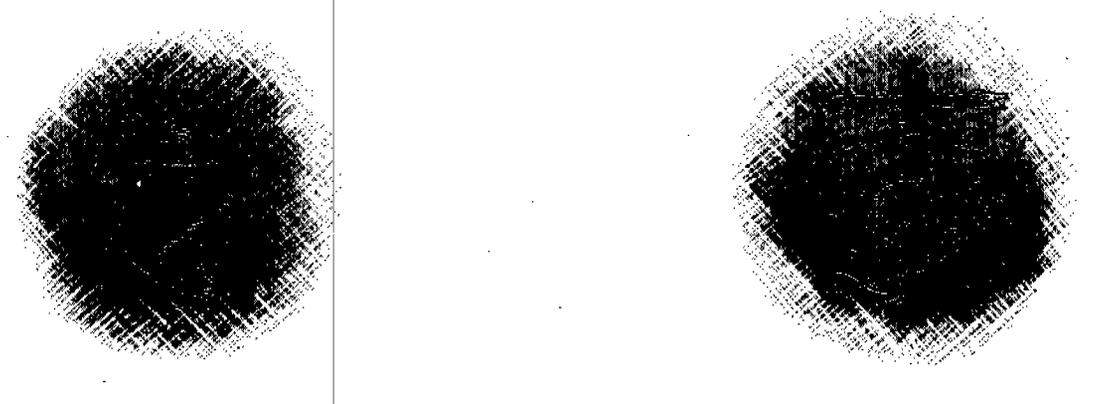
A white outline map of the Far East region, including the Korean peninsula, Japan, the Philippines, the Indonesian archipelago, and the island of New Guinea, is positioned in the background. The title text is centered over the map.

MY LIFE IN THE FAR EAST

CHARACTER EDUCATION PRESENTATIONS
DESIGNED FOR USE IN
U.S. NAVY AND U.S. MARINE CORPS
IN THE FAR EAST

SERIES NUMBER 5

NAVPERS NO. 15881



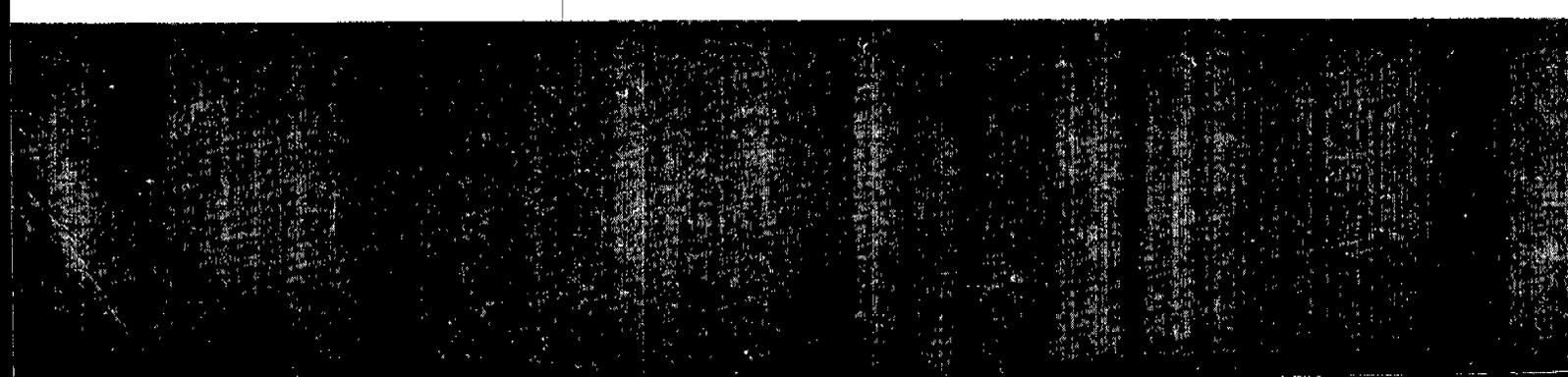
F O R E W O R D

The following phrases have been extracted from BuPers Instruction 1743.2, from the Chief of Naval Personnel and the Commandant of the Marine Corps:

“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 . . .”

“Every means must be exercised to strengthen the moral, spiritual and religious lives of the officers and men of the Naval Establishment . . .”

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





a message from

E. B. HARP, JR.

REAR ADMIRAL, CHC, USN

CHIEF OF CHAPLAINS

THE CHALLENGE IN CHARACTER EDUCATION

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

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 our Program to support and cultivate these previous worthwhile influences, giving to moral and spiritual growth a continuity and 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 well done, we reap the results in our Program.

Helping a man or woman to organize and form the right attitudes today may be helping him to become an effective citizen of America tomorrow. 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 like these, the Men and Women of the military service of the United States must exemplify the highest personal honor and integrity.

PREFACE

The material contained herein is a part of the character education program of the United States Navy. It comprises a series of twelve presentations prepared as resource material to assist in the formulation or implementation of a program of character education for men serving in the Far East either at shore activities or aboard ships in the area.

Each presentation can be used separately, or as one facet of a total program, according to the dictates of the local situation. Each presentation can be used as a lecture or as a resource guide for group discussion.

The first four presentations are concerned with the serviceman's examination of himself in terms of his duty in the Far East. That self-examination would include such questions as

(1) do I ring true to my best and so have personal integrity?;

(2) what shall I use as the guide for my activity, living by expediency or by what I know to be fundamentally right?;

(3) do I believe in my American tradition of life strongly enough to make it the controlling factor in my activity, or would I be satisfied with some other tradition, such as Communism?;

(4) while I am in the Far East, what am I revealing to the people about me, by my actions, regarding my American tradition?

The second group of four presentations carries the serviceman's self-examination into the realms of the specific and is concerned with immediate problems of conduct and character. This group is premised on the fact that the serviceman in the Far East is surrounded, every time he goes on liberty, with an ethical structure and background entirely different from what he would have at home. As a result he must answer questions regarding his personal conduct in the realms of.

(1) sexual conduct and its control;

(2) the excessive use of alcohol;

(3) the use of narcotics;

(4) the black market and related activities.

The third group of four presentations anticipates the serviceman's return home, recognizing that his time in the Far East is a limited portion of his life. The presentations in this group examine the contribution his time in the Far East can

PREFACE CONT.

make to his whole life and are designed to help him answer such questions as:

- (1) does morality make sense while I am away from home?;
- (2) what happens to my plans for home and family while I am here in the Far East?;
- (3) are these months or years wasted or can they actually be the best years of my life?;
- (4) what about my marriage: where and to whom?

Each presentation is prefaced by a brief statement of objective and an outline of the thought movement, and followed by a listing of pamphlet type source materials readily available to the Chaplain from either Army or Navy Chaplains' Corps or Public Information sources.

These presentations were actually formulated in the Far East by Chaplains on duty there. Suggestions as to the emphases to be made in them were received from 55 Commanding Officers of ships or stations in the Far East and from an additional 40 Chaplains stationed either in Japan or Korea or aboard ships in the area at other commands than those represented by the assisting Commanding Officers. The preparation of this material was done under the supervision of Rear Admiral Edward B. Harp, Jr., Chief of Chaplains, United States Navy, by LCDR Frederick W. Brink, ChC, USN, with the assistance of the other Chaplains stationed at U.S. Fleet Activities, Sasebo, Japan.

INSTRUCTIONS FOR USE

It is assumed that this material will be used by the instructor as a guide, but that each instructor will formulate his own discussion plan and questions. Supplemental visual aids for use with these presentations may be obtained on request from the Fleet Chaplain, Commander Service Force Pacific. These aids include:

(1) a poster-sized reproduction of the title page for each subject, to be displayed at the time of the presentation,

(2) a supply of wallet-sized cards related to each subject, carrying the same picture with text as reproduced on pages 101-103, to be distributed

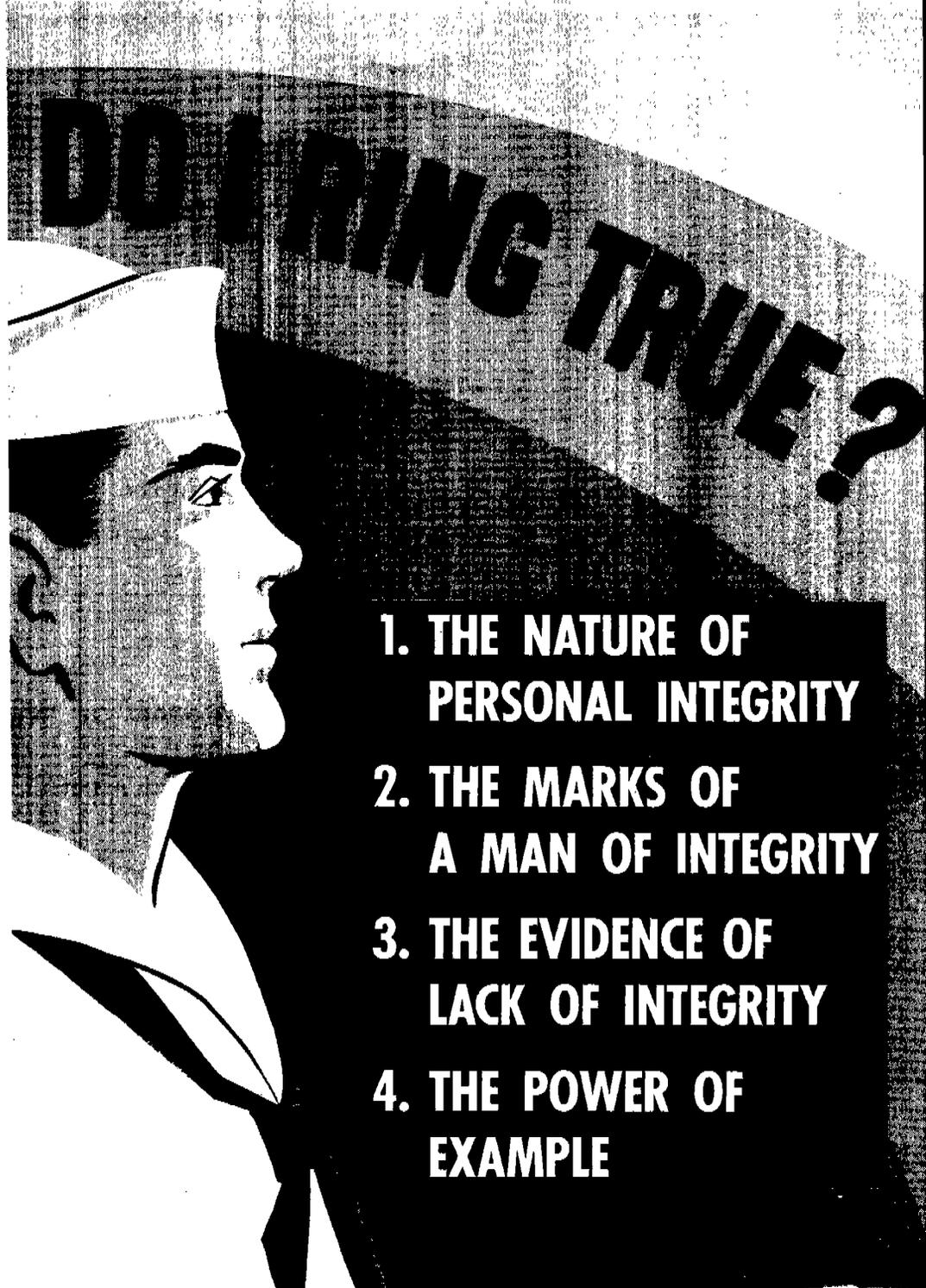
at the time of the presentation.

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. The material contained in the final presentation is discussed in the concluding note to that presentation.

Each Chaplain using this material is expected to make a monthly report of presentations given as directed by the implementing INSTRUCTION.

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DO I BRING TRUE?

1. THE NATURE OF PERSONAL INTEGRITY
2. THE MARKS OF A MAN OF INTEGRITY
3. THE EVIDENCE OF LACK OF INTEGRITY
4. THE POWER OF EXAMPLE

OBJECTIVE:

To determine the meaning of personal integrity as experienced in military service and to demonstrate what marks a man of integrity.

OUTLINE

I—THE NATURE OF PERSONAL INTEGRITY:

- 1—To ring true
 - 2—To be a whole man
 - 3—The four Greek virtues
-

II—THE MARKS OF A MAN OF INTEGRITY:

- 1—Adopts standards not of his own making. Recognizes the "ought" of life.
 - 2—Makes his daily performance match those standards.
 - 3—Preserves his ability to respect himself.
 - 4—Plans for the future more than the moment.
 - 5—Uses basic measurements of value, not satisfaction.
-

III—THE EVIDENCE OF LACK OF INTEGRITY:

- 1—Internal disruption
 - 2—Cynical, selfish attitude toward life
-

IV—THE POWER OF EXAMPLE.

THE NATURE OF PERSONAL INTEGRITY



DO I RING TRUE?

No man respects a thief, because a thief cannot be trusted when he cannot be seen. No man respects a liar, because a liar cannot be believed unless there is proof of what he says. No man respects a cheat, because a cheat tries to get around the laws of honor on which society is founded. Such men are not respected because they do not ring true. They have no personal integrity. To be respected a man must have that element of character which makes every part of his life ring true to every other part.

When we wish to test the genuineness of a coin we ring it against a hard surface. We know whether or not it is genuine by whether it 'rings true.' When we buy a radio or a TV set or a watch or some other manufactured item we look for the 'brand name', because there is an integrity represented in that name, an integrity established through the years as the manufacturer has always made sure that his product is exactly what it is represented as being.

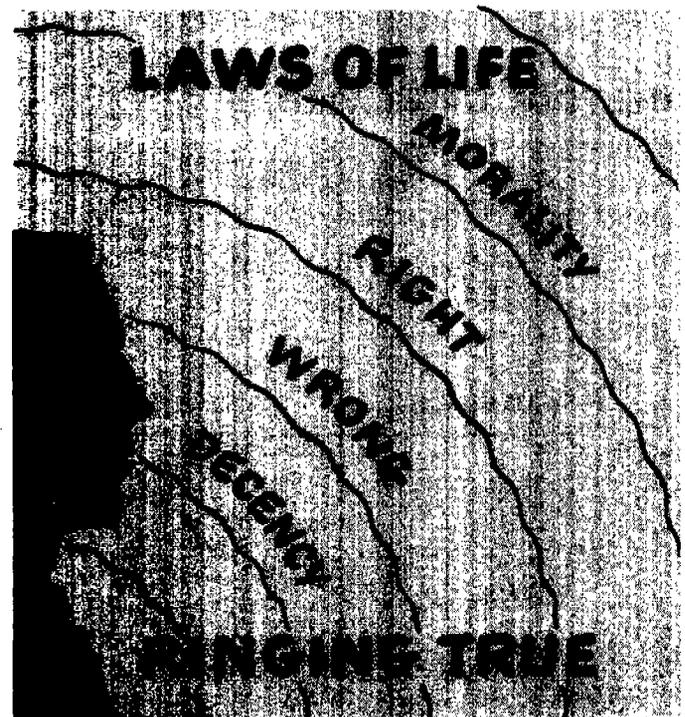
To be respected a man must ring true. He must prove at all times that he has within himself the things which make him worthy of respect and which make him able to stand up under the stresses and strains of life.

A few years ago a bridge was built across the Puget Sound in the state of Washington. Architects

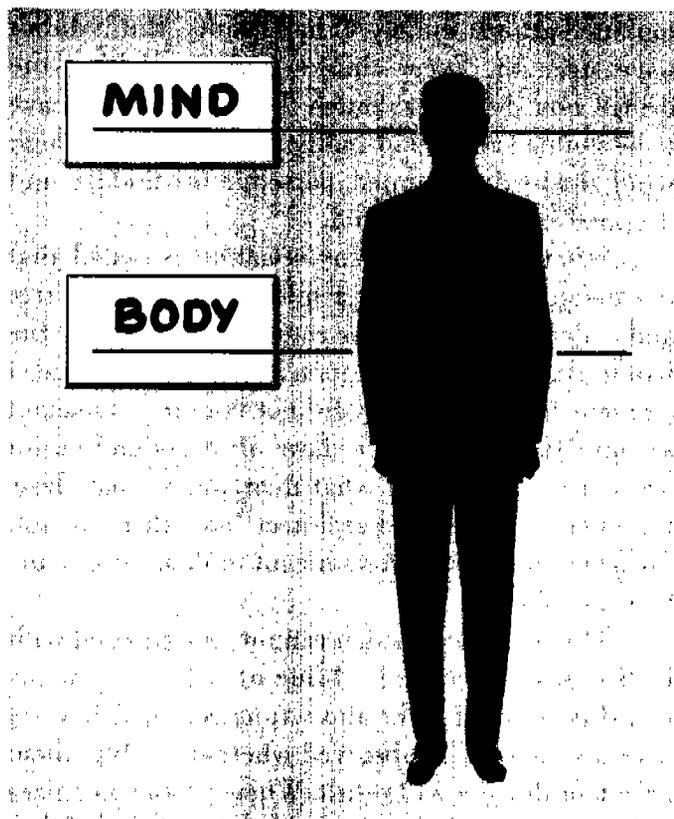
acclaimed it as one of the most beautiful bridges in the world, and it was—a long high arch of steel silhouetted against the sky. It had beauty. But it didn't have strength. Every time a high wind blew the bridge would shake so much that traffic would have to be stopped across it. Finally, in a particularly high wind, the bridge snapped, parted in the middle, and dropped into Puget Sound.

What was wrong? Investigation revealed that the designers had made a mistake in their figures and ordered steel that was actually too weak for the strains that would be put upon it. They had sacrificed strength for looks. They did not take into sufficient account the fact that the laws of stress and strain are not dependent on what man wants, that those laws exist whether the architect likes them or not. To ignore or misuse them meant to doom the structure to collapse.

There are laws which cannot be tampered with in life, just as in the building of bridges. Laws of morality, laws of right and wrong conduct, laws of decency have to be observed whether we like them or not, or disaster will result. When a man recognizes the presence and the claim of these laws and lets them control his activities, he rings true and we say that he has personal integrity.



AM I A WHOLE MAN?

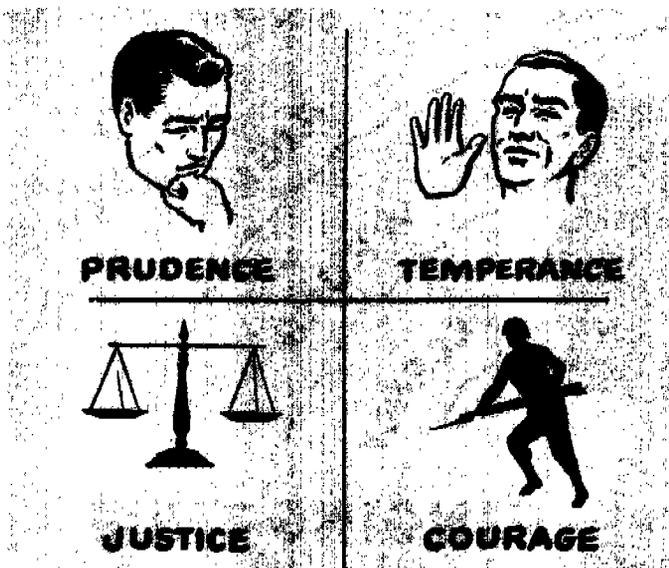


That word integrity actually means "whole." It has a corollary word "integrated" which means everything brought into harmony and into a unit. Personal integrity, therefore, means that a man has a personality in which everything is in harmony: his actions in harmony with his thoughts, his character in harmony with the moral laws of the universe.

Each of us is a being of two parts, mind and body. In an integrated man, a man with personal integrity, the mind takes precedence over the body. The actions of that man conform to the best that can be conceived of inside himself. When we see a mentally retarded individual, one of those unfortunates who develop perfectly healthy, full grown bodies, but whose minds never progress beyond the two or three year old stage, we call them imbeciles and pity them. They are not whole men. Their minds and their bodies do not ring true to each other. It is not their fault, but they lack integrity.

We are fortunate, in comparison to them. Our minds and our bodies have developed in parallel. If not, it is our own fault. If not, we lack integrity because we have not sought for it. We have the capacity to keep our actions in harmony with our ideals, with our recognition of right and wrong, with our consciousness that we are a part of society. If our lives do not ring true to the best that we can conceive, to the best that we are taught, we do not possess integrity.

THE FOUR GREEK VIRTUES



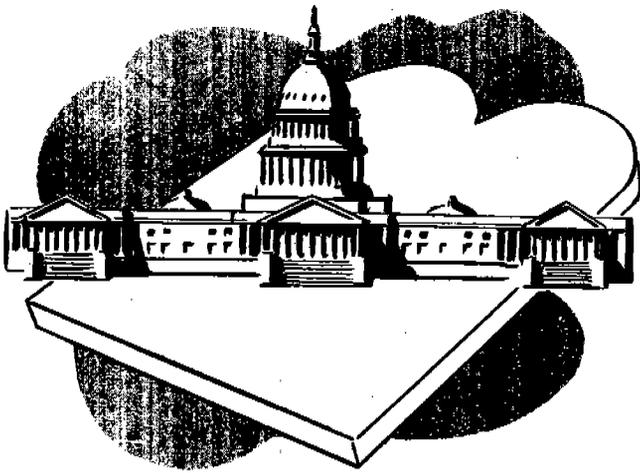
The ancient Greeks had words for this integrity. They listed four virtues which went into its structure. There was the virtue of prudence, where common sense was applied to life. There was the virtue of temperance, where restraint was exercised. There was the virtue of justice, in which the sense of fair play dictated that a man would do to another only what he would want that other to do to him. And there was the virtue of courage, that quality of mind which enabled a person to meet dangers and difficulties with firmness and valor. These are the things that make integrity.

We can translate all that into terms a little more common to us and tie it down into what a man has to do to either develop or prove that he has personal integrity, by listing five things that mark a man of integrity.

MARKS OF INTEGRITY:

1. STANDARDS

First: THE MAN WITH PERSONAL INTEGRITY ADOPTS FOR HIMSELF A SET OF STANDARDS OF MORALITY AND DECENCY WHICH ARE ACTUALLY BEYOND HIS CONTROL. He lives not so much by what he wants to do as by what he knows he ought to do. For those of us who have been reared in America in the Jewish-Christian tradition, that set of standards is set forth in what we call the moral law of the Ten Commandments and the teachings of Jesus Christ.



All of our local, state and national laws are written to conform to that moral law. It contains the directions for our conduct and is concerned with right and wrong attitudes and behaviour toward ourselves, our fellow men and our God. It tells us what things will keep us harmonious within ourselves and with others. It tells us what to leave out of our living and what to put in, because decent society is built on the things it orders and is destroyed by the things it forbids.

It is important to remember that all laws, civil or moral, exist not so much to restrict a man's actions as to guarantee the freedom to act for all people. The man of integrity accepts the moral law as the standard for his own actions so that he may be free and so that other people may also be free. He knows he did not draft the law, that it is bigger than he is and not actually within his control. But he knows also that this law provides the only satisfactory and satisfying code of living. So he adopts it for himself.

2. PERFORMANCE

Second: THE MAN OF INTEGRITY MAKES SURE THAT HIS DAY BY DAY PERFORMANCE MATCHES THIS STANDARD. It is not enough for him to know the specifications of moral living. He has to put them and keep them in action or they are worthless.

Anyone who knows the history of baseball knows about the world series scandal of 1919. In that year Chicago won the American league pennant and Cincinnati won the National league. The Chicago team was so outstanding that they were favored to win the series hands down. They lost the series dismally, with so many errors and such poor hitting that there could be no question but that the World Series had been "fixed." Investigation proved that eight of the Chicago players had accepted bribes to throw the games. All eight were banned from professional baseball for the rest of their lives.

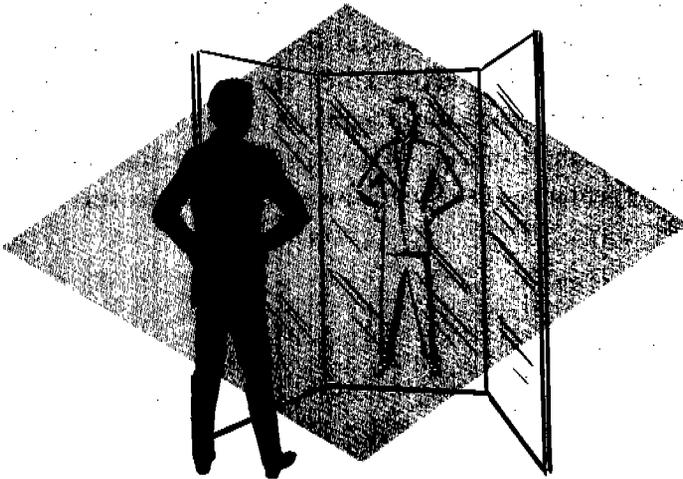
Something similar happened a year or so ago in college basketball, where players accepted bribes from gamblers to either throw games or keep the scores down. In each case the athletes knew what their code of sportsmanship called for, but they compromised their own integrity by refusing to put into action and to live up to the standards they professed.

The man of personal integrity will make sure that his daily performance in every field always matches the high moral code he has adopted. He will not permit himself to accept a lower standard of performance just for his own profit or pleasure.

3. RESPECT

Third: THE MAN OF INTEGRITY IS CAREFUL TO DO NOTHING THAT WOULD DESTROY HIS ABILITY TO RESPECT HIMSELF OR TO BE RESPECTED BY OTHERS. Self respect is a very necessary part of living. A man may be able to get along without the approving nod of the crowd but he has difficulty living with himself if he loses his own self respect. A man may fool the outsider, but he cannot fool himself. He knows what he is and he has to be able to live with himself without shame. He cannot live with himself for long if he cannot respect himself. As Edgar Guest, the Hoosier poet, put it:

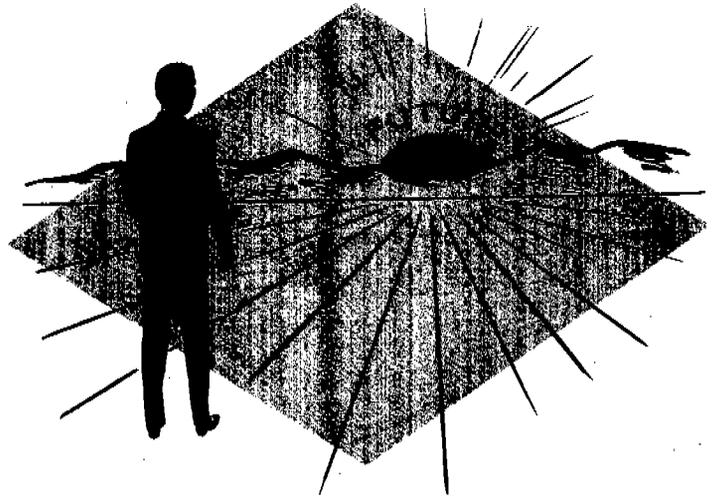
I have to live with myself and so
I want to be fit for myself to know.
I want to always be able
To look myself straight in the eye.
I don't want to stand with the setting sun
And hate myself for the things I've done.
I want to go out with my head erect:
I want to deserve all men's respect...
I can never fool myself—and so
Whatever happens, I want to be,
Self-respecting and conscience free.



The corollary to this of course is that if we cannot preserve our respect for ourselves we can hardly expect others to respect us in their turn. The two go hand in hand: the respect an individual has for himself and the respect others have for the individual. The man with integrity makes sure that there is nothing in his life which keeps him from self respect or the respect of others.

4. THE FUTURE

Fourth: THE MAN OF INTEGRITY PLANS FOR THE FUTURE AS HE DECIDES FOR THE MOMENT. The present may be fine, filled with opportunities for pleasure and self-gratification, perhaps free from social restraints. But the man who retains his integrity does some thinking and planning in terms of the future before he takes advantage of the present. As he determines what will be his present activities he asks himself: does this measure up to the basic moral law I am obligated by my nature to follow and what will be its effect on me in the future?

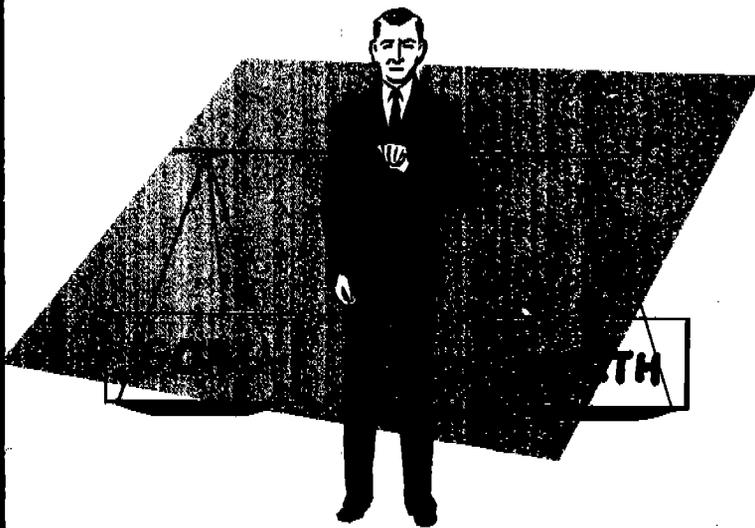


The man who meets a girl one night and marries her the next usually lives to regret the marriage. The dark-brown taste of the morning after could easily have been avoided without any loss to the enjoyment of the night before just by remembering that there was going to be a morning after. The man in the brig will always admit: "If I had known this was where I would end up I would never have done what I did."

Because personal integrity is a continuing, purposeful thing, the man who possesses it does some thinking as to the effect of the activities of the moment on his future before he becomes content with just the moment's pleasure or satisfaction.

5. VALUES

Fifth: THE MAN WITH INTEGRITY USES BASIC MEASUREMENTS OF VALUE. He measures activities or goals by their worth, not by how many people are getting away with the same thing or by how much he personally will enjoy it or by whether it is the easiest way or how much profit he might make. When he has to make a decision, whether that decision involves returning on time from liberty or an extra drink or finding a female companion or changing a job, he asks himself whether it will be worth it in the long run. What will be its permanent value to him? Will it build him up inside and out, or will it tear him down and apart? Will it make him a desirable companion or cause the better people of his community to avoid him? Will it line him up with truth or falsehood, with right or wrong, with justice or injustice, with selfishness or unselfishness? Would he want his wife, his sister, his brother, his son or daughter, to copy his actions and do the same thing?



THE LACK OF INTEGRITY

The man who does not have this personal integrity is easy to identify. Every day we see the people who have thrown their personal integrity into the discard. Sometimes, in fact, we do not have to look any further than into a mirror.

1. TEARS A MAN APART

THE LACK OF INTEGRITY TEARS A MAN APART INSIDE HIMSELF AND LEAVES HIM POORLY ADJUSTED TO HIS SOCIETY. It creates discord and confusion for himself and for the people with whom he lives. When the different parts of a man's nature pull against each other, one saying yes and the other no, one saying do and the other don't, the man soon finds himself in difficulties.

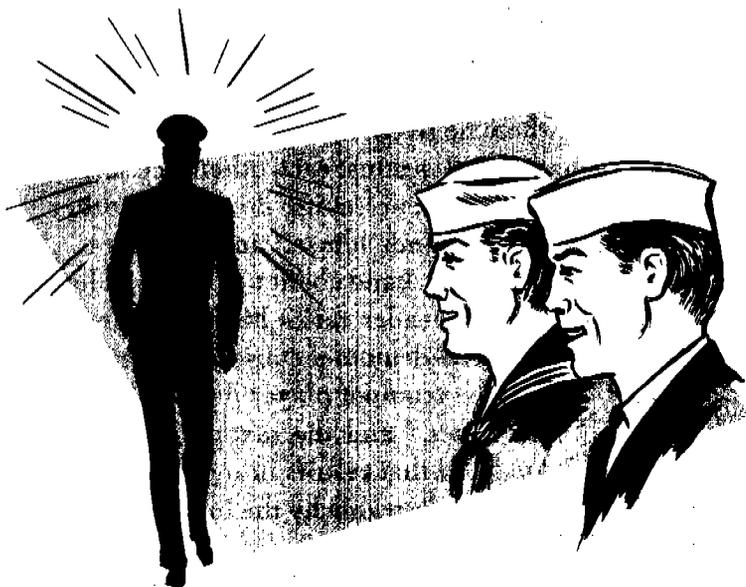
Imagine a military band about to play for colors in the morning. The leader raises his baton for the national anthem. The drummer starts off instead on "Drum Boogie," the trumpet player decides he will play "St. Louis Blues," and the saxophonist plays "How Dry I Am." All that results in sound and fury and discord, nothing desirable by the longest stretch of the imagination.

Let a man deny that the standards of morality and worth have any claim on him, refuse to let those standards direct his actions, live completely for the whim of the moment with no thought of the future, put his own self respect into moth balls, and that is what he will find inside himself and in his living with other people: sound—fury and discord.

2. SELFISHNESS

THE LACK OF INTEGRITY EVIDENCES ITSELF IN A CYNICAL, SELFISH ATTITUDE TOWARD LIFE. It shows up when a man locks away his conscience as he goes on liberty, declaring: "I'm in the Far East where no one knows what I am doing, and what they don't know won't hurt them, so I can do as I darn please." It shows up in his selfish attitude that declares: "I've got mine, now you try to get yours." It reveals itself in his conceit: "No one can tell me what to do. I'm my own boss." It is evident in his inability to get along with other men: "Who does he think he is, telling me off?" It is recorded in the records he leaves behind him of Captain's Masts, venereal disease treatments, broken laws, destroyed friendships. It plagues him in his guilty conscience that makes him hope and pray what he did will not be reported to the folks back home.

POWER OF EXAMPLE



This matter of integrity can be tied down directly to life in the military service and to military service in the Far East. Who is the most respected man we know? Not the married man with a house in the hills while his wife waits for him back in the states. Not the man with the filthy language that makes one want to take a shower after listening to him talk. Not the sea lawyer who knows all the angles and can tell us how to get around the rules without being caught. Whoever it is, it will be someone whose personal habits are above criticism from anyone, whose devotion to duty is unquestioned and whose outlook on life includes a sense of obligation. It can just as easily be a seaman apprentice as a Commanding Officer, for the respect will not be based on the stripes he wears on his sleeve but on the example he gives. The respect will be due him because he is a man of integrity.

We have to remember that we are on our own in this business of personal integrity. We either want it or we do not want it. It isn't sold for money or forced down our throats like medicine. It is something we either make for ourselves or ignore. But we are being observed constantly as to whether or not we have it. Just by what we are, by what we show we have in the way of integrity, we may be influencing someone else's integrity.

Someone once said that a good commandment for a father to remember would be this: "You shall not steal from your child by your own unworthiness the right to make a hero out of you." We have no right to steal from someone else by our own unworthiness the right to make heroes out of us.

During World War II a Marine Colonel, just before his regiment went into combat, gave the men a definition of courage. Changing the word courage to "personal integrity" we can use the same statement:

"Personal integrity is to a man as chastity is to a woman. It is no particular credit to him if he possesses it, but it is a tremendous discredit to him if he does not."

SOURCE MATERIAL

(READILY AVAILABLE TO THE CHAPLAIN)

Army and Air Force Character Guidance
Discussion Topics:

Duty, Honor and Country:

Series 2—Chapter 1—
"Personal Integrity"

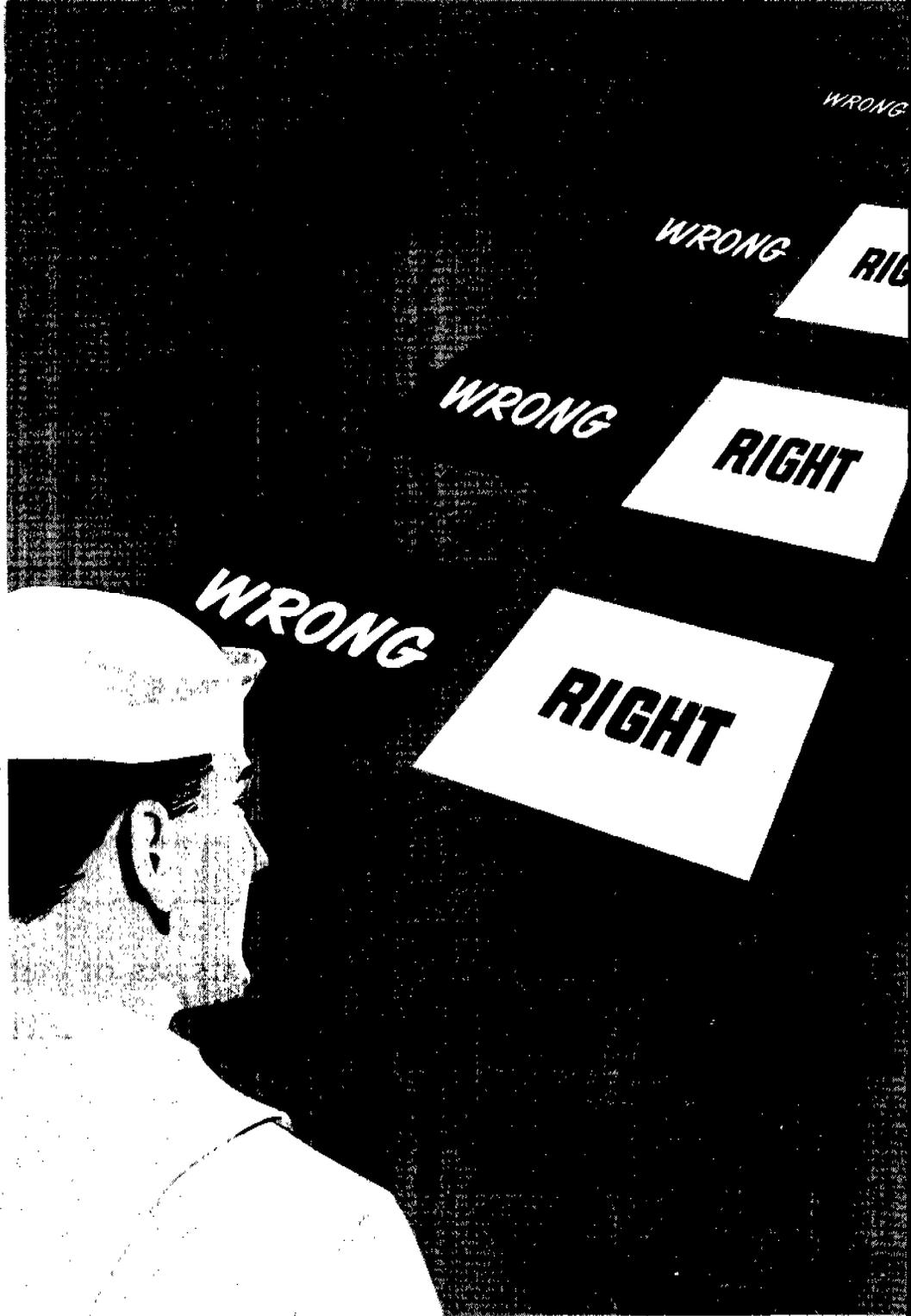
Series 5—Chapter 3—
"Basic Morality"

Series 5—Chapter 6—"My Job"

Series 6—Chapter 1—
"Man is a Moral Being"

Armed Forces Chaplains' Visual Presentation #D—"Moral Principles."

Leaflet published by United Fellowship of Protestants: "Stay on that High Road."



U.S. Navy and U.S. Marine Corps • Character Education Program • Series 51 FAB EAST • Dist. 8

OBJECTIVE:

To motivate a pattern of living by what is known to be right, rather than just by expediency, by evaluating the results of living in complete freedom and of living with a sense of responsibility, and by outlining the tests for right and wrong choices of conduct.

OUTLINE

I—THE FACT OF DAILY CHOICES:

- 1—"I am free to do as I please"
 - 2—"I am bound by responsibility"
-

II—THE RESULTS OF ABSOLUTE FREEDOM:

- 1—Uncertainty of outcome
 - 2—Habits change with location
 - 3—Tendency toward disaster
 - 4—Internal disruption
-

III—THE OPPOSITE RESULTS OF RESPONSIBILITY.

IV—TESTS FOR RIGHT AND WRONG CHOICES:

- 1—Conformity to laws of God and the moral law
 - 2—Publicity
 - 3—Experience
 - 4—The 'long look'
 - 5—Effect on other people.
-

V—LIVING BY WHAT WE KNOW IS RIGHT.

THE FACT OF DAILY CHOICES

Every day of our lives we are confronted with the necessity of making personal choices regarding our conduct. We have to choose our food, whether to be at quarters on time, whether to complete assigned tasks, whether to go ashore on liberty, and what to do when ashore. Whether we like it or not we are creatures of choice: shall I or not?, should I or not?, can I or not?, are the constant questions of our lives. Simply because we are men and not just animals acting by instinct we must make choices on the basis of what will be of benefit to us or with an ignoring of that benefit or profit.

TWO CHOICES:



1. FREEDOM

WE HAVE TWO WAYS IN WHICH WE CAN APPROACH THESE DAILY CHOICES. The first way argues something like this: "I am free to do as I please. I am my own boss. No one can force me to do something I do not want to do, so why shouldn't I select just those things that I like? I will do what gives me pleasure at the moment. I will engage in things that bring me profit, no matter what they involve. Like the man going into combat, I may not be here tomorrow so I will have one last fling and may the devil take care of his own. I'll eat, drink and

be merry, for tomorrow I may die. Psychologists tell me I must find a way to release my inhibitions. The lid is off. I'll release them by doing as I please without stopping to worry about whether what I am doing is wisest or best, right or wrong. I'll let myself go and enjoy myself while I can."

The difficulty with that way of making choices is obvious. It argues that a man can do exactly as he pleases, whenever he pleases. But he cannot and does not do that in all fields—only in the ones where he wants freedom at the moment. When a petty officer bawls a man out for being out of uniform, the man might feel like taking a swing at the petty officer. But he restrains himself from doing what he would like to do because he knows it would not be wise. If a man dislikes his commanding officer he does not throw rocks at him. He keeps his feelings and himself under control because he knows it would not be wise to let himself go and release that particular inhibition.

What the man who argues for freedom is really doing is arguing that he will be free in the things he wants to be free in, even though he recognizes he cannot be free in everything. When he goes ashore he feels he can let himself go in the realms of sex or liquor or something else—and in these realms he refuses to keep himself under control. What the psychologist means when he says to release inhibitions is not to throw over restraint. He means to release those inhibitions in creditable ways. A man has no more excuse to let himself go hog wild in sex or liquor than he has for taking a swing at his petty officer or throwing rocks at his Commanding Officer. If he is to exercise restraint in one case he should exercise restraint in the other.

2. "RESPONSIBLE"

The second way a man can look at his choices says something like this: "I am free to do as I please, but I am bound by a sense of responsibility to be sure that what I please to do is the right thing. I know that there is a right and a wrong way of doing things, that there is a fundamental right and wrong that is bigger than my desires. I cannot escape that right and wrong because they are absolutes and do not depend on me. Black will always be black and white



will always be white, wherever I am. Two and two always make four, no matter what I would like to have them make. Honesty is always honesty, falsehood is always falsehood no matter in what realm or to whom I may be talking. I do not change the nature of truth to suit myself. I may tell an untruth but I have not changed the truth. I may do a wrong, but I have not made it right by doing it. This absolute standard of right and wrong, good and bad, never changes with location. If I am to remain a useful, self-respecting person, I must be willing to exercise my self-control and choose those things that I know are right, refusing those things that I know are wrong."

In making our choices of conduct we have to adopt one of these two attitudes. There are no others. These may be shaded a bit, but basically we have only the choice of accepting the fact of truth and right and living by that acceptance, or of claiming freedom to make our standards depend only on the desires of the moment.

RESULTS OF FREEDOM:

CERTAIN CONSEQUENCES FOLLOW IN THE TRAIN OF CHOOSING THE PATTERN OF LIVING ONLY FOR THE MOMENT, DOING WHAT COMES NATURALLY, HAVING NO REGARD FOR ANYONE ELSE OR FOR YOUR OWN INTEGRITY.

1. UNCERTAINTY OF OUTCOME

With the choice of this pattern we have no certainty as to the outcome of our actions. Perhaps, for example, we are trying to sidestep the law. We may get away with it a dozen times only to get caught the thirteenth time. Each time we had to wonder: will this be the time I get caught? Perhaps we are being sexually free with the young ladies of Japan. We may be able to have repeated contacts without consequences, and then all of a sudden a court martial or venereal disease or some other consequence arises. We may have been able to live with one girl for months without marriage, and then pregnancy appears. The possibilities are always there. We can never, if we insist on freedom from restraint, be sure of the results of our actions.

2. HABITS CHANGE WITH LOCATION

With the choice of this pattern we have to change our habits with every locality. The man who claims the right to live without restraint has to have a different code of action for each location. He cannot be consistent either in what he himself does or in being sure of receiving the same treatment for the same act in different places. The simplest reason for always telling the truth is that you never have to remember what you said somewhere else. When a person is consistent, he does not have to worry about location.

3. TENDENCY TOWARD DISASTER

This choice tends toward disaster. As sailors we know something about the rules of the road, which side ships should pass, and so forth. If the Captain on the bridge were to throw the rules of the road overboard and steer as he pleased, he would be courting collision. If he threw his charts overboard he would be courting disaster from rocks and shoals.

The same thing is true in social living. Throw overboard the rules of morality and we are courting disaster. Any Chaplain who has served in the Far East can tell stories of the homes that have been broken, of the wives who have attempted suicide, of the tragedy that has come in the wake of the husband who thought that because he was away from

home he could ignore his marriage vows. Any man who has thought of Japanese girls only as possible bed companions has wrought havoc with his ideas of womanhood and will have difficulty treating his lady friends in the states with the respect he would want shown toward his wife or his mother or his sister. Demand freedom from restraint and we are inviting personal disaster.

4. INTERNAL DISRUPTION

This choice also creates in a man an internal disruption that is not easily healed. The man with a guilty conscience (and it takes a lot of punishment to make a conscience die and keep quiet) is torn up within himself. He is afraid of what might happen as the result of his actions. He is afraid of what might be the consequences to another person because of what he has done. He is afraid someone may find out what he has done. Because he is afraid, he is ill at ease within himself.

RESULT OF RECOGNIZING MORALITY

Such are the results of saying: "To hell with restrictions." But **SOMETHING VERY DIFFERENT HAPPENS TO THE MAN WHO SELECTS THE PATTERN THAT ADMITS THERE IS A RIGHT AND WRONG WHICH NEVER CHANGES AND THAT HE HAS TO ABIDE BY THAT RIGHT AND WRONG EVEN THOUGH OTHERS MAY NOT.**

Where the man who demands freedom from restraint never knows exactly what to expect, this man always knows. For him the results are guaranteed, just as a product is guaranteed to work as long as the directions are followed. This man finds that wherever he goes he can live in the same way, because decency and dependability are the same in any country or society. He finds that instead of courting disaster he is building up confidence and strength. Instead of creating an internal disruption he is creating a peace of mind. The man who lives by what he knows is right will never have to be disturbed over what he has done or to whom he has done it.

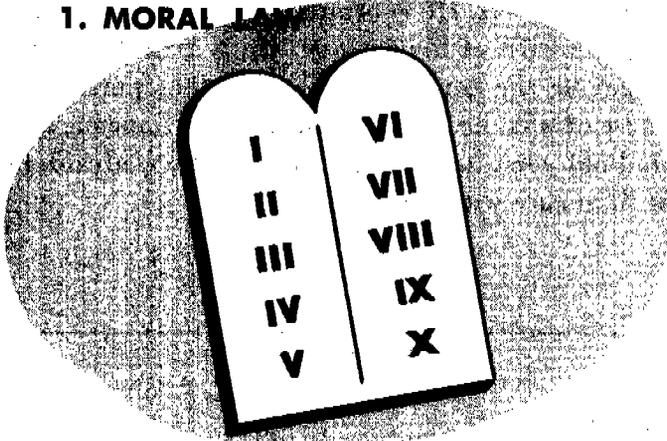
Society cannot exist when every man feels free to do as he pleases. This would be anarchy, confusion, chaos. Society can only exist when men are willing to discipline and restrict themselves to living in patterns that are the same for all people and that bring freedom in its larger sense for all people.

We may not like the disciplines of military living but we cannot blame our own failures on those disciplines. Our failures must be blamed on ourselves. We may complain against the military as not being democratic. But try to run a ship without rules or try to run a nation without laws. Laws in and of themselves never make a man do something or keep a man from doing something. The presence of a law on the statute books will not keep us from breaking them. Unless we want to be controlled by that law, it has no meaning to us. We need an inner motivation that helps us realize it is good common sense to live by what is right and shun what is wrong, that it is more profitable in the long run to restrict our actions than to ignore restrictions. Such living makes sense because of the values that come with it.

TESTS FOR RIGHT OR WRONG

If we wonder how to determine which of two possible courses of action is the right course, we have some very simple tests we can apply:

1. MORAL LAW



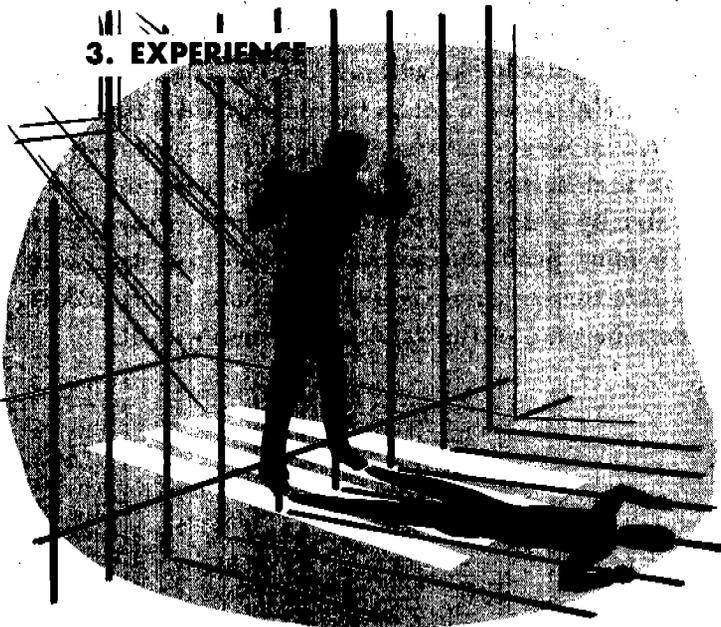
First, we can ask the question: DOES IT CONFORM TO WHAT WE CALL THE MORAL LAW, the laws of God, the Ten Commandments, the teachings of Christ? Those laws and commandments have lasted through the centuries because they have proven they work. The men who have flown in the face of them have beaten themselves to death like a moth beats its wings against an electric light bulb until it falls exhausted. Those laws have been the foundation stones of society for centuries. Where men have observed them and written them into their civil law, society has prospered. Where men have denied them, society has failed.

2. PUBLICITY



Second, USE THE TEST OF PUBLICITY. Ask the question: do I or will I have to hide what I am doing? Would I want to be seen doing it? Will I ever have to deny that I did it? Would I be ashamed if someone close to me found out that I had done it? Evil things have a way of hating publicity and the light of day. They take place where people cannot see them, behind closed doors and drawn blinds. If the activity on which we are about to engage will not stand the test of publicity there is probably something wrong with it.

3. EXPERIENCE



Third is the TEST OF EXPERIENCE. What other people have experienced will help us in making our own decisions. Someone has said that life is a stage on which we act out a drama. But in a theatre there can be many rehearsals before the actual performance. In life there are no rehearsals. We cross the stage but once and there is no going back to correct mistakes. We have to be sure what we do is right the first time. We cannot retrace our steps. So it behooves us to ask the simple questions: what has happened to others who faced the same decision; what did they decide to do and what resulted for them; did they profit in the long run or not; are they sorry they impetuously rushed in to release their inhibitions so boldly or do they wish now they had gone a bit slower?

With this there is a fourth test: **THE LONG LONG LOOK**. Are the things I plan to do going to be worth it in terms of what they bring with them? The last glass of liquor...that led to a fight. The girl who looked so clean...but gave me venereal disease. The opportunity at so few yen to set up housekeeping arrangements with a Japanese girl...but which blasted my marriage or made me dissatisfied and ill adjusted with my sweetheart back home. The ease of procuring pocket money by robbing a taxi-driver, just because he was an oriental...but which put me in the brig or in a Japanese prison. The thrill of the needlefull of narcotics...but which started me on the dope habit.

A tour of duty in the Far East may indeed be just a brief period in our lives, but we have a long time ahead of us. Are the consequences in that future worth the pleasure of the moment?

4. THE LONG LOOK



A final test: **WHAT ABOUT OTHER PEOPLE?** the people who might be using me as their example or the people who may be prevented from doing what they should be free to do because of the result of my actions.

Unconsciously we pattern our lives after other people, and others pattern their lives after us. The old salt who tells us to live our own lives without regard to others may sound as if he knows all the answers, but actually he doesn't. Any prison is full of men who can tell you how to beat a court martial. The man with the strongest language is not necessarily the strongest man on the ship. The lover boy with his little black book and multitude of half-nude pin up pictures and his tales of sexual conquest is not the outstanding man of the crew. These are not the men we want to take home to meet the family. They are not the men we feel are worth copying if we want to be respected ourselves. When we are like them *we* are not wanted in other people's homes, and *we* are not worthy of being copied ourselves. We never know who might be in the act of patterning his life after ours—so we should be sure we are leading him uphill, not down.

We have to be sure also that we do not take away the rights of other people by our insistence on

5. OTHER PEOPLE



our own freedom. On the mess hall wall of a Navy ship there appeared this notice: "Ashtrays are placed in this mess hall for your use. If the ashtrays are not used, the privilege of smoking in the mess hall will have to be taken away." Any man who wanted to could grind out his butt on the deck, but when he did he would deprive all of the men of the privilege of smoking. Unless we are completely selfish, if for no other reason than to be a good shipmate, we must remember the other man and pattern our conduct with him in mind—his rights and privileges as well as our own.

LIVING BY WHAT WE KNOW IS RIGHT



So to come back to where we started. Not a day goes by that we do not have to make choices of some sort regarding our actions. The choice we have to make is whether we shall live by what we know is right whether anyone else does or not, or whether

we shall live by the whim of the moment and the law of expediency. We cannot deny that there are certain things which are right, even if no one seems to be doing them. There are also certain things which are wrong, even if everyone seems to be doing them. Are we mice or men? If we are men, — thinking, moral, decent men, — then we will choose the things that are right, simply because they are right, rather than the things that are wrong because they happen to look easier or more pleasant at the moment.

Why does a man receive command of a ship? Is it because he knows someone in the Bureau? Is it because the Admiral doesn't know what else to do with him? Or is it because he can be counted on to do the right thing when it has to be done, counted on to keep himself under control and act by what he knows is right even though he might personally prefer to do something else? Unless he has himself under this kind of control at all times he is not fit for command. Unless we have ourselves under similar control we are not fit to do our jobs and be considered men.

SOURCE MATERIAL

(READILY AVAILABLE TO THE CHAPLAIN)

Armed Forces Chaplains' Visual Presentations:
#B—"Responsibilities"

Character Guidance Discussion Topics:
Duty, Honor, Country.

(Department of Army and Air Force)

Series I—Chapter 5—"What is Right?"

Series II—Chapter 1—"Personal Integrity"

Series IV—Chapter 1—"Self-Discipline"

Series IV—Chapter 9—"Self-Control"

Series V—Chapter 3—"Basic Morality"

Series V—Chapter 5—"What is My Best?"

Series VI—Chapter 1—"Man Is a Moral Being"



what do
I want ?

U.S. Navy and U.S. Marine Corps - Character Education Program - Series 5: FAR EAST - Disc. 5

OBJECTIVE:

To examine what America stands for and guarantees, as opposed to Communism, so that service in the Far East may be purposeful and each man may understand what of Americanism he is demonstrating in opposition to Communism.

OUTLINE

I—A REVIEW OF THE ORIGINS OF OUR AMERICAN FREEDOM.

II—THE GUARANTEES OF THE BILL OF RIGHTS, AS COMPARED WITH COMMUNISM:

- 1—Freedom of religion.
 - 2—Freedom of speech, the press, assembly and petition.
 - 3—Right of property.
 - 4—Due process of law.
-

III—OUR PART IN PRESERVING THESE FREEDOMS:

- 1—The sacrifices demanded, including our presence in the Far East.
- 2—The example we give.

WHAT DO I WANT?

(AMERICANISM OR COMMUNISM)

When the Korean police action ended and a truce was effected, arrangements were made for the exchange of prisoners. Some of the Americans who were prisoners of the Communists decided to remain behind the Iron Curtain: 21 Americans who felt they wanted to go over to the Communist side. All efforts to persuade them to return to the American side were met with refusal to even talk the matter over.

Most of us wondered why? It was hard to understand why anyone would want to give up the opportunities and privileges and freedom of American living for the limits and restric-

tions and confinement of life behind the Iron Curtain. Various explanations were attempted. Perhaps the ones who changed sides had some grudge against America. Perhaps they were emotionally insecure and immature. Certainly they had been subjected to extreme Communist indoctrination and 'brain-washing' while in a prisoner of war status. There could have been any number of reasons for their decisions to give up the American way of life. We will probably never know just why each one made his decision.

THE AMERICAN HERITAGE



There is one thing we do know, however. Those men who elected to stay with the Communists were giving up a very great deal. Think back to American history for a bit and remember the heritage we have.

Over in Europe and England there were repressive laws that prohibited a man from living as he pleased and from thinking and worshipping as he pleased. The time came when certain strong minded men and their families could take it no longer. They came over to a strange, unknown land, America, to set up a new way of living where all men could be free. They brought with them a conviction that they

were establishing a new kind of country. They brought with them the conviction that they would not be standing alone: they were being supported by the hand of an Almighty God. They minted their coins and put on them the legend that is still there: "In God We Trust." They established their colonies and their cities on the premise that all men could live together as brothers, even calling one of their cities "Philadelphia"—the city of brotherly love.

The mother countries still tried to put restrictions and laws on them which they had had no voice in making. Again they rebelled. Their first rebellion had brought them to America. Their second resulted in the Revolutionary War. They won that war, not because they were better soldiers or had more resources, for they were not and they had few resources, but because they just would not quit until they had achieved the goal they had set for themselves: independence. They won the war, literally, because the God in whom they trusted helped them win it by giving them fortitude and courage sufficient for the job.

When the war was over they set up a Congress to draft a constitution for their own government. Thirteen colonies sent representatives to the Continental Congress to draft that constitution. Some of the colonies wanted one thing, others wanted

THE BILL OF RIGHTS



another. But they boiled their desires down to a hard core on which they could all agree, and the ones who wanted more approved it on the condition that the first order of business for the new Congress would be the adoption of a bill of rights to guarantee the freedom of the individual citizen.

In 1787 Congress met and did just that. Congress adopted the first ten amendments to the Constitution, the amendments that we call "The Bill of Rights."

Since then, for almost 200 years, those amendments have been the framework around which our American life has been built. They are the treasure handed down to us through the generations. They are the treasure we will either hand on to our children or destroy by our own selfishness. They are the things that those 21 men in Korea decided they did not need and gave up when they went over to the Communist side.

From time to time we should remind ourselves of the things the Bill of Rights guarantees to each of us. We know them, but it will not hurt to repeat them, for these are things for which all of us stand as Americans. These are the things that explain in part why we are in the Far East. These are the things the Communists laugh at and wish they could destroy. What are they?

1. FREEDOM OF RELIGION

THE FREEDOM OF RELIGION. The Bill of Rights forbids Congress to favor any one religion over another. It forbids Congress to interfere with a man's personal religious activities unless those activities are endangering the public welfare or the life of individuals. It guarantees the right of any man to worship as and when he pleases.

We may not be particularly religious. But few of us would want to live in a community where there was no church to attend if we wanted to. Few of us would want to live permanently in a country where there was no influence of the Jewish-Christian tradition. We want the freedom of religion guaranteed to us because of the answers religion can give to our basic questions of living, because of the way religion upholds the dignity of the individual, because of the support religion puts under human freedom and truth.

In Communist dominated countries religion is not allowed to remind men of their inherent dignity. Behind the Iron Curtain men have no inherent rights under God. There men and women are treated as bits of equipment to be used or destroyed at the will of the state, to be put into slave labor camps to live and die with no more importance than animals. In front of the Iron Curtain, where religion is free

and men may practice it without fear of reprisals, the individual has value and dignity, integrity and worth. Where religion is stifled the individual amounts to exactly nothing. Where religion is alive, the individual is very important. In the Communist regime the state must be all powerful. Where the state is supreme the value and dignity of the individual go by the board. Communism has to be against religion because religion insists on the dignity of the individual and his rights under God. In the Bill of Rights, and in the American way of life which that Bill has created, the individual is guaranteed his dignity and his rights of freedom under God.

2. FREEDOM OF SPEECH, PRESS, ETC.

THE FREEDOM OF SPEECH AND OF THE PRESS and its corollary of the FREEDOM TO ASSEMBLE AND PETITION THE GOVERNMENT. These are guaranteed to every man in the Bill of Rights: the right to express his opinions, to get together for a meeting, without fear of reprisal and without fear of being spied upon by the government.



We have all heard the saying: "I do not agree with what you say but I will fight to the death for your right to say it." It is hard to imagine anyone saying that in a Communist country.

If I were to say something in a Communist country that the government did not like, or if I were to speak at a meeting in criticism of the government, I would disappear so fast I would not know what hit me. But if I were in Washington and criticized President Eisenhower, nothing worse would happen to me than being called a Democrat.

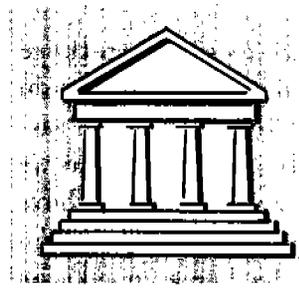
The only restrictions we as Americans have on our speech, our press, our radio, television, newspapers, magazines, and so forth, are the restrictions which we have voted for ourselves to protect our freedom. A man is not permitted to falsely accuse or libel another, or to openly advocate overthrow of the government, or to reveal military secrets, or to print or spread obscenity, simply because any of these things would destroy either our individual or our national freedom. But in everything else, being an American guarantees that we can think and speak as we please. The men who went over to the Communist side gave up that right. From now on they can think and say only what the Russian leaders let them.

3. RIGHT OF PROPERTY



THE BILL OF RIGHTS ALSO GUARANTEES THAT OUR PROPERTY IS OUR OWN. It cannot be seized or searched without a legal warrant. No one can walk in, as they do behind the Iron Curtain, in the early hours of the morning, arrest the head of the family without explanation or warning, take him away and make him disappear forever. Americans are guaranteed the sanctity of their own homes.

4. DUE PROCESS OF LAW



WE ARE GUARANTEED ALSO SWIFT AND JUST PROCESS OF LAW IN THE EVENT WE ARE ACCUSED OF SOMETHING. No one can force us to testify about things which might prove us guilty of a crime. No one can deprive us of life, liberty or property without a fair and public trial. No private property can be taken from us without the payment of a fair price for it. That is our American right.

But Communism? Read about the men who were forced to sign their own death warrants by confessing to things whether they actually did them or not. Read about Beria, Malenkov's chief rival for power in Russia: a secret trial, death before a firing squad, with no one even knowing the trial was going on and no appeal from the sentence even permitted.

OUR HERITAGE STILL

Each one of us has received these guarantees of the Bill of Rights as a precious heritage from our

ancestors. They fought the Revolutionary War to make those rights possible. They fought the Civil War to decide whether the guarantees should apply to a unified or a divided nation. They took part in two World Wars because they realized that if one nation dominated the world by force the guaranteed rights would cease for everyone. We have been in Korea and are still in the Far East because if we were not, Communism would very quickly make those rights disappear everywhere in the world except in America, and eventually even there.

OUR PART



1. SACRIFICES

Our ancestors made sacrifices to earn these guarantees. We want to keep them and pass them on to our children. Unless we match our ancestors' sacrifices we are not worthy of their tradition and we will not be able to pass the freedoms on. We have sacrifices to make right here and now: serving in uniform when we would rather be home in civilian clothes; in the Far East when we would much rather be back in Hometown, USA; trying to understand and be considerate when people around us speak in a language we do not know, when we would much rather hear only English spoken.

The Communists are deliberately emphasizing these sacrifices in the hope they can make us dissatisfied, as individuals, and resentful of our part in the world picture. The Communists want us to go home and are using the old Tokyo Rose technique of reminding us how nice it is back there for the ones who did not have to serve out here. They are doing everything they can to make us leave the Far East, or do a bad job while here, because then it will be easy for them to blot out the ideas and freedoms we have inherited and cherish.

2. EXAMPLE

None of us are going to have much to say in the making of world decisions around conference tables. But we are going to have much to say about the opinions and desires of the people of the Far East. Take Japan for an example. The Japanese people had none of the heritage of freedom that we cherish. They are still amazed at our freedom to say what we please about our government and to live as we please. They are still amazed at our attitude toward authority, while they themselves remain awed and afraid of anyone in authority. So they are watching us carefully to see whether this vaunted and cherished American way of living is something they want, or not. What do they see, as they stand on the sidelines and watch us?

They see a sailor, or a Marine, perhaps, who asserts that in his country every man is as good as every other man and entitled to what he owns or has earned. They watch that sailor as he beats up a Japanese taxi driver rather than pay the 200 yen cab fare.

TRUE AMERICAN



They see a married man who asserts that a man's home is sacred. They watch as he moves in to live with a Japanese young lady just because his family cannot see him. They see a serviceman who asserts that he stands for justice on equal terms to everyone. They watch as that serviceman pushed "these damned gooks" off the sidewalk as they try to make a living selling flowers or peanuts or knicknacks.

The important thing is not what the speech-makers SAY we stand for as Americans. The important thing is what we as individuals SHOW we stand for. What the people of the Far East SEE us doing will largely determine whether they think there is any worth in our American way of life.

A lot of people before us have put in their blood, their tears and their sweat and their dependence on Almighty God to guarantee the freedom and integrity and dignity of the individual man in our country. They have written that freedom and integrity and dignity into our national documents. We are not only reaping the benefits today. We are trying to sell a similar way of thinking and living to the people of the Far East as a bulwark against Communism. By the way we act we are showing the world

whether we consider our heritage worth holding or not.

In the Library of Congress in Washington there is a glass case in which is enshrined the original copies of the Declaration of Independence, the Constitution of the United States, and the Bill of Rights. Literally millions of Americans have stood before that case. Multitudes of them have literally dropped to their knees in front of it to offer a prayer of thanksgiving for the heritage they represent. What about us?

When we give the Communists at home or abroad, or any other anti-American elements, the opportunity to say: "These Americans talk big, but look how they live," we are in danger of losing our heritage. But when we give the people of the Far East or other nations the example of integrity in an atmosphere of vice and crime and the proof that the things America stands for are living, vital principles that control our lives, we are preserving our heritage for the world as well as for our children.

Communism stands opposed to all of this. Where do we stand? Which do we want: Communism or Americanism?

SOURCE MATERIAL

(READILY AVAILABLE TO THE CHAPLAIN)

**Armed Forces Talks Pamphlets: Prepared by
Dept. of Defense**

#407—"Communism and the Bill of Rights"

**#289—"The Bill of Rights—
Personal Freedoms"**

#301—"Communism in the United States"

#416—"The ABC's of Democracy"

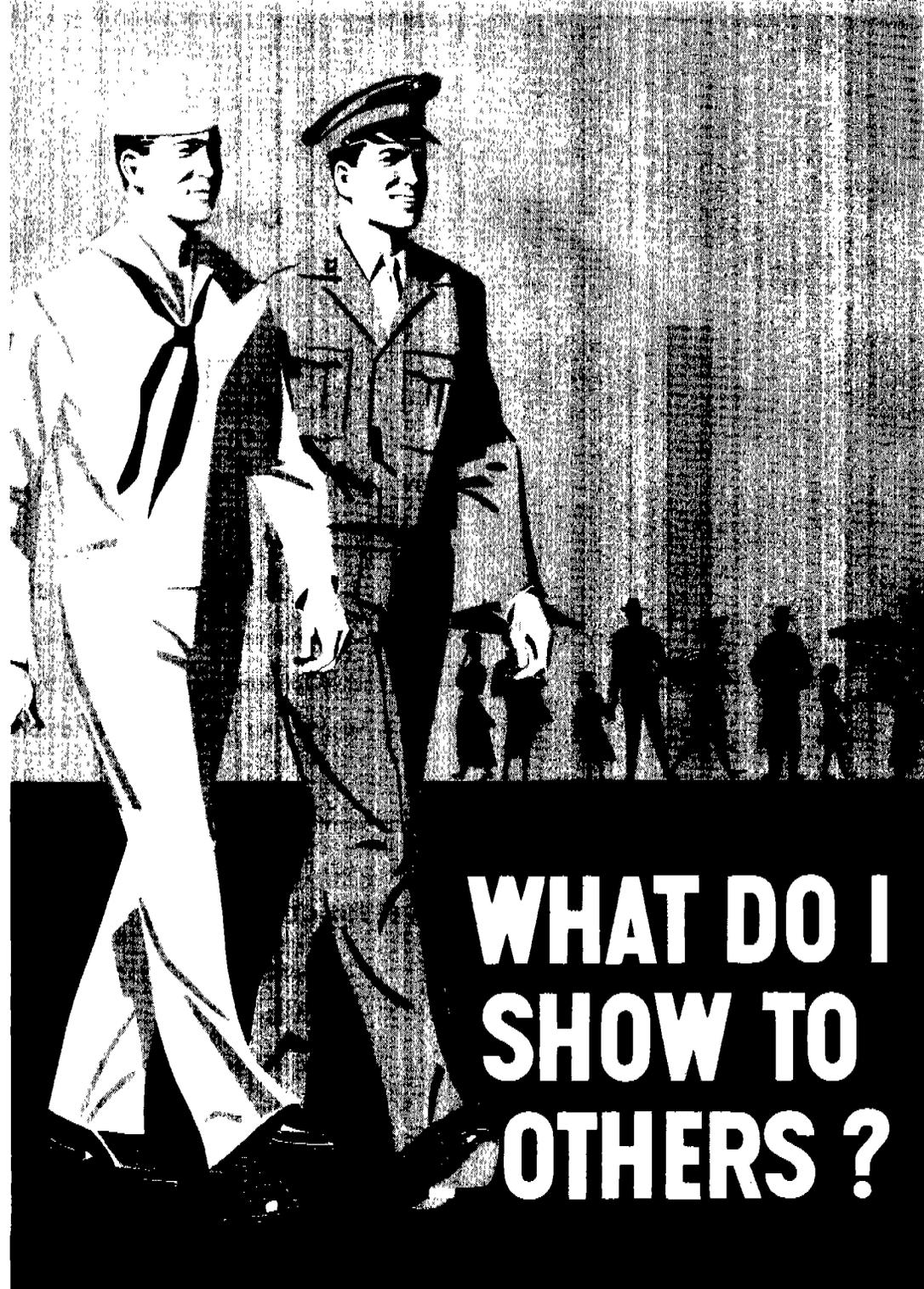
**Character Guidance Discussion Topics: Duty,
Honor, Country.**

Series II, Chapter 3—"Our Citizenship"

Series IV, Chapter 4—"Our Moral Defenses"

FEC Troop Information Bulletin:

#17—"No Communist Victory"



U.S. Army and U.S. Marine Corps - Composite Illustration Program - Series 6, FWH 5487 - Dist. 4

OBJECTIVE:

To demonstrate that the individual service man is the actual ambassador of the United States to the people of the Far East and to crystallize the conduct expected of him as an ambassador.

OUTLINE

I—MEN IN UNIFORM: UNOFFICIAL AMBASSADORS WHEREVER WE GO:

- 1—Demonstrations: good and bad.
- 2—Opinions of natives formed on conduct of the few.
- 3—Opinions demonstrated by local offerings to serviceman.
- 4—Playing into the hands of anti-American groups.

II—EXPECTED CONDUCT TO SUPPORT AMBASSADORSHIP:

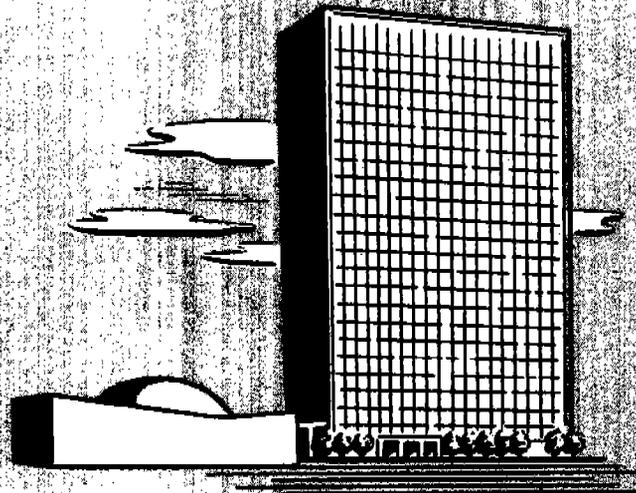
- 1—Merit personal respect and faith.
- 2—Observe local laws.
- 3—Permit natives to run own country.
- 4—Engage only in legitimate transactions.
- 5—Show respect for individuals, customs, property.
- 6—Behave as we would want guests in America to behave.

COORDINATED FILM SUGGESTION

Navy film #MA-6962B—"Overseas Duty"

WHAT DO I SHOW TO OTHERS?

(AMBASSADORS OF THE UNITED STATES)



On the banks of the East River in the city of New York there is a magnificent structure of stone and glass—the United Nations Building. It was built at the cost of millions of dollars, contributed by all of the countries represented. It is in effect a shrine where the nations of the world arrange for their representatives to work for the common cause of world peace. But it is still just a building. By itself it can accomplish nothing. It may be a symbol of the desire for peace and the place where that desire is implemented, but to make it really mean anything there must be a genuine understanding and cooperation between all the peoples and nations represented. It is the meeting place of those who are trying to spare our children and our families from spending their lifetimes either at war or on the verge of war. But for that end to be achieved there must be a genuine understanding and good will between the people of the nations.

UNOFFICIAL AMBASSADORS



Whether we realize it or not, each one of us, each man in uniform overseas, plays an important part in bringing about, or in destroying, this good will. As men of the United States Navy we have the unique task of being the ambassadors of our country. As we travel throughout the world we are the real ambassadors, even though unofficial, of the United States. In the many lands and ports that Navy ships visit, and especially here in the Far East where so many service men serve extended tours of duty, we are the only Americans most of the people will ever see. The people of Yokohama, or Kamikura, or Gotemba, or Kyoto, or Iwakuni, or Sasebo, or Yokosuka never see the official ambassadors of the United States. But they do see the average service man. Their opinion of America will depend largely on what they see as they look at us.

The natives of the Far East have heard much about America by radio, in the movies, in magazines and books. But we are the only real, live, flesh and

blood Americans in their lives. As we walk the streets of their towns, they are forming their impressions of America. What kind of ambassadors are we?—am-

bassadors who build a good opinion of the United States, or those who tear it down? Ambassadors who promote peace, or war?



1. DEMONSTRATIONS

In the summer of 1953 Japan suffered its worst rainy season in 65 years. Whole sections of the country were so inundated that for days no one could get to them. The rice crop, on which Japan depends for its very existence, was very heavily damaged. Suffering was widespread. Then, from all over Japan, American servicemen turned to with hours of hard rescue work, with food, with money, with clothing, in many cases risking their own lives to be of assistance to people who could not even speak English enough to say "thank you." At just one location, for example, at US Fleet Activities in Sasebo, a place that was not itself hit by the floods, almost a million yen and numerous big truck loads of clothing were contributed to the victims. The spontaneous evidence of concern and the spirit of sacrifice shown by the American servicemen in the time of crisis did much to promote and improve friendly relationships with the entire nation. Both the Japanese and the American press were generous in their praise as American service men demonstrated they could be ambassadors of good will.

But in another part of Japan, at exactly the same time the flood assistance was being given, three American servicemen on liberty beat a Japanese taxi driver to death rather than pay their fare. The fact that their Commanding Officer wrote a public apology for the newspapers really did not help much. The damage had been done. Those three men were also ambassadors of the United States, but they promoted hatred and bad feelings instead of good will. The anti-American elements in Japan had a field day in connection with publicizing the incident.

Unfortunately, too, this was not an isolated incident. Others are happening almost every week. And when one incident is multiplied by the 52 weeks in a year, the total mounts to a formidable picture. Such conduct can produce nothing but bitterness and hatred toward America and undo all the good that considerate conduct achieves. The bullying, insolent, arrogant serviceman on liberty is just as much an ambassador of the United States as the one who gives a hand in time of need. Each one represents America to the people of the Far East, showing America as a country of which to be proud, or a nation of which to be ashamed.

Some men seem to have the impression that just because they are in a foreign country, especially one which was conquered in war, they can act as they please and are subject to no laws. Like the seaman apprentice who stole 5,680 yen (\$16.39) from a Japanese, or the seaman who hit a taxi driver over the head with a lead pipe, or the three seamen who held up another taxi driver at the point of a knife, they think the laws of the country in which they are serving do not apply to them. Usually they find out differently, to their sorrow. The theft of the 5,680 yen earned the seaman apprentice three years at hard labor and a bad conduct discharge. The knife and theft earned three seamen a trial by Japanese courts and a possible five years in a Japanese prison, for the peace treaty with Japan permits the Japanese police to arrest American servicemen who break Japanese laws, try them in Japanese courts and sentence them to Japanese prisons. The fact that the Japanese government asked for this privilege indicates they felt they had to protect themselves against the servicemen who abused their standing as guests of Japan.

JAPANESE NOT ANTAGONISTIC TO THE U.S.—YET!

It is not that the Japanese are antagonistic to America and Americans—at least not yet. They are opposed to the *actions* of some Americans. But if those actions, or the number of men who act that way, increases, then the Japanese will shortly again be opposed to America itself.

2. OPINIONS ON CONDUCT OF THE FEW

Unfortunately, opinions are usually formed on the basis of the few who stand out because of their misbehaviour. Most sailors on liberty behave themselves. But the few who do not account for the saying that is still common in New York City: “The fleet’s in—lock up your daughters” or the signs that reputedly were placed around Norfolk: “Sailors and dogs, keep off the grass.” It is the action of the few here in the Far East which creates a bad opinion of America.



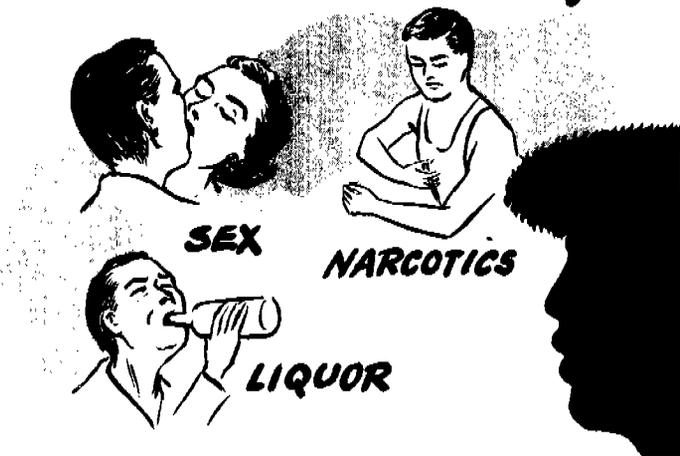
The example a man gives is a projection of himself on the screen of life. “What you are,” says Emerson, “speaks so loudly I cannot hear what you say.” A man’s example is a man’s self come to life. That example is rooted in his character. If a man acts according to high standards of conduct, we can be reasonably sure he is morally sound. If, on the other hand, he fouls himself up every pay day, we have undeniable evidence that his character is weak and unreliable. Example is power. It is the main source of personal influence. What we do, the way we behave in public, always has its effect on the people around us.

3. LOCAL OFFERINGS

DEMONSTRATE OPINION

To see the opinion that the people of the Far East have formed of America and Americans, just take a look at any of the liberty towns of Japan. Take for example the city of Sasebo, during the period of the Korean police action. Sasebo is a city of about 200,000 Japanese, in which approximately 4000 sailors made their liberty each evening. Sasebo has over 500 bars, more *licensed* prostitutes than there were men attached to the Naval base there, plus an additional thousand or more free lancers who doubled time after working hours at some other occupation or who walked the streets without being registered as prostitutes. Sasebo has a “black market alley” filled with cheap junk designed solely for sale to the Americans, junk no Japanese would bother to buy. Sasebo became a center for narcotics

THE AMERICAN WAY?



dispensers. Why? Because the Japanese business people of Sasebo, after observing the American sailors on liberty, decided these were the things they really wanted. The impression that the people of Sasebo, or of any other liberty town in Japan, must have formed of America is that it is a dissolute nation made up of drinkers, sex-maniacs and dope-addicts.

We know this is not America. We can tell the Japanese people they have the wrong impression. But this is what we have shown the Japanese people by our actions, and the Japanese people judge us by what they see.

4. ANTI-AMERICAN GROUPS



The terrible part of this is not only the local scene, however. The same conduct that encourages Japanese business men to build bars instead of stores, houses of prostitution instead of hotels, and that encourages taxi and rickshaw drivers to ask a sailor if he wants a girl instead of whether he wants to see a shrine or some other notable sight, plays right into the hands of the anti-American groups

like the Communists. These groups want nothing more than that the Americans should be discredited in the entire Far East. These groups want all the people of the Far East to hate and despise Americans and America. They want the shout of "Go home, Yank" to be heard on every possible occasion. So they play up and emphasize the less desirable conduct of American servicemen and the effect that conduct has on the native people.

All over the world our official ambassadors sit down at conference tables and try to uphold the interests and reputation of our country. They try to sell America and the American way of living to the world as an honorable country and a desirable way of living. But while our official ambassadors are doing that, we the unofficial ambassadors, are doing it too, with a much bigger effect than that of the official ambassadors. The average native of the Far East will not be much impressed by what the official ambassador (whom he never sees) may say, if the conduct of the unofficial ambassador (whom he sees every day) tells a very different story.

EXPECTED CONDUCT

Every man in the United States Navy is expected to know and observe the rules of the Navy and of his particular ship or station. He must also know what he is expected to do in his larger relationships while away from his ship or station, for he is still a representative of his service and of his country.

1. MERIT RESPECT



He is expected to CONDUCT HIMSELF IN SUCH A WAY AS TO MERIT RESPECT and the good faith of the people he meets. In that way he brings credit to himself and to his country. When he does not, he brings discredit to himself and to his country.

2. OBSERVE LOCAL LAWS



He is expected to **OBSERVE NOT ONLY NAVY REGULATIONS, BUT ALSO THE LAWS OF WHATEVER COUNTRY HE MAY BE IN.** Wherever he is, he is the guest of that country. As guests

he is subject to the laws of the country. He has no right to say "I am an American—the laws of Japan or some other country do not apply to me." The laws of Japan, just as the laws of the United States, are for the protection and welfare of every one who may be in the country. If we go ashore in Japan we are expected to observe the laws of Japan. If we do not observe them we must expect to be punished.

3. NATIVES TO RUN OWN COUNTRY

He is expected to **LET THE PEOPLE OF THE COUNTRY RUN THEIR OWN COUNTRY THE WAY THEY WANT TO.** The period of occupation when Americans had the right to tell the Japanese what to do is passed. Now they are an independent sovereign nation, and even though they elect to do things we would not do, or act in ways that seem strange or curious to us as Americans, we are not invited to the Far East to impose our own ideas or tell them how to run their country. So we are expected to stay out of their politics, their group discussions of policy. We are expected to stay away from their mass meetings and demonstrations. Just suppose the situation was reversed and a large visiting group of Japanese tried to tell us in the United States what course our government should follow, or ridiculed our customs, or criticised our traditions. We would not only resent their interference. We would resist it forcibly.

4. LEGITIMATE TRANSACTIONS ONLY



The serviceman in the Far East is expected to **ENGAGE ONLY IN LEGITIMATE TRANSACTIONS,** in accord with both Japanese and American laws. Black market deals, money changing, purchase of tax-free goods for those who are not entitled to them,

sale of cigarettes and so forth can have no place in his activity. When we engage in that kind of activity it is the same thing as telling the people of the Far East: "America stands for honesty, but practices dishonesty."

5. RESPECT FOR CUSTOMS ETC.



He is expected to **SHOW RESPECT FOR THE JAPANESE AND OTHER FAR EASTERN PEOPLE AS INDIVIDUALS AND FOR THEIR CUSTOMS AND PROPERTY.** The basic principle of Americanism is that the individual, no matter how

unimportant he may be, has dignity and integrity that must be respected. We are expected to remember that toward the people of the Far East. Many of their customs seem strange, but many of ours seem strange to them. Many of their customs are older than the entire history of the United States. In their eyes we as Americans are "johnny-come-latelies" in many things.

6. ACT AS WE WOULD WANT OUR GUESTS TO ACT

Instead of laughing at them, or calling them names, we are expected to respect their customs as part of their national culture, just as we have customs that are a part of our national culture. Instead of assuming that their property exists for our enjoyment, we should respect it. If a foreigner in our home town tore down fences, disfigured public buildings, over-



turned statues, scribbled on the walls of our churches, forced himself into our homes with muddy shoes on his feet, refused to pay his debts—to put it mildly, we would not like it. We are expected to act toward the people we meet in the Far East as we would want them to act toward us at home. We are expected to **BEHAVE IN THE SAME WAY WE WOULD WANT A GUEST TO BEHAVE IN OUR OWN COUNTRY OR IN OUR OWN HOME.**

The American serviceman in the Far East is the actual ambassador of the United States. What the people of the Far East learn of American honesty, justice, decency, dependability they learn from us. It is expected of us that we behave in such a way that we do not sell the United States of America short.

SOURCE MATERIAL

(READILY AVAILABLE TO THE CHAPLAIN)

FEC Troop Information Bulletins:

#1—"This Concerns You: The American-Japanese Administrative Agreement."

#18—"You and the Japanese Law"

Armed Forces Talks: (Department of Defense Pamphlets)

#322—"Overseas Duty"

#429—"What's RIGHT With the U.S.?"

#446—"You and I, U.S.A."

#326—"Understanding Your Mission—Key to Adjustment"



U.S. GOVERNMENT PRINTING OFFICE: 1954

OBJECTIVE:

To recognize frankly the sexual temptations that exist in the Far East, and the perfectly natural nature of the sexual urge, but to destroy some of the false ideas about sexual indulgence and instill a resolve to control the sexual urges, with suggestions as to how to implement that resolve.

OUTLINE

I—NATURAL URGES MUST BE KEPT UNDER CONTROL.

II—THE REASONS FOR CONTROLLING THE SEXUAL URGE:

- 1—Commandments of God.
 - 2—Two things for the price of one.
 - 3—Crime goes hand in hand with sexual indulgence.
-

III—SCUTTLEBUTT REGARDING SEXUAL PROMISCUITY:

- 1—Proof of manhood.
 - 2—Peculiar unless promiscuous.
 - 3—Existence of a double standard.
 - 4—All right as long as not caught.
 - 5—Only one left who doesn't do it.
 - 6—"I've got to have it."
-

IV—TO KEEP IMPULSES UNDER CONTROL:

- 1—Avoid stimulants in excess.
- 2—Consider possible consequences.
- 3—Measure moment's desire against future home.
- 4—Remember that women are people.
- 5—Be careful what goes into the mind.
- 6—Be man enough to say "NO" and mean it.
- 7—Understand the spiritual meaning of the physical act.
- 8—Make use of religion.

FILM PRESENTATION

Navy "Men of the World" film entitled "To Be Held In Honor"

Film #MN-5321C

NATURAL URGES MUST BE CONTROLLED



When the hill-billy song about “doin’ what comes naturally” became popular, many men in the military felt that they had found a theme song. That was just what they thought they were doing every time they went on liberty: what came naturally to the passions of their bodies. They left the base or ship with the deliberate intention of having sexual relationships with some young lady before they returned, either with a young lady engaged for the evening or with one with whom they had set up illicit living arrangements. If someone had asked them they probably would have said: “Yes, I know this is against my religion, against my conscience, against all the teaching and training I have received in the home or the church or the school, against the law in fact, both the civil and moral law—but—I like it, so I am going to do it.”

For many of us, simply to enjoy something seems to be taken as a sufficient reason for doing it. Whether it is right or wise is not allowed to enter our thinking. We forget that all of the natural urges of the body have to be subject to some control.

It is natural for a man to become angry at times, but if he does not control his anger he may end up by destroying property or life. It is natural for a man to want liberty to go and come as he pleases but if he gives in to that urge to the extent of going over the hill for a few hours or days he takes away from himself the very freedom he desires. It is natural to desire food or drink, but if he gorges himself he makes himself sick. Perfectly natural urges that are allowed to go uncontrolled may produce some very unwanted results. But if we keep those natural

urges under control we can make them work for us and bring us to a goal we know is good.

This is especially true in the realm of our sexual urges and desires. They are just like the rest of our God given appetites. Properly used and controlled they bring us health and happiness. Used without control they bring us personal disaster. The appetite for food is good, as long as we use it right and do not make ourselves sick. The appetite for some form of liquid is good, as long as we do not abuse it and make ourselves drunks. The appetite for sexual activity is good, as long as we do not abuse it and make ourselves animals.

WHY CONTROL?

The reasons for controlling the sexual urge are valid ones. Just as there are rules for the operation of a car: to keep it greased, to keep water in the battery, to drive it below a certain speed, all for the sake of making it continue to perform properly, so there are rules for sexual conduct that when observed keep us functioning properly.

1. LAW OF GOD



The basic rule is expressed in the Ten Commandments: “Thou shalt not commit adultery”—In other words: WE ARE UNDER ORDERS FROM ALMIGHTY GOD, THE MANUFACTURER OF OUR BODIES, TO KEEP OUR SEXUAL URGES UNDER CONTROL. Whether we consider ourselves particularly religious or not, that commandment has stood for centuries and will continue to stand for more centuries.

It stands because it is God’s rule for safe-guarding the family. There need be no quibbling as to the meaning of the word “adultery,” no arguing that it

applies only to married people. The word simply means having sexual relationships with someone to whom you are not married. The commandment prohibits all illicit sexual relationships, whether paid for to a prostitute or granted free in return for other favors. It is a sensible commandment because it keeps men from acting like dogs in heat, running after any dog of the opposite sex. It is a sensible commandment because it safeguards the family relationship and guarantees the security of the home. No one of us is big enough to change it, even though many of us may decide to ignore it.



**"THOU SHALT NOT
COVET THY NEIGHBORS WIFE"**

There is a further commandment that goes hand in glove with this: "Thou shalt not covet thy neighbor's wife." We are to contain ourselves for our own partner in life. Once we desire someone other than our own wife and cherish the desire we are leading ourselves to the breaking point of committing adultery with them. That is why Jesus Christ in his teaching made it just as serious an offense against God and against one's self to look at a woman with lust in our hearts as to actually engage in adultery with her. Again the commandment makes sense because it guarantees the security of the home and the family. As with all laws, a man punishes himself when he breaks the commandment for he threatens or destroys the home he holds dear or the home he hopes to have.

2. TWO FOR THE PRICE OF ONE

Perhaps a more readily acceptable reason for controlling our sexual urges, one which has immediate measurable results, especially in the Far East, is that **IF A MAN DOES NOT CONTROL HIS SEXUAL URGES HE IS APT TO GET TWO THINGS FOR THE PRICE OF ONE**—one thing he sought, another he did not seek or want. He may

derive his personal physical satisfaction and a measure of physical pleasure. He may also come back with a case of venereal disease.

This is not a lecture on how to treat VD or anything of that nature. This is simply an acknowledgement of the fact that when a man asks to play fast and loose with his sexual passions he also asks for trouble. Just about every variety of VD is rampant in the Far East. Almost every street walker or prostitute has had VD. A man may escape the penalty once, but sooner or later it catches up with him. In any place like a Far East liberty port there is only one sure way to avoid getting VD, and that is to put a tight rein on sexual desires and leave the girls alone. Self-control, continence, is the only sure way to avoid the double payoff.

Even the man who argues that because he has set up housekeeping arrangements and has only one girl, so she stays clean and he will not get VD may get more than he bargains for. He too gets a double pay off. Along with his sexual satisfaction he gets a severe drain on his pocketbook, a breakdown of his respect for all womanhood, a destruction of his respect for marriage and an inability to stand before decent people unashamed and without apology.



3. CRIME AND SEX—HAND IN HAND

In the Far East especially, **CRIME AND SEXUAL INDULGENCE GO HAND IN HAND**. *Cheating and thievery* grow out of the need for funds to continue the indulgence. A man starts by spending all of his pay on the ladies. Then he borrows from his friends and cannot repay what he has borrowed. Then he cashes his war bonds. Then he writes home for money. And finally, in many cases, he ends up with deliberate theft just to get the wherewithal to continue satisfying his desires.

Any number of men have been subjected to forms of *blackmail* because of their sexual indulgence. They have found themselves confronted with threats to report their activities to their Commanding Officer, threats to write home, threats of civil arrest, demands for as high as \$5000 in cash, unless a relationship is continued or black market activities are practiced or money is contributed.

If it isn't blackmail it may be *narcotics*. The use of narcotics is both criminal in terms of the law and dangerous in terms of health. Yet the ladies of easy virtue are happy to pass on this extra with their bodies. They will sell it to us, they will inject it into our arms for us, they will encourage us to use it. All kinds of arguments will be offered: increasing our virility, increasing our pleasure, and so forth—but its use will still be a crime.

If it isn't one of these it may be *abortion*, which is just another word for murder. The life that is conceived by illicit relationships is just as much life as that which is conceived in wedlock. To take it away just to avoid the consequences of promiscuity is pure murder and the man who pays for the abortion is as guilty of the crime as the girl on whom the abortion is performed or the doctor who performs it.

SCUTTLEBUTT

All of these things, the laws of God, the security of the home, the complications that accompany sexual promiscuity, the crime that goes hand in hand with it, support the claim that self-control in the matter of sexual conduct is essential for decent-living. However, on every ship or station there will be men who deny this and who will give us reasons for not exercising control. Their reasoning, unfortunately for all concerned, is based on sheer scuttlebutt: statements that are made authoritatively but actually have no basis in truth. The "old salts" of the Navy will tell us certain things, but most of what they tell is nothing but scuttlebutt.

1. PROOF OF MANHOOD?



IT IS NOTHING BUT SCUTTLEBUTT WHEN SOMEONE SAYS THAT WE HAVE NOT PROVEN OUR MANHOOD UNTIL WE HAVE HAD A PROSTITUTE. Sexual inter-

course is no graduation exercise into manhood. No man proves anything by going to a prostitute or by living with one of the young ladies so available in the Far East except that

he has a few American dollars in his pocket that the young lady wants badly enough to sell her body to acquire—selling her body once or repeatedly making no difference.

To say that sexual indulgence is a mark of manhood is to insult every husband who is faithful to his wife, every father who is faithful to our mothers. Manhood is shown by the ability to control one's self and to stand for what one knows is right regardless of what anyone else is doing.

2. PECULIAR?



IT IS NOTHING BUT SCUTTLEBUTT WHEN SOMEONE SAYS THAT A MAN IS PECULIAR UNLESS HE GOES ASHORE LOOKING FOR A GIRL.

To the men who talk this way, just going ashore is a foreign thought. The suggestion of being satisfied with a movie, or a game of pool, or a bowling match, or even with just a couple of beers, leaves them cold. To them—it is always a woman for which they seek. And to them—if we do not seek a woman on every occasion, we are peculiar, and they do not hesitate to call us so.

But their statement is nothing but scuttlebutt. Back home it is the man who is acting in their fashion who is peculiar, not the man who controls himself. The man of our acquaintance whom we respect the most is the one who does not act as these old salts would have us act.

3. DOUBLE STANDARD?



IT IS NOTHING BUT SCUTTLEBUTT TO ARGUE THAT JUST BECAUSE A MAN IS AWAY FROM HOME HE HAS PRIVILEGES HE WOULD NOT HAVE AT HOME OR PRIVILEGES HIS

WIFE OR SWEETHEART IS NOT ALLOWED. There has never been any justification for a double

standard of conduct. In this matter of sexual conduct, what is sauce for the goose is sauce also for the gander. If a man demands or expects purity in the girl he marries he has to bring a pure body to her. If he does not want his wife or his sweetheart or his daughter to take on other men he has no right to touch other women. If he claims the privilege of a girl in every port he must give his wife the privilege of a man on every ship. If he refuses that privilege to his wife he has to refuse it to himself.

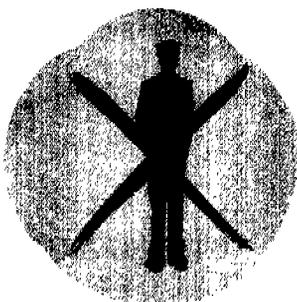
4. NOT CAUGHT?



What is sometimes called 'the eleventh commandment': "THOU SHALT NOT GET CAUGHT" IS ALSO SCUTTLEBUTT. The idea that anything goes as long as you are not caught is never a valid rule in life.

If it was, then theft would be acceptable as long as a man did not get caught with the goods; murder would be acceptable as long as a man was not seen doing it; lying would be acceptable as long as we could not be proven wrong. "Thou shalt not get caught" has never been written into any code of law.

5. ONLY ONE LEFT?



WHEN SOMEONE TELLS US THAT WE MUST BE THE ONLY ONES LEFT WHO DO NOT ENGAGE IN PROMISCUOUS SEXUAL ACTIVITY, THAT TOO IS NOTHING BUT SCUTTLEBUTT. There are

millions who live chaste (spelled chaste, not chased) lives but are reluctant to admit it for fear of being ridiculed or who take such living so much for granted they see no need to brag about it. Take a stand for sexual integrity and we will be surprised at how many are standing with us. Even here in the Far East where at first look it seems that everyone is being sexually free there are thousands of men who maintain their personal integrity and manhood by refus-

ing to succumb to the temptation. No one who says: "It's not for me" need feel that he stands alone. He stands with thousands of others.

6. GOT TO HAVE IT?

THE ARGUMENT THAT SAYS: "I'VE GOT TO HAVE IT. I CAN'T GET ALONG WITHOUT A WOMAN," IS ALSO SHEER SCUTTLEBUTT. There isn't a man alive who cannot contain himself if he wants to. There isn't a man alive who will be physically harmed by *not having* sexual relationships. Almighty God, when he made us, took care of that. Nature has a way of taking care of our needs for release. And no doctor will ever tell us that sexual relationships are necessary for our health or our continued virility. To argue that we cannot get along without sexual activity is simply a sign of weakness. It is an attempt to excuse an unwillingness to be strong in character and action.

DEFENSE MECHANISMS

For that matter, all of these scuttlebutt arguments are what the psychologists call defense mechanisms. They are simply attempts on the part of the men who do not want to control themselves to give a justification for their own lack of control. They are the statements of men who feel their own guilty consciences, their own loss of respect, will somehow be lightened if they know that other people are just as guilty. They want company in their actions because they will thus be less conscious of their own weaknesses and failures.

Unfortunately the situation in the Far East, as far as American service personnel is concerned, does little to encourage maintaining a high standard of conduct, with the prostitutes in liberty ports numbered by the thousands and the shack up arrangements around any base counted by the hundreds. This is the negative side. What is there on the positive side that can help the man who wants to keep his impulses under control really do so?

KEEPING OUR IMPULSES UNDER CONTROL



1. AVOID STIMULANTS

WE CAN BEGIN BY AVOIDING STIMULANTS IN EXCESS. When a man has had a few drinks his power of resistance and his

self control are automatically lowered. He becomes an easy mark. Many a man has reported that he cannot even remember who the girl was because he was so intoxicated. When a man is under the influence of liquor or narcotics his thought processes are so slowed down, or even stopped entirely, that he is almost completely at the mercy of others. When a man has been reading pornographic literature he is mentally excited and wants to try what he reads. When he has been watching a strip show his sexual desires are unnaturally stimulated. Whatever the stimulant, whether it slows down his normal thinking or spurs his sexual thinking, his passions become like a horse with the bit in its teeth: completely out of control.

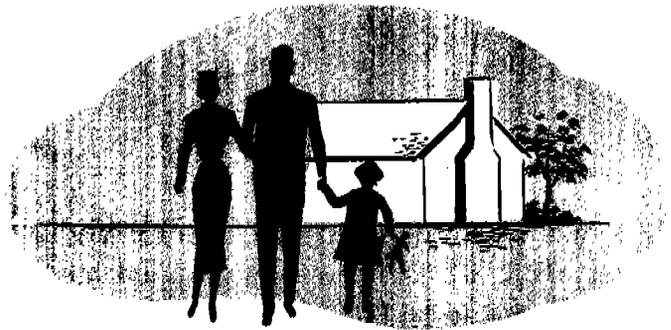
2. THINK OF CONSEQUENCES



WE CAN PULL OURSELVES UP SHORT AND THINK OF THE POSSIBLE CONSEQUENCES, PHYSICAL AND EMOTIONAL. Our future, long term happiness is a too important thing to be played with lightly. The moment or two of pleasure are just not worth the V.D. or other disease, the blasted marriage plans because a girl back home finds out about our actions in the Far East, or the Captain's Mast or Court Martial that may result. Just

a moment of thinking about the possible consequences to our future will help us put on the brakes and control our sexual urges.

3. FUTURE HOME



WE CAN STACK UP THE DESIRE OF THE MOMENT AGAINST THE HOME WE EITHER HAVE OR WANT AND SEE WHETHER THEY GO TOGETHER. If we keep a picture of our wife or our sweetheart back home in our locker or wallet and just before going on liberty or before we head for a skivvy house look into the eyes of that picture, we'll find that the two do not go together. Our conduct at any moment ought to be able to stand straight in front of those eyes.

4. WOMEN ARE PEOPLE, NOT THINGS



WE CAN ALWAYS REMEMBER THAT WOMEN ARE PEOPLE, NOT JUST THINGS, Even with slanted eyes and a foreign language, the women we meet are creatures of God and worthy of the same respect we would give or want given to our own mother, wife, sweetheart or sister. When we simply make use of the bodies of these women to satisfy our sexual desires we are treating them as things. We are not respecting them as individuals, regardless of their conduct in the affair.

5. GUARD WHAT GOES INTO MIND



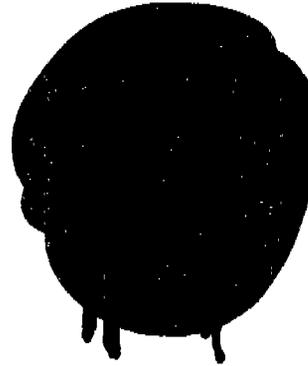
WE CAN BE CAREFUL WHAT WE PUT INTO OUR MINDS. Our minds are not intended as trash cans to be filled with suggestive or filthy stories. If our language is filled with sexual terms, if our thoughts are of what we would like to do with a calendar pin-up or someone else if we had the chance, sooner or later we will try to find someone with which to do that. The thought is always father to the deed. Think about something long enough and we will try to do it. Keep thoughts out of our minds that would lead to sexual indulgence and we will probably not indulge.

6. MAN ENOUGH TO SAY NO



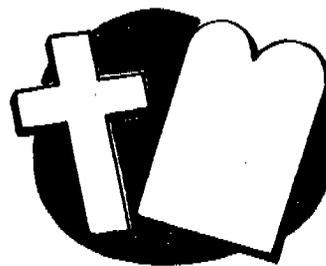
WE CAN BE MEN ENOUGH TO SAY "NO" AND MEAN IT. Not a weasel 'no' which tries to hedge around a decision, but a positive 'NO' that is a definite refusal to have any part of such activity. The man who stands for his own conviction of right earns far more respect than the man who can be argued into something he does not believe in. The man who refuses to let his arm be twisted until he does something is a bigger, better man than the one who admits "you talked me into it."

7. UNDERSTAND SIGNIFICANCE OF SEXUAL RELATIONSHIP

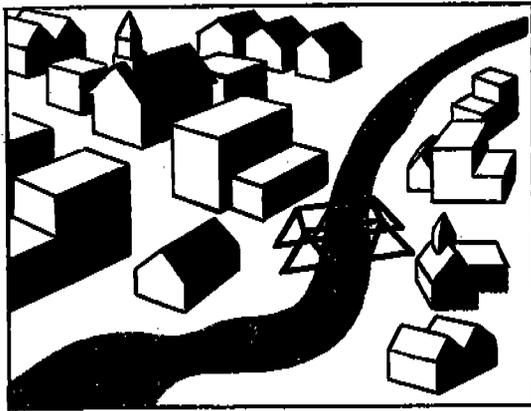


WE CAN GET A CLEAR UNDERSTANDING OF THE TRUE SIGNIFICANCE OF THE SEXUAL RELATIONSHIP. By it a man should be saying to his wife: "This purely physical relationship is my way of telling you that I have tied myself completely to you in thought, desire, hope and love. Our bodies tied together demonstrate the completeness with which our lives are tied together in marriage. Everything we have, we have made one. We prove that oneness in this relationship." With such a significance given the sexual relationship, we will hesitate to cheapen it with someone other than our wives. It is a sacred privilege reserved as the language of devotion between husband and wife, a language of actions more than words.

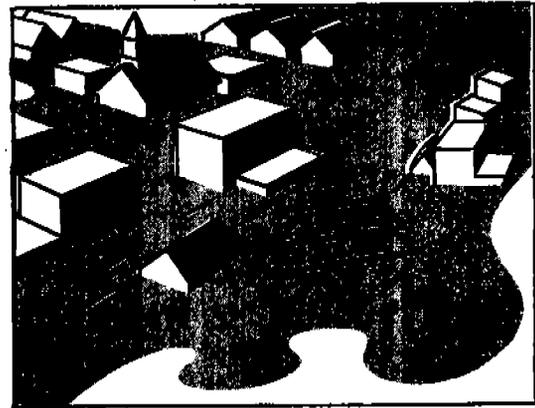
8. USE OUR RELIGION



ABOVE ALL, WE CAN REMEMBER THAT ALL RELIGIONS TEACH CHASTITY AND WE CAN MAKE OUR RELIGION HELP US CONTROL OUR ACTIONS. Religion is meant to assist us in our daily living. It is not a "Sunday-only affair. Its rules are meant to guide our casual conduct as well as our emergencies. Its link to God is meant to provide us with the wisdom to select the right and the strength to resist temptation or refuse the wrong. No religion of our American culture teaches anything except one man for one woman, and that man and woman to be husband and wife. Our religion will undergird our desire to be decent and strengthen our self control in this matter of sexual behaviour if we give it the chance.



This whole business of sexual conduct and control is very much like a powerful river. When it remains within its banks it serves a useful purpose. Dams are built to control its flow so that power may be drawn from it. Along its banks are built homes and communities, all the evidence of security. But when it floods over its banks, breaks its dams and inundates all around it, destruction and tragedy result, the power is lost in any constructive sense,



the homes are destroyed, and the security is gone.

So with the sexual drives and impulses. Kept within limits our sexual drives are useful. Power comes from them, homes are built on them, security is found in them. But when those drives break their banks the power is lost, the homes are destroyed and tragedy results. We are the ones who have to keep it under control and within its banks—always and everywhere—at home and in the Far East.

SOURCE MATERIAL
(READILY AVAILABLE TO THE CHAPLAIN)

Armed Forces Chaplains Visual Presentations:
#A—"Sex Education"

Character Guidance Discussion Topics: Duty,
Honor, Country (Published by Department of
Army and Air Force):

Series I—Chapter 9—"Chastity"

Series II—Chapter 9—"The Hardest Victory"

Series IV—Chapter 9—"Self-Control"

Series V—Chapter 3—"Basic Morality"



U.S. Navy and U.S. Marine Corps - Character Education Program - Series B, FAR EAST - Doc. 6

OBJECTIVE:

A plea for moderation in the use of alcohol, with a consideration of the effect of its immoderate use on the individual, his companions and his home.

OUTLINE

I—THE FIRST DECISION; TO DRINK OR NOT TO DRINK:

- 1—Must be made by the individual. Cannot be by order.
 - 2—Appetites are normal until abused.
-

II—WHY SOME MEN DRINK AND OTHERS DO NOT:

- 1—Refusal on moral grounds: deserves respect.
 - 2—Claim it adds to good fellowship.
 - 3—Seek relaxation.
 - 4—Seek to drown sorrows or troubles.
-

III—TO DECIDE THE EXTENT OF OUR USE OF LIQUOR:

- 1—Family relationships:
 - a) Justify family pride in man.
 - b) Dependency considerations.
 - c) Return home a better man.
- 2—Effect upon one's self:
 - a) Possible alcoholics.
 - b) Retain self-respect.
 - c) Maintain a clear record.
 - d) Keep actions under control.
- 3—Effect upon other people:
 - a) The power of example.
 - b) Representatives of the U.S. in foreign country.

ROLL OUT THE BARREL???

The theme song of the Navy in the Far East seems to be a combination of two old favorites: "Roll out the barrel, we'll have a barrel of fun," and then "Show me the way to go home, I'm tired and I want to go to bed. I had a little drink about an hour ago and it's gone right to my head."

Watching men on liberty one would think they were trying to drink the liberty town dry in one night. No one has ever been able to do just that but someone is always trying. Sailors fresh out of boot camp seem to feel that until they have been carried back to their ship and poured into their bunks they have not proven themselves sailors. Sailors who usually do not worry about throwing away a quarter just can't stand seeing twenty five cents worth of liquor left in the bottom of a bottle. They just have to finish it before liberty ends so as not to waste it. The fact that it usually ends up in a gutter or over the side of the liberty boat doesn't matter, so long as it just isn't left in the bottle. Officers and men alike seem to want to make fools of themselves. Instead of letting liquor be a part of their recreation and relaxation, they make its consumption their entire recreation, heading for the nearest bar and staying there from the moment they hit the beach until it is time to return to the ship.

TO DRINK OR NOT TO DRINK?

1. A PERSONAL DECISION

Unless the man is under the legal age of 21 the Navy cannot forbid him drinking. A skipper may tell a man he has to go on the wagon to avoid serious disciplinary action. A Chaplain may tell a man, on the basis of what he has seen liquor used in excess do to other men and on the basis of his own personal convictions, that he does not think the man ought to drink. But actually, if the man has the legal right to drink and is willing to accept the consequences, the Navy cannot order him to leave liquor alone while on liberty. The Navy has to say of its men: "We assume they are men, with brains that can be used to control their actions. As men they have to be allowed to make their own decisions about liquor. Aboard ship we can forbid it, for there the man is on duty. But ashore, all we can do is give them some



advice and be sure they obey the law. We have to recognize that every man is a free individual and must be allowed to decide what he himself will do about alcohol."

2. APPETITES: NORMAL UNTIL ABUSED

If a Chaplain were speaking to a man about liquor he would remind him that every man has certain appetites that were put into him by Almighty God, appetites that help keep him alive and that in and of themselves are perfectly good. A man's appetite for food helps to keep his body alive. His appetite for companionship helps to keep society alive. His appetite for sexual activity helps maintain the human family.

There is nothing inherently wrong about any of these appetites as long as they are not abused. It is perfectly normal for a man to want food, but when he gorges himself to the extent that he gets a belly-ache or has to throw it back up, he has denied the purpose of the food to build up a healthy body and shows he has lost control of the appetite. It is perfectly normal for a man to desire sexual activity. But when he indulges in that activity with just anyone who happens to come along he is denying its purpose of bringing wanted families into existence and of preserving those families, and he is bringing on himself penalties of character far worse than the physical effects of overstuffing with food.

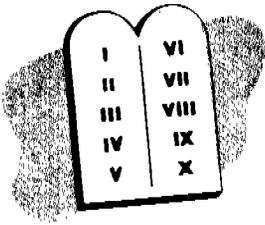
It is also perfectly normal for a man to crave liquids. If he drank no water he would die. But when he drinks the wrong thing, or too much of something, he is denying the purpose of the liquid to give refreshment and is demonstrating a complete lack of self-control. Any appetite which in and of

itself is perfectly harmless may be abused into something very harmful. With every appetite the man has to decide on the proper measure of control and the limits to which he will gratify his desires.

SOME DRINK—SOME DO NOT. WHY?

When the decision involves alcohol the man must first decide whether he should drink at all. Then he has to decide how much he shall drink if he does.

1. MORAL ISSUE



SOME MEN FEEL THAT THERE IS A MORAL ISSUE INVOLVED. They feel that they cannot use liquor in any form, either because it would harm their personal integrity

and give them a sense of guilt before Almighty God, or because the results of its use are sometimes so damnable that they personally can have no part of it.

Any man with a moral conviction of that nature is to be commended and respected, whether we agree with him or not, for he is standing for a hard right against what is to him an easy wrong. He is not to be laughed at or ridiculed. He is probably showing a far higher degree of manhood by refusing any part of liquor than the man who drinks is showing when he uses liquor either in moderation or in excess.

No one of us has the right to urge another to drink, for we may be urging him to do something against his conscience which will injure him either spiritually or physically. If he says "no," that is his privilege and should be respected. Besides, if we watch the man who does not drink at all we will see that he usually has just as good a time in life as anyone else, and still he avoids all of the difficulties and after effects in which those who do drink sometimes find themselves involved.

2. AID TO GOOD FELLOWSHIP?



SOME MEN FEEL THAT A SOCIAL DRINK SIMPLY ADDS TO THE GOOD FELLOWSHIP OF THE OCCASION. They

may be right, for them. If a man likes to sit and talk with a bottle of beer in front of him, as long as he knows when to stop it probably will not hurt him. After all, there is some nourishment in the malt and hops that go into the bottle of beer. But the question is: does he know when to stop? Will his senses and reactions be clear enough to tell him when to stop? When he gets too much he becomes belligerent or obnoxious, or just falls asleep, and destroys the very good fellowship he sought to advance.

3. RELAXATION?

SOME MEN CLAIM THAT THEY NEED THE RELAXATION WHICH COMES WITH A DRINK. They are,



perhaps, in a job where they are kept keyed up and nervously tense all day long and they feel that a drink, simply because it acts as a sedative, helps them to 'unlax.'

Alcohol in the blood stream depresses more than it stimulates. It does not wake a person up—it puts him to sleep. Just look at the traffic accidents that occur because a driver's reactions are slowed down from drinking. Or look at the man with his head down on the barroom table, fast asleep because the alcohol he has drunk has gone to work on his brain and put it to sleep. Those men are not kept alert by their liquor. They are relaxed by it—but only because they have been put to sleep mentally and physically by its effect. Medical men point out that the chemical formula for ether and the chemical formula for alcohol are almost identical. They both serve to deaden the individual's reactions and sensibilities. The man who drinks to relax may simply drink to pass out, mentally or physically.

4. DROWN TROUBLES?

SOME MEN FEEL THAT THE WORLD IS SO MUCH AGAINST THEM THAT THEY HAVE TO DROWN THEIR SORROWS OR THEIR TROUBLES. When the 'Dear John' letter comes they react by getting drunk. When they have received a bawling out from their division officer during the day they react by throwing a binge in the

evening. Somehow or other they have acquired the mistaken notion that by getting blotto they are finding revenge on the girl who would not wait for them or the officer who bawled them out. Actually, of course, they are hurting no one but themselves.

So the arguments go, and there are a lot of other arguments men use to justify their use of alcohol. We repeat that its use must be a personal decision. But there are a few things that should be considered in making that decision which are bigger than just good fellowship or relaxation or drowning troubles. If those things are considered when there is no glass in front of us they may help us decide later on whether to put the glass there or not, or if we do put it there how often to have it filled up.

TO DECIDE THE EXTENT OF OUR USE OF LIQUOR

1. FAMILIES

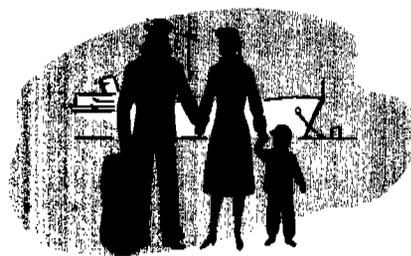
a) Justify their pride in us

A lot of us out here are away from our families. Those families back in the states **ARE THINKING OF US WITH CONSIDERABLE PRIDE.** They talk about us to the neighbors and to other members of the family in terms of affection and pride. Before a man decides to drink he should ask himself whether by so doing he is living up to what the family at home expects of him and thinks of him—whether he is justifying their pride in him, or not.

b) Dependents

THOSE FAMILIES BACK HOME ARE DEPENDENT ON US, in many cases, for their financial support. The binge we throw on pay day lasts just one night, except for the headache and the dark brown taste left the next morning. The clothes the same money we spent on the binge would have bought for the kids, the payment that money would have made on a house or a new car or a TV set, the savings that money would have represented in the bank toward something in the future, would be there a lot longer than the one night binge and are a lot more important.

c) Return a better man



THOSE FAMILIES BACK HOME ARE EXPECTING US TO COME HOME TO THEM AS DECENT IF NOT

BETTER MEN THAN WHEN WE LEFT. They are not going to be happy if we come home with a rubber tire of fat around our middle from too much beer. They are not going to be happy if we come home with such a habit of drinking that we spend our time in the bars or our money for the drinks we cannot afford in the states (where we pay \$7 a bottle instead of the \$2 out here in the Far East). We should learn to take the long look, not just the short one that stops at the glass in front of us.

2. OURSELVES

Important as families are, however, they are not all we have to consider in this matter of drinking. **WE HAVE OURSELVES TO THINK ABOUT, AND WHAT WE DO TO OURSELVES WHEN WE DRINK.**

a) Possible Alcoholics

Statistics tell us that there are about a million alcoholics in the United States: men and women who cannot handle the liquor they think they need, whose bodies are not so constituted as to behave correctly when they contain alcohol, who think they just cannot get along without drinking and so spend all of their available cash on liquor, who start with a smell of a cork and are off until their money is gone and their friends refuse to buy them any more. Almost every one of these people used to say: "I can handle the stuff. I know when to stop. One drink will not hurt me." Now they cannot stop even when they want to.

We have to take stock of ourselves and ask whether we want to take the chance of putting ourselves in their shoes. We have to think about our health and the effect alcohol may have on us before we decide to go whole hog. The old toast may bring

a smile, but it should also bring a warning:

“Up to the lips, over the gums—
LOOK OUT—STOMACH—here it comes.”

b) Self respect

In thinking about ourselves we should remember that **WE WANT TO BE ABLE TO RETAIN OUR OWN SELF-RESPECT.** It is doubtful if any of the men who belong to what might be called the “Alcoholics Unanimous” gathered at the Fleet Landing each evening would actually respect himself if he saw himself as others see him: clothes dirty from falling in the ditch, language loud and filthy, getting belligerent toward anyone who tells him to pipe down or knock it off.

No one of us wants to have to shudder at what we see when we look at a picture of ourselves or when we look in the mirror in the morning. The excessive use of liquor will tear down the respect we ought to have for ourselves and leave us with a feeling of shame and the need to apologize to the people we have insulted or offended while we were drunk.

c) Maintain a clear record



WE HAVE OUR NAVY RECORD TO THINK ABOUT AND TAKE INTO ACCOUNT. We may argue that this enlistment is just a few years wasted out of

our lives, that we are going to get out of the service as soon as we can, but we should have enough character to want to keep the record of those few years clean, for our own respect and for the future.

Every Commanding Officer has heard so often at mast: “I just had too much to drink, Captain. I didn’t know what I was doing. I don’t remember what happened. I had been drinking the night before and didn’t hear the alarm clock when it went off.” Those might be reasons for a fouled up record, but they are not excuses. The penalty that follows an offense is just as severe when the man has been drinking as it would be if he had been cold sober. Commanding Officers and Courts Martial are not al-

lowed to excuse something just because the man was drunk. The man who is killed as the result of an accident or a fight is still dead, even though the man who killed him was too drunk to know what he was doing. The man who misses his ship because he was drunk misses it just as completely as if he had been sober and deliberately stayed away. Drunk or sober, he gets the same consequences. He can never escape the responsibility for his actions by pleading liquor. If he wants a clean record he has to control his drinking accordingly.

d) Keep actions under control

WHEN A MAN HAS HAD TOO MUCH TO DRINK HE DOES THINGS HE WOULD NEVER DO WHEN SOBER. He becomes involved in things he can only live to regret, if he even lives to regret them.

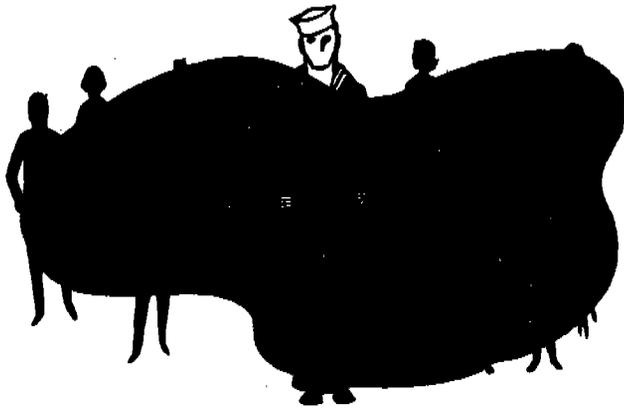
A sailor was drowned in Sasebo harbor trying to swim back to his ship. He had been drinking in town, took a cab to the landing, tried to run away without paying the cab fare because he had no money left, jumped in and started to swim to his ship. He got about 50 yards, went down and didn’t come back up. His shipmates said that usually he was a good swimmer. If he had not been drunk he could have swum the distance to the ship without difficulty.

Another sailor tried to drown himself because while drunk he had visited a prostitute, even though just a few weeks before he had been married back in the states. When he woke up his conscience bothered him so much he tried to end his life. When they pulled him out of the water he had his wife’s latest letter clutched in his hand.

Medical officers will certify that most of the men who contract venereal disease in the Far East were too drunk to remember to take any precautions against it.

So the statistics and stories and records could go on. But they all add up to the same thing. Too much liquor spells trouble.

3. OTHER PEOPLE

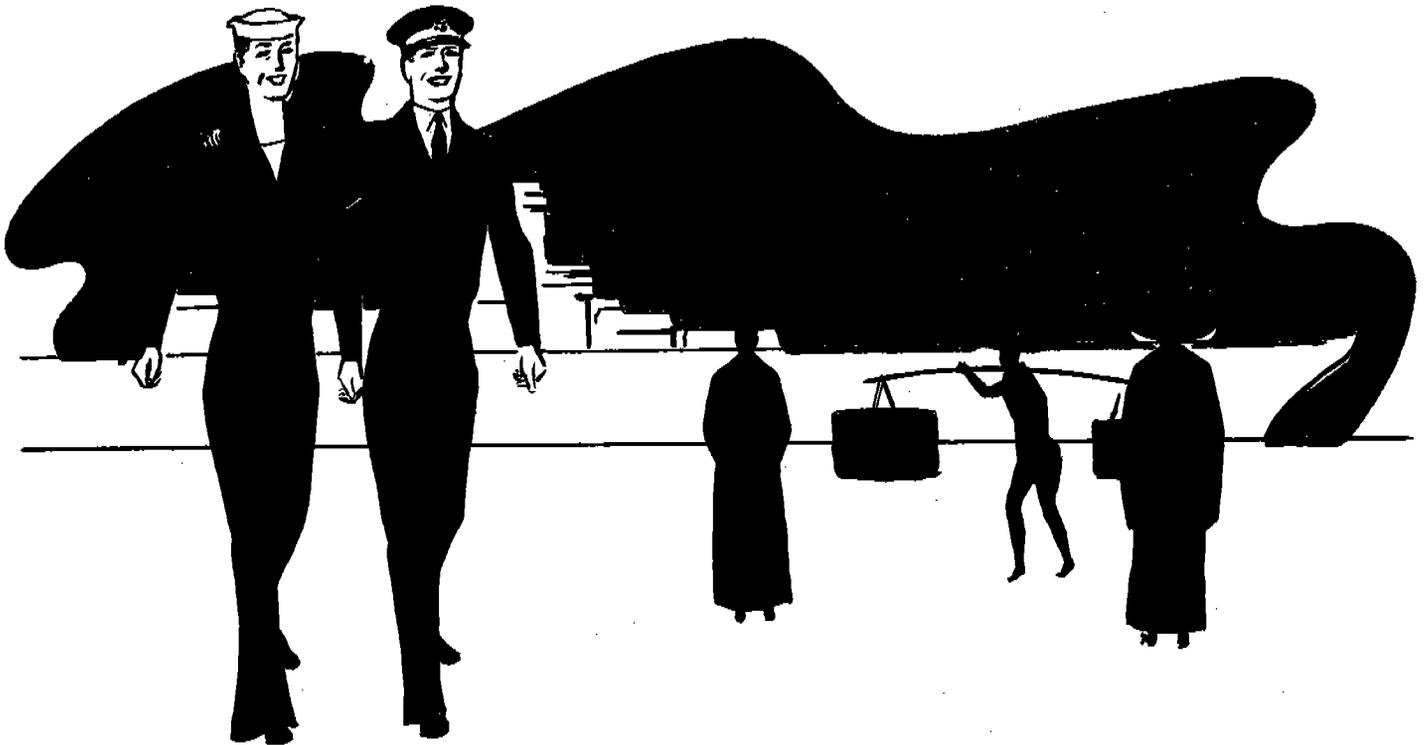


We have to remember, in addition to the effect of our drinking on our families and on ourselves, that **WE CANNOT ESCAPE HAVING AN EFFECT ON OTHER PEOPLE AROUND US.** We can't escape being an example to someone else.

a) Power of Example

That actually is the trouble with a lot of the younger sailors today. They want to be salty, so they pick the roughest, foulest mouthed, heaviest drinking men on their ship and try to copy them. What monkey sees, monkey tries to do, even though one man's meat may be another man's poison.

We never know when someone else may be using us as their example. What they see us do they may do also, even though it be their hurt. We live in a society. We have a responsibility for our shipmates, not only to get them back to the ship when they have had too much, but to be sure that we do not give them the example which will make them have too much.



b) Representatives of the U.S. in the Far East

We have one more thing we must remember in terms of our duty in the Far East and our conduct here. **WE ARE REPRESENTATIVES OF THE UNITED STATES IN THE EYES OF THE PEOPLE OF THE FAR EAST.** The average man on the

street of any town in the Far East forms his opinion of America and Americans by what he sees the service man do on liberty. When one medium sized liberty port in Japan, for example, has 590 bars in it (Sasebo, Japan), it is not hard to conclude what opinion of America and Americans we have been creating.

That opinion is of course encouraged by the anti-American element, the Communists or others, who delight in anything to which they can point as a sign of American weakness or decadance. By too much indulgence in liquor we play right into that opinion.

All of this adds up to just two things. Drinking is not a private affair, and drinking to excess is dangerous. No one is in a position to say to another man that he **MUST NOT** drink. Each man has to make

that decision for himself. All that actually can be said is that a man should be man enough to decide whether he drinks and how much he drinks not only in terms of what enjoyment he may derive from drinking, but in terms of what he is doing to himself, to his family, to his ship-mates and to the opinion other people have of himself and of his country.

When we roll out the barrel we may think we are having a barrel of fun, but we should be careful where the roll of that barrel may make us end up.

SOURCE MATERIAL

(READILY AVAILABLE TO THE CHAPLAIN)

Character Guidance Discussion Topics: Duty, Honor, Country. (Departments of the Army and of the Air Force)

Series II—Chapter 9—"The Hardest Victory"

Series III—Chapter 6—"My Example"

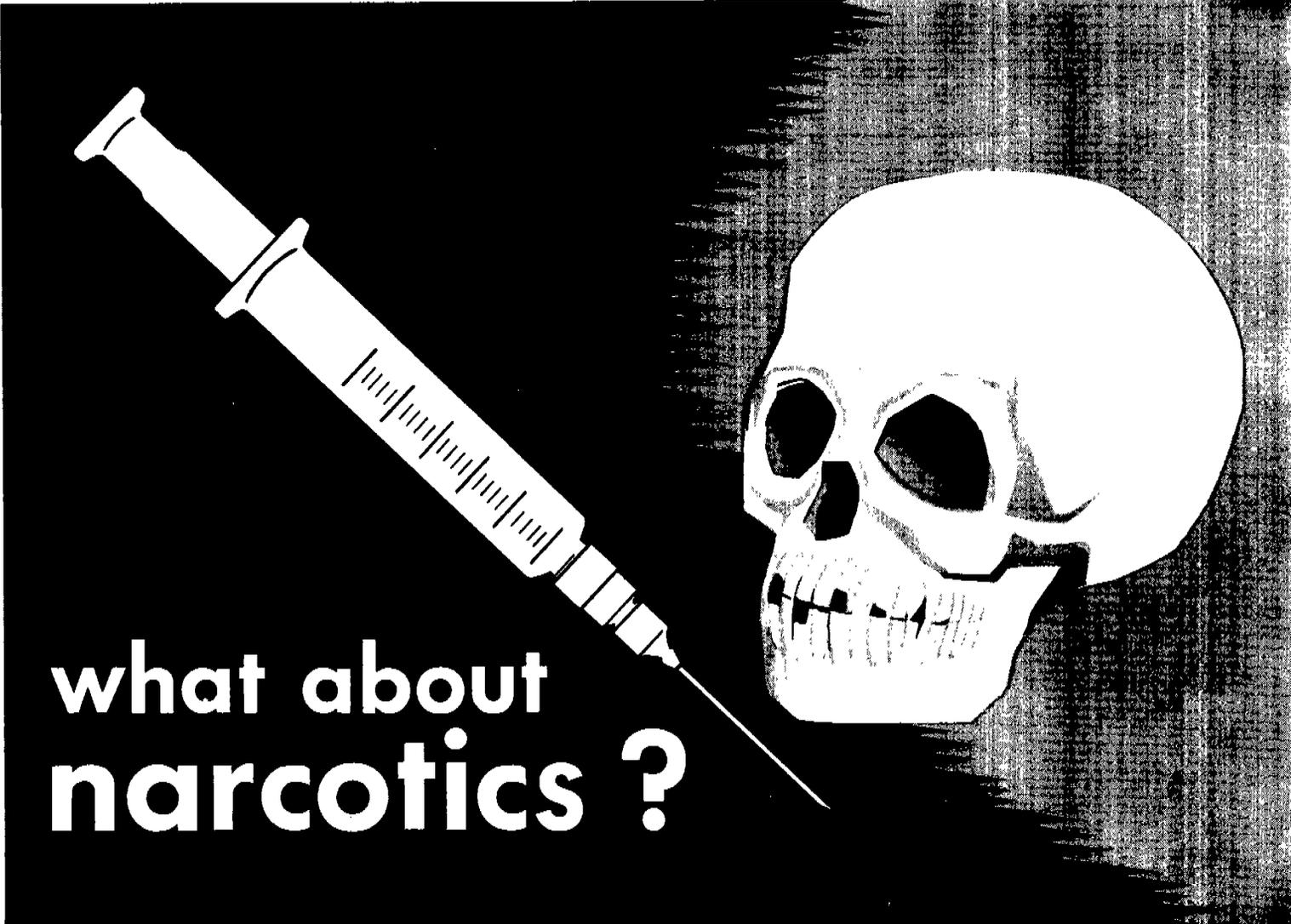
Series VI—Chapter 2—"What Do I Owe Myself?"

Series VI—Chapter 6—"Moderation"

Series VI—Appendix—"Alcoholism"

Pamphlet by Chaplain Calvin Elliott, USN, available from Forward Movement or from Chaplains Division, Bureau of Naval Personnel: "Can You Drink?"

Man Takes A Drink -- John C. Ford, S. J.
P. J. Kennedy and Sons, New York.



what about narcotics ?

U.S. Navy and U.S. Marine Corps - Character Education Program - Series S-PAC 1001 - Disc. 7

OBJECTIVE:

To educate personnel as regards the growing narcotic problem in the Far East and to forestall by that education the possible involvement of unwary personnel in the narcotics habit or traffic, in part by emphasizing the true nature of manhood.



I—NARCOTICS AND THE SERVICEMAN IN THE FAR EAST.

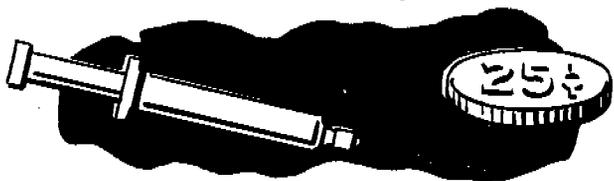
II—THE NARCOTIC HABIT:

- 1—Drug taking as a chain affair.
 - 2—Increasing expense of the habit.
 - 3—Illegal activity.
 - 4—Poisonous to body and spirit.
-

III—MANHOOD AND THE USE OF NARCOTICS:

- 1—Mark of manhood is self-control.
 - a) Narcotics destroy self-control.
 - 2—Spiritual side of life more important than the physical side.
 - a) Japan's "Boy Day."
-

NARCOTICS AND SERVICE PERSONNEL IN FAR EAST



The rate of exchange of Japanese and American currency is 360 yen per dollar. That makes a one hundred yen note worth just about 25¢.

One hundred yen is also what it cost, at least until recently, for the privilege of dying in certain parts of the Far East. It cost four servicemen in the city of Sasebo in the summer of 1953 just about one hundred yen apiece to die. For 100 yen was the price of a shot of almost pure heroin in their arms.

Those four service men died within a few days of each other, one of them in a house of prostitution, the others in the hospital—all from overdoses of narcotics. Autopsies showed they had had injections of almost pure heroin, a drug so deadly that not even doctors are allowed to prescribe it in the United States. Investigation by Japanese and American officials found the price of a shot of heroin to be about 100 yen, 25¢, a price so low that it could not possibly pay for the drug and that could only have been set so low because someone wanted to get a habit formed. After the habit was formed, of course, a man would pay almost anything that was asked. The investigators found that some of the most popular night clubs were the centers for narcotic distribution, and that many of the houses of prostitution were also dispensers of dope.

Not long after these four men died, a sailor was found dead in bed in one of the local Japanese hotels. He had died from an overdose of morphine. Try writing a letter to explain to a parent the answer to "What caused his death?"

Not long after these deaths one of the ships returning from the Far East had to discharge five men from a crew of less than 300 for narcotic usage or traffic.

About the same time the newspapers of Japan, both the Japanese and English language papers, carried feature stories accusing Red China of flooding Japan and Korea with dope. Here is the way one of the papers reported the situation:

RED CHINA FILLS WORLD WITH OPIUM

Taipei, Formosa, 16 Dec 53 (UP)—Red China is flooding the free world with a continuous stream of opium and narcotics in an effort to build up the communist war chest, Nationalist reports say.

Mao Tse Tung's regime is reported making unrelenting efforts to build up a huge trade in raw and refined opium, morphine and heroin.

This campaign is focused at present on Japan where it is hoped drug addiction can be encouraged in the American Army stationed there. With the Kremlin master's support, Peiping is reported to have copped at least \$70 million last year in the worldwide dope traffic."

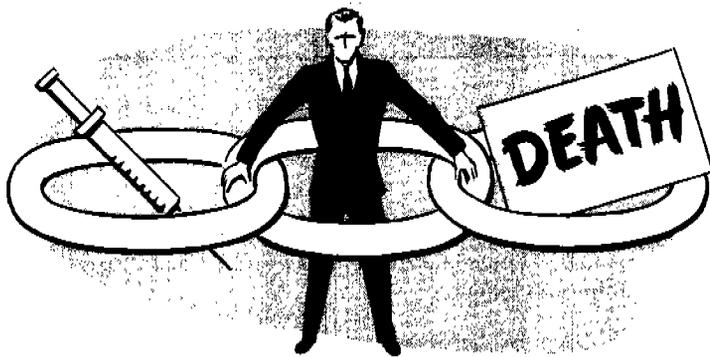
By coincidence, on the exact day that article appeared, a feature article was published in one of the United States west coast newspapers reporting on how Army and Customs personnel were teaming up in a joint drive to warn Far East bound soldiers of the dangers of narcotics as a result of renewed Communist dope smuggling from China into Japan and Korea.

Early in February 1954 an order was issued by the Far East naval authorities prohibiting any ship making Hong Kong from permitting the usual Chinese peddlers to come aboard ship, one reason being that too many of them were using the occasion to peddle dope on the side.

In March of 1954 the press reported the breaking up of a dope smuggling ring in Hong Kong involving Chinese, Japanese and Koreans, in which the smugglers admitted that the narcotics were largely disposed of in such places as Sasebo, Japan, where large U. S. establishments existed.

So the picture stands. The deaths and the resulting raids did not stop the traffic. They merely pinpointed it for the moment. The man who wants a shot in the arm or some other form of dope still has little difficulty procuring it in any liberty town in the Far East. The girls in the houses often offer their customers a shot of dope as part of the evening's entertainment, knowing they will soon come back for more. Some of the men accept it because they think it will increase their pleasure or sexual potency, an idea that has no medical confirmation. Narcotics are still available—too available.

THE DOPE HABIT



1. CHAIN REACTION

Take a look at the narcotic habit. **IT IS FIRST OF ALL A CHAIN REACTION AFFAIR.** Once begun the habit is almost impossible to break. By the very nature of the stuff, once the human body has had its first taste it wants more. It only takes once to start the habit and all medical authorities agree that once the habit is started the man may be sunk. With most narcotics he soon becomes a slave to the temporary boost he receives from his shot in the arm, or the sniff or the reefer he smokes. For as the body becomes used to the stimulation of a narcotic it requires ever larger doses to give the desired effect until the user graduates to stronger, more expensive drugs.

Those who have been users tell us the shot brings a "high" feeling with it, but the feeling is temporary. The "high" feeling is always followed by a let down. Chills and sweat, headaches and sickness follow it as surely as night follows day. The only way to get rid of the let down is to take more dope. Then the after effects become worse. The deathly sick feeling becomes stronger. More drugs are needed to take it away again, and the chain continues until soon, instead of a "high" feeling, all that is sought or achieved is a brief relief from a tortured body.

2. INCREASING EXPENSE

This is not meant as just a horror story. This is meant as a warning. Narcotics may be cheap the first time, but **WHEN THE HABIT IS FORMED THEY COST MORE AND MORE AS TIME GOES BY.** The confirmed user gets so he needs the shot so badly

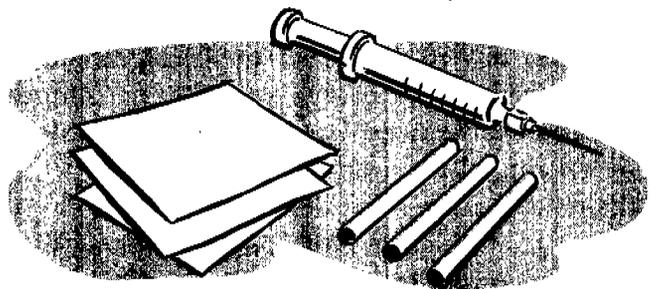
he will pay almost anything to get it. He spends everything he has just to keep going on his doses. He will do almost anything to get the money for the next shot, stealing or cheating if need be, even kidnapping for the sake of the ransom money, as happened in one of the famous kidnapping cases recently. (The kidnapper of the Greenlease boy in 1953 was reported to be an addict). The man who peddles the narcotics is in a position to blackmail the user into almost anything because the user wants the narcotic so badly. Money must be had—where it comes from does not matter.

3. ILLEGAL

The addict cannot stop his habit without medical treatment, a treatment in itself rather terrifying and agonizing. But he is usually afraid to get treatment for he knows the **IT IS AGAINST THE LAW NOT ONLY TO USE THE STUFF BUT EVEN TO HAVE THE IMPLEMENTS OF ITS USE ABOARD HIS PERSON.** It is certainly against the law to peddle it. One man aboard ship in a Far East harbor was a model engine enthusiast who used a hypodermic needle and syringe to put fuel into his engines. He had a hard time proving to a court martial that he used his needles only for that and not for narcotics.

The legal complications are extreme. For a man in the service, as for the five men on the ship already mentioned, it can mean dishonorable discharge. For the man who peddles it, it means having heavy sentences of confinement or fines given him.

4. POISONOUS



NARCOTICS ARE POISON. The man who uses them even once actually risks his life with every dose. He wrecks his body physically and actually endangers his very existence. The addict is a pathetic sight: arms covered with scars to the extent that he

has to wear long sleeves to hide them, eyes glassy, skin drawn, living on strictly borrowed time until he gets his next shot. He probably was told that the narcotic thrill is just another kind of intoxication, similar to alcohol, but easier to take and giving a greater thrill. What he didn't hear was that where the user of alcohol MIGHT become an alcoholic, the user of dope WOULD become an addict.

Somehow it doesn't seem that the two things add up to a reasonable total—the thrill of a brief excitement and the consequences that follow the thrill.

MANHOOD AND NARCOTICS

1. MANHOOD IS SELF-CONTROL

Take a look at narcotics from another viewpoint: the standpoint of manhood. **THE MARK OF MANHOOD IS THE ABILITY TO CONTROL ONESELF**: to be able to think something out, to choose the good from the bad, to use the brain before using the body, and to control oneself in actions so as not to injure the body or the society in which you live. Take away a man's eyes and he is still a man, though a blind man. Take away his tongue and he is no less a man, though a dumb man. Take away his arm or his leg and he is still a man, though a crippled one. But take away his intellect and his free will and his power to control himself and he ceases to be a man. He becomes an imbecile to be pitied.

A man's whole skill in living rests on his ability to control his actions. Whatever interferes with that control interferes with his success in life. It makes no difference where the interference comes from, within or without. When his ability to hold himself under control is weakened he has begun to turn over the direction of his life to someone or something else.

Few of us want to go through life feeling that we have lost the right or the power to control ourselves. We want to be able to make plans for the future and know that we can bring those plans to fulfillment. We want to get married and establish a home and have a family. We want to tackle a job and advance in it. We want to be accepted by society and be welcomed wherever we go. We want to know

that life has a worthwhile future. But none of this will be ours if we cannot control ourselves. Lose control and our plans go haywire, our homes either do not materialize or are broken down, the family either does not come into existence or ceases to exist, the job peters out, no one wants us around.



NARCOTICS DESTROY SELF-CONTROL

If we allow ourselves to become the victims of a habit such as the narcotic habit we have lost control of ourselves completely. The drug takes over, and behind the drug the people who sell it.

When we were youngsters we liked to climb around the rafters of new buildings that were being constructed, balancing ourselves on ridge poles and climbing up and down frameworks that were not meant for climbing. We did it for the thrill. When we got a bit older we perhaps changed our habits to driving hot rod cars, perhaps even playing the game of chicken. Again we did it for the thrill. We still do things for the thrill of doing them. Actually we will never grow so old that we outgrow the desire for a thrill. But we may grow old enough to realize that the thrill usually isn't worth the pay off.

When we go ashore in the Far East, or back in the states for that matter, we may be offered the thrill of a shot in the arm, or a sniff up the nose, or a reefer to smoke. The difference between this and the childhood type of thrills is that this time, if we seek the thrill, we will have really had more than we bargained for. We may have escaped broken arms or legs, but this time we cannot escape a broken life. It is time we realized that the thrill is not worth the result. It is time we proved ourselves men who are capable of controlling their actions by what their minds declare to be wise.

2. SPIRITUAL SIDE OF LIFE

MOST IMPORTANT

But there is another mark of manhood besides this recognition of the need of self-control. Manhood also involves **THE RECOGNITION THAT THE SPIRITUAL SIDE OF LIFE IS MORE IMPORTANT THAN THE PURELY PHYSICAL.**

The spiritual and the physical stand in much the same relationship to each other as a hand stands to a glove. The one fits inside and is covered by the other. The glove covers the hand, and protects the hand. The physical covers the spiritual and protects the spiritual. The glove can be changed or discarded when it becomes soiled, but the hand has to remain. The body can be discarded, but the spirit remains. The glove may hide some scars on the hand but does nothing to remove those scars. The physical may hide some scars on the spiritual but it cannot erase them.

A man who deserves the title of "manhood" will make sure that none of his patterns of living or his activities will permanently mar the spiritual part of his life. He will recognize that in a very real sense his "body is the temple of God." A person may not feel called upon to have much personal contact with God, but he does not therefore go to a church building and deface its walls or break down its doors or windows. He respects the building as the place where God is recognized. Just so, a real man will show respect for this other building, his body, and not smear it or destroy it because it too houses something spiritual.

If as servicemen we go ashore and stick needles full of narcotics in our arms, or smoke a handful of reefers, or use dope in some other form, we are smearing the physical and permanently marring the spiritual side of our lives. We are endangering if not actually destroying the part of us that is permanent, the part that really matters, the part that either merits or destroys the respect of other people.

It really makes little difference which approach we use: whether we say that narcotics are to be avoided as harmful or because they show a lack of self-control or because they scar the body and spirit within us. It really makes little difference whether we cannot afford narcotics financially or emotion-

ally. Whether we talk in the physical terms of the harm we do our bodies and our families and our daily living, or in the ethical terms of character and personality, the fact remains that the use of narcotics cannot help but ruin and disgrace a man.

JAPAN'S "BOY DAY"

In Japan the 5th of May is celebrated as "Boy Day," when all of the male children of the family are honored. The houses are decorated with big kite like figures of a fish—the carp—that represents strength and perseverance. The carp is selected because it has the strength to overcome obstacles and to swim upstream instead of just drifting easily in the backwashes or with the current.

It always takes more strength to swim upstream than it does to float down. Any dead fish can float downstream, but it takes a live one to swim up. It takes more manhood to resist an easy thrill than to give in to it. It takes more manhood to say "No" to something than it does to say "Yes."

If someone offers us the thrill of narcotics and we try it we have not proven any manhood. We are then the dead fish floating down stream. Because, even though it is offered to us as a "cheap" thrill, it will not be cheap and it will not long remain a thrill. Once we accept even the first shot we will find we have denied our manhood and have chosen instead to just drift with the rest of the flotsam of life.

SOURCE MATERIAL

(READILY AVAILABLE TO THE CHAPLAIN)

FEC Troop Information Bulletin #10 —
"Narcotics"

Character Guidance Discussion Topics:
Duty, Honor, Country. (Departments of
Army and Air Force)

Series III—Chapter 3—"What Makes a
Man a Man?"



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OBJECTIVE:

To emphasize the necessity of personal integrity in all a man's relationships, and the necessity of basic honesty, by an examination of the denials of that integrity and honesty as seen in the black market or semi-black market dealings so common in the Far East. Also, to emphasize the contradictions between American objectives and black market activities.

OUTLINE

I—THE SEARCH FOR AN HONEST MAN:

- 1—Basic honesty, commonly practiced, would dispose of social evils.
 - 2—Men of honor or men of dishonor.
 - 3—Definition of honor.
-

II—BLACK MARKET ACTIVITIES CONSTITUTE DISHONESTY AND DISHONOR:

- 1—Professionals and amateurs.
 - 2—Effects of different types of black-marketeering.
 - a) Greenback trading helps Communists.
 - b) MPC trading encourages inflation.
 - c) Sale of tax free items harms national industry.
 - d) Sale of issue items is direct theft.
-

III—PENALTIES THAT FOLLOW BLACK MARKETEERING:

- 1—Courts Martial sentences.
- 2—Destruction of personal honor and integrity.
- 3—Destruction of respect for America.

THE SEARCH FOR AN HONEST MAN



Just about everyone knows the story of the Greek philosopher Diogenes who went through the streets of Athens in broad daylight with a lantern, looking for an honest man. He didn't actually expect the lantern to help him find one, but he wanted to dramatize for the people of Athens just how low their personal ethics had sunk and how few men were left with a sufficiently strong sense of right not to take or use anything that did not rightly belong to them. The Athenians had become so riddled with graft, there were so many people who thought of nothing but "the fast buck," there were so many people willing to submit to fraud, so many willing to shut their eyes against just plain dishonesty, that Diogenes felt he had to open their eyes and let them see just what kind of people they had become.

1. HONESTY, THE KING OF VIRTUES, DISPOSES OF SOCIAL EVILS

Honesty has been described as the king of virtues, because with it everything else is under control. IF EVERYONE WERE HONEST, MOST OF THE EVILS OF SOCIETY AND MOST OF THE SERIOUS SOCIAL PROBLEMS OF THE DAY WOULD DISAPPEAR. "If men were honest there would be no forgery or bribery, no stealing, embezzlement or burglary, no robbery or pickpocketing, no lying propaganda, no rotten politics, no grafts or rackets, no blackmailing or kidnapping, no adultery or bigamy, no counterfeiting or swindling, no cheating or stealing." But unfortunately, all men are not honest and so these evils are common.

They are common in the United States. They are common in the military services. They are especially common in the Far East. That they are common, that they even exist at all, or that someone is guilty of them, does not make them right. Cancer exists in the world and unfortunately is all too common in the United States. But that does not make cancer right or something we should deliberately seek to have. Dishonesty in a multitude of forms admittedly exists but that does not make it right or desirable.

2. MEN OF HONOR OR OF DISHONOR

There are actually only two kinds of people in the world. There are THE MEN OF HONOR, WHO WILL NEVER COMPROMISE WITH RIGHT AND TRUTH AND HONESTY. And there are THE MEN WITHOUT HONOR, WHO SEEK THE EASY WAY WITH NO REGARD FOR RIGHT OR TRUTH OR HONESTY.

Strong nations, strong societies, are built on men of honor. The men who drafted our Declaration of Independence and started our country as a nation were such men. They ended their declaration with this sentence:

"And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor."

They not only wrote that into the Declaration of Independence. They lived it. Some of them were wealthy men who gave everything they had to support the Revolution. Some of them gave their very lives in getting the country on its feet. All of them made sure there were no compromises with honor or honesty. We live in the tradition they established.

3. DEFINITION OF HONOR

If we were to go to Webster's dictionary and look up the word 'honor' we would find this: "A sharp sense of what is right, just and true, together with a way of life corresponding thereto." Honor is made up both of the way a man thinks and the way he acts, of a fine sense of his obligation to his fellow men and a refusal to ever do anything that would bring discredit to himself or to his society or to his country. There is no such thing as a partial honesty. Partial honesty is no honesty at all. Either a man is a man of honor in everything, honest in all of his dealings, or he is dishonorable and dishonest. He cannot be half way between.

"So what?" we say. "Even if all that is true, what does it have to do with me? Here in the Navy in the Far East? I'm honest. I don't steal someone else's wallet. I'm honorable. I know what is right or wrong, true or false. What about all this? Why tell me?"

THE BLACK MARKET— DISHONOR AND DISHONESTY



“So what?” Simply this. Here in the Far East there is one place where we can easily let ourselves be fooled into dishonor and dishonesty, drifting into them almost without knowing it. That one place is in what we call the “Black Market.” By that term we do not mean the street that exists in every liberty port in the Far East where all kinds of knicknacks and gimcracks, most of them worthless, are for sale to servicemen. We mean the illegal transfer of either property or money in violation of existing orders, regulations or laws.

1. PROFESSIONALS AND AMATEURS

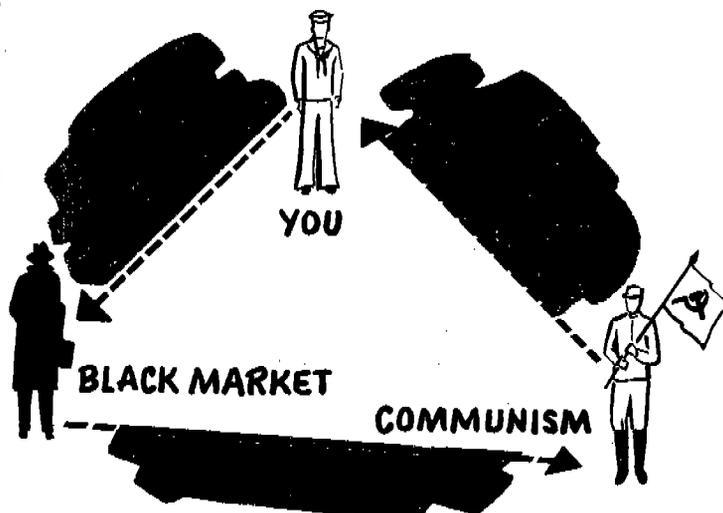
There is one type of black marketeer who is the professional criminal, to whom such dealings are a business. He merits without question the designation of dishonest. He merits the severe penalties that come to him. But very few of us would ever fall into that class.

A lot of us, however, fall into the amateur class of black marketeer: the man who cannot see what harm it does to get 400 yen for his dollar of MPC instead of the authorized 360, or what harm it does to accept MPC from someone who is not authorized to have it and convert it back into yen as a favor or at a small profit to himself. He cannot see the wrong in taking an occasional greenback ashore to sell at a profit for yen or MPC, possibly wondering what makes the greenback so much more valuable than the MPC. He feels free to buy tax free items in the Ship's Exchange or PX and sell or give them to someone on the beach: it seems like cigarettes or silk stock-

ings for the girl friend, or something else. He cannot understand why he shouldn't use cigarettes as barter items.

2. EFFECTS:

a) Greenbacks



Take a look at what really happens in such instances.

Let's start with the occasional greenback. A man gets a letter from home containing a \$10 bill. By rights he should take it to the Disbursing Officer and have it changed into MPC. Instead he takes it ashore and converts it into yen at a couple of dollars above its actual value—perhaps getting 4500 yen instead of the official 3600. He thinks no one is hurt. But he forgets that greenbacks are negotiable anywhere in the world. When a man has a greenback in his hand no questions are asked as to whether or not he is a Communist. That greenback is just good money. So what makes it worth the extra amount? Simply the fact that there are a lot of people, the Communists in particular, who have no other way of getting hold of American dollars except by such transactions. They are the people who are not supposed to have the greenbacks in the first place, and who once they have them are apt to use the money for our own hurt.

During the Korean fighting the Army put out a poster about Black Market money deals, with the caption: “Black Market Dollars Usually Come Back.” The poster showed a jeep in Korea under fire with shells labelled “U S Dollars.” What makes that poster true? Well, in 1951 the military and local law enforcement agencies in Japan broke up a

huge international ring of dollars smugglers who in just eight months had illegally transferred more than 32 million U. S. Dollars to Communists in China. It takes no imagination to guess that the greater part of this sum came back at us in Korea in the form of planes, bullets and tanks. Where did the 32 million dollars come from? Largely from little deals where servicemen had sold greenbacks, money orders, travellers' checks or government checks to people who did not have the right to have them in the first place, but who once they had them could convert them into dollar money.

That was in 1951. The same thing is still going on, so much so that as of 1 February 1954 no Naval personnel in the Far East could be paid by government check because too many of the checks were finding their way to Hong Kong's international banks and other places where the Communists could convert them into American dollar credit.

One little \$10 transaction does not sound like much, but with half a million men in Japan and Korea it is not hard to conceive of 1000 of them doing it each pay day. If 1000 men changed a \$10 greenback apiece each day it would amount to a quarter of a million dollars in one year. Personally, if I have to be shot at in a fight to stop Communism, I don't want to feel that the bullets which come at me were paid for by my buddy just because he wanted to make a couple of fast bucks on the black market in money.

b) MPC trading

The black market in money is not limited to greenbacks. Anytime we give MPC to someone who is not entitled to have them we can be positive we are involved in a dishonest transaction, even if it is just to pay for a taxi ride or a drink. Why? Because the other person has no LEGAL way to use or get rid of that MPC. If the local merchant has MPC he either has to ask someone to break the law and convert it into yen for him, or he has to turn it over to the big time money dealers who then convert it into usable dollars in other illegal ways. Those who were in the Far East in the summer of 1954 when the MPC series was changed will remember the secrecy preceding it and the frantic offers of a dollar of MPC

for only 20c worth of yen from the natives who wanted to get rid of what they illegally had. Had their possession of MPC been legal and without objection, there would have been no need for the change in series or the frantic efforts to convert what they had.

There is a larger international consideration in all of this. The reason there is an established rate for the exchange of MPC into Japanese Yen or Korean Hwan is that the American government has pledged itself to help Japan and Korea back on their feet economically by helping to hold their currency stable. When we deal at other than authorized rates, or in other than authorized MPC or yen, we are undermining the stability of that currency and are encouraging inflation. Some of us were in China in 1948 and 1949 and really saw what inflation was. There was no established rate of exchange at that time and the value of the Chinese won would change overnight. Men literally carried their money in wheelbarrows or bushel baskets just to buy food for the family. No smaller bills than 1000 won notes were even in circulation. Anything smaller and the paper cost more than the money it represented.

Such runaway inflation, when the value of money drops like a plummet of lead, can happen very fast. Every time we put a few extra yen or hwan into our pockets by a money deal we are helping it to happen, because we are helping to destroy the established rate of exchange. And with inflation in either Japan or Korea we would suffer.

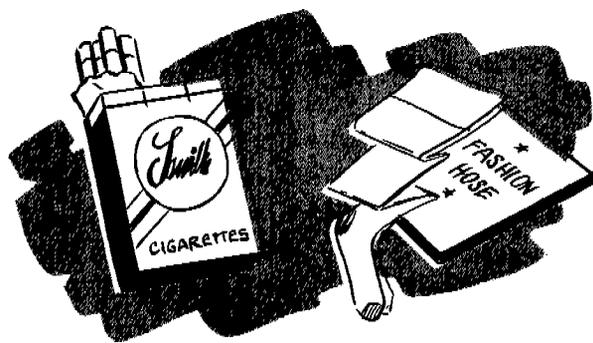
Right now an American dollar contributed to help Japan's economy does a particular amount of work. If inflation should take place, that dollar would do a lot less work and the American taxpayer who contributed the dollar would be robbed. Who is the American taxpayer? We are, every one of us. We are only robbing ourselves, in other words, when we engage in money deals.

c) Tax free items

How about selling tax free items, or bartering with them instead of with money?

The reason our tax free items are so wanted by the people of the Far East is that they cannot get them locally at the price we pay, or a comparable

substitute of their own at the same price. The natives have to pay a tax to their own government which raises the cost of the item, and the Japanese government needs that tax money to keep the country alive. Take automobiles, for example. In buying an American car from an American in Japan, the Japanese gentleman not only pays the American his price, but then has to pay the Japanese government a tax of 102% of the list value before he can gain title to the car. The Japanese government put that tax there to protect its own car makers and because it needs the tax money. If black market deals are made, the Japanese nation suffers. On a smaller scale the same



thing is true with cigarettes, coffee, sugar, silk stockings or anything else. When we as service personnel buy something tax free and then either barter with it or resell it on the beach, or even make a gift of it to a Japanese, the Japanese nation is deprived of the tax income that would have come if the recipient had purchased it in the proper way—the income the nation needs to survive. We are both breaking the law, Japanese and American law, and are undermining the thing our own country has committed itself to do, all for a few dollars profit to ourselves.

The same thing is true when we buy something from American sources, for a Japanese friend, using his money. When we do that we are again hurting the Japanese economy, as well as cooperating and aiding him in breaking the law of his own country. We are decreasing the demand for Japanese products. Notice the signs asking American service people to assist in keeping American tobacco products out of the hands of the Japanese, even as a gift. Those signs are simply saying: do what your country has promised: give native industry a chance to get on its feet.

d) Sale of government property

As for the sale of items issued by the government to service personnel: shoes, uniforms, weapons, government items of any sort—that is just plain theft because they do not belong to us in the first place. Those things belong to the United States Government.

PENALTIES TO THE BLACK MARKETEER

1. COURTS MARTIAL

The man who engages in any of this black market activity lays himself open for a variety of penalties. If he is caught he will probably be given a court martial and the penalties in this realm are stiff. Read some actual sentences:

CHARGE	SENTENCE
Four enlisted men—sold army blankets.	5 years at hard labor. Dishonorable discharges.
Petty Officer—sold 2 containers blood plasma.	1 year at hard labor and a D.D.
PFC—purchased 2 ladies wrist watches—resold them to natives.	6 months confinement without pay.
Officer converting MPC into dollars.	Dismissed from service, fined \$15,000; Confined at hard labor for 10 years.
Petty officer exchanged MPC into yen for a Japanese merchant.	Broken to seaman apprentice; 6 months at hard labor.
Corpsman—sold some penicillin on beach.	18 months confinement and a B.C.D.

Those are typical actual court martial cases with penalties of law that can be measured. Under the present mutual agreement between Japan and America, any one of those cases could have been tried in the Japanese courts if they had not received a military court martial.



There are other penalties which come from this type of dealing that are not measured by time in the brig and that come whether the man is caught or not. They are the penalties the man brings on himself, the penalties that do him harm inside himself.

2. DESTROY HONOR AND CHARACTER

A man who is willing to engage in these shady deals is destroying his personal honor. He is building up within himself a disrespect for all honesty and is encouraging in himself and others the attitude: "If I can get around the law to my own profit, I'm just being smart. I'll get mine while the getting is good." Then a little later in life he reaches the place where graft is the accepted way of living for him: he doesn't want to do anything unless there is something in it for him, and he considers the honest man a fool. Back in the states he looks for ever larger ways to feather his own nest. Strangely, he will also probably be among the first to complain about the failures of our schools and our churches if his own children end up in trouble for stealing, or among the first to complain about the graft in his local government, completely ignoring the fact that he himself has been and is doing exactly what he complains about.

3. DESTROYS RESPECT FOR AMERICA

The final penalty is the one the man brings to his own country. We are Americans. America stands for honest dealings with all people. We complain loudly because we cannot trust the word or the

actions of the Communists and point out how we can be trusted in comparison. But when Americans in uniform in a foreign country engage in these out of bounds activities, they are not only undermining and destroying the larger international purposes of being there: they are also tearing down the honor and prestige of America and blackening its reputation. They are destroying the respect we want other nations to have for Americans and the American way.

The people of the Far East, or anywhere for that matter, will have little respect for the country which puts men out here who are willing to undermine all that their country is trying to do and all that their country stands for, just because they will make a little profit for themselves. There is a word that actually describes these people, these men who have sworn as they came into the service to protect the interests of their country wherever they go. That word is: traitor.

Now, let's get back to where we started, Fortunately, very few of us will participate in deliberate black market transactions. We may get ourselves involved trying to do someone a favor, or it may look too easy some time to resist. We may drift into it unknowingly. There is only one way to be sure we do not become involved. That is to be the honest man for whom Diogenes was looking: the man who will never compromise with honesty, who will never put his personal honor in jeopardy, just for the sake of a few dollars profit.

Men used to challenge to a duel anyone who cast reflections on their personal honor. We no longer fight duels, but the sacredness of personal honor remains. Just let someone call us a liar and we resent it with every inch of our beings. Let them call us a thief and we are ready to fight. Yet the man who engages in black market operations is a thief in a very real sense, for he is stealing honor from himself, stealing respect and dignity from his country, and stealing their rights and advancement from the people in whose country he is a guest.

SOURCE MATERIAL

(READILY AVAILABLE TO THE CHAPLAIN)

FEC Troop Information Bulletins:

#3—Revised—"Black Market"

#1—"This Concerns You: The American-Japanese Administration Agreement"

#18—"You and the Japanese Law"

Armed Forces Talk: #48—"The Importance of Honorable Service"

Character Guidance Discussion Topics: Duty, Honor, Country. (Departments of the Army and Air Force).

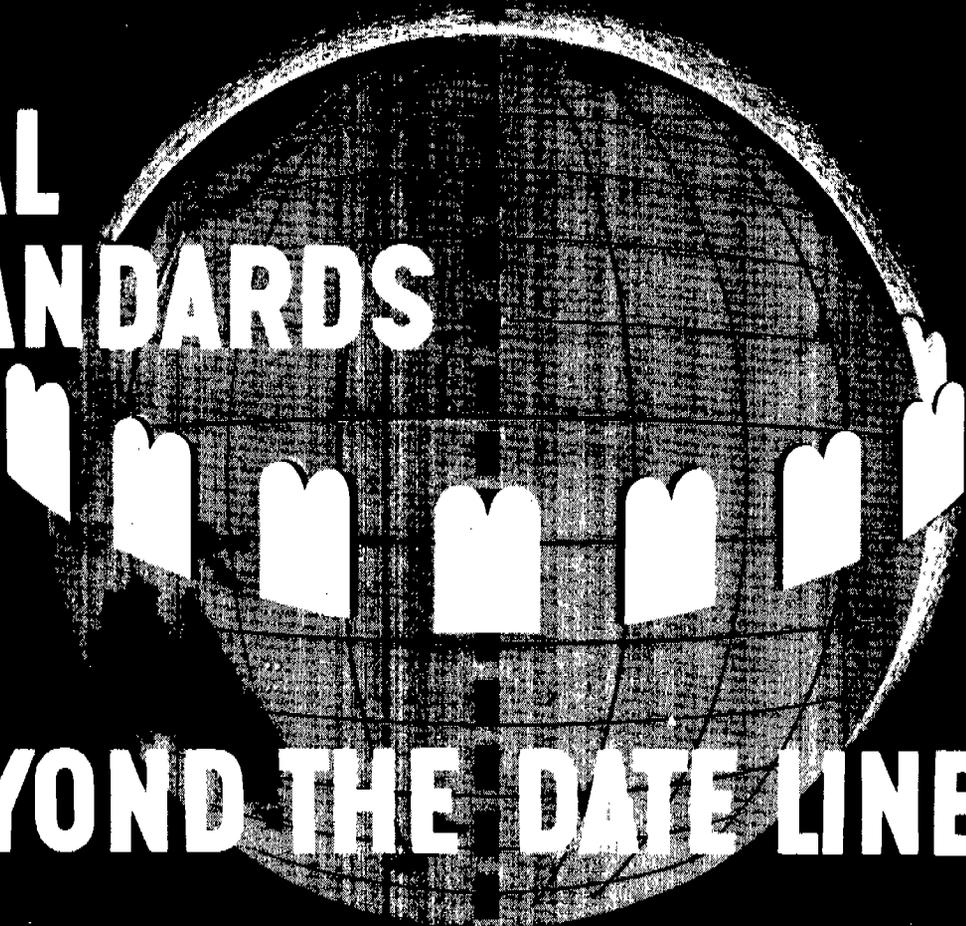
Series I—Chapter 2—"Honor"

Series II—Chapter 2—"Honesty"

Series IV—Chapter 10—"Our Sacred Honor"

MORAL STANDARDS

BEYOND THE DATE LINE

A globe is centered in the background, showing a vertical date line. A banner with several white, arched segments is draped across the globe, passing behind the date line. The globe and banner are set against a dark, textured background.

U.S. Navy and U.S. Marine Corps - Character Education Program - Series 5: FAR EAST - Disc. 6

OBJECTIVE:

To demonstrate that change of location makes no change in moral right or wrong, and that the assumption of freedom simply because in the Far East carries with it disastrous results to the man himself and to his future and his family.

OUTLINE

I—"MANUFACTURER'S INSTRUCTIONS" FOR LIVING.

II—THE PURPOSE OF MORAL LAWS:

- 1—Moral law not established by majority vote.
-

III—A MAN REAPS WHAT HE SOWS. SOW MORAL RECOGNITION AND REAP:

- 1—Sense of personal accomplishment.
 - 2—High degree of happiness.
 - 3—Clear conscience.
 - 4—Freedom from worry.
 - 5—Association with outstanding people.
 - 6—Participation in the advancement of society.
 - 7—True freedom as individual.
-

IV—THE REVERSE SIDE.

V—THE PLACE OF CONSCIENCE IN DETERMINING ACTIVITIES.

VI—OUR LEGACY TO OUR CHILDREN. "NO MAN IS AN ISLAND."

MANUFACTURER'S INSTRUCTIONS FOR LIVING



When a man buys a new car he receives with it a set of the manufacturer's instructions, telling the speed at which it should be driven, the operation of special items of equipment, the maintenance it should receive, and so forth. If the instructions are followed there is every reason to believe that the car will perform as expected and no serious trouble of a mechanical nature will develop.

There is a similar set of manufacturer's instructions for living — instructions that if followed will insure the best performance of our bodies and minds and spirits, and the continuation of that performance. We call this set of instructions "the moral law." By observing them we have every reason to believe we will be able to avoid serious trouble and function properly every day of our lives.

If a man brings his car to the Far East, where the roads have more holes in them than there are in stateside roads, where the gas to make the car run is not as good, and where the traffic is guided by a different set of rules, with driving on the 'wrong side' of the street and so forth, the man still has to follow the instructions for the care of his car. If anything, he has to follow them more rigidly than in the states because the dangers to the car are more numerous and more acute. The changed conditions of driving make it even more imperative that the rules be observed.

The same thing is true with regard to the moral law and the instructions for living given by that law. When a man goes to the Far East he has to follow the same rules he would follow in the states, and follow them even more rigidly, if he would avoid trouble, and if he would keep his life from getting into difficulties. With the different moral standards, the increased pitfalls and dangers, the need for observing the moral law becomes more acute. A change in location does not relax the basic moral laws of life.

This fact is denied by a lot of men serving in the Far East. When they arrive in the Far East they find less social and family restraint on their actions. They find different customs. They feel that having crossed the international date line they are free to throw overboard the rules by which they operated in the states. They argue: when in Rome do as the Romans do. They believe that once they are out of sight of home they no longer have to live as they would at home. What the folks at home do not know is happening will not hurt them, they say. And the restraints of the moral law are forgotten or set aside.

PURPOSE OF MORAL LAW

By arguing in this way these men show that they either do not understand or have forgotten the basic purpose of all law, civil or moral. **ALL LAWS EXIST TO PROTECT THE RIGHTS AND FREEDOM OF THE INDIVIDUAL AND TO GIVE HIM THE CHANCE TO LIVE WITHOUT FEAR.** The laws themselves do not actually stop a man from doing something, but the observance of the laws guarantee to him and to others the freedom to live normal lives. Speed laws exist to protect all people on the highway, not just to make one driver slow down. Property laws exist to protect a man's possessions, not to make a miser out of him. Marriage laws exist to protect each man's home and family from being intruded upon by another, not to keep a man from enjoying life. When a man breaks one of these laws he takes away both his own and everyone else's freedom to do what is normal. When he breaks a moral law he does the same thing.

1. MORAL LAW NOT BY MAJORITY VOTE

MORAL LAWS ARE NOT DECIDED BY MAJORITY VOTE. They are not formed on the basis of "everybody does it." Moral laws are the result of a long history of learning what best promotes the welfare of society, the family, the home, the nation. They are based on what God has indicated is best for man and what man has found will most help him develop. Since God is the same wherever a man goes, the laws of morality are the same. God does not change his nature when we cross the international date line. Neither do his laws change. Right remains right, wrong remains wrong in the Far East just as much as day remains day and night remains night.

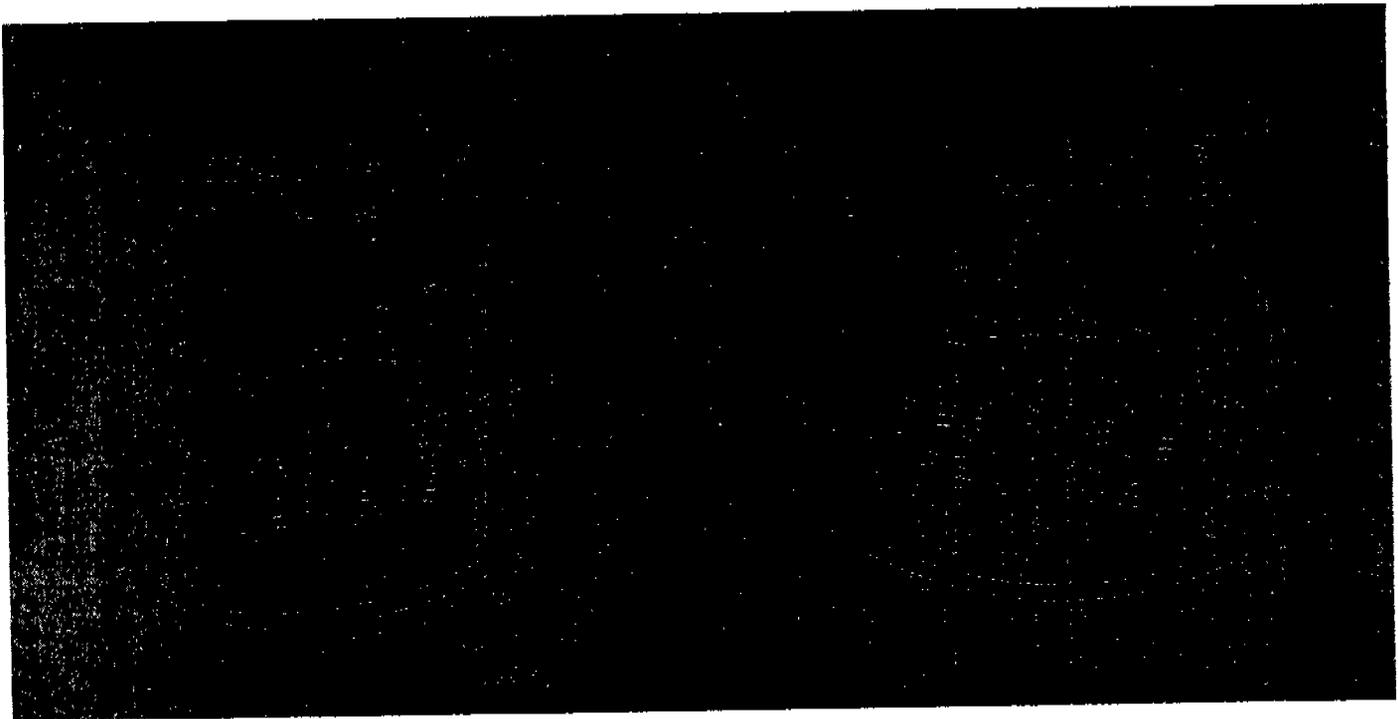
Right is that which builds a man up internally and externally. Wrong is that which tears a man down. Anything that tears a man down would be wrong, regardless of location. Moral wrong has a way of destroying, of tearing down, a part of us. It is like cancer. Cancer eats away at our vital organs and prevents us from attaining the proper measure of physical health. Moral wrong eats away at our characters and prevents us from attaining the proper measure of mental and spiritual health.

A MAN REAPS WHAT HE SOWS

There is a fundamental rule of life that every man has to accept whether he likes it or not. **A MAN REAPS EXACTLY WHAT HE SOWS.**

He cannot sow a disregard for the marriage tie and still reap a happy home. He cannot sow activities which he knows in his thinking moments are wrong, and still reap satisfactory results. He cannot sow a disregard for personal honesty and still reap integrity. Let him sow the activities that he knows are wrong and he will reap results he does not want and probably did not expect. Perhaps it will be a case of venereal disease. Perhaps it will be a court martial. Perhaps it will be a loss of self-respect. Perhaps it will be the loss of advancement in his job or the loss of his place in the community. If he sows moral wrongs he cannot help but reap wrongs. The man who is always behind the eight ball invariably put himself there by what he had been doing.

Let a man, however, set out to live up to the moral law, regardless of where he might be; let him sow basic morality and decency, and he will reap desirable rewards.



He will reap A SENSE OF PERSONAL ACCOMPLISHMENT that he can never find by jumping the fence of morality. He will be able to look back at the achievements of his character and say: "This is mine. I did it by myself and I am proud of what I did."

He will reap A HIGH DEGREE OF HAPPINESS. Ninety nine times out of a hundred, when we see an unhappy man, we also see one who has tried to take shortcuts around morality. We see a man who thought only of the moment and ignored the longer look, a man who ignored restrictions in favor of one night or a few months of association with someone of the opposite sex. We see a man who found in the end that he had surrounded himself with the things that could only pay off with unhappiness. But the man who sets out to live by the moral law presents the opposite picture and finds he has surrounded himself with the things that pay off in happiness.

He will reap A CLEAR CONSCIENCE, the ability to go to sleep without worry over whether someone might find out what he had been doing. He never has to drop his eyes when he talks to people but can look back at them squarely. He never has to guard his conversation for fear he will let slip some reference to a thing he has been trying to hide. He will never have to make long speeches trying to justify what he has been doing. He will never have to be ashamed of what inside of himself he knows to be his true nature. He will never feel that he could not be at ease in the presence of Almighty God.

He will reap A FREEDOM FROM WORRY. This goes hand in hand with a clear conscience. Immoral acts always carry with them a worry over the possible consequences of discovery or punishment, or of how long he can keep up the pace, or of how often he can do something without being burned.

He will be PUTTING HIMSELF IN THE PROCESSION OF OUTSTANDING PEOPLE AND OF WORTHWHILE TRADITIONS. The world has respect for moral decent people. It has no respect for immoral people

He will be PARTICIPATING IN THE GENERAL ADVANCEMENT OF SOCIETY AND THE PURPOSES OF HIS COUNTRY. If society is trying to improve itself, he gives it a push up the hill instead of acting like a brake holding it back. If his country is trying to show the world the worth of the democratic way of living based on Christian principles, he helps the program along instead of making himself an example that could be used to refuse the program.

He will find himself possessed of A SENSE OF TRUE FREEDOM, because he has learned to control his impulses. When a man gives up his self-control he becomes the slave of the strongest desire of the particular moment. He ceases to be free to do as he pleases and finds instead that what he pleases to do has enslaved him, if he is unwilling to live by the moral law.

THE REVERSE SIDE

If all of these benefits that come to the man who is willing to live daily by the moral law are reversed, we have the picture of the man who ignores that law simply because he is in a foreign country. Instead of a sense of accomplishment this other man reaps a sense of waste and failure. Instead of a high degree of happiness he ends up with inner dissatisfaction. Instead of a clear conscience he is bothered constantly by a guilty one. Instead of being free from worry he has to be concerned with consequences. Instead of being lined up with outstanding people he is lined up with people who are not respected. Instead of helping society or his country advance he holds them back. Instead of being free to act because he has himself under control he is a slave to his passions.

Every man, if he has any sense at all, should ask himself the question: "Which do I want?" and then act accordingly. Morality is intelligent. If a man is intelligent he will practice it wherever he might be. There is a unique satisfaction in knowing that he has preserved his integrity: not a satisfaction of money or position so much as of something inside himself that feels pride in accomplishment and pride in personal integrity and strength.

CONSCIENCE

Inside every man there is **THE VOICE OF CONSCIENCE**, which helps him select the best things and urges him to embrace those things. The function of a man's conscience is simply to pass judgment on the relative worth of two alternative courses of action. After the judgment has been passed the conscience issues orders, a command of yes or no. It always orders what the man has concluded is good and tells him to avoid what he knows is bad. Hypnotists tell us that they can never force a man to do, while hypnotized, something which his conscience tells him is wrong. The conscience within a man is his traffic signal, his warning indicator along the highways of life. If he listens to it he will be safe. If he ignores it he will be in danger.

LEGACY TO OUR CHILDREN

All of this has to do with men as individuals. But there is another side that cannot be ignored in this question of whether morality holds up beyond the date line — **THE LEGACY A MAN GIVES TO HIS CHILDREN.**



One of the Chaplains in Japan recently had to call a man in from one of the ships in the harbor because that man had made a Japanese young lady pregnant. For six months the man had been living with this particular young lady. As he sat in the Chaplain's office he talked about the wonderful wife he had at home, how he had been married for fifteen years and didn't want anything to happen to his marriage, how he had a thirteen year old son of whom he was very proud. He even brought out the son's picture to show it off. What happened to that son was of primary importance to him. He insisted that he wasn't going to let anything happen that would harm the son. The trouble of course was that he had already let it happen, just because he thought that the laws of morality, the laws of faithfulness in marriage, did not apply to him while in the Far East.

Every man worth the title hopes that his children will grow up to be strong moral men and women. He expects to pass on to them good solid principles of living that will let them develop into men and women of whom everyone can be proud. How under the sun can a man who does not live by such principles himself hope to sell them to his children? He cannot say: "Do as I say, not as I do," because the children will quickly catch on to the lack of sincerity and deceit and lose all respect for their father.

He cannot say: "I have been decent" because he has not been. When the children learn that he has not they will lose their respect for the very decency their father is urging upon them.

"NO MAN IS AN ISLAND"

No man lives to himself in this world. "No man is an island." If he has a home he has to include his family in his thinking and actions. If he does not yet have a home he probably will have. Unless he practices the things he wants his children to have he has no right to expect or demand that they practice them either.

The business of being moral, of abiding by the moral law everywhere, is bigger than any one man. It involves everyone around him. Simply because some seem to be willing to ignore that law, simply because violations of it are available and seem to be condoned, does not make the violation right. Certain things are right even if no one does them. Certain things are wrong even if everyone seems to do them. Morality does not depend on what is available. Morality is to be observed not only in times when there are no temptations to ignore it, but especially in the times when the temptations are present in all their power and attractiveness.

One of the classic novels of all times, "Jane Eyre," tells the story of a young lady who was tempted to ignore morality and go away with a married man just because of their physical desire for each other. Her reply has become a classic and could be used by every man facing the question of

his actions beyond the date line: "Laws and principles are not for the time when there are no temptations. They are for moments such as this."

The serviceman in the Far East finds all kinds of temptations present: encouragements to throw overboard the standards of morality in which he has been reared and which he wants to pass on to his children. Perhaps other people do ignore those standards. Perhaps he thinks he could ignore them himself because he is so far away from home. But the truth remains: laws and principles are not for the times when there are no temptations. A man does not need them then. Laws of morality are for the moments



and places like this. Those laws hold up wherever a man may be. They demand adherence in the Far East as well as at home. And when a man adheres to them he finds he is supported until he gets back home.

SOURCE MATERIAL

(READILY AVAILABLE TO THE CHAPLAIN)

Character Guidance Discussion Topics: Duty,
Honor, Country. (Departments of the Army
and Air Force)

Series I—Chapter 5—“What is Right?”

Series I—Chapter 9—“Chastity”

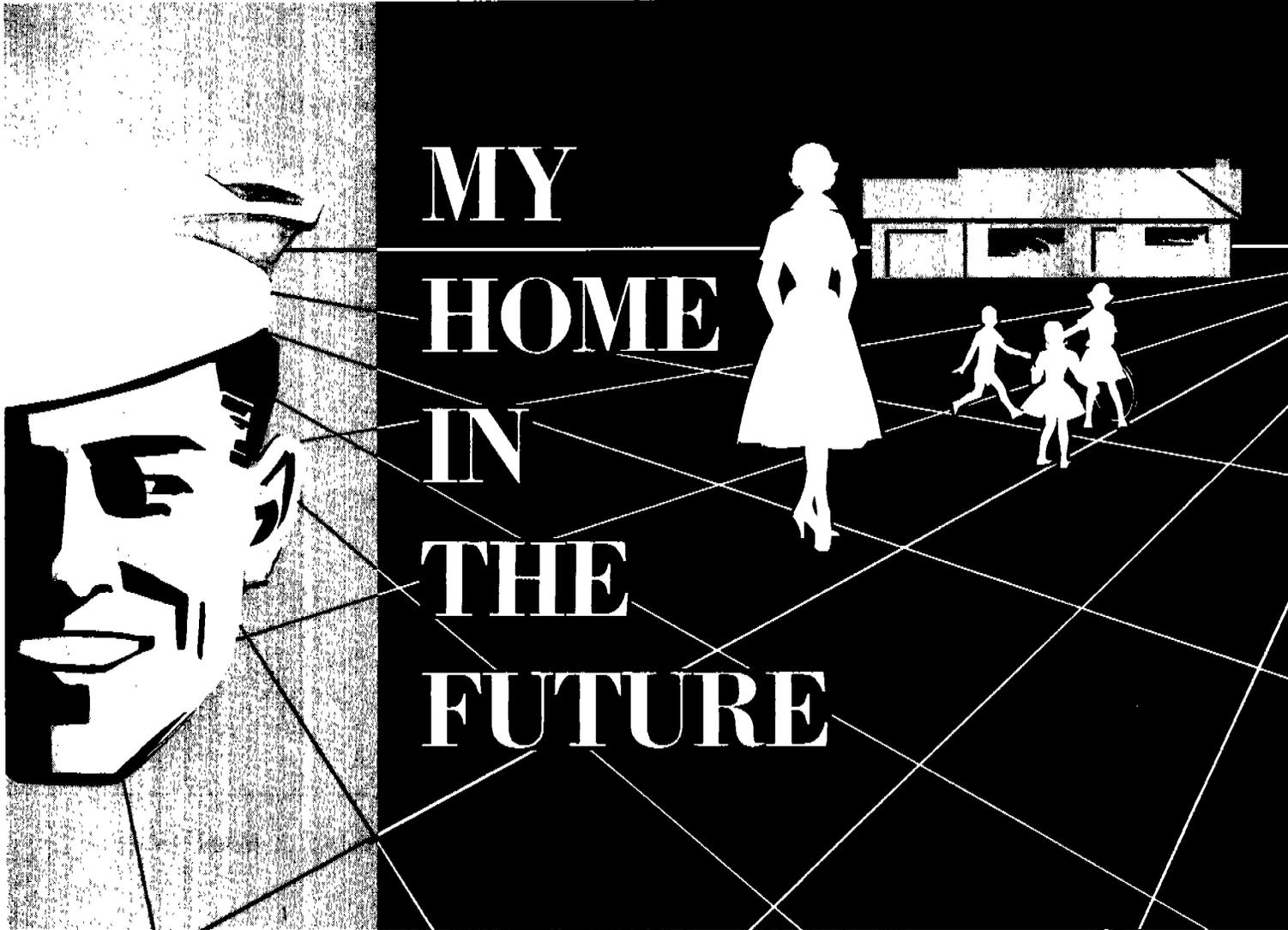
Series II—Chapter 1—“Personal Integrity”

Series II—Chapter 9—“The Hardest Victory”

Series IV—Chapter 9—“Self-Control”

Series V—Chapter 3—“Basic Morality”

**Series VI—Chapter 1—“Man is a Moral
Being”**



U.S. Navy and U.S. Marine Corps - Character Education Program - Series 9 - F48 (43) - Sheet 10

OBJECTIVE:

To outline for those contemplating marriage, or already married, the elements necessary for a permanent marriage, and to evaluate the pressures encountered in the Far East which would endanger a permanent marriage so as to encourage an avoiding of the dangers and an embracing of the acceptable contributions.

OUTLINE

I—WHAT MAKES FOR PERMANENCE IN MARRIAGE?

- 1—Maturity in thought as well as in years.
- 2—Mutual acceptance of responsibility.
- 3—Complete partnership.
- 4—Mutual respect for integrity and worthiness of respect.
- 5—Large measure of reverence.
- 6—Understanding and affection.

II—PRESSURES PRESENT IN THE FAR EAST THAT ENDANGER MARRIAGE:

- 1—Boredom, tediousness, loneliness.
- 2—Different social attitudes.
- 3—Lowered respect for womanhood.
- 4—Feeling of "temporariness."

III—WHAT A MAN WANTS, MORE THAN WHAT A MAN DOES:

FILM SUGGESTIONS

1. Navy training film in "Men of the World Series"
"To Be Held In Honor"—Film #MN-5321C
2. US Army Training Film—"The Miracle of Living."

Every normal man looks forward to the day when he will have a home of his own. Even if he is a hardened bachelor who claims no woman will ever catch him, he still thinks in terms of settling down. While on duty in the Far East those who have already established homes look forward to being able to go back to them. Those who have not yet established homes make their plans to do so. In looking forward to those homes there is rarely any thought except that the home, when established, will be permanent. Divorces are all too common in our society, but very few men start out in marriage expecting to get a divorce. They started out expecting to stay married and are interested in what will keep them married.

PERMANENCE IN MARRIAGE

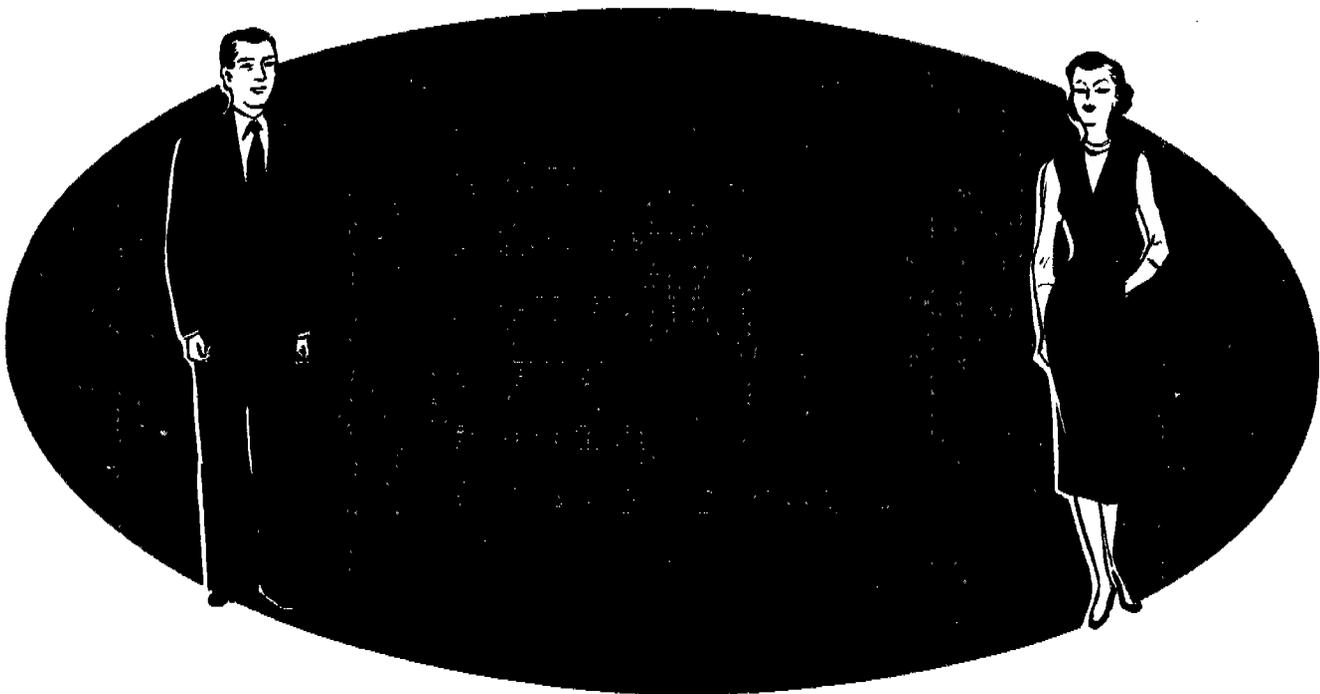
To stay married demands several very simple yet very significant things.

1. MATURITY

TO STAY MARRIED DEMANDS A LARGE MEASURE OF MATURITY BOTH IN YEARS

AND IN THINKING, on the part of both of the people concerned. There is no set age for marriage that can be made to apply to everyone, because emotional maturity is more important than age. Emotionally speaking, however, marriage is "for adults only." It is a serious business. Unless a man and woman are ready to settle down and assume certain restraints on their actions for the sake of the home and the other person, they are not ready for marriage. The privileges of a husband and wife that come with marriage are meaningful only when the two people appreciate them and are willing to work for them.

Successful marriages are made by hard work. They do not just happen into existence. Just the fact that the two people consider themselves in love with each other does not in itself indicate that they are suited for each other in marriage. To their love has to be added a large measure of self-denial and self-sacrifice, a willingness to give up certain freedoms for the sake of the success of the marriage. These things require a large measure of maturity in thought and emotions. The marriage will be strong



or weak in direct proportion to the emotional maturity of the individuals concerned.

2. RESPONSIBILITY

TO STAY MARRIED DEMANDS A MUTUAL ACCEPTANCE OF RESPONSIBILITY BY THE PARTNERS CONCERNED. Each one must make it his or her personal responsibility to see that there is nothing in the home that could prove destructive to its happiness. Each one has to assume that the success or failure of the marriage depends on him or her alone, regardless of the attitude of the other person. Each one has to be ready to shoulder with or for the other some of the responsibilities of making decisions, training the children, earning the money, doing the dishes, and so forth. For either one of them to feel that the whole responsibility lies with the other person is to encourage a broken home. The building of a home or of a permanent marriage is not something which can be cut up into little pieces that are unrelated to each other. It is a mutual responsibility involving the intimate sharing of two lives and of the problems of the home by those two together.

3. PARTNERSHIP

TO STAY MARRIED INVOLVES BOTH PARTIES LOOKING AT THE MARRIAGE AS A COMPLETE PARTNERSHIP. In marriage two people literally become one. They no longer talk or think in terms of what "I" want or have, but in terms of what "we" want or have. They think in terms of the other person first and themselves only as they are related to the other person. They establish, as it were, a business arrangement in which there is no senior partner to take the credit, but only two junior partners to do the work. The unselfish sharing of everything: funds, triumphs, failures, happinesses, sorrows, problems, solutions, and the unselfish giving of one's self for the sake of the happiness of the other are the marks of this partnership.

4. RESPECT

TO STAY MARRIED INVOLVES A MUTUAL RESPECT FOR EACH OTHER'S INTEG-

RITY AND AT THE SAME TIME A MUTUAL CONCERN THAT THEY EACH BE WORTHY OF THE RESPECT GIVEN OR EXPECTED. Both the husband and the wife must respect the other's personal integrity, trusting them with the same measure of trust they expect to receive. Both must be completely trustworthy themselves. One cannot expect to be trusted by the other if he or she does not warrant trust. To stay married involves this mutual give and take of respect for the other's basic honesty, integrity and decency.

5. REVERENCE

TO STAY MARRIED DEMANDS A LARGE MEASURE OF REVERENCE. This must be a reverence for the spiritual things of life that cannot be measured in dollars and cents, reverence for God and His desires in life, reverence for each other. There is much more to the marriage than just the joining of two bodies in the sexual act. In a successful marriage, in addition to that physical act, there is the attitude of worship: worship toward the God who made the marriage possible in the first place, and worship toward the person with whom the marriage is consummated. If the spiritual side of the marriage relationship is put on a par with the physical side, if the personality of the other person is held sacred against anything that might harm it, then the marriage is on its way to success.

6. LOVE AND UNDERSTANDING

TO STAY MARRIED DEMANDS LOVE AND UNDERSTANDING. This goes almost without saying. But too often we confuse the meaning of the word love. We use that word to describe everything from our reaction to a new car to our affection for our wife, everything from purely animal passion to our attitude toward Almighty God. In marriage love is a self-sacrificing thing that finds its happiness in making the other person happy. It is a desire to spend the rest of one's life in the company of the other person even though there might be no sexual relationships involved. It is the willingness to say that there can be only this one man or this one woman for as long as we both are alive.

PRESSURES OF FAR EAST DUTY

1. BOREDOM, LONELINESS, ETC.
2. DIFFERENT SOCIAL ATTITUDES
3. LOWERED RESPECT FOR WOMANHOOD
4. TEMPORARINESS



That is about what it takes to make a marriage successful. There is only one difficulty. The man is in the Far East, the girl is somewhere else. A man looks at such a picture and is inclined to say: "Here I am in the Far East. My fiance or my wife and I are being delayed in the establishment of that marriage by the fact that I have to do this tour of duty, or we are separated by this duty after having started the marriage and so are delayed in making our home what it should be. While here I am subjected to terrific pressures that make me wonder whether all this is worth waiting for or striving for, pressures that unless resisted will have a damaging effect on my home and marriage. What about those pressures and their effect on my marriage or my home?"

1. BOREDOM, LONELINESS, ETC.

WE ARE ALL AWARE OF THE BOREDOM, THE LONELINESS, THE TEDIOUSNESS OF PROLONGED DUTY OUT OF THE UNITED STATES. As a result of that prolonged absence the girl back home sometimes gets tired of waiting and writes a "Dear John" letter. Or the man wonders whether it is worth waiting himself and he writes a similar letter.

We are all aware of the temptations that exist in the Far East to draw us away from the ideal of marriage. We know how easy it is to slip into the patterns of conduct offered on the beach, simply because of the loneliness or boredom. Just how a

man reacts to these pressures will in large measure determine what happens to the marriage, present or future. If a man preserves his personal integrity while in the Far East and refuses to let down the bars of his self-control he will be strengthening his marriage. If he lets down the bars and forgets his personal integrity he will be seriously injuring if not actually destroying the marriage, even though he may find a measure of enjoyment at the time he lets down the bars.

2. DIFFERENT SOCIAL ATTITUDES

WE ARE ALL AWARE THAT WE ARE LIVING IN THE MIDST OF SOCIAL ATTITUDES NOT APPROVED AT HOME. There are young ladies in the states who are just as available for an evening's sexual activity or a more permanent "shack-up" arrangement as the young ladies met on the streets of the Far East. But neither the young ladies of this type in the states, nor their Far Eastern counterparts, are representative of the best in womanhood for their country, nor of the type of woman we think of when we dream of marriage and the home. A man who wants a pickup in the states expects to get a certain type of young lady. He can expect the same type in the Far East. The fact that in the Far East this is almost the only type he has a chance to associate with does not change the further fact that such an association encourages a lowered respect for all womanhood and for marriage and the home.

3. LOWERED RESPECT FOR WOMANHOOD

This LOWERED RESPECT FOR WOMANHOOD IS ALMOST UNAVOIDABLE. It is almost impossible for a man to look at almost every girl he meets on the streets of a Far Eastern city as a possible bed companion and still retain his respect for womanhood in general. When he gets back to the states he will be inclined to look at all young ladies in the same jaundiced way, thinking only of what he will have to do to persuade them to accept him sexually.

The married man who thinks that just because he is out of the sight of his wife he can live with a Japanese girl can hardly go back to his wife with a high regard for the marriage tie. Actually he will go back to her with some such uncomplimentary thoughts as these: "While I was away from you I satisfied my sexual passion with a Japanese girl. Now that I am home I still have that passion, but since I am at home I will satisfy it with you. If you were not here, or I were somewhere else, I would find someone else. That fact that you are my wife just makes it more convenient. It is not that I put you above everyone else as my wife. It is just that you are here waiting for me."

Not very complimentary to the wife, is it? Of course the man would not put that into so many words if he wanted to keep his wife, but it would be implied in his actions while here in the Far East.

The same thing is implied in the actions of the man who is not yet married. He has the same kind of thoughts as he associates with his fiancee or some other young lady at home. The whole idea of the sacredness of the marriage tie, of the inviolate nature of the marriage vows, of treasuring each other or of treasuring oneself for the sake of the other, is thrown into the discard. All because the man decided that while in the Far East he could do as others were doing and go along with sexual opportunities that were offered to him so freely.

If a man wishes to retain his respect for womanhood and for marriage: if he wants to be sure that nothing will ever happen to the home he has already established or that he hopes to have, he will not dare to let himself become involved with the sexual promiscuity and freedom he finds all about himself

in the Far East. Once he is involved he has undermined the home he desires. Once his actions are known, that home dissolves into thin air. All because he desires a little sexual pleasure which he is perfectly capable of doing without.

4. TEMPORARINESS

There are other pressures exerted against a man doing duty in the Far East which will endanger his home and his marriage if he succumbs to them. Behind these other pressures lies the feeling that HIS STAY IS TEMPORARY AND SO HAS LITTLE SIGNIFICANCE FOR HIS FUTURE. THEREFORE HE SOMETIMES TRIES TO GET AWAY WITH THINGS HE WOULD NOT ATTEMPT IN THE STATES.

He goes overboard on liquor. He tries to get around the laws of the Japanese or the Koreans, thinking that as an American he is above those laws. Perhaps he decides to experiment with narcotics, or he engages in the money black market. He participates in the bartering activities and builds up a habit of trying to get things for nothing or next to nothing by arguing down a price or by swapping a few packs of cigarettes or something else for an item he should pay for in cash.

All of these things, and things like them, tear down the concept of personal integrity, and it is personal integrity that keeps a marriage secure. To build a home on a pattern of dishonesty or corner cutting is like building a house on sand instead of on a rock foundation. When the difficulties of life come, it collapses: and don't let anyone think that storms and difficulties do not come against the family and the home. If the home has been established on absolute integrity, it will stand. If that integrity is cast aside in the Far East for a couple of years it will also be cast aside in the states. No man is going to be able to slough off his conduct in the Far East as he might drop a soiled garment. It becomes a part of his being, just as much fastened to him as his skin.

WHAT A MAN WANTS!



TO PRESERVE HIS INTEGRITY A MAN MUST BE WILLING TO SUBMIT TO SELF-IMPOSED RESTRICTIONS AND TO EXERCISE A CONTROL OVER HIMSELF THAT DOES NOT DEPEND ON SOME OUTSIDE AUTHORITY OR SUPERVISION. When a man goes on liberty he is on his own. Neither his skipper nor his chaplain nor his division officer nor anyone else is going to be leading him by the hand. No one is going along to pluck his sleeve and pull him back from some activity. He has to exercise his own control and submit willingly to restrictions he places on himself.

Actually, wherever a person wants to advance or to build something worthwhile for the future he has to submit to this kind of restriction. A man may fancy himself a boxer. But even though he knows how to box, if he goes out and gets drunk every night or has a woman every time he goes on liberty he will be hurting his physical condition so much that soon he will be taking a count of ten from the canvas. The boxer who wants to be a champion has to go into training and stay there. The same thing is true anywhere: in the business world, in becoming a creditable sailor or Marine, in building a marriage. The man who wants to succeed has to discipline himself and forego some things just for the sake of reaching his goal. The man who wants a secure home has to restrict his activities while away from that home.

The real problem in all of this is not in specific acts: the hiring of a woman's body or the cutting of corners or the overindulgence in alcohol. The real problem is within the man. If a man can create

within himself the desire to be something, to achieve something of which he need never be ashamed, he will have whipped the problem.

Legislators can prepare whole volumes of law, but unless a man WANTS to obey those laws they are just words on a page. Unless a man WANTS to save himself for his wife of the future, unless a man WANTS to be true to the wife he has, the commandment "Thou shalt not commit adultery" is just so many words. Unless a man WANTS to be honest, the commandment "Thou shalt not steal" is so many words. No law ever kept a man from doing something. The law may have warned him that what he wanted to do was not right or wise, but it never actually stopped him from doing it. All that a specific act does is to reveal what the man WANTED in the first place.

While a man is on duty in the Far East he must first decide what he WANTS in the future. If he wants a home that he can be proud of and be sure will last, he will then make his actions conform to that desire. If he simply wants freedom to do as he pleases, his actions will reveal that desire, but with the freedom will go the security of the home. If he really wants a permanent marriage and home he will control himself and avoid the things that could conceivably blast it or destroy his ability to establish it.

It is easy to go along with what the Far East has to offer. It is hard to stand out against what is available. But nothing worth having was ever easy to procure. The more a man has to work for something the more it will mean to him when he has earned it.

SOURCE MATERIAL

(READILY AVAILABLE TO THE CHAPLAIN)

Character Guidance Discussion Topics: Duty, Honor, Country. (Departments of the Army and Air Force):

Series I—Chapter 9—"Chastity"

Series II—Chapter 5—"Home"

Series V—Chapter 9—"The Institution of Marriage"

Series VI—Chapter 9—"Home and Family"

Series IV—Chapter 8—"Marriage"

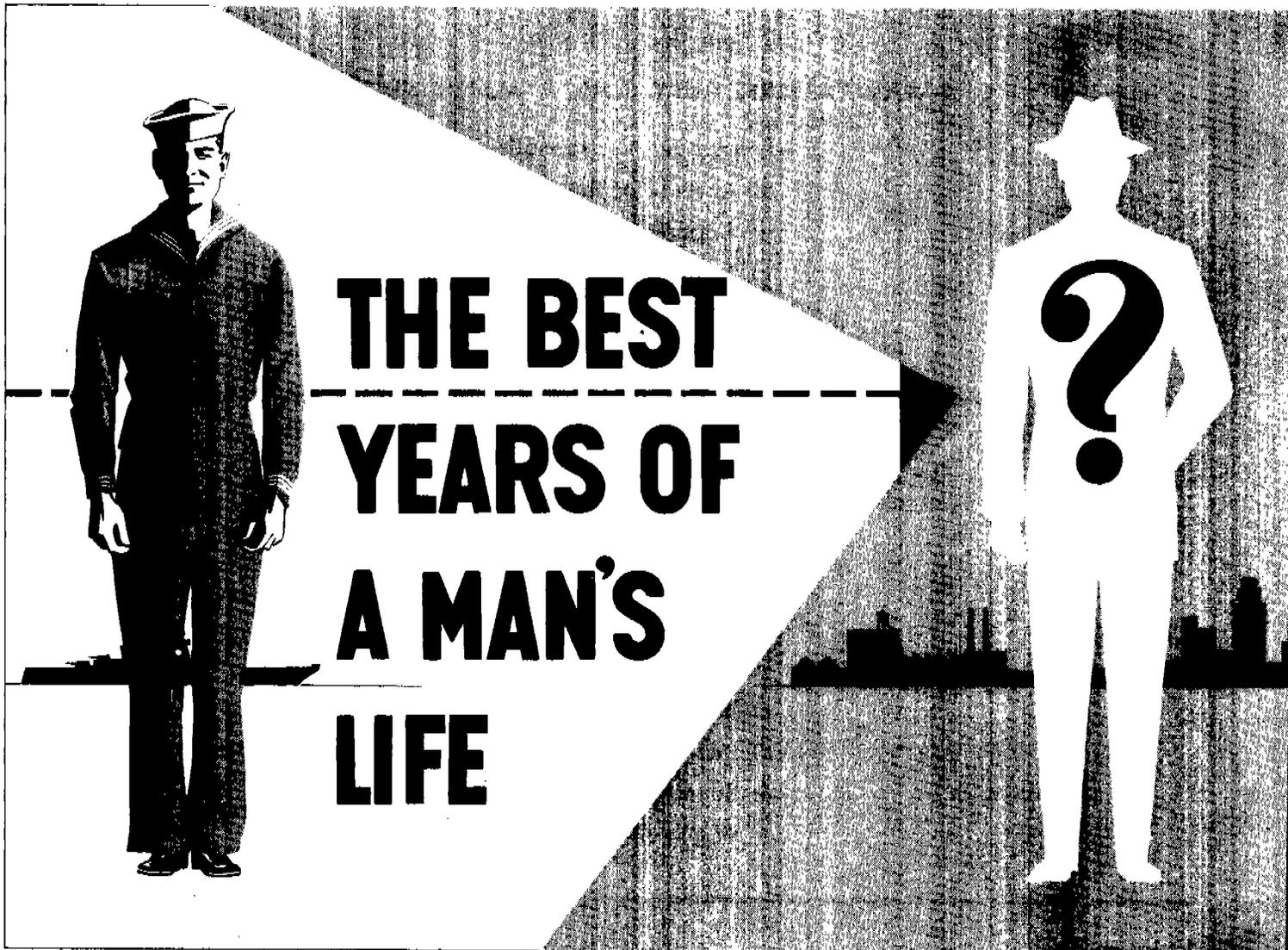
Armed Forces Chaplains Visual Presentations:

#E—"Marriage and Family Life"

Pamphlets available on request from the author, Chaplain Frederick W. Brink, USN:

"The Making of a Home"

"So You Want to Marry a Japanese Girl"



U.S. Navy and U.S. Marine Corps • OFFICER EDUCATION PROGRAM • Series 51: FAR EAST • Dec. 51

OBJECTIVE:

To combat the feeling that a Navy enlistment, and in particular the time spent in the Far East, is a wasted or unconnected interlude in a man's normal life by demonstrating the effect duty in the Far East can have on a man's future, both good and bad. To implement this demonstration by noting the limitations a man will have to place on his freedom in order to make his time in the Far East constructive.

OUTLINE

I—FAR EASTERN DUTY AND A MAN'S FUTURE:

- 1—Encouragements to indifference:
 - a) Absence of family restraints.
 - b) Apparent acceptance of immortality, etc.
 - c) Example of other men.
 - 2—Conditions that test a man's moral fiber.
-

II—CONTRIBUTIONS OF FAR EASTERN DUTY:

- 1—Harmful effects of free living.
 - 2—Constructive contributions:
 - a) Preparation for civilian position.
 - b) Aid to performance as head of family.
 - c) Increased appreciation of America.
 - d) Increased appreciation of the worth of individuals.
 - e) Better understanding of place of country in the world and of man in his country.
-

III—LIMITATIONS ON OUR FREEDOM IN THE FAR EAST:

- 1—Moral principles.
- 2—The goals a man selects for himself.
- 3—Membership in society.

FAR EAST DUTY AND THE FUTURE

Ask any group of men in the Navy today what they think of their enlistments and the largest percentage will reply that the four years are just an interlude in their normal lives, a more or less wasted four years. They were civilians before and they are going to be civilians again just as soon as they can. The Navy time is a necessity, the sooner over with and forgotten the better. Many will insist that the Navy hasn't done a thing to help them in their future lives. A few who receive specialized training may use it in some line of work that is related, but by and large the majority of the men who plan to go back to civilian life have the feeling that this four years has little bearing on their future living.

Put that group of men in the Far East and they will be even more explicit. In the Far East their feeling seems to be: "I'm only here for a couple of years or less and since I am outside of the United States and away from my family, what I do here doesn't matter. Probably when I get back home I'll live differently, but now all I have to worry about is keeping off report. As long as I do that I can participate in all of the activities available on the beach. I might as well enjoy myself."

ENCOURAGEMENTS TO INDIFFERENCE

There are certain things that encourage this attitude.

1. ABSENCE OF FAMILY RESTRAINTS



THERE ARE NO FAMILY RESTRAINTS ON A MAN UNLESS HIS DEPENDENTS ARE WITH HIM IN THE AREA. When back home he

would be expected to put in an appearance sometime during the night. Here he does not have to be back at his ship or station until the next morning. Back home he would hesitate before spending the night in a house of prostitution, or before living with a young lady without marriage, or before going out to get roaring drunk. Here he can argue that he is a stranger in the community and does not have to worry about what other people think or know.

2. APPARENT ACCEPTANCE OF IMMORALITY, ETC.



THERE SEEMS TO BE AN ACCEPTANCE OF IMMORAL LIVING IN THE FAR EAST. The Navy seems to officially ignore or tolerate such activities. The man at times sees his officers doing the

same thing without earning reprimands. He knows that Navy regulations proclaim every known house of prostitution as out of bounds, but he sees the authorities apparently doing nothing about the houses, complete with their neon signs, that exist in every liberty port. He knows that back home there would be vigorous protests against the multitude of bars, against the blatant strip shows, against the open immorality, but in the Far East he sees only an apparently bland acceptance of them.

3. EXAMPLE OF OTHER MEN

OTHER MEN APPARENTLY GET AWAY WITH THINGS. As a result the man feels that what is acceptable to others can also be acceptable to him. He dreads being called different and is afraid he might be missing something unless he goes along. So he puts his conscience into cold storage and participates just because others are doing it.

With such encouragements surrounding him the man is often taken in by what he sees and lives with. That what he sees is only the surface veneer does not occur to him. That his outfit or his liberty town are exactly what he and his shipmates make it does not occur to him. He concludes that simply because a way of living or an attitude toward that way of living is present, it must be acceptable. From his individual standpoint the sailor feels that what he does with his time in the Far East is no one's business but his own, and will only have such an effect on his future as he wants it to have.

TESTS OF A MAN'S MORAL FIBER

THIS FACT TESTS A MAN'S MORAL FIBER AND SHOWS HIM UP FOR WHAT HE REALLY IS. All that he has learned in his earlier years regarding high ideals, regarding decency, regarding his purpose in life, is put to the test when there are no or few outside restrictions. That is the time when a man shows the stuff he is made of. The man who is truly honest remains honest even when it would appear that he could be dishonest without incurring a punishment. The man who is truly moral will not engage in immoral acts under any conditions, not even when they seem to go unchallenged.

A man makes the months or years of his stay in the Far East exactly what he wants to make of them. If he is satisfied to have them wasted or lost years, that is what they will be. If he wants to make them a constructive period in his life, they will be that.

EFFECT OF FAR EAST DUTY

But one thing he must recognize. While he is free to make his own choices, he must also take the consequences of those choices. If he thinks he can live through a four year enlistment or a couple of tours of duty in the Far East without that period of time having any effect on his life as a whole, he is sadly mistaken. Just as when a man walks down a dusty path he gets dust on his feet, so everything he does, every goal he sets for himself, leaves its imprint upon him.

A man can drive a nail into the wall to use as a coat hanger and when he leaves take out the nail. But he cannot pull out the hole that the nail has made. He can remove himself one day from the Far East or from the Navy, but he cannot remove the mark that the time spent there has left upon him.

1. HARMFUL

No one has to paint more than the outlines of the picture of **THE HARMFUL EFFECTS OF FREE LIVING**: venereal disease that may or may not be cured; repeated venereal disease that results in an undesirable dis-



charge and the loss of veteran's benefits; tawdry ideas of womanhood that make all women appear as playthings and cheap nicknacks existing solely for his pleasure; fouled up discipline records that interfere first with his Navy advancement and later on with his civilian advancement; addiction to alcohol or narcotics that results in ruined bodies and homes; lowered business ethics that reflect themselves in his standing in the community; the remorse that follows something he has done; the spiritual dissatisfaction that comes from knowing one has destroyed one's own integrity.

All of that hardly sounds like having no effect on the future. It sounds instead like a rather damning effect.

2. CONSTRUCTIVE

The other picture can be painted just as boldly, the picture of what happens to a man who tries to make his stay in the Far East contribute to his future.



a) Preparation for civilian position

NAVY DUTY, WHEREVER SPENT, CAN PREPARE A MAN FOR A PLACE IN THE CIVILIAN COMMUNITY. The opportunities for learning, for study, for advancement, for specialized training, are ones he probably would not have had as a civilian. The pharmacist mate who used his knowledge to start a drugstore is just an example.

Even the man who in the Navy is assigned a job quite different from what he might have been doing on the outside, like the organist who ends up in the deck force, or the optometrist who ends up as a supply officer, is still in a position to profit from his duty. There is not a job in the Navy that cannot be made to contribute to a man's life as a civilian if the man wants it to.

The man learns the importance of discipline. He gets an understanding of the place of authority and the need for authority in getting a job done. He derives deeper insights into the relationships of men as they live and work together. He appreciates his obligations to others and to his home. In all of these

he is being equipped for a place of leadership in his civilian community he would not otherwise have been ready for.

b) Aid to job as husband or father



NAVY DUTY CONTRIBUTES TO A MAN'S PERFORMANCE AS A HUSBAND OR FATHER. The man may have griped about his Commanding Officer, but the time will come when he himself will be the commanding officer of a small unit, his own family. The experiences he has had in the Navy will help him to administer that unit. In the Navy he will have learned the value of teamwork, he will have learned to get along with people of different interests and opinions. He will be better equipped, as a result, to help his children adjust in their turn. He has had to make decisions occasioned by the fact of duty away from home. It is highly probable that his sons will face similar decisions. His own experiences will help him prepare his sons for theirs.

Even his duty in the Far East will be of definite help in his future. In the Far East he will see and learn things he would never have had the opportunity to see or learn otherwise.

c) Appreciate America



Especially he will be **APPRECIATIVE OF WHAT HIS OWN COUNTRY OFFERS HIM**, because he will have seen other countries not so fortunate economically or technologically. He will be more appreciative of his own social culture because of

what he has seen in another culture. He will be more appreciative of his home and its standards because of what he has seen of other types of family living. Only a very calloused individual could live amidst the need and poverty and seeming backwardness of the Far East without having a better appreciation of what the United States offers him.

d) Appreciate people as individuals



If he wants it to, a man's duty in the Far East will help him to **APPRECIATE THE WORTH OF PEOPLE AS INDIVIDUALS**. At first glance all Koreans may appear to be back-

ward and all Japanese seem to be just members of a smiling, bowing, servile race. But after living with them he realizes that such generalizations are not born out in fact. There may be some dumb people in another country, but he finds others who are smarter than he is himself. There may be some grasping individuals, but there are others who are sincere in their concern for his comfort. There may be some women who are willing to offer their bodies for his pleasure, but there are ladies who are not.

Duty in the Far East can open a man's eyes to the fact that every person he meets is as much an individual as he is himself and must be treated as such—given the privilege of the same rights, the same desires and hopes, the same aspirations and plans, the same claim to respect that he wants himself. The man who is willing to do any thinking at all will quickly wake to the fact that under God all men are brothers and every man, no matter who he is, what language he speaks or what color his skin or what job he performs, is of tremendous worth.

e) International viewpoint

Far Eastern duty can also give a man a **BETTER UNDERSTANDING OF HIS PLACE IN HIS COUNTRY AND OF HIS COUNTRY'S PLACE IN THE WORLD**. Communism ceases to be a word and becomes instead the aggressive threat it actually



is. A look at Korea reminds him of what can happen when the communist program is promoted aggressively. When the peace of the world is under discussion he can appreciate the problems involved because he has had a part in preserving it. When world economics are discussed he can understand something of the problems involved because he has had a part in rebuilding a nation that was broken. All in all he derives a much wider perspective for his thinking than he could have had by staying at home reading a newspaper or a comic book.

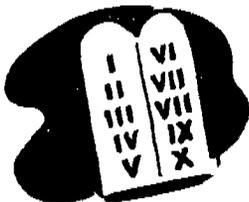
NOT A RECRUITING SPEECH

Right about now someone is probably ready to object that they do not want to hear a recruiting speech. What has just been said is not that. It is quite frankly and simply an attempt to make a man realize that while in the Navy in the Far East he can do almost entirely as he pleases but if he is smart he will use that time to his benefit rather than to his hurt. A man can and must make his own decision regarding the use of this time, but he cannot erase the effect of what he does.

LIMITATIONS ON FREEDOM

If a man wants the effect of his duty in the Far East to be beneficial he must remember that **WHILE HE IS FREE, HIS FREEDOM IS LIMITED.**

1. MORAL PRINCIPLES

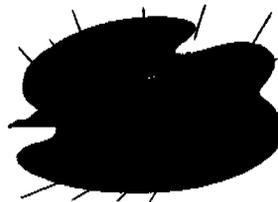


FREEDOM IS LIMITED BY MORAL PRINCIPLES, BY WHAT IS RIGHT AND WRONG, BY THE DICTATES OF CONSCIENCE. Those prin-

ciples bring their own rewards and penalties. The moment he uses his freedom to select what his conscience tells him is wrong he brings penalties on himself that remove the very freedom he claims. A man is punished not so much **FOR** what he does as **BY** what he does.

Wrong principles of morality result in wrong allegiances and wrong actions, which in turn result in wrong or damaged lives. When he chooses to call a red light green simply because he does not want to be slowed down, he invites collision with someone else. When he chooses to call something right which he knows is wrong, he is inviting similar disaster. A man cannot change the nature of morality just to suit himself. It exists quite outside of the man, but has its influence on him.

2. GOALS SELECTED

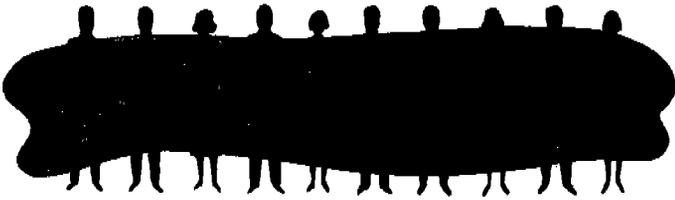


FREEDOM IS LIMITED BY THE PURPOSE A MAN HAS CHOSEN FOR HIS LIFE.

Every man has to have a goal to work toward or his life is just a lot of loose ends. When he has a basic purpose around which to organize all of his activities, a goal toward which he can be working not just today but next month and next year and the year after that, then his whole life will become a unit. But that purpose will naturally limit his actions to things which will contribute to its achievement. If he wants to be a gunner's mate he will not spend his time learning to be a yeoman. If he wants to be an aviator he will not spend his energies on something else. If he wants to be a respected individual he will have to live in such a way that he will be worthy of respect and not fritter his activities away meaninglessly.

A man must set down for himself just what he wants out of life and then limit his activities to those things that will let him accomplish that purpose. He cannot afford to run off at tangents. He cannot expect to practice dishonesty and end up as an honest man. He cannot practice immorality and expect to be moral. He cannot be unfaithful to his wife and expect to be a proper husband and father.

3. MEMBERSHIP IN SOCIETY



FREEDOM IS LIMITED ALSO BY THE FACT THAT HE IS A MEMBER OF SOCIETY. He might very well wish that he could live in a box, like the famous cartoon of the sour-faced individual sitting in a packing crate saying "I hate people," but he cannot do it. He has to live with others. He has to respect the rights of those others.

A man's actions have an effect on other people as well as himself. So he has to control his actions in terms of what he is doing to the people about him, to their rights and privileges, to their basic personal integrity, to their ability to do their own jobs.

Part of a man's society is his own family. He has to control his actions in terms of what he is doing to that family. He is never free to live in such a way that his actions bring harm to these other people, either because they follow his example or because he is in actual contact with them to their hurt.

So we come back to where we started. A man on duty in the Navy and with the Navy in the Far East, can make his tour of duty work to his advantage or to his hurt, just as he pleases. If he is willing to recognize that there are limits to his activities which when observed will benefit him, he can make these months or years in the Far East the best years of his life. If he insists that this is his time to fly high without restraint, they will be wasted years. His moral fiber will be demonstrated by his choice, and it is a choice he has to make for himself. No one can make it for him. He's on his own—for his own good or his own hurt.

SOURCE MATERIAL

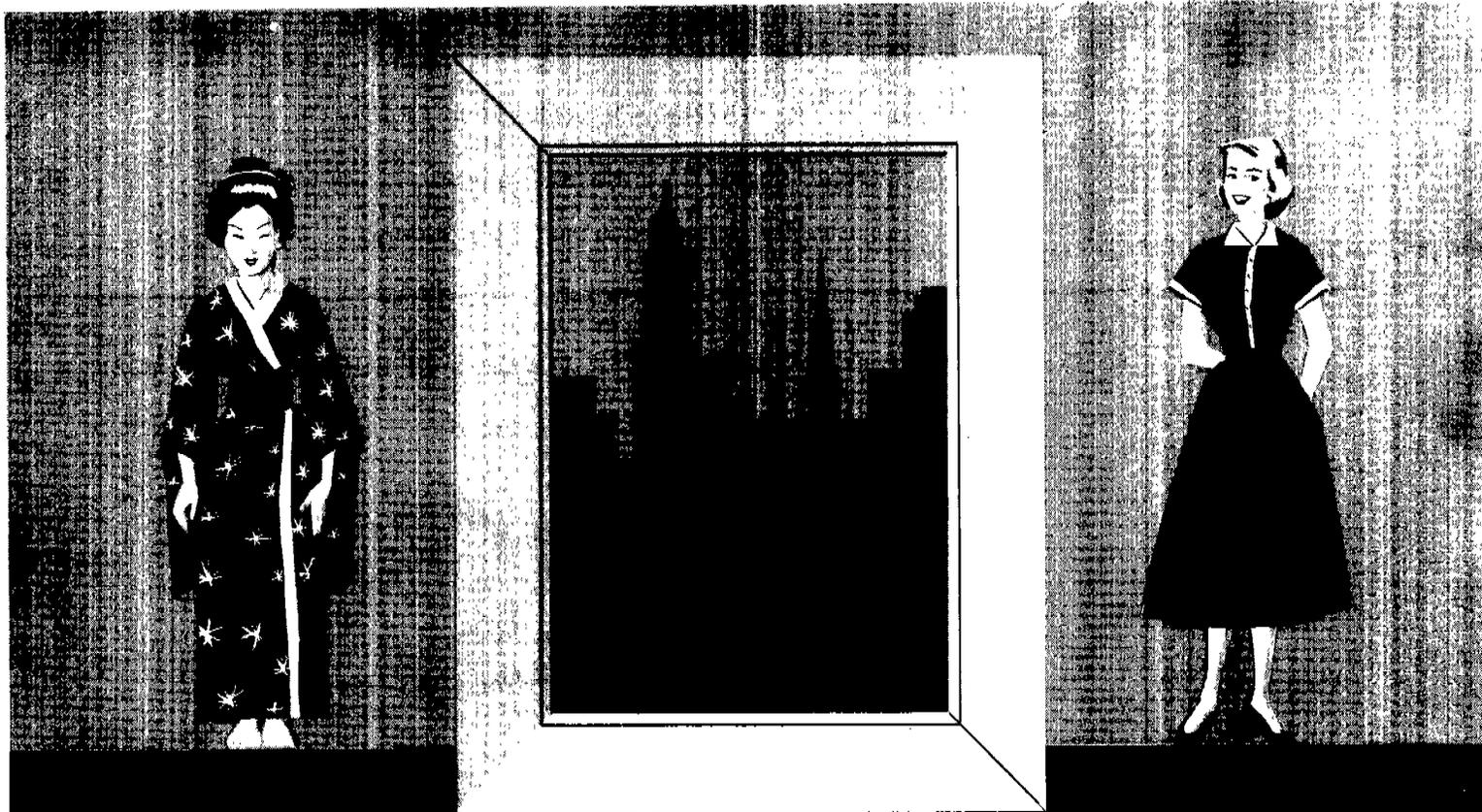
(READILY AVAILABLE TO THE CHAPLAIN)

Character Guidance Discussion Topics: Duty, Honor, Country. (Departments of the Army and Air Force)

Series III—Chapter 4—“How Free Am I?”

Series IV—Chapter 3—“Ambition”

Series V—Chapter 5—“The Shaping of Personality”



MARRIAGE—WHERE AND TO WHOM ?

U.S. Army and U.S. Marine Corps • 1957-58 • Education Program • Series A, Part 2 • Slide 12

OBJECTIVE:

A frank evaluation of the problems that confront the man who wishes to marry while in the Far East and an attempt to help that man decide whether the problems facing a marriage involving an oriental young lady are too big to insure the success of the marriage.

OUTLINE

I—MARRIAGE TO A NATIVE OF THE FAR EAST:

- 1—Objections NOT on the basis of race.
 - 2—Desire for permanence must be presumed.
-

II—PROBLEMS CONFRONTING THE SUCCESS OF SUCH A MARRIAGE:

- 1—Contrasting status of wife in Japan and America.
 - 2—Possibility of homesickness.
 - 3—Possibility of social antagonism.
 - 4—The problem of children:
 - a) "Different" from other children.
 - b) When the children themselves wish to marry.
 - 5—Possibility of tragedy.
 - 6—Religious differences.
 - 7—Language barriers.
 - 8—Lack of common interests.
-

III—LOVE AND UNDERSTANDING MAY HAVE TO EXPRESS THEMSELVES IN THE SACRIFICE OF THE DESIRE TO BE MARRIED.

MARRIAGE TO AN ORIENTAL

Marriage is here to stay. There is no question about that. But there can be a question as to who should marry who and where. For many men on duty in the Far East this means the question of whether they should marry a Japanese girl or wait until they get home and find an American girl.

No one can give a blanket answer to that question because so much depends on the individuals concerned. But since marriage should be a permanent union it is in order to think about whether such a marriage would carry with it too high a possibility of failure to make it wise. Current regulations permit a man on duty in the Far East to be married if he and his young lady meet certain requirements, and when he returns to the states to have his oriental bride enter the United States on a non-quota immigration visa. Such marriages we are told are occurring at the rate of 100 per week, but the basic wisdom of many of them may still be questioned.

Any objections that are raised to such marriages are based on the simple premises that they face so many obstacles it is difficult to see how many of them could have a lasting success, that they place the girl in a position that offers high possibilities of unhappiness, and that if the marriage is not going to prove a success it would be wiser not to have it take place at all.

OBJECTIONS:

NOT ON THE BASIS OF RACE

The OBJECTIONS TO MARRIAGES BETWEEN AMERICAN SERVICE PERSONNEL AND ORIENTAL YOUNG LADIES ARE DEFINITELY NOT ON THE BASIS OF RACE. They are not on the basis of objecting to the young lady simply because she is Japanese or Korean. They are based on other common sense considerations. Marriages are set in a community. Man is not only an individual, he is a social being living with other people. His marriage is not completely a private affair. He has to consider what will happen to it both from the standpoint of his wife and himself and from the standpoint of the social environment in which he lives.

Consider some of the problems that could face the marriage of an American serviceman and his oriental young lady as those problems might affect the permanence of the marriage.

PROBLEMS THAT MIGHT AFFECT THE PERMANENCE OF MARRIAGE IN THE FAR EAST

DESIRE FOR PERMANENCE MUST BE PRESUMED

There is the basic fact that MARRIAGE IS FOR KEEPS AND MUST ALWAYS BE VIEWED FROM THAT STANDPOINT. Especially is this true in a marriage where the girl is taken to a country other than her own. Her only security in her new country, America, will come from her marriage. She will have no family near at hand to fall back upon in the event of difficulties. She will not be able to expect financial assistance from her family in the event of emergencies. She will not even be a citizen in her new country until she has been there a few years. If anything happens to the marriage she will be stranded, not necessarily qualified to compete in the business world with American young ladies and unable to go back home to Japan.

For the man this can only mean that he has to be very sure of himself and his abilities to support his wife, and sure that "come hell or high water" this is the young lady to whom he wants to be tied for the rest of his and her lives. For him there cannot be even the remotest thought of divorce possibilities. In a very unique way, even more than an American young lady would be, his Japanese wife is his responsibility for life.



This naturally leads to the question: are the things which have attracted him to the young lady going to remain permanent attractions? In the first flush of his desire to be married he is conscious

of the way she satisfies his physical and sexual desires. In the great majority of cases his first attraction to her was based on that desire and her willingness to satisfy it. Marriages, however, and in his case perhaps unfortunately, are not usually permanent when based primarily or only on the sexual desire and its satisfaction. When the two people grow a bit older and the sexual attraction is less prominent, what then?

To make a marriage permanent there has to be far more than just two bodies attracted to each other and successfully joined. There have to be two lives blended in every respect. Beyond the sexual urge a man wants a wife who can share all of his experiences with him, who can help him shoulder a job, who can understand not only his words but his thinking. This kind of a relationship makes for permanence, not just the physical relationship.

1. CONTRAST IN STATUS OF WIFE



THE ORIENTAL CONCEPT OF A WIFE IS VERY DIFFERENT FROM THE AMERICAN CONCEPT. Centuries of training and heritage have made it a part of the wife's task to make the man feel important and to anticipate his desires. For the first time in the American serviceman's experience, probably, he has found someone who is anxious to think only of his comfort and to subject her will to his, and he fails to realize the different status of wifehood that this implies.

For the young lady, such action is natural. By her national heritage she has been conditioned to

putting her husband first in her thinking and to taking a secondary position for herself. While she herself realizes that this does not make her a servant, and while she will vigorously claim that she is not a servant, to the American she tends to give that impression.

In contrast, the American pattern of marriage expects the husband and wife to be partners in everything. The American pattern calls for a companion, not a follower: for an equal, not a subordinate. Perhaps the wife will not be able to overcome the centuries of tradition behind her. Will the man remain satisfied if she cannot? If he becomes dissatisfied, will the marriage remain secure?

2. POSSIBILITY OF HOMESICKNESS



THE YOUNG LADY MAY BECOME THE VICTIM OF EXTREME HOMESICKNESS AS SHE LIVES IN A STRANGE COUNTRY. While still in Japan this does not present a problem. But when the home is established in the United States it may very

well cause difficulties.

If the man will use his imagination a bit he will be able to understand how the wife may feel in the states. Let him imagine himself with the situation reversed. He stays in Japan and lives as the only American in a Japanese town. For a time he is happy and contented because he is with his wife. But the time will come when he will want to talk with another American. He will want to go down to the bowling alleys or discuss the relative merits of the Dodgers and the Giants. He will want to eat some American food. But there will be no Americans to talk with, no one who knows about the baseball penant races, no bowling alley to go to, no American food to eat. As a result he will find himself becoming very homesick for America.

The young lady will be in much the same situation in the United States where she is perhaps the only Japanese person in the whole community, with

no one of her own people to talk to and none of her own things to enjoy. If she wants to talk about some particular festival, no one but her husband will know or care what she says. If she wants Japanese food there is none available. And she becomes homesick for Japan.

The husband would not be happy if his wife asked him to change all of his ways of living to fit into her customs and society, yet he is asking her to do the very thing he would not want to do himself. Perhaps she will not be happy making the permanent change to his way of living, even though at the moment she is enamored of the opportunity to go to the states. She may very well want to come back to Japan, and if the homesickness is severe enough, not even a marriage can withstand it.

That homesickness, incidentally, is not just a fancy of the imagination. Letters from Japanese wives already in the states, written to their families and friends in Japan, frequently refer to it.

3. POSSIBLE SOCIAL ANTAGONISM

WHETHER WE LIKE IT OR NOT, THERE IS THE POSSIBILITY THAT AN ORIENTAL WIFE MAY NOT BE MADE TO FEEL WELCOME IN THE COMMUNITY IN AMERICA. It is regrettable, but too often true, that our American democ-



racy is often skin deep and that neighbors who should practice their democracy and their Christianity by making a person from some other country feel welcome, do just the opposite.

Not that the neighbors necessarily object to Japan, though some people still feel that the Japanese are our enemies, but they just do not want someone in their community who is other than

American. Feeling that they have little in common with the young lady they either ignore her or sometimes even go so far as to deliberately try to make her feel unwelcome. The sensitive nature of the Japanese wife will feel this very keenly. What then of her lasting happiness?

The young lady is always the one who suffers in such a circumstance. She must therefore be the one to receive the primary consideration. Her happiness must be considered first, not the man's.

4. CHILDREN

MARRIAGE TO AN ORIENTAL RAISES THE PROBLEM OF CHILDREN, AND WHAT HAPPENS TO THEM.

The children of a marriage between an American serviceman and an Oriental young lady will not be able to help showing in their features and general appearance that they come from a mixture of nationalities. Other children will see the difference, and children can be toward each other both the most cruel and the most sensitive of people. When one child is a little bit different from the rest of the group, the "normal" children often seem to take an unconscious delight in making life miserable for the different one.

All a man has to do is recall the treatment his schoolmates gave to the youngster who stuttered, or who had some other handicap. No allowance was made for the fact that it was not the child's fault. Instead, the stutterer was made the butt of jokes and laughed at until he ran home in tears, just because he was different.

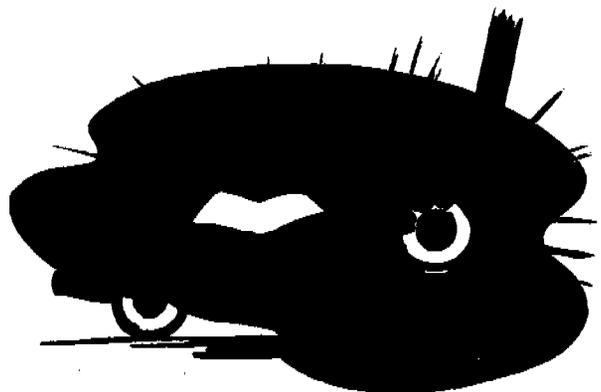
The same thing might very well happen with the children of such a marriage as is being discussed, simply because they look a little different, or because their mother is different from the other mothers. The man must ask himself honestly whether it is fair to the children to be brought into such a situation.

The problem goes further than childhood, however. It stretches into the time when the children of the mixed nationalities reach their own maturity and want to be married. What then? Would they meet opposition from the parents of the girl or man they want to marry, just because their mother is Japanese? Again the man has to consider in advance

of the marriage whether it would be fair to create such a situation for his children.

Yet the purpose of marriage is to bring children into the world, wanted children who can be given all the opportunities possible for their growth and development. They cannot be ignored in deciding whether the marriage should take place.

5. TRAGEDY



THE POSSIBILITY OF TRAGEDY MUST ALSO BE CONSIDERED. It is entirely possible that something might happen to the man after his return to the United States. Not that tragedy is expected, but in this day of highway accidents, of the threat of war, and so forth, it could very well happen that the husband would be injured so he could not work, or even killed. What would the Japanese wife do then? How would she support him and herself and the family during the illness? In the event of her husband's death, how would she support herself in a strange country without family or friends to fall back upon for help?

In the event of tragedy the wife would have much more difficulty procuring a job than would an American wife, because of her lack of training, her possible language barrier, her smaller understanding of American customs and ways. She could hardly return to her native Japan, both for financial reasons and because by Japanese custom her marriage has placed her under her husband's family rather than her own, and her husband's family might not want to assume the responsibility now that their son was no longer present. Simply because of her marriage, tragedy would bring the most serious of difficulties.

6. RELIGIOUS DIFFERENCES



THE MATTER OF RELIGIOUS DIFFERENCES MUST BE CONSIDERED, both in terms of having the marriage permitted and in terms of what happens in the home after the marriage.

Certain churches cannot perform marriages or permit their members to marry people who are not members of that church. All churches insist on the sacredness of the marriage relationship as coming from God, and undergird the marriage with foundations that involve an understanding of Christian principles of living.

Where does the young lady fit into that picture? It is the very rare Japanese young lady who has any knowledge of Christianity. Her religion is a combination of Buddhism and Shintoism, and there is a tremendous difference between these oriental religions and the Hebrew-Christian tradition. The Christian religion is a very personal and meaningful thing, even though a man's own relationship to God may be indistinct in his mind. When a man lets his Christianity speak at all, it has something to say about how he as an individual shall think and speak and live. His religion is the source and the support of his decisions regarding right and wrong. His community is profoundly influenced by the activities and teachings of the churches within it.

Quite a different picture comes out of the Japanese culture. In the Japanese culture religion has no such voice as does Christianity in the United States. The ancient religions of Japan, those which the young lady in all probability claims for herself, lack most of the personal element of the Hebrew-Christian faith. They speak more of relationships with ancestors, the emperor, and the state, than they do concerning personal conduct and thought. Their place in the Japanese community is far less significant from a conduct standpoint than the place held

by the religions of America.

The young lady will have difficulty understanding the Christian faith and its impact on society, especially as in so many cases her association with the young man has involved his denial of the principles of his religion by immoral living. She will hardly be equipped to answer the religious questions regarding God and conduct that will come from her children in their natural association with other American children. She will hardly be equipped to understand the place religion holds in the successful home and its community.

Religiously speaking, the marriage of an American serviceman and a Japanese young lady is much like a farmer trying to hitch a horse and a tractor together in the same traces. The two just do not work together or belong together. As a result all too often both the husband and the wife give up all religious activity rather than try to understand the other person's background. By giving up all religious activity they deprive their home of the strength and support that a strong religious life can give to it.

7. LANGUAGE

THE LANGUAGE PROBLEM MUST BE FACED. The young lady will naturally be studying English, but her knowledge of it will be limited. A person can hardly feel at home in a group when they cannot understand what is said or speak easily themselves. Two people can hardly expect to have a close mental harmony when they have difficulty making themselves or their ideas understood by the other in ordinary speech. The young lady can hardly keep pace with the man's thinking when her own reading ability is perforce limited to the books her children use in school. The language barrier raises barriers between a husband and wife that are very hard to surmount.

8. LACK OF COMMON INTERESTS

THE LACK OF COMMON INTERESTS MAY ALSO CREATE DIFFICULTIES. Marriages that last are built around things the two people can do together or in which they are mutually sincerely interested—interested as individuals and not just because the other person is interested in them. The



average marriage between an American serviceman and an oriental young lady has a minimum of shared interests because of the differences in heritage, background and language.

So the list could go on, with separate problems for each particular couple. Every marriage is unique. Some problems are shared by all, other problems are peculiar to the two people concerned.

MAN ALONE MUST MAKE DECISION

Simply because each marriage is unique it must again be admitted that no blanket rule can be made to cover all of them. It must also be admitted that the decision as to whether or not a marriage should take place cannot be made by a third party, or even by the two together. It has to be made by the man who knows American conditions and living in a way the young lady could not know them. She is naturally eager to go to the states because there is something glamorous about the prospect. America is still to non-Americans the glorious land of opportunity and promise. But the decision as to whether a marriage should be the means of getting there, whether a marriage should even take place, has to be made by the man who already knows the conditions that exist in the states to which he would be taking his bride.

Some of the marriages that have taken place or are contemplated will undoubtedly succeed, and fine homes will result. Others will undoubtedly fail or have failed and broken homes will result. One rule CAN be stated for all of them:

LOVE AND UNDERSTANDING

NO MARRIAGE WILL SUCCEED UNLESS THERE IS AN OVERFLOWING MEASURE OF TRUE DEVOTION TO THE OTHER AND A DESIRE TO UNDERSTAND THE OTHER. Love, with its accompanying willingness to make sacrifices and concession, is a fundamental requirement. Not the love that is expressed in the satisfaction of sexual passion, but the love which makes the permanent well being of the other person its paramount concern is what will help the marriage succeed.

SACRIFICE SOMETIMES DEMANDED

Sometimes that deep affection demands sacrifice rather than fulfillment. It might well be that the best way a man and woman could show their love and understanding toward the other would be to simply admit: "Marriage is not for us. Our love for each other is too big, our understanding of the problems that would come with our marriage is too real, our desire to find only what is best for the other person is too sincere, to wish on the other all of the problems and difficulties that might accompany our marriage. We do not want a broken home, yet we cannot be sure of a secure one. So it would be wiser if we did not get married."

The Japanese people are familiar with that kind of sacrifice. Their plays and movies often end with tragedy rather than with the Hollywood kiss

and promise of living happily ever after. The Japanese young lady would probably be perfectly able to understand that despite the presence of what appears to be an affection for each other it would be wiser not to attempt marriage.

That is not to say that instead of marriage there should be a temporary living together. It is simply a mature man and woman facing a problem honestly and abiding by the wisest decision reached in their thinking moments, not in their moments of physical activity. It is simply a mature man and woman admitting that the possibilities of failure are so high that it would be unwise for them to attempt the marriage, and then confining their desires and their sexual passions within themselves until such time as they can be married to some other person with whom they would not face such problems.

The whole thing can be summed up in one paragraph. When a man feels that he wants to marry one of the young ladies he has met in the Far East, he should seek some advice before he lets his emotions and his passions take over. He should look before he leaps. If a man were buying a new house in which he planned to live and knew in advance that the house he was considering had a dozen weak spots in its foundation, any one of which could cause it some day to collapse, he would look for another house that did not have those weak spots. Why should a man use common sense in buying a house and not use the same common sense in entering a marriage and establishing a home?

SPECIAL NOTE

Members of the Naval Service on duty in the Far East, desiring to marry oriental individuals, are subject to directives issued by the Commander Naval Forces Far East, which outline in detail the procedure which must be followed before permission to marry can be given and the steps to procure a non-quota visa for the oriental bride to enter the United States. Any personnel known to be contemplating such a marriage should be counselled in full at the earliest possible date regarding these directives.

The material in the foregoing presentation represents the personal opinions of Chaplain Frederick W. Brink, USN. The presentation as here outlined is an abbreviation and revision of a pamphlet written by that Chaplain in 1952, entitled "So You Want To Marry a Japanese Girl?" The pamphlet appeared in mimeographed form in September 1952, and was later printed (in

October 1952) in more permanent form by the Special Committee on Chaplains and Service Personnel of the Presbyterian Church, USA, and by that Committee made available to Chaplains of all branches of the military service and to other interested personnel.

The pamphlet itself was translated into the Japanese language and printed in full, in translation, in two of the leading Japanese magazines. Editorial comment was almost unanimously favorable to the general premises of the pamphlet, though issue was taken with individual sentences or statements contained within it.

Copies of the pamphlet may be procured on request either to the Chaplain's Division, Bureau of Naval Personnel, or to the publishing committee at the Witherspoon Building, Philadelphia, Penna., or from the author.

A SUPPLY OF WALLET-SIZE CARDS, RELATED TO EACH SUBJECT, IS DISTRIBUTED AT THE TIME OF THE PRESENTATION.

DO I RING TRUE?

1. Does the "ought" of life control me?
2. Does my conduct match my standards?
3. Can I always respect myself?
4. Is the future more important to me than the present?
5. Do I measure things by their value?
If the answers are "No" — then I do not ring true.

U.S. Navy and U.S. Marine Corps • Character Education Program • Series 5: FAR EAST • Disc. 1

HOW SHALL I LIVE?

Certain things are right even though no one seems to do them. Other things are wrong even though everyone seems to do them.

The tests of right conduct:

- 1—Conforms to the basic moral law.
- 2—Can stand publicity.
- 3—Proven by experience to be good.
- 4—Stands up under "the long look".
- 5—Lifts, does not trip, other people.

U.S. Navy and U.S. Marine Corps • Character Education Program • Series 5: FAR EAST • Disc. 2

WHAT DO I WANT?

Communism tries to destroy the things Americans have died for: freedom of religion, of speech, of the press, of property, of law. Communism laughs at these things.

Where do I stand? for them or ignoring them?

Which do I want? America's heritage or Communism's substitute?

Do I want them enough to live for them? if need be to die for them?

U.S. Navy and U.S. Marine Corps • Character Education Program • Series 5: FAR EAST • Disc. 3

WHAT DO I SHOW TO OTHERS?

What the people of the Far East learn about American honesty, justice, decency, integrity, they learn from me. Am I selling my country short? I am, unless I:

Merit respect.

Observe local laws.

Show respect for them.

Behave as I would want guests in America to behave.

U.S. Navy and U.S. Marine Corps • Character Education Program • Series 5: FAR EAST • Disc. 4

A SUPPLY OF WALLET-SIZE CARDS, RELATED TO EACH SUBJECT, IS DISTRIBUTED AT THE TIME OF THE PRESENTATION.

WHAT ABOUT WOMEN?

Sexual conduct is like a river. Within its proper limits it brings power and supports homes. Unrestrained it brings disaster and destroys homes.

SCUTTLEBUTT	STRAIGHT DOPE
Proof of manhood "Peculiar" if you don't	Proof of weakness "Peculiar" if you do
A man's privilege	No double standard
Okay if not caught	Wrong is never right
Everybody does it	Respected men don't
A man has to have it	Nobody hurt with- out it

U.S. Navy and U.S. Marine Corps • Character Education Program • Series 5: FAR EAST • Disc. 5

WHAT ABOUT LIQUOR?

When we roll out the barrel we may think we are having a barrel of fun, but we should be careful where the roll of that barrel may make us end up.

Drinking is not a private affair. Before I drink, what will it do:

To me?

To my family?

To my shipmates?

To the opinion other people, the people of the Far East, have of me and of my country?

U.S. Navy and U.S. Marine Corps • Character Education Program • Series 5: FAR EAST • Disc. 6

WHAT ABOUT NARCOTICS?

The man who uses narcotics is:

- starting a habit he cannot break.
- inviting financial ruin.
- making himself a criminal.
- playing games with death.
- proving he has no manhood.
- denying the best part of himself.

DO I WANT THAT MAN TO BE ME?

U.S. Navy and U.S. Marine Corps • Character Education Program • Series 5: FAR EAST • Disc. 7

WHAT ABOUT THE BLACK MARKET?

"A man of honor will never compromise with right and truth and honesty, even for his own profit."

IS THIS ME?

"A man who sells his country short by engaging in illegal activities just because his duty took him to the Far East is a traitor."

IS THIS ME?

"The men who established the independence of America pledged their sacred honor, and meant it."

AM I ONE OF THEM?

U.S. Navy and U.S. Marine Corps • Character Education Program • Series 5: FAR EAST • Disc. 8

A SUPPLY OF WALLET-SIZE CARDS, RELATED TO EACH SUBJECT, IS DISTRIBUTED AT THE TIME OF THE PRESENTATION.

BEYOND THE DATE LINE

The moral law does not change with location. It does not depend on where a man is or what is available. What is right at home is right in the Far East. What is wrong at home is wrong in the Far East. "No man is an island." He passes on to his children exactly what he is — no more.

Am I forgetting this in the Far East?

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MY HOME OF THE FUTURE

What do I really want? a home of which I can be proud and which I am sure will be secure, or just the freedom to do as I please? If I really want the home, I must be willing to avoid anything that could conceivably blast it or destroy my ability to establish it when the right girl comes along. What I do in the Far East must reflect what I want in the future.

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THE BEST YEARS OF MY LIFE

"A man can drive a nail into the bulkhead and later remove the nail, but he cannot remove the hole the nail has made. He can be in the Far East for a time and then remove himself from the Far East, but he cannot remove the mark the time spent there has left upon him."

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"I'm on my own in the Far East. What I make of my time here will show the stuff I myself am made of. What will it be?"

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TEN QUESTIONS BEFORE I MARRY IN THE FAR EAST

1. Am I sure of permanence?
2. Will she fit state-side ideas of a wife?
3. Will she be homesick for Japan?
4. What if there is social antagonism?
5. What would happen to our children?
6. Suppose something happened to me?
7. How about our religious differences?
8. Will language difficulties make trouble?
9. What interests do we have in common?
10. Is my love big enough?

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