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**CHAPLAINS' CHARACTER GUIDANCE MANUAL  
FOR TRAINING DIVISIONS AND  
TRAINING CENTERS**

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THE CHAPLAIN SCHOOL

# CHAPLAINS' CHARACTER GUIDANCE MANUAL FOR TRAINING DIVISIONS AND TRAINING CENTERS

## *A Foreword to the Chaplain*

### I. Objectives.

This manual contains a series of lectures designed for use by chaplains in connection with the character guidance program in training divisions and training centers. This series was written as part of a program designed to wrestle with one of the basic problems of our society; namely, the lack of a feeling of responsibility on the part of many an individual. Those who have studied present conditions agree almost universally that of all the troubles we have there is none more serious than the attitude which would have "George do it." The emphasis, therefore, of these lectures is not, as it might be, on personal integration or individual happiness, but on the need of a sense of responsibility for the preservation of a free way of life. To be sure, individual happiness and personal integration receive some consideration. They do not, however, receive the major emphasis, for the character guidance program is concerned primarily with the problem of developing within the individual soldier and airman a sense of responsibility so that he can be depended on for his word and in his job.

To attain this broad objective of developing a feeling of responsibility, the contents of the respective lectures are designed to counteract that view of life which would reduce individuals to being no more than "trousered apes" or parts of that "great gray face," the masses. They do so by stressing directly and indirectly that, according to our American traditions, man is a creature of God and that, therefore, he is both responsible and accountable to the Creator for what he does with his talents and his life.

This account which the individual keeps with his Creator is spelled out for him in the Moral

Law, summarized for us in the Ten Commandments. Hence, most of the present lectures are concerned with the explanation and the application of the Ten Commandments as they apply to life today. This is done in the hope that the individual soldier and airman will better understand the nature of that account which he has with his Creator, since the Moral Law is the foundation of human fellowship and the chief means for curbing evil and for preserving social order and preventing chaos and anarchy.

### II. The Method.

These lectures are not sermons. They are not concerned with religion in the technical sense of that word, but only with morality. Their scope is that of "natural theology." They discuss outward decency without entering upon problems of denominational motivation. They are concerned with the things which ought to be done rather than with any supernaturally derived *why* or *how* of doing them. For example, the statement that men ought to worship God is a way of expressing the significance of the first of the Ten Commandments. That is to say, the duty of worship is a requirement made by the Moral Law as such. To explain how and why God ought to be worshiped may border on denominational discussion.

The latter ought to be avoided in a lecture at which attendance is compulsory, since personnel of almost every denomination will be found in almost every audience before which these lectures will be delivered. The conscientious convictions of every individual in those audiences deserve respect. As chaplains we have no right to impose our religious beliefs on another individual uninvited, but we may



properly, at formations like character guidance lectures, where attendance is compulsory, consider those basic principles of morality which command the assent of all thinking people, and which are fundamental to our American way of life. In other words, we ought not to use our opportunity of assisting in the present character guidance program to "force consciences."

If we may use an analogy in this connection, we might say that the chaplain's character guidance lectures are intended to do a job of "dry-icing" in much the same way that planes are sent up during dry weather to scatter dry ice in order to bring down rain. We can say that certain standards of morality and a respect for moral principles are part of our American inheritance; they are "in the air," as it were. Our job, as far as the character guidance program is concerned, is to help produce the rainfall needed to keep the soil of our social order from becoming a moral desert.

To accomplish our purpose, the illustrations for these basic principles of ethics are taken, first of all, from the Old Testament. Other examples are taken from American life and history, in the belief that they will give the individual soldier and airman a greater appreciation of what his country stands for. Our method, then, is to take up certain moral problems or principles, to discuss them, and to illustrate them effectively from our own traditions. This is the way in which the chaplain's part of the character guidance program can help in developing a better soldier and airman.

The individual as we meet him today has grown up in an age which has been very busy debunking everything high and holy. Despite all this, the soldier and airman is still capable of hero-worship. Therefore, these lectures introduce the individual to the flesh and blood of our history. We do have great and noble characters in our tradition. The chaplain's character guidance lectures are concerned with bringing these to the attention of the soldier and the airman, in the conviction that an acquaintance with such people and events will help the individual to develop a greater sense of responsibility; for he cannot fail to note that the finest and most honorable people of our tradition have been men and women with a sense of responsibility, individuals who did not run away from problems but grappled with them to the best of their ability.

There seems to be a great urgency in this whole matter today, if for no other reason than that the gigantic struggle of our day between liberty, on the one hand, and slavery, on the other, is a moral conflict involving the very

foundations of civilization. We are confronted, on the one side, by a philosophy which would reduce the individual to being just a cog, a number, a producing agent. It thinks of him as a mass man. On the other side we are faced by a philosophy which would treat man as being no more than an animal, albeit a well developed one. Both points of view are alien to our American way of life. Neither develops a sense of responsibility. On the contrary, both have eaten away at our spirit. "Our whole way of life is at stake just now," said Archibald MacLeish a few years ago. "We must decide whether we are going to be citizens, or subjects, wandering in the dark corridors of a mammoth ant-hill State." That is the issue today; and these lectures are written as a contribution to the cause of "liberty under law."

All of our difficulties today center around the answer to two questions. What is the end of man? and, What is the goal of society? There are those who say that the end of man is the production of things and the goal of society is that of developing an increased desire for more goods. Others would have us believe that man is no more than a "dressed-up chimpanzee" and that life is no more than "the survival of the fittest." Both of these points of view are in conflict with the basic American conception of the individual as being "endowed by his Creator with certain unalienable rights."

### III. Use.

The lectures herein contained come to you as lesson plans. That is to say, it is desirable that their order and their content be followed. It is the intention of the Chief, Army Field Forces, and of the Chief of Chaplains, that their basic structure and the sequence of ideas be preserved and presented. This means that you will have to take the time to absorb the content of each talk so thoroughly that you can present the matter as though it were your own. To help you in this matter there is put at the head of each lecture an outline of the materials discussed in the lesson plan itself.

As stated above, this series of lectures is not a collection of sermons. It presents instructional material. The techniques of teaching are not those of preaching. Teaching is more concerned with infusing the intelligence and less with exciting the emotions. Hence the discussion should be factual and objective, and its effectiveness should depend on a simple and clear presentation of the materials given here, with such minor adaptations as the situation may require. Chaplains are cautioned particularly against the injection of too many personal anecdotes, which have a tendency, as a



rule, to detract from the subject matter rather than to contribute to the enlightenment of the audience.

It may be well in this connection to draw attention to the fact that before these lectures were printed and distributed they were reviewed by a committee of chaplains appointed by the Chief of Chaplains from the staff and faculty of The Chaplain School, by the Chaplain Board at Fort George G. Meade, Maryland, by the Surgeon General, if a problem of sex morality was involved, and by the Chief of Chaplains, in addition to being coordinated with the Troop Information and Education Division of the Special Staff in Washington. For that reason it is desirable that the basic outline and continuity of thought be retained in the presentation of these talks.

To each lecture there have been appended a number of review questions, in the form of a "Quickie Quiz," which may be used to see how much of the talk itself has been retained by the members of the audience. The use of these helps is entirely optional; however, experience has shown their use to be stimulating to the audience.

Experience has also shown that the best results are accomplished by thirty to thirty-five minutes of lecturing, followed by ten minutes of review or discussion. This too is, of course, a matter which must be left to the discretion of the individual chaplain using the materials in a given situation.

In the last analysis the effectiveness of this whole program will depend on the seriousness with which this task is undertaken and on the amount of his personality each chaplain throws into this work of character guidance instruction on the basis of these talks.

#### IV. Scope.

The lectures in this pamphlet were compiled as a series. They represent a continuity of thought, beginning with the special relationship the soldier and airman has toward the country he serves, proceeding to a discussion of the importance of his way of thinking, continuing with a discussion of the Moral Law as it relates to the individual and the nation, and concluding on the note of personal effectiveness by way of character development and the shaping of personality.

The series is contemplated for a thirteen-week training program, the first lecture being so designed as to lend itself for use as general orientation. At the same time, the series is so constructed that the first seven present a reasonably complete summary of the subject. It is recommended that the series be used in the order here presented; i. e., where the training program allows for only seven periods, to use the first seven lectures, where eight periods are available, to use the first eight, etc.

In this connection, it should be noted that lecture number nine is a sex morality talk. If the training program calls for one sex morality talk and six others, it is suggested that the first six be used before or after the period of instruction in sex morality.

Although this volume presents these talks as a series, each lecture is in fact a unit and may therefore be used separately and individually with good effect, to supplement other character guidance lectures. Circumstances and specific needs will determine in each case the best way of so using this compilation of character guidance talks.

# 1. THE NATION WE SERVE

## Scope

A discussion of the nature of our country in the light of its official attitude as a nation toward religion and morality.

## Objective

To persuade the soldier that—

- a) there is a certain kind of moral greatness in the history and traditions of our country;
- b) this makes service and sacrifice in the defense of our way of life worthwhile.

## Outline

*Introductory:* The soldier needs to understand and appreciate our way of life as described in the Pledge of Allegiance to the Flag.

### I. *The Significance of "Nation."*

- A. "Nation" as a geographic term.
- B. "Nation" as an ethnic and cultural term.
  1. A national community.
  2. The U. S. as "one nation."

### II. *Kinds of Nations, According to the Moral Yardstick.*

- A. The secular nation eliminates God from public life.
  1. Case of Uruguay.
  2. Case of France.
- B. The demonic nation displaces God by itself.
  1. The case of Germany.
  2. The case of the U. S. S. R.
- C. The "covenant nation" recognizes God and the need of His Providence. In some "covenant nations," State Churches are used to express this relationship.

### III. *America as a "Covenant Nation."*

- A. No State Church.
- B. Other evidences.
  1. Oaths of office.
  2. Public coins.
  3. Mayflower Compact.
  4. John Adams.
  5. Declaration of Independence.
  6. The Northwest Ordinance.
  7. The President's Message to Congress on the State of the Union, January 1939.
  8. Special considerations given Churches.
  9. "Our fathers' God, to Thee..."

*Conclusion:* This is, in part, what makes sacrifice in the defense of our way of life worthwhile. (Case of the Unknown Soldier.)



## 1. THE NATION WE SERVE

The soldier, more than many another person, must know what our way of life is all about. He must have an understanding and appreciation of his country greater than that of most other people; for it is he who is called upon to sacrifice for his country.

The office-worker and the factory-hand can get along without an understanding of the country in which they live. Of course, they ought not to keep themselves in ignorance; but they can get along. They are not called upon, to the same degree and in the same direct way, to stand up for their country. The soldier, however, is the man who is called upon to show by his work that he believes the words of the Pledge of Allegiance to the Flag: "I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands: one nation, indivisible, with liberty and justice for all."

The soldier is under oath in his profession to serve "honestly and faithfully" against all our enemies. He has sworn that he will "bear true faith and allegiance to the United States of America." Having done so, he ought to be aware of what it is he has promised. That is why we need to do some tall thinking to appreciate our profession. These are days when we have to know what we stand for. Today our leading question, then, is, What kind of country is this? What kind of nation are we?

### 1. The Significance of "Nation."

Perhaps, it will be best, first of all, to inquire what is meant by the word "nation," for to understand the use of this term will help us very much in finding the answer to the bigger problem; namely, what kind of nation we are.

Sometimes we use the word "nation" to refer to a people living in a certain territory under a single government. In the case of our country, the word "nation" used in this way refers to the people in the area occupied by the forty-eight states of the Union as they are controlled and directed by the Federal Government. This is, however, a very limited sense of the word "nation." Usually there is much more to a country than just physical boundaries surrounding a community controlled by one government.

Nevertheless, we still have an example in the Western Hemisphere of a nation in this narrow

meaning; namely, Peru. Its geographic and historical boundaries have existed since colonial times. The people living there are governed loosely by a central authority, but that is about all. The various racial groups have never been unified into a community of thought and culture. Each group goes its own way, with little or no regard for the people living in other parts of the nation.

Now, when we use the word "nation" of our country, we mean more than a people living in the territory bounded on the east by the Atlantic, on the west by the Pacific, on the north by Canada, and on the south by Mexico. We are a nation in a fuller sense of the word than that. We have a common national outlook on life; we have a common language; we have a common tradition. All of these tie us together into a community. In fact, America has been called the "melting-pot of nations" because it has been able to fuse various groups of people, with very different racial backgrounds, into one large community.

We can easily demonstrate the fact that we have a common culture. Movies made in Hollywood are understood and enjoyed all over the United States. Our national radio networks operate on the principle that they can appeal to common interests prevailing in all sections of our country. We have our own brand of humor. During the War, a Mauldin cartoon in "Stars and Stripes" made almost every American soldier laugh, because its humor was keyed to our national temperament. America has her own kind of music, "jive," as witness the fact that not so long ago some Russian composers were taken to the Bolshevik woodshed for imitating American music. We have our own kind of literature, which people in every part of our country read and enjoy.

William Hale in his book, "The March of Freedom," has said of this matter:

"You start your day as a few big companies show you how to do it, brushing your teeth with a nationally advertised tooth powder and gargling so as to rid yourself of nationally advertised germs; you sit down over the same brand of breakfast food or packaged bacon that millions of other people are digesting simultaneously in every corner of the country; you pick up your morning opinions from a syndicated column; you drive down a Main Street that looks just about the same as every other Main Street in America, with the same



chain stores, dealers' signs and movie marquees; you come home, peel off a jacket that has been cut to practically the same pattern as every other jacket in the country, tune in on five minutes of news headlines that come over a nationwide hookup, and maybe finish off the day by listening to a sequence of radio jokes that are bringing the same laughs from people slouched in the same way by their sets in every town and hamlet of America."

From all this it is clear that we are a "nation" in a deeper sense than just people living under a single government. We have common ties of interest and outlook that bind us together, so to speak; and that makes us the kind of nation we speak of in the Pledge of Allegiance to the Flag.

## II. Kinds of Nations.

There is another way of using the word "nation" and of distinguishing among various kinds of nations. We can classify nations by looking at the attitude the individual country takes toward God. When we start using this yardstick to measure nations, we discover three distinct sizes.

### A. The Secular Nation.

One kind of nation officially eliminates God from all official connection with its public life. Such a nation we may call a *secular nation*. Its supreme loyalty, as a nation, is not to God but to some patriotic or nationalistic ideas. This does not mean to say that there is no religion among the people of such a country. What is said here applies to official utterances.

To the south of us we have such a nation in the case of Uruguay. Early in this century that nation set out to erase from its official life any and all associations with the Christian religion. Just how sweeping this change was can be gauged from the fact that in Uruguay Christmas Day is known as Family Day and Holy Week is called Touring Week. Every trace of religion and of God is gone from the language and utterances of government officials and of public life.

Another secular nation is France. In 1905 it officially separated religion and all references to God from public life. One of the results of such a program is an arrangement whereby marriages solemnized in Church by a clergyman must be made official by another ceremony before a civil magistrate; for the State does not recognize the work of a religious organization like the Church. So thorough is this separation of religion from official life that even Church orders must get permission from the government to exist and to operate.

We can make a test of France right here and now by comparing her national hymn with our national anthem. Our anthem, adopted by an act of Congress, speaks of God in the last stanza when it says:

"Blest with victory and peace, may the  
Heaven-rescued land  
Praise the Power that hath made and pre-  
served us a nation.  
Then conquer we must,  
When our cause it is just,  
And this be our motto, 'In God is our trust';  
And the Star-Spangled Banner in triumph  
shall wave  
O'er the land of the free and the home of  
the brave."

Compare that statement from the pen of Francis Scott Key with the words of the National Hymn of France, the *Marseillaise*:

"Ye sons of France, awake to glory!  
Hark, hark, what myriads bid you rise!  
Your children, wives and grandsires hoary,  
Behold their tears and hear their cries!  
Behold their tears and hear their cries!  
Shall hateful tyrants, mischief breeding,  
With hireling hosts, a ruffian band,  
Affright and desolate the land,  
While peace and liberty lie bleeding?"

### REFRAIN:

To arms, to arms, ye brave!  
Th' avenging sword unsheathed!  
March on, march on! all hearts resolved on  
victory or death.

With luxury and pride surrounded,  
The vile insatiate despots dare,  
Their thirst for gold and pow'r unbounded,  
To mete and vend the light and air,  
To mete and vend the light and air,  
Like beasts of burden would they load us,  
Like gods would bid their slaves adore;  
But man is man, and who is more?  
Then shall they longer lash and goad us?

O Liberty! Can man resign thee,  
Once having felt thy gen'rous flame?  
Can dungeons, bolts and bars confine thee?  
Or whips thy noble spirit tame?  
Or whips thy noble spirit tame?  
Too long the world has wept bewailing  
That falsehood's dagger tyrants wield;  
But freedom is our sword and shield,  
And all their arts are unavailing.

You will see from this National Hymn of France that it appeals to ideas like Liberty, Fraternity, and Equality without at all associating them with God or in any way indicating that they are derived from religion and depend on the blessings of heaven. In other words, France is in official practice a secular nation.



### B. *The Demonic Nation.*

There is another type of nation, which we might call a *demonic nation*. The word "demonic" comes from "demons," another word for "devils." There is something devilish about the claims such governments make for themselves, setting themselves up in the place of God and His authority.

A demonic nation is a nation in which the government, the State, or its *Fuehrer*, takes the place of God, claiming to be divine and eternal. The most conspicuous example of such a nation in recent history is that of Germany, where the German *Volk* (race) was looked upon as a religious community, and Hitler became, in fact, God made manifest to men.

Just how seriously this was taken in Germany can be seen in the following excerpt from a speech delivered by Germany's Minister of Justice, Dr. Frank, in October 1935:

"We are under great obligation, then, of recognizing, as a holy work of the spirit of our *Volk*, the laws signed with Adolph Hitler's name. Hitler has received his authority from God. Therefore he is the champion, sent by God, of German right in the world."

How such a belief in the *Volk* as divine and the *Fuehrer* as the Messiah worked itself out in the life of the people can be demonstrated by this prayer, which the children in the primary schools of Germany were taught to say:

"Fold your hands and bow your head,  
Think of Adolph Hitler ever,  
He gives to us our daily bread,  
From all evil doth deliver."

A demonic nation is one that takes something temporal, such as the State itself, and makes it appear to be eternal. When Hitler used to rave about creating a Germany that would last a thousand years, he was dead serious. He believed and wanted others to believe with him that what they were doing in the service of the Fatherland had eternal worth.

The Soviet Union is a demonic nation because of its absolutism, in which there is little room for any religious ideas except its own. It has taken up the cause of the working classes and clothed it with values of religious force and implications. Russia's totalitarianism of the economic and social community has all the force and comprehensiveness of a religious creed, imposing its values and its demands on every form of human activity. What serves the proletariat is right; what harms the cause of the working classes is wrong. All other aspects of morality are ignored. The relative becomes absolute. Such governments draw a circle around their own activity and authority and say, in effect, "There is nothing outside

and nothing above this circle; everything is here."

Just how this works we may be able to see from the following quotation taken from a speech delivered by Premier Stalin on 6 November 1944: "The strength of Soviet patriotism lies in the fact that it is based not on racial or nationalist prejudice but... on the fraternal partnership of the working people of all the nations of our country." The significant thing about this statement is that when Stalin spoke of the "fraternal partnership" of the workers of the world he used an expression which is the equivalent of the "Communion of Saints" as the Church uses that expression in the Third Article of the Apostles' Creed.

Now, the "Communion of Saints" is something eternal, we believe, reaching back into all history and forward into all eternity. When this particular expression is used and applied to something passing and temporal like the fellowship of workers in a given country then you have a demonic nation, a nation whose government leaves no room for individual conscience and obedience to a higher Moral Law.

### C. *The "Covenant Nation."*

In addition to the two kinds of nations just mentioned, there is a third type; namely, the "covenant nation."

A "covenant nation" is one which recognizes its dependence upon God and its responsibility toward God. In a "covenant nation" public institutions and official thinking reflect a faith in the existence and the importance of divine Providence.

The term "covenant" has an honorable history, dating from Bible days, when Israel was described as a covenant nation, a people that stood in a distinctive relationship to God. We use it today of nations which in their official utterances express a dependence upon God and a recognition of the need of His benediction. In that sense we use the term "covenant nation" of America.

Some nations express their covenant relationship by a State Church. The Archbishop of Canterbury once said that the Church of England is "His Majesty's government at prayer." That is a way of describing the idea of a "covenant nation."

### III. *America as a "Covenant Nation."*

In our country we have no State Church. Instead the Church is free. We have a measure of separation between Church and State; and yet we have our own technique of expressing a relationship to God which permits us to classify our country as a "covenant nation."



It is not difficult to demonstrate that America officially recognizes its dependence on God. Every Thanksgiving Day, for example, the President of the United States calls upon the citizens of this country to repair to their respective houses of worship in order to give thanks to Almighty God for the blessings of the year just passed and to implore Him for His protection and benediction in the year to come.

The sessions of our Congress are opened with prayer. That gives public recognition to God of a kind which you would not find in a secular nation or in a demonic nation. Our public officials take their oaths of office, normally, by placing their right hand on a Bible. As a matter of fact, each time Franklin D. Roosevelt was inaugurated as President of the United States, he placed his hand on a particular chapter of the Scriptures that happened to be a favorite of his, I Corinthians 13. When F.D.R. died in April of 1945 and Vice President Truman took over as our Chief Executive, his first talk to Congress was based on the Scripture story of King Solomon praying for wisdom to rule his people justly.

Perhaps the quickest test we can apply to our Nation is to take, let's say, a quarter or a half dollar, those you have jingling in your pocket, and look at the inscriptions. Not only do you find there the words, "*E pluribus unum*," but also the other very significant phrase, "In God we trust." Only a "covenant nation" would think of using a sentence of that kind on its public coins. Or take a look on the back of a dollar bill with its picture of the United States Seal. On the left-hand side of the picture you will see a Latin inscription consisting of two words, "*Annuit coeptis*." These two words mean, "He has prospered our beginnings." The "He" refers to God who was recognized and whose benedictions were appreciated by the people who planned, drafted and finally accepted this Great Seal of the United States of America.

Throughout our history we have had this public acknowledgment of our interest in and responsibilities toward God. The very first document of our liberties, the Mayflower Compact, makes specific mention of the fact that the Pilgrim Fathers had come to these shores to found a colony "for the glory of God." The covenant they drew up began with these very significant words, "In the name of God, Amen."

In 1765, John Adams expressed the faith of innumerable colonists when he said:

"I always consider the settlement of America with reverence and wonder, as the opening of a grand scheme and design in Providence

for the illumination and emancipation of the slavish part of mankind all over the earth."

A little later, Jonathan Edwards expressed the conviction of his people that Providence had singled out America as "the glorious renovator of the world."

The Declaration of Independence takes account of God's existence in the following five truths:

1. God is the Creator of all men;
2. Your rights and the rights of your fellow men are God-given;
3. As creatures of God, each of us is equal to the other in the sight of God; for that reason each of us is entitled to the equal protection of the laws of the land;
4. Government is not man's master, but his servant, chosen by man to protect the God-given rights of each individual;
5. The Declaration commits the whole cause of freedom to divine Providence.

As our country grew from thirteen original States and expanded westward, the people took along their churches to their new communities. This is very significant about the development of the United States as a nation. There was no particular compulsion about the establishment of churches by the people who moved westward. They were free to ignore the Church. Nevertheless, in a great number of the new settlements, houses of worship were among the first buildings to be erected. In other words, our technique for stating our covenant relationship differs from those countries which have State churches; for even with separation of Church from State, religion and morality have helped to shape our public life.

This was in keeping with the spirit expressed in the words of the Northwest Ordinance, another of our freedom documents: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." This is an official statement of the spirit which motivated many of the early settlers. Those people took along their religion; they built churches wherever they went. This accounts for the fact that in our history there has lived through all these years a kind of idealism which is derived from religious truths. This has done much to keep us a covenant nation. After all, what is said publicly and officially by our elected representatives is guided by what people are thinking and doing in local communities.

Within recent years we have been reminded of this fact officially in President Roosevelt's message to Congress on the State of the Union, January 1939, in which he emphasized the religious sources of our way of life as a nation.

This report pointed out in detail how much our democracy owes to the preservation of religious truth in American life.

These statements bear out the contention that the United States is a "covenant nation." If we needed further evidence, we should point to such everyday facts as that a good part of the property controlled by the churches of the United States is not taxed, that marriages solemnized by clergymen are honored by the State, and that in every section of the United States laws exist to assure quiet and protection during hours of church services.

Therefore, in answer to the question, What kind of nation are we? the answer is: We are a "covenant nation," one that publicly acknowledges the existence of God and its responsibilities toward Him. We are not just any kind of nation. Our country has certain moral and religious features which permit us to classify it as a "covenant nation," of which we sometimes sing:

"Our fathers' God, to Thee,  
Author of liberty,  
To Thee we sing.  
Long may our land be bright  
With freedom's holy light;  
Protect us by Thy might,  
Great God, our King."

The Unknown Soldier and the ceremonies surrounding his tomb are symbols of these things which our Nation stands for. Nobody knows whether that great hero met his death going over the top with his unit or whether his end came unexpectedly by some stray bullet or piece of shrapnel. But he was a soldier; he was in the ranks and had no special hope of fortune or of glory except those we all dream of. No one supposes that he wanted to die, but whatever a soldier had to do he was ready to try. The idea of him broadens out into the picture of all of us doing what we have to do, patiently, properly, and with sacrifice.

#### Points For Further Discussion

1. Discuss the fact that the only flag permitted to fly above the flag of the United States is the Navy's Church pennant.
2. Discuss this statement from Article VI of the Constitution: "No religious test shall ever be required as qualification to any office or public trust under the United States."
3. What was (is) the purpose of Sunday "blue" laws?
4. Comment on Mr. Churchill's statement at the time of Dunkirk: "The Battle of Britain is about to begin. Upon this battle depends the survival of Christian civilization."
5. Discuss the matter of religion's two major contributions to our way of life:
  - a. It has given content to that higher Moral Law within which our government works.
  - b. It has sharpened the consciences of citizens to respect that law.

#### Suggested Reading Matter

1. John Mackay, "Heritage and Destiny" (Macmillan, 1943).
2. G. A. Koch, "Republican Religion" (Holt & Co., 1933).
3. Willard L. Sperry, "Religion in America" (Macmillan, 1946).
4. Thomas Cuming Hall, "The Religious Background of American Culture" (Little, Brown & Co., 1930).



## Quickie Quiz

(Suggested for *mimeographing* and *distribution* to the members of the group to measure the effectiveness of the instructor's presentation. The quiz may also be used with good effect orally by calling for a show of hands for the right answer, in the case of multiple-choice or true-false material, and by individual replies from the audience in the use of completion statements.)

### I. Multiple-Choice

(Check the right answer in each of the following instances.)

1. "In the name of God, Amen" are the opening words of  
.... the Constitution of the U. S. .... the Mayflower Compact.  
.... The Declaration of Independence. .... the Bill of Rights.
2. The motto "In God is our trust" is used as part of  
.... the French Marseillaise. .... the Field Artillery Song.  
.... the Star-Spangled Banner. .... the Battle Hymn of the Republic.
3. The words "Annuit coeptis" printed on the back of our dollar bills, as part of the Great Seal of the United States, means:  
.... "He has prospered our beginnings." .... "We never sleep."  
.... "In God we trust." .... "The people is sovereign."
4. The tomb of the Unknown Soldier was erected to represent the fact that  
.... war-time casualties are always high. .... "dog tags" do not always accomplish their purpose.  
.... the soldier has a blind date with destiny. .... sacrifice in defense of our country is worthwhile.
5. When Vice President Truman became President he based much of his talk on  
.... the story of Solomon's prayer for wisdom. .... his own last speech as U. S. Senator from Missouri.  
.... Franklin Roosevelt's fourth inaugural address. .... Lincoln's Gettysburg Address.

### II. True-False

(Mark each true statement with a *T*; each false one with an *F*.)

1. ( ) Because he is in uniform the soldier does not need any particular appreciation of his country's way of life.
2. ( ) The word "nation" means more, usually, than the people living in a particular area and under the control of one government.
3. ( ) No nation can be a covenant nation without a State Church.
4. ( ) The Mayflower Compact is a contract by which the Pilgrim Fathers bought a good part of Massachusetts from the Indians.
5. ( ) The Declaration of Independence speaks of God as the source of freedom.

### III. Completion

(Complete each of the following sentences as best you can.)

1. A demonic nation is one that .....
2. A secular nation is one that .....
3. An example of a secular nation today is the country of .....
4. The second line of the verse which begins with the words, "Our Fathers' God, to Thee," reads like this: "....."
5. The term "covenant" as applied to a nation dates back to the days of .....

## 2. THE NEED FOR WHOLESOME THINKING

### Scope

A discussion of the effect of thought-life on our personal and national welfare.

### Objective

To persuade men that—

- a) the nature of their thinking is of great consequence to their growth as citizens;
- b) the time has come to be busy with thoughts that are worthwhile.

### Outline

*Introductory:* Our thoughts are our nearest neighbors.

#### I. *The Shape of Your Thought.*

- A. The nature of ideas.
  - 1. They are more than emotional "spooks."
  - 2. They have substance.
- B. The power of ideas.
  - 1. The case of Newton.
  - 2. That of Edison.
  - 3. Their contribution to civilization.
    - a. The idea of world peace.
    - b. UNESCO.

#### II. *The Size of Your Thought.*

- A. Big and little thoughts.
  - 1. Little thoughts (filth and corruption).
  - 2. The big thought of freedom (example of Charles Carroll).
- B. The power of ideals.
  - 1. The example of John Ledyard.
  - 2. The case of Jefferson.
  - 3. Missionaries.
- C. Size and national welfare.
  - 1. Our danger—NOTHING.
  - 2. The attitude which results is one of indifference instead of vigilance.
- D. These are days that call for size in thinking. Our choice—liberty or servitude.

#### III. *The Color of Your Thought.*

- A. Color terms used to describe quality of thought.
  - 1. White—purity.
  - 2. Black—knavery.
  - 3. Gray—indifference.
- B. The danger of color-blindness (testimony of Paul Gallico).
- C. Strength from white.
  - 1. For nation.
  - 2. For the individual.

*Conclusion:* Quotation (Sir Galahad).



## 2. THE NEED FOR WHOLESOME THINKING

"A penny for your thoughts!" we sometimes say to the man we've caught in the act of day-dreaming or thinking. This sounds as though a handful of thoughts were worth no more than a handful of peanuts. Experience and observation, however, reveal that a thought is of more value than the penny you put into a slot to get thirteen and one-half peanuts. In fact, the Good Book goes so far as to say: "As a man thinketh in his heart, so is he." (Proverbs 23:7)

You've heard it said, "Tell me who your friends are, and I'll tell you who you are." We can change the saying a little and have it say, "Tell me what your thoughts are, and I'll tell you who you are." Our thoughts are our nearest neighbors. Night and day we sit face to face with them. As a result, their influence on us is very great. They can make or break us.

It will be worth our while, therefore, to give some attention to this matter of our thinking. In doing so, we want to guide our discussion by the use of three headings; namely, the *shape*, the *size* and the *color* of your thought.

### 1. The Shape of Your Thought.

When we use the expression, "the shape of your thought," we mean to suggest that there ought to be some substance to what goes on in your mind. We know men, and you know men, whose thinking-cap is no more than a valve which can be turned on for an emotional "blow-off." Their thoughts are no more than ghosts, flitting from one tombstone to another over graves where lie buried some facts and truths learned in the long ago, at home or in school.

Thoughts with bodies are sometimes called *ideas*. Now, ideas can take hold of men's minds and hearts. They can fill men's lives and inspire them to useful living. They are not ghosts.

Somebody once asked Newton how he discovered the law of gravitation. He replied, "By thinking about it all the time." Thousands of people before and after Newton have watched apples drop from trees; but for Newton falling fruit furnished the clue to a problem, to an idea, with which he had busied himself for a long time.

Let us take the example of another man with ideas. In this instance we are thinking of the great American inventor, Thomas Edison. Edison learned the fundamentals of electricity as a very young man. From what he had observed

he believed it ought to be possible to develop an electric light that could eventually replace the lamps and candles which people were using in his day. He worked with this idea for almost ten years, spending more than \$40,000 on fruitless experiments, until finally he succeeded in developing an incandescent lamp that would burn for over forty hours. That invention of Edison's was the grandfather of our electric light bulbs and the great-grandfather of our fluorescent lamps. The products of Thomas Edison's idea are all around us today. They brighten the lives of all of us.

Ideas not only fill men's lives for the moment; they carry over into the future, as a rule. They refuse to be buried; they live on from generation to generation. In fact, our civilization is, to a large extent, the creation of ideas—one hundred and two big ones—which have lived on from year to year, taking hold of individual people, moving them to action, and directing them in their effort and life.

So vital are many of these thoughts that we have a few colleges in America where you spend a full four years in studying the world's leading thoughts as they are found in about a hundred of the best books of the world. This is done on the principle that men with a knowledge and an appreciation of the ideas which make our way of life what it is will make intelligent and useful citizens. The graduates of such courses are men who have been introduced to the world's finest ideas. It is expected that men and women so trained will carry on our tradition, aware of their own responsibility to preserve the thoughts that have shaped our destinies.

One of the significant ideas in our way of life is the hope of world peace. During and after World War I, President Wilson was possessed of this thought and suggested a League of Nations to put that idea to work. The League failed to keep the peace, to be sure; World War II broke out with even greater fury and destruction than its predecessor. However, once more an American President, Franklin D. Roosevelt, took up the idea of universal peace and worked for the creation of the United Nations to accomplish this particular end.

We are not yet in a position to see how the idea will work itself out this time. Not enough time has passed for us to be able to judge. Nevertheless, we have all become sure of the fact that peace and war are primarily prob-



lems of men's hearts and minds. We have all come to the conviction that, unless the haunting ghosts of greed and hatred can be buried for good, peace will not prevail.

The United Nations themselves have consistently emphasized that the thought of peace will not be given a chance to go to work unless men's hearts and minds are changed. This means that we can not hope for real peace until mankind's thinking in this area develops a definite shape for good. With this in mind the United Nations Assembly created what is known as UNESCO (United Nations Educational, Scientific and Cultural Organization) to wrestle with the problem of shaping the thoughts of men. The preamble to the constitution of UNESCO says very specifically, "... Since wars begin in the *minds* of men, it is in the *minds* of men that the defenses of peace must be constructed..."

At the opening sessions of UNESCO in Paris, 1946, Assistant Secretary of State Benton, the Chairman of the American Delegation to the Conference, pointed out the importance of the area where men's hearts and minds meet to give shape to their thinking, when he said, "UNESCO is both a symbol and an instrument of our determination to construct the defenses of peace in the *minds and hearts* of men..."

On the basis of all these considerations we repeat the suggestion made at the beginning of this section; namely, that there ought to be some shape to your thought. It is time that we bury our emotional "spooks." We ought to get busy sizing up the things you and I represent, thinking them through and coming up with some convictions that have shape and substance; for—and this leads us over into our second major point for today—a man's character can often be measured best by the size of the thing he will rise to defend.

## II. The Size of Your Thought.

There are little thoughts, and there are big ones. The man who is busy with little ones will never develop into a big man. Men seldom rise above their thoughts; for "as a man thinketh in his heart, so is he."

If the size of your thinking is wine and women, you will have to stretch yourself considerably to reach up to the curb. If, on the other hand, you are concerned with some of the great concepts and ideas which move the world, chances are that your character is of the kind that arouses respect. Filth and corruption in our thinking drags us down just as surely as a clean mind and heart make us dependable and useful citizens. In other words, we ourselves can usually be measured by the size of our thinking.

One of the big thoughts with which men have been occupied in all generations is that of freedom. This idea is of such size that men have again and again risked their lives and staked their fortunes on obtaining a measure of the freedom they have thought about.

The founders of our own Nation took up arms for the cause of freedom, convinced that few blessings are worth more than liberty. They thought about freedom; they talked about it; they acted for it. How the size of this idea affected the behavior of some of these men we can see, for instance, in the case of Charles Carroll, one of the signers of the Declaration of Independence.

Some time, when you get your next chance to examine a copy of the Declaration of Independence, look at Charles Carroll's signature, just below and to the left of John Hancock's bold hand. Then remember that when Carroll's time came to sign the Declaration, John Hancock twitted him, saying, "There are so many Carroll's in Maryland, the English will never know who this one is; so you're safe." By way of reply Charles Carroll put down not only his own name but also that of his town, adding, "I don't want any mistake about this; there is only one Carrollton." He had the courage to do this because he had given much thought to the significance of freedom and was quite willing to sacrifice his great wealth and even his own life, if necessary, in the cause of liberty. Charles Carroll is a sample of what big thoughts can do to a man.

When a great thought gets wrapped up in a project directly affecting the welfare of others, we sometimes refer to it as an ideal. A man of ideals is one who is driven forward by some great and good concept to give of his efforts for the benefit of others.

One such man was John Ledyard of Connecticut, who, despite his services to the Nation, has become an almost forgotten American. Ledyard was by nature a restless soul with a flare for adventure. He went to England around the time our War of Independence began because someone had told him he had some rich relatives over there.

He did not find any rich uncles or aunts, however, but he did meet Captain Cook, who was just getting ready for a trip around the world. John Ledyard joined the expedition, during the course of which he saw the coasts of our Pacific Northwest.

He had no sooner seen the Indians of the Northwest when the thought came to him that they were the same kind of natives which inhabited the opposite side of the continent. From this discovery there grew the great ambition, the ideal, of John Ledyard's life; namely,



to work for the expansion of the eastern seaboard States until the American nation should reach from the Atlantic to the Pacific and extend its influence and commerce also across the wide Pacific.

Ledyard tried to persuade Boston and New York merchants to undertake expeditions to explore and develop the American Northwest; but to no avail. They looked on him as a hare-brained adventurer, a man of fantastic schemes.

However, Ledyard persisted in following his ideal. He went so far as to collect a little money in Europe to undertake a journey through all of Russia in order to reach the Northwest through the back door, so to speak, and then proceed on foot from the Pacific to the Mississippi, exploring the possibilities of this vast unknown area as he went. He would have accomplished this feat, had he not been arrested in Siberia by Empress Catherine of Russia, who had her own ideas about who should develop the resources of the Pacific Northwest.

Ledyard did not personally succeed in his ambitious project. However, he imparted his own enthusiasm for the ideal of a great America to a man who was later in a position to contribute toward its achievement. This particular individual was Thomas Jefferson, whom John Ledyard met in Paris in his preparations for the trip through Russia. Jefferson later became President and found himself able to purchase from Napoleon the whole vast area west of the Mississippi called the Louisiana Territory.

As President and Commander-in-Chief, Jefferson sent out a military expedition under Lewis and Clark to explore and catalog the resources of the Great Northwest, thus providing an impulse to the great migrations which eventually made the United States what they are today, a nation of forty-eight States, stretching from the Atlantic to the Pacific, and covering the area John Ledyard dreamed of as he worked for the westward expansion of the original American States.

It was a big thought which filled John Ledyard's life. He pursued a great ideal, even though it was not accomplished in his lifetime. This dream of his filled him with a driving energy and a courage which we must admire to this day. An empty head would not have dared to undertake any part of the project involving the development of our Nation.

In speaking of men with ideals, we can hardly fail to mention the many missionaries of religion who have gone out in all generations to bring the light of life to the neglected parts of the world. They were and are men of high ideals, the result of whose work thousands of our soldiers saw during World War II; for,

due to the courage of these missionaries, our troops found decent, civilized people instead of head-hunters on the islands of the Pacific. Many of these ambassadors of religion went out alone to make upright individuals out of bloodthirsty cannibals.

The full extent of their achievement was noted in a study published by the United Nations Educational, Scientific and Cultural Organization in August of 1947. This particular booklet is called "Fundamental Education" and is done by experts, all of whom agree that, wholly due to the teaching of missionaries, the South Pacific Islands have the highest literacy rates in the world, next to Europe and North America.

It was the size of their thoughts which brought the missionaries to these lonely spots and kept them there year in and year out until, in less than a century, ignorant and idolatrous groups of men were raised to the level of our culture and way of life.

In view of these facts we repeat the suggestion that, while you're thinking, you ought to occupy yourself with something that has size and worth. Otherwise we will turn out to be like the people described by the English poet, T. S. Eliot:

"We are the hollow men. We are the stuffed men.

Headpieces filled with straw."

As a matter of fact, at the moment empty-headedness seems to be our greatest threat. One sensitive soul has described this particular danger in words that may well haunt us in years to come if the size of our thinking does not improve. These are the lines:

"Oh, my country,

It is NOTHING that we must fear; the thought of NOTHING:

The sound of NOTHING in our hearts like the hideous scream

Of fire-engines in the streets at midnight: The belief in NOTHING."

When we are busy with NOTHING, we soon fall into a frame of mind which says,

"All's one in the end, republic, dictator; We're the lowest common denominator."

Such an attitude can quickly prove to be our own undoing and can spell the end of our way of life; for freedom and democracy require men who are able and willing to busy themselves with thoughts that have shape and size.

We face a choice today, you and I do. We have landed squarely in the middle of an age which will decide whether we shall continue to be the free citizens of a great republic or become the robot subjects of a mammoth ant-hill State. Our choice will be made good by



what we do with our thinking; for it is our thoughts which will shape our individual destinies. For this reason the Moral Law stresses the fact that we ought to be concerned, above all, with the things of God. It says, "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind."

When you and I exclude God from our thinking and day-dreaming, we become, quite naturally, men without God. When the number of such godless people becomes large, whole communities fall into ways of thinking which omit God and His Law from their way of doing things. As soon as that happens, we shall find that we have moved quite far along the road which leads to a complete loss of our personal liberties. Without God we are no longer creatures of God in our convictions; instead we have become selfish robots for whom life has turned into one mad scramble of "dog eat dog."

This can happen here, in America. In fact, it will happen here unless we guard very carefully the area where our hearts and minds meet to make our thoughts what they are—either large or small!

### III. The Color of Your Thought.

Now we must give some attention to the color of your thought. By the word "color" we refer to the quality of your thinking. We use the color white sometimes as a symbol of uprightness and purity, while we speak of thoughts which are ignoble and degrading as black thoughts. White is the color of right; black is that of wickedness and vice.

The color of your thought is determined for the most part by the attitude of your heart. Both mind and heart play an almost equal part in the shape and size of your thinking; however, when it comes to color, it is the heart that plays the major role. Hence the Wise Man of old taught his son to remember the words, "Keep thy heart with all diligence; for out of it are the issues of life." (Proverbs 4: 23)

We shall do well to look to the color of our

thought; for we are plagued today by an alarming color-blindness in the things that really matter. You need not take our word for that. We have other witnesses, including a newspaper columnist who teaches story-writing at Columbia University during the summer months, Paul Gallico, who wrote as follows (*Reader's Digest*, December 1947):

"The young people of today do not seem to know the difference between right and wrong . . . When the young writer consciously sets out to portray a heel, a crook or a cheat with intent to hold the mirror up to life, I am the first to say, 'Go to it, kids. There are all kinds of people; and they are all there to be written about.'"

"But when they come up with the story of a male louse or a sexually promiscuous lassie, and obviously do not know that these people are wrong people, and in their writing treat them as legitimate heroes or heroines, that is where I must pull up and inquire, 'Hey, ain't you had no bringin' up?' And I will be pardoned if, after criticizing the story's literary failings, I spare a moment to wonder what kind of family the writer will create in the years to come."

When there is no white and no black in our thinking, but only a dull gray, we have come a long way toward preparing the soil of our hearts and minds for a harvest of personal ill and social evil; for, as William Penn, once put it, "Men will obey either God or tyrants."

Penn's words point to the fact that when morality has gone out of our thinking and out of our lives, we open the flood-gates to the rushing currents of personal and national disaster. Hence we ought to lay close to our hearts the prayer of that ancient man of God, "Make and keep me pure within."

We might do well to coin a little slogan for ourselves right here and now; namely, this one: "To be clean is to be strong." White is the color of clean thinking. That can make us strong, as Sir Galahad put it, when he said:

"My strength is as the strength of ten,  
Because my heart is pure."



### **Points For Further Discussion**

1. Discuss the experience of American naval officers who discovered that the natives of Bikini could be persuaded to leave their island only on the plea that the experiments to be conducted (atomic bomb) were in accordance with God's will and would contribute to the welfare of mankind.

2. Discuss the fact that when General MacArthur took over the control of Japan he pointed out to the Japanese that they could hardly hope to establish a democracy unless they first permitted missionaries to teach them the Christian religion. (To date some 1500 missionaries have accepted the invitation to bring Christianity to the Japanese.)

3. Is the willingness to defend one's country a question of size in thinking?

4. Discuss the American institution of the "town meeting" as requiring some substance in the thinking of the men who take part in discussion.

5. Discuss the statement of Bernard Baruch, made from a San Francisco park bench in September 1948: "The people of the United States had better do some tall thinking. Too many people are talking."

### **Suggested Reading Matter**

1. John O'Brien, "Truths Men Live By" (Macmillan, 1946).
2. Lewis Mumford, "Values for Survival" (Harcourt, Brace, 1946).
3. T. D. Weldon, "States and Morals" (McGraw-Hill, 1947)

## Quickie Quiz

(Suggested for *mimeographing* and *distribution* to the members of the group to measure the effectiveness of the instructor's presentation. The quiz may also be used with good effect orally by calling for a show of hands for the right answer, in the case of multiple-choice and true-false material, and by individual replies from the audience in the use of completion statements).

### I. Multiple-Choice

(Check the right answer in each of the following instances.)

1. "As a man thinketh in his heart, so is he," is a quotation from  
....Bible. ....Adventures of Sam Spade.  
....Sir Galahad. ....Benjamin Franklin's "Poor Richard's Almanac."
2. "Men will obey either God or tyrants," was said by  
....George Washington. ....William Penn.  
....Charlie McCarthy. ....Franklin Roosevelt.
3. The cannibals of certain South Pacific Islands became civilized by the efforts of  
....the United Nations program for world peace. ....their own educational programs.  
....American merchants in search for new markets. ....the work of Christian missionaries.
4. "It is in the minds of men that the defenses of peace must be constructed," is a statement from  
....Woodrow Wilson. ....The Book of Proverbs.  
....the preamble to the constitution of UNESCO. ....the radio program, "The FBI in Peace and War."
5. Thomas Edison invented an electric bulb  
....by a piece of good luck. ....by working at the problem for ten years.  
....by finding some clues in an old book he accidentally read. ....by copying the result of someone else's laboratory experiments.

### II. True-False

(Mark each true statement with a T; each false one with an F.)

1. ( ) The idea of world peace is a modern thought which did not occur to ancient peoples.
2. ( ) UNESCO is very much concerned with the problem of what goes on in men's minds.
3. ( ) John Ledyard's ideal was a great world-state in which the U. S. and Russia would be allies.
4. ( ) Little thoughts make little men.
5. ( ) Ideas have affected the course of civilization.

### III. Completion

(Complete each of the following sentences as best you can.)

1. "To be clean is to ....."
2. The color white stands for .....
3. "My strength is as the strength of ....., because my heart is pure."
4. "Keep thy ..... with all diligence; for out of it are the issues of ....."
5. "Thou shalt love the Lord, thy God, with ....., with ....., and with ....."



### 3. WHAT IS RIGHT?

#### Scope

Discussion of right and wrong, together with the sources of moral knowledge and the means of growing in the right.

#### Objective

To inculcate the truths that—

- a) there is a right and a wrong;
- b) we ought to grow in the right.

#### Outline

#### I. *There Are Various Kinds of Right.*

- A. The right of numbers.
  - 1. Two times two.
  - 2. The combination H<sub>2</sub>O.
- B. The right of arbitrary decisions.
  - 1. The left foot.
  - 2. The left hand.
  - 3. Circling to the left.
- C. The right of the rule-book.
  - 1. Example from volleyball.
  - 2. Example from indoor baseball.
- D. The right of directions.
  - 1. Driving a car.
  - 2. Going places.
- E. The right of morality.
  - 1. Moral principles as directions for living.
  - 2. The Ten Commandments.
  - 3. Conscience as an umpire.

#### II. *Testing for the Right.*

- A. The publicity test.
  - 1. Would I want to be seen doing this?
  - 2. How would this look on a picture?
- B. The "long-look" test.
  - 1. What does this action mean in the long run?
  - 2. George Washington.
- C. The experience test.
  - 1. We can not experience everything ourselves.
  - 2. Profiting from the experience test.

#### III. *Growing in the Right.*

- A. Sharpening conscience.
  - 1. Through careful reading of the Ten Commandments.
  - 2. Application to life.
- B. Learning from the lives of great men (Daniel).

### 3. WHAT IS RIGHT?

"What are you fighting for, soldier?" asked the officer as he turned to a man from Mississippi who had been taken prisoner in Pennsylvania during the War between the States. "Fighting for our rights, Sir!" came the reply. "But what earthly rights of yours have I interfered with?" the major asked. "I don't know," said the Southerner honestly, after some thought. "None that I know of, Sir. But maybe I've got rights I haven't heard tell about; and, if so, I'm fighting for them, too."

The man from Mississippi had kept his ears open in his native State. He had heard a great deal about the rights he had, just as you and I have read and been told about many of our rights. It is good that in a free country like ours we hear and talk much about our rights; for "eternal vigilance is the price of liberty."

#### I. Various Kinds of Right.

Today, however, we're going to drop the "s" off the word "rights" and discuss the same word without its plural ending. We're not going to ask, "What are our rights?" We shall take care of that at some other time. Our leading question now is, "What is right?" Keeping in mind as we proceed that our *rights* are often based on *right*, and that we should, perhaps, not be in a position to use the plural of this word at all if it were not for its singular, *the right*.

The first point we want to make is this, that there are some principles and policies which we call right and others which we call wrong. To state it simply: There is a right; and there is a wrong about many things.

##### A. Two Times Two.

When we multiply two times two, we do not get about four, or a little more than four. Two times two are four, no more, no less. That is the only right answer. All others are wrong. We can observe and test the answer for its rightness.

This kind of right we can also observe in other things. Two atoms of hydrogen combine with one of oxygen to make a molecule of water. It would be wrong to expect H<sub>2</sub>O to make beer. Laboratory experiments show that this particular combination will always produce, not "three point two," but ordinary drinking water. The right answer to this combination is water; all other statements and expectations are wrong.

##### B. Left is Right.

"Forward, march!" shouts the sergeant on the drill field. No man who has been in the Army more than two days would dream of starting with his right foot at these words. We all start on the left; and woe to the man who would try taking off with his right foot! The drill sergeant would be "down his throat" in two seconds flat; for in this case the left foot is the right one.

Why is it right? Because it has been so decided by those who were first interested in getting order out of a collection of individuals such as we are. Just imagine what confusion would develop if some of us insisted that the right foot is just as good for starting to march as the left one. We should turn out to be a mob rather than a military formation.

We can make much the same point in the case of other commands. It is possible to hold a rifle at "Present-Arms" with your right hand on the stock, the left hand holding the butt. However, if you try it this way the next time you hear the order given, some one will be sure to remind you in no uncertain terms that you are wrong. Left is over right in this case. Again, this is one of the "rights" that has been decided for us in the interest of order and for the good of all of us as we work together.

Or take the case of a plane coming in for a landing. It will circle to the left until it gets a signal from the tower to come in. Going around to the left is right in this case. This, too, has been settled for us in the interest of order and safety.

In these various matters, then, there is a right, and there is a wrong. Left is right, and right is wrong. This may sound like double-talk, but it is not. It is one way of saying that there is a right and that there is a wrong in the way we do these things.

##### C. The Right of the Rule-Book.

The question of right and wrong comes up also in the playing of games. We even go one step further in this instance. We appoint umpires to call the right and the wrong in most games that we play.

Suppose for a moment that you were playing volleyball. In one of the plays the ball touches you twice before another man gets to it. The umpire will at once call it "dribbling." Your point will not count even though you make



the most beautiful return across the net. The ball is "dead" after you have touched it the second time.

Why is it "dead"? Because it is so written in the rule-book. When we start playing the game, we put ourselves under the authority of the official rules for the orderly progress of the game. Furthermore, we appoint an umpire to keep an eye on us and call the wrong plays. Says the Official Guide:

"The umpire shall make decisions regarding crossing of the center line below the net... call contact at the net, call double contact in handling the ball, call the attention of the referee to violations involving unsportsmanlike conduct, and assist the referee in any matter which may be requested by the referee."

Again, try leading off second base in a game of indoor baseball before the pitcher throws the ball. The umpire will call you "out" for something the rule-book says you may not do. Here, too, the rule-book tells us what is right and what is wrong.

#### D. *The Right of Directions.*

We have another kind of right. This we may call the right of directions.

To understand what we mean, let's say that you have just bought a new car. If it is complete, you will have got a little book with the car, telling you how to run it and how to take care of it. In the book you will find a great number of directions on the right way of braking, clutching, greasing, etc.

Let us suppose that you ignored these directions and started to run the car at fifty miles an hour right from the start. Just to show your independence, let us say that you did not add oil and did not have the car greased as the directions prescribe. You would soon have a wreck on your hands, because that is the wrong way to handle a car.

We may look at the right of directions from another angle. Just for the sake of illustration, we shall say that we are driving that new car of yours to Chicago. Along the highway we notice road-markers telling us what direction we ought to be going to reach Chicago. These signs keep us going in the right direction. Only a fool would say to himself, "I don't care in what direction the signs point, I'm going this way." Any man with an ounce of sense knows that there is a right and a wrong of direction, and that it is best to be going right.

#### E. *The Right of Morality.*

Last of all, we come to the most important kind of right. We shall call this the right of morality. It is a right that covers our whole

life and the way we lead it. It has to do with what we make of ourselves.

In one way, this right is much like the right of the directions which come with that new car of yours. It is a right contained in a set of principles which are intended to guide us through life.

The best-known of these rules we call the Ten Commandments. They read quite simply; but, if you apply yourself to them seriously you will discover that, although there are just ten of them, they cover most of the serious problems of life. Beginning with the attitude we should be showing toward God, they go on to describe the relationship we ought to have with other people.

#### *Version I*

I am the Lord, thy God;—

1. Thou shalt have no other gods but me;
2. Thou shalt not make to thyself any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them...
3. Thou shalt not take the Name of the Lord, thy God, in vain;
4. Remember the Sabbath day to keep it holy;
5. Honor thy father and thy mother; that thy days may be long upon the land which the Lord, thy God, giveth thee;
6. Thou shalt not kill;
7. Thou shalt not commit adultery;
8. Thou shalt not steal;
9. Thou shalt not bear false witness against thy neighbor;
10. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

#### *Version II*

I am the Lord, thy God;—

1. Thou shalt not have strange gods before me;
2. Thou shalt not take the Name of the Lord, thy God, in vain;
3. Remember thou to keep holy the Sabbath day;
4. Honor thy father and thy mother;
5. Thou shalt not kill;
6. Thou shalt not commit adultery;
7. Thou shalt not steal;
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife;
10. Thou shalt not covet thy neighbor's goods.



### Version III

I am the Lord, thy God;—

1. Thou shalt have no other gods before me;
2. Thou shalt not take the Name of the Lord, thy God, in vain;
3. Thou shalt sanctify the holy day;
4. Thou shalt honor thy father and thy mother, that it may be well with thee and thou mayest live long on the earth;
5. Thou shalt not kill;
6. Thou shalt not commit adultery;
7. Thou shalt not steal;
8. Thou shalt not bear false witness against thy neighbor;
9. Thou shalt not covet thy neighbor's house;
10. Thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his cattle, nor anything that is thy neighbor's.

If you will analyze these three wordings of the Ten Commandments, you will notice that the only real difference is in their order. Their meaning is pretty much the same, and in their significance they form the basic rules for life and behavior. You must admit that they are a big order—so big, as a matter of fact, that no one has yet succeeded in keeping them perfectly.

In another way, this right of morality which we have been talking about works like the right of the rule-book, written to tell us how volleyball or football ought to be played. In this case, too, we have an umpire, called conscience.

Unless you have ignored or contradicted this umpire so often that you have silenced him, your conscience will make you quite uncomfortable for doing the thing that is not right. That's its job; and it reacts pretty well along the lines indicated by the Ten Commandments. We don't have to go into this matter much farther here and now; for we have lived with ourselves long enough to have felt this umpire at work in us, calling decisions on what we do or fail to do.

In still another sense, the moral rules of life are like the two times two of the multiplication table. You use them for getting answers to life's problems. This is not a matter of going to an adding machine but of asking yourself, "Does this action of mine match the requirements and directions of the Moral Law?"

## II. Testing for the Right.

Of course, it is not always easy to decide in a given situation what the right course of action is. Life is much more complicated than a grocery bill to which you apply the rule of two times two.

Think of the small group of men who had to decide whether or not to use the first atomic bomb. Some of these people thought it would be morally wrong to begin this new kind of destruction; others felt it would save thousands of American lives and should be used. Finally, the President of the United States made the decision to release the "black fury" over Hiroshima and Nagasaki. Like many other problems, the choice was not between white and black; much of it lay in the area of gray. It was a question of deciding for the side that seemed to be less black.

Sometimes in our own living we meet the question of deciding for the side that seems to be less black than the other. For that reason we suggest a few tests that sometimes can be used in helping to make up your mind what is right and what is wrong. Of these we shall first mention —

### A. The Publicity Test.

This test requires that you ask yourself, "Would I want to be seen doing this?" Imagine a man with a flash-bulb camera near you, ready to take a picture. Would you want others to have a picture of what you are doing at the moment? Or is it something you would be ashamed of?

Some years ago, during the days of sugar and meat shortages, the Quartermaster of one of our western posts discovered that the sugar and meat in his warehouse were disappearing much more quickly than the commissary needs of the post seemed to require. The matter became so serious that FBI men were called in to help crack the case. They came and set up cameras with telescope-lenses in a near-by barracks and took pictures of everybody that entered and left the warehouse. After a few weeks the guilty people were called in to look at some movies of themselves. As you might expect, when they saw themselves on the screen carrying sugar and beefsteaks out of the warehouse, they were thoroughly ashamed of themselves. They admitted that what they had done was wrong.

If they had asked themselves before the deed, "How would this look on a picture?" they would have spared themselves much shame and a stiff sentence for defrauding the Government. Instead, they probably said, "Everybody is doing it. Why shouldn't I?" They excused themselves for taking things from public supplies which they never would have taken from individuals. When they saw themselves in the movies slipping out of the back door with a package they were trying to hide, the act did not look so much like a smart fellow making



the most of his privileges as it looked like plain stealing.

Evils like that are fond of secrecy. They thrive in darkness and hate the light. That's why the thought of publicity can sometimes check a wrong before it is done. At any rate, it will never do us any harm to ask ourselves, "How would this look out in the open?"

#### B. *The "Long-Look" Test.*

Another test that may help us occasionally to choose the right from the wrong is the "long-look" test. It consists of asking yourself, "What does this action mean in the long run? How does it affect me and others for the next year, or when I think back on it twenty years from now?"

Let us take an example. Just after the United States had won their independence from Great Britain, they faced a great many difficulties. They suffered most from the lack of a central government strong enough to handle the problems that confront any new nation. In these difficulties an Army colonel suggested to his former Commander-in-Chief, General Washington, that he set himself up as a military dictator to establish the necessary authority.

To many Americans the advice seemed acceptable. It looked like a real solution, and the easiest one at that. But Washington took a long look over the years to come and decided that it would neither be right nor good to use his position in this way. He remembered what had happened to other governments of this kind and was determined that he would not use this easy short-cut to a solution of the problem.

We can use this "long-look" test in the same way for our private lives by asking ourselves, "What are the long-range results of what I am doing, or intending to do?"

#### C. *The Experience Test.*

Let us take up another test for the right. It is called the test of experience.

Some men understand this test to mean that the only way you can tell whether a thing is right or wrong is to try it and watch for the results. They recommend, as it were, that you take your new car, ignore all directions, run it at fifty miles an hour even for the first thousand miles and don't trouble to add oil and have it greased. Naturally, such a test will soon show how quickly you can wreck a good car.

Now, of course, that's a rather expensive way of learning. Add to this the fact that you can't make good some of the things you do with your life so easily as you can buy a new car. The drunk that has ruined his health cannot turn the clock of his life back. He has to

live with the results of his experience. You can never make right the girl you have wronged, nor can you ever get the spot out of your own character. In other words, if each one of us wanted to use the experience test in this way, it would prove rather expensive in terms of life and character.

This, however, is not what we mean by the experience test. We have in mind rather the fact that the experience of others is on record for our benefit. From these experiences we ourselves can learn much about right and wrong. The record reveals clearly that the wrong use of sex brings with it a long series of wrongs. Furthermore, the case-studies of drunkards show the results of too much drinking. Their experience is on record. We can profit from it without bringing the evils down upon ourselves.

That brings us to our final point for today; namely,—

### III. *Growing in the Right.*

If we are seriously interested in learning more about right and wrong in order to grow in the right, we can, first of all, imitate the driver of a new car. We can read closely the moral directions given in the Ten Commandments and attempt to apply them to our living.

We shall soon find "the umpire" calling louder decisions. Our consciences will be sharpened. Furthermore, we'll be shocked to see how many smudge-spots there are in our life.

However, before we conclude, we do want to speak of another means of growing in the right. It is a method suggested by the best authorities on morality and consists of reading and studying the lives of the world's great men. No method is more practical than this one, because it puts you in contact with people of flesh and blood like you and me. In reading the lives of others we can observe how they met the various difficulties they faced in the light of their moral outlook.

To clarify this point, let us take just one example. We shall take it from the Good Book, our Bible. It is the case of Daniel.

Daniel was a brilliant young man, with brains and character. Several times he was honored by the king. Finally he was made the President of a large part of an empire in a section of the world where he had come as a captive and a stranger. Naturally, others were jealous of this foreigner going so far. So envious did they become that they determined to stop him.

In this instance, the plotters chose to compromise Daniel in his religion. They knew that

three times a day Daniel could be found at a certain window in his room, looking toward Jerusalem, praying. His enemies worked very slowly and carefully persuading the king to proclaim a law that all of his subjects should pray only to images of the royal person. The king was easily flattered into issuing such an order.

Then the enemies of Daniel spied on Daniel to see whether he would obey the king's order or continue to pray to the true God. Daniel could not be frightened out of his convictions,

not even by a royal command. His actions were reported at once to the king, who then realized how he had been trapped into proceeding against his most trusted counselor; but the law had been passed, and Daniel was thrown into the den of lions.

Daniel is an example of a man who knew the right, lived with it and had the courage to see it through. The record of his life and of his behavior has been an inspiration to countless thousands of young men.

#### Points For Further Discussion

1. What part does the question of motives play in the matter of determining what is right and what is wrong?
2. Why is it more difficult to *do* what is right than to *know* what is right?
3. Show how the evil of secret treaties between nations could be corrected by publicity.
4. What do you think of the description of the General Assembly of the United Nations as an "instrument of world conscience" in the sense that it turns the light of publicity on the things various nations are doing?
5. Trace some of our rights to a basic moral right.

#### Suggested Reading Matter

1. William P. King, "Right and Wrong" (Abingdon, 1938).
2. H. J. Flowers, "The Permanent Value of the Ten Commandments" (Morehouse Publishing Co., Milwaukee, 1928).
3. Richard C. Cabot, "The Meaning of Right and Wrong" (Macmillan, 1936).



## Quickie Quiz

(Suggested for mimeographing and distribution to the members of the group to measure the effectiveness of the instructor's presentation. This quiz may also be used with good effect orally by calling for a show of hands for the right answer, in the case of multiple-choice and true-false material, and by individual replies from the audience in the use of completion statements.)

### I. Multiple-Choice

(Check the right answer in each of the following instances.)

1. In suggesting the test from experience, we mean to say that  
....you can learn only by trying a thing and watching for results. ....you can learn nothing from the experiences of others.  
....you can learn only by what others tell you. ....you can learn much from the experience of others.
2. Daniel was thrown into the den of lions because  
....the king hated him. ....he was not to be trusted.  
....he continued to pray to God. ....he plotted against the king.
3. In the matter of right, there are  
....only two kinds of right. ....no tests at all for right.  
....various kinds of right. ....no differences between right and wrong.
4. "Let your conscience be your guide" means  
....doing as you please. ....measuring every act by the rules of morality.  
....ignoring all written rules and regulations. ....resisting the authority exercised by men.
5. The publicity test of right means  
....showing off before others and watching for their reactions.  
....avoiding people so they do not know what we are doing.  
....asking ourselves how a thing would look in the open or in a picture.  
....profiting from the experience of others.

### II. True-False

(Mark each true statement with a T; each false one with an F.)

1. ( ) George Washington thought he ought to be a military dictator because it would give him the quick control over the new States which was necessary.
2. ( ) The Ten Commandments are a set of rules for guiding us through life.
3. ( ) It is always easy to decide in a given situation what the right course of action is.
4. ( ) Imitating great men is a very practical means of growing in the right.
5. ( ) Our rights are often based on right.

### III. Completion

(Complete each of the following sentences as best you can.)

1. There are ..... different written versions of the Ten Commandments.
2. An umpire gets his authority from .....
3. The publicity test requires you to ask, How would this look on a .....
4. The question of dropping the first atom bomb over Hiroshima was finally decided by .....

## 4. THE COMPLETE PERSON

### Scope

A delineation of the individual as a person.

### Objective

To remind men that—

- a) it is essential to understand what the complete person is;
- b) a full life can be developed only where the complete person is understood.

### Outline

*Introductory:* What are you?

#### I. *Your Body.*

- A. Obvious fact that you have a body.
- B. Value of the body.
  - 1. Chemist's evaluation.
  - 2. Northwestern University's evaluation.
- C. More than chemistry.
  - 1. The body a temple.
  - 2. Value figures can not express.

#### II. *Your Soul.*

- A. I know.
  - 1. That within us which knows.
  - 2. We know such things as two times two.
  - 3. We know the earth is round.
  - 4. Grades of knowledge.
  - 5. Remembering.
  - 6. Conscience.
- B. I feel.
  - 1. Another emotion of the soul.
  - 2. Feelings can be dangerous.
  - 3. Faith can be of help in feelings.
  - 4. Without feeling, life a cold existence.
- C. I will.
  - 1. Determination.
  - 2. The battlefield within.
  - 3. God's will the important thing.
  - 4. We are often removed from God's will.
    - a. Something wrong inside.
    - b. Like watch with broken mainspring.
  - 5. Religion talks of remaking people in their wills.
- D. I believe.
  - 1. Everyone believes something.
  - 2. Ability to believe is the highest faculty of the soul.
  - 3. It matters what one believes.
    - a. The Nazis as an example.
    - b. The Communists as a further illustration.
  - 4. Belief finds highest development in God.

*Conclusion:* Importance of right belief.



## 4. THE COMPLETE PERSON

After the end of World War II, General Cooke wrote a book on psychiatry at the fox-hole level and called it, "All But Me and Thee." He derived this title from the story of the Quaker who said to his wife one day, "Sarah, methinks all the world is going crazy—all but me and thee; and sometimes methinks thee is a bit touched, too."

The words "thee" and "thou" sound strange in our ears. They are old English words meaning *you*, and nobody else. We still use these expressions in such sentences as, "Thou shalt have no other gods before me." "Thou" means you, not the fellow next to you, nor behind you, nor in front of you, but *you*!

Now, what are *you*? Most of us know how a carburetor works or how a radio brings us a program from Hollywood. Strangely enough, however, very often we do not know much about ourselves. Today we want to find out a little more about ourselves, about each of us here, in the light of religion and morality.

We want to do this because religion is a matter of concern to *you* in the service of our country. Our leading question today is, What are you? We don't want your name and serial number just now. We do, however, want to learn what and who you really are. We shall soon see that you are more than a body, that you also have a mysterious something called a soul.

### I. Your Body.

There is no need to call your attention to the fact that you have a body. That is rather obvious. We can all see it.

Somebody sat down some twenty-five years ago and figured out that after a good going-over by a blow-torch, you and I would amount to enough fat for seven bars of soap, enough iron for a six-penny nail, enough zinc to white-wash a chicken coop, enough sulphur to rid a dog of fleas, and enough phosphorus to make two dozen matches. This particular expert looked up the standard prices for the items mentioned, added them up and arrived at a list price of 98 cents. That was before prices went up, however. Now your body, chemically speaking, is worth around \$1.76—that is, without tax!

Strangely enough some laboratory experiments conducted at Northwestern University less than two years ago revealed that the old estimates were all wrong, that the human body

was actually worth \$31.46. In other words, as far as the materials are concerned which make our bodies what they are, they are worth less than the price of a good bicycle, at current prices. That's what chemistry says.

But chemistry does not tell us the whole story. Religion speaks of your body as being a *temple*. You have been around long enough to know that a temple is a sacred place. In countries like Palestine, Japan, China, and India, people take off their shoes when they go into a temple. They do not want the holy place to get dirty from the mud and dust of the streets.

When, therefore, religion speaks of your body as a temple, it means to say that it is of more value than you can put down in figures, and that it is something which ought to be kept clean from all the filth and dirt of the street and gutter. Your body is to be treated as a sacred place.

In other words, you are more than a spinal column, a tuft of hair, dangling limbs and a few glands. There is more to us than that, because there is in the body that something which makes me what I am and you what you are. As good a word as any for this most important part of us is the term "soul."

### II. Your Soul.

The human soul is a very complicated sort of thing, as you know from living with yourself so long. It has a way of springing its own surprises. Perhaps we can get at it better by trying to find out what parts there are to your soul.

Of course, we can not think of the soul as being like a machine. We can't say as we do of a car, "Here is where the ignition system quits and the pistons begin." We can't divide the soul into air-tight little rooms. But we can say that there are four things our souls can do: we can *know*; we can *feel*; we can *will*; and we can *believe*. These are separate faculties of that part of us we call the soul.

#### A. I Know.

What is this part of us by which we can learn something? For instance, we know that two times two is four. We know most of the different types of airplanes. Most of us can tell the difference between a new Ford and a Cadillac. We have seen these things; and so we know.



We know some other things, too. We know that the world is round. But very few of us have ever really been around it to see whether it is or not. We know it, nevertheless, because others have given us this information. You and I can learn this from books. In that way we can say with confidence, "I know."

What, do you suppose, is the highest and best thing in life to know? To know the multiplication table helps us in our daily problems. To know a second language helps us when we get to a country where that language is spoken. Knowing how a car works helps us to get on our way when it breaks down. But is that the greatest good one can know? We dare say that there is something better to know than all this. The finest use for this part of the soul is to know God, our Creator.

You can also remember. That is part of this business called knowing. We remember what our friends look like. We remember the good turn the "top-kick" did for us in arranging for a pass. A man's memory is one of his greatest gifts. Someone once said, "Memory helps us to have roses in December."

How can you best use this part of the soul? Here is a suggestion: "Remember now thy Creator in the days of thy youth." To remember God and His mighty acts is certainly the highest use to which memory can be put.

Then you have something that is called conscience. It is that little voice which tells us that it is wrong to take something out of somebody else's footlocker. It works almost like a compass. As soon as you get off the beam, the hand tells you that you are not going north, but, maybe, due west. George Washington once called this little voice a "little spark of heaven's fire." Conscience has been put on the inside of us as a guide or compass in matters that are right and wrong.

Conscience works very much like the white mice submarine crews used to take along when they went to sea. As soon as these mice smelled some poisonous fumes, they would begin to squeak. They served as an alarm in this way. Your conscience works like that, too. It will let you know when something is wrong. Hence the advice, "Let your conscience be your guide." Conscience is part of your faculty to know.

#### B. *I Feel.*

When you get pushed around, you get peeved. You don't feel right about it. When a fellow rubs you the wrong way, you don't like it a bit. Some other time you may be sitting with your friends around a cozy fireplace at home; somehow it makes you feel good to be there. There you have another one of the emotions,

as we sometimes call that part of your soul which feels.

These emotions of ours can be dangerous. They sometimes like to turn against us as a fifth column. Unless we have some highly developed central conviction in our lives, which keeps our reactions organized, we may be no more than a bundle of feelings. However, if we have some great faith with which to keep our emotions in line, what we feel can be of great help in developing our personalities. Without this part of us which can say, "I feel," life would be a rather cold existence. We might as well be an adding machine or some kind of mechanical robot.

Morally speaking, the attitude you have towards God and your fellowmen also involves your feelings. What feeling do you have about them? Religion often uses the word "love," or "charity," about this matter. That's a feeling, for the most part, although not entirely. It takes in also something else inside of you which can say, "I will!"

#### C. *I Will.*

You have heard people say they have made up their minds. They have decided. It is their will that makes them say so. What they know and feel has helped them to come to a conclusion; but the driving power is their will.

One man has a will to succeed; the other wants to be as comfortable as he can make himself; and the third man just wants to play around. The difference in each man is in that part of him which makes up his mind, which gets him to say, "I will."

Here is where your soul is the battlefield of a great civil war, which leaves you no rest. In your honest moments you cry out:

"Within my earthly temple, there's a crowd;  
There's one of us that's humble, and one  
that's proud;  
There's one that's broken-hearted for his  
sins  
And one who unrepentant sits and grins.  
There's one who loves his neighbor as him-  
self;  
And one who cares for naught but fame and  
self  
From much corroding care I should be free,  
If once I could decide which one is me."

That little verse gets you right down to the real trouble on the inside of us. What do you suppose our Lord meant when he taught us to pray, "Thy will be done on earth as it is in heaven"?

Doesn't this mean that the important thing in our life is that we do what God wills? It is strange that in this whole wide world of ours



God's will is done everywhere, except by you and me. The stars follow their courses as He directs. The sun rises according to His arrangements; and it sets in the same way. So clear is His will. But when it comes to you and me, we often get into our own way. We insist, "This is what *I* want; this is what *I* will do." Religion is intended to get us over our own big "I" and to help us to see that what really matters is our wanting what God wills.

But you see how far removed we often are from doing God's will. We often get into our own way, stumbling all over ourselves. There is nothing queer about *you*, when you realize this. It isn't because you were scared "by a mouse in a dark closet during a thunderstorm while reading a sex book." It is human nature that's queer and out of shape, not you especially.

There is something wrong on the inside. You are like a man in a well. You know you ought not to be there, and you know, too, if you have lived long enough with yourself, that you can't get out by yourself.

Someone once said that we are all like a watch whose mainspring is broken. We've got the "works" but we don't "go." Two things have to be done to get such a watch running. You must get a new mainspring from somewhere and then put it inside the watch.

That's why religion talks about re-making people. It means getting a motor so you can "go." To be a fully developed personality you will have to get religion to put this motor in for you. Your church is the garage where that can be done. In the Armed Forces the garage is your chapel and your chaplain. He can help you especially in this part of you, where you say, "I will."

#### D. *I Believe.*

Every man believes something—even the man who says he doesn't believe in God. He believes just that. It's hard to imagine a man who doesn't believe anything. In fact, there is no such person.

This ability to believe is the highest faculty of your soul. Most people believe that there is a life hereafter. They do not know it; they have not seen it; they have not felt it; but yet they believe.

Surely no one will ever again say, "It doesn't matter what a person believes as long as he is sincere." The Nazis in Germany believed with all their heart, and were ever so sincere, that they were the "master race." Just because they believed this so sincerely they were so hard to beat. The man who believes the Nazi doctrine

of soil and race acts differently from the one who believes in individual freedom and justice, as we do. The Communists believe with all their heart that the only road to world peace is by a world revolution of the masses. That is one reason they behave as they do. That is why they are so hard to get along with. They have shown us that it does matter what you believe; it does matter for this country, and not only for yourself, what happens to this part of your soul.

This believing faculty, as we call it, finds its highest development when it believes in God. There is no substitute for this faith, for that is the meaning of the first of the Ten Commandments; namely, "Thou shalt have no other gods before me." This is what made Columbus and his crew sing the great "We Praise Thee" when they landed in this new world and planted the Cross for the first time on the soil of the Western Hemisphere. They believed in the God of the Bible.

Do you know how large a part this Book played in getting our country off to a right start? Here are some words from Daniel Webster's Bunker Hill address:

"The Bible came with them (the early fathers). And it is not to be doubted that to the free and universal reading of the Bible in that age men were much indebted for their own views of civil liberty. The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion of especial revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow man."

From this you can see how important it is for you and me to know all about ourselves, what makes us "tick." You might ask yourself, What do I know and believe? When we have settled on that, we can go places. Then freedom will get its really vital meaning of "the opportunity to do what you ought to do." That will keep the Humpty Dumpty of our individual and national life from breaking into a thousand tiny fragments.

Much of what will happen in the next few years will depend on just what you believe and what the fellow next to you, and the man behind you, and also the one in front of you, believes. It is going to make a big difference whether you and I do, or do not, take seriously the words used before this: "I am the Lord, thy God... Thou shalt have no other gods before me." The word "thou" points right at you and at me!

### Points For Further Discussion

1. Some of the world's greatest philosophers have said that the human body is just a prison of the soul. What do you think of that?

2. Show how religions like Mohammedanism and Hinduism stand on the matter of individual liberty.

3. What does it mean to "worship God according to one's own conscience"?

4. Elaborate on further opportunities to become acquainted with the truths of religion.

5. Discuss the motto of the American Copyright League, written by James Russell Lowell:

"In vain we call old notions fudge,  
And bend our conscience to our dealings;  
The Ten Commandments will not budge  
And stealing will continue stealing."

### Suggested Reading Matter

1. F. J. Sheen, "Preface to Religion"  
(Kennedy and Sons, New York, 1946).
2. John Mackay, "A Preface to Christian Theology"  
(Macmillan, 1943).
3. C. S. Lewis, "The Case for Christianity"  
(Macmillan, 1947).
4. C. S. Lewis, "The Great Divorce"  
(Macmillan, 1946).



## Quickie Quiz

(Suggested for mimeographing and distribution to the members of the group to measure the effectiveness of the instructor's presentation. The quiz may also be used with good effect orally by calling for a show of hands for the right answer, in the case of multiple-choice and true-false material, and by individual replies from the audience in the use of completion statements.)

### I. Multiple-Choice

(Check the right answer in each of the following instances.)

1. The book, "All But Me and Thee," was written after World War II by  
....General MacArthur. ....General Cooke.  
....a Quaker minister. ....General "Hap" Arnold.
2. Experiments conducted at Northwestern University revealed that the human body is worth  
....98 cents. ....\$100.00  
....97 cents. ....\$31.46
3. "A little spark of heaven's fire" as a definition of conscience was given by  
....George Washington. ....Abraham Lincoln.  
....George Marshall. ....Thomas Jefferson.
4. Submarine crews used white mice  
....for food. ....to test for poisonous fumes.  
....for entertainment. ....to trade with natives.
5. The one book which played the largest part in shaping the early thinking of our country was  
....Weems' Biography of Washington. ....the Bible.  
....The Plays of Shakespeare. ....Lord Bryce's "The American Commonwealth."

### II. True-False

(Mark each true statement with a T; each false one with an F.)

1. ( ) Morality is a matter of concern to us in the service of our country.
2. ( ) The soul is a complicated sort of thing.
3. ( ) Our "feelings" are not important; it is the knowing part of us that matters.
4. ( ) Some men do not believe anything.
5. ( ) It doesn't matter what you believe so long as you are sincere.

### III. Completion

(Complete each of the following sentences as best you can.)

1. Chemistry does not tell us the .....story about our bodies.
2. Your body is to be treated as a ..... place.
3. We can know; we can feel; we can will; and we can .....
4. "..... helps us to have roses in December."
5. The most important use to which we put our wills is .....

## 5. CLEAN SPEECH

### Scope

A discussion of the effect of profanity and vulgarity on the character of the individual.

### Objective

To persuade men that—

- a) foul language is a perversion of God's gift of speech;
- b) foul language is harmful to character.

### Outline

*Introductory:* The faculty of speech.

#### I. *Foul Language is Like Nicotine.*

- A. Two kinds of foul language.
  - 1. Vulgarity.
    - a. Language of the latrine.
    - b. Charlie Comiskey's example.
  - 2. Profanity.

#### II. *Cursing and Swearing.*

- A. Various ways of misusing God's name.
  - 1. Thoughtless use.
  - 2. Not all swearing is wrong (example of Moses).
  - 3. General Washington's order and example.
- B. No value of any kind in profanity.

#### III. *God's Name as a Front.*

- A. Another way of using God's name "in vain."
  - 1. Pretending religious principles.
  - 2. Fake polish removed.
- B. God's name to be used seriously and soberly.

#### IV. *God's Name and Your Worth.*

- A. Value given a piece of paper.
  - 1. The President's executive order.
  - 2. Rockefeller's check.
  - 3. Longfellow's autograph.
- B. Value of God's name on us: It makes us worth our weight in gold.

*Conclusion:* A moral regulation binding on all.



## 5. CLEAN SPEECH

One of the factors which distinguish man from the rest of visible creation is his ability to form words to communicate his ideas. The faculty of speech is one of God's greatest gifts to men. The man who said, "Monkeys don't talk because they don't want to be put to work earning man's living," was a cynic who had probably been disillusioned by the consequences of his own foolish talk.

When the freedom-loving Greeks of ancient Athens had defeated the Persian hosts, they sent a messenger to Sparta to bring the news to that city. He ran all the way and said just two words before he collapsed at the city-limits of that distant city; but from those two words the Spartans knew that the threat of invasion had been overcome. Toward the end of World War II it became possible for men in Europe to call home by telephone. For the first time in months, sometimes years, they heard the voice and words of their wives and their children; and that was worth much more to them than the \$15.00 it cost to put through a three-minute call. Just recently a group of missionaries went to Central Africa taking along a high-powered radio sending and receiving set in order that they might stay in touch with people back here in the United States—to talk to friends, and to hear them speak, in turn. These instances all testify to the value of the faculty to speak.

As an endowment from our Creator the ability to talk ought to be used according to the moral principles laid down by that same Creator for the guidance of us His creatures. That is one reason freedom of speech is listed as one of the four basic human liberties. We who believe in freedom of speech do not want to see words used to deceive or to pervert truth. We want to keep for each man the opportunity to develop his faculty of speech for good, and not for evil.

This means that in our private lives we, too, must refrain from abusing or debasing this gift of God. We are thinking in this connection of a very practical matter; namely, the question of keeping our speech *clean*. It is contrary to moral rules to indulge in foul language. That is a perversion of God's gift to us.

### I. Like Nicotine.

We may use the picture of a team playing together to describe our working together here. When teamwork is good, we usually have the

winning combination. When the citizens of a country work together without too much friction, the nation "clicks." In the case of a team it's the rules and training that make for playing well together; the same is true with citizenship. It requires rules and training.

The coach will say, "There will be no smoking by any members of the team." He may not be particularly opposed to smoking as such, but he knows how nicotine affects the man who wants to play on the team. What cigarettes do to the wind of a football player, foul language does to the character of the citizen. It affects his moral staying-power; it takes his wind. Both the football player who smokes and the individual who indulges in foul language have a tendency to develop into a handicap to others who want to play this game with all their might.

There are, speaking generally, two kinds of foul language. One type we call *smut*, or if you want a bigger word, *vulgarity*; the other is called *profanity*.

Vulgarity is filthy talk, the kind you find in racy magazines. It is the kind of talk you hear so often in the barracks when men get together to talk, especially after "lights out." Almost always there is somebody in the group you live with who can think of nothing better to do than to pick up and pass on the latest garbage.

Smut is the language of the latrines, the language that's scrawled next to the sentence, "Kilroy was here." If we only had some way of handling such filthy mouths as easily as we can close an open sewer! If there's a chap that likes to wallow in that kind of filth, there is no reason why you should be one. Your silence and your refusal to laugh at a dirty joke, or to pass it on, will help keep at least part of the gutter clean.

The following story is told of Charlie Comiskey, the baseball manager after whom the Chicago ball park was named. Some veterans of baseball put on a banquet for the "Old Roman." A number of public officials were invited too. During the banquet one of these got up to tell a dirty story. Charlie Comiskey jumped up at once to say:

"Gentlemen, we old-timers have enjoyed ourselves tonight. There has been laughter. There has been fun. Many stories have been told but all our stories have been clean. I ask you, Mr. Toastmaster, to give me just one minute to



get out of this hall, and then the speaker can resume if he wants. "If there are any of you men who want to follow me, come on."

The other baseball veterans shouted, "We're with you, Charlie!" The offending speaker apologized; and the banquet was resumed.

The other kind of foul language is called profanity. This is even more serious than the stench from an open sewer, because it drags the name of God down into the dirt. It consists of breaking the rule which says, "Thou shalt not take the name of the Lord, thy God, in vain."

There's the word "thou" again, "putting the bead" on you and me. It says that you and I should not take God's name in vain. This means that we ought not to use God's name carelessly or with malice.

You do not want anybody to take your name and push it around in the filth and dirt of the street. Or take the name of your girl friend! Let's say her name is Lucy. You do not want any loose talk about Lucy. You get "mad as hops" when the fellows make fun of her, or worse yet, drag her name down into the gutter. You resent it. Her name is too precious. She means too much to you. In the same way, the Lord, our God, wants His name to be so precious in your thinking and in my thinking that we respect it as something sacred, as something to be used only when necessary.

This refers to all combinations of words which have the name of God in them. Certainly it also includes the name of Jesus Christ, the "name above all names." We are much too careless about these names of God. After all, He is the most important person we know. Why, then, should we kick His name around so carelessly, sprinkling our conversation with it? There is no "percentage" in it at all.

This Commandment was first given in writing to the Jewish people of old. So important did they consider this Commandment to be that even in their religious services, even in their Scripture reading, when they got to the word for God, they put in another word. That is true to this day in Jewish services.

## II. Cursing and Swearing.

There are various ways of using God's name in vain. One sure way of using it that way is by cursing. Often we think of cursing and swearing as being the same thing. They are not. By cursing we mean calling God's name down on someone else, as in the expression, "God damn you!" Cursing is the expression of a wish that God use his power to harm someone or something else for crossing you up.

Now you say that you do not mean it that way, that the name of God slips out without

your thinking. That is serious, indeed—to take the name of the most holy God and to speak it without thinking! This is almost as alarming as if you really meant the wish expressed by your curses. We might be well advised to quit using that kind of nicotine, because it will affect your moral life just as surely as two packs of cigarettes a day will detract from the staying-power of a football player.

Swearing is something else again. It may not be wrong at all. There are times when it is not only necessary but proper to call on God as a witness to the fact that what you are saying is "the truth, the whole truth, and nothing but the truth." If you are ever called to serve as a witness in court, you will be asked to put your hand on a copy of the Bible and swear to the truth of what you are going to say. In this country we do not know of any more serious and sacred way of impressing a person with the importance of what he is going to say than by putting his right hand on a copy of God's Word and asking him to swear that he will speak the truth. That is not using God's name in vain. There is nothing careless about that. After all, someone's life and welfare is on trial. Much will depend upon what you say.

On one occasion Moses, that great man of God, swore a solemn oath. This was at the time he had given the people of Israel God's law. He wanted to make sure that they understood the seriousness of this whole matter; and so he said, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing." (Deuteronomy 30:19.)

Our own civil law considers swearing a solemn oath so important that it severely punishes perjury; that is, saying something under oath which is not true. This is another way in which the importance of religion is recognized in our way of life. For what makes a man's oath so important? Isn't it his religious conviction which teaches him that when something is done "before God" it is a most sacred obligation to be truthful and upright?

But when we swear carelessly that's when it harms us morally. These many "by God's" hurt, and expressions like "for Christ's sake." These are the phrases that work like slow poison in our character and affect our teamwork as citizens of this country.

You see, when we kick God's name around like that, there's nothing holy any more in life. If you take the holiest and most sacred of all names and use it in vain, what is going to hold your moral life in line from there on out? And see what a contradiction it is to what you say in the Lord's Prayer when you speak the words,



"Hallowed (holy) be Thy name!" When God's name is really holy (hallowed) for us, it will not pass over our lips so carelessly as it often does now.

You may think it hard-boiled to be able to "cuss like a trooper." In fact, there have always been people who imagine that you can't be a soldier until you have learned to "cuss and swear." But as a matter of fact, there is nothing in the Army that hurts people in their moral life more than just this business of using God's name in vain.

That's why on one occasion General Washington issued a general order to all of his troops warning them against the harm of profanity. As you know, General Washington used his general orders to call the attention of his soldiers to very important things that needed to be straightened out. When the Massachusetts men refused to fight in the same regiment with people from New Jersey, he issued a general order, pointing out to the men that after all they were all Americans, that they were all in the same fight.

One day his attention was drawn to the fact that his troops were beginning to use God's name rather carelessly in their conversation. He decided to correct that at once. On July 6, 1776, he sent out this order, to be read to all troops:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion; he hopes the officers will, by example as well as by influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impety and folly; added to this, it is a vice so mean and low, without any temptation, that every man of sense and character, detests and despises it."

On another occasion some second lieutenant uttered a string of cuss words in the presence of General Washington. The General made it clear that he did not appreciate such language coming from any one, least of all from an officer. Probably he even hinted that from then on the second lieutenant could never hope to become a "first" unless he changed his habits of speech.

Profanity is really a strange thing. There is no value in it; there is no advantage in using it. When you steal something, you at least have something for your trouble—while it lasts! But what good has ever come from cursing? No one has ever had anything to show for it; and besides it has always done a lot of harm to the moral "innards" of people.

### III. As a Front.

There are other ways of using God's name in vain. There are people who use God as a front. They show off, parading as religious people, when they really are not. The Armed Forces have a way of getting off a good bit of such fake polish, to be sure. Nevertheless, there is a good bit of "fronting" also among men and women of the Army. Let's remember that God does not want His name to be used in vain like that. He wants His name to be used seriously and soberly.

And when is that? Every time we say, "Our Father, Who art in heaven" we are using His name, properly, and not in vain. He wants us to talk to Him in prayer. How could we talk to Him without using His name? Take the prayer that we all learned at some time:

"Now I lay me down to sleep;  
I pray Thee, Lord, my soul to keep;  
If I should die before I wake,  
I pray Thee, Lord, my soul to take."

In it the Lord's name occurs twice—but not in vain!

There is the story of a man who had a cancer of the tongue. The doctors told him they would have to remove his tongue to save his life. Before the operation got under way, the patient asked the doctors for just a moment to use his tongue for the last time to say, "Praised be the name of the Lord." Then the tongue was removed. The man could talk no more. He had the right idea. His tongue and lips were used as long as they could be in the praise of God.

This tongue of ours has many possibilities, you know. It often causes more harm than all the rest of us put together. It has been said that the "tongue is a fire, a world of iniquity." "For every kind of beasts and birds, and of serpents and of things in the sea, is tamed and has been tamed of mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison."

### IV. Your Worth.

The President of the United States can take an ordinary sheet of paper with some type-written words on it, sign his name to it and make it an executive order. John D. Rockefeller, Jr., can take a piece of paper, sign his name to it and make it worth a million dollars. The poet Longfellow could take a piece of scratch paper, write a few lines of poetry, sign his name to it, and now people will pay thousands of dollars for that piece of paper.

God can take an otherwise worthless fellow like you and me, put His name on us and

make us worth our weight in gold. That's when we become people who mean what they say when they exclaim, "O Lord, our Lord, how excellent is Thy name in all the earth."

By cleaning up our speech we can make a more wholesome use of God's gift to us—the

faculty of speech! We shall do so, too, if God's law means anything to us; for it says, "Thou shalt not take the name of the Lord, thy God, in vain." That is a moral regulation binding on all of us.

#### Points For Further Discussion

1. Discuss various forms of taking an oath on the basis, let's say, of Genesis 24: 2.
2. What is meant by *blasphemy*?
3. Discuss Mark 6: 21-29 as an instance of an unjust oath.
4. Discuss the section on swearing in the Sermon on the Mount, Matthew 5: 34-37.
5. How is a vow different from a promise?

#### Suggested Reading Matter

1. N. M. Ylvisaker, "Faces Toward God" (Augsburg, Minneapolis, 1940).
2. Catholic University of America Commission on American Citizenship, "Better Men for Better Times" (1946).
3. Edwin McNeill Poteat, "Four Freedoms and God" (Harper's, 1943).



## Quickie Quiz

(Suggested for mimeographing and distribution to the members of the group to measure the effectiveness of the instructor's presentation. The quiz may also be used with good effect orally by calling for a show of hands for the right answer, in the case of multiple-choice and true-false material, and by individual replies from the audience in the use of completion statements.)

### I. Multiple-Choice

(Check the right answer in each of the following instances.)

1. "Many stories have been told, but all our stories have been clean," was a statement made by  
....Charlie Comiskey. ....George Washington.  
....Andrew Jackson. ....Woodrow Wilson.
2. There is nothing in the Army that hurts people in their moral life more than just this business of  
....discipline. ....using God's name in vain.  
....amusement. ....hurrying and waiting.
3. To take the name of God and speak it without thinking is  
....mildly humorous. ....a rather serious matter.  
....to be taken lightly. ....may be overlooked.
4. General Washington found it necessary on July 6, 1776, to issue an Order of the Day in which he  
....commended the soldiers for impiety. ....swore at the troops.  
....grumbled at the men. ....warned them against the harm that comes from profanity.
5. There are other ways of using God's name in vain, such as  
....using God as a front. ....attending a World Series game.  
....helping one's neighbors. ....going to church.

### II. True-False

(Mark each true statement with a T; each false one with an F.)

1. ( ) The faculty of speech is one of God's greatest gifts to men.
2. ( ) Foul language affects a man's moral staying-power.
3. ( ) It's all right to take God's name in vain so long as you do it without thinking.
4. ( ) There are various ways of using God's name in vain.
5. ( ) Cursing and swearing are the same thing.

### III. Completion

(Complete each of the following sentences as best you can.)

1. There is no ..... in profanity.
2. The tongue often causes more ..... than all the rest of us put together.
3. By cleaning up our ..... we can make a more wholesome use of God's gift of speech.
4. Foul language is a ..... of God's gift.
5. By *cursing* we mean .....; by *swearing* is meant .....

## 6. WORSHIP IN LIFE

### Scope

A description of what worship can mean in the life of the individual citizen and soldier.

### Objective

To persuade men that—

- a) the worship of God is a requirement of moral living.
- b) such worship is an effective weapon in the fight against selfishness and self-centeredness.

### Outline

*Introductory:* Prayers each noon at Valley Forge.

#### I. *What is Worship?*

- A. Origin of the term.
  - 1. "Worth-ship."
  - 2. A way of showing honor.
- B. The meaning of worship.
  - 1. The story of Joseph as an example.
  - 2. Bowing the knee to God.

#### II. *The Rule on Worship.*

- A. Keeping the Sabbath.
  - 1. What this has to do with worship.
  - 2. *Rest* not necessarily doing nothing.
    - a. Day of prayer and Scripture.
    - b. Observance by Armed Forces.
  - 3. Forget too easily.
  - 4. We, not God, need worship.

#### III. *Adoration in Worship.*

- A. Importance of adoration.
  - 1. Fighting selfishness with worship.
  - 2. Worship services.
- B. Necessity for observance.
  - 1. Necessity for rules in driving.
  - 2. Same necessity for observing God's rules.
- C. Not only a private experience.
  - 1. Lord's Prayer begins with "our."
  - 2. Not like game of solitaire.

#### IV. *Worship and Our Emotional Drives.*

- A. Four basic needs.
  - 1. For feeling of a sense of worth.
    - a. Forestalls pride.
    - b. Avoids despair.
  - 2. For friendship and association.
    - a. Meet at given time.
    - b. Sing together.
    - c. Pray together.
  - 3. The need for security: God's message is meant to rout fear.
  - 4. The need for adventure.
    - a. Religion is the highest adventure.
    - b. Nothing like the adventure of faith.



V. *Worship And Freedom.*

- A. Real reason for freedom.
  - 1. Not self-centered freedom.
  - 2. Real reason: children of God.
- B. Real freedom.
  - 1. Not to do as I please.
  - 2. To fulfill God's purpose for me.
- C. Worship and training.
  - 1. Man with regard for God is an asset.
  - 2. The godless man may be a menace.
- D. Root of our trouble.
  - 1. Failure to worship.
  - 2. Need for return to worship.
    - a. As cure for moral ills.
    - b. To blend the *I's* into "we."

*Conclusion:* Worship makes room for God in our lives.

## 6. WORSHIP IN LIFE

Every noon prayers for the Nation are said in the Washington Memorial Chapel at Valley Forge. This custom is based on George Washington's own concern for the blessing of Almighty God on this country's welfare. An illuminated copy of his own prayer for the United States can be seen in this chapel.

Reference to this particular custom suggests a discussion of the whole matter of worship. What do we mean by the word itself? How does the practice of worship affect our living?

### I. What is Worship?

The word "worship" itself is a short form for "worth-ship." It is a word we use to show how much we think of someone else. There was a time, for example, when a prince or a king might be addressed as "Your Worship," even as people today speak of the King of England as "His Majesty."

When a national hero like General Eisenhower returns to this country from a successful campaign abroad, all of New York will turn out to do him honor with a rousing parade. In the Armed Forces a one-star general or admiral rates a single flourish from the trumpets; a five-star general or admiral is honored with five. That's a military way of expressing an honor due such people for the position they hold and the work they are doing.

Now, when we do this in religion, acknowledging God's power, His goodness, grace and truth, we call it worshiping. In worship we give expression to the worth we put on God as our heavenly Father. Worship is a kind of flourish to acknowledge the greatness of God in heaven.

The meaning of the word worship can be seen in one of the most intriguing stories in the Bible. It is the record of Joseph, who was sold by his brothers to some slave-dealers, and who later became the prime minister of Egypt. Perhaps, you will recall that when he became premier, an order went out from Pharaoh that all the people along the streets over which Joseph would ride in his new chariot should "bow the knee." By this bowing of the knee, the people were to recognize the worth of this new ruler who had saved the country from starvation by his plan of storing grain during years of plenty and making it available in days of famine.

Bowing the knee before God is what we mean by worshiping. In our worship, private

and public, we, the creatures, come into the presence of one much greater than we, the Creator Himself. Strictly speaking, we have no right to be there—no more right than you and I have of barging into the office of the Commanding General any time we feel like it. In the case of God, we are invited to do so, nevertheless. We can be sure of this because we have been taught to pray, "Our Father, Who art in heaven." "Father" is a family word; it doesn't push us away to saluting distance as the word "General" does. Your father at home does not want you to think that there is any gap between you and him. Just because he is your father, you feel free to come to him at any time with anything you have on your mind.

When we come to our heavenly Father like that, in prayer, we are worshiping, coming to Him as His children but at the same time remembering that He is our Father in heaven, that He is far greater than we, that He is, in fact, almighty.

### II. The Rule on Worship.

We can be very sure that God wants us to worship Him; for in the basic Moral Law, the Ten Commandments, there is one rule which says, "Remember the Sabbath day to keep it holy."

You will ask, perhaps, "What has that to do with worship?" Let us look at these words closely; they speak of keeping the Sabbath holy. Now, how do you keep it holy? By staying "in the sack" till noon on Sundays? By reading the comic strips and then playing some ping-pong at the Service Club? Does that strike you as having anything to do with keeping a day holy?

You may say, "But the word *Sabbath* means rest; and the Sabbath day is a day of rest." You are dead right! It means just that. But rest often does not mean doing nothing at all. We know how the people who first received the Moral Law in writing arranged to observe this day of rest. They rested from their work to have an opportunity for public worship. They spent the greater part of each Sabbath in prayer and in hearing the Scriptures read and explained. That's what they understood by keeping the Sabbath day holy. Since that time the rule has never been understood to mean anything else, except by men who do not care to look too closely at the rules for moral living.



That's why it's a custom in our country, and in the Armed Forces, to have church services on Sunday. Sunday is the Christian Sabbath. Jewish men and Seventh Day Adventists use Saturday for worship. For most of us the day of rest, however, is Sunday. To have services is more than just a "nice thing to do." It is, in fact, commanded in the Moral Law by our Creator Himself.

*Remember the Sabbath day!* How easily people forget! Perhaps that is the very reason this rule begins with the word "remember." We remember the Sabbath and keep it holy by worshiping. That's what the day is for—Sunday and the other holy days of the Church and synagogue! To refuse worship is to deny our dependence on God, which would be like the rose cutting itself off from the sunshine.

This does not mean that God needs our worship; but He gave us the rule because we need to worship as the rose needs the sunshine to grow. For to worship is "to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God." All this is gathered up in that one emotion which does most to clean out our own rotten selfishness; namely, adoration.

### III. Adoration in Worship.

You have a right to ask at this point, "What has all this to do with our training as soldiers and citizens?" Just this: If our Nation is going to be saved from chaos and confusion which come from wholesale selfishness, there's only one way it's going to be done; and that is by some activity, some habit, some custom that can fight that selfishness and self-centeredness of which there is so much in all of us.

Can you think of any better way of fighting selfishness than by adoration in worship? What is it that makes people think they're little "tin gods"? Doesn't that usually happen when they forget they are not so big after all? Worship keeps us reminded that God is great, and that we are small—very small, indeed!

Let's take a look at the average worship service. What is the order of it? At the beginning we come into the presence of God, confessing our sin, admitting that we really have no right to be there. After hearing the words of pardon, we sing His praises in a psalm or a hymn, expressing our thanks to God for the opportunity of bringing our troubles to Him in prayer. Then we hear a portion of His truth as He has given it to us in the Scriptures. In answer to His truth we confess our faith. There follows an explanation of a part of His Word;

and, then, as our response, we bring our needs before Him in prayer for ourselves, for our Nation, for our Church, and for all who are in need.

The details of individual religious services may vary a bit in their order, but in every worship service you have the items just mentioned. Can you think of a better medicine for treating the sickness of selfishness? People have often tried to find some better pills, but for thousands of years nobody has come up with anything better. The reason for that is quite simple. Here is a rule that God Himself has given to men to help them in their living. Now, He ought to know what's good for us. After all, He has created us and is quite used to handling the problems of millions of men every day.

You would call a man very unreasonable indeed if he bought a car and then in his bull-headedness ignored all the directions that came with the car, insisting, "I'm going to write my own directions. Nuts to these rules!" Before you know it, he'd step on the clutch instead of the brake and crash into someone else. That is exactly what happens to men when they say to God's rules, "Nuts to you; I'm writing my own." That's why we have so many fellows in trouble of all kinds. They don't "go," because they have never bothered to look at the directions that come with life.

In worship we acknowledge God as having a right to give us directions for our living, and we thank Him for the kindness of bothering to give them to us in the first place. In adoration we come to the Creator and say, "Our wills are ours to make them Thine." In fact, that is precisely what we do in the Lord's Prayer every time we speak the words. "Thy will be done on earth as it is in heaven." In this way worship becomes a constant reminder that man's real purpose is to "glorify God and to enjoy Him forever."

You say that you can remember the Sabbath day and keep it holy in private? Perhaps you can; but *do* you? Worshiping just doesn't work that way, as a rule. It doesn't stay private. People who have started out in private soon found themselves looking for others to worship with, others of the same faith and conviction.

It is not just an accident that the Lord's Prayer begins with the word "our" instead of "my" Father; for the man of religious faith doesn't want to be alone. He likes the company of others to worship with him. Consequently the Church is not so much a publicity mill to drum up business for worshiping God, but the place where those people go who have already learned to know and to love God. Worship is seldom a game of solitaire you play with your-



self. Much of it is group activity. That's the reason for the invitation in the Psalm, "O come, let us worship and bow down; let us kneel before the Lord, our Maker."

#### IV. Worship and our Emotional Drives.

It may be worth our while in this connection to see in broad outline how worship meets the four basic human drives; namely, the desire for a feeling of a sense of worth; the need for association and friendship; the desire for security; and the drive for adventure.

Of course, we do not want to imply that we ought to worship only because it satisfies human emotional drives. We ought to want to worship because our Creator has said, "Remember the Sabbath day to keep it holy." Nevertheless, one of the happy by-products of worship is the satisfaction of basic emotional needs in man, the creature.

With respect to the first basic need, that for a feeling of a sense of worth, we need only to point to the average worship service as beginning with an invitation to come into the presence of God. We may feel that we have no right to come into the presence of the most holy God. For that reason, we confess our sins and, by way of response, receive the absolution of sins. This creates in the believer the understanding that though he is a sinner, he is a forgiven one, that God invites him into His presence to receive the forgiveness of sins. This is the most complete answer to the need for a feeling of worth. On the one hand, it forestalls too high an evaluation of one's self, by reminding the worshipper that he is a sinner. On the other hand, it prevents the development of a sense of complete despair by assuring the individual that all of God's plans for the redemption of mankind revolve about him personally.

With reference to the second emotional factor, the need for friendship and association, we can indicate that there are a number of features in the normal worship service which direct themselves to this particular desire. For example, the very fact that a certain group of people meet at a given time, in a given place, for a particular purpose develops a sense of community, of association. The hymns we sing are intended to unify the congregation, to overcome the atomizing tendencies of our present day. Moreover, the man who has learned to pray knows that he is not alone in the world, but that he is in his Father's house, where there are many other members in the family. The worship service is intended to integrate the individual into the communion of saints, the "heavenly city."

Again, every worship service has two basic features, known as the sacramental and sacrificial elements. In the sacramental parts of the service, God comes to the worshipper, as He does in the Scripture readings and in the use of sacraments. In the sacrificial portions of the service, the believer comes to God, in prayer, in singing and in the confession of his faith (creed). Certainly there would be no finer answer to the drive for response than this "two-way traffic" of the worship service.

As for the third emotional drive, that for security, we need only repeat the statement that the whole message of God to His people is concerned with the routing of fear. "Fear not," was the message of the Christmas angel. "Fear not," God said to His people through the prophet of old, "for I know you by name; you are graven upon the palms of my hands."

Finally, there is the need for adventure. There is no higher adventure than that of one's religion, the constant spiritual warfare against the forces of darkness. Since the "prince of this world" never rests, there is no end to the battle against the evil one. Every day brings its own particular experiences, its own answer to "the evil thereof." Any one who walks with God has discovered that there is nothing like the adventure of faith.

#### V. Worship and Freedom.

There is, however, another side to this matter which we must not forget to mention in this connection. It concerns the very word you hear used so much these days: it is the word "freedom."

The worst enemy of society and of a nation is self-centered freedom. There is no greater menace to this country today than the notion of freedom which says, "I'm going to do this, because I feel like doing it." Such a view of freedom has a tendency to prepare the ground for a dictatorship by creating chaos and anarchy.

The real reason you and I are free is not that you are you, and I am I. The only reason why the State must never presume to dictate to me my manner of life and thought is not that I am myself, but that I am a child of God. The moral roots of freedom reach back into this religious truth.

See how it works out! If I am free because I am a child of God, there is no risk that I'll take advantage of this freedom to ruin the next man; for he is also a child of God. This is the reason for the fact which you can read in history over and over again: It is people of religion who have the courage to fight for freedom and the vigilance to keep it.



The early settlers of our country came here—for what? Chiefly to have freedom of conscience. Now, freedom of conscience is never the liberty to do as I please, but the opportunity to fulfill God's purpose for me. And that makes all the difference in the world; for the voice of conscience is sufficiently clear in most people to get them to thinking about God and about their fellow man, if they will only listen to it.

It is necessary to stress this aspect of worship today because part of that world-wide conflict in which we live today is concerned with this very problem: the nature of freedom. The Communist says: "Freedom is the right to do what I have to do," or, as Lenin put it: "Liberty is necessity." The irreligious man says, "Freedom is my right to do as I please." However, our religion tells us, "Freedom is the opportunity to do what I *ought* to do." Worship is one of the means by which we give content to the word *ought* by insisting that this is where God reaches into my life to guide me in His service.

Now that's what worship has to do with our training in the service of our country. A man with a basic regard for God is an asset to a country; a man without God can be, and often is, something of a menace to his country. For to a man without God there is no longer any right, nor any wrong. What is to his personal advantage then becomes right; and what hurts him is wrong. Soon the next man feels the same way; and before long we are all at each other's throat or knifing each other in the back, destroying the social order by our neglect of God in our failure to worship Him.

We've got along well so far in this country, thanks to God's guidance and grace. We're still coasting a bit on our grandparents' religion; but one of these days the car will coast no farther. There will come a time when the motor will have to start for the pull up the next hill. How will you start it? How will we keep the 145,000,000 citizens of this country from stepping on each other in the mad rush for money, or position, or power? We've got to the point now where we'll have to start thinking about that angle of religion.

The root of our troubles is not primarily political; it isn't economic either; nor social. The real heart of the matter is a lack of faith in God and, what is worse yet, an unwillingness even to give matters of religion any serious thought.

There is one cure for such a cancer and that is an operation. This moral disease is not something that's going to get better with a few doses of Rem or a good shot of penicillin. Freedom in our day will be preserved—and that is said soberly and seriously!—by a return to worship.

You don't care much for people who are always talking about themselves. The big *I* disturbs you. It is bothersome, not only in conversation but in citizenship; for there are some things for which the many "I's" have to turn into "we," with a small "w," if we want to get anywhere at all. There is no finer way to get the "I's" to blending into "we" than to have your life guided by the principle of adoration, the worship of God. Then He moves into our hearts to make sense where it's needed.

There comes to mind here a little poem on sea-shells. Some shells, as you know, hug themselves so tightly you can't do anything with them except by forcibly breaking them open with a hammer. Other shells are open; they can be used without trouble for ornaments or other purposes. The poem ends like this:

"If thou couldst empty all thyself of self,  
Like to a shell dishabited,  
Then might God find thee on the ocean shelf  
And say, "This is not dead..."  
And fill thee with Himself instead.

"But thou art all replete with self, very thou,  
Thou hast such shrewd activity,  
And when God comes, He says, "This is now  
Unto itself—'twere better let it be;  
This is so small, so full, there is no room  
for Me."

In worship and adoration you and I get rid of our tiny selves that make us so crowded on the inside and then let God in to fill us "with Himself instead."

### Points For Further Discussion

1. What do you think of this definition of freedom by Samuel T. Coleridge: "Freedom is the power of the human being to maintain the obedience which God through the conscience has commanded against all the might of nature"?
2. Discuss these lines on the Pilgrim Fathers:  
"Aye, call it holy ground  
The soil where first they trod!  
They have left unstained what there they found—  
Freedom to worship God!"
3. Which is the higher motivation for adoration, fear or gratitude?
4. Elaborate on the petition of the Lord's Prayer which reads, "Thy will be done on earth as it is in heaven."
5. Why is worship sometimes called a fine art?

### Suggested Reading Matter

1. William Temple, "The Hope of a New World" (Macmillan, 1943).
2. The various paragraphs on freedom in Heinrich A. Rommen's "The State in Catholic Thought" (Herder, 1945).
3. Lynn Harold Hough, "Free Men" (Abingdon, 1939).



## Quickie Quiz

(Suggested for mimeographing and distribution to the members of the group to measure the effectiveness of the instructor's presentation. The quiz may also be used with good effect orally by calling for a show of hands for the right answer, in the case of multiple-choice and true-false material, and by individual replies from the audience in the use of completion statements.)

### I. Multiple-Choice

(Check the right answer in each of the following instances.)

1. Freedom may be defined as
  - ....the right to do as one pleases.
  - ....the right to do as one has to.
  - ....the right to tell everyone off.
  - ....the opportunity to do what one ought to do.
2. A man with a basic regard for God is
  - ....an asset to his community.
  - ....a fanatic.
  - ....a menace to his community.
  - ....a "pain in the neck."
3. The real basis for our troubles today is primarily
  - ....political.
  - ....moral.
  - ....economic.
  - ....physical.
4. Freedom in our day will be preserved by
  - ....mob violence.
  - ....taking it easy.
  - ....a return to worship.
  - ....passing laws.
5. Keeping the Sabbath day holy means
  - ....doing nothing at all.
  - ....observing it with prayer and worship.
  - ....staying in "the sack."
  - ....enjoying an outing.

### II. True-False

(Mark each true statement with a T; each false one with an F.)

1. ( ) The word "worship" itself is a short form of "worth-ship."
2. ( ) Joseph was a prime minister of Egypt.
3. ( ) Men do not particularly need to worship.
4. ( ) Worship is a private experience only.
5. ( ) Worship makes it possible for God to enter men's lives.

### III. Completion

(Complete each of the following sentences as best you can.)

1. Man's real purpose is to "glorify God and to ..... him forever."
2. In worship we acknowledge ..... as having a right to give us directions for our living.
3. The first basic human need is for a sense of .....
4. Many of us are coasting on our ..... religion.
5. The need for change and adventure can be met by .....

## 7. BASIC MORALITY

### Scope

A discussion of the basic principles of moral living.

### Objective

To persuade men that—

- a) the basic principles of morality are a "must" in their individual lives;
- b) the same basic principles have implications for their service as soldiers and citizens.

### Outline

*Introductory:* Moral rules are directions for running the human machine.

#### I. *In Tune Together.*

- A. Like a band.
  1. In tune.
  2. On time.
- B. Like flight of B-29's.
  1. Harmony between individuals.
  2. Harmony within individuals.

#### II. *Three Bases for a Home Run.*

- A. Three principles.
  1. Fair play and harmony.
  2. Harmonizing the inside.
  3. Direction for life as a whole.
- B. Fair play and harmony.
  1. Sometimes this is all that is understood by morality.
    - a. The war as an example.
    - b. More than fair play involved.
  2. Logical to start here.
- C. Harmony within.
  1. Fair play not half the story.
  2. Only the inside makes right.
  3. The atom bomb as an example.
    - a. Quotation from David E. Lilienthal.
    - b. Quotation from Bernard Baruch.
- D. Human life as a whole.
  1. Virtues.
    - a. Prudence.
    - b. Temperance.
    - c. Justice.
    - d. Courage.
  2. Tone and quality.

#### III. *True or False.*

- A. Different beliefs lead to different conclusions.
- B. Religious statements are either true or false.
  1. Secular beliefs and the State.
  2. Religious beliefs and the State.
  3. The individual and the State.
- C. Morality and the general directions of life.

*Conclusion:* Morality is a comprehensive term concerned with the three matters mentioned above.



## 7. BASIC MORALITY

We have said before that moral rules are directions for running the human machine. They are intended to be followed and not ignored. They are given to us for the same reason that an automobile manufacturer includes a set of instructions with his cars; namely, to serve as a guide.

There are two ways in which this particular machine, called *you*, or *thou*, can go wrong. One is when individuals drift apart from one another, or else collide with each other; the other is when things go wrong inside the individual, when the different parts of him run into or pull away from each other.

### I. In Tune Together.

Perhaps a picture will help us here. Let's think of humanity as a band for a while. How will you get good music from a band? You will need, at least, two things. In the first place, each player's instrument must be in tune; secondly, each must come in on the right beat so as to combine with all the others for some music we can recognize and enjoy.

Or take another picture: When a wing of B-29's takes off for a mission their flight will be a success, if, in the first place, the ships do not get into each other's way; secondly, when each ship is in good working order, so it does not have to land on an emergency strip before the flight is over. The pilots and co-pilots are trained to fly in formation so as not to collide with the ships on each side of them. The ground crews are trained to see that each ship is properly attuned for every flight.

When you have these two things, harmony *between* individuals and harmony *inside* each person, the problems of life and citizenship become less acute. To all this we must add one more item. The band must know what selection it is supposed to play. The instruments may all be in tune and may all come in on the right beat, but even so the whole performance will be a flop if the players are hired, let's say, to play dance music and about half of them started up with Sousa's *Marches*. In the same way, a wing of planes may fly well together, each plane may be in perfect condition, and yet, the whole mission will be a complete failure if the planes are meant to fly to Frankfurt, Germany, let us say, but actually land on Guam. There has to be some goal, some point to reach, for a mission to be effective.

### II. Three Bases for a Home Run.

Moral principles are concerned with the three things that were just mentioned. They are these:

1. Fair play and harmony between individuals.
2. Harmonizing the things inside each individual.
3. The general purposes of human life as a whole.

We must make it very clear that morality deals with all three of these items.

You may have noticed that most people when they speak of morality have in mind only this business of harmony between individuals. They are all for fair play and kindness between individuals, between classes and nations. In fact, in that sense a good many people claim we were fighting the last war on the basis of morality. Hitler was not playing the game right; he was taking advantage of other peoples and countries. That is a point, but not the whole point.

Actually more of morality was involved in the war than the matter of fair play. In the same way, morality is concerned with more than harmony among individuals. When a man says about something that he wants to do, "It can't be wrong because it does not hurt anyone else," he is thinking only of morality as meaning fair play. He is saying that it doesn't matter what his plane is like on the inside as long as it does not run into another plane. He is saying it doesn't matter how "sour" you play in the orchestra so long as you don't get the next man off pitch.

And it is quite natural, when we start thinking about morality, to begin with this part of it. After all, we can so easily see what happens from bad morality in this case. There is war; there is poverty; and there is graft. We can see these things. The newspapers tell us about them. Furthermore, it is so much easier to stick just to this meaning of morality. It doesn't take any particular courage. Nobody will ever disagree with you if you insist there should be fair play all over. Almost all people at all times and in all places have agreed that men ought to be honest and kind to one another. But often they are not, in spite of what they say.

But that's not half the story. We will never get anywhere by just talking and thinking about men and how they ought to be kind to-



ward others. For what is the use of drawing up all kinds of rules for fair play when we know that our own selfishness, our own conceit, our own bad temper on the inside of us, are going to keep us from doing anything about it? What is the sense of talking about harmony between individuals before we have established harmony inside ourselves? All the rest of it is the purest "bunk."

We have to go on to the second item in morality by realizing that only the inside courage and inside unselfishness of you and me is ever going to make anything work right. Take the case of war. War has been outlawed for a good many years. After World War I we made all kinds of rules for the prevention of war. But World War II came anyway. Why? Because morality is not a matter of putting down rules on general behavior; most of it is and ought to be concerned with directions for straightening out what is inside of you and me.

At present we have the problem of the atomic bomb. People say they are very much worried. They ought to be, because its use, or non-use, will depend very little on the rules individual nations may sign. Much more will come from the "inside works" of the men who direct the control and use of this instrument of death. The chairman of our Atomic Energy Commission, David E. Lillenthal, has said: "On the one hand, it is clear that science in evil hands can make us slaves—well fed, perhaps, but more pathetic for that reason. On the other hand, it is plain that men can use science to extend human freedom and develop the human personality." There you have the heart of the problem: How will we get more men who are less evil? How will we produce the good men to use atomic energy for the welfare of mankind?

Mr. Bernard Baruch understood this when he told the first meeting of the United Nations Commission on Atomic Energy:

"We are here to make a choice between the quick and the dead. That is our business. Behind the black portent of the new atomic age lies a hope, which, seized upon with faith, can work our salvation. If we fail, then we have damned every man to be a slave of fear. Let us not deceive ourselves: We must elect world peace or world destruction.

"Science has torn from nature a secret so vast in its potentialities that our minds cower from the terror it creates. Yet terror is not enough to inhibit the use of the atomic bomb. . .

"Science which gave us this dread power, shows that it can be made a giant help to humanity, but science does not show us how to prevent its baleful use. . ."

In other words, the release of atomic energy poses the crucial problem of morality; namely,

how to develop men who "harmonize" on the inside.

It is easy enough, in a way, to stop some specific evil at a given time. An order from our commanding officer can put a stop for the moment to bullying and gambling in the barracks; but as long as men are bullies and gamblers they will find a new way of carrying on the same old racket. Once we had the eighteenth amendment, you know. This amendment to the Constitution of the United States forbade the handling of intoxicating liquors. But it did not stop drinking. Men just started bootlegging to satisfy their thirst, or they drained car radiators for anti-freeze just to get the taste of alcohol. So you see how much depends on the second item of morality: harmony inside the individual.

In this connection we must add a few words on some virtues that have become part of morality. Today the word "vice" is more frequently heard than "virtue"; and thereby hangs a tale. Nevertheless, we're going to take the risk right here and now of talking about four basic virtues which have come to be known as cardinal virtues. They have nothing to do with the St. Louis National League baseball team. When we speak of "cardinal virtues," we mean that they are important, very important.

These four virtues are known as prudence, temperance, justice and courage. Let's take one at a time:

*Prudence* means in our language plain horse-sense, which somebody has called "stable thinking," the courage to say, "Neigh!" It means taking the trouble to think about what you are doing and what is likely to happen because of what you are doing. It is the opposite of following impulses around blindly.

The word *temperance*, as the name of a cardinal virtue, is not connected only with drink. It means going the right length in anything and no further, whether it be in drink, food, or sex. A man who makes women the center of his life can be just as intemperate, morally speaking, as the man who gets "stiff" from drinking every night. Both are very wrong, morally speaking.

*Justice* means more than the things that go on in law courts. It is the old word for what we today call fair play. It includes honesty, truthfulness, keeping one's promises, and all that side of life.

*Courage* includes both the kind that faces danger as well as the kind that sticks it out under difficulties. "Guts" is the way we talk of it today. If you want a real fancy name, you might call it "fortitude."

Now, this definition of the four cardinal virtues does not have in mind so much the out-



side acts, but the character of the individual behind the acts.

Someone who is not a good tennis player may now and then make a beautiful shot across the net; but the good player does this as a matter of habit, because his eyes and muscles and nerves have been trained to it. The quality of his performance is higher. Just so, the immoral man occasionally does a good thing. The drunk can be ever so generous at times, he can even talk about religion when he has been in his cups a bit deep. But the quality of his actions betrays him at once. For that reason we must emphasize the tone and quality of what is inside the man.

### III. True or False.

But we can't stop here either. We are living in an age when different beliefs about the world lead to different moralities. The morality of the man who looks at the world as just something that accidentally happened is certainly bound to be different from the actions of the man who thinks of it as God's creation.

Remember that religion involves a series of statements about things which must be either true or false. If they are true, you get one set of conclusions; if they are false, you arrive at a different answer.

If the propositions of the religion of secularism to the effect that the universe is more or less the result of an accident is correct, then there follow certain results which contradict the morality of a religion which says that the world is a creation of God, to whom men, as creatures, are therefore responsible and accountable. Doesn't it make a difference whether I am the landlord of my own mind and body, or just a tenant responsible to someone else? If somebody else made me, for his own purposes, then I shall have a lot of duties which I would not have if I just belonged to myself. There are a good many things which would not be worth bothering about at all if I am going to live only seventy years, but which I had better get busy bothering about very seriously if I am going to live forever.

Something else happens here. If I believe that I am going to live only seventy years, then the State, which has already lasted over 150 years and will probably last quite a while yet, is much more important than I am. Before you know it, some individual or groups of individuals, in places of influence, begin seriously to believe this and start using pressure to force this idea on others. Then you have exactly what happened in Germany under Nazism, where the State became everything and the individual nothing.

But if I am going to live forever, then the State, even if it lasts a thousand years, is less important than myself as an immortal child of God. Then my freedom of conscience, my freedom to worship, my freedom to exercise religion is a thousand times more important than the extension of authority by the State. And so I will stand up and insist on my fundamental freedoms as a citizen. That happens to be exactly what makes democracy work, what makes liberty more than a beautiful word.

It becomes increasingly important to speak of the general direction and outlook on life in this our day. For the gigantic world-struggle, of which we are a part, is in essence a conflict of world-views.

Communism proposes to be a religion. It draws a circle around the production of things and says, "The answers to life's problems are all in this circle." This alien philosophy proposes to do away with morality as we know it. Said Lenin: "We do not believe in eternal morality; and we expose the deceit of all legends about morality." Just what this world-view does to principles of right and wrong can be seen from the following perversion of the Ten Commandments as found in the works of Karl Marx, the father of Communism:

"Thou shalt love thy neighbor as thyself, but only after depriving him of his property.

"Thou shalt steal, because, in order to bring about the classless society, it is essential that all lands and means of production be turned over to the proletariat.

"Thou shalt kill, if the resistance of the owners of property makes it necessary.

"Thou shalt covet thy neighbor's wealth, because as a matter of fact, it is not his wealth at all. He has accumulated it only by exploiting the poor wage slaves.

"Thou shalt not love the Lord thy God with all thy might, because man is the highest being for man."

Marx and Lenin perverted the basic principles of morality because they had a different outlook on life. They believed that the history of mankind is no more than the record of class struggles, and that all history leads without fail to the final triumph of the proletariat, of the industrial working class. To get on this bandwagon is right, no matter what you do or how you do it; to oppose this movement of history is wrong, according to Communism. That is not the morality of our way of life, because the general directions of Communist thought is completely different from ours.

You will understand now why we say that morality is also concerned with the general directions of life, what course the wing of bomb-

ers is on, what tune the orchestra is supposed to play. It is this matter of direction that makes such a big difference in the question of morality; for when people get their directions straight there is hope. Then they will begin to understand that the Golden Rule, "Do unto others as you would have them do unto you,"

is more than a command; that it is rather, so to speak, an invitation to get our motor started and go to work for the benefit of others. When once we have our compasses working right, life begins to make some sense and to become tremendously worthwhile for us as citizens and soldiers of a great nation.

#### Points For Further Discussion

1. Elaborate on the word "virtue" as being related to the word "virile."
2. Further discussion of the word "temperance" as meaning moderation in all things.
3. Give some examples of moral courage.
4. Further emphasis of the fact that the word "morality" has to do with more than sex.
5. Define the word "ethics" as related to morality.

#### Suggested Reading Matter

1. C. S. Lewis, "Christian Behaviour" (Macmillan, 1946).
2. Reu-Buehring, "Christian Ethics" (Lutheran Book Concern, 1935).
3. Johnson, "The Practical Aspects of Patriotism" (National Council of Catholic Men, 1312 Massachusetts Avenue, N. W., Washington, D. C.).



## Quickie Quiz

(Suggested for mimeographing and distribution to the members of the group to measure the effectiveness of the instructor's presentation. The quiz may also be used with good effect orally by calling for a show of hands for the right answer, in the case of multiple-choice and true-false material, and by individual replies from the audience in the use of completion statements.)

### I. Multiple-Choice

(Check the right answer in each of the following instances.)

1. For humanity to be in tune together it is necessary to have harmony within and  
...harmony among themselves. ....more laws.  
...a dictator. ....more individuality.
2. The statement, "Let us not deceive ourselves: we must elect world peace or world destruction,"  
was made by  
...Woodrow Wilson. ....Bernard Baruch.  
...Thomas E. Dewey. ....President Truman.
3. Prudence is a word for a virtue which means  
...snobbishness. ...."horse-sense."  
...craftiness. ....stinginess.
4. The statement, "It is plain that men can use science to extend human freedom and develop the  
human personality," was made by  
...David E. Lilienthal. ....Benjamin Franklin.  
...Herbert E. Hoover. ....General MacArthur.
5. A good performer is one who  
...exhibits occasional flashes of brilliance. ....never loses.  
...performs well as a matter of habit. ....wins, no matter how.

### II. True-False

(Mark each true statement with a T; each false one with an F.)

1. ( ) Morality deals only with the question of fair play among people.
2. ( ) It makes no difference what a person is like on the inside so long as he doesn't hurt any-  
one else.
3. ( ) Release of atomic energy has posed a crucial problem in morality.
4. ( ) *Temperance* means going just the right length and no further in all things.
5. ( ) Different beliefs about the world lead to different moralities.

### III. Completion

(Complete each of the following sentences as best you can.)

1. When we speak of "cardinal virtues" we mean that they are .....
2. In a band, to achieve harmony, all must come in on the same beat and be in .....
3. Today, the word "vice" is heard more often than the word "....."
4. Men will drink and get drunk until something changes .....
5. I am only a ..... of my life, and not the landlord.

## 8. THE CONCEPT OF AUTHORITY

### Scope

A description of authority as a moral factor in divine Providence.

### Objective

To remind men that—

- a) authority is necessary for the welfare of the individual and the group;
- b) the source of authority is actually that divine Providence which rules the world.

### Outline

*Introductory:* "Wherever there is order, there is authority."

- I. *The Significance of Authority.*
  - A. Power and authority compared.
  - B. Necessity for authority.
    1. No group survives without.
    2. Makes for team-work.
    3. The Armed Forces work in this way: The military a part of larger authority of the Nation.
- II. *The Source of Authority.*
  - A. Final source is God Himself.
    1. Authority exists because God wills it.
    2. Authority exists for common good.
    3. We, therefore, honor authority.
- III. *The Scope of Authority.*
  - A. Freedom and authority as related to each other; free government strikes proper balance between the two.
  - B. Our country and freedom.
    1. Limits authority to periods of time.
    2. Bill of Rights specifies liberties.
    3. Tight-rope-walk between liberty and authority.
  - C. The democratic system.
    1. Agent and principal.
    2. Early communities ratify the Constitution.
    3. The Constitution and the armed services.
      - a. Army authority is limited.
      - b. The Articles of War.
      - c. In the cause of freedom.
- IV. *The Application of Authority, Discipline.*
  - A. Origin of discipline.
  - B. Military discipline.
    1. Leader-subordinate relationship.
    2. Cooperation and mutual trust.
    3. Stern discipline, the leader's spare tire.
    4. General Eisenhower on Army discipline.



## 8. THE CONCEPT OF AUTHORITY

Many years have passed since a Roman captain, on occupation duty with the Tenth Legion, said of himself, "I am a man under authority, having soldiers under me; and I say to this man, 'Go,' and he goes; and to another, 'Come,' and he comes." (Matthew 8: 9)

Much has changed in the soldier's life in the centuries that have elapsed. Today we as soldiers get paid in hard cash and not with portions of salt. We normally wear uniforms made of cloth rather than of metal. We are organized into battalions, regiments, groups and wings instead of legions, as the Roman soldiers were. Our grades and ranks are different from those of the Tenth Legion; we call our commanding officer "captain," for instance, instead of centurions.

Nevertheless, fundamentally the profession of arms remains much the same as it was in 29 A. D. The heart of the relationship, both toward our superiors and to our subordinates, is very much like that of soldiers who lived in the days of long ago. The basic military relationship which we have inherited, and in which the soldier of today lives and works can be expressed by the formula of command-obedience; or, to put it in another way, the soldier's life is to this day comprehended pretty well in the terms leader and subordinate. We are "under authority," so to speak; for the primary relationship of command-obedience works effectively only by virtue of the fact that we recognize and appreciate the concept of authority. Authority is the force which holds the leader-subordinate relationship together and makes it possible for any sergeant-major to say to a soldier of today, "Go," and he goes; to another, "Come," and he comes. Authority is, in fact, of the essence in military life also in this our day.

This need not surprise us; for wherever there is order, there is authority. Authority is what prevents life in any kind of group from degenerating into chaos and total confusion.

### 1. The Significance of Authority.

To understand what we mean by the word "authority," we must distinguish it from the term "power." *Authority* and *power* do not mean the same thing. A man who sticks a .45 into another man's ribs has the power to take that man's money; his "shooting iron" gives him that power. The truck-driver who "hogs"

the middle of the road has the power to edge your car off the highway; for few of us care to risk our sedans in an argument with a truck. With tanks and guns, Hitler had the power to move into defenseless Austria and Czechoslovakia in 1938; matériel gave his troops that advantage. However, neither the hold-up man, nor the truck-driver, nor the *Fuehrer* has or had the *authority* to do so. Authority is defined as the *right* to exercise power, the *right* to act as a leader or guide for other people. Authority is the right to make a decision, as distinguished from the naked might needed to impose one's will on another.

The difference between power and authority was made very clear at the Nuremberg Trials of German War Criminals. Goering, Von Ribbentrop, Keitel and the rest of them had the power for a time to send millions of people to their deaths. They had the power to execute a hundred Yugoslavs for every German soldier that was ambushed. However, not one of these men had the right to exercise this kind of power. They lacked even the semblance of authority to commit these atrocities. For that reason they were condemned as criminals.

The concept of authority need not frighten us, for it is everywhere. No group of people can live together without some kind of authority over them. We must, by our very nature, as social and political beings, have some man or men over us who have the right to make decisions and to maintain that order which keeps people from getting into each other's way and transgressing on each other's rights.

It is the function of authority to get a group of people working together as a team instead of at cross-purposes. Authority is the force that makes a team out of a collection of players. When the members of a baseball nine take their positions in the field, each player goes to his appointed place to do his particular task. He does so as part of a team. The authority of rules and regulations has persuaded him to do so in the interest of the game.

The Armed Forces work in much the same way. Regulations and directives are intended to hold them together and make them work as a team. Whatever difference there is between the rules covering the playing of a baseball team and the orders which get us to working together is only one of degree, not of the essence. It may be true that in the Armed Forces we are exposed more directly to authority than we might be in civilian status. Orders often



come to us in a little different way; but the right to exercise power as well as the duty to follow directions is found in both places.

As a matter of fact, the military authority under which we live is a part of that larger authority which makes our people one nation instead of 145,000,000 separate individuals, each one going his independent way. Field Manual 22-5 (par. 19d) states this observation as follows:

"When a military man presents arms at retreat or salutes a senior, it is a recognition of the organized authority of the Nation, as represented by the Army, which is charged with its protection."

If we did not work "under authority," both in its larger sense and in its specific application to military life, we should not be soldiers of an army, but members of a mob, which recognizes no rules at all but only its own whims.

## II. The Source of Authority.

The final source of authority, in general, is God Himself. That is to say, it is part of the divine will that authority exist in order to prevent chaos and anarchy. The particular Commandment in the Moral Law which speaks of authority is the one that reads like this: "Thou shalt honor thy father and thy mother."

When the Ten Commandments were first given in writing to the people of Israel, through Moses, parents, the heads of families, represented authority in all of its forms. Even in the matter of political authority the father stood in a position of influence and honor with his family. It is for this reason we can say that this Commandment speaks of our attitude toward all kinds of authority, whether it be at home, in school, in church, in the government, or in the Armed Forces. We can put this down, therefore, as a moral truth: Authority exists because our Creator wants it to exist.

We have our own way of establishing the particular authority we need by the "consent of the governed." But it is a moral truth that authority, in whatever way agreed upon and established, exists to be exercised for the common good. In fact, you and I are in the Armed Forces to keep authority from breaking all to pieces. We are here to uphold a government which is part of God's Providence. Your service and mine happen to be part of the job to keep our country strong and secure. We believe we have something in our way of life that needs to be upheld, so that "the last great hope of mankind" may not fail.

We will, therefore, honor those to whom we have entrusted the authority of government. We will respect those who stand on the command side of the command-obedience relation-

ship, not for what we can get out of it or because we are afraid not to obey, but because the moral directions given to us demand of us that we honor all those who are over us in positions of authority.

We have to emphasize this matter of authority as a moral concept today; for ever since Lenin, in 1917, published his book, "The State and the Revolution," there is a growing number of people who insist that authority is one of the many chains with which working people are kept tied to their professions and their jobs. To that kind of loose talk western civilization has to date and must continue in the future to stress the basic moral truth that authority is necessary, that, in fact, it is a staple item in that divine Providence which runs the world.

## III. Scope of Authority.

We call ourselves a free country, and we are. However, being free does not mean that we have discarded all authority. On the contrary, a free way of life is one in which authority is limited, not eliminated. This means that we have put a fence around authority to keep it from extending its scope too far; for "power corrupts and absolute power corrupts absolutely," as Lord Acton once put it.

A free government is one that strikes the proper balance between authority and liberty. The scope of the political authority over us as citizens is determined by the measure of liberty we are interested in retaining. Liberty is my right and your right to do what we want to do so long as it does not interfere with the same right on the part of other citizens; authority keeps us all in our proper places so that we do not go beyond our limits and trespass on the rights and liberties of others.

In our country we limit the rightful exercise of power, for one thing, to certain periods of time. That is one expression of our freedom. We elect the President of the United States for four years, our Representatives in Congress for two years and our Senators for six years. At the end of their respective terms, these men are either removed from office or kept at their work, depending on the outcome of elections. Even in the case of such offices which are not elective our Congress reserves for itself the right of periodic review and the means of recall in such instances where the exercise of power is turned to abuse. Our "checks-and-balances system" of government, required by the Constitution, is intended to fence authority in for the preservation of the maximum degree of liberty.

We have gone even farther than that in this matter of balancing authority with liberty. In



our Bill of Rights, we specify certain basic freedoms as being beyond the authority of any government. Included in this group is the freedom to exercise religion, freedom of the press and of assembly, and the security of person and property. We call these civil liberties because they fall into the area of our personal rights as citizens of this country.

These civil liberties were "spelled out" in the Bill of Rights, added to the Constitution in the form of the first ten amendments, because there were men who were afraid of all authority at the time when that basic document was being considered for adoption. Being a freedom-loving group of men, the opponents of the Constitution said in effect, "We have just fought a war against the authority of King and Parliament. Shall we now impose the same kind of authority on ourselves?" To assure these people that it was not a question of approving the kind of unlimited authority exercised by England's king but of establishing just enough federal power to keep the thirteen American States from falling apart, James Madison sat down and almost single-handedly "staked out" the basic restraints on authority which we find prescribed in the Bill of Rights as adopted in 1791.

The problem uppermost in the minds of the men who drew up the document now known as the Constitution of the United States was this: How can we establish enough authority to create a national government so that the freedom we won in the war against England does not extend too far and destroy us all? At the same time, of course, they were determined to limit national authority sufficiently to keep it from becoming the kind of monster which power can become when left to its own devices.

Ever since that time our Government has had to do a "tight-rope-walk," balancing itself between authority, on the one hand, and liberty, on the other. When emergencies like war or large-scale unemployment develop, we usually give our National Government more authority, for a time, to deal adequately with such problems. After a reasonable solution to our difficulties has been found, we are quick to clamor for the surrender of federal authority in the interest of greater freedoms. That is the very essence of our free way of life.

On the Freedom Train this careful balance between freedom and authority was represented primarily by the two documents known as Jefferson's rough draft of the Declaration of Independence and Washington's personal copy of the Constitution of the United States. In 1776 the chief source of difficulty was the arbitrary authority of Britain's monarch; hence the Declaration of Independence is devoted to

statements concerning freedom. By 1787, when the Constitutional Convention was called to meet in Philadelphia, the American States faced disaster from the other direction; they had freedom, to be sure, but not enough authority to keep liberty from destroying its own handiwork. As a consequence, the Constitution itself is concerned primarily with the problem of power and its rightful exercise.

It is significant that the drafters of the Constitution, as they wrote the Preamble, appealed beyond the authority of the individual State legislatures directly to the people; for they recognized that the final source of authority, under God, in a free way of life is to be found in the people, in the communities where they live. In so doing the founders of our Nation revealed a true insight into the nature of democracy, although they did not dream of using this particular word.

One expert on our particular form of government has said, "Under the democratic system, government becomes an agent and the people the principal who holds it to account. . . Democracy is not a way of governing. . . but primarily a way of determining who shall govern and, broadly, to what ends. . . Democracy is founded in the free responsiveness of the state of the community." (MacIver, "The Web of Government," pp. 198, 199, and 201.)

It was the consensus of opinion among the people scattered through the communities of early America that authority as prescribed and limited by the Constitution ought to be made available to a National Government. Hence the Constitution was ratified. To date the thinking of our people has not changed in this matter. In fact, in the course of the years, we have added to the authority of the Government of the United States.

As one specific expression of that authority there was written into the Constitution the exact procedure to be used by Congress and the President in the creation and maintenance of the Armed Forces required to protect the authority of government. On the basis of those provisions we have our Departments of Army, Navy, and Air Force of today.

The authority under which we live in the military is not absolute but limited. It may not, for example, be exercised over a civilian community except in the exigencies of actual combat and in such emergencies as require the declaration of martial law. Moreover, the first three links in the "chain of command" are formed by civilians: The President, the Secretary of Defense, the Secretary of the Army, Navy and Air Force.

Furthermore, the scope of military power is limited within the framework of the Articles



of War, which contain not only a description of military authority in section but also indicate the rights of the individual soldier exposed to the exercise of this power. What is more, individual Army Regulations limit military authority in various other ways. One example of that is contained in par. 3 of AR 600-10, which says, in part:

"Superiors are forbidden to injure those under their authority by tyrannical or capricious conduct or by abusive language. While maintaining discipline and the thorough prompt performance of military duty, all officers, in dealing with enlisted men, will bear in mind the absolute necessity of so treating them as to preserve their self-respect."

The soldiers of the Tenth Roman Legion, referred to before, enjoyed no such limitations on the authority under which they lived. They did not represent a free people, but an autocratic Emperor. The authority which held together the command-obedience relationship in their case was an almost absolute power. We, however, are and represent a free people. In our way of life the scope of authority, both political and military, is specifically limited and fenced about. In this sense our military service is time and effort spent in the cause of freedom even though it is performed "under authority."

#### IV. The Application of Authority.

Political authority reaches us by way of laws and ordinances. Military authority is formulated in regulations, directives and orders. When these are put to work they establish discipline. Discipline may be called the application of authority.

Originally the term "discipline" was used of the rule, of the regulation, itself. Now we use the word primarily with reference to the reaction of the individual and the group toward the authority contained in orders and in ordinances. The man who drives a car for a longer period of time learns to slow down at city limits; for again and again he has read the signs which order him to do so. This response to request or command we call discipline.

Under military conditions discipline is defined as "that mental attitude and state of training which render obedience and proper conduct innate under all conditions." (Par. 1, AR 600-10.) This kind of discipline is founded on "respect for and loyalty to properly constituted authority."

This brings us back to the leader-subordinate (or command-obedience) relationship which we described before as being held together by authority. Obedience is the receiving end of command. Command is the exercise of author-

ity; obedience is our response to authority. Prompt and instinctive obedience is called discipline.

In our kind of army, discipline is attained largely by cooperation and mutual trust between the leader and the subordinate. It does not require the heartless application of authority used by the Queen in Wonderland who would, at the slightest provocation, simply shout, "Off with his head"; for Alice noted that even in Wonderland such cold-blooded exercise of power undermined rather than strengthened discipline.

To be sure, there are occasions which demand stern discipline; for there are men who will understand no other language until they have learned to respect authority. However, these are exceptions. Such an application of authority is a leader's spare tire, mounted for emergencies when accepted methods have gone flat, and when there is no opportunity for deliberate and fundamental corrections at the source.

No army can long survive without discipline. The Army's former Chief of Staff, General Eisenhower, made this very clear when he told a conference of American mayors in 1946:

"I do not apologize for the word 'discipline.' I mean discipline in the sense of the extraordinary teamwork that characterizes the successful team. That is the kind of discipline that is needed in battle. We talk a great deal about democratizing the Army. Now, you do not mean just that, because the ultimate purpose of the Army is to provide a body at a particular spot on the earth that can take an objective in the face of the most cruel kind of danger. In that situation you need an autocratic government that is as fierce and as solid as any government this world has ever known."

I should like to point out that it is the men themselves who demand that kind of government in that platoon at that critical moment. The men demand that that commander will see that everybody else in the platoon does his job, and that is morale, and that is the kind of commander they must have, and it is the kind of government which must prevail at that moment. What we mean by democratizing the Army is to produce that kind of discipline as its end-product, but in such a way that we do not unnecessarily violate the concepts of free American life as we have known them and experienced them. With that purpose, I am heartily in accord, but don't talk to me about a democracy at the bottom of St. Lo when I send a battalion up to capture it."

This is an American General's way of saying that soldiers must continue to live "under authority" in the performance of their assigned tasks.



### Points For Further Discussion

1. Discuss the significance of these lines from "America, the Beautiful":

"God mend thine every flaw,  
Confirm thy soul in self-control,  
*Thy liberty in law.*"

2. In what sense, using Lincoln's words, are "the people sovereign"?

3. Discuss the statement of the writer who said that "the conflict between liberty and authority is man-made" (Huberto Rohden).

4. Elaborate on the observation that democracy defends the principle of liberty as the foundation of human personality while dictatorship advocates the principles of absolute authority as the only basis of social security.

5. Comment on the statement: "An order can go only so far: it cannot prescribe the spirit in which a thing is to be done."

### Suggested Reading Matter

1. R. M. MacIver, "The Web of Government" (Macmillan, 1947).
2. "The American Citizens Handbook" (National Education Association of United States, Washington, 1946).

### Quickie Quiz

(Suggested for mimeographing and distribution to the members of the group to measure the effectiveness of the instructor's presentation. The quiz may also be used with good effect orally by calling for a show of hands for the right answer, in the case of multiple-choice and true-false material, and by individual replies from the audience in the use of completion statements.)

### 1. Multiple-Choice

(Check the right answer in each of the following instances.)

1. Authority is defined as
  - ...the *right* to exercise power.
  - ...liberty.
2. The proper application of authority may be called
  - ...injustice.
  - ...tyranny.
3. The final source of authority, in general, is
  - ...the government which happens to be in power.
  - ...the people.
4. You and I are in the Armed Forces to
  - ...have somewhere to go.
  - ...uphold authority.
5. Authority exists
  - ...to give people the joy of exercising power.
  - ...to promote the general welfare by developing team-work.

## II. True-False

(Mark each true statement with a T; each false one with an F.)

1. ( ) A free government is one which strikes the proper balance between authority and liberty.
2. ( ) The Bill of Rights has no interest in "civil liberties."
3. ( ) The authority under which we live in the military is an absolute power.
4. ( ) Wherever there is order there is authority.
5. ( ) Our Government throughout its history has had to do a "tight-rope-walk," balancing itself between authority, on the one hand, and liberty, on the other.

### III. Completion

(Complete each of the following sentences as best you can.)

1. "That mental attitude and state of training which render obedience and proper conduct innate under all conditions" is defined as .....
2. No army can survive without .....
3. The receiving end of command is .....
4. The author of "The State and Revolution" was .....
5. The problem uppermost in the minds of the men who drew up the Constitution was that of establishing sufficient .....



## 9. CHASTITY

### Scope

A discussion of the Commandment, "*Thou shalt not commit adultery.*"

### Objective

To remind men that—

- a) right attitudes toward sex are part of our moral obligation to our Creator;
- b) self-control is against immorality.

### Outline

*Introductory:* Lord Byron's experience.

#### I. *Sex Is One of the Strongest Drives.*

- A. Not wrong in itself.
- B. In its proper place and use it is a beautiful thing.
- C. Perversions of appetite.
- D. The "straight goods" are available.

#### II. *Wrong Thinking.*

- A. Difficulties begin with the mind.
  - 1. Weaken resistance.
  - 2. The Moral Law and impure thinking.
    - a. "Thoughts do not pay toll."
    - b. Coveting (the case of David).
    - c. We act out our dreams.
- B. Importance of right thinking.
  - 1. Emerson.
  - 2. "As a man thinketh."

#### III. *Loose Talk.*

- A. Too much loose talk.
- B. Special dangers to us from half-truths and untruths.
  - 1. "Men think differently today."
  - 2. "Sex is meant to be used."
  - 3. "Everybody does it."
  - 4. "It's not wrong as long as I don't get caught."
  - 5. "What I do in private is nobody's business."

#### IV. *The Cure: Six Suggestions.*

- A. Change occupations immediately.
- B. Change impure mental picture.
- C. Pray.
  - 1. The prayer of an ancient Christian.
  - 2. "Create in me a clean heart."
- D. Avoid stimulating sex.
  - 1. Also involves break with fast crowd.
  - 2. "Windows of the soul."
- E. Work hard and play hard.
- F. Let God help.

*Conclusion:* Beauty within.

## 9. CHASTITY

"My days are in the yellow leaf;  
The flowers and fruits of love are gone;  
The worm, the canker, and the grief  
Are mine alone."

Would you want to write that way about yourself at thirty-six? Fact is, that a young man of that age wrote those four lines. Lord Byron put them down at a time when he should have been in the prime of his life. You can tell that they are lines of sorrow for misspent days and dissipated nights.

At thirty-six he was a bitter, worn out man, because he thought that when he was in his twenties he could play fast and loose with sex. He was one who thought that because of his position and his money he could afford to be an exception to the rules of morality. Personal purity and chastity meant nothing to him. He thumbed his nose at the Ten Commandments. They were not meant for him, he said; and at thirty-six, he was ruined in body and soul.

You will not want to make Lord Byron's mistake. Instead you will want to profit from his experience on the principle that a wise man learns from the lives and experiences of others.

### I. Sex.

Some people say a man has three instincts; namely, the instinct of self, the social instinct, and the instinct of sex. Others say there are more than three, that there are as many as fifty-seven. Whether there are only three, or whether there are really more than three instincts, does not concern us right here. On one point almost everyone is agreed; namely, that the instinct of sex is one of the strongest of all. It has been called, therefore, the "cosmic urge."

The hunger for a mate is not wrong in itself. There is no lovelier time in the experience of young people than the days of courtship. The desire to be always near the adorable and the adored one, the self-forgetfulness that is shown, the willingness to endure for the sake of her who is, we might say, our other self—all this is basically a hunger that cannot be satisfied with bacon and beans. This is not wrong; it is a gift of God with which we are endowed for the enrichment of life.

If sex remains in its proper place, it is a beautiful thing. But when it breaks through its bounds, it is a thing of evil. It is like a river. When the river flows in its bed, it can

be harnessed to furnish power for light and water for the land; but when it flows out of its banks it will destroy whatever is in its way. To keep the river in its bed, we build dams and dikes. To keep sex in its proper channel, the Moral Law says, "Thou shalt not commit adultery." This has reference to all forms of sexual irregularity, whether it be in or out of marriage. That is to say, the Commandment forbids both adultery, as that word is used today, and fornication, if we want to make that distinction.

Now, let us suppose you traveled from here to a country where a theater could be packed by the act of bringing a covered plate out on the stage, and, at the moment when the lights were about to go out, drawing up the cover on the plate very slowly to give people a teasing glimpse at a beautiful lamb chop and a juicy steak. If that were really to happen you would conclude there is something definitely wrong with the appetite of the people in that country, wouldn't you?

If somebody came here from Mars, let us say, and would see how it is possible to fill a theater with a strip-tease act, would he not have the same right to say that there is something definitely wrong with our way of looking at sex? We mention this here because people sometimes speak of sex as though it were no more and no less important than the appetite to eat something, or the desire to get a drink when you are thirsty. There is a difference, however, as you can see from the examples given above. One man can eat enough for two, we may grant, but he will hardly be able to eat enough for ten people. There are very definite limits to the appetite for food. The perversions of that appetite are not many. But you cannot say that of sex. Some of the worst perversions in the world are those of sex.

We of this generation start with an advantage in this matter of sex. There is today much less "hush-hush" in this whole problem than there was in the past. We can talk more frankly about sex today than people did thirty years ago. There is less need in our day of stooping to the gutter or of sneaking behind the barn to get sex information. The "straight goods" are more readily available to us, especially in the Armed Forces.

Our danger is not sex itself, but the wrong use of it. We do not suffer from "hush-hush" but from the notion that sex, being what it is, must be gratified whenever the urge develops.



Our greatest temptation is to let our appetites run away with us.

## II. Wrong Thinking.

Very often the difficulties in the matter of sex begin with the mind. "Keep thyself pure" is sound advice from the Good Book. It refers not only to the body but to a man's thoughts. Impure thinking is a very common evil. It is perhaps more common among young men than among girls. When an impure thought suggests itself to our minds, we are apt to hang on to it, to roll it back and forth in our minds, to delight in it.

You may ask, "Has any harm been done?" There has; for we have weakened ourselves against the next temptation. One of America's most prominent psychologists, Dr. William James, has said of this: "Down among the nerve cells and fibres the molecules are counting it, registering it, storing it up to be used against us when the next temptation comes." This is why the Moral Law speaks of impure thinking as wrong, in spite of the fact that people often say, "Thoughts do not pay toll." So harmful is this matter of wrong thinking that there are, as a matter of fact, two rules in the Moral Law against it. The word "coveting" is used; and coveting means wanting something that you and I are not entitled to. One Commandment says, "Thou shalt not covet thy neighbor's goods (house)," another one says, "Thou shalt not covet thy neighbor's wife." The latter is concerned with sex relations.

How serious the consequences of "coveting" can be may be seen from a story with which all of you are somewhat familiar; namely, one of the dark pages in the record of King David. One of his generals was married to a lovely woman. David wanted her as his wife. There was no way of getting her for himself unless her husband was first disposed of. David stooped to have Uriah, the husband, done away with in a manner that looked perfectly natural. He ordered his chief of staff, Joab, to send Uriah to the most dangerous part of the front, to a spot where he would be sure to fall from enemy action. The scheme worked. Uriah was killed; and David took Bathsheba as his wife. Coveting had driven him to murder.

God, however, knew what had happened. He had seen the blackness in David's heart, the evil of his thinking. Therefore he sent his prophet Nathan to condemn David for the wrong he had done as a result of his coveting.

There is another harm that comes from thinking. It is this: We tend to act in real life as we act in the daydream, for our reserve has broken down. We have accustomed ourselves

to the wrong thoughts; we have committed the sin mentally. When the opportunity or invitation presents itself to commit the very deed, the chances are very great that we shall yield; for we have been there before in thought. We become like the actor who feels right at home in a play, because he has rehearsed it before.

Emerson once said, "The thought is the ancestor of the deed." There is another way of putting that truth. The inspired writer said, "As a man thinketh in his heart, so is he." Many a man, after he has fallen, will wonder how he could do such a dastardly thing. He will say, "I cannot understand it." Do you know why it is? It is because he has not guarded the kingdom of his mind. His thinking was undermined before the temptation came; and when it came he fell right in.

## III. Loose Talk.

There is much loose talk today about sex. People say, "There is nothing to be ashamed of." That may be right and it may be wrong. If they mean that it is nothing to be ashamed of to admit that the human family does not grow by the coming of the storks, then they are right. But if they mean that the present rotten attitude towards sex is nothing to be ashamed of, then they are definitely wrong. The Moral Law, which is a statement of directions for running the human machine, very clearly says, "Thou shalt not commit adultery."

In the Armed Forces there are many and strong temptations to go wrong. Some of these are due to the fact that our accustomed way of life has been changed to some extent. However, many of the temptations we face develop from remarks of men who think they "know the score" but in fact do not.

You will hear it said, for instance, that "men think differently today in this matter of sex." Now, just to show you that this remark is less than half true, we might ask you right here, "Would you be proud of a mother who spends her time seeing men other than your father? What kind of girl do you want for your wife, a bar-fly, or a home-keeper and a lover of children? Would you prefer a girl who comes to you clean and unspoiled to one that has been the property of a dozen other people? Would you want your daughters to grow up to spend their times in rotten nightclubs and filthy roadhouses?"

Your answers to these questions are a pretty good test as to whether, deep down in our hearts, we are really so different after all. We have not yet found the soldier who would be proud of a mother that spends her nights out with strange men. Nor have we found any that did not prefer to have as their girl-friends



and wives such as have kept themselves morally clean and above suspicion. We haven't found a man who'd rather live with a bar-fly than a woman who knows how to run a home and who loves children. Moreover, we have not yet talked to the man who wants to find his daughters burning up their lives in hot night-spots.

Let's not, therefore, so quickly fall for the line that "men think differently today." As a matter of fact, most of us lean backwards quite far when the issue is put squarely before us.

In the off-color conversation you have to listen to occasionally in the barracks, especially after "lights out," you will occasionally hear someone boldly trying to cover up his own misdeeds with the remark, "Sex is meant to be used." Usually this bright boy will add words to this effect, "Why, it's like taking a drink when you get thirsty. The urge is there; it must be satisfied."

There is some truth in the statement, "Sex is meant to be used." Of course, it is! However, as in many other things, there is a right use and a wrong use. Thirst for a drink develops in our system when the body lacks the proper amount of fluids. We quench our thirst to meet the needs of the body. But to use the need for a drink as an occasion to drink more than enough, in other words, to drink in order to get drunk, is the wrong use of our ability to drink and an immoral satisfying of thirst. In the same way, sex is meant to be used—in marriage! There is no question about that. However, to put it to work *outside* of marriage is quite another matter. To say that sex is meant to be used even then is completely false.

Some people use the expression, "Sex is meant to be used," to hint that unless the urge of sex is satisfied when it develops, some emotional or even physical harm will be done to the individual. However, no responsible doctor will subscribe to such a statement. On the contrary, most physicians will testify to the fact that, except, perhaps, for a few cases, continence is not only not harmful but actually the best way of preserving health.

For the record we shall add here a paragraph from a statement signed by almost three hundred of America's foremost physicians:

"In view of the individual and social dangers which spring from the widespread belief that continence may be detrimental to health, and of the fact that municipal toleration of prostitution is sometimes defended on the ground that sexual indulgence is necessary, we, the undersigned, members of the medical profession, testify to our belief that continence has not been shown to be detrimental to health or virility; that there is no evidence of its being inconsistent with the highest physical,

mental and moral efficiency; and that it offers the only sure reliance for sexual health outside of marriage." (Bigelow, "Sex Education," p. 161.)

Some other chap will use the expression, "Sex is meant to be used," to suggest that you're not a man until you have shown it by sexual indulgence. This is, indeed, a rather strange use of the words, "Sex is meant to be used"; for really it takes very little manhood and no backbone at all to go out and pick up a girl for pleasure. Few things come with less effort than that, because there is always bound to be some girl who will sell herself to you—cheap!

However, it does take some moral "guts" to avoid that sort of thing. It requires real manliness and a goodly amount of courage and will-power not to be led on by your appetites. Chastity comes high and is something to be proud of; for to stay clean when so much of life is dirty takes much effort and, very frankly, much fervent prayer. Hence most people recognize chastity as something beautiful, something noble, something that shines brightly in a sordid world.

A third character will use the remark, "Sex is meant to be used," to suggest that before marriage there must be some experimentation to find the right mate. To such a thought a well-written book gives the answer, "The notion that premarital sexual experimentation is necessary to match emotions is unfounded." (Himes, "Your marriage," Rinehart, 1940.) A number of scientific investigations have been undertaken in this matter of premarital experimentation. The results of all these surveys are summarized by Himes (p. 39) in the following words: "One's chances of marital happiness are at present favored by the selection of a mate who has not had intercourse with any other person."

There you have it from men who are less interested in the morality of sex, than in gathering statistics. Even they agree that premarital experimentation often spoils the attainment of the full pleasure of married life. Marriage is difficult enough as it is. Often half its thrill is gone when the partners know each other as experimenters. They miss the greatest experience in life—true love!

Then there is the man who wants to excuse his own going wrong by saying, "Everybody does it." The expression is supposed to give the confidence that comes from being in step with others.

However, the statement is not true at all. We know, of course, that there are many who go out to satisfy their sexual impulses illicitly. In fact, that is the very reason we are here right now talking about sex morality. But



even if we take the very worst figures we can find, those covering the sex history of 4,600 men between the ages of 21 to 28, who were drafted into the Army in the summer and fall of 1941, we find that 20 per cent of these men maintained that they had kept themselves straight. (*American Journal of Sociology*, Vol. III, No. 6, May 1947.)

That figure in itself would indicate that not everybody does it. Furthermore, any such loose remark that "everybody does it" is an insult to every clean-minded man here today.

Perhaps, the majority does. We're not going to call for a show of hands here. However, let us be reminded that a majority can be wrong. At any rate, moral principles are usually not decided by majorities. They are often patterned after a strong minority with backbone. The clean lives of such are frequently the true moral yardstick with which to measure life and happiness.

Be that as it may, even if there were only one clean-souled man here today, it would be wrong to say, "Everybody does it." We have reason to believe that there are more than one present who have stayed straight so far. May their number increase! Then, perhaps, in the future we shall not have to talk so much on principles of sex morality!

Of all the moral perversions one hears there is none to match the remark, "It's not wrong as long as I don't get caught." That slogan is fashioned on the center anvil of the devil's hottest workshop. He has put a great deal of planning and cunning into the device of getting people to believe and repeat such a vicious lie.

Is it right to kill someone as long as I can get away with it? Hitler said it was right; and Europe still suffers in agony. Is it right to steal if I can get by? The Communists say so; and the world is frightened at the shadow this philosophy has cast over the lives of all of us. Getting by or getting caught has nothing to do with the rightness or wrongness of an action. Moral issues are not decided by the policeman's knock at the door. They run much deeper.

It is wrong to kill, not because chances are the police will catch up with me, but because the Moral Law says, "Thou shalt not kill." It is wrong to steal, not because Regulations say that a man shall be punished for stealing, but because God's Ten Commandments say, "Thou shalt not steal."

In the same way, it is wrong to use sex outside of marriage, not because I may get venereal disease, but because the same Ten Commandments which say, "Thou shalt not kill; Thou shalt not steal," also contain the words, "Thou shalt not commit adultery."

In this connection we must not fail to mention another statement that is sometimes made; namely, "What I do in private is nobody's business." If we think about these words at all, we shall soon discover that they are not more than half true.

It so happens that some things we do with our private lives matter a great deal and are more than our own business. What you do with your sex impulses is one of those items that matter very much not only to yourself, but to your future family, and to society at large.

It matters to yourself what you do in this respect. It was a very wise father who thought of teaching his son the effect on himself of wrong by arranging with the boy that every time he cheated, lied, or disobeyed his parents he would have to drive a nail into the door of his playroom. The father gave his son permission to pull out each nail only after he had apologized and made good his mistake. The boy soon noticed that, even though he pulled the nails, the holes remained in the door to mar the surface.

In much the same way the holes remain in your character even after you think you've made good on every wrong. This is particularly true of such common vices as drunkenness, profanity, and adultery. They leave large holes in one's life and self.

Furthermore, it matters a great deal what you do in private with your sex impulses, because there is at least one other person involved in your undertaking. You are tampering with someone else's life and future welfare.

Lord Byron once wrote:

"Man's love is of man's life a thing apart;  
Tis woman's whole existence."

There may be a grain of truth in those two lines, enough to warn us that even if we individually think we can throw off sexual wrong as though it didn't matter, the experience may affect your partner in secrecy much differently. Even though it were true—and it isn't!—that you were not affected, you can not in all fairness fail to remember that "each girl's chastity is the intertwining of her moral code, her nervous system, her physical being, and her mind."

Before you go out with the careless attitude, "Why not?" as though it were nobody's business what you were up to, it is well to reflect that sexual wrongs involve not only yourself but also the life and health of someone else. As a consequence, unchastity invariably gives the richest experience in life the poorest and most degrading surroundings. It breeds lonely women and selfish men.

What you do in private, and in secret, matters a great deal all around. Its tell-tale effects usually mar not only your life, but the life of another. What you do in private is a matter



which concerns also your family, present or future. It shouldn't really surprise a man if he once succumbed to a wishy-washy girl by his own weakness that she will give him wishy-washy sons. Nor should it shock him if, after tearing around with every kind of "skirt," he later has daughters who spend their nights in the same way. Sexual misdeeds have a way of following through from generation to generation. In fact, our Bible speaks of God as visiting the sins of the fathers upon the children "unto the third and fourth generation."

What kind of family you have, what you put into it by way of clean living, before and after marriage, is the business of the whole country; for your family and mine are the very foundation of our national strength.

#### IV. The Cure.

Now, what is the cure for our difficulties with the temptations that beset us? Here are some simple, practical suggestions:

##### A. *Change occupation.*

Change your occupation immediately. This means getting away from what you are doing at the moment. Take up a good book, write a letter home, or take a walk.

##### B. *Get rid of picture.*

Change the impure mental picture. Flash upon the screen of your mind a picture of your folks or of your girl-friend, or better yet, your favorite sacred picture.

A mother once visited her boy at college. She found a lot of smutty pictures hung up on the walls of his room. Without a word, she hung up a picture of Hofmann's "The Boy Jesus." When she returned some weeks later, she found all the other pictures gone. So if a sacred picture is hung up on the wall of your mind, chances are much reduced that impure pictures will crowd in next to the good one.

##### C. *Pray.*

You won't feel like doing so, nevertheless, pray! Let's understand this, however.

Long ago there lived a great Christian who said that when he was a young man he prayed constantly for chastity; but after a few years he came to realize that, while his lips were saying, "Oh God, make me chaste," his real wishes were secretly adding, "But please don't do it

for a few years yet." To be effective, your heart will have to be in the prayer. One of the finest of prayers to use in this connection is: "Create in me a clean heart, O God, and renew a right spirit within me."

##### D. *Avoid stimulants.*

Avoid whatever stimulates sex desires, and that means alcoholic drinks, in particular. Usually when men get two or three drinks under their belts they get into trouble. They lose their judgment and drown their consciences.

This suggestion also means cutting yourself loose from the fast crowd around you, the crowd that sings the dirty songs or indulges in smutty talk. Above all, avoid the suggestive movie and the filthy magazines that are so easily available. All these things deliberately bait the tiger that is inside each of us. They bring him rushing up with a roar against the bars of his cage, the bars of self-control, convention, law, and the fear of God. And in hundreds of cases the bars break down, with disaster following.

The eyes have been called the windows of the soul. These eyes have shutters, just as other windows do. Sometimes the most wholesome thing you can do is to pull the shades on the windows of your soul.

##### E. *Work and play hard.*

Work hard and play hard. It is a big job we have here. Stand up like a man. Use the time of your service to build up a strong body and a sound mind. Some day a healthy little youngster will be proud to call you father. Jeremy Taylor put bodily labor first among his "remedies against unchastity."

##### F. *Use your religion.*

Let God help you. That is what your religion is for. If you belong to a Christian denomination, there is no finer help for you than attendance at the Lord's Table. Communion is intended to help people like you and me in these difficulties we have been talking about.

Many years ago, St. Augustine prayed, "Make me beautiful within." That is one kind of beauty worthy of the name. That beauty is made by the thoughts we think. There is only one who is entitled to rule in the kingdom of our souls, and that is God Himself. He can make us beautiful within.



### Points For Further Discussion

1. Discuss the effects of looseness in matters of sex on the social life of a country.
2. Read Proverbs 7: 13-23, for a description of the manner in which temptations to adultery come to an individual.
3. Elaborate on the expression, "An immodest tongue is the devil's carriage."
4. Elaborate on the menace of immoral books and films.
5. Discuss the story about Da Vinci's "Last Supper." It took Da Vinci a long time to find someone with the right face to represent the Lord. Finally he found a young boy with beautiful eyes and an innocent face, who then served as a model for this part. After painting the rest of the picture, the artist still had Judas to do. He looked a long time for a face hideous enough to portray the Betrayer. One day he discovered just the man, sin-torn and wretched. It turned out to be the boy who a few years before had "stood in" for the Lord's picture. In the meantime he had gone out into the world to taste of vice and iniquity in all its forms.

### Suggested Reading Matter

1. Daniel Lord, "Fashionable Sin"  
(Queen's Work, 3742 W. Pine Blvd., St. Louis, Mo.).
2. Erwin Kurth, "Purity of Thought"  
(Armed Services Commission, 736 Jackson Place, N.W., Washington, D. C.).

### Film

Full-length picture, "The Picture of Dorian Gray."

## Quickie Quiz

(Suggested for mimeographing and distribution to the members of the group to measure the effectiveness of the instructor's presentation. The quiz may also be used with good effect orally by calling for a show of hands for the right answer, in the case of multiple-choice and true-false material, and by individual replies from the audience in the use of completion statements.)

### I. Multiple-Choice

(Check the right answer in each of the following instances.)

1. "My days are in the yellow leaf" is from  
....George Eliot. ....Longfellow.  
....Lord Byron. ....Shakespeare.
2. "The thought is ancestor to the deed," means that  
....it does not matter what we think. ....we often act out the very things we most  
....nobody has a right to pry into my thoughts. think about.  
...."sex is meant to be used."
3. The hunger for a mate is  
....contrary to the will of God. ....not wrong in itself.  
....just foolishness. ....unnatural.
4. The best cure for immorality is  
....penicillin. ....satisfying every urge.  
....self-control. ....hushing up the problems of sex.
5. "What I do in private is nobody's business" is  
....never right. ....always true.  
....sometimes true. ....never wrong.

### II. True-False

(Mark each true statement with a T; each false one with an F.)

1. ( ) Because of modern medical discoveries, sex purity is no longer important.
2. ( ) Difficulties in the matter of sex often begin with the mind.
3. ( ) We tend to act in real life as we act in our daydreams.
4. ( ) Suggestive pin-up girls have a way of weakening resistance to temptation.
5. ( ) Religion furnishes no practical help in the problems of sex.

### III. Completion

(Complete each of the following sentences as best you can.)

1. If sex remains in its proper place it is a ..... thing.
2. Responsible medical officers agree that the only sure way to fight venereal disease is not by penicillin but by .....
3. When it speaks of wrong desires the Moral Law uses the word .....
4. Immoral thinking weakens a person against the next .....
5. St. Augustine's prayer was, "Make me ..... within."



## 10. LIFE, REPUTATION AND PROPERTY

### Scope

A study of life, reputation and property in the light of the Moral Law.

### Objective

To remind men that—

- a) our attitude toward life, reputation and property are concerns of the Moral Law;
- b) our attitude to these items is dependent on our acceptance or rejection of the basic law, "Thou shalt love thy neighbor as thyself."

### Outline

*Introductory:* Obligations that pull in two directions, God and neighbor.

#### I. *Life.*

- A. Parents, the closest relationship.
- B. Thou shalt not kill.
  1. Ingratitude.
  2. Infidelity.
  3. Prejudice and race riots.
- C. The conscientious objector (two words for killing).
- D. Killing in battle.
- E. The picture of the knight going to war.
- F. Carelessness a transgression.
  - a. Speeding.
  - b. Refusal to be vaccinated.

#### II. *The Inalienable Right to Life.*

- A. Thomas Jefferson and the Constitution.
- B. The Continental Congress.
- C. The signers of the Declaration.
- D. Right to life—more than a pretty word.
- E. An endowment by the Creator.
- F. Violation of this right a transgression of the Commandment.

#### III. *Reputation.*

- A. Moral Law protects the neighbor's welfare and reputation.
- B. Harm we can do.
- C. Ruining a man by gossip.
  1. No way of recall.
  2. Persian proverb.
- D. If we love our neighbors as ourselves, we shall protect reputation of fellow men.

#### IV. *Property.*

- A. "Mine" and "yours."
  1. Parents teach difference.
  2. Part of divine law.
- B. The privilege of owning property.
  1. Right as a citizen.
  2. Laws on stealing; sharp legal tricks.
  3. Command against coveting (case of Ahab).
  4. Military law and private property.

*Conclusion:* Love is the key to the whole Moral Law.

## 10. LIFE, REPUTATION AND PROPERTY

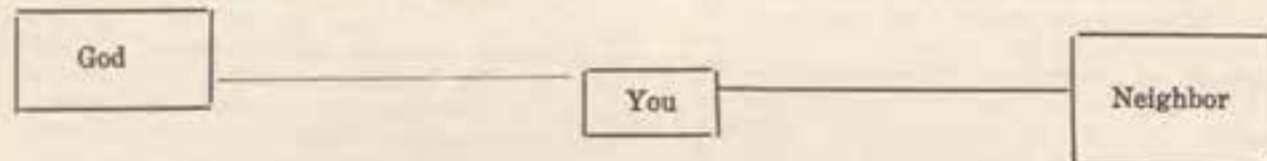
The Moral Law, which we have been discussing lately, is divided into two parts. The first part speaks of our relationship to God; the second, of our attitude toward our fellow men. The first portion of it can be best summarized in this statement, "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, with all thy mind, and with all thy strength." This is the section of the Moral Law we have described so far in speaking of religion, of clean speech and of worship. If we love God, we shall worship, we shall keep our language clean, we shall take God seriously in what He wants. There can hardly be any question about that.

Now we get to the second part, which can briefly be added up in the sentence, "Thou shalt love thy neighbor as thyself." Sometimes we use the Golden Rule to state the meaning of the second part of the Ten Commandments. The Golden Rule, as you know, reads like this: "Whatsoever ye would that men should do to you, do ye even so to them." A short form of this would be, "Do as ye would be done by."

This is nothing particularly new. Even Confucius, who lived thousands of years ago, had

something of the Golden Rule in his philosophy. It went like this, "Don't do to others what you don't want them to do to you." Of course, you will note one difference between what Confucius said and what we call the Golden Rule today. A person can keep Confucius' Golden Rule by doing "bunk fatigue," by doing nothing all your life; you can't do that with our Golden Rule because it says, "Do."

In other words, you and I as individual citizens and soldiers have obligations that pull in two directions. One series of duties points upward to God; the second set of obligations pulls out toward our fellow men. The two belong together. If you take away the respect for God, morality is like a car without a motor. If you concentrate only on what you think to be your obligations to God, ignoring your fellow men, you end up with some beautiful religious shadow-boxing. You can divide these two sets of obligations no more easily than a magician could really cut a man in two and then expect him to get up and walk. Perhaps a diagram will help us in getting these two sets of moral duties clearly fixed in our minds.



### I. Life.

The people who are most closely related to us, by the very nature of things, are our parents. For that reason the second part of the Moral Law starts with a statement concerning your father and mother. It says: "Honor thy father and thy mother." That we took up last time.

The very next one of the Ten Commandments reads like this, "Thou shalt not kill." Just four words, but in them there is a statement that the life of the next man is sacred, and that we have no right to take it or to mar it in any way.

Many people imagine that if they do not become guilty of stabbing someone in the back, or of shooting him through the heart, that they have kept this Commandment. However, since morality is concerned with what goes on inside you and me, mere thoughts of hatred and anger against our fellow man are a violation

of this rule concerning our neighbor's life. There are other ways of killing than by point-blank fire. Children have killed their own parents just by the worry they have caused by fast living and sinful conduct. Many a mother has gone sorrowing to her grave because of the ingratitude shown by a son or daughter.

"How sharper than a serpent's tooth it is  
To have a thankless child!"

After all, if love really rules our hearts, we certainly will not be angry with anyone nor entertain any thoughts of hatred against someone. As a matter of fact, where the Good Book speaks of hatred it describes it as murder. As far as your moral character is concerned such evil thoughts are like the gas that leaks out of a broken main; they spell slow death.

During the past War many a soldier, unfaithful to his wife, became guilty not only of committing adultery but also of killing in the sense of marring human life. Sometimes the



killing was done, to be sure, also by an unfaithful wife.

There is another evil, a social evil, that offends against this rule. You have heard of the word prejudice. There are some organizations in this country dedicated to spreading racial prejudice and hatred. One of the very black spots in our history as a country is the attitude we have sometimes taken over against Negroes, Indians and Orientals. For example, it was not until 1943 that our Government would admit the Chinese to this country as citizens. Even now, only 156 out of a nation of 400,000,000, may be admitted to this country in any one year. The history of some parts of our Union is full of the record of petty politicians stirring up racial tensions against other races for their own profit. In the riots that sometimes resulted from stirring up prejudice, a good many people were seriously hurt, and some were killed. Other people's lives were permanently injured.

There come to mind also the pictures of race riots in some of our larger cities. These are bloody affairs as a rule; and they often result from deliberate untruths and malicious gossip in the community. If we, as citizens of this country—a country composed of people from every nation—if we take seriously this statement, "Thou shalt not kill," we shall be making a considerable contribution to the welfare of our country. Furthermore, other nations will no longer point their fingers at us for our serious faults of prejudice and mistreatment of minorities. Once again you see how morality and citizenship are wrapped up together; for the real solution to the problems of prejudice can be found only in the field of moral living. There is no prejudice where people seriously consider the rule, "Thou shalt love thy neighbor as thyself."

We must add here a word about people who misunderstand this rule of killing. We have in mind particularly the conscientious objectors who refuse to take part in any war because war is obviously killing business. We may respect these people for their courage of conviction. Nevertheless, they are definitely wrong when they say killing in time of war is a violation of this Commandment. "Thou shalt not kill." Actually it prohibits killing in battle just as little as it forbids defending yourself against the burglar who breaks into your home and threatens not only to take your money but to kill your family. The actual reading of the rule is, "Thou shalt do no murder."

There are in the language of the original Ten Commandments two words for killing. One means *murder*; the other, *homicide*. It is the

same distinction our civil law makes between the man who deliberately, and with malice, goes out to kill someone and the other man who accidentally runs over a person with his car. In the second case, there is no intent to kill; and no one in his right mind calls it murder. Now, every time we read the Commandment "Thou shalt not kill" in the Bible it is the *murder* word that is used.

Killing in battle is often not murder at all. Of course, it can be; everything depends on the attitude of heart behind the action. But destroying the enemy in time of war may be no more murder than killing the hoodlum who breaks into your house and threatens to kill you and your family.

There is another part to this problem which needs to be mentioned here. It is the responsibility of government to declare war. It has the job of weighing the issues. The people whom we have elected to positions of authority usually have much more information than we do as private citizens and are, therefore, in a much better position to determine whether a burglary is breaking in through the window to destroy our homes and our families. Government declares war just as it has a right to execute criminals. The State exists to uphold order internally and externally.

In the case of an unjust war a citizen would rightly object to serving in the military on the ground that the Moral Law says, "Thou shalt not murder." But how can we ever find out in time that a certain war is unjust? There have been no instances in history of people knowing beforehand that a war was unjust. Their governments occasionally deceived them; but then the sin of transgressing the Commandment which forbids us to kill is on the consciences of the people in authority who declared an unjust war. The blood-spots are then on the souls of the leaders.

In our religious tradition there is much room for the picture of the knight going out to battle wrong, even when it involves total destruction of the enemy. In such cases killing is not murder. There may be no malice and no hatred at all toward the enemy as a person, only against the wrong that prevails. So much depends on the attitude behind an action. It is the motives that harm the inside of you, your moral character. "Thou shalt not kill" forbids every thought of hatred and anger, every unkind word that might harm your fellow man, and every unjust and thoughtless act that might endanger his life.

Carelessness can sometimes be a transgression of this Commandment. The man who runs his car at eighty miles an hour, just for the



fun of it, and then crashes into someone has done a serious wrong. The moral wrong is in his carelessness. Again, occasionally you find somebody that does not want to be vaccinated. He can make himself a menace to the people around him with that attitude; for if he developed a serious illness because of his refusal to be vaccinated, he would come under the rule which forbids endangering someone else's life.

## II. The Right to Life.

In our American way of life, we think of life as one of the inalienable rights which no one may take from another. Thomas Jefferson appreciated this fact and wrote it into the Declaration of Independence, which he had been instructed to draft, stating,

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with inherent and inalienable rights, that among these are *Life*, *Liberty* and the pursuit of *Happiness*."

The Continental Congress, which voted on the Declaration of Independence and requested its members to sign it individually, understood this right to life; for it adopted Jefferson's statement on this subject, changing only the phrase "inherent and inalienable rights" to "certain unalienable rights," thus giving us the reading we now have:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are *Life*, *Liberty* and the pursuit of *Happiness*."

For the signers of the Declaration of Independence "life" was more than a pretty word of one syllable. It was a burning issue. They wanted the opportunity to develop as individuals and as a nation without the arbitrary and high-handed interference of an absolute government. They were tired of being molested in their private affairs, in their life as creatures of God and citizens of a nation founded by men who loved freedom more than life. They recognized life as an endowment of the Creator, given to them individually for growth and development under the favorable conditions which could be created and maintained only by a free government.

Our right to life, as we enjoy it in America, has come down to us through the generations that have lived since 1776, each generation having kept this country "great and free." We have inherited this right to life both as creatures of God and as citizens of a country which has preserved and upheld this "unalienable" right for its citizens.

The Declaration of Independence describes our right to life as an endowment of the Crea-

tor. Jefferson, who used the phrase, and Congress, which adopted it as its own expression of sentiment, were both aware of the basic Moral Law which says, "Thou shalt not kill." They recognized this command as a moral statement designed to protect individual human life as a divine trust. They felt very keenly that the government they had served so far had frequently violated this moral principle by "cruelty and perfidy scarcely paralleled in the most barbarous age"; and they were determined to put an end to such transgressions of God's own law. Their action was promoted by moral considerations; and their courage was derived from the moral conviction that the issues they were fighting for involved nothing less than the Creator's will.

Anything we do, or anyone else does, to hurt or harm another is a violation of the command, "Thou shalt not kill." Anything at all that keeps a man from developing to his fullest capacity as an individual moral being is contrary to the intent and scope of the basic moral demands made on us by the command not to murder.

My right to life is derived not from the fact that I can produce so many things in an eight-hour day, not from the fact that by the very nature of life I consist of cells and chemicals, but from the fact that I am endowed by the Creator with "certain unalienable rights," as the Declaration of Independence puts it. Because you and I are creatures of God we have no right to hurt or harm our fellow men in their lives. For the same reason I have a right to life in its fuller sense; for it is heaven's gift to me to use and put to work, knowing that final accountability will be rendered to the One who endowed me with "certain unalienable rights."

## III. Reputation.

Much of our neighbor's life and welfare will depend on his reputation. If he has a good name he will be happier than if someone ruins his standing in the community. That's why the Moral Law contains another rule to protect the reputation of the other man. It reads like this, "Thou shalt not bear false witness against thy neighbor."

Strictly speaking, that is court language. Normally we don't use the expression of testifying, or "bearing witness," about something we say in our ordinary conversation. Nevertheless, the rule covers also our everyday talk.

You can readily understand how much harm we could do to the next man by telling an untruth about him in court. It might make the difference between life and death, between a



verdict of guilty and not guilty. But the chances of our doing wrong in this way are less than the other forms of destroying a man's reputation.

One of the most vicious ways of ruining a man is by gossip. The story is told that somebody once took a pillow case to the top of the Empire State Building and then proceeded to cut it open. You can imagine what happened; feathers flew all over the place, down into the city. Gossip is like that. It scatters fast; and after it has spread, there is no way of ever gathering up the feathers that fly through the community. One man passes the story on to the next, and before you know it the man's reputation is gone. It has been said, therefore,

"Boys flying kites haul in their white-winged birds:

You cannot do that when you're flying words."

An old Persian proverb puts that truth like this: "Four things come not back: the sped arrow; time past; an opportunity neglected; and the spoken word."

Our civil laws recognize "bearing false witness" as a very serious matter. Very frequently they take up cases involving a man's reputation. If it is a matter of something that has been said, such a trial is called a slander suit. If it is a matter of ruining a man's reputation by something in writing, the affair is called a libel suit. The punishments for conviction in the case of slander or libel are very stiff, because the happiness of the community depends so much on preserving the reputation of the individuals living there.

Once again we may say that if we really "love our neighbor as ourselves," we shall refrain from everything that may spoil and completely destroy his reputation. After all, you don't want that to happen to you. You would object if someone began to run down your name and reputation. Let us be just as considerate of others. That's the meaning of the rule, "Thou shalt not bear false witness against thy neighbor."

#### IV. Property.

When you were quite young your parents had a very hard time to teach you the difference between the two pronouns "mine" and "yours." It took you a while to develop the sense of respecting somebody else's property.

It is part of divine law that what belongs to someone else is not yours. There is a rule which says, "Thou shalt not steal," and stealing means taking something that belongs to someone else, no matter by what method.

Among the private rights that we enjoy as citizens of this country is the privilege of own-

ing and using property. As an individual citizen you have the right to exist, to be free, and to hold property. We must emphasize this, because there is another philosophy in the world today which says that you have no right to property, that all property belongs to the State. This political philosophy we call Communism. It operates on the principle that there is no such thing as private property, that each must "produce according to his ability and receive according to his need."

The laws of our country have some very definite things to say on stealing. Our Government is quick to punish those who steal, at least, those who are caught stealing. You know, of course, that there are ways of taking things wrongfully which look quite legal. Perhaps you, too, have run into this during your stay in the military, that a chap lent out money around the 15th of the month but only on the assurance of getting back at the end of the month twice as much as he lent on the 15th. In the old days, when soldiers received only \$21.00 a month, this occurred rather frequently. That's stealing on the part of the man who expects you to pay one hundred per cent interest. He has no right to charge you that much; he is taking something that belongs to another. He is stealing.

Furthermore, there are in this country a good many sharp tricks in law by which the property of one person is taken by another—through mortgages, for instance, or in an inheritance suit, or by some other device. It may look ever so legal; but if the morality behind the action is wrong, it is contrary to the Moral Law which says, "Thou shalt not steal."

In this connection we must mention once again one of the Commandments against coveting. It is this one: "Thou shalt not covet thy neighbor's house (goods)." We must stress the part that just the desire of wanting what belongs to someone else is morally wrong. Here, too, thoughts of coveting may produce other wrongs. Coveting may become the source of stealing and murder. In fact, we know of a case where just that did occur.

It is the case of King Ahab in the Old Testament. He had a good neighbor by the name of Naboth, who owned a lovely garden. One day the King decided he wanted the property which belonged to Naboth in order to round out his own palace property. But Naboth wouldn't sell. Then, with the help of the Queen, Ahab arranged for Naboth to be accused falsely of the sin of blasphemy, the punishment for which was death by stoning. The false witnesses were paid well and testified as they had been told. Naboth was sentenced to death, and Ahab took his garden. This whole string of

wrongs started with the sin of coveting. You can see why there is so much emphasis on wrong thinking.

Taking what belongs to someone else is punishable under military law. In fact, there are some very heavy sentences for taking even little things, because so much of our life together depends on our basic honesty and our refusal to take, let's say, what the other fellow leaves on his bed while he goes down to brush his teeth. Military law is interested in protect-

ing the property of each man, thereby recognizing indirectly the importance of the moral rules on stealing and coveting.

If we "love our neighbor as ourselves," all this will take care of itself. In that word *love* you find the key to the whole Moral Law. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself."

#### Points For Further Discussion

1. Expand on the problem of prejudice.
2. How do Communism and Socialism differ in their views on property?
3. Discuss the moral origins of war.
4. Discuss gambling as a form of stealing.
5. Is a "white lie" morally wrong?
6. Why is treason wrong? What moral rule does it break?
7. What are some of the wrongs which have developed from the concentration of economic power?

#### Suggested Reading Matter

1. Carey McWilliams, "Prejudice" (Little, Brown & Co., 1945).
2. Sheen, "Whence Come Wars" (Sheed and Ward, 1940).
3. Warbasse, "The Cooperative Way" (Barnes & Noble, N. Y., 1946).

#### Films

1. Man—One Family, CS-162, 17 minutes, sound, 1946; British Information Services.
2. Brotherhood of Man, CSC-121, 10 minutes, color, sound, 1946; Audio-Visual Center, Indiana University, Bloomington, Indiana.



## Quickie Quiz

(Suggested for mimeographing and distribution to the members of the group to measure the effectiveness of the instructor's presentation. The quiz may also be used with good effect orally by calling for a show of hands for the right answer, in the case of multiple-choice and true-false material, and by individual replies from the audience in the use of completion statements.)

### I. Multiple-Choice

(Check the right answer in each of the following instances.)

1. My right to life is derived from the fact that  
....I am better than others. ....I consist of cells and molecules.  
....I can work an eight-hour day. ....I am a creature of God.
2. A trial involving something said about a man's reputation is called a  
....farce. ....mistrial.  
....slander suit. ....re-trial.
3. Among the private rights we enjoy as citizens of this country is the  
....right to slander our neighbors. ....right of owning property.  
....right to resist arrest. ....right to take anything we want.
4. Under military law, taking what belongs to others is  
....the right of a soldier. ....to be expected.  
....punishable under the Articles of War. ....commendable.
5. The key to the Moral Law may be summed up in the following manner:  
....Treat others as they treat you. ....Love our neighbors as ourselves.  
....Get the other man first. ....Avoid all trouble.

### II. True-False

(Mark each true statement with a T; each false one with an F.)

1. ( ) Treason breaks no Moral Law.
2. ( ) Our relation to God has nothing to do with our relation to our fellow man.
3. ( ) The Constitution protects our right to own property.
4. ( ) King Ahab was right in taking over the vineyard of Naboth, since Naboth refused to sell it.
5. ( ) Killing in time of war presents a moral problem.

### III. Completion

(Complete each of the following sentences as best you can.)

1. There are in the language of the original Ten Commandments two words for killing. One means *murder*; the other .....
2. A government declares war just as it has the right to ..... criminals.
3. One series of moral duties points upward toward .....; the other set of moral obligations points outward toward .....
4. One of the most vicious ways of ruining a man's reputation is .....
5. When our founding fathers took up the cause of independence they did so because they felt that England's King and Parliament had violated a basic "..... right."

## 11. HOME

### Scope

A discussion of the American home as the cradle of democracy and the cornerstone of our national welfare.

### Objective

To persuade men that—

- a) the home has played a vital role in the development of our country and its form of government.
- b) the home is of utmost importance to the continued moral health of our Nation.

### Outline

*Introductory:* John Howard Payne comes home.

#### I. *What is Home?*

- A. Not a house.
- B. Jim Robbins.
  - 1. "It ain't a house; it's a home."
  - 2. "The sun shines on a house; it shines in a home."
- C. As reflected in song of Payne.

#### II. *Cornerstone of our Nation.*

- A. First men who came to America.
  - 1. Determined to erect homes.
  - 2. First village more than a fort.
  - 3. Wives brought from England.
- B. The Pilgrim Fathers.
  - 1. Came in family groups to new country.
  - 2. Left in family groups to establish new homes.
- C. The Northwest Territory.
  - 1. Northwest Ordinance guaranteed citizenship in advance of migration.
  - 2. States thus settled by families.
- D. Covered Wagons.
  - 1. Transported not only food and tools, but families.
  - 2. West thus settled by families.
- E. Consequent importance of the home.

#### III. *The Cradle of Democracy.*

- A. The individual remains a person.
  - 1. Home-life preserves importance of individual.
  - 2. Home a major defense against totalitarianism.
  - 3. Jacob Riis' battle against slums.
- B. A training base.
  - 1. Trains men for democracy.
  - 2. The case of Lincoln.
- C. Workshop in social relations.
  - 1. The home a workshop.
  - 2. Liberty and authority in happy union.

#### IV. *The Home Today.*

- A. Renewed interest in home.
- B. Returned soldiers.
- C. Office workers.

*Conclusion:* Establishment of homes is a contribution to the moral health of the nation.



## 11. HOME

On the tenth day of April 1852, an American citizen died in the city of Tunis, North Africa. He was laid to rest there, on foreign soil. Thirty-one years later Americans sent a battleship to bring him home.

As the vessel drew near our shores, bands played, guns thundered out their welcome and all flags were hung at half-mast. A special train bore his remains to Washington, the Nation's capital.

The President of the United States, his Cabinet, members of Congress and officers of the Army and Navy stood with uncovered heads as the funeral procession passed along Pennsylvania Avenue. The rich and the poor, the learned and the unlettered were there. They had come to honor a man at his home-coming.

Who was this man? What great battle had he fought? What great engineering feat had he accomplished? What invention had he given the world? None whatsoever.

Then, what had he done? He had written a song with a tune and words which became popular almost at once. The man in the casket was John Howard Payne. He had written the haunting lines:

"Be it ever so humble,  
There's no place like home."

### I. What is Home?

To the author, and to us, "home" is a magic word. No other term casts the same spell over us. No other is associated with so many pleasant memories. Home is more than a house; for it has been said:

"Home is the laugh of the baby, the song of a mother, the strength of a father, warmth of living hearts, light from happy eyes, kindness, loyalty, comradeship. Home is the first school and the first church of the young. Here they learn what is right, what is good and what is kind. Home is where they go for comfort, when they are hurt or sick; where joy is shared and sorrow eased; where fathers and mothers are respected and loved; where children are wanted; where money is not so important as loving kindness, where even the tea-kettle sings from happiness. That is home—God bless it!"

Jim Robbins, a Chattanooga, Tennessee, newsboy, appreciated this meaning of home. For, early one winter morning, as he stopped on Missionary Ridge to survey the twinkling lights of the city below, someone approached him to inquire, "Which house do you live in?"

Without turning his eyes from the scene, Jim replied, "It ain't a house; it's a home."

"What's the difference?" asked the stranger.

The newsboy stood gazing down at the town, over which the first rays of the sun were casting a web of light. "I guess that there sun will shine on a house," he said, "but it shines in a home."

John Howard Payne, whose own home was broken up by the death of his mother when he himself was only thirteen years old, caught much of the magic of the spirit of Jim Robbins in two lines from the first stanza of "Home, Sweet Home":

"A charm from the skies seems to hallow  
us there,  
Which, seek through the world, is ne'er met  
with elsewhere."

### II. Cornerstone of our Nation.

From the very first the men who came to America were determined to erect homes in the unconquered wilderness of the new world. Jamestown, the first American colony built by Anglo-Saxons, was planned not only to serve as a fort but also as a village, with houses for families to occupy. To be sure, the first arrivals were mostly men. Before long, however, the colonists were joined by a group of ninety young girls who had been sent over from England to become the wives of those bachelors in Jamestown who were willing to pay one hundred and twenty pounds of tobacco for the transportation of each of these women. This project was so successful that other ships were soon sent over to improve the home-life of the new colony.

When the Pilgrim Fathers came to Massachusetts in December of 1620, they came in family groups to build homes for themselves and their children in the vast reaches of this new land. The colony grew and soon sent out groups of its own to go out into the primeval forest, west to Connecticut and southwest to Rhode Island. Significantly, many of these people left the Bay Colony by families in order to establish new homes elsewhere.

After the War of Independence, the Northwest Territory was opened for settlement under the terms of the Northwest Ordinance. This document guaranteed all the privileges of citizenship in advance of the expected westward migration. This fact alone contributed much to the result that these western areas,



which later became the States of Indiana, Ohio, Michigan, Illinois, and Wisconsin, were settled by families and not only by hardy individuals in search of adventure.

Covered wagons became the symbol of America in its westward expansion. These vehicles transported not only tools and guns, not only food and clothing, but also the wives and children of pioneers, all of them anxious to establish themselves and to build homes on the land they planned to stake out as their own. When the Homestead Law was passed during the Civil War, promising 160 acres to anyone who was willing to settle in the western prairies for five years, it was stipulated that this offer was being made primarily to heads of families, especially to such men as had fought in the War between the States.

In short, as the West was settled, it was populated by the moving of whole families to the new frontiers. That is true even of the rough-and-tumble opening of the State of Oklahoma early on the morning of April 22, 1889. The people who dashed across the line to stake out their share of this former Indian territory were men who, by and large, were determined to build their own homes on this new land.

From this it is evident that the home has been an important factor in the historic development of our Nation. We have had our individual adventurers, to be sure. However, on the whole ours has been a home-building people.

This has been to our advantage. The home, and the family in it, is the basic social unit in a free society; for it is in the home that people learn to work together by persuasion rather than by force. The father has his particular place in the home; the mother has her work; and the children have their part to contribute to home-life. All of them are distinctly different individuals; but they must work together as a family to maintain a home with all of its pleasant associations. In precisely this way the home continues to be, even in this day of housing-shortages, the cradle of our democracy.

### III. Cradle of Democracy.

The State has been called "a family of families" (Aristotle), which is an apt description, particularly in view of the fact that the home plays a most vital role in keeping our Nation both strong and free.

#### A. The Individual Remains a Person.

For one thing, home-life preserves the importance of the individual. There is little, if any, danger that at home, within our own family circle, we become just numbers on a card or cogs in a machine; for, by its very nature, there is nothing mechanical about the

home. Even in the home of the old Army colonel who had twelve children, and who ran his family by orders of the day, which he had posted every morning, the individual son and daughter continued to be loved and prized as a member of the family.

The home, for this reason, still stands as our major defense against the philosophy of totalitarianism, which would reduce each of us to the impersonal worth of the machine on the production-line. In a good home we are prevented from being deprived of that feeling of a sense of worth which we need in order to develop as wholesome people and responsible citizens.

It is for this reason individual citizens and groups of Americans have sometimes gone to much effort to clean up conditions which destroy home life. One of the most notable programs in this respect was undertaken at the turn of the century by Jacob Riis, a Danish immigrant who had come to this country and had become a reporter on the *New York Sun*.

As a "leg-man" for his paper, Riis had seen the hideous conditions prevailing in the slums of New York. He decided to do something about a situation which Lord Bryce of England, in his *American Commonwealth*, had called the most conspicuous failure of American democracy. At that time, around 1890, New York City alone had over half a million persons who lived in slums, where family life was impossible, where the death rate was four times that of other parts of the city, where children grew up to be no more than "dead-end kids" with a pronounced tendency to crime and vice.

Riis had a real battle on his hands. It was a long campaign and waged on many fronts. However, he had no intentions of giving up until the slums had been cleaned up. He brought up the matter of the slums and their danger to society on every possible occasion and in every conceivable connection. In fact, as part of the battle with the slums, he wrote a book called, *How the Other Half Lives*, which was an unvarnished account of the dirt, disease, crime, vice, and misery of that "other half" which was left to live without homes. In time this evil was corrected to a large extent. Eliminating those particular slums gave many children a better chance to grow up as responsible members of American society; for they were given an opportunity to live in houses that could be turned into homes.

#### B. A Training Base.

Education, particularly in the sense of character-training, lies at the heart of democracy. It takes bigger men, morally speaking, to preserve a free way of life than to submit



to a regimented order; for the discipline required to make democracy work is one of inner persuasion rather than of external compulsion. The American way of life is a greater challenge to the practice of virtue than any kind of totalitarian regime.

Now, it is normally the home which first teaches us the finer virtues of cooperation, perseverance, honesty, courage and generosity. We grow up at home actually practicing these virtues. There they come to us more or less naturally; for they are part of family life.

Someone once said, "Give me your child until he is nine years old. You may have him after that; but he will still belong to me." The individual who said this was fully aware of the fact that the early experiences of our life count most in the development of our characters. The earliest of all influences are exerted on most of us at home, where we normally spend those years when we are most impressionable. In other words, what we really are is to a large extent determined by the environment in our homes.

We can see this quite clearly in the case of a man like Abraham Lincoln. Lincoln went to school very little as a boy. The longest period of time he got to spend in school was about three months a year; and much of the formal schooling in those twelve weeks consisted of a mixture of "lickin' and larnin'," with the emphasis on the former.

However, Lincoln's stepmother was the kind of woman who could create the kind of atmosphere at home which young Abe needed to develop his natural talents. What he was later on he owed for the most part, as he himself said, to his home life in Kentucky and Indiana. There Lincoln, under the guidance and inspiration of his "angel mother," read and reread the books which shaped his life, a library comprising the Bible, "Pilgrim's Progress," "Aesop's Fables," "Robinson Crusoe," a history of the United States and Weems' "Life of Washington." These books were an almost ideal selection as a home library for that education in character which helped to raise Lincoln's head and shoulders above his contemporaries.

Lincoln himself, addressing the Senate of the State of New Jersey, in 1861, described the value of his early home training when he said:

"May I be pardoned if, upon this occasion, I mention that away back in my childhood, the earliest days of my being able to read, I got hold of a small book, such a one as few of the younger members have ever seen—Weems' *Life of Washington*. I remember all the accounts there given of the battle-fields and struggles for the liberties of the country, and

none fixed themselves upon my imagination so deeply as the struggle here at Trenton, New Jersey. The crossing of the river, the contest with the Hessians, the great hardships endured at that time, all fixed themselves on my memory more than any single Revolutionary event; and you all know, for you have all been boys, how these early impressions last longer than any others. I recollect thinking then, boy even though that I was, that there must have been something more than common that these men struggled for."

It was at home that your parents discovered you could be trained, and that you were worth training. It was there you first absorbed the ideals you now have; and it was there you saw kindness and consideration in action. At home you were first made sensitive to the needs of mankind and to the value of honor, fair play and uprightness.

### *C. Workshop in Social Relations.*

The home contributes to our way of life in another way; for, being the primary social unit of our civilization, it can serve as a workshop in human relations.

There was a time when homes were ruled by the absolute and unquestioned authority of the father. In many countries that is still true today. In America, however, generally speaking, the home no longer has a single dominant head who keeps tab on the doings of every member. Among us the family has become a "cell of cooperative living," where decisions are often reached by group discussion and by consultation of the various people living at home. Under such conditions, authority is normally exercised by the consent of all concerned.

You have probably grown up in a home such as this. Most likely you enjoyed considerable freedom of action. Yet, if you kept your eyes open, you will have noticed that at times it was necessary for the good of the whole family that your father and/or mother decide a point on their own authority, without consultation. If you found yourself in such a situation, you learned a valuable truth; namely, that life is not all freedom to do as you please, when and where you please, but that a certain amount of authority is necessary to keep the family from falling apart.

You discovered this truth at home, where it is comparatively easy to become used to restraints because they are normally rather gentle. In that instance, you are in a better position to be a useful and intelligent citizen than the man who has not had a good home to get him accustomed to the authority which keeps freedom from becoming license.

Freedom unchecked by authority is like a flood spreading over the land, destroying every-

thing in its way. Authority has a way of channeling these waters and furnishing the necessary direction and power for constructive purposes. Liberty and authority meet in happy union where homes and families exist as workshops in social relations. There we acquire that respect for authority which alone can make liberty work.

#### IV. The Home Today.

There was a time when the American home threatened to become no more than the house in front of the garage, or the place where the members of the family came to eat a quick lunch, change clothes, and rush off to the next party. Our attitudes are changing in this respect.

The soldiers who went through the last War and were later discharged have done much to bring us back to a better appreciation of home. Many of these men were gone from home a long time. Absent from home, they dreamed of a time when they might have the opportunity to build homes of their own. This chance came

after the War, when special arrangements were made for liberal loans to ex-veterans. Thousands of them availed themselves of these liberal terms. They built homes, thousands of them.

At the same time many an office-worker, tired of the heartless routine of his job, decided that a home in the suburbs was just the thing he needed for his own health and the good of his family. As a consequence, the emphasis on home-life has grown in these past few years. Cars, which were once used to get away from home, are now quite frequently used as transportation from home to office, from office to home. This new interest in homes can be good for us as a nation; for the moral strength of the nation is found there.

You can make a distinct contribution to the moral health of our country with the home you have built or plan to erect; for in our way of life your home, your family, is the source of our people's morality.

"Be it ever so humble,  
There's no place like home."

#### Points For Further Discussion

1. It takes six months of training to become a beauty operator. How much training do you think should be given to people who want to establish homes?
2. Discuss the Commandment, "Thou shalt honor thy father and thy mother," as describing the proper relationship between children and their parents.
3. In what way do easy divorces threaten our national moral resources?
4. What effect can financial insecurity have on home life?
5. Should mothers have jobs?

#### Suggested Reading Matter

1. Burgess-Locke, "The Family" (American Book Co., 1945).
2. Robert Kothen, "Marriage, the Great Mystery" (Newman, 1947).
3. Reu-Buehring, "Christian Ethics" (Lutheran Book Concern, 1935).

#### Film

"The Home Place" (16mm; 30 minutes, \$3.50).



## Quickie Quiz

(Suggested for mimeographing and distribution to the members of the group to measure the effectiveness of the instructor's presentation. The quiz may also be used with good effect orally by calling for a show of hands for the right answer, in the case of multiple-choice and true-false material, and by individual replies from the audience in the use of completion statements.)

### I. Multiple-Choice

(Check the right answer in each of the following instances.)

1. John Howard Payne, who died in 1852, in Tunis, North Africa, wrote  
.... "The Star Spangled Banner."  
.... "Home, Sweet Home."  
.... "God Bless America."  
.... "America, The Beautiful."
2. "It ain't a house; it's a home," is a statement made by  
.... Dwight Eisenhower.  
.... George C. Marshall.  
.... John Howard Payne.  
.... Jim Robbins of Tennessee.
3. The Northwest Ordinance was  
.... an outfit in World War II.  
.... a document guaranteeing privileges of citizenship.  
.... a Declaration of War against Mexico.  
.... a Puritan law in Salem, Mass.
4. The State has been called "a family of families" by  
.... Aristotle.  
.... John Howard Payne.  
.... Franklin D. Roosevelt.  
.... Abraham Lincoln.
5. Jacob Riis was best known as  
.... an Olympic ski jumper.  
.... a National League ball player.  
.... a newsman who fought against slums.  
.... an English critic of American democracy.

### II. True-False

(Mark each true statement with a T; each false one with an F.)

1. ( ) Divorces do not constitute a serious threat to democracy.
2. ( ) It takes bigger men, morally speaking, to preserve a free way of life than the way of totalitarianism.
3. ( ) Abraham Lincoln was interested in home training.
4. ( ) The home is important because it has no restrictions on the lives of individual members in the family.
5. ( ) The State should concern itself with the home life of its citizens.

### III. Completion

(Complete each of the following sentences as best you can.)

1. The home has been called the "..... of democracy."
2. In the home you learn that life is not all doing as you .....
3. Home life preserves the importance of the .....
4. The moral ..... of a nation is found in its homes.
5. The home is our major ..... against the philosophy of totalitarianism.

## 12. THE MAKING OF CHARACTER

### Scope

A discussion of the development of character as it relates to the welfare and happiness of the individual.

### Objective

To remind men that—

- a) character involves some understanding of oneself;
- b) self-mastery must accompany such knowledge.

### Outline

*Introductory:* The fable of the donkey in lion's skin.

#### I. *Character and Personality.*

- A. True character is revealed in "the pinches."
- B. Distinction between character and personality (illustrated in life of Mark Twain).

#### II. *Know Thyself.*

- A. The ancient Greek motto.
- B. Test results on Form 20.
- C. Few tests for character except life itself.
  - 1. Your inheritance (chromosomes).
  - 2. Your surroundings.
  - 3. You, the product.
- D. To know self not enough.

#### III. *Master Thyself.*

- A. Achievement through self-discipline.
- B. The power of habit.
  - 1. Self-discipline is largely matter of habit.
  - 2. Good and bad habits contrasted.
  - 3. Root cause of bad habits found in desire.
  - 4. Wrong habits are cracks in character.
  - 5. The case of Lord Byron.
- C. Knowing and mastering self.

*Conclusion:* An acrostic on character.



## 12. THE MAKING OF CHARACTER

Once upon a time a certain donkey found a lion's skin which some hunters had hung up to dry. This gave him the opportunity he had long wanted of taking revenge on some of the other animals and on his owners for all the unpleasant things they had done to him in days gone by. At long last the donkey believed he had found a way of frightening others so badly that they would not bother him again.

He pulled the skin over his own frame and headed for home. Everywhere he went he made others run for fear of their lives. As he came near his own farm, where he had received many an unjust beating for his stupidity, the workmen and his owners "took off" as fast as their feet would carry them. This sight pleased the donkey no end. By making others believe he was a lion, he could get his own way at last.

Only the fox refused to be frightened. The awkward motions of this creature from which everyone was running made him suspicious that this was not really a lion. The fox did not run; he just kept an eye on the walking lion-skin to see whether it might not be another animal in disguise.

This annoyed the donkey no end. It got his goat that someone should dare not to be afraid of him. He decided to roar like a lion. That ought to scare the wits out of the fox, he thought. But the roar turned out to be a loud braying, which revealed the donkey for what he really was. Now not only the fox but also the other animals recognized the walking lion's skin. The workmen from the farm came back, pulled the lion's skin off the donkey and gave him the beating of his life for trying to make believe that he was the "king of beasts."

The donkey's true nature was exposed when the fox called his bluff. The loud bray revealed his character. He gave himself away when he was annoyed by the fact that the fox refused to be scared.

### I. Character and Personality.

In much the same way each of us at some time or another, especially in the "pinches," reveals what he is really made of, what his true character is. It may be possible to run a bluff for a while, but, eventually, an attempt to roar like a lion will bring to the ears of others the unmistakable braying of an ass.

Sooner or later others will know what I really am. My character will out, especially when I run into difficulties that cause me to

fret. An old proverb says, "No man is bigger than the thing that gets his goat."

Today we want to take a look under the lion's skin to see what you and I really are. To do this intelligently we need, first of all, to make a distinction between the word "personality" and the term "character." Roughly speaking my *personality*, as we are using that word, is the impression I make on others; my *character* is what I really am, even when no one is looking.

We can illustrate the difference between the two terms in the case of Mark Twain, the author of "Tom Sawyer" and "Huckleberry Finn." Mark Twain gave others the impression that he saw everything in its humorous light. When he went lecturing in 1898 to pay off debts on a business that had gone bankrupt, he kept audiences "in stitches" with his humor. People sized him up as a person in love with the funny side of life. As a matter of fact, however, Mark Twain was at heart a sad man. He disliked nothing more than going out to give the talks that made others laugh; he went, however, because it was one way of getting enough money together to pay off some bad debts.

Mark Twain's *Autobiography* gives us many glimpses of his real character. These insights into what he really was reveal many things not known to those who saw and heard him. In that difference we see the distinction between character and personality. Character is what I am in the dark; personality is the impression I make on others.

### II. "Know Thyself."

The old Greeks inscribed the following motto over the door of one of their temples, "Know thyself!" These two words challenged every man who read them to do a little reflecting on his own character, to find out what he really was. Later on Socrates took this saying as a guiding principle of his own in his work of educating the young men of his native city. He felt that as future citizens of Athens the young men of the city ought to give some thought to their characters. Socrates was sure that his students needed more than information, that, above all, they ought to have the moral power to act and serve as men of personal courage and unselfishness.

The Army tries to find out some things about you as a soldier. While you were in the process of reception into the Army, you were



given the Army General Classification Test to see how quickly your mind could handle some fairly simple problems. Then you were given the Army Radio Code Aptitude Test to determine how well you could distinguish dots from dashes. You also had to take a Mechanical Aptitude Test to try to discover how well you could handle tools. The results of these tests were put on your Form 20. They are part of your record.

However, these tests are limited in their scope. They tell us a few things about you; but they do not reveal your full character. These tests do not reveal whether you are honest or not, whether you will stick to a job after you have been given an assignment, or whether you have the backbone to stay morally straight when the temptation to give in becomes strong.

There are very few, if any, tests for character, except life itself. Only the record of your private behavior can give you much of an idea as to what you really are; for "character consists of the power with which one behaves." For the most part your character today is what you have done with your life so far.

In this business of living, you, of course, began with a little equipment peculiar to yourself. If we had some way of taking apart one of the cells of your body, we should find there even now an exact copy of the twenty-four pairs of chromosomes which started you out in life as you. You began as a single cell, containing forty-eight chromosomes, combined in a special way to make you different from every one else. You might have been one of 16,777,215 other combinations; but you were not. You were arrangement number 16,777,216. This basic material you have inherited from your parents. You had nothing to say about it; you exercised no choice in the matter.

From there on your character was formed by the effect of your surroundings on you and your reaction to this environment. In your childhood years your background was shaped largely by the training you received from your parents, from the "gang," from your school and Sunday School. These influences created in you a "set" of heart, an attitude of mind, with which you met the bigger decisions of life as you grew in age and experience.

Today you are the product of the original you times your reaction to your background and environment. Ever since you and I could make up our own minds about things, our individual characters were developed or degraded by the choices we made every day.

If in the past you gave up easily when the "going got rough," chances are that your character is weak. If the daily choices you made in the past were self-centered, your

character has turned out to be very selfish and grasping. If, on the other hand, you made the decisions of the past with courage and consideration for others, your character today has backbone and strength; for "character is the sum total of life's choices."

President Wilson once said, "Character is produced in the great manufacture of daily duty." Another has said, "Character esteems duty above reputation, and the approval of conscience more than the praises of men. Character has the courage to be morally honest, though it may be unpopular. Character is, therefore, governed by what is right, and not by what is expedient; and loyalty is its watchword." (Samuel Smiles, "Character," Harper's.)

This brings us to a point where we must say that it is not enough to "know thyself." Helpful as it is to size up oneself, just knowing oneself will profit us little in the future unless we take the next step and master ourselves. If it is true that today we are the result of what we have done with life's choices so far, then in the future our character will correspond to the way in which we handle the decisions yet to be made. Having said that, we proceed to our next chapter, which is entitled,

### III. "Master Thyself."

Since character is, for the most part, a matter of personal achievement, much will depend on the self-discipline we exercise over ourselves. The seat of strong character is in the will; and the strongest character is that will which is under the influence of morality and religion.

Self-discipline is largely a matter of acquiring the right habits. Habits can make of a man either a king or a slave. If you run your habits, they will serve you; if they run you, you are bound to them.

Look at the man who has acquired the habit of profanity. You can almost hear the rattle of the chains forged by his habit. He can hardly talk a straight American sentence and finds it hard to rise above the rut he is in. The "static" in his speech is a constant reminder that his habit runs him instead of him running his habit.

The power of habit is something that can be harnessed for good. It is mostly a matter of doing the same thing again and again until you can do it while your thoughts are elsewhere.

The first time you tied a tie, every movement required a conscious effort. Now you tie one while your mind is attending to other matters. You bathe and shave without giving much thought to the procedure. Your mind, in the



meantime, may be concentrated on something quite different. It may not be helping you at all; and yet you come out of the shower and the wash-room all ready for your "GI best."

Then habit dresses you. Your subconscious mind, trained by long habit, comes to the rescue when your conscious mind quits giving directions. You go through the routine of dressing without mental effort. It's SOP with you. Habit has made it so. This well-trained servant is at your command.

Good habits can be our best friends. They are acquired by the discipline of putting oneself through the same paces again and again until we do the natural thing even under unnatural circumstances.

Bad habits, on the other hand, can be our worst enemies. They can trip us again and again in any program of character-development. Mark Twain once said that you can't take a bad habit and throw it out of the upstairs window. You have to coax it downstairs step by step; and even then it occasionally gets away from you and runs upstairs again.

Someone else once described the staying-power of habit as follows: If you erase the letter "h," you have "abit"; if, in addition, you get rid of the "a," you still have a "bit"; finally, if you remove the "b," you still have "it."

The root of difficulty in the case of bad habits is usually the *desire* to do certain things. The man who resolves to "stay on the wagon" has made a good start, to be sure, but he hasn't quite reached the heart of his trouble; for the source of his difficulty is not so much the act of drinking as the *desire* to drink.

As far as one's character is concerned, to refuse the act over and over again, will do less good than a frontal attack on desire. A bad habit can be cured by self-discipline only when an attack is launched against the very center. The exercise of a man's will, guided by moral considerations, against the desire that starts and strengthens a bad habit is the surest way of building solidly in the erection of the personal edifice known as character.

We have spoken of habits at some length because wrong habits can often produce so serious a crack in a man's character that his life falls visibly short of its fullest possibilities, with the result that one can imagine what a man could have done with himself, only to have to add with regret, "This might have been, but was not."

We think in this connection of a man whose name was George Gordon, but whom we know in literature and history as Lord Byron.

Byron had everything in his favor when he started his career. At the age of twenty he

inherited a large and comfortable estate. One year later, he took his seat in England's House of Lords, the mother of many a great statesman.

Byron might have been one of the greatest of England's statesmen. He had personality and ability. In addition, he had a heart that could warm to the cause of freedom. Wherever he saw oppression he had the courage to take up the struggle for liberty. His services and means stood at the disposal of such as loved liberty more than life.

In Italy he joined the fight for freedom and was elected as "capo" (head) of the "Americans," of men who patterned their thinking and actions after the conduct of those who led and fought our own War of Independence. A few years later he joined the Greeks in their struggle for freedom from the Turks. In both countries he was loved as a champion of liberty. In fact, monuments were erected to him by Italians and Greeks because of his devotion to freedom's cause.

Moreover, Lord Byron was a man of literary genius. His poetry won him universal esteem and admiration. This ability, too, was placed at the service of liberty-loving people, inspiring them with a will to throw off tyranny and oppression.

Few people in history have shown greater ability than Lord Byron. Few have had the opportunities that came his way. Yet, when you go to Westminster Abbey in London today, you will not find a memorial there to George Gordon. You will look in vain, too, for a statue or bust of him in Poets' Corner, where his friends are remembered for the genius they displayed.

The reason for the marked absence of any memorial to Lord Byron there where England's great lie in death can be found in Byron's own life and character. As a very young man, he fell into the vicious habit of immorality. He flouted the Moral Law to his own undoing, bringing on his own death at the age of thirty-six years and three months, at the very peak of his usefulness as a statesman interested in greater freedom for the oppressed people of Europe.

Everywhere Lord Byron went people admired him for his genius, his ability and his courage. But everywhere he went he got into trouble because of his profligate and immoral life. This kept him from reaching the peak of usefulness and greatness which otherwise he might well have achieved.

He himself realized occasionally how seriously his habits interfered with his life. He put his own remorse into verse at times—into lines like these:



"The thorns which I have reaped are of the tree I planted; they have torn me, and I bleed.

I should have known what fruit would spring from such a seed."

(Childe Harold's Pilgrimage,  
Canto IV, Stanza I.)

Byron, however, despite his occasional regrets for his misspent nights, did little to overcome his habits of immorality, debauchery and profligacy. He lacked that self-discipline which will attack wrong desire boldly to the strengthening of one's character. By his failure to fight his bad habits, he developed a most serious crack in his character. This kept him from the heights; and so he was denied a resting place and memorial among England's greatest statesmen and poets.

The strengthening of character is, therefore, primarily a matter of not only knowing oneself but of putting to work the command, "Master thyself!" Character is not formed without effort. Every action either develops or degrades character. Good deeds leave their effects; and so do the evil ones. Self-discipline

is chiefly a matter of choosing the good deeds for the effect they have on what I really am, and of avoiding the bad ones for the harm they can do my character.

To sum up what we have had to say about character, we can do no better than to use the following diagram or acrostic:

- C stands for *Character*, the best in everyone;
- H stands for *Happiness* for the things rightly done;
- A stands for *Amiability*, being gentle and kind;
- R stands for *Right Doing*, a clean and up-right mind;
- A stands for *Assurance* in the things true and right;
- C stands for *Carefulness* in avoiding wrong with all one's might;
- T stands for *Tactfulness* in saying nice things;
- E stands for *Enjoyment* that doing good brings;
- R stands for *Religion*, the best of any other; for, you must know that she is Character's mother.

#### Points For Further Discussion

1. What do you think of the following distinction between *character* and *personality* taken from Woodworth, *Psychology* (Fourth Edition), p. 136: "Character refers mostly to conduct that can be called right or wrong, that meets or fails to meet the accepted social standards. Personality refers to behavior which, though not necessarily right or wrong, is pleasing or offensive to other people, favorable or unfavorable to the individual's standing with his fellows?"
2. Discuss the distinction between *character* and *reputation* made by Lincoln: "Character is like a tree and reputation like its shadow. The shadow is what we think of it; the tree is the real thing."
3. Discuss the characters of Samson and Saul from the Old Testament.
4. Illustrate the difference between *personality* and *character* in the case of a "smooth salesman."
5. Discuss the etymological meaning of *character* and the significance of *personality*.

#### Suggested Reading Matter

1. Robert S. Woodworth, "Psychology" (Fourth Edition, 1944) (Henry Holt & Co.).
2. C. M. Campbell, "Human Personality and Environment" (Macmillan, 1934).
3. J. Oppenheim, "Behind Your Front" (Harper's, 1928).



## Quickie Quiz

(Suggested for mimeographing and distribution to the members of the group to measure the effectiveness of the instructor's presentation. The quiz may also be used with good effect orally by calling for a show of hands for the right answer, in the case of multiple-choice and true-false material, and by individual replies from the audience in the use of completion statements.)

### I. Multiple-Choice

(Check the right answer in each of the following instances.)

1. The Greek motto we have quoted said:  
.... "Never say die."  
.... "Know thyself."  
.... "Don't give up the ship."  
.... "Be, rather than seem to be."
2. The statement, "Character is produced in the great manufacture of daily duty," comes from  
.... Benjamin Franklin.  
.... George Washington.  
.... Woodrow Wilson.  
.... Theodore Roosevelt.
3. Self-discipline is largely a matter of  
.... acquiring right habits.  
.... listening to other people.  
.... expressing good intentions.  
.... learning good slogans.
4. Lord Byron, the English poet,  
.... severely disciplined himself.  
.... became a great statesman.  
.... attacked bad habits boldly.  
.... became a victim of bad habits.
5. The source of real trouble in the case of a bad habit is  
.... the fact that others notice it.  
.... the constant repetition of it.  
.... the desire to continue it.  
.... its effect on one's capacity.

### II. True-False

(Mark each true statement with a T; each false one with an F.)

1. ( ) Habits can make a man either a king or a slave.
2. ( ) The power of habit is something that can be harnessed for good.
3. ( ) Simply to know myself is enough for successful living.
4. ( ) It is easy to test an individual for character.
5. ( ) You can do nothing about shaping your character.

### III. Completion

(Complete each of the following sentences as best you can.)

1. My personality is the impression I make on others; my ..... is what I really am.
2. When he went lecturing, Mark Twain was at heart a very ..... man.
3. Tests by the Army tell a few things about you; but they do not reveal your full .....
4. Character is for the most part a matter of personal .....
5. If you run your habits they will ..... you; if they run you, you are their slave.

## 13. THE SHAPING OF PERSONALITY

### Scope

A discussion of the integration of personality as it relates to individual effectiveness and happiness.

### Objective

To persuade men that—

- a) personality is the integration of experience, involving more concern for influence than for impression;
- b) the finest personality is one that is centrally controlled by religious conviction.

### Outline

*Introductory:* Mr. Lansbury speaks.

I. *Looks May Deceive: The Distinction Between Impression and Influence.*

- A. Example of Abraham Lincoln.
- B. Personality.
  1. More than "tooth-paste grin."
  2. Difference between *is* and *has*.
  3. Inside rather than from the outside.
  4. Looks, however, may matter.

II. *A Jig-Saw Puzzle and an Arch.*

- A. Central loyalty in our convictions; without a central loyalty we resemble a jig-saw puzzle.
- B. Personality resembles an arch.
  1. The keystone holds others in place.
  2. Without the key we are a "bundle of feelings."
  3. Examples:
    - a. Opposing loyalties meet at peace conferences.
    - b. Alexis de Tocqueville.
    - c. *The Communist Manifesto*.
- C. Personality of the American.
  1. The American soldier.
  2. Central loyalty to freedom.
  3. Importance of the individual.

III. *Whom Shall We Serve?*

- A. Service to self.
  1. Personal isolationists.
  2. We do not admire such.
  3. Harmful psychologically.
- B. A cause outside ourselves.
  1. Losing one's life to find it (Nero and Paul).
  2. George Washington.
    - a. Service to Nation.
    - b. Jefferson's estimate of Washington.
  3. Abraham Lincoln.
    - a. His personality as a rallying point.
    - b. Held fast a central principle, preservation of the Union.

*Conclusion:* Select a cause outside yourself to serve as keystone in the arch of personality.



## 13. THE SHAPING OF PERSONALITY

In 1937 Britain's labor leader, Mr. Lansbury, returned from a visit with Germany's *Fuehrer* and reported to the House of Commons, "I have looked into that man's eyes, and I know he means peace." He had sized up Hitler as a man who seriously wanted to live at peace with the world. The events of subsequent years have shown how wrong Mr. Lansbury was in his view. He saw in Hitler the opposite of what he was in fact. Looks can be deceiving!

The impression Adolf Hitler made on this particular visitor differed completely from the influence he actually exerted on his fellow men. This distinction between the impression a man makes and the influence he has on the lives of other people must be kept clearly in mind as we consider the subject of personality and its development.

### 1. Looks May Deceive.

We can see this distinction between impression and influence in the following incident which dates back to 1856 and takes us to Cincinnati, Ohio. In that particular year a certain Mr. George Harding, a patent attorney, was working on a case involving the violation of patent regulations. His work took him to Cincinnati, where, during the course of his visit, he met the distinguished folk of southern Ohio. While he was engaged in conversation with some of these men, a gaunt, awkward lawyer from Illinois was introduced to him and his guests. Mr. Harding and his friends paid very little attention to the stranger. In fact, they soon turned their backs on him to continue their own discussion. The visitor from Illinois didn't impress them particularly; yet that man was Abraham Lincoln!

Lincoln's looks didn't always impress people; and yet few men in history have had a greater influence on the lives of others than this "awkward country lawyer from Illinois." People often saw in him no more than a rather "clumey rail-splitter"; nevertheless, Lincoln ranks as one of the greatest personalities of world history.

Personality, you see, is more than a tooth-paste grin. It is more than the stir Frank Sinatra can create in a crowd of bobby-soxers. Personality like beauty is more than skin-deep. It is more than the "line" of the brush-salesman describing his ware as "super-duper."

Recognizing this truth, psychologists sometimes prefer to say of a particular person, "He

is an engaging personality" rather than, "He has an engaging personality." In using "is" for "has," they want to point out that you and I influence others to the degree in which we have some basic conviction which keeps order among our emotional drives. In fact, psychologists speak of the need of a unifying principle in our lives as the foremost requirement for the development of personality; and they frankly admit that the impact you and I make on others, what others see in us worth imitating, is less a matter of "the flashing eye and new look" than of some central loyalty in our thinking and behavior.

In other words, to give this to you "on the line," if we said that Sergeant So-and-So is an effective personality, we would be calling your attention to the fact that this particular sergeant's influence in his unit depends less on the way his outside looks impress his men and more on his own personal beliefs and attitudes. In other words, over a period of time the men will see their sergeant either as an asset or as a handicap to the unit according to how he thinks and acts.

The point of all this is that what others will see in you and me will depend much more on our inside workings than on our outside looks. To put it in another way, my personality is more than a clean shave and a natty uniform; it is a reflection of what goes on in my thinking and in my attitudes toward others. If you want to hear this observation in the lingo of the psychologists, here it is: "Personality is the dynamic organization within the individual of those psycho-physical systems that determine his unique adjustments to and effect on his environment" (Allport).

This does not mean that looks do not count at all. They may mean very much in the case of a particular individual; but they can be deceiving. If good looks are not matched by wholesome attitudes and convictions they are only window-dressing and will eventually be discovered as being no more than the masks the actors used in ancient drama to make themselves appear to others as heroes and gods when they were, in fact, only the "butcher, the baker, and the candlestick-maker" living across the street from some of the people in the audience.

You may recall that our word "personality" is derived from the word *persona*, which was used of the masks worn by the characters in



ancient tragedy and comedy. However, in using the word "personality" today we have reference to more than the mask of impression; we have in mind also the factors which make the person behind the mask what he is. Personality, as we are using the term, is character shining through. It is character-radiation, from which others can tell what kind of person I am.

## II. A Jig-Saw Puzzle and an Arch.

Without some central loyalty in our convictions, our impulses will very much resemble the scattered odds and ends of some jig-saw puzzle. Our feelings and reactions will lack order. They will be devoid of a pattern without that unifying principle of which psychologists speak when they discuss the development of personality.

The most effective way of solving a jig-saw puzzle is to find the key-piece and build the rest of the picture around it. One little boy discovered this once after working at a puzzle for almost an hour. During all this time he had not been able to make any headway at all. His mother, however, came to his rescue by picking out for him the central design, which in this particular case was part of the face of Grover Cleveland. With the assurance that this particular piece lay at the center of the picture, the rest of the puzzle fell into line rather quickly for the chief character of our little story.

Again, we may liken personality to a round arch, the kind stone-masons build. The stones of the arch will not stay in place until the mason has put in the keystone to bind them all together. Without the keystone the arch is no more than a pile of rock.

In much the same way we are only a "bundle of feelings" until some central loyalty creates the arch. The jig-saw puzzle of our impulses will not fall together into an intelligible picture until the center-piece has been found to serve as a rallying point for the complete pattern.

What this means in practice we can see, for instance, in the record of the peace conferences held by the Big Three and the Big Four, the United States, Great Britain, Russia and France.

The central control in the thinking and methods of the representatives of our country at these conferences has constantly been the conviction that we ought to get on with the business of writing the final treaties with former enemy States, in the interest of their own welfare and for the good of the international community. Our Secretary of State has been faced right along, however, by the representa-

tives of an ideology which believes that a world revolution rather than world peace is not only necessary but highly desirable. This central conviction of Marxian philosophy shines right through the personalities of Soviet representatives and makes them appear to others as men who enjoy obstruction just for the sake of obstruction.

In short, in the personalities representing the two major powers of the world at international conferences we see fulfilled the words of a distinguished French authority on our democracy, Alexis de Tocqueville—words written over a hundred years ago:

"Two great peoples, starting at different points, go forward to the same end; these are the Russians and the Americans... To attain this end, the American relies on the strength of reason of individuals; Russia concentrates in one all the power of society. The one has for his principal means of action, Liberty, the other, Servitude. The points of departure are different; their paths are diverse. But each of them seems called by a secret design of Providence to hold one day in his hands the destinies of half the world."

For a time our statesmen were willing to allow for the possibility that the Bolsheviks had dropped the basic conviction which shapes their attitudes and personalities. At the time of the Yalta Conference it almost looked as though Soviet representatives had buried the ghost of international revolution. However, the events of the following months and years have demonstrated that the faith of the *Communist Manifesto* still motivates the thinking and behavior of Russia's top politicians. Their personalities are still those of world revolutionaries. Their central loyalty is still to stirring up a class war of the proletariat against capitalism. We see in them still the champions, the leading figures and personalities in a program of world-wide upheaval and anarchy.

The unifying principle in the development of Soviet personalities has been and continues to be the faith expressed in the opening lines of the "Internationale":

"Arise, ye prisoners of starvation!  
Arise, ye wretched of the earth!  
For justice thunders condemnation,  
A better world's in birth.  
No more tradition's chain shall bind you.  
Arise, ye slaves! No more inthrall,  
The world shall rise on new foundations.  
You have been naught; you shall be all..."  
(Schuman, "Soviet Politics," p. 87.)

The connection between a basic motivation and personality can be seen also in the fact that an American soldier can be recognized almost anywhere in the world, even when he is



not in uniform. Others can see in him a reflection of the American way. For one thing, he doesn't like to push other people around just as he himself doesn't stand for such treatment of himself; for the diet on which the personality of the American feeds and grows strong is mixed with a large measure of belief in personal freedom.

The American may not always be fully conscious that he has this central loyalty to freedom. But it's there, nevertheless; it is "in his system." Others can see it in his attitudes and behavior. American personality reveals a devotion to freedom as the "right of a man to manage his own affairs as he sees fit up to the point where what he does interferes with the equal rights of others in the community to manage their affairs." ("To Secure These Rights," p. 5.)

The personality of almost every American reflects the fact that, as the President's Committee on Civil Rights has put it:—

"The central theme in our American heritage is the importance of the individual person. From the earliest moment of our history we have believed that every human being has an essential dignity and integrity which must be respected and safeguarded." ("To Secure These Rights," p. 4.)

### III. Whom Shall We Serve?

Since the matter of our central loyalty is so important in the development of personality, we shall have to establish a proper motivation within ourselves. The choice, in broad outline, lies in two directions. We can either choose service to self as our master-switch or select some cause outside of ourselves as our driving-power. Let us have a look at each of these in turn.

#### A. Service to self.

There are men who use everything they have and get for nothing but building themselves up. Every talent they have and every advantage they possess goes into raising the pedestal on which they have put themselves for others to see.

Their central loyalty is to themselves alone. They recognize no other duty nor obligation. They are isolationists in their personal outlook and behavior.

Such personalities do not arouse our admiration. We have no use for men, just to take an instance, who were quite willing to use the emergency of World War II for their own gain, whether that was financial profit or an increase in personal reputation. The selfishness which serves as the keystone in rounding out the arches of their personalities rather disgusts us.

Yet it may appear to some of us here that, the world being what it is, our best procedure in the development of our own personalities is to concentrate on ourselves. Perhaps it would seem to you that the better part of wisdom today is to establish as the unifying principle in your life the serve of yourself alone. If that be the case, we should like to call your attention to these weighty words from the pen of the famous Viennese psychologist, Alfred Adler:

"It is the individual who is not interested in his fellow men who has the greatest difficulties in life and provides the greatest injury to others. It is from among such individuals that all human failures spring." ("What Life Should Mean To You.")

You may be sure that if utter selfishness is the central piece in the jig-saw puzzle of your personality others will soon see it; for a selfish character readily shines through to reveal you to others as a self-centered personality.

To be sure, there is a pattern to such a life, for there is a central loyalty. However, from a moral point of view such motivation may be worse than having none at all; for it is just the opposite of the fundamental moral command, "Thou shalt love thy neighbor as thyself."

Even from a purely psychological point of view such self-centeredness may be extremely harmful to you. No one has stated this observation more pointedly than the Norwegian dramatist Henrik Ibsen. In his play, *Peer Gynt*, two of his characters in one place begin to discuss people who have suffered a nervous breakdown and have become mentally ill. One of the characters suggests that these people are beside themselves. To this the other replies:

"Beside themselves? Oh, no; you're wrong. It's here that men are most themselves. Sailing with outspread sails of self. Each shuts himself up in a cask of self; The cask stopped with a bung of self And seasoned in a well of self. None has a tear for other's woes Or cares what any other thinks."

In the light of these considerations, we had best discard service to self as the central control in our thinking and behavior; for this is not the best means of developing a personality which others can see and admire. Worse, yet, this kind of personality can be of no help whatsoever in wrestling with the multitude of problems and difficulties that surround and concern us all.

#### B. A cause outside ourselves.

In the realm of morality and religion there is such a thing as losing one's life to find it.



In fact, the ranking personalities of world history are precisely such men as have devoted their time and energies to some cause outside themselves.

Consider this striking contrast. In the fifties and sixties of the Christain era, Nero ruled the civilized world as the Emperor of Rome. The advantages of power and wealth were all his, but he used them all selfishly. At the same time a wandering missionary went from place to place in the Roman Empire to establish Christian churches. His name was Paul. He had none of the power and little of the wealth of the Empire. But what he had, his means and his talents were all put at the disposal of a great cause. Today people call their dogs Nero but their sons, Paul. That fact is an eloquent commentary by history itself on the value of setting up as one's central loyalty some great cause outside of oneself.

Our own history is full of people whose basic drive was service. Our first President, George Washington, occupies such a prominent place in our history just because all of his means and talents were put at the disposal of our Nation when it was young. His personality casts its long shadow over our whole growth from a struggling Union to a great "nation under God."

So great was the influence of Washington's personality during his lifetime that when he consented to act as commander-in-chief, it was felt as if the strength of the American forces had been more than doubled. Many years later, in 1798, when Washington, grown old, had withdrawn from public life and was living in retirement at Mount Vernon, President Adams wrote to him to enlist his services in the war that threatened to break out between the United States and France, saying, "We must have your name, if you will permit us to use it; there will be more efficacy in it than in many an Army."

At another time, when it seemed that the Union would break up into separate parts, Jefferson wrote to Washington, who was thinking of retiring from public life, "The confidence of the whole Union centers in you. Your being at the helm will be more than an answer to every argument which can be used to alarm and lead the people in any quarter into violence and secession." Washington stayed on. It was the power of his personality which more than many another factor brought the new Union through its early years without foundering on the rocks of discord and internal tensions.

The other giant of our history, Abraham Lincoln, stands so high in the esteem of the

Nation for much the same reason; for he, too, put every personal consideration aside in his devotion to the cause of the Union, realizing that no nation could long remain "half slave and half free." The key to Lincoln's personality was his overpowering desire to save the Union. That was the unifying principle in his personal thinking and political action. All other considerations were secondary. This central piece in the jig-saw puzzle of his personality served as the rallying point of his attitudes and decisions. As a result the "clumsy rail-splitter" from Illinois is now revered by his countrymen as few others are. We now see him as a great personality, devoted wholeheartedly to a cause outside of himself, and pursuing his course of action against all criticism.

"I would save the Union," Lincoln wrote in a letter dated August 22, 1862. "I would save it the shortest way under the Constitution. The sooner the national authority can be restored, the nearer the Union will be 'the Union as it was.' If there be those who would not save the Union unless they could at the same time save slavery, I do not agree with them. My paramount object in this struggle is to save the Union..."

No amount of abuse, no kind of pressure could get Lincoln to drop this central guiding principle. Anything he could do to save the Union he believed to be the greatest service he could render to his country.

If you are looking for some central loyalty, therefore, you can do no better than to select some great cause outside of yourself to form the keystone in the arch of your personality. If you do, others may see in you a part of the answer to the prayer which goes up day after day from countless hearts that are disturbed by the course of today's events, a prayer whose sentiments were once crystallized in the following words:

"God give us men! A time like this demands  
Strong minds, great hearts, true faith and  
ready hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And squelch his treacherous flatteries without winking!  
Tall men, sun-crowned, who live above the  
fog  
In public duty and in private thinking."

(J. G. Holland)



### Points For Further Discussion

1. Discuss the difference between *personality*, *character* and *reputation*.
2. Elaborate on Charles Schwab's remark ("Ten Commandments of Success"): "Personality is to man what perfume is to a flower."
3. What do you think of Emerson's statement, "As I am, so I see"?
4. Elaborate on the etymological derivation of *personality* from *per*, "through," and *sonare*, "to sound."
5. Are service to religion and service to country worthy causes to serve as keystones to the arch of personality?

### Suggested Reading Matter

1. Ernest M. Ligon, "The Psychology of Christian Personality" (Macmillan, 1946).
2. A. T. Poffenberger, "Principles of Applied Psychology" (EM 481, 1942).
3. Floyd Ruch, "Psychology and Life" (EM 426, 1944).

## Quickie Quiz

(Suggested for mimeographing and distribution to the members of the group to measure the effectiveness of the instructor's presentation. The quiz may also be used with good effect orally by calling for a show of hands for the right answer, in the case of multiple-choice and true-false material, and by individual replies from the audience in the use of completion statements.)

### I. Multiple-Choice

(Check the right answer in each of the following instances.)

1. The statement, "I have looked into that man's eyes and I know he means peace," was said by  
....Adolf Hitler. ....F. D. Roosevelt.  
....Winston Churchill. ....Mr. Lansbury, Britain's labor-leader, speaking about Hitler.
2. Those who use everything they have and get for nothing but building themselves up may be called  
....philanthropists. ....scholars.  
....isolationists in personal outlook. ....engineers.
3. The following statement, "The confidence of the whole Union centers in you," was written to Washington by  
....Bernard Baruch. ....Thomas Jefferson.  
....Abraham Lincoln. ....Jefferson Davis.
4. The unifying principle in Lincoln's personal thinking and political action was  
....a desire to save the Union. ....a desire to be re-elected.  
....selfish ambition. ....a desire for popularity.
5. The central theme in our American heritage is  
....indifference to government. ....service of self.  
....importance of the individual person. ....anarchy.

### II. True-False

(Mark each true statement with a T; each false one with an F.)

1. ( ) Looks do not count.
2. ( ) Service of self is the most important principle in life.
3. ( ) Personality is best served by some great loyalty outside of one's self.
4. ( ) Impression and influence are the same thing.
5. ( ) Self-centered individuals sometimes become dangerous personalities.

### III. Completion

(Complete each of the following sentences as best you can.)

1. The ranking personalities of history are those who have devoted their time and their energies to causes .....
2. In considering personality, the distinction between the impression a man makes and the .... he has on the lives of others must be kept in mind.
3. In the realm of morality and religion there is such a thing as ..... one's life to find it.
4. Psychologists speak of the need of a ..... principle in our lives as the foremost requirement for the development of personality.
5. Personality, as that word is understood today, means .....