbing. It leaves no place for self satisfaction and complacency.

Self examination is necessary to determine our awareness or preception of the strong, enduring, ennobling, and satisfying values. There are indications that we need to check on whether we really have any comprehension of these values. The growing maturing individual is continuously weighing one alternative against another to formulate his own principles for selection and action. Every individual is free to set his own goals. He may move upstream or drift. I need to examine myself as to my perception of the significant values of life.

Self examination will also include checking my sense of obligation. Do I have any feeling of obligation to strive for and to live for and by the enduring values. I must feel the difference in ways of conduct, and keep these differences in mind as I make my choices.

In my self examination, I must be conscious of the relationship between my behaviour and my values. How does my behaviour compare with the values I claim and the goals I am striving for in life? I must ask myself whether I get satisfaction out of superior qualities of objects and events? "Turn the searchlight inward", Mahatma Gandhi often urged.

There may be many influences that are brought to bear, but ultimately the choice is mine. I discriminate among all the values I come to know. I set up my own goals thoughtfully or thoughtlessly, by my action or inaction. This is a test of how I use my freedom.

46. (Re-Examination) Values  
Looked At thru  
Magnifying  
Glass

In many cases there must be reexamination of the values I now claim. This should be a continuous process in my life. It means serious consideration of the values that I now hold. I need to ask why I am holding this particular value. It involves testing my values to find those that are really worthwhile in terms of how they may possibly effect others. This means that I must test them to the best of my ability to see if they are giving me what I really want most now and whether they are in harmony with what I want in the future. A further test that has been applied in re-examining values is expressed in the question: "How will they look from across the grave?" In the light of the ultimates of life and in the light of the final goal of my own life, how does it measure up?

The following procedures have been suggested as helpful in meeting problems and perplexities, in learning or seeking to learn the meanings and the enduring values of life:

1. State the situation, problem, or choice clearly.
2. Assemble all the relevant or pertinent facts obtainable.
3. Analyze the situation or the choice in the light of all the known obtainable facts.
4. Set up a tentative plan of action and method of carrying it out after weighing outcomes from personal and social points of view.
5. Check the conclusion to determine whether it is consistent with the facts, own experience and experience of others, as far as they are obtainable.

As I re-examine my values, I must also be sensitive to the effect my values may have upon those about me. No one lives in a selfish vacuum. If everyone lived by my values, what kind of a society would we have? In a survey that was made in one concern, it was revealed that 5% of the employees were stealing from the company. What would be the percentage in the Navy? To what extent am I

revealing my values when I am careless about my duties, responsibilities, do slovenly work and am destructive.

There are three considerations which must bear increasing influence upon the re-examination of values in their effect upon others. First, we must have in mind the fulfilling of those requirements that will enable us to continue as a worthy member of our group - family, community, Navy. Second, is to consciously keep our conduct within the bounds of worthy personal - social outcomes. The final consideration is to maintain a worthy relationship to the natural laws and our Creator.

A further test which I should make in re-examining my values is to try to determine whether they are providing me with incentive to live above the average. There is such a tendency on the part of all of us to choose our worst as our basis for judgment and our guide. The artist and the skilled want to be judged by their best. They use their best as their guide for something even better. The only way an individual progresses in his development and discovery of ways and means of living is thru his seeking the best ways and means and critically examining all possibilities that present themselves.

The final check I must make in re-examining my values is a most important one. This is the comparing of the worth I place upon things, actions and qualities with that which has been established as true worth by the experience of mankind. Basically, this will be the values incorporated in the Natural Law.

I find strength and courage in the assurance that my values are in harmony with those that have come through the fires of testing. It gives me the assurance that I am not standing alone when I hold fast to the moral-spiritual values in the fact of opposition. My convictions are substantiated by the experience of those who have lived life on the highest levels and have contributed to my welfare and that of others.

47. (Commitment)  
Strong-arm  
Holding Torch

A final requisite is commitment. Commitment is that self dedication which is essential for endurance. It provides abiding foundations and creates ability to face emergencies. It requires consciousness of a goal in life, and recognition that life has purpose. This latter will be dealt with in greater detail in a later discussion. - - Controlling Purpose - - "What Keeps me Going?". We note it here in its relationship to values.

The values and integrities of life call for our personal allegiance and dedication. The testing time will not always be of our own choosing. The place may be unfamiliar. The effective testimony of our life will be the account we give of ourselves. Dedication requires courage. It is not easy to hold to the good and true when all about us ignore it and deride us for our convictions. It takes courage to follow the direction indicated by our values when we know danger is imminent. Life at times places a higher premium on moral courage than on physical courage. Open minded, open handed grappling with problems whether of mind, heart, or material requires courage that is founded upon commitment to the highest, strength of will, and faith in self, others and God.

The old saying: "Where there is a will there is a way", is certainly applicable, in the consideration of our commitment to our values. Determination to realize the best values in any situation or problem is essential. We are all aware of our failures resulting from our failure of will. The active alert individual persists in testing every situation and seeking for better solutions, improvements and higher evaluations. As in the development of physical strength, a muscle never becomes strong without use and exercise, so in the development of the will, it must be exercised. The "Can Do" attitude of the Seabees exemplifies the power of the will.

"No society can survive without a moral order. A system of moral and spiritual values is indispensable to group living. The society that cherishes the greatest possible degree of freedom of individuals, requires the allegiance of the individual to commonly approved moral standards. No social invention, however ingenious; no improvements in government structure, however prudent; no enactment of statutes and ordinances, however lofty their aims; can produce a good and secure society, if personal integrity, (by which we mean a personal sense of and belief in decency, honor, and fair play that is deeply engraved upon one's mind and soul), honesty, and self discipline are lacking. Our freedoms were won by men who paid the price of freedom."

Finally, commitment demands faith - faith in self, others, our goals, and our God. There is a great deal of evidence that we live in a universe that reveals itself to the eager, sincere questing of the human mind and spirit. It is a world of faith that responds to faith. This element is essential to all of our research in the physical realm. It is a must for progress. The scientist starting from basic facts takes what may be called a "leap of faith" to posit his theory. He then returns to the tangible to develop an experiment to prove his theory. It is true also in the area of underlying meanings and the enduring values of life. To give ourselves with any degree of enthusiasm, and hope for realization, we must have this spirit of faith.

Having before us this searching question: "How Important Is What I Want?" We have pursued an investigation of the importance of values and their influence upon our world and upon us. We observed what values have done in the lives of great men of the past. Bringing the spot light again to focus upon ourselves, we noted what values do for us in our daily living. Our discussion then turned to a consideration: first, of the need for and bases of discrimination on our part, and finally, we examined how we can incorporate the high, noble, enduring values into our daily living.

With these points of our discussion before us, we may conclude with this quotation:

"The ability to make up your mind - to quit straddling - to decide - is unquestionably one of the earmarks of greatness in men and women. It means the ability to choose between the wise and the foolish, the safe and the unsafe, the sound and the unsound, the good and the bad, the beautiful and the ugly, the virtues and the vulgarities of life. It is, in a large measure, the only true test of whether a man is educated, regardless of how many years he may have spent in college and university.

"Have you the courage to do the right thing, the intelligent thing when it is not popular, when your particular friends are not doing it?"

"In the last analysis, life is going to be the sum total of the decisions you have made. Nothing more, nothing less. You can make it a blind experience or a great adventure.

"A University president says that one spring time he was in the north of Canada when the frost was breaking up and the roads were impassable. At one crossroad he saw this sign: "Take care which rut you choose; you will be in it for the next fifty miles." One would like to say that to every young man and woman. Take care the kind of life you choose. You will be in it for the next fifty years. Choose to live without vision, without courage, without depth and breadth and height to your life and it will be simply a blind and futile experience. But make those decisions daily that give direction, meaning and character to life and it will be a great adventure."<sup>10</sup>

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AREA III (B)

LET'S EXAMINE MY CHOICES

"WHICH WAY AM I GOING"

Objectives:

1. To lead the student to the insight that his behaviour reveals the degree of influence his values have upon his choices.
2. To help the student gain insight into some valid tests that will assist in making constructive choices.
3. To acquaint the student with some techniques that aid in making progress toward the realization of worthy and meaningful goals.

To the Chaplain

We must try to increase the students understanding of the process of testing and re-evaluation that characterizes every growing maturing person as he makes choices in thought and action every minute of his life.

The need is not for knowledge of the strong enduring, ennobling values of life, but for such commitment to those that they are incorporated into the daily living of each one. This is the difference between possessing values and being possessed by those values.

GENERAL OUTLINE

I. INTRODUCTION

A. Scene I - Relationship between Values-Choices

1. Value - Belief - Action
2. Re-evaluation
3. Life at cross roads

II. WHAT CHOICES DO

A. Scene II What My Choices Do

1. Influence of my past choices
2. Reveal my maturity
3. Influence on others
4. Influence on my future
5. Chain of choice

III. CONDITIONS THAT AFFECT CHOICES

A. Scene III - Conditions Affecting My Choices

1. Cost
2. Past
3. Danger
4. Others
5. Rewards
6. Personal Satisfaction
7. Expediency
8. Immediacy

IV. TESTS OF MY CHOICES

A. Scene IV - Tests Applying To My Choices

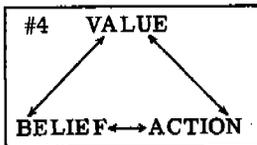
1. Publicity
2. Moral Law
3. Universality
4. Example
5. Self Respect
6. Long View

Scene 1

WHICH WAY  
AM I GOING  
#2

LET'S EXAMINE  
MY CHOICES  
#1

Sailor at  
Cross Roads  
#3



ACCEPTED  
LIFE  
LINE

ELEVATED  
STRENGTHENED  
MAINTAINED  
WEAKENED  
SUBSTITUTED  
DISTORTED

#5

## V. TECHNIQUES THAT AID

### A. Scene V - How I Chart My Course

1. Self Discipline
2. Self Sacrifice
3. Commitment

#### 1. LET'S EXAMINE MY CHOICES

##### Scene 1

##### Values and Choices

In the first section of Area III, we discussed the importance of values to our daily living. We gained some essential insights into the relationship of the strong, lasting, ennobling moral spiritual values to our daily behavior. We became more keenly conscious of our responsibility to weigh our values and make discriminations in order to incorporate the high and noble values into our daily living.

Let us now take a further step and examine our choices. There is a fundamental relationship between our values and our choices. This shall become evident as we proceed in our discussion. A moment of reflection is all that is necessary to arouse every one of us to the need for an examination of our choices.

#### 2. WHICH WAY AM I GOING?

The question that will confront us with increasing impact throughout our discussion will be: "Which Way Am I Going?" We are reminded again of our discussion "Let's Look Around". Our conclusion at that time was that life is a daily process of growth, and that we are part of the problem or part of the solution. The choice is up to us. In this discussion, therefore, we shall examine our choices to understand their influence on which way we are going.

#### 3. Sailor at Cross Roads

Our position at this moment and nearly every minute of our life is portrayed in this picture. Each choice that we must make places us at a cross roads of life. The choices are not always simple. It is not often a choice between good and evil, nor is it often just a choice between two possibilities or values. It is more apt to be a choice between good and better and the possibilities and values are multiple.

#### 4. VALUE BELIEF ↔ ACTION

We need to have a better understanding of the interrelationship between values - belief - and action as a foundation for our discussion of choices.

Values provide motivation for living. Every normal individual has a goal or goals that he or she is striving for and hoping to attain. There is such close interrelationship between these goals and values in our lives that at one time our values determine our goals. Our values form the core of our controlling purpose in life. This will be discussed at a later period. It is by our sense of values that we distinguish between good and evil and the true and the false. Gordon L. Allport states this very convincingly in the following statements concerning conscience. "Conscience is the knife-edge that all our values press upon us whenever we are acting or have acted contrary to those values." "Conscience is the indicator of the measure of agreement between our conduct and our values, whatever they be." (1)

The influence of values upon the behaviour of an individual is clearly portrayed by the contrasting lives of such men as Washington and Benedict Arnold, Christ and Judas, Hitler and Churchill, The Man without a Country and Nathan Hale who said, as he was about to be hanged: "My only regret is that I have but one life to give for my country."

To understand the influence of values upon our own lives we must have a clear understanding of the relationship between our values and our choices and between belief and action. Our discussion on values should have made us aware of the

motivating and directive influence of values upon our choices. This is one of the most important incites that we must make. It opens the door to the staggering realization that life in one sense is the continuous process or experience of making choices. George Eliot once said: "The strongest principle of growth lies in human choice." One of the greatest influences in the making of choices, which goes on continuously every minute of our conscious lives, is that of our scale or constellation of values.

We come to a realization of this influence when we understand that values are interwoven and bound up in our beliefs.

#### To the Chaplain

These words come to life for the class by asking what they think about this statement: "It does not make any difference what one believes. It is what he does that counts." (Discussion will invariably bring about a general agreement that most of our action is greatly conditioned if not at times determined by our beliefs.) In this way the student is led to some insights into the relationship of value to belief and thus of values to choices and action.

"What a person believes about right and wrong naturally issues in the kind of conduct which he pursues in his daily life. Only in so far as his conduct manifests his principles can we say that he truly believes in them. This does not mean that one's ideals will not often reach beyond one's actual achievement in character and conduct. Nevertheless, they must always be in living interrelationship, and it is at the very point of tension that we have the possibility of growth." (2)

"Youth of necessity must arrive at strong convictions about things, and have a degree of reliance or trust in what he believes. Belief determines action, and must be differentiated from opinion.

"It is proper for youth to be searching, experimenting, testing, and evaluating; trying again. He thus broadens his base of operations through experience. He is also building up his beliefs, basic convictions about important problems. Such beliefs are in contrast to opinion such as about the weather, elections, etc. ....

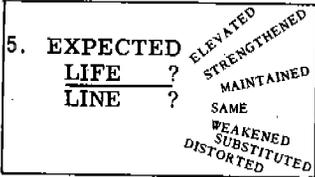
"Such beliefs deal with meanings of life, the important aspects of living - what he believes about his place in life, about evil, suffering, tyranny, God, values, and his fellow men.

"It is never a question of will a man have some beliefs or no beliefs, but rather which set of beliefs he will live by, and are they true? Beliefs do matter, and matter intensely, whether economic, political, or religious. They make all the difference in the world.

"There is a frame work within which one should and must operate in his questing, however, to remain a worthy member of his group and of society; that is to say, within the bounds of worthy personal-social outcomes, and worthy relationships to natural laws and the power back of the universe.

"Only thus does one attain higher insights - higher ideals, and make progress. As the child quests for truth about qualities of material objects, by seeing, hearing, feeling, chewing, etc. so does the growing young adult orient himself in a physical world. In like manner, progress is made in the mental, moral and spiritual world of worths and values.

"In the military service, men - women live in close contact with others. There must be a minimum of give and take - a degree of consideration for the other fellow. A premium is placed upon the following: Honesty - Loyalty - Unselfishness - Dependability - Truthfulness - Self Control - Courage - Honor - Self Respect." (3)



This relationship of value-belief and action can be further illustrated by this diagram of a common daily experience. It is the experience of testing and re-evaluation that goes on every day. In order to choose intelligently we must understand this process along with that of discrimination. Every choice is a testing and re-evaluation of my values. Many of the values that I now claim, I have inherited in the sense that I have accepted them as good or true from my parents, my teachers, significant people, my religion. I have not tested them. In the case of some values, I have not experienced situations where they are severely tested. Some of my values are being tested now for the first time. It remains to be seen whether they will make that great transition from being merely possessed by me to possessing me. Eventually most of our values are tested on the proving grounds of life's choices. These choices may be made thoughtfully or thoughtlessly. We make them not only by our actions, but just as often by our inaction.

The experience may be described something like this: We are confronted with a situation that requires a choice or decision. We bring into that particular situation certain ideas or accepted values. The confronting situation may be merely a question of the validity of an accepted value in a particular situation. The simple but essential fact is that we have to choose. A testing and re-evaluation takes place. I may be facing such a question as was voiced by one young man: "Is there any difference between right and wrong? Isn't it just a matter of fashion, of 'as you like it', of what convenience or necessity dictates, of what you can get away with in this beastly world? Are there any ethical standards left?"

The result of this experience, that is part of the every day life of every man, is that those values which may be described as accepted are tested, and all our values are similarly re-evaluated. The choice that is made will result in that value being: strengthened or weakened, maintained or substituted, elevated or relegated. Or we may say the result is denial, disregard, violation, or conformity.

To the Chaplain

Remove all symbols except (1), (2), and (3).

Scene 2

### 6. WHAT MY CHOICES DO

To the Chaplain

Symbols (1), (2) and (3) will remain in their respective position thru out the entire discussion.

Having established the relationship between our values and our choices, we now turn to a discussion of what our choices do. What do my choices do? There are many answers to that question. Some are very obvious. Let's look at some that may not be so obvious. These have definite moral and spiritual implications.

### WHAT DO MY CHOICES DO?

7. Picture of a sailor and a marine's shadows extending into past

In the first place, I am to a great extent today the result of the choices I have made in the past. The actions, attitudes and beliefs that I express today are largely the result of the choices that I have made in each of my yesterdays. Those choices that I have made and experienced in thought and action are never lost. They have become part of me. They will have an influence upon the choices I make today just as the choices I make today will influence the choices I make tomorrow.

How clear this fact becomes as we analyze the life of those who have won the respect of their fellowmen because of the qualities of their character! Examples

Scene 2

WHICH WAY AM I GOING?  
#2

LET'S EXAMINE  
MY CHOICES  
#1

Sailor at cross roads  
#3

Sailor - Marine with  
shadows tapering off  
into distance  
#7

ELEVATED  
STRENGTHENED  
MAINTAINED  
SAME  
WEAKENED  
SUBSTITUTED  
DISTORTED  
EXPECTED  
LIFE ?  
LINE ?  
#5

Pool table with balls  
bouncing off each  
other  
#9

WHAT MY CHOICES DO  
#6

Crying child reaching  
out of crib for toy  
just out of reach  
#8

TOMORROW?  
#10

VALUES  
CONDITION  
CHOICES  
#11

CHOICES  
DIRECT  
ACTIONS  
#12

ACTIONS  
DEVELOP  
HABITS  
#13

HABITS  
SHAPE  
CHARACTER  
#14

familiar to all of us are to be found in the lives of Washington and Lincoln. In spite of all the so-called debunking of the life of Washington that has been so popular, the accumulative testimony remains that Washington rose to the position of love and respect which he held by a consistent process of incorporating throughout his life the strong, noble, moral and spiritual values of life. The story of the cherry tree, true or false, reveals that the foundations of his character were recognized early by the choices he made.

Lincoln's incorporation of the value of honesty is clearly evident in the account of his walking seven miles to return two cents when he made a mistake in giving change to a customer. Many would consider such an amount as insignificant. Lincoln chose to correct the error though it required a long tiresome walk. Nothing is insignificant in the realm of choices.

The fact of the retention of all past ideas and actions in what is called the subconscious can be demonstrated by hypnotism. Under the hypnotic spell, an individual is able to relive former experiences of his or her life. For example while under an hypnotic spell, an individual may be taken back to the age when he first learned to write and will upon suggestion write his or her name as he or she did at that age. The past is not locked up in the subconscious. It continues to act upon and influence the conscious life of every normal person.

Today we are becoming more and more aware of the effect our values have upon our physical health. That our values can influence our physical being was clearly revealed in a study made on pain by some doctors at the Cornell Medical Center. Doctor Wolff, one of those doctors, has written:

"Now we begin to know that price we pay for a way of life. There are many things more important than comfort and a few even more important than health. But man should appreciate what his actions and goals are costing him. Then, if he chooses, he may pay for them in pain and disease. Often he will decide that his values are poor, and that he has been confused, and therefore change his direction and pace." (4)

This truth is illustrated by the following anecdote:

"A brilliant young accountant, shortly after winning his CPA, was given a chance to make approximately a million dollars. All he had to do was to approach certain corporations and offer to split whatever rebates he might earn for them in their filed income tax returns. His share in turn was to be split with the Income Tax examiner who would supply him with the names of corporations who had legitimate claims for such rebates in past taxes.

"He told his mother of the opportunity. In essence she said to him: 'Jim, when I come to wake you in the morning, I have to shake you hard again and again before you even stir. Finally I shake you hard as I can, and you open a sleepy eye, 'Yes, mother'. 'Jim, I'd hate to come in morning after morning and find you awake.' He turned down the offer, and continued his dreamless, healthy sleep." (5)

What do my choices do? They reveal my maturity. To the extent that my choices are conditioned by my values, my values reveal my maturity. Our choices thus reveal how we have grown in our ability to discriminate and to incorporate into our behaviour the moral and spiritual values. This is most obvious when we are confronted with the necessity of choosing between the strong, lasting, enduring values and temporary and immediate desires and impulses.

8. Child reaching thru slats of a crib for a toy just out of reach

The little child or the immature individual finds it difficult to accept delays in the satisfactions of desires or to make the sacrifices that are always necessary in choosing a better for a good. The little child demands immediate gratification of its desires. When it is hungry, it cries until it is fed. There is very little discrimination and very little consideration for others. The necessity of controlling and postponing desires for a future realization of a greater more enduring good is quite foreign to the childish mind. There is much in the immature that wants its cake and to eat it too. George Eliot was right: "The strongest principle of growth lies in human choice."

9. Pool table with balls going in different directions

What do my choices do? They have an unforeseeable effect upon others. This is a fact no one can ignore.

There are very few things that any one ever does in life that effect that individual only. No two people ever meet without some effect upon both of them. Our choices in a way have effect on other people very much like a billiard ball as it bounces off one ball after another setting each in turn into motion. So our choices, as they reflect and express our values, can have a tremendous amount of influence upon those with whom we associate. The testing that we are making of our values, our seeking to find those that are worthwhile in terms of their personal and social outcomes is shown in our choices. The effect of my values upon me as a growing developing personality and my consciousness of their possible effect upon others is revealed by my choices. Nothing would make life in the whole community deteriorate more quickly than the abandonment of values or the substitution of false values for true ones.

A well known example of this influence of one man upon a group is the story of the negro steward who was ordered to duty aboard a destroyer. The low morale of the ship was apparent from the appearance of the ship and the crew. The influence of this one man holding to his values of cleanliness, discipline, honesty, honor, and self respect in time transformed the whole ship from the ward room to the holds.

#### To the Chaplain

This fact is related more definitely to the life of the student by having him or her reflect upon his own thoughts and feelings as he reports for duty aboard a ship or station and meets new shipmates. One of the great desires is to be accepted by the group. His values will influence the group, and the influence will be a test of his values. The influence of group attitudes upon the individual is marked. Usually there is very little discrimination within a group. When one is a member, there can be great compulsion to do as the others do. A keen sensitive mind must often stand alone in its choice of the best.

#### WHAT DO MY CHOICES DO?

10. TOMORROW?

It is almost trite to say that my future is at stake in the choices that I make today. It is an established fact, however, that every thought that I consciously develop and every action that I consciously engage in is never lost. They continue to exist in what is called the subconscious. They will continue to influence what I may think and do tomorrow, for the subconscious is not a vault or place of cold storage where experiences of today and yesterday are locked up. All the choices that I make are recorded or stored there, and they will continue to have an influence upon the values that I hold and the choices that I make throughout my whole life.

The importance of realizing this fact becomes obvious when we recognize that every choice that we make may be laying the foundation for a habit. Habit is largely a matter of repetition. This may be either the repeating of an action which is the result of a choice, or it may be the repeated failure to act on the basis of a value.

The progression can be made graphically clear by the formation of the chain.

11. VALUES  
CONDITION  
CHOICES

The fact that values condition our choices has been established and should be accepted at this point.

12. CHOICES  
DIRECT  
ACTIONS

It is a matter of simple deduction to realize that the next link is the fact that choices direct actions. There are very few unconscious actions in our lives. Even those we call unconscious can usually be traced to some conscious choice made at another time.

13. ACTIONS  
DEVELOP  
HABITS

Even the most casual analysis and observation of our own behaviour will establish the truth of this link in our chain. How many of you can tell me which shoe you lace first each morning? Yet nearly every morning you will lace the same shoe first. Repeated action has led to a habit that requires little or no thought or conscious choice, but the choice is made. Habit formation is a very important part of our growth and daily living. Because of the possibility of the formation of both

good and bad habits, our responsibility to discriminate and choose on the basis of the highest moral and spiritual values is an imperative.

14. HABITS  
SOLIDIFYING  
INTO  
CHARACTER

This imperative is interlocked with the final link - Habits shape character. It is the nature of habits to become so much a part of us that people associate certain habits of behaviour with us - our speech - our walk - the use of our hands - our style of writing and our dress. Just as this is true in these physical and outward aspects of life so is it true in regard to the less tangible aspects of life - our ideals and principles - our moral and spiritual values which are the core of character. Honesty becomes a habit to such a degree in some lives that it is recognized as a quality of character. It is on this basis that the behaviour of some can be predicted so that they can be trusted.

Character becomes part of the warp and woof of the fabric of life. Some one has made this contrast. Personality is what men and women may think of us or about us because of the things that they see us do or hear us say. Character is what God and the angels know about us because they know what is in our hearts and minds. They know what our values are.

It is interesting to note the root meaning of the Greek word for Character. It portrays man setting a stone marker in the ground and carving deeply into it his mark or name. The carving is deep - symbolic of that which is expected to endure. St. Augustine wrote: "A man's character is to be judged not by what he knows, but by what he lives."

What my values do is a necessary insight in answering the question: "Which Way Am I Going?"

To the Chaplain

Remove all symbols except numbers (1), (2) and (3)

Scene 3

15. CONDITIONS AFFECTING MY CHOICES

Keeping ever before us our searching question: "WHICH WAY AM I GOING?" we have seen the relationship between our beliefs-values-and action. Our next step was to examine what our choices do. Here is a clear demand for examination of our choices. We have to choose.

Life is made up of a continuing series of selections and rejections. It is daily made up of continuing choices. These choices include every area of our day-to-day life. Practically every minute, we are literally bombarded with choices of some kind that have to be made.

One man has put it this way: "You will say sometimes when you are confronted with a difficult decision that you can not quite make up your mind. But remember your life will be made up one way or the other. When you fail to decide, you are deciding. There is no such thing as indecision. Life gets made up. Life gets lived one way or the other." (6)

Life in this respect is something like a man going down the Niagara River toward the falls. He must decide to paddle his boat either to the left or right bank. If he fails to choose a course, he will be swept over the falls.

Choices are inescapable. We are not victims of our heredity, environment, or circumstances. The power or possibility of choice is never taken completely away from us. Sometimes our decisions result in situations which make us victims of our choices, but the original decision or decisions were still ours. As we face each situation that demands a decision, we become more and more aware of the conditions that effect our choices. Let us look at some of those conditions.

Scene 3

WHICH WAY AM  
I GOING ?  
#2

Sailor  
at  
cross roads  
#3

LET'S EXAMINE  
MY CHOICES  
#1

COST  
#16

CONDITIONS  
AFFECTING MY CHOICES  
#15

PAST  
#17

DANGER  
#18

OTHERS  
#19

REWARDS  
#20

SATISFACTION  
#21

EXPEDIENCY  
#22

IMMEDIACY  
#23

## To the Chaplain

The conditions presented are not considered to be an exhaustive list. It may be well to suggest two or three and have the class build on those from their own experiences.

### 16. COST

The question: "How much?" is asked a great many times by every one of us. There is almost a universal language for this question. Whenever we walk into a store to make the simplest purchase, the question is: "How much?" There is a common saying that every individual has a price. It implies that if the stakes are high enough that even the most sacred qualities of manhood and womanhood can be bought. If this is accepted as true, if this becomes the premise for general procedure in relationships of life, civilization has then reached the last stages of decadence. As some would say: "Brother we have had it!"

What are we willing to pay - not just in terms of money, but in terms of reputation and character. Here is a condition that will greatly influence our choices. This includes not just the immediate cost, but that which may extend into the future. It often means paying the price now for a future reward or goal.

This is strikingly illustrated by the following true story:

"One of the high spots of the football season for Southwestern College, in Winfield, Kansas, is the game with Central Missouri State College. Last fall Central Missouri was favored by several touchdowns. But as the game got under way it became apparent that Southwestern was no pushover. At the end of the third quarter the score was still 0 to 0.

"Then halfway through the final quarter, a Southwestern back, Arthur Johnson, broke away, dashed down the side line and went over the goal line standing up. The referee threw both hands up in the signal for a touchdown, and Southwestern fans went wild.

"Officials were placing the ball for the try for extra point when Southwestern's Coach, Harold Hunt, came out on the field. 'Southwestern rejects the touchdown!' he called. The referee stared at him in astonishment. 'Johnson stepped out of bounds,' Hunt explained simply. None of the Officials on the field had been in a position to see Johnson accidentally step out -- though the fact was later confirmed by a photograph.

"Play was resumed, each team made a touchdown, and the game ended in a 6 to 6 tie. The gun had hardly gone off when Coach Tate Page of Central Missouri was across the field to grasp Hunt's hand. 'That was the finest act of sportsmanship I ever saw,' he explained. Southwestern's Board of Trustees passed a unanimous resolution informing Coach Hunt, 'You have won a victory for the college that will be remembered long after the scores of a hundred football games have been forgotten!' (7)

### 17. PAST

Another factor that often exercises tremendous influence upon our choices is our past experiences. We all have a tendency to repeat past experiences that have resulted in joy and satisfaction. The opposite is also true. We avoid repetition of that which has resulted in pain and dissatisfaction.

Our past influences our decisions in more subtle ways. The foundations of so many of our attitudes are laid in the home. The seeds of so many of our prejudices are sown in the early impressionable years of our lives. The home atmosphere, the neighborhood, the gang, the school, the church, all of these have made their impressions upon us. They have become part of the past that influences our daily decisions.

### 18. DANGER

The foreseeable danger involved in making a choice is a condition that we all recognize. The threat may be to our physical well being, our reputation and character, or to some one else. The decision may involve a test of courage - moral or physical. It may be in defense of something dearer than life.

This is vividly illustrated by the following true story:

A bus traveling along a California highway was caught in one of the flash floods that occur in that area during the rainy season. Unable to proceed and with the water steadily rising about the bus, all the passengers with the exception of two women rushed out of the bus to higher ground. Among the passengers were two sailors from San Diego. Suddenly gasoline floating on the water came in contact with the hot engine and burst into flame. As the flames spread back through the bus all stood transfixed except the two sailors. They dashed back into the bus, fought their way through the flames to the two women and lifted them out through a window. Time ran out on them, however, and they were unable to escape themselves.

Among all the passengers, it was only the two seamen who had such a value of human life that provided the courage necessary to save the lives of those two women at the risk of their own. They were conscious of the fact that it is most difficult for one to live with himself if he has failed to do his utmost to save the life of another. They would never have peace of soul to have stood by while those two women perished in the flames.

#### 19. OTHERS

The influence of others upon our choices must never be minimized. The expectations of our parents has been a great source of restraining power in the lives of many. The desire for the respect of those who have won our admiration has been a motivation for noble choices again and again. Many choices are made in order to win the approval of and to be accepted by a certain group.

We have all observed this influence upon some of our acquaintances. Their conduct changes according to the group they are with. It is certainly evident in the behavior of the individual who is in love.

#### 20. REWARDS

Rewards, expected or received, are akin to danger in their influence upon our choices. Many choices which we make are motivated by the expectancy of some reward. This reward is not necessarily a material one. The reward expected may be in the spiritual realm of life. The primary motivation for choosing the good on the part of some is the expected reward of a future Heaven. It may be an expected enhancement of prestige. In the service, we are often motivated by the desire for promotion. Rewards have a definite place as influences that affect our choices. The type of reward that becomes the influencing factor in making a choice will often reflect the values of the individual. The failure to have received the expected reward on previous occasions may also influence an immediate choice.

#### 21. SATISFACTION

The sense or feeling of personal satisfaction affects a great many of my choices. I need the lift, the added impetus that a feeling of personal satisfaction provides in my daily striving. Continuous defeat and frustration can rob one of initiative. I have goals that require a consciousness of progress that is necessary for my senses of satisfaction.

Personal satisfaction becomes dangerous, however, when it becomes self centered. If I choose primarily on the basis of my own personal satisfaction, I become a tyrant. My only concern is with what this will do to and for me. I begin a process of selfish, selfcenteredness that will eventually result in a narrow cramped life. I become interested in others only to the extent that they contribute to my personal satisfaction.

#### 22. EXPEDIENCY

Many choices are made on the basis of expediency. One of those who agreed to the crucifixion of Christ said that it was expedient for one man to be for the people. This is justifying a choice on the basis that it is suitable under the circumstances. It is a decision made on the basis of usefulness or advantageous and not upon the basis of principle. In too many instances expediency is an excuse for lack of principles and convictions.

#### 23. IMMEDIACY

The pressure of immediate desires and impulses is strong. We become blinded by the glittering tinsel of that which is in easy reach. We are deceived so often by appearances. Our goals and values appear so dull and drab in the presence of that which promises so much right now. The skimming brightness of the

Scene 4

WHICH WAY  
AM I GOING  
#2

LET'S EXAMINE  
MY CHOICES  
#1

Sailor  
at  
cross roads  
#3

PUBLICITY  
#25

MORAL LAW  
#26

TESTS  
APPLYING TO MY CHOICES  
#24

EXAMPLE  
#27

UNIVERSALITY  
#28

SELF RESPECT  
#29

LONG VIEW  
#30

moment's pleasure makes the future goals appear as a weekly blinking star far in the uncertain distance. It is this that has produced for many the attitude: Eat, drink, and be merry, for tomorrow we die.

#### Scene 4

### 24. TESTS APPLYING TO MY CHOICES

Having examined some of the conditions that affect my choices, let us now consider some of the tests that can be applied to my decisions. Every worthwhile product is subjected to severe tests before it is put on the market. We all have our own tests that we apply to our acquaintances, things, and situations. Tests have been developed to reveal a great many important facts about things and life itself. We need reliable tests for the examination of this highly important experience of choosing.

#### To the Chaplain

The tests presented are not considered exhaustive. They have been selected from those most often arrived at by the students. These are suggestive. The classes may contribute others meaningful to them.

### 25. PUBLICITY

The publicity test is a simple but effective test. It asks the question: "Can it stand daylight?" Many individuals will engage in rather questionable activities by telling themselves that no one will know about it? Many crimes are committed under the cover of darkness that would never take place in the bright sunshine. So often we do things we would be ashamed to have those we respect know about.

As we are confronted with a choice, we often need to ask ourselves: "How would this look in the headlines of the hometown newspaper?" "Would I want those I love and respect to see me doing this?"

### 26. MORAL LAW

Another exacting test is to check a choice against the precepts of the Universal Moral Law. How does it measure up? Is it morally acceptable. In regard to this test some one has made an interesting observation. It is that no one ever really breaks the moral law. He may ignore it, be indifferent to it, or act contrary to it, but the law remains intact. Eventually, however, the individual who does act contrary to that law will be broken by it.

The precepts of the moral law are not regulations that rob man of his true freedom. They do not detract from genuine joy or happiness. They do not limit man in the expression of his real manhood. Instead, those precepts are the guides that aid man in finding the sources of true freedom, genuine joy and happiness, and his real selfhood.

### 27. EXAMPLE

One of the severest tests of my choices is that of example. The question is: "What kind of an example is this choice setting for others?" It can be made more personal by asking: "What kind of an example would this decision be for my son or daughter?" There are much broader applications when I face the question: "What kind of a society would we have if everyone made the same choice I am making?" I must be conscious of the fact that I may be setting an example for others with every choice that I make.

### 28. UNIVERSALITY

The test of universality confronts me with the question: "Will this be accepted by the most respected and significant people that I know?" "Would this be approved by the truly virtuous and high minded?"

The artist, the musician and the craftsman seeks the approval of the most skilled and critical judges. He insists upon being judged and remembered by his best productions. Why are we content so often to be judged by that which is less than our best?

**29. SELF RESPECT**

One of the most vital characteristics of man is his sense of self respect. I can endure great hardship and keep going. I can suffer the loss of my most precious possessions and carry on. If ever I destroy my own self respect, I shall be well on the way to losing my manhood. Every decision or choice that lowers my own sense of self respect destroys something that is essential to my very existence.

The dangerous aspect of any loss of self respect is its affect upon our relationships with others. In almost direct proportion to our loss of respect for ourselves, we loose respect for others.

A little stretch of the imagination may be helpful with this test. Picture yourself ten years from now with your son in one of those confidential moments that children have. He looks up at you with innocent eyes full of anticipation and asks: "Daddy tell me about your life in the Navy?" Will you be able to tell him all that you did with a sense of pride?

**30. LONG VIEW**

This test asks the following questions: "How will this choice look ten or twenty years from now?" "How might it look across the grave?" "How will it effect my long term goals?"

An illustration of the inconsistency between some of our choices and our goals is in the true story of a young college student. This young man was apprehended as the leader of a numbers racket on the campus. During the questioning he was asked: "What are your goals in life?" He readily replied: "I want to marry a good decent girl. I want a job that will provide a comfortable living for my family. Finally, I want a nice home in a respectable section of the city." He appeared completely blind to the discrepancy between his present activities and his goals.

The long view is one of the most disturbing tests. The influence of the immediate impulses and desires are strong. The future at times is so uncertain and far away. There is such a strong compulsion to grasp the immediate. So often we are in the position of the lad who has been planning and looking forward all winter to going to camp in the summer. He is on his way home with the final dollar that assures his two weeks at camp starting in a few days. He has earned the dollar by mowing a lawn. Hot and thirsty he passes the drug store. There inside he sees his buddies drinking tall delicious sodas. That dollar is almost hot as his fingers clutch it. It is the test of the long view versus the immediate.

Scene 5

**31. HOW I CHART MY COURSE**

**32. PRUDENCE  
JUSTICE-  
COURAGE  
TEMPERANCE**

At this point it is only natural for any one of us to say: "What has been said about choices is interesting. It is true. But my problem is: How can I chart the course of my life? How can I make the right choices?" So often it is not a matter of knowing what is good and right. I still choose to do those things which are absolutely contradictory to what I know. At times I even do those things which are destructive of my ideals and goals. The four cardinal virtues: prudence, courage, justice, and temperance are flouted by my behaviour.

**33. (self discipline)  
Pitcher throwing  
ball across home  
plate**

The requirements for making right choices are familiar to all of us. Assuming that we have decided on worthy values and goals as was discussed in: "How Important is What I Want?", the first requirement for charting our life course is self discipline. Without self discipline we procrastinate. We are swayed by every influence to which we are exposed. We become the slaves of our desires and impulses.

I must exercise control in every area of my life. My degree of self control determines the degree to which I am the slave or master of my desires and impulses. I am either under subjection to my group or my environment or I have the ability to choose. Having this ability I must exercise self control.

Scene 5

WHICH WAY  
AM I GOING?  
#2

Sailor at  
cross roads  
#3

LET'S EXAMINE  
MY CHOICES  
#1

(SELF DISCIPLINE)  
Pitcher throwing ball  
across home plate  
#33

PRUDENCE  
JUSTICE HOW? COURAGE  
TEMPERANCE  
#32

(SELF-SACRIFICE)  
Gun stuck in  
ground  
#34

(COMMITMENT)  
#36  
Strong arm holding  
aloft burning torch

TAKE IT!  
#35  
PAY FOR IT!

The pitcher who throws the ball across the plate symbolizes control. To be able to consistently cut the plate for a called strike and still deceive the batter is the result of much discipline of the body and mind. It is not above a matter of developing skill in throwing.

To throw a strike, the pitcher must throw the ball so that it crosses the plate within a given area. If it is too high, too low, inside or outside, it is not a strike unless the batter misses it. Nothing he can do will change the decision. No reason or excuse will effect it. Excuses for my failures and shortcomings will not change the fact that I have not disciplined myself. I can not excuse my deviations from the standard and norm required by my best values by telling myself that it was just this once. To say it was due to the circumstances, or that it is accepted or expected here does not justify my lack of self control.

The floater going down stream finds it easy to accept the practices of the group-- to follow customs he may find temporarily agreeable. Such find it easy to rationalize omissions or deviations.

An individual for example may choose wealth as his goal in life. Every energy will be bent to that end, and so dominating can be the pull of his desire that he can become ruthless in yielding to its pressure. He can rationalize or unconsciously give himself plausible reasons for deviations from the truth and honesty, and kindness while he pursues his goal.

"Admiral Marc Mitscher, intrepid leader of Task Force 58, died a man of small means, as wealth goes.

"In the course of his distinguished naval career, he had many, many opportunities "to make a fast buck," - even legitimately, in the eyes of some people by turning his advance knowledge of possible contract awards to his own pecuniary benefit through the acquisition of certain stocks.

"Instead, he completed his naval career as he had lived it, as straight as a string, his high sense of honor unstained and untouched, his personal integrity beyond reproach, his character a shining example of a man's belief in moral and spiritual values made stronger by his steady adherence to his innate sense of decency and honor."

For some, pleasures become the goal. They live to have a good time, to squeeze selfish happiness out of life. In their seeking to obtain selfish happiness, they become increasingly indifferent to the needs of others and blind to more worthwhile things. The highest type of happiness is never gained when it is the object of our search; it comes to us as a by-product of a search for something else - namely a truer value like unselfish service, friendship, or artistic creation.

The word discipline comes from the Latin *discipulus*. A *discipulus* was a student who voluntarily selected a teacher and submitted himself to his training. No one can chart the course of his life without exercising self discipline. It is essential to make progress toward reaching the heights of worthy goals. Which way are we going?

34. (self-sacrifice)  
Gun stuck in  
ground

In character growth and development, sacrifice is to be expected as the means of realizing the highest values and ends of living both for yourself and for others. This symbol speaks to us of the supreme sacrifice which may result in commitment to any value. Sacrifice is, however, a definite part of real growth and progress.

The principle of growth and progress is that one must sacrifice a lesser value for a greater one, and that one must sacrifice a current good for a long term better.

I must understand the full meaning of sacrificial living. The general concept is that the sacrificial life applies only to the costliness of goodness, and the self denial required in a clean, controlled, highminded useful person. We think self sacrifice is only involved in choosing the highest and paying its price. This is a one sided view of sacrificial living. Everything we choose, whether good or bad, we pay for. If a man chooses dissipation we call it self-indulgence. Self indulgence - to live a wasted dissipated life - is also self-sacrifice. It is the costliest

self-sacrifice a man can make, for it is giving up everything that most renders life worthwhile. The choice is not between self-indulgence and self-sacrifice. It is between two types of self-sacrifice. The good is not any more costly than the bad.

35. TAKE IT  
PAY FOR IT

A Spanish proverb puts it this way: "Take what you want," says God, "take it and pay for it." How often we have fooled ourselves by thinking that it is self-sacrifice to give up the low for the high, but not self-sacrifice to give up the high for the low. One of the reasons for the power of this deception is to be found in the fact that so often when we choose evil, we get what we want at once and then pay for it afterward; but when we choose the good we pay for it before we get it. To choose the right means paying in advance in terms of decision, discipline, devotion, and loyalty. The bills for wrong choices may be delayed, but the cost in the end will be high. It must be noted further that their cost may be so high as to include those we love, and the fact that years and years of paying may not satisfy.

There is a price to pay for every gain that is made in human society. The best things, the best values are preciously hard to reach. Their attainment is often delayed. The road to good character is a rugged road. It is narrow and demanding. It does not change from season to season. Manners change. Customs vary. Social requirements are altered. But good character remains stubbornly the same. What a man does daily has a relationship to and an affect upon his values, not only for the present, but for his future. His objectives may be evaluated by the degree to which he is willing to sacrifice a present possible for a future goal. To make the sacrifice necessary in discriminatory spiritual, living, the sacrifice must have a relation to the increase in human values and to the furthering of conditions that afford larger freedom and privileges to other people. It is thus that sacrifice of one's life for his country may be spiritual.

36. (commitment)  
Strong arm  
holding torch

In the ancient Greek marathons a burning torch was carried by the runner. (The name marathon came from the run made by Pheidippides, who carried from Marathon to Athens the news of the Greek victory over the Persians in 490 B. C.) The torch has become a symbol of commitment that enables one to persevere against odds. It also symbolizes dedication to ideals and principles with the purpose of preserving and passing them on to others. This type of commitment is essential in charting our course. Which way are we going? Our dedication to the highest values will be a deciding factor in the choices we make. Our consciousness of our indebtedness to those who have passed the torch to us and our sense of responsibility to pass it on burning brightly to those who follow are essential guides in making our choices.

Many insignificant and distracting influences lose their disturbing power when one is dedicated to high purposes. Handicaps and difficulties become a challenge instead of preludes to discouragement and defeat. This will be discussed further in "What Keeps Me Going?"

The appeal of Winston Churchill to the British people during their darkest hours of World War II has a note that is applicable to the choices we make. Churchill said: "Let us so bear ourselves that if the British Commonwealth and Empire lasts for a thousand years, men will say, 'This was their finest hour.'" As we make the choices that continuously confront us with the challenge: "Which way are you going?, let us make them with the consciousness, that though we live to be a hundred years old, this choice may be the most important one of our lives.

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## AREA IV

### CONSTRUCTIVELY RESOLVING TENSIONS

#### "Can I learn to Take It?"

Objectives:

1. To demonstrate the influence on the individual of constructive and destructive tensions in every day life.
2. To suggest some healthful and constructive methods by which tensions may be resolved.

Definitions:

Tension - Nervous and mental strain

Strain\* - (Positive) - To draw taut

(Negative) - To stretch beyond its proper limits

#### To the Chaplain

\*These two aspects of the definition are essential because both are considered in the area. Popularly, tension is conceived of as being strain beyond its proper limit and hence harmful. Yet, tension (in the sense of drawing taut) is very desirable in a time demanding alertness and readiness.

This area is a natural for discussion. The Chaplain attempts to organize the material as the students contribute, relating it to the outline and supplementing wherever necessary. Even in the initial experience with this area the first part particularly will lend itself to student participation.

#### 1. CAN I LEARN TO TAKE IT

Place this title on the board as you announce it as the topic for the day. It is to be left at the top of the board throughout the period.

"Take it" brings to mind the many ways this phrase is used in a popular sense. Perhaps it suggests this: -

#### 2. A youthful strong man

You know how concerned a young fellow is to give the impression that he "can take it." This character has read a Charles Atlas ad on the backpage of his comic book and is trying to develop a build that will make him appear able to "take it."

#### 3. College boy swinging paddle on another

Or perhaps "take it" brings to mind those nostalgic days of high school or college and the fraternity initiation when the group was testing whether this pledge or any pledge could long endure. Note the expression on the paddler's face. It seems to say, "I was a freshman once myself."

#### 4. TENSION

Well, "taking it" has its place in athletics and the development of physical confidence but there is another area where "taking it" is even more important. Unless a fellow can "take it" in this area, not even physical prowess will make a real man of him. We are referring to the area of Tensions. Tension, then, is what we are thinking about when we say, "Can I learn to Take It?"

Remember in Area I we discovered something of the urgency of learning to take the tensions of modern living. The inability of many Americans to "Take It" is creating a pattern of crime, alcoholism, dope addiction, sleeping pills, etc. You recall hearing that over half our hospital beds are filled, not with people suffering from disease or injury, but with people suffering from nervous and mental disorders.

#### 5. ?

Let's look at the word Tension. What does tension mean to you? What does it suggest to you? We are not trying to get a dictionary definition. In a word or a phrase, tell what comes to your mind when you think of Tension.

To the Chaplain

The replies can be written on the board.

Some typical class answers are:

Strain  
Stress  
Emotion  
Worry  
Conflict  
Indecision  
"Shook Up"  
Frustration  
Nervous  
Anxiety  
Scream (by a Wave class)

The Chaplain may wish to remark on the answers or supplement them to add further to the total connotation of the word Tension. Class participation stimulates their thinking in the vast areas suggested by Tension. Keep drawing them out by rephrasing the original question if response is slow. Sometimes the answers come so rapidly it will be necessary to move on to the next question. Often merely re-reading aloud the class answers before moving on sharpens the total class contribution.

6. WHAT CAUSES TENSION

We have observed something of what tension means to us. Let us think now about some of the causes of tension. What are some things in day by day life that cause tension?

To the Chaplain

Again, write replies on the board. Here are some typical class answers:

Fear  
Excitement  
Anger  
Competition  
Indecision  
Overwork  
Imagination  
Waiting  
Guilt  
The Navy  
Officers  
People  
"Worry about family"  
"What will happen after Navy?"  
"I get chewed out - I have to take it"  
"Holding back urge to go A. W. O. L."  
Struggle over competing values or loyalties (Area III)

Here again the Chaplain may wish to remark on the answers or supplement them. The problem for the most part is drawing this point to a close without exhausting too much time and without omitting the causes which the Chaplain may feel are most significant. It is likely that discussion will go beyond merely mentioning a word or a phrase in answer to the opening questions. Some students may wish to expand on their answers. Careful evaluation of the limits to which discussion should go at this point is necessary.

7. HEALTHY

12. UNHEALTHY

8. WHOLESOME

13. UNWHOLESOME

9. CONSTRUCTIVE

14. DESTRUCTIVE

10. BENEFICIAL

15. HARMFUL

11. NORMAL

16. ABNORMAL

Having discussed the meaning of and the causes for tension, let us ask something else about tension.

Is tension healthy or unhealthy, wholesome or unwholesome, constructive or destructive, beneficial or harmful, normal or abnormal?

To the Chaplain

The usual class response is to have several persons blurt out the extreme opposite opinions. Then someone may observe that it may be either or both, or "it depends." The class may begin to bring out the positive and negative aspects of tension. It will likely need to be expanded under the next point. If there is agreement that it can be either one or the other, or if a stalemate is temporarily encountered, it may be well to move on.

Agreement often begins with someone observing that tension is normal in the sense that everyone has tension. One bluejacket said, "Tension is a part of growing up - there is no growing up without it." Someone has said, "Nervousness is the price man pays for being a race horse instead of a cow."

The answer to our question as to whether or not tension has a positive or negative effect on man rests often in the concept of control - whether or not we can take it. It may come down to the distinction between our having tension under control or tension having us under control.

17. A GENERAL  
OBSERVATIONS  
ON TENSIONS

Let us make some general observations on tension. (This is often a summary of what has come out in the discussion.)

18. Two "human  
thermometers"  
one "blowing  
top"

People react to similar situations with different degrees of tension. We seem to have different emotional "boiling points." Note the different attitudes and reactions in your class to examinations and inspections.

"Puppy love" offers another illustration. Recall that time when you were 12 or 13 or 14 and you first became desperately, seriously caught up in a "great love." No one in your family would take you seriously, and you bore the pain without gaining sympathy from any of the smiling, smirking members of your family. You were sure they had never had the experience of such a noble, perfect love. They were sure you would "get over it." No one could tell you then that one day you might smile or laugh about that serious experience. Apparently we at different times react to similar situations with different degrees of tension.

Men not only have different "boiling points," but they have different "breaking points." We don't know how much a man can take. Over half of our hospital beds in this country are filled with people who reached that "breaking point," and there are many others not hospitalized who suffer from mental and nervous disorders.

Because we do not know how much another person can take we ought to realize anew the need to be thoughtful and sympathetic towards others. There is enough of man's inhumanity to man in the world without our adding to the burdens of others through being inconsiderate, petty, or cruel.

19. Monster with  
foot pinning  
down sailor

Tension may tend to destroy us. Almost any magazine or newspaper supplement will testify to this together with a multiplicity of books. For example, the October, 1952, issue of Esquire Magazine carried an article entitled "Tension Can Kill You."

Phychosomatic medicine tells of the relationship of our physical being with our mental attitudes and emotional reactions. Certain emotional patters can bring on stomach ulcers, hyper-tension, heart conditions, migraine headaches, etc. Tensions may bring on nervous or mental breakdown, as well as physical breakdown.

But this is only one side of the coin.

Tensions also serve useful, constructive purposes.

20. Violinist

For instance, take this violinist. If soul-stirring music is to be played, it requires controlled tension of the strings and of the bow, together with the perfected tension of the trained violinist. Further, it is likely that no great music was ever composed without the composer having experienced something of extreme tension in his life. The beauty of great music is dependent upon tension.

21. Runner and starting gun

Many of you have experienced this same usefulness of tension in athletics. A trackman at the starting line needs the proper degree of tension. In this case tension serves to alert us, to keep us on our toes.

22. Paper boy

If you've ever tried door to door selling you can appreciate the importance of tension sharpening your wits. One of the Waves in one class pointed out that there would never have been any crusades or causes unless some people had tensions. Perhaps this needs to be put more strongly. We can say that there are some tensions we ought to have.

Dr. Halford Luccock in a sermon entitled, "Life's Saving Tension" says, "This saving tension of life is not anxiety, where the spirit is frayed with apprehension and goes into a permanent state of fidgets. It is not confusion, where the mind sees all things through fog darkly. There is no salvation in a nervous breakdown; it is a poor tool for meeting life. Yet, we never really meet life without mental and spiritual tension, stretching, disturbance and effort."

Here are some of the tensions we ought to have:

23. THE PERSON I AM

24. THE PERSON I OUGHT TO BE

25. STATUS QUO

26. AN IMPROVED LIFE

27. WRONG

28. RIGHT

29. INJUSTICE

30. JUSTICE

When Abraham Lincoln was young he saw slavery on the Mississippi. He said then that if he ever got a chance to hit slavery he would hit it hard. This tension remained with him and he had his chance.

We are going to have tensions in our lives. We ought to have worthwhile, dedicated tensions.

31. A sprawling "sacked-out" bluejacket

Life is not served by the expertly relaxed, casual, indifferent lounge lizard. Luccock says, "There is too much lounging. The tension too often is gone, and moral effort ceases in favor of some kind of a sprawl."

32. A resolute blue-jacket on watch

Life is served by the man who is alert and under control in the presence of a dedicated tension.

33. HOW DO I REACT?

How do I react to tension? Let us look at several ways of reacting to tension in order better to understand tension in our lives.

34. MAY BE UN-CONTROLLED

For one thing our reaction may be uncontrolled. By this we mean a reaction that is almost unconscious, automatic, possibly habitual, not subject to conscious awareness.

35. TICKS

Commonplace among these are actions we call "ticks" - that is biting fingernails, scratching head, pulling ear, etc. Arthur Godfrey seems like a very relaxed character on his TV shows. Yet, some woman who wrote him pointed out that everytime Godfrey sat down before his mike at the opening of the talent scout show he pulled the lobe of his ear. Godfrey hadn't realized that! Imagine, Godfrey with a nervous tick!

Well, we can each possibly discover our own ticks. Or perhaps we have other reactions such as:

36. IMPAIRMENT OF EFFICIENCY

Impairment of efficiency. This is a fancy way to give a title to things like stuttering and stammering (when these are not chronic conditions), knees shaking, lip trembling (in the presence of anger), paralysis from fear or shock.

Let us mention other uncontrolled reactions.

37. ABSENTMIND-EDNESS

Absentmindedness. Did you ever get so "shook up" over something that you seemed to forget everything else?

**38. MOODINESS**

Moodiness. Perhaps you recall in your experience, a time when you were worried or concerned over a personal problem and someone said (much to your surprise), "You're sure hard to get along with today. Did you get up on the wrong side of the bed?"

**39. INTEMPERANCE**

Intemperance. Remember, we are talking about unconscious responses. This intemperance is unconscious. It is often present as a factor of compensation when one is absent from home, loved ones, and the affection he is used to. Under this tension many of us smoke too much, drink more than usual, over eat or indulge our sex appetites.

**40. LOSS OF APPETITE**

Loss of appetite. This seems to contradict the previous observation. In the face of the tragic loss of a loved one, who is interested in a full meal?

**41. ATTEMPTS TO REDUCE TENSION**

There are many responses to tensions that are quite conscious, even though they seem somewhat automatic (and we may be rather unconscious of how enmeshed we are in them). These might be termed attempts to reduce tensions. They are conscious efforts to immediately relieve some of the pressure of tension or to escape consciousness of the pressure - without necessarily making any attempt to rationally measure the effect or result. Often times this further complicates and frustrates the individual's attempt to deal constructively with the tension. The idea back of reducing tension is almost always that any tension is undesirable and must be relieved.

**42. HOSTILITY****43. Angry sailor looking daggers**

Hostility is one of the most common. A tension makes you mad at the world so you take it out on everyone, almost daring anyone to try to be friendly. Sometimes hostility is taken out on inanimate objects. Did you ever see anyone kick a chair or slam a perfectly innocent door just because he was angry with his girl (or maybe with himself)? We have all seen a ballplayer strike out and then yell at the umpire or throw the bat into the dirt when it was not the fault of either the umpire or the bat.

**44. DISPLACEMENT**

Displacement. This is a fancy word for "Passing the buck," or for the chain reaction in human emotion that we all experience.

**To the Chaplain**

(Make up an appropriate story to accompany the five scenes showing how anger is passed along contagiously in the Navy family. It seems as if it gets passed right down the ladder.)

45. A wife telling off a lieutenant

46. Lieutenant telling off chief petty officer

47. Chief eating out petty officer

48. Petty officer eating out seaman

49. Seaman brow beating cringing wife and child

**50. ESCAPISM**

Escapism. Sometimes tensions produce a reaction of trying to do something else to escape facing the tension. Spending all one's spare time in movies or reading comic books may be the pattern. Or the impulse, after a particularly rough day, to "tie one on" or bury your sorrows in the bottle is escapism. Almost any attempt to "get away from it all" falls in this category. Hopping into a car and hitting the highway at top speed - just going and not knowing where you are going - is a popular American escape mechanism. There is a tendency to think of a typical Navy liberty in this category - the "Booze and women" pattern that some would have us expect of all bluejackets.

## 51. ISOLATION

Isolation. This is the non-social form of the guy who is mad with the world and hates people.

## 52. HOW

These reactions demonstrate some of the unprofitable ways of dealing with tension. Let us get down to business with our first question, Can I Learn to Take It? Let's ask how I can learn to take tension, let us see how to constructively resolve tension. The emphasis is to find a solution, not necessarily to do away with the tension.

Regardless of our method there is one principle we must remember. If we were "learning to take it" in terms of football, we would be training, exercising, drilling, living by standards and concentrating on toughening up for the day of the big game. In learning to take emotional tension we cannot wait for a situation to arise and then become concerned about learning to take it. We must live the kind of life required and practice attitudes and test ourselves on the small daily tensions. Every day we succeed or fail in learning to take it.

Well, let's see how we learn to take it.

## 53. FACE MYSELF

Face myself. Sometimes we are the cause of our own tensions. Recognizing our talents, abilities, shortcomings, limitations, or tendencies may help us more realistically to face situations and appraise our own capacities and abilities. Occasionally in competition a person is guilty of expecting too much of himself. One cannot fool himself or bluff others forever. On the other hand, many of us underestimate our own prowess and capabilities in handling a situation and are ready to say, "I can't" too readily (often for fear of tension). Facing myself may bring some initial tension, particularly if we do not want to accept some of what we see. But concentration on what we do have to offer life will channel this tension. We may have neither the appearance nor temperament for some glamorous, dreamed-of-career but the creator has given each some talents or abilities to be used. Accept yourself for what you are and do the best with that. It will be a full time job.

## 54. FACE THE SITUATION

Face the situation (analyze, appraise, evaluate). Sometimes we get "shook up" before we see what we are up against. Take a good look. The situation is not going to be worse because we examine it. It may not be as bad as we imagine it to be. Someone has said, "I've had a great deal of trouble in my life - most of it never happened." Don't let scuttlebutt get you all "shook up." Get facts.

## 55. DO SOMETHING

Do something. Take action and/or make a decision. Endless hesitation and indecision contribute tremendously to increasing tension. Beginning to do something about changing situations which bring about undue tensions is usually immediately helpful in reducing tension. Fear of the responsibility or consequences of decision or action may result in no action or irresponsible action, which in turn will contribute to tension.

Most of us have some contribution to make to a given situation. The trouble is we may tend to try to solve it all at once. Having faced ourselves and having faced the situation we usually are ready for a decision and/or action. We don't have to solve the entire situation at once.

An invalid who was confined to bed for six months was being pitied by a friend who asked, "How can you face all those months in bed?" "One day at a time," replied the invalid. We live only one moment at a time in God's eternity and that is how we deal with tension. A bundle of sticks impossible to carry can be unbundled and carried a stick at a time.

A prayer of Reinhold Niebuhr is used by Alcoholics Anonymous (they know all about tensions). The prayer goes, "Give me the serenity to accept what cannot be changed - give me the courage to change what can be changed and - the wisdom to know one from the other."

Sometimes we neglect the middle part. Many times we accept things which bring destructive tensions into other's lives when we should be courageously doing all we possibly can to change them. "You can't fight City Hall," is no adequate answer to injustice. In the Navy there are channels through which we may

respectfully register our protests when convinced of injustice. The new system of Naval Justice evolved from enough individuals doing something about their convictions concerning the old system.

Further, the answer often comes through doing something about changing our own lives and our own attitudes. Someone had a prayer which went, "Lord, change the world - beginning with me."

56. ACCEPT

Accept. "Give me the serenity to accept what cannot be changed." There are many sources of tension that cannot be changed. Mark Twain used to say, "Everybody talks about the weather but nobody does anything about it." Even now, despite rainmakers, this is pretty true. Weather or climate, like we have here at \_\_\_\_\_ is something we have to live with. We may as well accept it.

Some personal handicaps or personal tragedies simply must be lived with. Bitterness and disillusionment result from not accepting known limitations or handicaps.

57. WHOLESOME AND CREATIVE ACTIVITIES

Wholesome and creative activities. The thing we are referring to is recreation that will recreate. Most so called recreation tends to be wreckreation spelled thusly: w-r-e-c-k-r-e-a-t-i-o-n. Find a form of activity that allows you expression and makes possible the recovery of balance and wellbeing. For students who are in the classroom all day it may be that the activity of sports or dancing is just the ticket.

Hobbies of various sorts have proven helpful to some. Great art and music have done much to make life more bearable for many people (it is thrice blessed; blessing him who creates or composes, him who participates or expresses, and him who appreciates or observes). Imagine the load of tension which Winston Churchill carried through the past decades! Just think what a blessing his avocation of painting must have been for him!

58. LIVE FOR OTHERS

Live for others. For some the best hobby is centered in human needs. Answering them brings genuine satisfactions. Being concerned about others' problems seldom leaves much time to be concerned about your own. Many men in Korea have found a very full and exciting experience through helping in one of the many relief projects for Korean orphans.

Even in normal social life, the fellow who is more concerned about seeing that others are enjoying themselves is happier than the one who is always desperately seeking his own pleasure.

59. SENSE OF HUMOR

Sense of humor. I am not talking about becoming an expert practical joker. The emphasis is rather on one's ability to laugh at himself. A sense of humor is a sense of perspective. Many men have pointed out the wisdom present in the advice, "Don't take yourself seriously, but take your job seriously."

The ability to laugh and smile, to amuse and be amused, is one of God's gifts a man should cultivate.

60. CONFIDING

Confiding. Learning to take it means learning all the resources available and knowing when to share the tension. An individual on the football field doesn't try to win the game all by himself. So the wise man knows when the pressure is on he may have to seek someone to confide in. There are tensions we may not be able to deal with by ourselves.

This is one of the obvious values of friendship - two people who can share not just light, gay moments but can speak of sorrow, of worries, of deep personal problems and find sympathy and trustworthiness. It is good to have someone who will listen while you "get it off your chest" or "get it out of your system". Burdens are never so heavy when there is a sense of someone else knowing of them.

Often there may be a responsible Petty Officer or a Division Officer who is interested enough in his men that he will want them to confide in him certain

of their tensions. It may be you will want to take your tensions to your Chaplain. A clergyman has been trained to keep sacred and secret anything told him in a pastoral relationship. No chaplain, whether priest, rabbi or minister, ever has to divulge anything told to him in confidence.

If the source of your tension is guilt you most certainly will want to confide in your spiritual advisor. One of the chief causes of serious destructive tensions in modern man is a deep (and often unconscious) sense of guilt. You've heard that "confession is good for the soul." It is good for the mind and body, too.

Let me now suggest the final and most effective way of all to help you to learn how to take it.

61. Sailors and  
Waves coming  
out of church

Exercise and develop my faith. Some of us think religion is for women and old folks. We "grow up" without growing very much spiritually. Prayer or the reading of scriptures is an occasional experience perhaps. Do you think your faith is adequate to help you in the midst of serious trouble or tragedy?

I remember a young sailor, due to undergo a serious operation who asked for some help. He said he felt the need for help badly. I suggested it might help to pray. He said, "Chaplain, I don't know how to pray." I asked, "Do you know the Lord's Prayer?" He shook his head. "Do you know any scripture verses like 'The Lord is my shepherd'?" Again he shook his head. "Do you remember any 'now I lay me down to sleep' prayers from your childhood?" Sadly he said, "I never learned any." So I encouraged him to keep repeating simply, "Help me, God," as he went into the operation.

Now the tragedy of this is not that God would fail to answer even the most crude prayer. The tragedy is that this young man might have been on better speaking terms with God and could have entered the operating room with a real sense of God's presence and the confidence that his life was in God's hands. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me-."

62. Marine praying  
in combat situa-  
tion

We can learn to take the crises and tragedies of life if we develop the resources of our faith. This time in school is as good a time as any to begin. Don't wait for a time when you will suddenly decide in favor of a "foxhole religion." Sure, Prayer will help then, but how much better it will be if the one to whom you pray will be no stranger to you. Every life will know sorrow and tragedy. Make your life fine and strong through exercising your faith.

"If you don't know whether you're on your head or your heels, get on your knees."

Prayer, scripture and a religious view of the world (with God at the center of it all as Creator and Redeemer) will really be the anchors to moor you securely against any winds that blow.

## AREA V

### RESPONSIBLE FREEDOM AND MY NATURAL RIGHTS

#### "Let's Look At My Freedom"

##### Objectives:

1. To lead to an insight into the source and the meaning of true freedom.
2. To lead to an insight into the source and the meaning of the natural rights of man and their relationship to true freedom.
3. To lead to a rational and emotional acceptance of the privilege of true freedom within the framework of the responsibility inherent in natural rights.

##### Definitions:

For the purposes of this discussion the following definitions are suggested:

1. "True Freedom": The capacity of, the opportunity for and the obligation upon man to express his natural rights responsibly and willingly.
2. "Natural Rights": Those unalienable rights, endowed by the Creator, possessed by every human being, innate to his creaturehood.
3. "Responsibility": An active concern for the fulfillment of the natural rights of every other man.

## Scene 1

### 1. "LET'S LOOK AT MY FREEDOM"

To the Chaplain

Begin Scene 1 by placing symbol RESPONSIBLE FREEDOM on upper left-hand corner and symbol "LET'S LOOK AT MY FREEDOM" on upper righthand corner of board. Then ask the class, "Am I free?" etc. Continue building Scene 1 with successive symbols as suggested.

### 2. RESPONSIBLE FREEDOM

Am I free? Can I be free? What is my personal freedom? How far does my personal freedom go? I have been taught that I — that all men — have "certain inalienable rights". What are my natural rights? Are they related in some way to my personal freedom? Does my neighbor have the same rights and does he have personal freedom? What is responsible freedom? Do I have responsibilities? If so, do they cancel out my natural rights and restrict my personal freedom? Or, are these — inalienable rights, personal freedom, personal responsibilities — somehow interrelated?

### 3. AM I FREE?

Don't be overwhelmed by all those confusing and perplexing questions in your life. Every generation experiences the same emotional and intellectual struggle; every generation hammers out some sort of a satisfactory answer. These questions surge and re-surge through every young person's life as he struggles to find a meaningful place for himself in his world.

Dimly or vividly aware that those questions clamor for an answer, every young person struggles to sort out and place in proper relation the scrambled patterns of bondage versus personal freedom, irresponsibility versus personal responsibility, the denial of natural rights versus the assertion of innate, inalienable rights. Especially violent is the tempest of this struggle in the youth of the late 'teens or earliest twenties. He is the victim at once of doubt and credulity, wide-eyed revolt and blind conformity, shallow irresponsibility and deep concern, selfish indifference to any but his own interests and tender sensitivity toward the interests of others. In this inner confusion, however, he never doubts that there is a way out — an answer. Let's try to hack a path through the confusion, ignorance and indecision.

### 4. TRUE FREEDOM

Man impatiently or patiently struggles toward what he ever aspires to — true freedom. He will not easily let the dream within die: that he is made to be free and does not truly find himself until he discovers his true freedom. He faces, however, three difficulties: first, he is not sure what his true freedom really is; second, he is not sure how to win for himself his true freedom; and, third, he is not sure what to do with his true freedom if and when he wins it.

First, then, let's try to agree what true freedom is — The following may be helpful:

"Freedom is more than a word. It is a deeply cherished belief in the essential importance of the person and in the supremacy of a society which respects and safeguards the eminent dignity and integrity of personality. Freedom is a creative spirit that summons the energies of all men to the task of building the kind of community, the kind of nation, the kind of world in which they want to live. It is a dream of a world in which all men, women, and children are encouraged to grow to their fullest — physically, mentally, spiritually — so they may fulfill the great promise of their inner potential. But freedom is more than a belief or a dream. Freedom is also a process; as such it is concerned with means as with ends, seeking through democratic methods to create the good society. The education of free men to understand their proper role in a free society is basic to such a process."<sup>1</sup>

Here it is said that freedom is at least three things: a deeply cherished belief, a creative spirit, a process. Certainly it may be more, it can not be less! These ideas open the door of understanding and allow some light in. It must be pointed out, however, that this door is closed and the light shut out when we define freedom incorrectly.

5. RESPONSIBILITY

Am I responsible? The Irish thorn in the English side, George Bernard Shaw, rightly said, "Liberty means responsibility; that's why most men dread it." A parallel question to, How far does my freedom go? is, How far does my responsibility go? Everyone of us wants to be free; not everyone is willing to be responsible. As a contemporary novelist recently wrote, freedom and responsibility are like Siamese twins; separate them and they inevitably die. To be responsible is to be able and required to give account to someone for something. The idea of responsibility, with the freedom and obligation it implies, has its places in the context of social relations. To be responsible is to be a self in the presence of other selves, to whom one is bound and to whom one is able to answer freely; responsibility includes stewardship or trusteeship over things that belong to the common life of the selves.<sup>2</sup> President Eisenhower recently said, "there is a need we all have these days and times for some help which comes from outside ourselves as we face the multitude of problems that are part of this confusing situation.— They face each one of us because we are a free country. Each of us realizes that he has responsibilities that are equal to his privileges and to his rights."<sup>3</sup>

6. WHAT IS IT?

Returning again to man's first difficulty, that he is not sure what his true freedom really is, the question is properly raised, What is it? This question basically is asking, "What is true freedom"? as well as, "What is true responsibility?" Repeating again that there is no true freedom without responsibility and faithful responsibility wins true freedom, the answer can now be given that Responsible Freedom offers "Opportunity" and imposes "obligation". As will be pointed out in a later scene, "Liberty is not an end in itself, but a means and an occasion".<sup>4</sup>

7. OPPORTUNITY

8. OBLIGATION

In trying to conquer a mountain peak, such as Mt. Everest, experienced mountain climbers will establish several camps. Carrying their supplies in to the foot of the mountain, they establish their Base Camp. Then picked members of the team will go ahead to establish strategic camps to be used by the team when they make their attempt to scale the peak. These camps — Camp I, II, etc. — are not ends in themselves. The mountain climbers do not purpose to live in them. They are truly "a means and an occasion". They afford opportunity to and impose obligations upon those who design to use them.

9. FROM WHAT?

It is not incumbent upon us to answer these questions at this moment. Actually, as we face and attempt to resolve man's difficulties about his true freedom and his responsibility (first, he is not sure what his true freedom really is; second, he is not sure how to win for himself his true freedom; and, third, he is not sure what to do with his true freedom if and when he wins it), we will find the answers to these pressing questions. A multitude of answers press in upon us. The very wealth and diversity of these answers should make us suspect most of them. Several answers are presented in the next scene where a sample of incomplete definitions of freedom is presented.

10. FOR WHAT?

To the Chaplain

Scene I will appear completed as follows:

RESPONSIBLE FREEDOM #2

AM I FREE #3

LET'S LOOK AT MY FREEDOM

#1

RESPONSIBILITY

#5

TRUE FREEDOM

#4

OPPORTUNITY

#7

WHAT IS IT?

#6

OBLIGATION

#8

FROM WHAT?

#9

FOR WHAT?

#10

Now remove all the symbols except 2, 1, 3 and 6.

## Scene 2

2. RESPONSIBLE  
FREEDOM

1. LET'S LOOK AT  
MY FREEDOM

3. AM I FREE?

True freedom is the casualty of "freedom". Man fails to win his true freedom by being content with some phony freedom. Too consistently man has identified true freedom with the release from all restraints, with self-indulgence, with insensitivity to the needs and rights of others, with the isolation of the hermit, with the right to over-indulgence, with parasitism, etc.

When these phony freedoms are seen in their true meaning they are found to be deceptive illusions. Man just isn't created "to do as he pleases". Bishop Fulton J. Sheen rightly says, "If freedom were the right to do whatever you pleased then freedom would be a physical power rather than a moral power. If everyone does whatever he pleases then everyone is selfish and seeking his own interests. When the world gets that way then civilization becomes nothing but a criss cross of individual egotisms."

Neither is man created "to do what he must". True freedom rejects such mechanistic determinism. Again Bishop Sheen helps when he says, "and we come to this one (definition of freedom), that freedom means the right not to do whatever you please, not the right to do whatever you must, but freedom means the right to do whatever you ought to, and oughtness implies freedom of choice and decision". Although we too frequently assess life on the level that we can only do what we "must" do, more sober thinking convinces us of our error. Deep inside himself man knows he cannot find the meaning of freedom by excusing his behavior as the result of his being "made that way".

Man is a sexual being, but he cannot justify promiscuous sexuality by the plea "that's the way I am, so I have to do it". Man is an acquisitive being, but he cannot justify economic injustices with the bland plea "that's the way things are because man is what he is". Man is a combative being, but he cannot justify global destruction with the plea "what else can be expected, man being what he is?" No, we can not conclude that the meaning of freedom is man doing what he must do. True freedom issues from man doing what he ought to do.

It is not easy for man to do what he ought to do — for man to be free. It is so much easier to do as you please or to do what you think you must do! It is so much easier to drift with the current. But, at least we have some insight into the meaning of true freedom. Remembering that our first responsibility, or difficulty, is to be sure we know what true freedom is, let's define it further by deciding what it is not.

There are Phony Freedoms. True freedom falls a casualty to these phony freedoms. We shall never find out true freedom as long as we are lost among the phony freedoms. At one time or another all of us have been (or are) victims of these phony freedoms. Examining our lives closely we find that in them "the things that matter most are at the mercy of the things that matter least". Now let's look at some of these.

11. Rule book  
over the  
side

Some time ago a student wrote, "I figure its my life and I will do with it as I please; I figure I am my boss, here (in the Navy) or out". This statement is the war cry of youth in revolt against all restraints. Rigid codes, moral restraints, "what people think": these are to be thrown overboard. Ralph W. Sockman has described this group:

"with others it is a personal revolt against supposedly narrow disciplines which have been restricting their constitutional rights of 'life, liberty, and the pursuit of happiness'. Some of these may feel like joining in a youth movement to wrest control of society from the senile conservatives, while the rest of them are not thinking in large social terms, but are just engaged in a little local guerrilla warfare to do away with some hated private restrictions".<sup>5</sup>

Basically, this student's war cry is the questionable plea of "my right to do as I please". What is involved is the repeal of all sides and regulations. What wisdom the race has won through generations of patient toil and experience counts for nothing in this phony freedom. Only the yeasty impatience of youth is

important. At its worst, modern freedom (this type of freedom) has issued not simply in freedom from restraint but also in freedom from responsibility. For this type of freedom the laws of the moral universe do not exist. The person who impatiently clamors to be free from all restraints does not see "rules" as the essential process wherein people successfully live together. He is a "fanatic" by this definition of a fanatic: "The man of one idea whose world has reference only to his obsession, and whose life is impoverished by its pin-point focus".<sup>6</sup> The "fanatic" who is determined to do as he pleases has "one idea" — having his own way. He is like the character of a contemporary novelist: "Edith was a little country bounded on the north, south, east, and west by Edith."<sup>7</sup> All "Ediths" think themselves free if no rule restrains them.

12. Sailor flaked out

Whatever I need to do, whatever the cost, if I can secure for myself some special privileges — if I can be free of obligations imposed upon my shipmates — I enjoy a freedom not enjoyed by them. So I tell myself: I am a smart cookie; they are suckers. I am superior: My superiority consists in outwitting the run-of-the-mill sucker. Of course, I am blind to the fact that I have paid a stiff price for this "freedom". I secured it at the cost of my own self-respect. A polite term for a person like me is "boot-licker". The Navy has a term for this practice — "brown noser". I have boosted the feeling of self importance of the division P. O. who authorized my special privileges; from now on I will have to keep "polishing the apple". Actually, I am more enslaved — to his whims and wishes — than before he granted me these special privileges. The fallacy of this phony freedom is that it demands more than it confers.

13. Sailor on New Year's Eve

At one time or another every one of us has over-indulged. Over-indulgence does not have to be — is not always — on the purely physical side. In fact, the emotional side of life is always involved; so, over-indulgence can be over-indulgence of the emotions: temper tantrums, feeling sorry for one's self, selfishness, etc. However, for the purpose of our discussion, over-indulgence is abuse of physical power, following Bishop Sheen's definition — moral power in one's life has been dethroned. Physical power can be admired only as it is under control. Out of control, physical power inspires in us only fear — or disgust. Certainly there is nothing in over-indulgence to admire. On the other hand, there is much to be afraid of. There is an old saying out of folk wisdom which runs, "a man takes a drink; drink takes the man". This is just another way of saying that over-indulgence leads straight to habit formations. You will remember from the discussion on "Values" the chain of behavior which reads: Values condition Choices; Choices direct Actions, Actions develop Habits; Habits shape Character. Now, not one of us would claim that a person who is the victim of a habit is free. Yet there are those among us who argue for the liberty of self-indulgence. Ralph W. Sockman analyzed this willful over-indulgence when he said, "For many the result (of uninhibited extreme indulgence) is an undisciplined desire for self-expression, resulting in self-explosion".<sup>8</sup> Fourteen years later, Harry Emerson Fosdick bluntly asserted, "Adequate self-expression is a much deeper matter than self-explosion."<sup>9</sup> This is a phony freedom.

14. Two sailors in restaurant

If "All the world loves a lover", certain it is that very, very few love a moocher. Yet, like the poor, they are always with us. The moocher convinces himself that he is free. Let the poor suckers work! No work for him! He will live off someone else. The moocher is the "man who came to dinner". He moves in and parks. It takes an act of God to rid yourself of him. While he thinks he is free — he is only as free as a parasite. For he is a parasite. And parasites have lost all freedom. They live at the mercy of their "host". Instead of making their own way, they must cater to, fawn over and please the one upon whom they are dependent. Otherwise, they'll be thrown out. Mistletoe is a parasite. If the oak tree dies, the mistletoe dies with it. The moocher loses all self-respect, personal integrity and independence. This is a phony freedom.

The hermit is free. He is independent. He has cut off all entangling relationships with his fellowman. He has no responsibility for other people and their worries. Let the rest of the world go by! He is free! So he tells himself. The joker in this situation is that man is born a social creature and cannot escape the need for human companionship. In spite of the American emphasis upon self-reliance and sturdy personal independence, man reluctantly concludes that he can not live alone. Why? Because without human companionship, without other social beings around him, he is not whole, he is not complete. He derives meaning and finds

purpose through living in the midst of other social beings like himself. Most of all, man is a dependent creature — dependent upon other dependent creatures. It is dangerous for any one man to talk very loudly about "independence". He would be nearer the truth if he understood the importance and the significance of "inter-dependence". In a story special to the New York Times, the following feature (headlined, "Cult, Fearing Atomic Doom, Takes to Hills, Builds "Bombproof" Retreat in the Rockies"), reported:

A religious group has built and "atom-proof" retreat in the foothills of the Rocky Mountains near Denver and several hundred members of the cult apparently have retired there to await Armageddon.

A Denver newsman and photographer who discovered the secret hide-out reported today that the group's founder and spokesman expected a Russian atomic attack on the United States this year.

The newsmen who discovered the retreat said it consisted of about 100 new homes, some luxurious, a glistening white two-story temple building, and two structures that had a barracks-like appearance.

The retreat, nestled in a valley surrounded by the granite walls of the Rockies, includes a huge cave for storage of food and other supplies in the event of an atomic attack.

Outside the leader's house there was parked a gleaming 1953 automobile. There is a television aerial on top of a fifty-foot high antenna tower on the roof of his house.<sup>10</sup>

Man does not find true freedom by becoming indifferent to and callous about the welfare of his fellowman. This is a phony freedom.

15. Stop Dead-end street

Too many people are enlisted in the fight for freedom — just to win freedom. They are sincerely convinced that the ultimate good is freedom itself and that having won this battle they can stack their weapons and go home. "The break-up of that old cohesive solidarity (family and tribal ties) into our free societies, with infinitely greater chances for personal self-expression and self-fulfillment, would be regarded by the typical modern as an advance".<sup>11</sup>

16. Man shackled

But is it an advance? These people have not faced up squarely to this question, having won liberty, now what? It has been well said, "Liberty is not an end, but a means and an occasion". True freedom defies exact definition, but it can be described. Certainly, it is not an end in itself. Man does not struggle to win freedom just for the sake of freedom. It is "an occasion", "a means", a favorable climate or set of circumstances. Perhaps, the truest description of true freedom is that it guarantees opportunity and imposes obligation. The opening statement of H. E. Fosdick's significant book, *On Being A Real Person*, is, "The central business of every human being is to be a real person".<sup>12</sup> If this be true — and it is! — then true freedom guarantees to every human being the opportunity of becoming a real person, at the same time imposing upon him the obligation of becoming that real person. This opportunity and obligation is not for his sake alone. Society has a very real stake in every person and the health of society is determined by the degree each person uses his opportunity and fulfills his obligation.

17. Phony Freedoms

To the Chaplain

The following is included as an additional possible development if the preceding scene were not used — e. g., on the blackboard — or, it may be woven into the preceding material.

Sometimes it is possible to define an idea by stating what it is not. In asking classes to state the opposite of Freedom, the following have been given: slavery, restraints, dictatorship, the Navy, restrictions, etc. It is obvious from these answers that the students do not distinguish incisively among economic, political and social forms of bondage. In other words, they do not think through to the conclusion that slavish conformity to "what people may think" is as enslaving as in the deprivation of citizenship by the political state or economic inequities or the system of slavery. It helps the students to become discriminating in their judgements to ask them this question: Imagining a man in the meanest conditions of slavery, of what exactly has he been deprived?

To the Chaplain (cont'd)

These answers have been given:

1. Freedom to move about,
2. Citizenship,
3. Right to an education,
4. Privileges of family life,
5. Right to make his own decisions,
6. Right to worship as he chooses,
7. Freedom of speech,
8. Right to assemble unhindered,
9. Right to assume responsibility,

and, finally, in a rare flash of keen insight, one student asserted that man in such a situation:

10. Loses his basic inherent rights as a man. To further enable the class to use discriminating judgment and see the problem as a whole, this question is asked: Imagining a man in the meanest condition of servitude, is there anything of which he can not be robbed?

These facts have been given as answers:

1. His own private thoughts,
2. His power to worship, (interpreted--personal religion)
3. His power of free will (classes not unanimous here),
4. His basic status as a man, and
5. His responsibility for becoming whatever he becomes.

Scene 2 will appear completed as follows:

RESPONSIBLE FREEDOM  
#2

AM I FREE  
#3

LET'S LOOK AT MY FREEDOM  
#1

WHAT IS IT? #6

Dead-end street #15

Lack of Restraints  
#11

Shackled Man  
#16

PHONY FREEDOMS  
#17

Special Privileges  
#12

The Moocher  
#14

Over Indulgence  
#13

Now remove all the symbols except 2 and 1.

2. RESPONSIBLE  
FREEDOM

Man cannot be free — cannot free himself — until he knows three truths. He must know what true freedom really is. He must know how to free himself. He must know what to do with his freedom — the "why" of his being free.

1. LET'S LOOK  
AT MY  
FREEDOM

It seems that man is at once not free and free. A very real question is always present: Is man at any time wholly free? Isn't he condemned by the nature of reality to be partly shackled, partly free? Are we guilty of urging man on in a struggle in which he is fore-ordained to lose? The answer is not easy. The very fact that man continues to struggle — without our urging! — seems evidence that he at least believes that complete freedom is a goal entirely within his power.

The answer may lie in the realm of degrees of bondage and freedom. It may always be that man is partly enslaved and partly free. His best hopes may consist in winning through to the greatest degree of freedom that is possible to him and to his age. With this possible conclusion, let us turn now to the description of true freedom — having looked at phony freedoms.

True freedom is something else than lack of restraints, special privileges, independence or "too much freedom"; the free life must express self-discipline, choices and responsibility — a sense of creativeness.

18. THESE OUR  
FREEDOMS

If slavery — the opposite of freedom — deprives man of his basic inherent rights as a man, haven't we an excellent definition of what true freedom is? Isn't it inescapably that condition which most fully bestows upon man and guarantees to him the exercise of his basic inherent rights? Again it is noted that liberty is "a means and an occasion". The most vivid expression which catches up the most meaning is to describe freedom as a favorable climate. Two or three ideas issue from this description.

19. RIGHTS  
UNALIENABLE  
NATURAL

First, there is a "specialness" about men. Something inheres in his being man. This something in his "basic inherent right". The words from the Declaration of Independence come to mind, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness". "These truths" are true because man is man—there is a "specialness" about him.

Second, this "specialness" derives from man's being "endowed by his Creator". Man can not think truly about himself apart from his Creator. His rights — certain unalienable rights — are his rights because they are conferred upon him by his Creator. Freedom is never won apart from man's right relationship to his Creator. The truth about man posits that he has both the capacity for exercising these unalienable rights without either external or internal coercion or restraint and that such expression is the natural condition intended by the One who endows. The reverse of this is that it is an unnatural condition when any power or cause interposes to deprive man of any right. J. Edgar Hoover said, "In our concentration on material progress we have neglected to return to the spiritual fountains from which we draw our strength. When the citizen forgets that individual responsibility is the key to freedom, when he relinquishes his independence to the dictates of another person, organization, or totalitarian order, he denies his own Government the opportunity to function at its greatest capacity. The branches of a free Government, like the whole, are dependent upon the will of the people — and the will of the people is the product of the will of individuals."<sup>13</sup>

20. Man  
unshackled

Third, these rights are the special prerogative of man. He can be deprived of them but they remain. They are the innate prerogative of every man. Man has but to realize these rights through the construction of those orders which allow their expression — the family, state, church, etc.

"The right to believe in God," Miles H. Krumbine says, "is another one of those 'inalienable rights' which, like the right to life, liberty, and the pursuit of happiness, we consider innate. It is not a privilege to be acquired, but a right to be asserted."<sup>14</sup>

The point of Krumbine's remark lies in the word "innate". This word asserts that not only does man because of his "specialness" — his creaturehood — have the capacity for expressing the unalienable rights with which he is endowed, but that he is entitled to the fullest opportunity for expressing them.

Seen in true perspective, man's historic, age-long struggle always has been for the opportunity to express these rights. His enemies, those who would deny him this opportunity, have been within and without himself.

What are some of these natural, unalienable rights?

To the Chaplain

21. WHAT ARE  
THEY

22. TO LIVE

23. TO GROW

24. TO LEARN

25. TO WORSHIP

26. TO GOVERN  
HIMSELF

27. TO EARN AND  
SAVE

28. TO BE RESPON-  
SIBLE

29. TO MOVE ABOUT

As each one of those symbols of man's inalienable rights is built into this scene (3), it will speak its own message. It is not necessary to win assent to any one or all of these. However, any Chaplain wishing to comment upon them can do so out of his own experience, since they are so basic.

Scene 3 will appear completed as follows:

RESPONSIBLE  
FREEDOM  
#2

Man  
Unshackled  
#20

TO GROW  
#23

TO LEARN  
#24

TO WORSHIP  
#25

THESE OUR  
FREEDOMS  
#18

TO LIVE  
#22

WHAT ARE THEY?  
#21

LET'S LOOK AT MY  
FREEDOM  
#1

RIGHTS  
UNALIENABLE  
NATURAL  
#19

TO MOVE ABOUT  
#29

TO EARN AND SAVE  
#27

TO BE RESPONSIBLE  
#28

TO GOVERN HIMSELF  
#26

Now remove all the symbols except 2, 18, and 1.

(The symbols used in this scene are not intended to be exhaustive – merely representative. It will be noticed at once that they indiscriminately mix economic, political and social concepts. The class will readily name still other freedoms. At this stage of the discussion, the students should move without confusion among the various concepts.)

Scene 4A

There are three stages of development necessary for the clear comprehension of true freedom. These stages which constitute three logical steps have been considered already in this discussion and may be summarized as follows: first, man is a moral and spiritual being whose source is his Creator; second, as a moral and spiritual being, man has been endowed by his Creator with certain unalienable rights; and third, in the securing of the fullest expression of these unalienable rights, man wins, preserves and uses his freedoms. Thus, it is seen that the ultimate source of man himself, his unalienable rights, and the free expression of these rights is his Creator. The sequence may be stated in this order: Creator, man, his rights, his freedoms.

The arena in which those rights have been secured and these freedoms won has been the political arena. Government has been the instrument with which man has been most concerned. As a coin has two sides, so man's struggle in the political arena has been in two directions; he has fought free from government and he has fought to be free through government.

These liberties are called constitutional liberty and civil liberty. Constitutional liberty results from the erecting of adequate safeguards to prevent government from abridging the natural rights and the rightful freedoms for man. Civil liberty results from the adequate provisions of government to prevent man from abridging the natural rights and the rightful freedoms of his fellow man.

The gradual but inevitable evolution of government has issued in "constitutional government designed to serve the people". An integral part of this constitutional government is the historic Bill of Rights. Striving to protect himself from despotic government, from the aggressions of his fellow man, to secure for himself the rightful freedoms of his natural rights, man has striven to create this favorable climate.

To the Chaplain

Scene 4(A) will appear completed as follows:

#2  
RESPONSIBLE  
FREEDOM

#18  
THESE OUR  
FREEDOMS

#1  
LET'S LOOK AT  
MY FREEDOM

#30  
MY FREEDOMS

FOR WORSHIP	ASSEMBLY
SPEECH	PRESS
HABEAS CORPUS	TRIAL — JURY
EDUCATION	SECRET BALLOT
PRIVACY IN	MOVE ABOUT
OUR HOMES	FREELY
HOLD AND	OWN PRIVATE
CHANGE JOBS	PROPERTY

#31

#32  
CONSTITUTIONAL GOVERNMENT

#33  
FUNDAMENTAL BELIEF IN GOD

Now remove all the symbols except 2, 18, 1, and 33.

Scene 4(B)

President Eisenhower in saying, "Each of us realizes that he has responsibilities that are equal to his privileges and to his rights" spoke in the religious, social and political tradition of Thomas Jefferson. In a letter to Francis Gilmer on June 7, 1816 Jefferson said, "No man has a natural right to commit aggression on the equal rights of another and this is all from which the laws ought to restrain him".<sup>15</sup>

The typical reaction to military service is that the individual loses freedom; that he is not much more, if any, than a puppet dangling from strings, jerked by an assortment of obnoxious enemies. The superficiality of such thinking is most clearly revealed by the individual's chronic concern about the loss of all his freedoms. Were his thinking healthy, his constant concern would be about his faithfulness in meeting the demands of his responsibilities.

"In the modern world (in the Navy) the individual is thrown back upon himself as never before in history. For his livelihood, for his standing in the community, for his success or failure, for his personal friendships, for his opinions, he is largely on his own", Fosdick points out.<sup>16</sup>

Ay, there's the rub! — the sailor is largely on his own! "Liberty means responsibility; that's why most men dread it," chides G. B. Shaw. Thomas Huxley puts a finger on a sensitive spot: "A man's worst difficulties begin when he is able to do as he likes". Soren Kierkegaard unerringly sensed the difficulty: "Anxiety is the dizziness of freedom". And Fosdick, "Freedom involves, and always will involve, one of the severest tensions that the human organism can sustain".

The real truth is that nowhere else are the freedoms of the individual so carefully defined and so exactly protected as in Navy life. Navy regulations minutely spell out, and naval customs and traditions combine to fix the place of the individual in the military framework. The equation may be stated in this way: Authority (with privileges) equals responsibility. The old Navy dictum: RHIP (rank has its privileges) could equally as well be stated: RHIR (rank/rate has its responsibility).

I can take government property off the ship or station, probably without getting caught — but not with responsibility.

I can use obscene language in the barracks, down in the compartment or even on the street — but not with responsibility.

I can be careless with government property, not properly protecting it from damage or taking steps to conserve material — but not with responsibility.

I can talk carelessly about a shipmate, creating a suspicion as to his reputation, skirting dangerously close to slander — but not with responsibility.

I can sleep on a fire or sentry watch, imperiling the lives of my shipmates and my own life — but not with responsibility.

I can barrel down the highway at 75 or 80 miles per hour, perhaps with a few drinks under my belt and with faulty brakes — but not with responsibility.

I can smoke while fuel is being taken aboard and while ammunition is being handled — but not with responsibility.

I can stay AWOL on my Christmas leave for eight days, preventing a shipmate from going on his Christmas leave — but not with responsibility.

I can be careless with classified publications or I can talk carelessly about operations in some public place — but not with responsibility.

As a single man, I can slip into an "off limits" area when making liberty in a foreign city (and probably pick up a venereal disease) — but not with responsibility.

As a married man, I can go out with other women — have the traditional "girl in every port" — but not with responsibility.

I can blame everyone else but myself for returning to the ship or station late: the weather, the train, the taxi driver, friends, bad luck, any thing, every thing — but not with responsibility.

In the Navy I have been given authority. The position carries with it special privileges. But this authority with these privileges imply responsibilities. There is no authority, and privileges break down into abuses, when responsibilities are not faithfully discharged.

To the Chaplain

In this scene there are twelve (12) symbols for "My Freedoms in the Navy". These are not exhaustive, but representative. Each one of these symbols is important and may be developed in detail — as time allows. Time probably will not allow you to speak on every symbol; this will have to be a selective process and may differ with each presentation. This area has been planned so that the full presentation of RESPONSIBLE FREEDOM can be made with Scenes 4(A) and 4(B).

Scene 4(B) will appear completed as follows:

#2  
RESPONSIBLE  
FREEDOM

#18  
THESE OUR  
FREEDOMS

#1  
LET'S LOOK AT  
MY FREEDOM

#34  
MY FREEDOMS IN  
THE NAVY

#35	
FOR WORSHIP	SPEECH
EDUCATION	ADVANCEMENT
REQUEST MAST	FAIR PROCESS OF JUSTICE
LEAVE AND LIBERTY	MY SKILLS AND ORIGINALITY
EARN AND SAVE	SECRET BALLOT
MAINTAIN SELF IDENTITY	MAINTAIN COMMUNITY TIES
NAVAL TRADITIONS	CUSTOMS
	REGULATIONS

#36 CONSTITUTIONAL GOVERNMENTS

#37 FUNDAMENTAL BELIEF IN GOD

Now remove all the symbols except 2, 18, and 1.

Scene 5

2. RESPONSIBLE  
FREEDOM

1. LET'S LOOK AT  
MY FREEDOM

18. THESE OUR  
FREEDOMS

20. Man unshackled

38. THEIR COST

39. WORLD WAR I

40. WORLD WAR II

Although true freedom is man's unalienable right, he has had to pay dearly for his birthright. What has been the cost? There is no accurate reckoning. Who can estimate the value of one Life? Yet millions of lives have been prodigally spent to win and defend freedom. To win political freedom men have gladly poured out their life's blood. To win freedom from disease men have gladly offered themselves as guinea pigs— that through their death their fellow man might live. To win freedom from the fear of ignorance men have penned flaming words of truth in order that their children might live freed from the bondage of ignorance. The roll call of political martyrs is the muster of those who died that freedom might live. The legislative assemblies of men's governments have been the dramatic battlefields where freedoms have been secured for future generations. Having won the privilege of the ballot men have trooped to their voting booth and voted themselves freedoms. Men have not been deaf to the reminder of a world statesman that eternal vigilance is the price of liberty.

To the Chaplain

Here the Chaplain can assemble his own illustrations to make graphic this point.

41. STUDENT

Until recently the cost of securing man's natural rights and the winning of his rightful freedoms did not press in upon the student's consciousness. He did not count the cost personally. It was an impersonal something. Possibly his Dad was in World War I and has an old uniform in the trunk in the attic. Possibly his older brother served in World War II. He knew there were American Legion and V. F. W. Posts in his home town, but he was uneducated as to their most significant meaning. Suddenly, the Draft Board was breathing down his neck. Then, for the first time, there broke in upon him the knowledge that freedom would cost personally. He learned that the American community was levying an income tax upon his knowledge, his skills, his time—as well as his money. This levy finds him now in the \_\_\_\_\_ School.

To the Chaplain

Scene 5 will appear completed as follows:

#2  
RESPONSIBLE FREEDOM

#1  
LET'S LOOK AT MY FREEDOM

#20  
Man unshackled

#18  
THESE OUR FREEDOMS

#38  
THEIR COST

#39  
WORLD WAR I

#40  
WORLD WAR II

#41  
Student

Now remove all symbols except 2, 1 and 41.

Scene 6

The source of man is his Creator. The source of man's unalienable rights is the Natural Law of the Creator.

"The Law of nature was before any judicial or municipal law and is immutable. The law of nature is that which God at the time of creation of the nature of man infused into his heart for his preservation and direction; and this is the eternal law, the moral law, called also the law of nature".

Dean Manion quotes the above from "Blackstone's Commentary on Law", together with the following:

"When the Supreme Being formed the universe and created matter out of nothing, he impressed certain principles upon that matter from which it can never depart and without which it would cease to be. —Man considered as a creature must necessarily be subject to the laws of his creator. —This law of Nature being coeval with mankind and dictated by God Himself, is superior in obligation to any other; no human laws are of any validity if contrary to this; and such of them as are valid derive all their force and all of their authority from this origin. —Hence it follows that the first and primary end of human laws is to maintain these absolute (God-given) rights to individuals."17

The source of man's rightful freedoms is the building of that favorable climate for the constructive exercise of his unalienable rights. The source of man's responsibilities is the social group of which he is a member. Historically, man has banded together to win his freedoms. He has sensed that he could not win, enjoy and use these freedoms alone—that he is not truly free as long as his fellow man is deprived of his rights. The more complex society becomes, the stronger the individual's responsibility becomes. Man must insist that his neighbor is entitled to all the privileges and rights he himself claims, if the proper balance is to result. In this sense, these are group freedoms. "Love of liberty is the love of others." Yet, in a very true sense, there is no group freedom apart from individual freedom. It is the individual who is enslaved or free. If each individual is free, the group is free. If this is so, the emphasis is and must be always upon the individual. The threat of slavery is a threat against the individual. The door of freedom opens for the individual. Whatever shortcomings there may be in group understanding in free countries, the rights of minorities are best assured where the rights of the individual are most effectively safeguarded. Where no individual has any personal security against arbitrary tyranny no group has any assurance, over the long run, that it will not be offered up as a scapegoat or a pawn at the caprice of rulers who acknowledge the restraint of no law, human or divine.

19. RIGHTS  
UNALIENABLE  
NATURAL

In the presentation thus far, we have seen man's difficulties as three-fold: first, he is not sure what true freedom is; second, he is not sure how to win true freedom; and, third, he is not sure what to do with true freedom when and if he wins it. Thus far, we have spoken to each of these difficulties, answering it, at least in part. One question remains, what is my responsibility toward these freedoms? Usually we speak of "enjoying" our freedoms. This is certainly a legitimate thought; but it is not everything. To think only of enjoying one's freedom, without an accompanying sense of deep and adequate responsibility, would be incomplete in that it would land us in the "phony freedom" that freedom is an end in itself.

42. MY  
RESPONSIBILITY

A moment's reflection will show us that we did not win these freedoms for ourselves. They were already won and became our heritage. Certainly, we are to enjoy them; who among us doesn't? But something deep within us urges that we have a more serious obligation.

Some things can be outwardly inherited. I can live on and make my living from the farm inherited from my father, and from his father before him. The conveniences of today—I simply begin using. But the freedoms of the past mean nothing until I can say, My freedoms.

Goethe's mandate applies, the possessions which you inherited from your ancestors earn them in order truly to own them.

Here are some ways I can earn them in order truly to own them:

43. UNDERSTAND THEIR SIGNIFICANCE

44. USE THEM RIGHTLY

45. DEFEND THEM

46. PASS THEM ON

To the Chaplain

Scene 6 will appear completed as follows:

#2  
RESPONSIBLE  
FREEDOM

#41  
Student

#1  
LET'S LOOK AT MY  
FREEDOM

#19  
RIGHTS UNALIENABLE  
NATURAL

#42  
MY RESPONSIBILITY

#43  
UNDERSTAND THEIR SIGNIFICANCE

#14  
USE THEM

#45  
DEFEND THEM

#46  
PASS THEM ON

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## AREA VI

### THE POWER OF A CONTROLLING PURPOSE

"What Keeps Me Going?"

#### Outline

#### I. Introductory Scene -

- A. Most trained animals develop to their highest possible achievement. (Animals are limited)
- B. Man possesses the reasoning power for a long range controlling purpose. (Human beings are unlimited)
- C. Columbus demonstrated the power of a controlling purpose and the importance of identification with a worthy goal.
- D. Why is it that you and I do not seem to be developing to our fullest capacity?
- E. Is everything worthwhile just out of reach?

#### II. The Very Fact of Purpose -

- A. Physical universe shows orderliness, purpose and meaning.
- B. Is man left adrift at sea without hope, meaning, plan or design?
- C. Emphatically No - Man is a higher creation than physical universe.
- D. Man must exercise control to fulfill purpose.
- E. Positive purpose is demonstrated in certain lives.

#### III. What happens when Interruption takes place in one's life as he moves along?

- A. Discouragement
- B. Indifference
- C. Rebellion
- D. Prejudice
- E. Blind Conformity
- F. Moral conscience can be alerted and awakened.

#### IV. Forces in daily living

- A. Action for action's sake
- B. Action for dominance
- C. Action for Attention and recognition
- D. Desire to belong
- E. Sex
- F. Security
- G. To serve others

H. To be myself

I. Integration

V. How can I find My Controlling Purpose?

A. Organized Idea of Past, Present and Future

1. Where did I come from?
2. What should I be doing here and now about my moral and spiritual life?
3. What do I want my destiny to be?

VI. Conditions for Purposeful Living

A. Sea diver and jet pilot must meet some requirements.

B. You and I must meet some requirements for moral and spiritual growth.

1. Discipline
2. Decisiveness
3. Concentration
4. Loyalty
5. Patience
6. Faith

Summary -

Life does have meaning - there is the possibility of great human achievement - control and identification with a goal are indispensable - moral conscience can be alerted - the forces in daily living must be channeled and controlled - I must get an organized idea of past, present and future - I must meet the conditions for purposeful living.

#### AREA VI

#### THE POWER OF A CONTROLLING PURPOSE

##### 1. "What Keeps Me Going?"

Objectives:

1. To affirm that there is a controlling purpose in each life which serves to give it direction.
2. To provoke a spirit of inquiry on the part of each person into his own immediate controlling purpose.
3. To challenge each person to choose for his own life the noblest controlling purpose.

Definition:

For the purpose of this discussion the following definition is suggested:  
"Controlling purpose": that channeled motivation and purposive activity which,  
a. on its highest level is related to Divine Reality,  
b. gives positive meaning to life, and  
c. lifts discipline from the low level of coercion and drudgery to the high level of pride and achievement.

##### 1. What Keeps Me Going?

Scene 1 (A)

##### 2. Life With Purpose

3. Animal Trainer

You remember when the "Big top" came to town - it was circus day for you - watching the parade - feeding peanuts to the elephants - and then, the big act to

end all acts, when the animal trainer walked into the lion's cage with the crack of a whip or the burst of gun fire - the roar of the lion and finally the mad beast is subdued. A nationally known animal trainer claims that most trained animals develop to their highest possible achievement. Their purpose in this attainment seems to be based on immediate reward and punishment - they do not possess the reasoning power for the employment of a longrange controlling purpose. (Animals are limited.)

4. Blue Jacket at desk studying

Man does possess this reasoning power - there is the capacity for great human achievement - man has the power to develop potentialities - that which is potential in my life is just as real as that which I am discovering and expressing - there is an inherent striving within every individual for the satisfaction which comes from the fullest possible development and attainment in his moral, spiritual and mental life. (Human beings are unlimited.)

5. Ship

Columbus broke the bonds and shackles of his day and achieved greatness - he demonstrated a controlling purpose - Some power, some force kept him going - his daily cry was "Sail on!" - he refused to be drawn off course - it took him 10 years to get the backing and equipment for his voyage - he literally ran the gauntlet of red tape - Christopher Columbus, "ADMIRAL of the Ocean-Sea" set sail with eighty-eight men as crews for three small ships - as they moved westward the men became frightened when a meteor fell into the sea some distance from the ships - the men felt they were getting near the edge of the world and would be destroyed by fire - One of the senior officers reported these fears to Columbus - "Brave Admiral; what shall I say? Why, say: 'Sail on! sail on! and on!'"

- Joaquin Miller,  
"Columbus"

At 20'clock on the morning of October 12, 1942 the ships "Dropped the hooks" off San Salvadore. So this great man with a controlling purpose and wholehearted concentration on a goal - " - gained a world; he gave that world its grandest lesson: 'On! Sail On!'"

- Miller, "Columbus"

6. Sailor and Marine on mark

Why is it that you and I do not seem to be developing to our fullest capacity? Why is it that we do not seem to possess the "On! Sail on!" spirit?

To the Chaplain

This question may be tossed to the class for their answers and a very brief discussion period. The response will probably parallel the following:

7. WHY NOT YOU AND ME ?

Perhaps you will say - man today is lazy - man is so full of evil - man doesn't have any incentive for getting anywhere - man has lost the spirit of adventure - there are no new worlds to conquer - man is held back by military regimentation - real freedom has been destroyed - why try to get anywhere when all man has for the future are the burned hills of Korea - draft boards - man never gets a break - doesn't take advantage of opportunity - fails to identify himself with a worthy goal - everything worthwhile seems to be just out of reach.

8. Hand reaching upward

Is everything worthwhile just out of reach? Does life have any meaning and purpose? - Can I grow morally and spiritually even though antagonistic circumstances may seem to be bowling me over?

To the Chaplain

This is the way the board should appear at this stage of the development.

WHAT KEEPS ME GOING?  
#1

Animal Trainer  
#3

Sailor ?  
Marine  
#6

Blue Jacket at Desk Studying  
#4

WHY NOT YOU AND ME ?  
#7

LIFE WITH PURPOSE  
#2

Columbus' Ship  
#5

Hand Reaching Up  
#8

To the Chaplain (Contd.)

The following three searching questions are being asked by men in the military structure;

1. "Does Life Have Any Purpose?"
2. "Why Am I here?"
3. "How Can I Maintain My Identity, Preserve Continuity, and Find Meaning to Life?"

Bringing order out of a disordered generation in the present moment of history is the obligation of every individual. Being a positive part of a transcending purpose that is a matrix out of which constructive institutions, beneficial ideas, and ethical standards are born, is the driving force that can keep a man going, when it seems that "Everything, nailed down is coming loose", as the Angel Gabriel in Green Pastures said to "de Lawd". The young men of these classes need more moral and spiritual knowledge to help them travel the "dimly blazed trail" and utilize available resources in reaching a meaningful goal.

In an endeavor to help the students find purpose, meaning, and continuity to life, the following two scenes on "The Very Fact of Purpose" and "Purpose in Certain Lives" are presented.

(Remove all symbols from the board except WHAT KEEPS ME GOING?, Picture of Sailor and Marine, Life With Meaning, and build the next scene.)

Scene 2 (A)

Purpose is Deduced From Orderliness in the Physical Universe

9. THE VERY  
FACT OF  
PURPOSE

10. Physical  
Universe

Our universe was ordained and established by a Creative, Intelligent, Divine Being whom we call Almighty God. He is that Divine Reality who gives orderliness, purpose, and meaning to the universe as it provides oxygen, maintains equilibrium and poise by movement of glaciers, rivers - clouds picking up water at sea, etc. The universe is not a machine - Sir James Jeans has stated, "The Universe is beginning to look more like a great thought than a great machine."

The earth rotates on its axis in twenty-four hours, or at the rate of 1000 mph. What if it slowed down to 100 mph? Our days and nights would be ten times as long - the summer sun would burn up vegetation - nights that long would freeze sprouts.

The earth travels around the sun at the rate of 18 miles per second. If the rate changed to 6 miles per second, or to 40 miles per second, we would be too far from or too near to the sun for our form of life to exist.

Our sun gives off radiation like other heavenly bodies. If it gave off only half of its present radiation, we would freeze; or if it gave off half as much again as it does at present, we would have been reduced to ash long ago.

The earth is tilted at an angle of 23 degrees. This gives us seasons. If it were not tilted, the poles would be in eternal twilight.

The moon is 240,000 miles away, and tides rise twice daily, running as high as 60 feet in some places. If the moon were only 60,000 miles away instead of its present distance, all lowlands of all continents would be covered with each tide.

We are living in a universe that has purposive activity. We find law and order. The terrestrial bodies sweep through their orbits under the sway of law. When we use the microscope, we find molecules or atoms have their miniature universe where law and order prevail. In the microcosmic universe there is order and purpose.

Man uses the winds, tides, air pressure, gravitation - such facts of nature as water will always flow down to lower levels, will give off steam when heated to or above 210° F, will freeze and become solid at 32° F, or below - man uses the seasons for his ends in planting, harvesting, etc. He learns the chemistry of the earth, soils, plants, etc. and in the world he finds healthful elements for the human body, penicillin, aureomycin, and a hundred others.

Purpose is demonstrated by orderliness in all forms of life. The controlling purpose in our universe may show "how everything may be implicated in everything else."

13. Man Adrift at sea

Now, did this Divine, Intelligent Being establish purpose in the physical universe and then leave man (whom He made from the slime of the earth and breathed into him the breath of life, and he became a living soul) out on a limb, adrift at sea without hope, meaning, plan or design? Emphatically NO, this is not the case - man is not the product of chance - he is a moral-spiritual being.

14. Man a higher creation than physical universe

He has conscience and memory - man is plastic, flexible, yet stable and adaptable - he possesses the power of faith, imagination, foresight, speech, and is capable of doing constructive work - he has lived in the extremes of cold and heat, high altitudes and below sea level - he is conscious of purpose and meaning in life. He has been given the apparatus for maintaining equilibrium and poise and the capacity for transformation by establishing a right relationship with Divine Reality. Through this transformation he can find a noble purpose and also experience a meaningfulness in life. He counts - he is needed - he has worth - he is answerable.

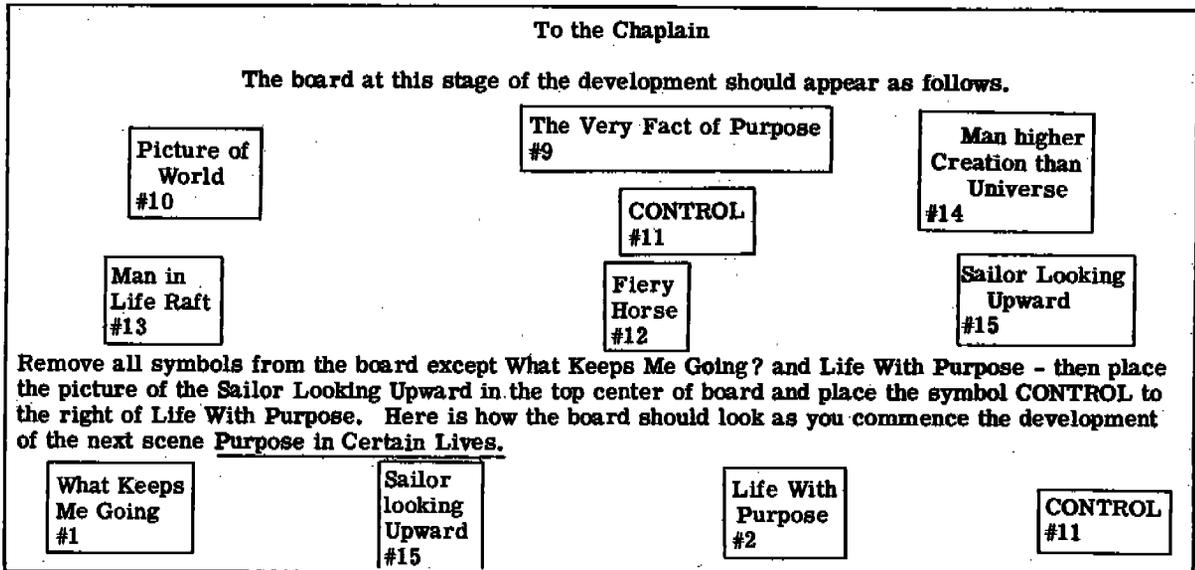
15. Sailor looking upward

11. CONTROL

Man must employ control in order to find and fulfill a worthy purpose in life.

12. Fiery Horse

A man preparing to ride a fiery horse put a saddle on the horse but no bridle. A controlling purpose in life is the bridle for meaningful living. "No steam or gas ever drives anything until it is confined - no Niagara is ever turned into light and power until it is tunneled. - "(Harry Emerson Fosdick)



Scene 2 (B)

16. Purpose in Certain Lives

Let's take a look for a moment at some lives that were handicapped, yet, because of a noble positive controlling purpose and an identification with a worthy goal they made great achievement - now remember, they were human beings - all members of the human race.

17. Track man

This picture represents Glen Cunningham - this great track star comes from the same state as President Eisenhower - Kansas. As a boy, Glen Cunningham had his legs mutilated by the explosion of a stove in a school room - doctors felt that he would never be able to walk again - Cunningham would not give up - through discipline and special exercises he became stronger and set a number of world records on the track - his controlling purpose enabled him to reach his goal. Discipline for him was on the high level of pride and achievement as he reached success and happiness.

To the Chaplain

18. Group of People

Ask the class to cite examples of other people they have known or have read about who demonstrated discipline and control in achieving their goals. Lead the students to verbalize in their own way the controlling purpose and discipline in each life and how these lives expressed a noble positive meaningfulness in daily living.

Some of the examples that classes usually give are: Helen Keller, Franklin D. Roosevelt, Sister Kenny, Monty Stratton, Babe Ruth, Jane Froman, George Washington Carver, Abraham Lincoln, and Booker T. Washington.

Upon completion of this part of the class discussion, place the picture of the polio victim on the board and relate the story of Dr. Allen R. Dumont who answered the petition of a 16 year old crippled boy.

19. Polio Victim

A boy 16 years of age, Crippled and in a wheel chair wrote this prayer out of heart break and pain:

"Dear Father, why do I have to be the way I am? Why can't I get out and have fun like other people do? Why does everything seem to be just out of reach?"

Dr. Dumont, who is the head of an organization with a \$75,000,000 yearly sales volume saw the written prayer and his answer is represented by these excerpts.

Dear Billy;

I asked myself the same question 40 years ago, when I was a little younger than you - eleven. It's a hard question to answer, but many of us have - the hard way.

Perhaps you like sports. I did. As a boy I fancied myself a good athlete. Babe Ruth hadn't started to hit home runs then; he was just a kid in an orphanage.

..... One day I came home from school, aching all over. It was polio, the samecrippler that strikes down so many youngsters like yourself. For a year I lay in bed while doctors worked to save my life. They feared that I would never walk again.

It didn't seem fair that this should happen to me, but what I am most thankful for, Billy, is that I didn't just quit - I came out of my polio experience with a limp that has been with me all of my life - my energies then centered on radio, which was the best thing that could have happened to me. - One thing I learned, Billy, was to toughen and condition myself to do well what things I could do. If our scope of movement is limited then our complete concentration and all our abilities should be focused on doing the one thing we can do best. - Material success isn't the most important thing, Billy - Doing creative work that will enrich and benefit mankind is much more so - The development of a faith in yourself, in people and in God is all important - So this is the answer to your prayer - "Why do I have to be the way I am?" (Taken from Guideposts, October 1952.)

You can see from these strong positive meaningful lives what an important place discipline and control have played - also, the importance of noble goals for which they have lived and worked. Every man is handicapped in some way and no man is on an escalator in the large department store of life where he has a constant free ride and unlimited credit. The price of daily discipline and control must be paid. The open country is always before us and many times we find ourselves painfully struggling in the dark valley and watching the steep trail that is before us.

You know of other significant people in your local community who somehow seem to reflect a controlling purpose. They never made the front page of a newspaper, but yet they exemplified a meaningfulness in living.

Perhaps you would like to relate some personal experience, in your own words, where you have exercised control and discipline in achieving some worthwhile goal.

To the Chaplain

This is how the scene now looks on the board.

What Keeps Me Going? #1

Sailor Looking Upward #15

Life with Purpose #2

CONTROL #11

Track Man #17

Purpose in Certain Lives #16

Polio Victim #19

Group of People #18

Remove all symbols except What Keeps Me Going?, Sailor Looking Upward, Life With Purpose, Control. Then say - We have explored the possibility of great human achievement, we have established the very fact of purpose, we have seen that man is a higher creation than the physical universe - he is a moral and spiritual being - he can move forward, in spite of handicap, through control and identification with a worthy goal.

Now what happens when discontinuity or interruption takes place within the human life? You may feel that your career has been broken - you had started in business - you were in college - today you find yourself traveling a path that you never would have chosen had it not been for the national emergency - you wonder where the path will end and what heart you will have to follow your chosen profession when you return to civilian life - maybe you were married a short time before entering the service and now you are separated from your loved one - maybe you were proceeding to a point where you could marry and now your marriage has been indefinitely postponed - you feel that these months have caused a big interruption in following your purpose in life and something is being taken from you. Maybe you feel as Biff puts it in The Death of a Salesman, "I just can't take hold, Mom. I can't take hold of some kind of life," You experience the loss of identity, the loss of a sense of continuity, and meaning to life - your upbringing had not prepared you for military life.

To the Chaplain

The above phrases bring home the fact that we need to give great attention to these young men and women of the service, that our navy and country make good the promises of setting high standards of living in these days of changing history. We as leaders must "redouble our efforts to assure a strong sense of continuity and meaning" for our service personnel. For further information along this line of thought, read Personality in the Making, Chapter 2, Witmer and Kotinsky, Editors, - Harper - The Fact-Finding Report of the Mid-century White House Conference on Children and Youth.

Scene 3 (A)

20. EFFECTS OF INTERRUPTION

What you had hoped for and expected in life seems to be dashed to pieces against the jagged rocks - you have difficulty in picking up the broken fragments and shattered pieces. You ask the question, "What's the use of trying to get somewhere in life?" You find yourself in the swamp of discouragement and feel that your past ideals and goals are of no value.

21. DISCOURAGEMENT

22. INDIFFERENCE

You reach a point where you treat the present as mere existence and become indifferent (at least, you think so) to your moral and spiritual growth. Remember, "life moves and we must move with it." (Seward Hiltner)

23. REBELLION

Since you cannot complete (at this moment) your desired course of life, you rebel against positive purpose and control. You cast the diamonds of your life on the cheap market place counter to ultimately find that you received nothing in return but a handful of dirt.

24. PREJUDICE

Every prejudice that has been growing in my life against individuals, races, creeds and colors becomes accumulative and collective - I direct all of these prejudices

against the navy. Maybe, I am down on something because I am not up on it. Laura Hobson, author of "Gentlemen's Agreement", once asked her nine year old son, "What's prejudice, Mike?" He thought a little and then said, "Well, I guess it's when you decide some fellow is a stinker before you ever meet him."

The moral law says, "Thou shalt love thy neighbor as thyself."

Remember, every member of the U. S. Navy is a citizen of the United States. Also, remember that thirteen million people in the U. S. were born in Europe and twenty-seven million more have parents who were born in Europe.

25. BLIND CON-  
FORMITY

Another reaction to "Interruption in life is Blind Conformity. You live from day to day moving along in a dreary daze doing the "lefts and rights" without any conscious and intelligent attitude as to the importance of the time in which we live.

26. ALERT AND  
AWAKEN THE  
MORAL CON-  
SCIENCE

You may get a healthy idea of the condition of the world and realize the burden that is resting upon the free people of the world to help those in bondage and want. Do not lull to sleep an awakened moral conscience. You are needed and you count. In the construction of Boulder Dam there were several men who lost their lives and there is today an inscription at the site of the dam, "In memory or those who gave their lives that the desert might bloom."

"... A member of the Armed Forces today is perhaps called upon to defend a more moral and religious concept than he has been called upon to defend in many, many years. This struggle in which we are engaged is not one simply between democracy and totalitarianism, it is not a struggle between the east and the west, it is not an economic struggle between free enterprise and collectivism. This struggle in the world today is between free men under God and slaves under anti-God. That is the basic struggle. Now, not everyone realizes this, but even though the members of the Armed Forces do not realize it, they are never-the-less called upon to defend it.

"In this struggle today with the forces of evil, we hear on their side only one word. It is a word of hate, it is a word of violence, it is a word of slavery. They have one catchword for it. It is the word "DOWN". So they say, "Down with private property, Down with morality, Down with religion, down with decency, down with God." We who are on the other side, we should have another word in order to express the nobility of the cause for which we fight. We might say to the communists and to all who are allied with them, that you cannot build anything down, that we are not in the war or in a struggle for that purpose. Our watch word is the word "UP". Namely, "UP" from class hatred, "UP" from all of this violence, "UP" to a degree of decency, "UP" to a defence of the personal integrity of every human being in the world.

"UP", "UP", "UP", to God "

- "Speech to Armed Forces" by  
Msgr. Fulton J. Sheen.

Some writers claim that we are on "final ground" - "We have had our last chance." "It is one world or no world." "It's now or never."

Kierkegaard had a very famous parable of the end of civilization. The setting is a theatre. The leading actor in the play steps to the footlights and in calm tones (lest he terrify the audience with the news and start a panic) tells them that the theatre is on fire back stage. The audience, thinking the entire thing a hoax, a vaudeville act, applauds loudly. The actor, in anguish, renews his plea that they leave quietly and quickly. But each time, the audience applauds louder than before. This continues until all are trapped and perish in the flames.

We cannot plead that we have not been told what to expect if we continue our unregenerate ways - we have been told a thousand times - all may be lost if we do not build strong moral and spiritual foundations today.

"The psychologist claims that our spiritual wells are empty - the philosopher says that we have the wrong standard of values - the historian says we are worshipping the wrong kind of gods - a student of literature says that we are lost in the material and moral jungles of the world - the clergy says, "Our sins have found us out - we are in the hands of the 'living God' to whom we must answer for our ways." 1

To the Chaplain

Scene 3 (A) now looks like this

WHAT KEEPS  
ME GOING?  
#1

Sailor  
Looking  
Upward  
#15

LIFE WITH  
PURPOSE  
#2

CONTROL  
#11

BLIND CONFORMITY  
#25

ALERT AND AWAKEN  
THE MORAL CONSCIENCE  
#26

DISCOURAGEMENT  
#21

PREJUDICE  
#24

EFFECTS OF INTERRUPTION  
#20

INDIFFERENCE  
#22

REBELLION  
#23

Remove all symbols except the top four - What Keeps Me Going?, Sailor Looking Upward, Life With Purpose, and Control.

These Navy men with whom we deal today are moving - they are going someplace - something, a striving within keeps seeking expression - purposive activity toward a meaningful goal that involves eternal truth, eternal purpose and eternal moral law keeps a man going.

A young man of these classes needs more moral and spiritual knowledge that will help him travel the "dimly blazed trail" and utilize available resources in reaching a meaningful goal.

We as leaders must be deeply concerned about:

1. The sources of conduct and the influences that seem to determine the direction of the individual.
2. The forces that point toward the achievement of moral and spiritual adequacy and maturity in daily living.
3. Helping the individual understand and analyze expressions of personal behavior as he meets the unknowns and problems within the military community.
4. The student's forward movement in moral and spiritual growth - here and now.
5. Aiding the student in realizing the "nobility of the purpose for which he lives and works". (Bishop Sheen)

Scene 4

Let us examine some of the forces in daily living.

27. FORCES IN  
DAILY LIVING

There are recognizable forces and drives in our daily living that reveal to us the purposive striving that is going on within the human organism. These strivings must be channeled and controlled if we are to reach our goals through the process of positive purposive activity. A purposive striving can become distorted as man confronts the "ceaseless inner-outer adjustments" and adaptations.

Let's take a look at some of these strivings - perhaps we can understand ourselves a little better and also get a glimpse into the behavior of others.

28. ACTION FOR  
ACTION'S SAKE

Some people like to see things happen without any real positive purpose - They get a certain amount of satisfaction out of feeling that they are the cause of the action - they keep others going in circles and even go in circles themselves.

29. ACTION FOR  
DOMINANCE

This drive appears as a tendency to dominate others. The enslavement of someone else is their ultimate goal. They will grant special favors, show preferential treatment, buy friendships, etc. with the purpose to dominate. The means they employ to reach their goal is completely foreign to ethical principles.

30. Action for  
Attention and  
Recognition

Some people do things, not for a noble purpose, but merely to get others to notice them. This drive is openly demonstrated by children. Adults are somewhat a little more subtle in expressing this form of behavior.

To the Chaplain

Application (1) I am Joe a P. O. I'm not getting the respect and attention that is due my status in this man's Navy - I haven't done much constructive work - I've been a shirker and idler but I must do something to get the attention and recognition that is rightfully mine. What does Joe do? (Class discussion)

He may do something constructive - then again he may take some mode of action that is destructive to the organization.

(2) I'm Paul the eight ball - I get attention by going to Captain's mast. I do little things - I know just how far to go and not get a BCD - I get the personal attention of the Chief Master at Arms, the Exec. and the CO.

(3) I'm Jack South the loud mouth - I get recognition by giving out with obscene language - my vocabulary is my strong point and I can really shock other people by filthy talk - When I return to the barracks from liberty I always shout my "experiences ashore" in such a loud manner that every one can hear me. I get attention.

31. DRIVE TO  
BELONG

This striving may cause one to incorporate a higher standard of living, and then again, it may cause one to "throw over board" his principles of high moral and spiritual living.

We have said before that man is essentially a social being and his innate gregariousness is a strong motivating force in his life as well as a controlling factor. We know these things to be true and in fact if we examine ourselves and our shipmates closely we will recognize that the following social drives form the pattern of mans social behavior.

1. He seeks to belong to a group he feels to be important.
2. He tends to withdraw from groups whose approval he is unable to win and from groups which no longer satisfy his needs.
3. Identification with a group leads him to adopt and defend the standards and behavior of the group.
4. Having adopted the standards of one group the individual has adopted a set of standards by which he evaluates the behavior of other people and the importance of other groups.
5. Members of a group accept and approve those individuals who seem to them to be important.

To the Chaplain

For more information on the above five thoughts see Individual Behavior, Snygg and Combs pp. 187-189, Published by Harper & Bros. 1949.

32. SEX

This drive may be the "vehicle for drives and compulsions which are not primarily sexual in origin. The significant fact about the male who tries to be a ladykiller, to win every heart, to chase every girl, may not be that his sexual drives are particularly strong but that he is trying to off-set a weak self-regard by a drive to compete, to master, and prove his capacity for sexual conquest. The crucial fact about a person who is sexually promiscuous may be that sex behavior is the means whereby he expresses his defiance toward others, his rebellion against society. The person who feels inferior or hostile, anxious, unfairly treated, vindictive, or has a compulsion to be passive, complaintive, unassertive, may give expression to his condition through sex behavior of one kind or another."<sup>2</sup>

The following statement was signed by 300 leading American physicians:

"In view of the individual and social dangers which spring from the widespread belief that continence may be detrimental to health, and of the fact that municipal toleration of prostitution is sometimes defended on the ground that sexual

indulgence is necessary, we, the undersigned, members of the medical profession, testify to our belief that continence has not been shown to be detrimental to health or virility; that there is no evidence of its being inconsistent with the highest physical, mental and moral efficiency; and that it offers the only sure reliance for sexual health outside of marriage."<sup>3</sup>

Someone may say, "Sex is meant to be used", to suggest that before marriage there must be some experimentation to find the right mate. To such a thought a well-written book gives the answer: The notion that premarital sexual experimentation is necessary to match emotions is unfounded.<sup>4</sup> A number of scientific investigations have been undertaken in this matter of premarital experimentation. The results of all these surveys are summarized by lines in the following words: 'One's chances of marital happiness are at present favored by the selection of a Mate who has not had intercourse with any other person.'

There you have it from men who are less interested in the morality of sex, than in gathering statistics. Even they agree that premarital experimentation often spoils the attainment of the full pleasure of married life. Marriage is difficult as it is. Often half its thrill is gone when the partners know each other as experimenters. They miss the greatest experience in life - true love!" (Character Guidance Discussion Topics - Duty Honor Country, Series I, Departments of the Army and the Air Force, 1951)

### 33. SECURITY

Security may be expressed by attaching oneself to a false power that wields a club. It may be expressed by exercising dishonest means with no regard for moral principles. On the other hand this drive may be pure and wholesome and in keeping with the organisms striving for total equilibrium.

### 34. FOR OTHERS

Social centeredness is one drive that our society needs today. "Greater love hath no man than this, that he lay down his life for his friends." The opposite of social centeredness is illustrated by the story of a young man applying for a job in a theatre. The manager asked, "What would you do in case of fire?" The young man replied, "Oh, don't worry about me! I'd get out all right!"

"Speaking of the drive to do something constructive for others, there comes to mind the life and work of one of the world's most outstanding men of today. He is not a statesman, and he is not a politician. He seldom hits the headlines of our newspapers. Nevertheless, he ranks most of the men of today just because of his spirit for others. His name is Albert Schweitzer, a man who at the age of 30 dedicated his life to the relief of pain and suffering among the peoples of Africa.

Albert Schweitzer sacrificed much to this cause; for at the time he determined to prepare for work in Africa he was a world-famous musician. He had also developed into a ranking teacher of philosophy and theology in his native Alsace. He held degrees in music, theology, and philosophy. A brilliant career lay before him.

However, on his thirtieth birthday he resolved to study medicine in order to bring to the natives of the Congo the benefits of this science. It took 8 years of exhausting work to get his medical degree, but that did not daunt him.

Albert Schweitzer and his wife built their first hospital near the French Lambarene, on the banks of Ogowe River, which flows into the Atlantic just north of the Congo. From there it was removed in 1925 to a place called Adolinanongo, where the crocodiles sleep with wide-open jaws on sandbanks or on dead wood on the banks, and where hippos still come for water in dry seasons; where pelicans still circle in the air and the islands and shores are still covered with bright green, impenetrable bush morrowed in the brown flood!

Under these conditions, Albert Schweitzer is spending his life, in order to bring relief from suffering and pain to an other-wise forgotten people. In the morning he serves as doctor; in the afternoon he works as a laborer. His evenings are spent on music and philosophy. Only occasionally does he go back to Europe and 'civilization', and then mostly to raise funds for his work by organ recitals and lectures.

'We are like Dives, the rich man,' he said over and over again to European friends that have asked why he decided to sacrifice his life, and his career for work in Africa. 'We are like Dives; for, through the advances of medical science, we now know a great deal about disease and pain, and have innumerable means of fighting them. Out there, however, in Africa, sits wretched Lazarus, the colored folk, who suffers from illness and pain just as much as we do, even much more, and has absolutely no means of fighting them.' Albert Schweitzer decided to do something about this matter, dedicating his life to the task of helping 'poor Lazarus.'

(Character Guidance Discussion Topics - Duty Honor Country. Series VI, Departments of the Army and the Air Force, 1952)-pp. 22-23)

"Another instance of this kind comes to mind here. It is that of Father Damien, the Belgian missionary, who was sent to the Pacific Islands in 1863. He was touched in particular by the sad plight of the lepers whom the government of Hawaii sent to Molokai Island to spend their days in 'living death'. He was so disturbed by the fate of these unfortunate people that he volunteered to help them, although this meant, as far as he knew, that he would himself contract leprosy. He was quite willing to sacrifice himself to bring some measures of relief to the unfortunates on Leper Island, as the place is called. Father Damien ministered not only to the spiritual needs of the lepers, but helped them to get improvements for their dwellings, their food, and their water supply, in order to make the remaining years of their life as comfortable as possible. He himself succumbed to Leprosy in 1889, at the age of 49, having literally sacrificed his life for the welfare of people less fortunate than himself." (Character Guidance Discussion Topics - Duty Honor - Country, Series VI, p. 23, Departments of the Army and the Air Force, 1952)

#### 35. TO BE MYSELF

This requires obtaining a true picture of myself and accepting myself - Finding my place in the group - framing attitudes toward the great issues of life and the destiny or future of mankind - struggling and searching for "the truth that I was meant to be."

#### 36. INTEGRATION

This represents what I wish to become in life - I can assimilate the cultural, religious, and personal experiences in life. I can accept into the organization of my life any and all aspects of reality - I am more or less adequate - never totally or completely.

"The final component of the healthy personality is the sense of integrity. In every culture the dominant ideals - honor, courage, faith, duty, purity, grace, fairness, self-discipline, whatever they may be - become at this stage the core of the healthy personality's integration. The individual, in Erikson's words, is able to accept his individual life cycle and the people who have become significant to it as meaningful within the segment of history in which he lives."

The adult who lacks integrity in this sense is likely to wish that he could live life again. He feels that if at one time he had made a different decision he could have been a different person and his ventures would have been successful. He fears death and cannot accept his one and only life cycle as his chance to meet the ultimate of life. In the extreme, he experiences disgust and despair. Despair expresses the feeling that time is too short to try out new roads to integrity. Disgust is a means of hiding the despair, a chronic, contemptuous displeasure with the way life is run. As with the dangers and the solutions of previous periods, doubt and despair are not difficulties that are overcome once and for all, nor is integrity so achieved. Most people live through periods when they fluctuate between two extremes; as individuals, few either attain to the heights of unalloyed integrity or fall to the depths of complete disgust and despair. It is here, however, that man needs the solace and the guidance of the great systems of faith, art, and wisdom, which attest to a common integrity for humanity.

Even in adulthood a reasonably healthy personality is sometimes secured in spite of previous misfortune in the developmental sequence. New sources of faith may be found. Fortunate associations and circumstances may aid the individual in his struggle to feel autonomous. Imagination and initiative may be spurred by new responsibility, and feelings of inferiority be overcome by successful achievement or new orientation. Even late in life an individual may arrive at a true sense of who he is and what he has to do and may be able to win through to a feeling of intimacy with others and to joy in producing and giving.

For the healthy personality development of children and youth it is necessary that a large proportion of adults attain a sense of integrity to a considerable degree. Not only parents but also all who deal with children have need of this quality if they are to help children maintain the feeling that the universe is dependable and trustworthy. Integrity is more easily attained and sustained when the culture itself gives support, when a meaning to life is clearly spelled out in tradition and ceremony and roles are clearly defined. Our culture, with its rapidly changing technology is marked by a diversity of value standards. The American dream, however, and in Judaeo-Christian tradition on which it is based, holds values and ideals a plenty. In the interest of the welfare of children and youth, in order that a generation of happy individuals and responsible citizens be reared, it is highly important that these values and ideals be ever again reasserted and that the promise of American be kept. ("Personality in the Making", pp. 25-27. Witmer & Kotinsky, Harper & Bros.)

Each person must examine for himself the forces, drives, and strivings that are operating in his life and must exercise control lest these forces become distorted and destroy meaningful living.

To the Chaplain

The Scene should now appear like this.

WHAT KEEPS ME GOING?  
#1

Sailor  
Looking  
Upward  
#15

LIFE WITH  
PURPOSE  
#2

CONTROL  
#11

OTHERS  
#34

TO BE  
MYSELF  
#35

INTEGRATION  
#36

SECURITY  
#33

FORCES IN  
DAILY LIFE  
#27

ACTIONS  
SAKE  
#28

SEX  
#32

ATTENTION AND  
RECOGNITION  
#30

DOMINANCE  
#29

DESIRE TO  
BELONG  
#31

Remove all symbols except the top four and then build the following scene: Finding My Controlling Purpose.

Scene 5

37. How Can I Find My Controlling Purpose

One must get an organized idea of his past, present and future. He must organize his life around a noble, major purpose. Then and only then does he realize the controlling purpose in his life.

38. Puzzled Sailor

39. ORGANIZED IDEA

40. PAST

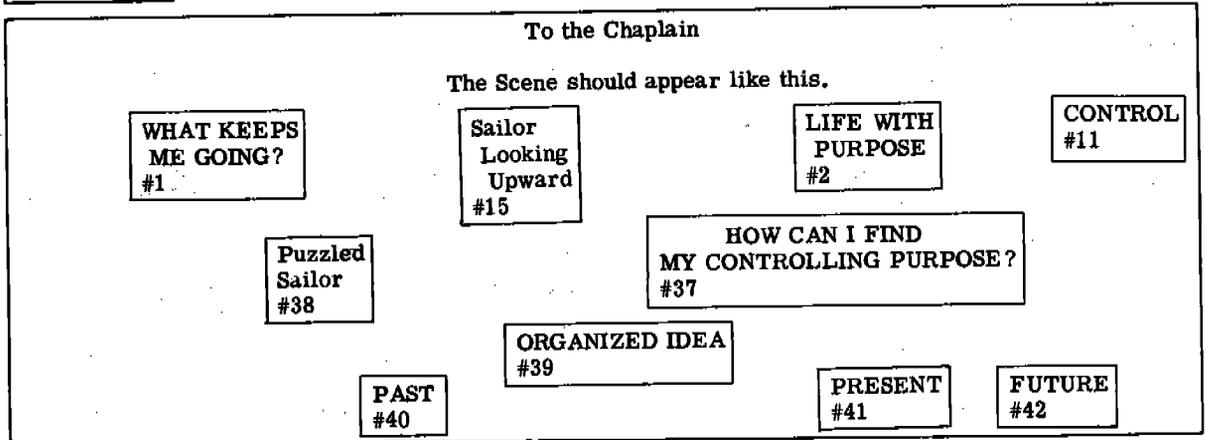
Where did I come from? (The source and power of my life.)

41. PRESENT

What should I be doing here and now about my moral and spiritual life?

42. FUTURE

What do I want my destiny to be?



Scene 6

43. Conditions for Purposeful Living

44. Sea Diver

The sea looks up at the sea diver and says, "You can come down to a certain depth but you must meet the requirements, the demands and the conditions - You can control me but you must also obey me."

45. Jet Pilot

The altitude watches the "hot shot" jet pilot as he crawls into his plane and says, "You can come up to a certain height but you must meet some requirements - be sure you have a special cabin, uniform, and plenty of oxygen."

46. DISCIPLINE

In fulfilling ones's purpose in life and reaching ones's goal's, one must meet the requirements. What are some of these conditions? "Know thyself" - "Control thyself" and "Deny thyself"

47. DECISIVENESS

One must decide for particulars and not for vague generalities.

48. CONCENTRATION

St. Paul said, "This one thing I do." Mr. Dumont said, "If our scope of movement is limited then our complete concentration and all our abilities should be found on doing the one thing we can do best."

49. LOYALTY

Loyalty to self, other significant people, truth, honor, justice, country, shipmates, and above all to God.

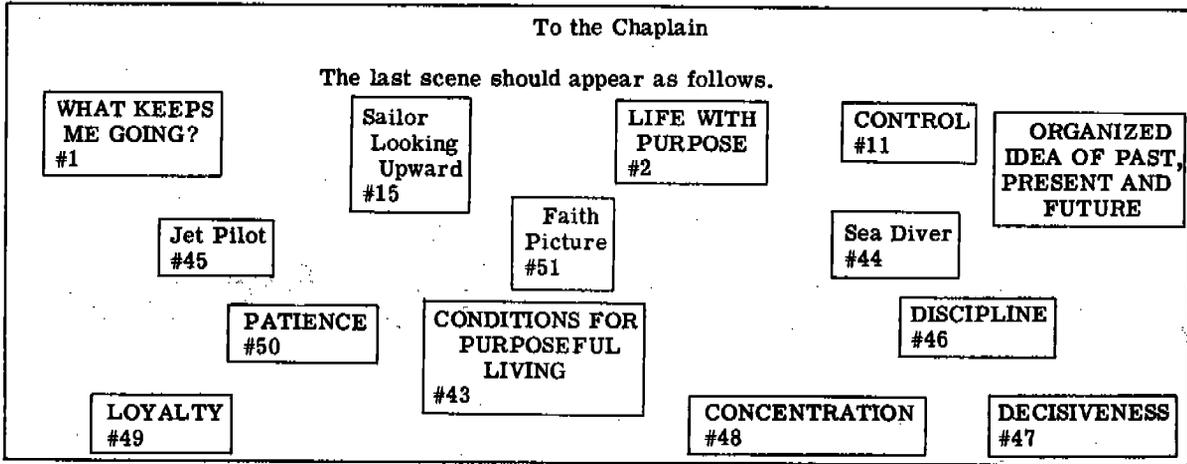
50. PATIENCE

During his presidency, President Lincoln pursued a course which drew down torrents of invective and hate and contempt. It left him unshaken. Said he: "I do the very best I know how - the very best I can; and I mean to keep on doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, the angels swearing that I was right would make no difference."

51. Faith Picture

And Harry Emerson Fosdick said, "That there are values worth being dedicated to, faith beyond the torture of the years, by God's Grace, there is a possible world that is decent, fraternal, and peaceable that self-disciplined men and nations can build - When this faith is lost it is all up with democracy."

I said to the man who stood at the gate of the years: Give me a light that I may tread into the unknown and he replied, "Go out into the darkness and put thine hand into the hand of God. That shall be to thee better than the light and safer than a known way."



## SUPPLEMENTAL DISCUSSION NO. I

### Scene 1

#### 1. WHAT'S HAPPENING TO ME?

#### Objectives

1. To encourage and to promote student participation in classroom discussion.
2. To bring a sharper focus on the concept of personal growth either positively or negatively in daily living.
3. To encourage an attitude of personal concern and acceptance of the importance of the protection and development of high moral and spiritual standards.

#### To the Chaplain

In this Chart presentation, there is an overall total of 16 separate scenes. They are slanted at briefly reviewing the high lights in the life of the student during the period immediately prior to entering the Service to his present environment as a student in this school. The scenes have been selected because they represent experiences common to all men new to the Service. As such they will provide a common bond of interest to all in the classroom. Past experience with this presentation has shown that the scenes will bring forth an attitude of good humor and friendliness. The same attitude on the part of the Chaplain will go far toward establishing immediate rapport with the class and will pave the way for effective and interested discussion later.

Depending upon the length of the class and other factors, the Chaplain may use all or several of the scenes and still preserve the basic continuity of thought. The underlying idea in the presentation is to provoke thought along the general theme that, aware of it or not, the individual is growing positively or negatively and that this is a continuing process in daily living in any environment. The following development is suggested.

### Scene 1

#### 2. Civilian

Well look at me... a civilian... those were the days... I was really riding high and didn't know it... Money in my pocket... flashy-sporty clothes... lots of dates... maybe even a hotrod to burn up the highways. And I had all the answers... Korea... the next President... who'll win the World Series etc., etc. Boy, those were the days!

#### 3. Greetings etc.

That did it! That finished everything. I either got my personal letter from the President or I knew it was on the way... At any rate I knew they were breathing down my back and I'd wind up under those big letters 1A! Imagine me! 1A!

#### 4. Recruiting Poster

So what's it going to be... Army? That's out for me... Marines?... that dress uniform sure looks snappy but those guys practically live in foxholes... no not for me... Coast Guard? Those small ships would sure get me down... The Navy? That's it. The Navy... good food... easy work... see the world... a good deal - and besides I always did look good in blue.

#### 5. Arrival Scene

So this is it... the Training Center... look at all the sailors walking around... they seem to be taking it easy. Now I know I made the right choice... I'll show them I can take it in stride. Besides only eleven weeks and I get two weeks leave... What's eleven weeks and on top of that there's plenty of liberty too they tell me.

#### 6. Haircut

Look at that! What a skinning! I told that guy just a trim... I spent plenty at Sam's Barber Shop back home to keep those sideburns and that wave in my hair... If my girl ever saw me now she'd faint...

#### 7. Physical Exam

Things are sure changing fast... first they practically skin me alive... then they take all my good clothes... practically everything I own and ship them home... I thought they'd give me a locker at least... now look at those needles and that long line of doctors and what's that at the end... a dental chair... I must know I've had better days...

8. Oversized clothing

Well how about this.... Did you ever see such a getup? That hat's sitting right on my ears.... no wonder I'm trimmed right to the bone.... And this shirt.... It must have been made by Omar the Tentmaker.... And these shoes.... I can move my feet in any direction without taking my shoes off the ground.... Boy don't I look sharp.... I sure hope no one from home sees me in this trick outfit.

9. Meeting Chief

Who's this? He looks like he hates everybody — and me especially.... Look at those ribbons and all those stripes on his sleeve.... He looks like he joined the Navy when it started.... He sure isn't like that nice Chief back home in the Recruiting Office.... What's that! He's my new Company Commander!.... Now I know I've had it.

10. Swab... Piece

My two new friends the Chief says.... I call it a mop.... he calls it a swab.... either way you break your back.... this is kid stuff. I joined the Navy to see the world not mop it up.... and this — I call it a gun which it is and the whole Navy jumps down my throat. They call it a piece.... It won't shoot and besides it's crummy.... But I can't move one inch not one inch without lugging this nine pound monster around digging a hole in my shoulder.

11. Group talking in Barracks

Only one week in and this Navy sure is different from what I figured it would be.... how can I ever make it for four long years.... I know I can't possibly make it.... listen to this guy he's got it all figured out.... BCD.... DD.... Undesirable Discharge.... Hardship Discharge.... Going over the hill's no good.... They get you in the long run.... but one of the others might do it. Who do I see about it.... The Chaplain.... That's for me. I'll try anything once....

12. Chaplain's Office

I don't get it.... here's the Chaplain and he's supposed to help a guy.... but I can't get to first base with him.... No matter how many good reasons I give him and show him that I've GOT to get out.... he keeps giving me that flag waving talk about how everybody has to serve their country.... I don't get it....

13. Home Scene

Well folks, it's good to be back.... but I really miss the old Navy routine.... that's a man's life.... tough and hard but good. I was the RCPO.... that's the Company Commander's Assistant.... sort of Second in Command.... the Chief himself picked me out because I was always so military.... I got along well with the Captain too.... I heard that he's going to recommend me for a Carrier or a Battleship.... there was even some talk... (scuttlebutt we call it) about me being selected for the Naval Academy....

14. Home Scene

15. Service School

That leave didn't last long.... hardly got started before it was over.... And now I'm in Service School and they're going to make a \_\_\_\_\_ out of me.... Who wants to come here? I joined to see the world.... About all you can do here is study.... take tests.... exist and then there's that Marching again....

16. Classroom Scene

Maybe I was doping off.... what did the Chaplain say? What's happening to me.... Here and Now.... that's a hot one.... Who knows what's happening to me.... I don't know where I'm going.... I don't know where I've been.... but just a minute.... there might be something to that question after all....

17. Sailor — Civilian

I guess I am changing one way or the other every day. The Chaplain calls it Moral and Spiritual Growth in Daily Living and that can be up or down.... good or bad.... I know that I'm not the same as I was before I came into the Navy.... Am I better or worse?.... have I gone ahead or gone backwards?.... **WHAT IS HAPPENING TO ME??**

### To the Chaplain

The following five scenes are compiled on charts. The Chaplain may lead this part of the discussion by placing one chart at a time on the board and provoking class thought and participation.

A better and more effective method for the presentation of this material and a means of securing total class participation is described in the following suggestions--.

1. After placing the pictures of the sailor on the board and giving a brief running commentary, divide the class into five groups.
2. Ask each group to form a circle with their chairs. (this can be done without confusion)
3. Give each group one of the charts and have each group select a group captain.
4. Ask each group to defend or attack the thoughts presented on the chart. (Allow ten minutes for each group to discuss the thoughts among themselves.)
5. When ten minutes have elapsed, then have the group captain of group one place the chart on the board and present the findings and discussion of his respective group. Let the group captain lead a five minute discussion for the whole class.
6. After group one has had the floor then proceed with group two, three, four, five in succession.

The Chaplain will have to act as referee and also keep some classes on the right course. The great majority of students will enjoy and also benefit from this particular type of teaching technique.

Scene 2

17. WHAT IS HAPPENING TO ME FROM A MORAL AND A SPIRITUAL STANDPOINT?

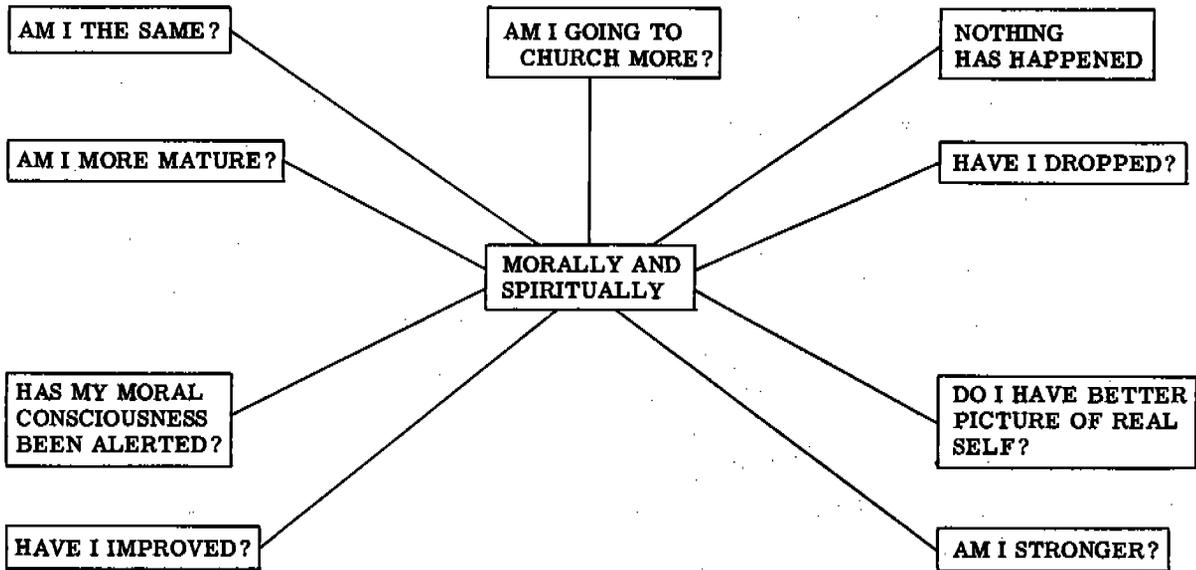


CHART 1

18. WHAT HINDRANCES HAVE I ENCOUNTERED?

Scene 3

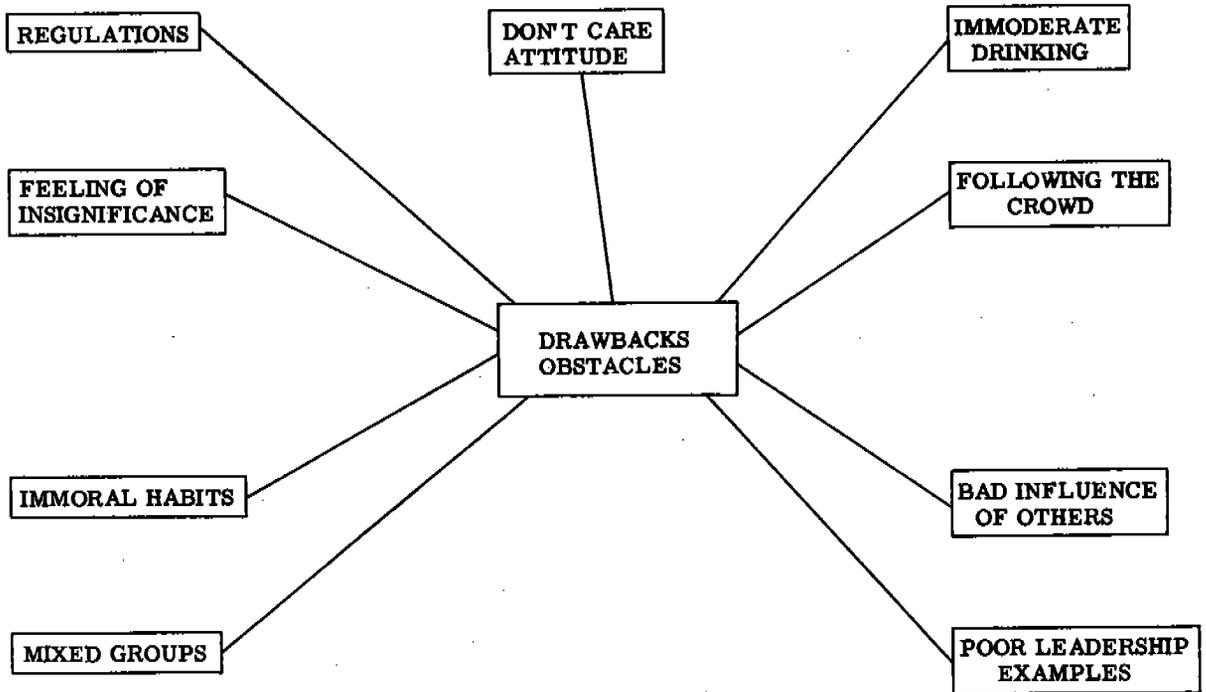


CHART 2

19. WHAT HAVE I FOUND HELPFUL?

Scene 4

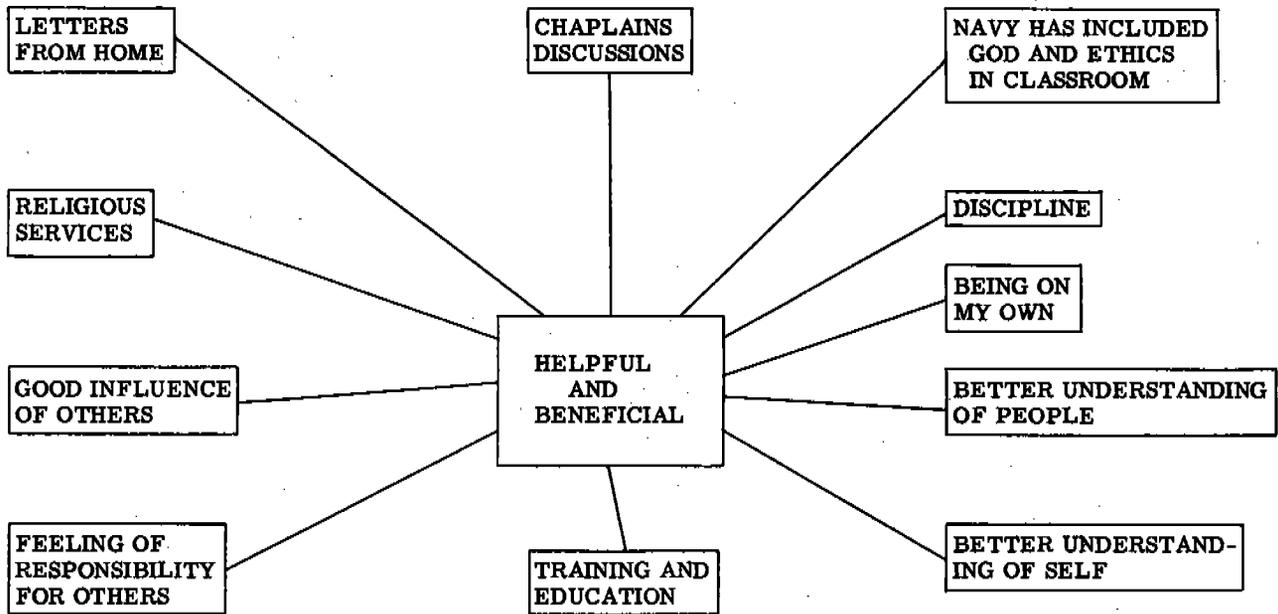


CHART 3

20. WHAT DO I HEAR OTHERS SAY REGARDING THEIR MORAL AND SPIRITUAL LIFE?

Scene 5

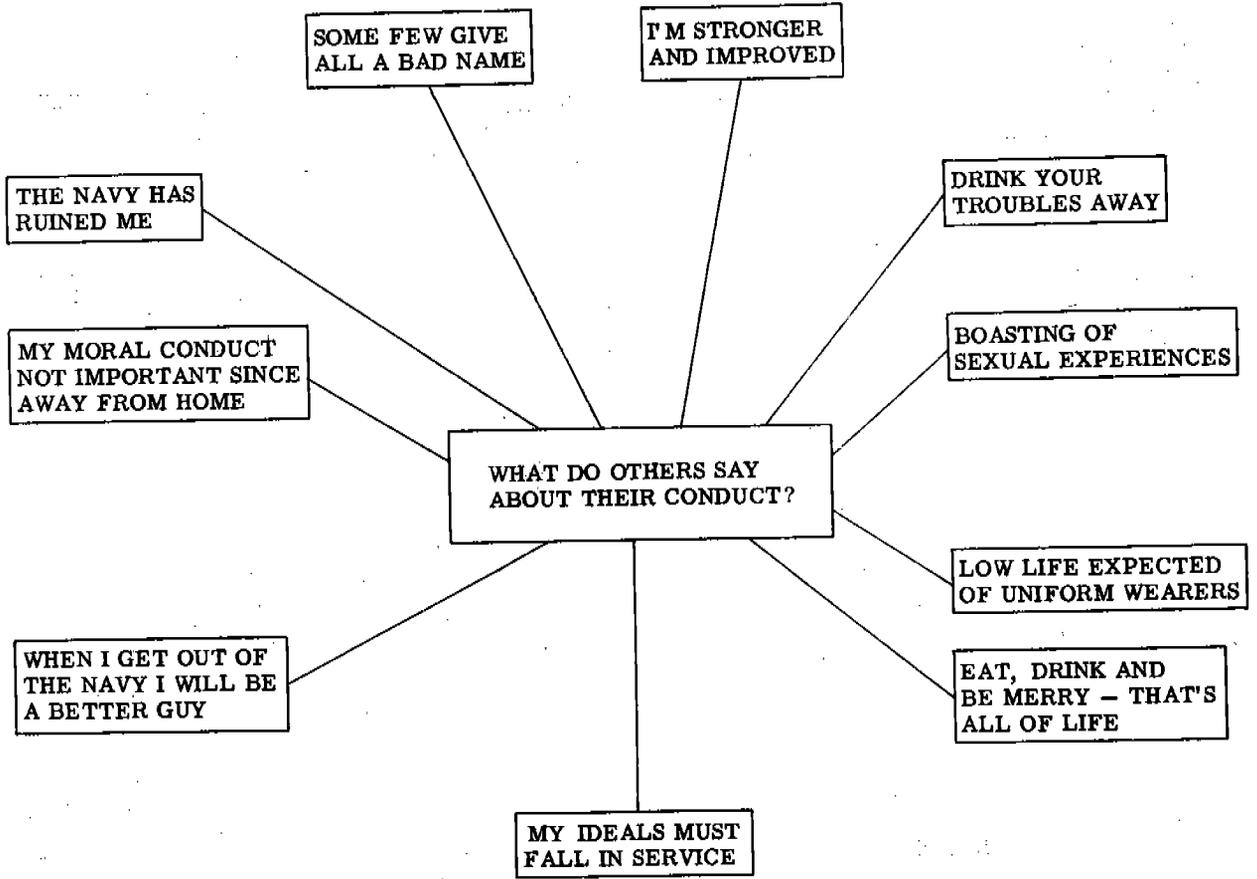


CHART 4

20. I AM GRADUATING FROM THIS SCHOOL - WHAT CAN I DO FROM A MORAL AND SPIRITUAL STANDPOINT?

Scene 6

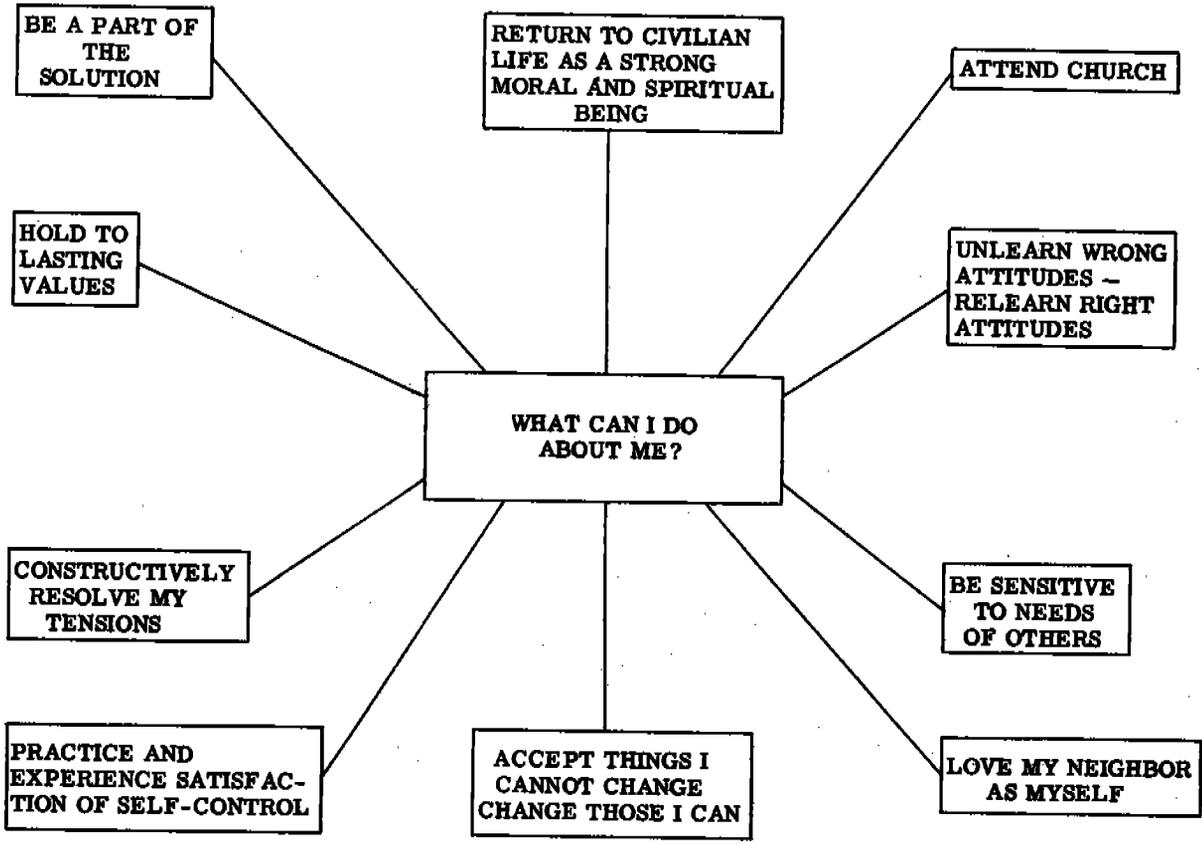


CHART 5

## SUPPLEMENTAL DISCUSSION 2

### 1. HERE I AM

- Objectives:
1. To continue the emphases for student participation in the classroom discussions.
  2. To bring about a sharper crystallization upon the importance of the individual – selecting and choosing a positive course for growth and development.
  3. To help the individual see himself as he is and as others see him.

#### To the Chaplain

In this presentation the discussion leader will use fifteen symbols in order to set the stage for the class discussion. Once again the student is brought from civilian life through familiar territory to the present moment of being in this particular class.

Things were rough way back when. . . Mom took care of all my laundry – made my bed – sent my suit to the cleaners – dad gave me the car any time plus an allowance in keeping with my status as a respectable college student or employee in some concern where I was working toward being the president of a corporation.

2. Picture of same fellow in uniform

But right now I am a student in the University of \_\_\_\_\_. I looked the educational catalogues over and chose to take a few courses for my enlightenment.

3. Picture of same sailor in boot camp

While I was in the college preparatory school (boot camp) I received many offers from different schools and colleges. All of them seemed to be after me (especially that company commander).

4. Inspection with C. O. in front of same sailor

Now, just the other day I met the President (C. O.) of this institution. . . he came up to me while I was standing in one of those receiving lines in the big hall where all of the students and faculty had gathered for a little "get acquainted" reception. The President confronted me and I thought he was going to say, "Old chap, here is your diploma, you are too far advanced for the courses we have to offer." – Instead, he said, "Get rid of that Hollywood haircut."

5. C. O. in front of another sailor

Next, he approached a fellow student standing beside me and said, "What ship were you on in the Pacific?" . . . Now this guy next to me had been given a scholarship while serving on the USS Missouri. . . His dress clothes were in good condition – his shoes were shined and he had an excellent haircut – he really looked sharp – I guess his parents had provided him with more clothing and haircut money than mine. . . You know some of us in the social class structure just don't have the money to spend for clothes and keep up with the keen competition of some of our fraternity brothers. . . Then too, it costs me a lot to go all the way to "Philly".

6. Same sailor with look of surprise

One of the biggest surprises that I had was when I found out that the chaplains were going to lead a series of discussions in the class room on "Our Moral and Spiritual Growth – Here and Now". . . I thought, well, this will be just another type of church service without having a collection taken. Then too, they are probably going to try to convert me – brother, they just don't know me – Now, what in the world could the chaplain talk about that would be of interest to me?

7. Same sailor in chaplain's first class

The first class period for a chaplain rolled around and I planned to kinda rest back in a dazy doze. The dazy doze never did happen because when he said, "Let's Look Around", I started thinking and following the discussion. . . Much to my amazement the whole class seemed to be interested and the chaplain really believed in what he was discussing. As the discussion proceeded, I thought, boy, this is some world we live in, but it doesn't effect me. I didn't get it in this condition and besides that stuff is happening somewhere else –

way off. But in the conclusion of that discussion, I realized that I was a part of the problem and could also be a part of the solution. I could curse the darkness, or I could light a candle.

8. Picture of same sailor sitting in class

Well, here I am sitting in class all day — grabbing a cold drink and puffing a cigarette between classes.

9. Same sailor in chow line

Standing in long chow line.

10. Same sailor shining shoes

Preparing for inspection.

11. Same sailor going on liberty

Making liberty.

12. Same sailor getting paid

Getting paid or rather drawing money.

13. Same sailor looking at graduation certificate

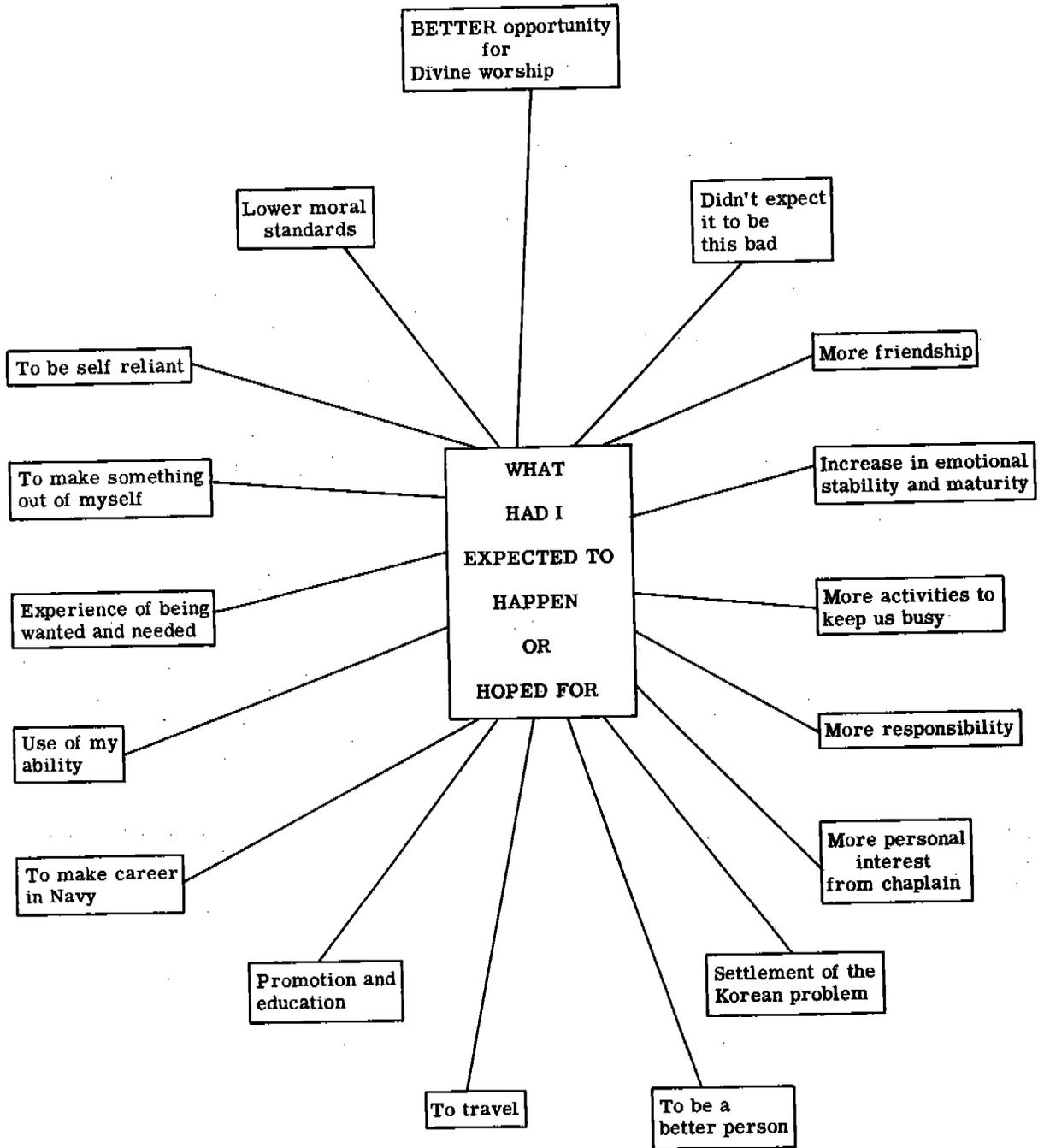
Pointing toward graduation.

1. HERE I AM

To the Chaplain:

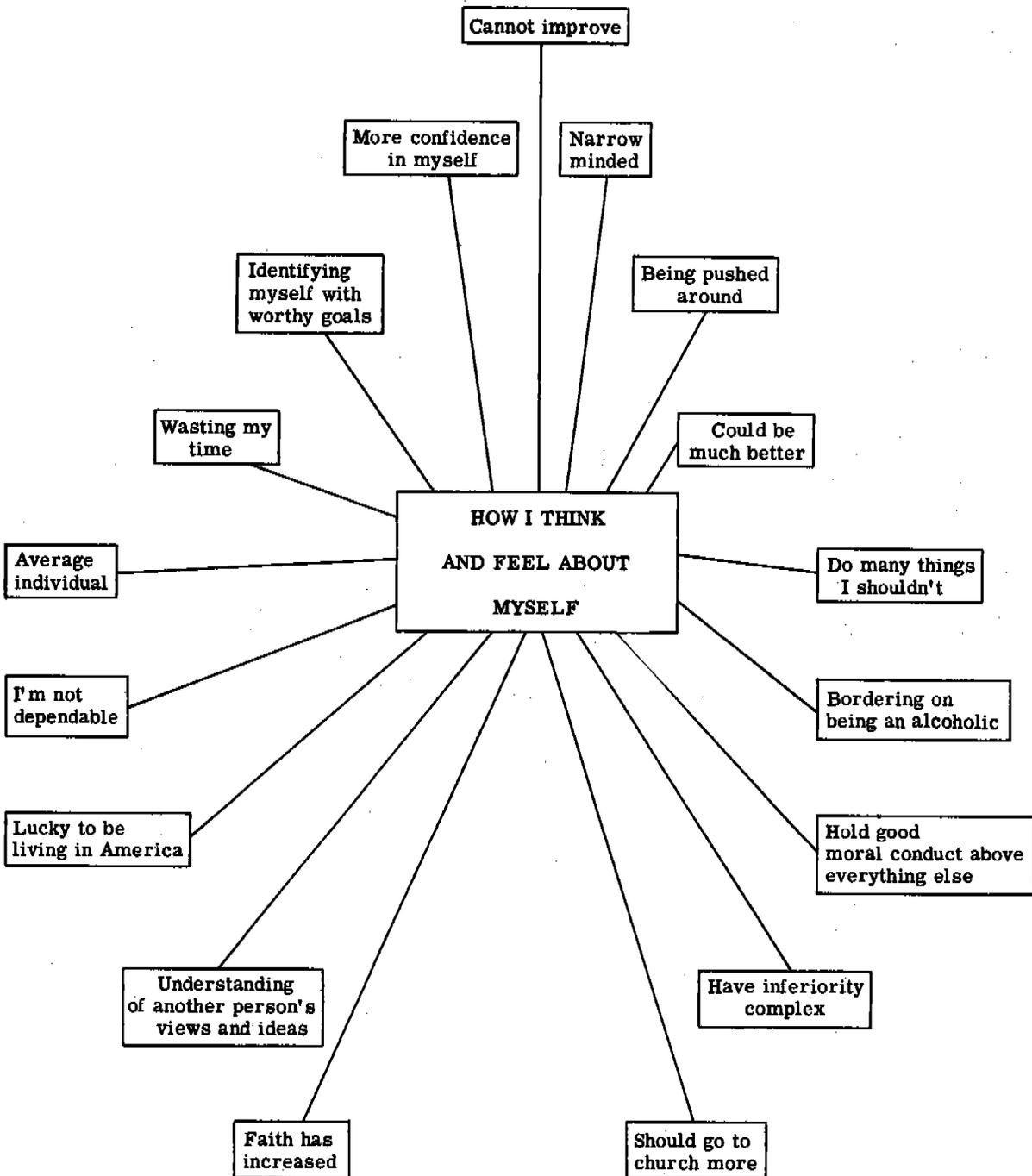
Following is another series of five charts. The same procedure as outlined on page 141 is recommended for use with these charts.

Chart 1



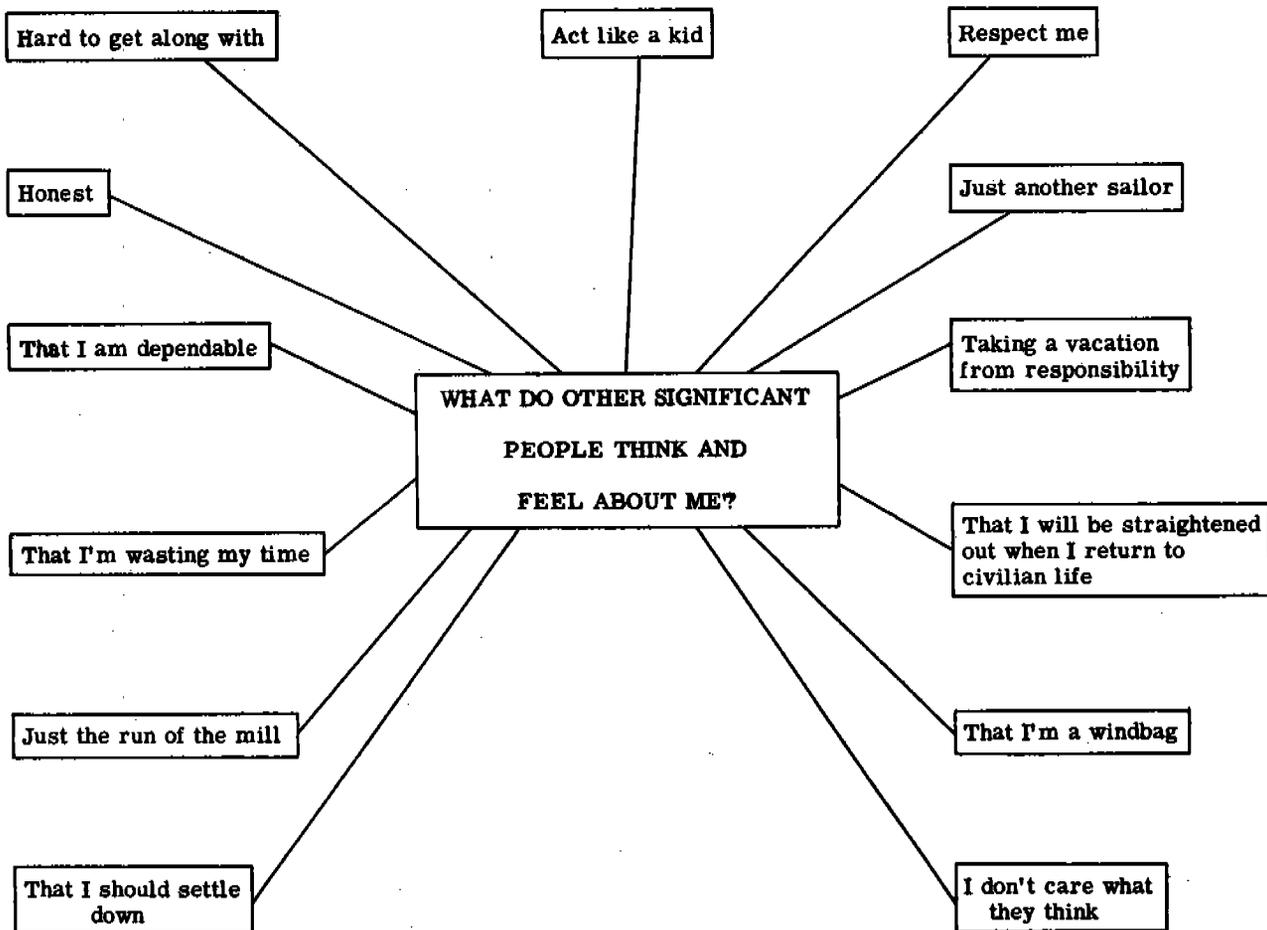
HOW I THINK AND FEEL ABOUT MYSELF -

Chart II



What do other significant people think and feel about me?

Chart III



THIS IS THE KIND OF PERSON I AM, SHOULD AND MIGHT BE

Chart IV

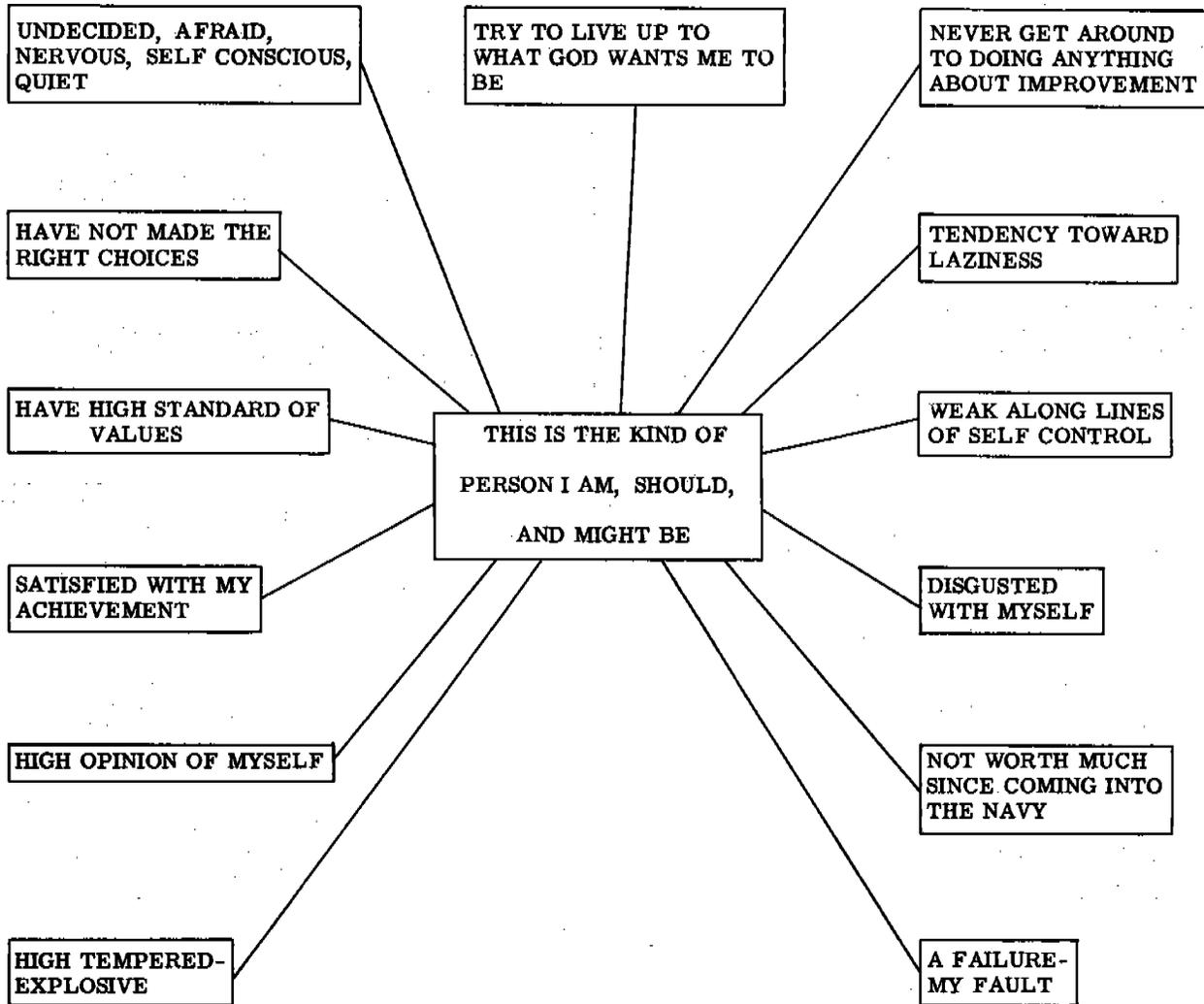
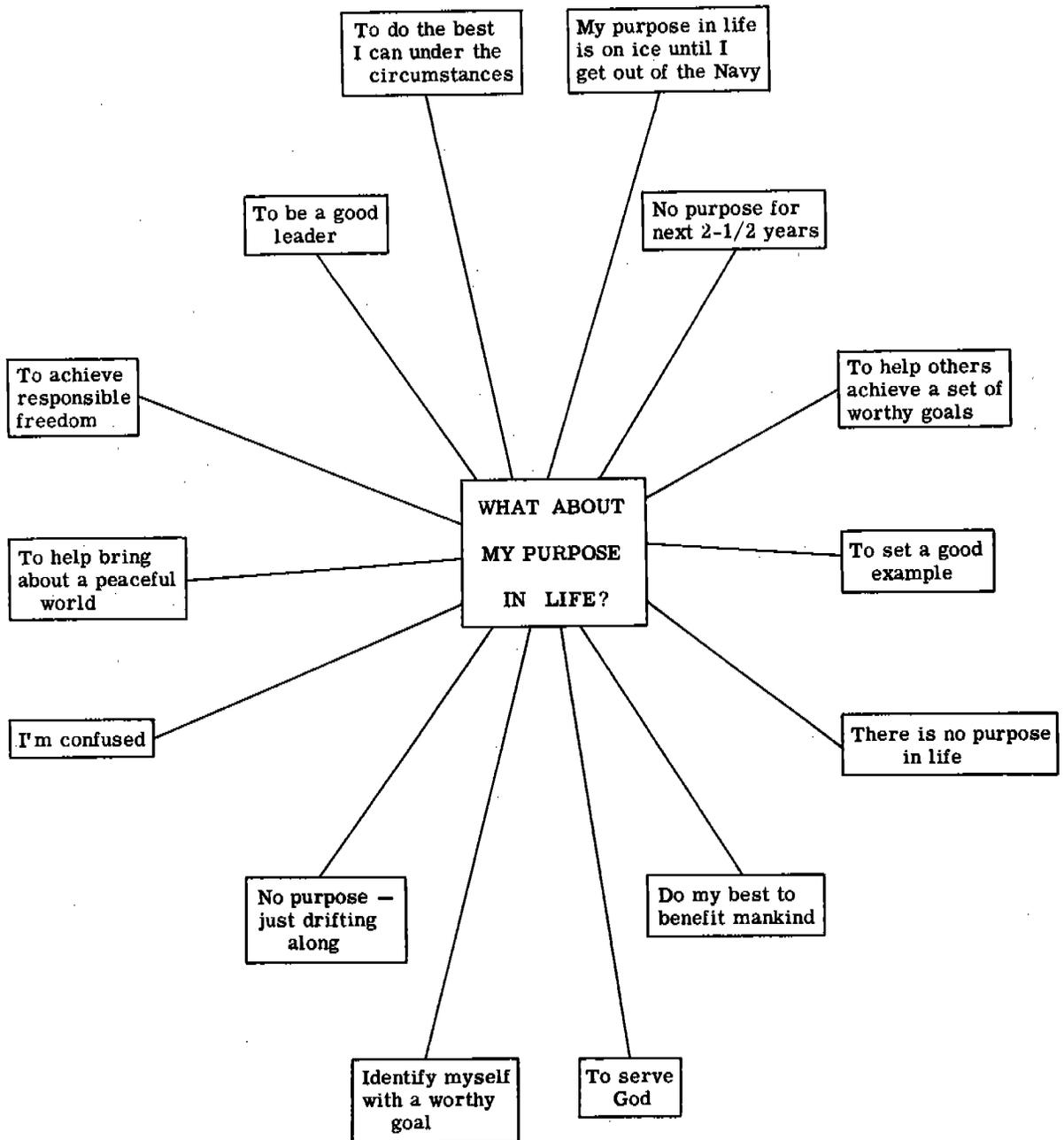


Chart V



## SUPPLEMENTAL VALUE DISCUSSION 3

### OF WHAT VALUE OR HOW IMPORTANT IS WHAT I WANT?

#### Objectives:

1. To stimulate the student to re-examine his values pertaining to his moral and spiritual growth.
2. To help the student to relate his values to his behavior, his life's goals, and the welfare of others.

#### To the Chaplain

This is presented as an alternative to Area III (A) "Let's Weigh my Values" and Area III (B) "Let's Examine My Choices" in the form of a class discussion using the chalk and blackboard techniques, rather than a lecture-flannel board approach.

Chaplains using this method have noted enthusiastic class participation and strong interest in the area.

All men in the naval service have values of one kind or other. Some have sound and mature values, while others have false or distorted ones. By getting these presented and aired in the classroom situation, each one has the chance of looking at his own values, weighing and evaluating them beside the values which others of the class as a group hold.

For the most part, the questions are class tested and answers are quotes or typical class room responses received from the students.

The illustrations used are presented purely as samples, though all of them have been used successfully in class discussions. Each discussion leader should feel free to use his own illustrations. At any point the class may become so engaged in certain questions which arise that they are not willing to move on at the same pace the leader has set. Go with them, pressing them to go deeper and deeper in discussion. Guard against premature judging of the students answers, give the class the opportunity to make its own evaluations.

Remember, we are trying to help them re-examine their values.

It is suggested that the Chaplain put on the board most, if not all, contributions from the class.

As already noted, this particular lecture discussion is a departure from the pattern established for the series of discussions preceding and is offered as an alternate to be used or tabled at the Chaplain's discretion.

Because the suggested technique for the following discussion differs so radically from that which precedes, the format has been changed and the Chaplain will recognize that he is on his own. No "notes to the Chaplain" have been marked as such. That material which is directed at the students and that which is "for the Chaplain" has all been incorporated in an unbroken running commentary. This should give the discussion leader the latitude and flexibility he needs to put the idea across.

#### OUR MORAL AND SPIRITUAL GROWTH HERE AND NOW

This is the third time we have seen this phrase; what does it mean?... Let's break it down. We know what OUR means, what GROWTH means, and HERE and NOW. What does MORAL mean?

"Right and wrong."

"Standards of society."

"The way you think and act."

"Standards we live by."

(Illustration) Take a very small piece of chalk, drop it on the deck, tell them you will pick it up. "Is this moral or immoral behavior?..." The class usually is not sure one way or another.... Place the ball of your foot (lightly) on the chalk, tell them you think you will crush it on the deck. "Is this moral or immoral behavior?"

"That's Immoral"

Why?

"Because we'd have to clean it up."

Right, before, I could drop the chalk and pick it up, and you were not willing to put a tag of moral or immoral on it, but when my actions with the piece of chalk came to affect your life, then you knew whether or not it was moral. Moral behavior then, generally speaking, has to do with our conduct as it relates to our fellowmen.

We have the word Spiritual left. What does spiritual mean?

"Relationship with God."

"Religious Faith."

"Beliefs"

(Say a simple prayer or grace)

Is this an example of spiritual behavior?

"Yes.... Yes."

Ask the name of one in the class.... Suppose I am very angry with John.... so angry that I should say, May God Damn you John.... Is this spiritual?

"Yes"... "No"... "Hummm."

Why yes?... Why no?

"You're taking the Lord's name in vain."

"You're asking God to do something bad to John."

"It may be spiritual, but it is immoral."

Moral and spiritual cannot be separated as concepts. If I am immoral in my relations with my fellowmen, I am at the same time non-spiritual or immoral toward God. As we learned in Area II we are sacred beings, created in His image. It is our purpose that while we are here in the Navy, to grow morally and spiritually in our relationship with our fellowmen, our God, and ourselves.

Now that we have a clearer understanding of the overall subject of our series - let us try to get a workable definition of Value.

What is Value?

"Something I want."

"It's expensive."

"It's rare... Diamonds, uranium."

"If it is important to me."

Most things have value for us because we place a price on them, or we consider them to be desirable for us to have as our own.

(Refer back to Title of Area. OF WHAT VALUE OR HOW IMPORTANT IS WHAT I WANT?)

We have defined for our classroom use the terms MORAL, SPIRITUAL, and VALUE. It can be said that this term VALUE is the very reason why you are in the Navy and at \_\_\_\_\_ today.

Why are you in the Navy today?

"Keep from being drafted."

"Have to keep up an Armed Force."

Why do we need an armed force?

"To Stop or prevent Aggression."

Aggression from whom?

"The enemy." "Russia." "Communism."

What's wrong with Communism?

(Varied contributions will be made here. Put them on the board in two groups; those which are spiritual, such as godlessness, and those which are moral, such as denial of individual rights, etc.)

On two large counts we are opposed to Communism; Moral and Spiritual counts.

Their moral standards are false or distorted. They are not our moral standards.

Their spiritual value is false. They deny the existence of God.

(Refer back to the over-all subject.) This is our present concern; our Moral and Spiritual Growth.

#### Personal Values

Just as nations have certain wants or values so do we as individuals. Let's see what we as individuals would like to have or be 10 years from now.

(Put date, day and month, year (\_\_\_\_) on the board)

By this date what would you like to have or be?\*

"Discharge"

"Security"

"Home and Family"

"\$1,000,000"

"Health (life)"

"Happiness"

"Education"

"Good job"

"World Peace"

"Religion"

etc.

HOW IMPORTANT ARE THESE?  
OF WHAT VALUE IS WHAT  
I REALLY WANT?

\* Put any and all contributions on the black board.

Unfortunately, you cannot have all these things you want. Let's suppose that I hold the reins to your future. I will allow you only three.

Before we decide which is the most important, what will determine your choice.

"If it is important to me!"

"I'd have to take others into consideration."

"Would it be important to the world or God."

(You may not get the last one. It is suggested that the leader not dwell too long on this, just so the class gets the idea that there are other than selfish reasons to be considered in making this choice.)

Now remember you can only vote for three.

How many for number one... etc....

(Take a tally and then put the ones receiving the highest number of votes on the board.)

(1) "Security"

"Home and Family"

"Health (life)"

"Happiness"

These are the three or four things which you have said you value most highly, the things you feel you can not do without. Let us take a good look at these, and see what they really are?

#### SECURITY

What is Security?.....

(2) "Plenty of money" (financial)

"At peace with self" (personal)

"Adequate reserves"

"Being able to live well with myself, others, and my God."  
(Emotional, moral and spiritual)

(One member of the class usually defines security in the financial sense, expressing the belief that security can be bought. Turn it over to the class for discussion.)

(Suggested Illustrations to point up the fallacy of defining security on the financial level.) Al Capone, certainly a wealthy man with plenty of pull financially and politically, was so insecure that he had to ride around in bullet proof automobiles, and have armed body guards wherever he went.

"In 1923, a group of the world's most successful financiers met at the Edgewater Beach Hotel in Chicago, Present were:

The president of the largest independent steel company.  
The president of the largest utility company.  
The greatest wheat speculator.  
The president of the N. Y. Stock Exchange.  
A member of the President's Cabinet.  
The Greatest "Bear" in Wall Street.  
The President of the Bank of International Settlements.  
The head of the world's greatest monopoly.

Collectively, these tycoons controlled more wealth than there was in the U.S. Treasury and for years, newspapers and magazines had been printing their success stories and urging the youth of the nation to follow their examples. Twenty-five years later, let's see what happened to these men.

The President of the largest independent Steel Company - Charles Schwab - lived on borrowed money the last five years of his life and died broke.

The greatest wheat speculator - Arthur Cutten - died somewhere in a distant land, insolvent.

The President of the N. Y. Stock Exchange - Richard Whitney - was recently released from Sing Sing.

The member of the President's Cabinet - Albert Hall - was pardoned from prison so he could die at home.

The greatest "Bear" in Wall Street - Jesse Livermore committed suicide.

The President of the Bank of International Settlement - Leon Fraser - committed suicide.

**ALL OF THESE MEN HAD LEARNED HOW TO MAKE MONEY, BUT NOT ONE OF THEM LEARNED HOW TO LIVE. - Or how really to be secure.**

It is true, in our society we must have a certain amount of money in order to live, but security and \$1,000,000 are not the same. Security can not be bought! As we have seen, there is more to security than having plenty of money. Let's take a look at these other aspects of Security.

#### Personal Security

Personal Security, for example: What is it?

"Having a clear conscience."

"A feeling of wholeness or Unity."

"Knowing what I am doing and why."

"A feeling of worth"

"Having a direction in life."

#### Moral and Spiritual Security

What does it mean to be morally and spiritually secure?

"Knowing there is a power, a force greater than myself which is available to me."

"Knowing there is a God who is concerned about me as an individual."

"Knowing there is a merciful and loving God."

"Belief that one can live according to moral laws of God and man."

#### Emotional Security

There is a lot of talk these days about Emotional Security. It has become the thing to do to see a psychiatrist. In Area I we learned that over 50% of hospital beds in the country are occupied by people who are suffering from emotional disturbances or mental illness. What does being Emotionally secure mean to you?

"Knowing that I do have anxieties, fears, likes and dislikes, and being aware of what they are."

"Awareness that I can control my emotions rather than being controlled by them."

#### On Becoming Secure

Security is something we all value, it is something we want. We know it involves more than having money in the bank. What can we do HERE and NOW to achieve real security for ourselves and others.

"Save money."

"Some kind of a budget."

"Having a clear conscience... do what our conscience tells us."

"Developing peace of mind."

"A job that has a future."

"A feeling of belongingness... have a circle of loyal friends."

"Living according to the moral laws of God."

(Feel free to press the class into deeper discussion on any of their contributions. Example. "What do you mean by peace of mind." etc.)

#### HOME AND FAMILY

Having a home and family of our own seems rather important to most of us. Why do we value the home and family so highly?

"Gives a man a purpose in life."

"So I can live with the person I love."

"It's the natural thing to do!"

"Home and family is the foundation of our society."

"Gives a person a sense-of-belonging and position in society."

"I want to have some "kids" of my own!"

#### HERE AND NOW

Can we HERE and NOW, while in the Navy work toward a home and family?

"Yes!" .... "No!"

Why not!

"No money — don't have time."

(Ask a married man in class if he feels that he is able to contribute to the kind of home and family he wants.)

"Yes."

What can the rest of us do HERE and NOW?

"Try to save money for the future."

"Find the girl you love and want to marry, and be faithful to her."

"Being willing and able to make personal sacrifices for happiness and welfare of wife and children."

"Having a vocation in life, or working towards its achievement."

"Be able to love and be loved."

"Healthy outlook toward sex."

(On each of these responses have the class amplify its thinking.)

## HEALTH (life)

All of you want not only to be alive ten years from now, but you want to be healthy. Why?

"So I can have the other things, like Home and kids, good job, be happy."

Your life then is probably the one thing you value most. I wonder if this is true? Is anything more valuable?....

"Someone else's life."

That's right. Everyday we read in the paper where someone drowned trying to save another — people running into a burning inferno to save another. It is commonly called heroism or courage, being willing to sacrifice our life, which we value above all else, so that another might live. Why?

"It's just the way we are."

"Because we like or love somebody."

"Because we hate to see someone hurt or killed."

"Can't stand by and let someone be killed, can we?"

At least in some circumstances, another's life is of more value to us even than our own. This is a wonderful thing about us as men. Apparently we are this way because it is a part of the natural laws of the universe of which we are a part. This principle of the preservation of the species can be seen operating in lower forms of life. A herd of deer will form a circle with the bucks on the outside, does and fawns inside, when attacked by wolves. Mother rabbits have been known to attack dogs to protect their young. In Korea many stories have come back of men throwing themselves on grenades to save another's life. Our life, healthy life, is highly valued, but not more so than the life of another.

## HAPPINESS

Apparently one of the basic needs of us all is to be happy. Being happy we feel is a necessity if we are to live a full, useful life.

"Contentment" (Satisfied with things as they are.)

"Feeling of all's well in the world."

"By-product."

"Being Accepted."

"Sense of worthiness."

"Having everything you want."

"Feeling — an attitude."

"By trying to make others happy."

Illustration: There was a very unhappy king who wanted desperately to become happy. He called in his soothsayers who told him that if he wore the shirt of a happy man, he then would be happy.

The king searched the world over and finally found a man whom he thought was truly happy. The only trouble was — he had no shirt.

Happiness is not a thing or state to be sought after; as such, it comes to a person as a by-product of his living among others, as also does unhappiness. What is the difference between pleasure and happiness?

"Pleasure is an immediate feeling after doing something you like to do."

"Happiness — is bigger, it is deeper, and more lasting."

Happiness is the residue of a full, purposeful, meaningful life . . . . A life that is lived for God, others and the fulfillment of self brings forth this state of happiness.

### FINDING HAPPINESS

There are some of us here who are happy now -- others are not. What must we do, or be, in order to stay happy or become so?

"Doing what you want!"

"Doing what is expected of you."

"Having everything you want."

"Trying to make others happy . . . helping others."

"Keeping busy."

"Feeling of usefulness."

"Doing Good."

"You can't work for happiness it just has to come."

"It comes from a good life."

"Happiness is a personal matter. What would make me happy might not make someone else happy."

What makes you happy?

"Being with the people I like."

"Doing the things I like to do."

"Seeing good things happen to other people."

"I don't know. Some things make me happy some things don't. It depends on the mood I'm in. I can't be happy if I am mad at myself or mad at friends."

"I guess you gotta be happy with yourself if you're going to be happy at all."

What if we do not, in the future, achieve the degree of Health, and Happiness or Security which we seek? What then?

1. Give up?
2. Keep striving?

## SUPPLEMENTAL DISCUSSION 4

### LET'S LOOK AT ME—A LEADER

- Subject: "Here I Am Out Front."
- Objectives:
1. To present the desirable traits of personality which characterize the leader.
  2. To lead the student into an insight of how to develop the characteristics for forceful leadership.
- Definitions:
1. "Leadership": that activity of living relationships wherein one person influences — for good or bad — another person.
  2. "Characteristics": those habits, traits and attitudes which comprise a personality and which are expressed in the behavior of the person in his relationships with other persons.

I am an average sailor. My name is John (Jane) Smith. I have an average I. Q. My G. C. T. is average. If you knew me, you would call me an average Joe. I think of myself as average. But, a funny thing, although I'm an average guy, I'm a leader. I'm a leader because I — John (Jane) Smith — influence some other person. For good or bad, I influence one or more persons every day of my life. This makes me a leader!

Because I am a leader, someone must follow me. I don't know how many people I influence from day to day. I guess it isn't possible for me to know how many. But I do know some sailors who follow my leadership. I do very definitely influence the behavior of some of the fellows in the barracks (compartment). They look to me to see what I am going to do. So, a leader gathers a following. I have always thought of myself as a follower. But now I see I have been partly wrong — I am also a leader. I am beginning to see that being a leader is an important responsibility. I want to be a good leader. Let's look at me as a leader.

As I said before, at the same time I am a leader I am also a follower. What do I look for in the leader I follow? If I can answer this question, I can tell you the kind of leader I would like to be.

The leader I am willing to follow inspires my confidence. I trust him. Very seldom is there an emergency, but if an emergency happened I would like to have this fellow around. I am convinced he would know what to do. He would remain calm.

#### To the Chaplain

The essence of this Discussion-Lecture is to develop the pattern of forceful leadership on the thesis that every person influences to lesser or greater degree one or more other persons. In order to insure that this inevitable leadership is of a desirable caliber, this Discussion-Lecture will center around Maturity vs. Immaturity. The further thesis then is that the most desirable leadership will be given by the most mature person.

In the normal person, physical growth is steady, certain and sure. Only in the area of moral and spiritual growth does the individual experience difficulties. Experience teaches him that growth is not necessarily certain, steady or sure — in a desirable direction. Observation reveals that all about the individual are innumerable fellow men who have reached the peak of their physical growth without reaching the desirable degree of moral and spiritual development. In other words, their self-control and self-discipline do not match their physical powers. This is immaturity. Such discrepancies in personal life are explosively dangerous.

Just as normal physical growth can be observed and can be measured, so there is a yardstick for normal desirable moral and spiritual growth. The popular concept about the mature person is that he is an "adult." The immature person is a "child."

#### To the Chaplain

Listed below for information, discussion and adoption into one's personal life are some exact characteristics of the mature personality.

- I. Six Traits of An Individual who has reached Intellectual Maturity.
  1. He can make up his own mind.
  2. He can accept responsibility.
  3. He can think objectively about himself — his skills, aptitudes, likes, dislikes, and desires.
  4. He can cultivate the habit of an open mind until all the facts are in.
  5. He can continue training the processes of learning.
  6. He can strive toward the goal of creative original thinking.
- II. Five Essential Elements of the Individual who has reached Emotional Maturity.
  1. He can make a personal workable compromise with life. (He builds an ambition picture to fit his abilities — A. E. Wiggam)
  2. He cultivates a positive growth beyond the kinds of stimuli that move a child or an adolescent.
  3. He exercises the ability to bear tension.
  4. He establishes adequate and satisfying linkages with his fellow men.
  5. He learns to accept without bitterness the impersonal indifference of the world to his own fate.
- III. Six Necessary Adjustments for He who would reach Social Maturity
  1. He finds independence from home.
  2. He finds security in his friendships among his agemates.
  3. He finds satisfaction in his job and keeps busy at his highest natural level.
  4. He finds a stable sexual pattern.
  5. He treats others as individuals on the basis of their merits without respect to the racial, national, social or religious group to which they belong.
  6. He cultivates the principle of treating other people as he would have them treat him.
- IV. Two Manifestations of Moral Maturity
  1. He finds an adjustment to accepted customs and conventions.
  2. He devotes himself to the continuing necessity for man to discover how to live in right relationships with his fellow man.
- V. Three Elements of Spiritual Maturity

1. He thinks properly about his own place in the universe.
2. He discovers the necessity for and satisfaction of religious worship.
3. He yields to his fellow man his right to worship as he chooses.

**The Mature Leader Will:**

1. Know himself and cultivate self improvement;
2. Know his men and concern himself for their welfare;
3. Know his job and find his reason for being in faithful performance of it.

The following article "An Opportunity for Leadership by Admiral Ben Morell provides source material for the discussion, "Let's Look At Me—A Leader.

## AN OPPORTUNITY FOR LEADERSHIP

by

Admiral Ben Moreell, CEC, USN, (Ret)

Leadership is a difficult subject because, as with so many other terms now in common use, the word is often distorted to mean a quality or an action far different from what most of us have in mind when we use the term.

For example, the followers of the late unlamented heads of the Governments of Germany and Italy, known respectively as "Der Fuhrer" and "Il Duce," certainly thought of them as "leaders." To the free world they were dictators—absolute rulers who imposed their wills on others by force and violence. When those so imposed upon chose to depart from the rigorous code of behavior decreed by their so-called "leaders," they were imprisoned and tortured or liquidated by acts of extreme inhumanity. Certainly this is not the true concept of leadership.

The definition of a leader, as given in Webster's International Dictionary, is "one who precedes, and is followed by others, in conduct, opinion, undertaking." There is no suggestion of coercion or force in that definition. There is no dictatorship there. As indicated by that definition, a leader is such because he prepared himself first—in conduct, opinion, or undertaking—so thoroughly that others voluntarily seek him out as a guide and source of inspiration for their own thought and conduct. When one seeks knowledge on any subject, he does not look to someone who is less well-informed than himself; but gravitates willingly to the one who obviously is better informed than all others and who, in that sense, becomes a true leader. By his example, he inspires others to become leaders in the same manner. In such cases, those who learn from the leader do so because they want to, not because they are forced to.

A philosopher has said, "An incalculable amount of harm has been done by those who have gone forth to reform society. As a matter of fact, there is no way of reforming society except by making individuals better. And no one can make individuals better except the individual himself. If you want to be a reformer—reform yourself. That will keep you busy for a while and will lend encouragement to others. Then, when there are significant numbers of transformed individuals, society will be reformed—but not before."

During World War II what made the Seabees notable for competence and devotion to duty? A combination of causes. Skilled men were used to do work for which they had been trained in civil life. They were well led by officers who "spoke their language." They were told what they were working and fighting for; that they were playing an important part in a great adventure—a struggle for survival between freedom and tyranny. Thus, they achieved a high state of morale.

Morale has been defined as enthusiasm, as determination, as the will to win. These definitions do not appear to be complete. Morale also involves an element of spiritual strength and of faith, something that comes from within and is not measurable, so even this definition is not entirely satisfactory. A Negro Seabee described morale in these words: "Morale is when yo' hands and feet keep workin' and yo' haid say it cain't be done."

During the trying days of the early part of the war, we were towing a floating drydock from Long Island to Portland, Maine. It was urgent and important that the dock reach its destination at the earliest moment.

Off the coast of Massachusetts a heavy storm blew up. In spite of every precaution, the towline parted and the dock went aground at a place called Gooseberry Neck. When the storm cleared, the dock was hopelessly stranded on the rocks.

The money value of the dock was large, but the time value was even larger. The sea-wise natives of the neighborhood shook their heads. They were betting 10 to 1 that the dock could not be salvaged. No grounded craft had ever been taken off those rocks! Experts from New York came up to look the job over. Careful appraisal resulted in the conclusion that everything depended upon the weather. But even with perfect weather, the chances were less than even that the dock could be saved. They decided that the risk did not warrant the effort in time and money. They recommended that we start again and build a new dock.

But the dock was urgently needed! So it was decided to put the Seabees to work, to find out whether the spirit of "Can Do" really meant something. The dock had gone aground on November 13. By January 17, 80 Seabees, working day and night, succeeded in refloating it. It was taken to New York and repaired. The total cost of salvage and repairs was \$50,000, a quarter of a million dollars less than the cost of a new dock, with a saving in time of at least 6 months.

The story of the salvage of this dock is a lesson in the strength of the human spirit, the strength which produces leadership.

Engineers are taught that a basic law of material science is that the whole is equal to the sum of its material parts. But incidents such as that of the floating dock show that this law does not apply to human beings. Experts can calculate with figures and facts. They can measure and weigh the physical data; but they cannot measure the most important factor of all — the strength of the human spirit and of faith.

In dealing with people, it must be remembered that the whole is greater than the sum of its parts! And that applies to each individual, for each person is unique. Human talents were never before assembled in exactly the same way that they were put together in you. Nothing like you ever happened before, and no one can predict with accuracy how you will grow and what you will accomplish if your particular combination of skills is allowed complete freedom to develop and to accomplish its mission.

It is necessary, then, to emphasize the importance of spiritual strength in our leaders and the application of human understanding to their lives and work.

When I first began work as an engineer, I found that there were some gaps in my education. I had not been taught how to deal with people. In fact, I had not even been told that this was an important thing to know.

If I could relive my college days, I would effect a considerable shift of emphasis. I would try to learn more about people, human beings, and how to conduct my relations with them; or, as it is more often stated, "how to handle men." There is no more important knowledge for anyone in any walk of life. In the complex structure of modern life, a knowledge of how to deal with one's fellow man is a primary need for success.

I would also place more emphasis on learning "how to think," and less on learning "about things." The world changes rapidly. New situations arise daily. The man who is equipped to break with tradition and to open new trails into unexplored areas is the one who renders the greatest service.

What is even more important is that I placed too much emphasis on learning how to make a living; and not enough on learning how to live. I would like to have learned more about morality—our responsibilities as individuals to God and to our neighbors. I would want to learn about the meaning of individual liberty and of its absolute dependence on individual moral responsibility. I can see now that I should have grasped the opportunity to learn something about the vital importance of religion and liberty and morality in the lives of all people, everywhere. Engineers are taught to adapt the forces of nature to the uses of man. But I failed to grasp the significance of the most vital force of all—the spiritual strength of the individual being.

How can we, as leaders, develop this great potential force? Those who founded our Nation—Washington, Franklin, Jefferson, and the others—were fully aware of this immeasurable something in human beings. They knew that our greatest resource is this unpredictable strength of human nature, the power that enables each of us from time to time to do things which are said to be impossible.

They knew, too, that the Nation and the world will profit most if this force is given the fullest measure of freedom for its growth and development. They said that all men must have the "right to life, liberty and the pursuit of happiness."

Man builds structures only with dead materials. From the moment a structure is completed, deterioration sets in. But life, the kind of stuff that you and I are made of, goes on by growth. All through history there have been men who wanted to play God. Tyranny is very old. Our generation became immersed in the material side of existence to the neglect of the spiritual, but that is where the challenge lay when we left school.

In this respect the younger generation is more fortunate. They have seen examples in men like Hitler and Mussolini and Stalin, men who said that they would make the world over if others would only obey. In return for this obedience, these "supermen" promised "security."

Security is the basic desire of most people. Most anxieties have their origin in the yearning to be secure—secure in jobs, in income; secure against sickness, injury, poverty and disaster.

This striving for security has been capitalized by tyrants through the ages. The dictators in Italy and Germany sold their people on the idea that they could obtain security by allowing their leaders to think for them. They were told that all they had to do was to obey—and they would thereafter live happy lives with abundant food, clothing and shelter, secure from all hazards.

They exchanged their freedom for security. The results are well known; in the end they had neither freedom nor security.

We want security, too, but we have learned that security shrivels and dies when freedom disappears. From the strictly material viewpoint, the most secure man is the fellow in jail. He is assured food, clothing, and shelter for which he surrenders all of his freedom.

It has been said that the only real security on earth is the willingness to accept insecurity as an inevitable part of living. If this is so, security can be had only where individuals have the privileges and the responsibilities of liberty, for, with these come self-reliance and, thus, peace of mind.

The challenge that faces the free world today is not unlike that which faced the men who founded this country. They fought tyranny and they established a growing society of free men. The tyranny they fought preyed on public ignorance. Great progress has been made in wiping out that ignorance, but today there exists a more terrible ignorance—that of the man who thinks he "knows all the answers," who believes that life can be encased in the strait-jacket of a man-made plan, and who is often so possessed with lust for power that he paves a road to slavery with promises.

It will pay to recall the beliefs of those who framed the Declaration of Independence and the American Constitution. These documents embody the essential elements of our social organization. They accept man as a moral, responsible being. They regard the state as the agent of justice. The American philosophy places the individual above the state. It distrusts personal power. It rejects the idea of supermen. It denies the existence of indispensable persons. Above all, it asserts the supremacy of moral principle!

It is only if we are able to preserve these ideals that we shall be able to discharge the obligations of responsible leadership.

## HISTORICAL STATEMENT OF CHARACTER

### GUIDANCE IN THE ARMED FORCES

by

CAPT. E. L. Ackiss, CHC, USN (Ret)

Our American people find themselves in the midst of a serious, continuing crisis. They are in the thick of a battle of national and international importance. The battle is for the hearts and minds of our youth. Because of our international position, the outcome will be of significance to the entire world.

On the one side are the forces of progressively lowering moral standards, moral and spiritual insecurity, vitiation of personal integrity, and barren political ideologies.

On the other side are the cherished moral and spiritual concepts and religious values which form the basic foundations of our society. These concepts and values, necessary for men living together in a free democratic society, are rooted deeply in the moral and spiritual insights of the Hebrew-Christian tradition. As the strength of a democracy depends upon the moral quality of its citizens, so these ethical concepts and spiritual values give our society the moral and spiritual strength which bulwarks it against the destructive forces of immorality and evil, (and gives it a survival power.) These concepts and values comprise, for us, the moral and spiritual weapons which may determine victory in our combat not only against the forces of evil, but also against the barren materialism of foreign ideologies since they have no countering weapon. It is beginning to dawn upon some of our people that, at a moment in history, when we are so absorbed in protecting ourselves against Communism, it is the height of folly to allow to go by default, these basic moral and spiritual values which are our strong weapons against it.

To guarantee to us the opportunity for our youth to grow up as free men and women in the democratic tradition of our forefathers, we have created a Defense establishment of unprecedented size and whose end we cannot foresee.

All of this means that during the next decade, our armed forces will constitute the largest single educational institution in our national life. We are now enrolling as "students" over 50% more than the anticipated annual enrollment of all our universities, colleges, professional schools, junior colleges, and normal schools in our country.

We are producing alumni of the armed forces at more than twice the rate at which all our colleges and universities graduated students with bachelor's and first professional degrees last year (1951). Dr. Sherwood Gates, N. Y. City, May 8, 1952)

On Oct. 18, 1952, the Secretary of War in Washington, stressed the possibility that 10,000,000 young Americans will see service in the armed forces in the foreseeable future.

A large proportion of our young people come into the armed forces under 21 years of age. In many cases, memories of their childhood include their endeavor to take care of themselves while their fathers were away in the European theater or in the far Pacific, while their mothers were engaged in war work in World War II.

About 42% of these young people are not church-connected. In due course, most of our youth will become alumni of the Armed Forces.

They are subjected to many temptations unnecessarily while serving within continental U. S. because of the non-vital interest and unconcern of our own citizenry about the moral and spiritual welfare of the servicemen.

Those of our services who are sent abroad face not only our potential and actual enemies but also face moral strains, stresses, and temptations undreamed of by the average home-bound citizen, and unparalleled in recent times.

The armed forces have charge of these young people from a minimum number of months to 2, 3, or 4 years, whereas the homes from whence they came had from 17 to 20 years; the home church had the chance to challenge their moral code and religious life for nearly as long; the schools and colleges have had their opportunity for from four, to as many as 16 years.

Consider pouring back into our corporate life 800,000 to 1,000,000 of our military alumni annually or in ten years, about 10,000,000 men and women.

We are already suffering from a post World War II deterioration of our moral and religious tone and standards.

It does not appear that our nation can long survive, if the continuing rotating partial mobilization and demobilization mean the progressive lowering of our already depreciated moral and religious standards through the annual return to our body politic of a considerable increment of young people with lowered ideals, moral confusion and broken moral and religious commitments.

There must be progress or retrogression. Dr. Gates tells us: "We cannot make any active period of a person's life a time of merely holding the line." "The time served in the armed forces must not be a period when the civilizing aspirations, hopes, ambitions, and motives of our youth are perverted and stifled, and perhaps lost." But rather "a period when youth's high purposes and aspirations are sustained, and strengthened, and even pushed forward."

If our youth are to truly defend our American heritage and transmit it, undiminished and in no sense vitiated, to coming generations, their moral development and their spiritual well-being must continue to be the deep and constant concern of us all. This is especially important while they are away from the protecting and sustaining influence of their family church and school.

Thus, the present generation of American youth, who send one million of their number into the armed forces each year to maintain the 3,500,000 men under arms, not only hold in their minds and hearts the key to the ultimate victory in this struggle, but also the future of America.

Against the canvas of this current background, let us now examine the constructive forces at work in our armed services —

Service chaplains have long been aware of the struggle between good and evil for the hearts and minds of service personnel.

As the years passed, service chaplains became increasingly dissatisfied with their character guidance work with respect to both its quality and quantity. They began to do intensive thinking and broader planning for a more constructive program that would have a stronger impact upon the young men entering the military service.

A philosophy developed, and certain premises were formulated, on which a more thorough-going guidance program could be built. Using as a working definition the statement that character is "moral vigor or firmness, especially as acquired through self-discipline," (Webster's Collegiate Dictionary) a character guidance program was evolved based on the premises that —

- (a) Man is a moral being; that
- (b) He is responsible for himself, and for what he does; that
- (c) The development of character involves the action of a man's will in grouping moral principles around a major personal conviction; and that —
- (d) Man's capacity for moral judgment and sense of responsibility can be developed.

In the U. S. Navy, chaplains were working on a character guidance lecture and discussion program at the recruit level, on company time, as early as 1921. By 1923, the program had been established in other Navy recruit training stations at Great Lakes, Illinois, Newport, R. I., and Norfolk, Virginia.

Both the Army and the Air Force have well organized and operating Character Guidance Programs, prescribed by directive and fully supported by the high Command.

The U. S. Navy character guidance work at recruit level was reviewed in the late spring of 1947, with a clarification of its objective. Briefly stated, this was:

To assist recruits in developing moral responsibility, spiritual values, and strong self-discipline, — that is, strong character, — to such high levels as will enable them, as service men, to successfully meet the crucial character-testing times of life, whether in actual combat in defense of our country, — or in battles within the self for that inner integrity, so necessary for the attainment of manhood at its best.

In this objective, the direct responsibility of the command for the protection and development of moral standards in the services is recognized, as well as the necessity for all members of the command to share in the full responsibility of leadership.

A new set of character guidance discussion topics was prepared and integrated into the Navy recruit training curriculum at recruit training centers in the fall of 1947. These lectures and discussions were conducted on company time.

The U. S. Navy set up an experimental recruit unit with a pilot group at the U. S. Naval Training Center, San Diego, California April - June 1948. At the end of the 12-week training period a test of the 975 men completing the training revealed that 83% were either sure, or of the opinion, that the lectures and discussions helped other recruits in their group lead cleaner, more moral lives; and 80.0% were either sure, or of the opinion, that the lectures and discussions helped them to lead cleaner, more moral lives than they would have lived without them.

These ten lectures and discussions remained in use until July 1950, at which time the three armed forces collaborated in the preparation and publication of a new series of six "Armed Forces Chaplains' Visual Presentations" and lecture outlines, prepared commercially with a supporting flannelgraph or "Black Magic" board on which the lecture symbols are placed. These lectures were subsequently placed in use by the three services. Their subjects are:

Moral Principles	Citizenship
Responsibilities	Marriage and Family Life
Sex Education	Religion

These particular character guidance lectures are now used in all Navy and Marine recruit training. Adaptation of them are also being used aboard Military Sea Transportation Service Vessels, and aboard Navy ships and stations.

In the Navy and Marine Corps recruit training these presentations are supported by a series of film shorts dramatizing decency, six of which were produced by the Navy Chaplains Division of the Bureau of Naval Personnel, for use with these presentations, under the general caption, "In Which we Serve." These are entitled:

- Men of the World (Servicemen's public relations)
- Pulling Your Weight (Team Work)
- To Be Held in Honor (Continence)
- Let's Get It Straight (Temperance)
- You Call It Luck (Gambling)
- Religion in the Navy
- Are You Ready for Marriage? (Counseling - Coronet Films, Chicago.)

The purpose of the six basic presentations is:

- (a) To protect, sustain, confirm, and nurture whatever fundamental bases of character growth and development the men may have upon their entry into the armed forces.
- (b) To strengthen, sustain, and stimulate their moral and spiritual appetites for greater growth, finer moral distinctions, higher refinements of the mind and spirit, keener and more discriminating judgments and choices, and firmer decisions in right thinking and right living.
- (c) To quicken a desire for this sort of character in those whose moral sensitiveness may have become dulled, -- or, in those who may never have seen good character successful, who may never have honestly faced the meaning and the desirability of moral growth, spiritual values, and strong self-discipline.

In a series of tests to ascertain an evaluation of the effectiveness of these presentations, in August 1952, at the conclusion of 11 weeks of training, 655 recruits gave the following information:

Of these 655 recruits 84.7% were either sure, or of the opinion, that the lectures and discussions helped the men of their company lead cleaner, more moral lives; and 84.9% were either sure, or of the opinion, that the presentations enabled them to personally live cleaner, more moral lives, than if they had not heard them.

However, before any of these tests were run, our chaplains were by no means satisfied with their character guidance work. Deeply concerned over the decline in moral standards, fearing lest we succumb, as a people, to the dry rot of moral neglect and spiritual indifference; and feeling the full challenge to provide opportunities to service personnel for larger spiritual expression, deeper inner security, and more complete fulfillment of individual potentialities and possibilities, our chaplains were disturbed by what seemed to be happening in the area of our moral and spiritual values. It remained, however, for some of our civilian military leaders to clearly perceive the situation, and help came for those in the armed forces from the high office of the Secretary of Defense.

On May 26, 1951, Secretary of Defense George C. Marshall sent a memorandum to the secretaries and chiefs of staff of the three services, under the subject: "Protection of Moral Standards".

This directive was strongly implemented by the Chief of Naval Personnel, Department of the Navy, and the Commandant of the U. S. Marine Corps. (See page iv)

The character guidance program of the Navy and Marine Corps was invigorated by this strong instruction and command support, which not only emphasized the command responsibility in the protection and development of moral standards, but also extended the responsibility of leadership definitely to non-commissioned and petty officers.

As junior commissioned officers and non-commissioned and petty officers have the greatest number of contacts in daily relationship with all personnel, it was clear that they must be instructed in moral principles and in the function of character guidance if our program is to really succeed. Obviously therefore, the next step in the Navy and Marine Corps character guidance program must be at a second curriculum level, with emphasis on (a) instruction in moral principles, and (b) instruction in the function of character guidance. The shortest means to the larger ends to be accomplished appeared to be the placing of a program of character guidance at a second level in Navy schools, with a third curriculum level to later include the more advanced schools, functional naval activities, and individual camps, barracks, ships, and stations.

It is expected that in the course of time, this program in Navy schools at the second level will (1) acquaint our petty and noncommissioned officers with the total character guidance plane; (2) enlist their active support of the overall character guidance program; (3) enable them to see more clearly that moral and spiritual values come into being and are conditioned by the experience of the total self in interaction with its total environment; (4) assist them in understanding that anything that influences the experience of the serviceman anywhere, is of deep concern to leaders at every level of command; and finally, (5) help them to realize more fully the force of their own influence and leadership in the guidance and individual growth of those whom they lead.

Anticipating this second level step a year ago, the Navy geared its post-graduate program for Navy chaplains to the preparation of source material for this level, centering work on the study of human personality, character development and growth, usable material, and visual aids.

Our chaplains are under no illusions. We know that the real battleground of this generation is in the mind and spirit of these young people. If we lose the battle here, we shall lose it everywhere. If we win here, we shall win in an area which cannot be matched by any materialistic, ideological enemy or opponent, — that area is the area of the free human spirit, strongly reinforced and shored up in the areas of moral, spiritual, and religious values. But we cannot do this alone. Unless these young people are definitely and properly prepared in the home, church, and school, to meet the vicissitudes and difficulties, and the moral and spiritual stresses and strains of service life, with resolution and integrity, the success of the efforts of the armed forces in these areas will be made far more difficult.

We of the armed forces must do our best to return these young people to our civil communities, certainly as good as, or even better than when they came to us. The stake of our mutual endeavors is the highest in the history of our country — insuring the religious, moral, and the intellectual freedom of the young people who will one day accept the responsibility for the governing and the future of our country. Surely no sacrifice is too great to gain such a prize for our posterity.

In the final analysis, and in conclusion, the role of education and religion will be determined, in no small part, by the imagination, the resourcefulness, and the unflagging zeal of such leaders as yourselves, based on your conception and appreciation of the stake which the home, the school, and the church have, in promoting and securing the highest values and the best welfare of the millions of young people who will enter and serve in the armed forces of our country in the years to come.

Whatever evaluation and interpretation of this stake you may make, and whatever responsibility you may assume, as individuals, or as organizations or deliberative bodies of education and religion, let me assure you that the armed forces seek earnestly your strong and unflagging support and partnership in the common effort to secure for these youth, the finest ideals, the highest moral standards, and the noblest spiritual values, in the full identification with, and the active participation in, the best of our American way of life.

NO TIME CAN BE LOST — AS MEN OF GOD —

Rear Admiral Stanton W. Salisbury, CHC, USN

Farewell Address

delivered by the retiring Chief of Chaplains,  
Stanton W. Salisbury to the Supervisory  
Chaplains in Conference assembled at BuPers  
on 30 Jan 1953

This hour marks the end of another annual conference of the Supervisory Chaplains of the Navy. It may be safely assumed that the results will be as valuable as those of previous sessions. Each conference has made a definite contribution to the professional performance of our chaplains; to our work as Fleet, District and Force Chaplains, and above all, to the moral, spiritual and religious welfare of the personnel of the Navy and the Marine Corps. Each conference has been marked by a different and definite frame of reference and by resultant objectives. It is my task to state the present world situation which determines our frame of reference for this conference. Whatever has been decided here must be implemented in light of our "religious climate" of 1953. As has been well said: "We must not be content with a description of God. We must make a decision for Him."

First, there is evidence of a religious resurgence in our country, of a sense of need of Divine help and guidance. This is indicated in the act of the incoming President, when he offered a personal prayer prior to reading his inaugural address. It was further shown when persons all over the land lauded him for this spiritual exercise. We are thus edified by a leader who was unashamed to pray for guidance. We were cheered by this indication that our President was ready to say a humble prayer to God and request His power and help. And we are inspired to know that he spoke out for an undying faith in our Creator. This leader of ours has set an example which we, as clergymen, must not only follow, but on which we must capitalize. In a world where most people are afraid to voice a faith in God, we must urge our parishioners to re-affirm their belief in God and His goodness, as did our forefathers before us.

Second, this re-affirmation will be a natural one because the virtues needed in military life are the very foundations of religious character. A survey of great military leaders will indicate that every one has been a man of real character and often a devout, religious person. Those who attended the morning devotions of the Protestant group will remember the challenge to us as clergymen. The homily was based on some verses in the Old Testament calling on us all to give of our best in life.

In the New Testament we find these words: "The fruits of the spirit are love, peace, joy, kindness, patience, faithfulness, courage, and self-control." Those are terms easily understood by military persons, especially by our commanders and leaders. To them, these are not words to be reserved for a church service in some dimly lighted cathedral; they are battle proven virtues. They are not only to be prized by all who serve in the Armed Forces, they are prime necessities in accomplishing the mission of the Services. BUT, do your commanders and their staffs know the value of correlating the religious values and military virtues? Have they applied them to their own lives? In the lives of the persons under their commands? Have you impressed upon your chaplains the necessity of making these virtues, common to both phases of our lives, religious and military, known to all hands? Have we truly understood the close relationships between the moral bases of leadership, common to religion and the military life? Is it not time to do something about it? Let us not only describe God, let us also decide for Him, against all His and our enemies.

Third, this is not only a time of crisis, but in the words of one of our number, this is a time of CONTINUING CRISIS. There are pressures, at home and abroad, exerted here, there, elsewhere, but always some push somewhere. The crisis is not only continuing, it is seemingly endless. Korea is a stalemate. Berlin is seething once again. Church authorities are being driven out of Soviet Berlin. Purges are taking place in many of the bordering states of Russia. The issues of the crisis are plainly joined and are clearly understood by those of us who believe in God. As long as Whittaker Chambers was ignorant of the reality of God, he was content to serve in the ranks of our opponents. The materialism of those peoples lead to a denial of the things of the spirit from whence comes patience, faithfulness and courage. When Chambers became aware of God, he could no longer serve the masters who would destroy us and all our faith. The battle is between those who believe in God and those who deny Him. Let us not be naive about that! They have a plan to conquer the world in the name of their "faith"; thus far, they have done rather well. The end is not yet and the pressures will continue to be applied. But because of our traditional spirit of optimism, we are cheered by every fair wind that blows. Let Stalin whisper the word "PEACE", and watch the results. Newspapers print headlines. Commentators engage in a game of guess work, trying to figure out just what he

meant — when deep in our hearts we should know that there is no peace. Let us remind those who serve with us of this continuing crisis. Alas, so many are not aware of the terrific days in which we live; days and nights of terror, of persecution, of death and of torture. Let us remain steadfast through all the days to come, now, and in the long years ahead.

For, fourth and lastly, there is an urgency about today which we must all heed. It is one thing to agree with the contents of this talk thus far. But it is quite another to pass it on to the personnel in your area of influence. We hear President Eisenhower pour out his heart in a personal prayer, and in the setting forth of the positive aims of the United States for peace — and most of us are content to laud him for his sentiments. But we must appreciate the urgency which has prompted this prayer and his address. He has seen all the problems of the free world. His first-hand knowledge is principally secret and top secret. Can it be that these facts stirred him to offer that personal prayer? Does he know that the urgency of today is strangely like that of 1940 and 1941? And that we must act? His reactions are reflected in the actions of our military leaders. They recognize the value of character; they issue letters on the protection of moral standards—and instructions on how to implement this program. They turn to their chaplains for aid, advice, and assistance. They are among those who re-dedicated themselves at a Billy Graham meeting in Korea; and they realize the absolute necessity of a rebirth of those virtues which have made our Armed Forces victorious, all through our history. Those virtues, those qualifications of character, are, strangely enough, those of religion. In the darkening days ahead, our safety will lie only in the practice of such virtues as are the fruit of the spirit.

I list them again — Peace, Patience, Self-Control. Therefore, no time can be lost, as men of God in our work as clergymen, bringing God to men and men to God, through preaching, teaching instruction, counselling, and by means of the sacraments and the ceremonies of our church, temple, and synagogue. Every act of counselling is an urgent period of time; our advice may create or destroy faith in God; and certainly, we have little time to make sure that our people receive the help they need in character guidance. All of us must possess character — moral, spiritual, religious, else in the time of stress we shall fail, and all will be lost against the evil powers against whom we fight, at home and abroad.

May we think on these things — we stand at the edge of a great Red Sea, confused and frustrated. Let us not wait for the word which came to Moses: "Speak unto the children of Isreal, that they go forward." Rather, let us make every moment count for God, our Creator, now and in the years to come; active or retired; regular or reserve. Let us NOW go forward!

## SCHEDULING OF CLASSES

The following information is submitted for the Scheduling Officer (Chaplains'). The Scheduling Officer (Chaplain) will work with the Scheduling Officer of each school in integrating the Chaplain's Discussion-Lectures with each school's curriculum.

**LENGTH OF SCHOOL TERM** – The school term of the several Service Schools varies (e. g., at Bainbridge, Md., Yeoman School – seven (7) weeks; Fire Control Technician School – forty-four (44) weeks). Usually, the curriculum is planned so that the Chaplains' Discussion-Lectures are presented to each class in the first six (6) or seven (7) weeks of their course.

**LENGTH OF CLASS PERIOD** – The class period in the several Service Schools varies (e. g., at Bainbridge, Md., Radioman School – forty-five (45) minutes; Yeoman School – fifty (50) minutes; Fire Control Technician School – sixty (60) minutes). The Chaplains' Discussion-Lectures are planned for flexibility to meet this situation.

**SCHEDULING OFFICER (School)** – The Officer-in-Charge of each Service School is the Scheduling Officer. Generally, the OinC details this responsibility to an administrative officer or to a senior instructor (CPO). The Scheduling Officer (Chaplains') will, in routine administrative matters, work with his opposite number in each Service School. In any matter which may affect any change of policy the Senior Chaplain will confer with the OinC.

**CONVENING PERIODS** – The convening periods of classes during the fiscal year will vary among the several Service Schools (and may be changed during the year): (e. g., at Bainbridge, Md., Yeoman School – a new class convenes every two (2) weeks; Personnelman School – a new class convenes every five (5) weeks).

**NUMBER OF CLASSES** – The number of classes in each School at any time will vary among the several Service Schools. Two extremes are cited as an example: Bainbridge, Md., Fire Control Technician School – twenty-two (22); Personnelman School – two (2). Obviously, the number of classes in any given School will govern the number of classes scheduled for the Chaplains' Discussion-Lectures. A further factor controlling the number of Chaplains' classes will be the number of students in each School class. (See below)

**NUMBER OF CHAPLAINS' CLASSES** – The simple rule to remember re the total number of Chaplains' classes for a five (5) day week is that the number of Chaplains on the School Staff will govern the number of classes to be scheduled. From experience, in the light of the Chaplains' workload, it is recommended that a Chaplain should not be scheduled for more than ten (10) classes per week – an average of two (2) classes per day. A formula is submitted which will serve to illustrate the computation of a week's schedule: the number of Staff Chaplains plus the number of Schools plus the number of classes per School plus the number of students per class (sections) equals the number of Chaplains' classes per week. For example: six (6) Chaplains; eight (8) Schools; three (3) classes per School; thirty-six (36) sections of students equals thirty-six (36) Chaplains' classes – an average of six (6) Discussion-Lectures per Chaplain. This is illustrated below:

<u>School</u>	<u>No. of Classes</u>	<u>No. of Sections per Class</u>	<u>Total</u>
DT	3	1	3
YN	3	3	9
PN	3	1	3
GM	3	1	3
FT	3	1	3
QM	3	2	6
RM	3	2	6
TE	3	1	3
8	24	12	36

SAMPLE SCHEDULE

CHAPLAINS' DISCUSSION - LECTURES

1952 - 1953

	Week	1	2	3	4	5	6	7	8	9	10	11	12
(YN)Class													
1-53		x	1	2	3	4	*5	6	-	-	-	-	-
2-53				x	1	2	3	4	5	6	-	-	-
3-53						x	1	2	3	4	5	6	-

x - week class convenes.

\* - note that beginning with the 6th week Chaplains meet three (3) classes in each School.

One factor of this formula - Sections - may be explained further. The number of students in the classes of some Schools is too large for effective instruction. Such classes are divided into Sections. Such a division immediately creates two (2) - or more - "classes," imposing the need for two (2) - or more - Chaplains. Two sample schedules are included.

**THE CHAPLAIN'S FIRST PERIOD** - Experience dictates that students should have at least one week in School to "shake down" before meeting the Chaplain in the classroom. Most OinC's heartily endorse this, since the first week is crammed with tests, etc. Assuming that the Chaplain will meet a class for six (6) periods, the schedule will be as follows:

Class in School

Chaplain's Discussion

(YN) 1-53 1st week  
 2nd week  
 3rd week  
 4th week  
 5th week  
 6th week  
 7th week

-- --  
 1st period  
 2nd period  
 3rd period  
 4th period  
 5th period  
 6th period (last)

**SUITABLE PERIODS FOR CHAPLAINS' CLASSES** - The School day is divided into eight (8) periods - beginning at 0800 and ending at 1630. Every conscientious Instructor is naturally eager to have the first periods of the day when the students are alert. The Scheduling Officer (Chaplain) must be aware of the demands of each School's curriculum and share with the other Instructors the undesirable, as well as the desirable, periods. By the same token, the other Instructors should be willing to share the desirable periods.

SAMPLE SCHEDULE OF CHAPLAIN'S DISCUSSIONS

SERVICE SCHOOL COMMAND  
U. S. NAVAL TRAINING CENTER  
Bainbridge, Maryland

CHARACTER GUIDANCE LECTURE SCHEDULE  
13 OCTOBER-17 OCTOBER  
1952

TIME	SCHOOL	CLASS	LECTURE	BUILD. NO.	ROOM	CHAPLAIN
Monday 13 October						
0800-0850	NAPS	220	1	TOME	220	
0800-0850	NAPS	301	1	TOME	301	
0800-0850	NAPS	118A	1	TOME	118	
0800-0925	Chaplain's Interview					
0930-1100	Chaplain's Interview					
0800-0900	FT	8	5	622	209B	
1340-1430	YN	5-53C	6	621	214	
1345-1435	NAPS	211	1	TOME	211	
1345-1435	NAPS	202	1	TOME	202	
1435-1535	YN	5-53B	6	621	214	
1435-1535	TE	6-53	4	621	133	
1435-1535	TE	7-53	2	621	134	
1540-1630	YN	5-53A	6	621	214	
Tuesday 14 October						
0800-0845	RM	6-53AB	4	623	230	
0800-0900	FT	9	5	622	208A	
0 - 0935	RM	6-53C	4	623	230	
0855-0945	PN	6-53	5	621		
0900-0950	NAPS	302	1	TOME	302	
0900-0950	NAPS	304	1	TOME	204	
0950-1040	PN	7-53	3	621		
1010-1110	G-M	6-53	5	624	120-127	
1045-1135	PN	8-53	1	621		
1100-1150	NAPS	119	1	TOME	110	
1100-1150	NAPS	120	1	TOME	120	
1345-1435	NAPS	118B	1	TOME	118	
1540-1630	YN	6-53C	4	621	214	
1540-1630	YN	6-53B	4	621		
1540-1630	YN	6-53A	4	621		
Wednesday 15 October						
0800-0845	RM	7-53AB	2	623	230	
0800-0900	FT	10	5	622	208A	
0800-0900	QM	7-53A	3	624	217	
0800-0900	QM	7-53B	3	624	201	
0850-0935	RM	7-53C	2	624	230	
0905-1005	QM	6-53A	5	624	220	
0905-1005	QM	6-53B	5	624	207	
1000-1050	NAPS	118C	1	TOME	118	
1000-1050	NAPS	319	1	TOME	319	
1000-1059	NAPS	320	1	TOME	320	
1010-1110	QM	8-53A	1	624	209	
1010-1110	QM	8-53B	1	624	216	
1340-1430	YN	7-53C	2	621	214	
1435-1535	YN	8-53B	2	621	214	

SERVICE SCHOOL COMMAND  
U. S. NAVAL TRAINING CENTER  
Bainbridge, Maryland

TIME	SCHOOL	CLASS	LECTURE	BUILD. NO.	ROOM	CHAPLAIN
Wednesday 15 October (cont'd)						
1445-1535	NAPS	204	1	TOME	204	
1445-1535	NAPS	219	1	TOME	219	
1540-1630	YN	7-53A	2	621	214	
1535-1630	G-M	7-53	3	624	124 or 126	

Thursday 16 October

0800-0845	RM	5-53ABC	6	623	230	
1435-1535	TE	5-53	6	621	137	
1500-1550	DT	3-53	5	617	B	
1535-1630	G-M	8-53	1	624	122	

Friday 17 October

0800-0925	Chaplain's Interview					
0900	NAPS Conference					
0930-1100	Chaplain's Interview					

Rooms in PN School are designated by class numbers outside the room.

Following are listed the abbreviated terms used:

NAPS	Naval Academy Preparatory School
FT	Fire Control Technician School
QM	Quartermaster School
RM	Radioman School
YN	Yeoman School
PN	Personnelman School
DT	Dental School
TE	Teleman School
GM	Gunner's Mate School

**SAMPLE COMPILATION OF ESSENTIAL INFORMATION FOR**

**SCHEDULING - CHAPLAINS' DISCUSSION-LECTURES**

**SERVICE SCHOOL COMMAND**

Bainbridge, Maryland

The following information is submitted as help for the Chaplain detailed as the Scheduling Officer.

**YEOMAN SCHOOL**

Building	- B621 (2nd Deck)
Telephone	- Ext. 677
OinC	-
Scheduling Officer	- OinC
Length of course	- * "A" group Severn (7) weeks ** Others Ten (10) weeks
Number of classes convened	- Five (5)
Classes convene	- Every two (2) weeks

**Chaplains' Discussion-Lectures:**

Second through seventh weeks;  
Monday, Tuesday and Wednesday of each week;  
Fifth (1245) and sixth (1340) periods;

Class period - fifty (50) minutes;

Room - #226

\* - qualified typists.

\*\* - Non-qualified typists.

**PERSONNELMAN SCHOOL**

Building	- B621 (1st Deck - SW wing)
Telephone	- Ext. 678
OinC	-
Scheduling Officer	- OinC
Length of course	- Ten (10) weeks
Number of classes convened	- Two (2)
Classes convene	- Every five (5) weeks

**Chaplains' Discussion-Lectures**

First through sixth week;  
Tuesday (only) of each week;  
Fourth period (1045) - 1st and 2nd lectures;  
Third period (0950) - 3rd and 4th lectures;  
Second period (0855) - 5th and 6th lectures;

Note: Every sixth week there will be two (2) classes in this School --  
the old one (Lecture Six) at the Second period; the new one (Lecture  
One) at the Fourth period.

Class period - fifty (50) minutes;

Room - varies from week to week.

### TELEMAN SCHOOL

Building - B621 (1st Deck - NE wing)  
Telephone - Ext. 672 - 673  
OinC -  
Scheduling Officer -  
Length of course - Sixteen (16) weeks  
Number of classes convened - Eight (8)  
Classes convene - Every two (2) weeks

#### Chaplains' Discussion-Lectures:

First through sixth week;  
Monday and Tuesday of each week;  
Sixth (1430) - Mon. - and seventh (1435) - Tue. periods;  
Class period - fifty (50) minutes;  
Room - varies from week to week.

### QUARTERMASTER SCHOOL

Building - B624 (2nd Deck)  
Telephone - Ext. 404  
OinC -  
Scheduling Officer - OinC  
Length of course - Sixteen (16) weeks  
Number of classes convened - Eight (8)  
Classes convene - Every two (2) weeks

#### Chaplains' Discussion-Lectures:

First through sixth week;  
Wednesday (only) of each week;  
First (0800), second (0950) and third (1010) periods;  
Class period - one (1) hour;  
Class Sections - each class is divided into two (2)  
sections (Able and Baker);  
Room - varies from week to week.

### RADIO MAN SCHOOL

Building - B623  
Telephone - Ext. 675  
OinC -  
Scheduling Officer -  
Length of course - Twenty-four (24) weeks  
Number of classes convened - Twelve (12)  
Classes convene - Every two (2) weeks

#### Chaplains' Discussion-Lectures:

First through sixth week;  
Tuesday, Wednesday and Thursday of each week;  
Second (0850), third (0940) and fourth (1030) periods;  
Class period - forty-five (45) minutes;  
Class Sections - each class is divided into four (4) sections (Able,  
Baker, Charlie, and Dog); Section Able combines  
with Baker and Section Charlie combines with Dog  
to make two (2) sections for the Chaplains;  
Room - #230

## GUNNERSMATE SCHOOL

Building	- B624 (1st Deck)
Telephone	- Ext. 402
OinC	-
Scheduling Officer	-
Length of course	- Fifteen (15) weeks
Number of Classes convened	- Eight (8)
Classes convene	- Every two (2) weeks

### Chaplains' Discussion-Lecture:

First through sixth week;  
Tuesday, Wednesday and Thursday of each week;  
Eighth (1535) period: 1st, 2nd, and 3rd lectures;  
Third (1010) period: 4th, 5th and 6th lectures;  
Class period- one (1) hour,  
Room - varies from week to week.

## FIRE CONTROL TECHNICIAN SCHOOL

Building	- B622
Telephone	- Ext. 508
OinC	-
Scheduling Officer	-
Length of course	- Forty-four (44) weeks
Number of classes convened	- Twenty-two (22)
Classes convene	- Every two (2) weeks

### Chaplains' Discussion-Lectures:

Week class in school varies;  
Monday, Tuesday and Wednesday of each week;  
First (0800) period (except payday - second period (0905);  
Class period - one (1) hour;  
Room - #102.

## PETTY OFFICER (W) LEADERSHIP SCHOOL

Building	- B621 (2nd Deck - SW wing)
Telephone	- Ext. 581
OinC	-
Scheduling Officer	-
Length of course	- Four (4) weeks
Number of classes convened	- One (1)
Classes Convene	- Every four (4) weeks

### Chaplains' Discussion-Lectures:

Second and third weeks;  
Monday, Tuesday, Wednesday and Thursday of each week;  
Third (0950) period;  
Class period - fifty (50) minutes;  
Room - #224.

**\*DENTAL TECHNICIAN SCHOOL**

Building	- B617
Telephone	- Ext. 620
OinC	-
Scheduling Officer	-
Length of course	- Sixteen (16) weeks
Number of classes convened	- Four (4)
Classes convene	- **Every four (4) weeks

**Chaplains' Discussion-Lectures:**

First through sixth week;  
Classes vary from week to week;  
Class period - fifty (50) minutes.

- \* - Not under Service School Command
- \*\* - Class A; Class C convenes every six (6) months.

## CONCLUSION

Thus far, there has been no attempt to put down in print the final concept of the character guidance movement. Since the formal program is only in its "infant" stage, we can expect and anticipate frequent changes.

There are no experts in the field of moral guidance from the standpoint of drawing up a neat little blueprint that will pave the road of life with constant happiness and success in daily living. All of us may recognize the impracticability and the uncommon sense of merely holding to a superficial A, B, C, and D system of values that should work but do not. Moral education without the dimension of transformation is nothing more than a vacuum. The knowledge of good ethics without spiritualization is nothing more than masses of flesh beautifully smoothed over human skeletons void of emotion. Philosophy, methods, techniques, principles and ideals expressed by academic verbalization without a deep sincere heartfelt spiritual concern is like a morning cloud that passes away. It is not sounding smart but living right that counts. For in the latter we communicate a positive influence making possible the process of constructive, spiritual interaction. God works through us, the human beings in whom He breathed the breath of life and we became living souls. His work may be expanded or limited by us. The expansion or limitation is determined by the reflection of our moral and spiritual growth. Our use of such words like unselfishness, decency, respect for others, integrity, moderation, continence, morality, devotion, commitment, sacrifice, responsibility and faith must be removed from the category of "word calling" to the dimension of experience in our own daily living.

We can lift, through the help of God, the moral level of ourselves and our shipmates of the military community. The success of this forward and upward movement for the eternal values will not only be determined by our behavior from 0800 to 1630 but also by our devotion and conduct after 1630.

A sharp focused understanding of the great strides that have been made in our generation may cause us to realize that there is a large gap between our moral and spiritual growth and our scientific advancements.

The elements comprising our technological discoveries were at one time unexplored potentialities. However, that which is potential may be just as real as that which has been explored and expressed.

Therefore, in our constant and ceaseless search for methods, techniques, principles, theories, and weapons for the preservation and unity of the world, we must not overlook the moral and spiritual potentialities of every person belonging to the naval service. Persons for us are not "things," "objects," "machines," "numbers," "chances," "subjects," "particles of matter" and the like — but rather, moral and spiritual beings who have an intrinsic worth and human dignity. They are unique. They are alike in only one respect, they all belong to the human race.

We recognize that each person may have a different attitude, orientation, character make-up and structural motivation. We know that they came from the farm, factory, college, high school, broken home, street gang, good home, etc. We must seek to understand the many environmental influences, both externally and internally that are a part of each total life that make up our total personnel. At the same time we must realize that a military organization of the United States is accountable and answerable for a high standard of performance and conduct. Our standard of performance and conduct goes beyond the purely military mission and includes the dimension of moral and spiritual growth here and now.

In keeping with this concept, Vice Admiral J. L. Holloway, Jr., USN, along with General Lemuel C. Shepherd, Jr., USMC, signed the BuPers Instruction 1743.2 for the protection and development of moral standards. This instruction is being implemented in every part of the naval establishment in varying degrees. A commanding officer cannot legislate morality but he can seek to provide a proper climate where the constructive growth of each person may take place. In this whole move for the protection of high standards and positive environmental influences, we are concerned more with applied authoritative ethical principles and attitudes than with authoritarian ethical theories.

Using this as a point of departure, the moral guidance program within the framework of the military community is not —

- a. A moral blueprint for constructing a moral Utopia where the superstructure of every fighting ship becomes an ivory tower.
- b. A panacea for all the ills, pains, aches, and disciplinary problems of the military establishment.

- c. A jigger full of nothingness that we hope may ultimately turn into a bowl-full of somethingness.
- d. A shot in the arm that will make a man immune to all the evil strivings that he must daily combat within his own life.
- e. A little moral pep talk that will enable a man to pick up a loose football in the end zone and run for a touchdown of righteousness while 90,000 spectators in the stands yell, "We knew he could do it because he has had character guidance in the U. S. Navy."

Negative assertions must be followed by positive affirmations. Moral guidance is a part of a significant movement that concerns itself with helping to motivate and guide the person by providing such learning experiences that:

- a. He will strive to develop self-control through a disciplined will.
- b. Establish and enjoy suitable habits.
- c. Awake and alert a personal moral conscience.
- d. Develop emotional maturity and right attitudes.
- e. Make progress toward achieving true and worthy ideals in order to attain moral integrity.

These are not ends in themselves but by-products of a right relationship to one's total environment; namely, himself, his shipmates, and Almighty God.

To further the insight into the character guidance movement the following named chaplains participated in a character guidance conference at Bainbridge, Maryland, September 28 to October 2, 1953.

Chaplains Division

Radm E. B. Harp, Jr., CHC, USN  
 Cdr James W. Kelly, CHC, USN  
 Cdr Charles J. Covert, CHC, USN

Naval Schools, Newport

Lt. Harold E. Meade, CHC, USN

DesLant, Newport

Cdr Walter S. Peck, CHC, USN  
 Lcdr Mark R. Thompson, CHC, USN  
 Ltjg John J. O'Connor, CHC, USN

Sasebo, Japan

Lt Victor W. Schoenberger, CHC, USN

Bainbridge

Cdr Hansel H. Tower, CHC, USN  
 Cdr Francis W. Kelly, CHC, USN  
 Lcdr Richard A. Cahill, CHC, USN  
 Lt James E. Emerson, CHC, USN  
 Lt Oscar Weber, CHC, USN  
 Ltjg Rodger F. Hill, CHC, USN

Quantico

Cdr Glyn Jones, CHC, USN

San Diego

Lcdr Edward J. Hemphill, CHC, USN  
 Lt John J. Wissing, CHC, USN

The following are the findings of the Bainbridge conference:

- a. Moral Guidance Foundation.

(Citing the Declaration of Independence and Rocks and Shoals)

1. Our way of life assumes that man is endowed with a moral capacity; an assumption upheld by the Declaration of Independence, e. g., "We hold these truths to be self evident; that man is created equal and endowed by his Creator with certain unalienable rights, life, liberty and the pursuit of happiness."

2. Our military community is founded on this assumption; e. g., refer to UCMJ.

- b. Premises.

1. Man is a moral and spiritual being and has a moral code.

2. In his daily living, man can enhance himself as a moral and spiritual being by developing his capacity for making moral responses, decisions and judgments.

3. Man is a free agent with respect to his moral choices, whose conduct, in the main, is the overt expression of such interior process.

4. Man is responsible for his conduct and its effect upon himself and others.

5. In view of the foregoing we may consider man's character as the sum total of personal, purposeful living and demonstrates his status as a moral being.

c. Objective.

1. Ultimate objective:

(a) To help effect a mature and secure individual who will live with moral integrity in peace and harmony with himself, his neighbor and his God.

2. Proximate objectives:

(a) To aid the person to realize the purpose and meaning in life.

(b) To help the person appreciate the ingredients of the complete life.

(c) To encourage in the person a respect and reverence for God, himself, and other persons.

(d) To help the person realize, develop and fulfill his moral and spiritual potentials.

(e) To impress upon the person the importance and urgency of using his time and talents with responsibility and integrity.

(f) To bring about an understanding of the importance of the present moment and its relation to our moral and spiritual growth.

(g) To help the person face and cope with the environment in which he finds himself.

(h) To help the person to achieve the feeling of "belonging" with integrity.

(i) To spur the person to accept and activate the highest moral principles.

(j) To help inculcate an attitude of responsibility for all private and public property.

(k) To help create an awareness of the resources of one's own religion, and to use them in the development of one's moral and spiritual growth.

d. A chaplain's code of considerations for character guidance.

1. Since all men are rational, free beings, composed of body and soul, created by God, and answerable to God for their individual conduct, I will therefore:

(a) Recognizing myself as a teacher of what is right and good, realize the contributive nature of the Character Guidance Program toward the fulfillment of my primary mission in the naval establishment.

(b) Realize the potential significance that each presentation may have in vitally influencing the destiny of each person in the group.

(c) Respect each man's opinions and religious beliefs, avoiding controversial religious issues and referring men to chaplains of their own beliefs should such issues unavoidably arise.

(d) Thoroughly familiarize myself with character guidance materials, make representative use of the current subject matter and training aids and present them in a timely, concrete manner.

(e) Adhere to the ultimate moral objectives in each discussion period, realizing that morality is but a means to an end; that is, the right material and spiritual relationship of each person to his total environment, namely himself, other persons and God.

(f) Adjust my presentation to the intellectual level of the group, and at the same time, without condescension, show consideration for each person's responses.

(g) Strive to maintain a two-way communication of the subject matter between myself and the group.

e. Scope of character guidance program.

1. First level — Coverage of all recruits in Marine and Navy Recruit Training Commands with interview period and six lectures as now in operation.

2. Second level — Coverage of "A" and "B" schools with interview and "Moral and Spiritual Growth — Here and Now" series according to the following schedule:

<u>Length of Course</u>	<u>C. G. Periods</u>
10 weeks or less	7
11-12 weeks	8
13-14 weeks	9
15-16 weeks	10
17-18 weeks	12
20 or more weeks	14

Coverage of officer indoctrination and training schools with minimum of six (6) lectures on the moral basis of leadership.

3. Third level — Coverage of all personnel in "C" schools, Functional Training Activities and individual camps, barracks, ships and stations with a minimum of five (5) periods per man per year. It is anticipated that a four-year cycle of five (5) lectures each year for presentation by either chaplains or line personnel will be prepared to meet this requirement.

This recommended coverage is based on the following points:

(a) Lecture-discussion groups will consist ideally of 20 members and not more than 35 members.

(b) Personnel will attend periods by duty sections rather than by divisions, etc. This will provide constant stimulation for private discussions during the interim between lectures.

(c) It was felt that the program would function best on a discussion level within groups composed of individuals with similar backgrounds. Whether officers and CPO's should be included in general EM groups would depend in some degree upon the type of activity. In large ships and shore activities, it would probably be best for the officers, the CPO's and the remaining EM's to meet in separate groups. In smaller ships (DD and below), it was felt they could meet together.

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