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THE PHILOSOPHY OF THE ORDER FORM.

Lecture delivered by

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THE PHILOSOPHY OF THE ORDER FORM.

1. Motto:

"Whatsoever you take in hand, remember the
end, and you will never do amiss."

(Ecclesiasticus, VII, 36)

This one sentence comprises the sum and substance of this whole paper.

2. The Operation Order Form.

Its distinguishing feature is that it is a complete plan of action, -- at least so far as the step, which it directs to be done, reaches; and it is upon this feature that we wish particularly to dwell.

Beside the heading or caption, it consists of a margin, five paragraphs and a signature, as follows:

1. The circumstances: that is, relevant information of enemy or of difficulties; and also of friendly assistance.
2. The thing which the order directs to be done, expressed as a single idea. We are calling this the END-IN-VIEW.

Margin. The AGENCIES of execution into which the effort is organized.

3. The allotted task of each agency.
4. The Train, or Maintenance and Resources.
5. How to reach the Signer,
and, The Confirmatory signature.

This is more clearly shown in the analytic form given on the next page.

The End-in-View and the Agencies are the two principal characters; and upon them our attention must be constantly riveted.

Analytic Form.

Signer's Office.

Operation Order No. 1.

Place and Date.

A complete plan of action.

FORCES:

- (a) :
: AGENCIES
- (b) :
: of
- (c) :
: execution.

1. Circumstances.
2. END-IN-VIEW.
3. (a) :
: Allotted task
- (b) :
: of each agency.
- (c) :
4. Train, or Maintenance and Resources.
5. How to reach Signor.

Confirmatory signature.

Each agency, on receiving the order, estimates his situation, deduces therefrom his mission, examines the possibilities of execution (Enemy and Own Forces) and by a process of logical reasoning, arrives at his decision.

This done, he prepares for his first step, creates the necessary agencies, and assigns to them their people (Distribution of forces), and then draws up his own order, thus completing the cycle.

When one is first introduced to the order form he sees in it little more than an arbitrary system of order writing; and, while admitting perhaps that it has been ingeniously contrived, he receives it not without more or less resistance, which usually takes the shape of suggestions of change, generally based on the system or, more likely, the want of system to which he has heretofore been personally accustomed.

It is only on a closer acquaintance that he awakes to a realization that it is not an invention, but a discovery.

What is meant by this is not that the principles have but recently been found out, nor that many or all of them have not been in use for many years, but that the form, as presented to us, expressed a nature process, the process that the mind goes through when, acting under the pressure of some requirement, it determines upon a course of action and seeks to give the necessary instructions to the agents of execution.

Unless we realize that this is a nature process, and one of universal application, we have not appreciated its character.

3. Trinity in Man and Nature.

We recognize in man a trinity of quality, namely, head, heart and muscle. This nature is not confined to the human species, but pervades all the universe, as would be natural to expect after the acceptance of the doctrine of evolution

and its corollary, cause and effect. It is the basic characteristics of the Universal Plan. Indeed, man has been called a microcosm, -- a little world.

We thus see the basis on which is founded the law of analogy.

What we wish to make clear is that this trine quality is a universal principle, and lies at the basis of all organization or organized action.

So, we have

Head,	Heart	and	Muscle
-----	-----	-----	-----
Understanding	Affection or Will		Energy
-----	-----	-----	-----
Design	Execution		Materials
-----	-----	-----	-----
Inventor	Manufacturer		Capitalist
-----	-----	-----	-----
Architect	Builder		Supplier
-----	-----	-----	-----
End-in-View	Agencies		Resources
-----	-----	-----	-----

and these, as we have seen, are represented in the order by paragraph 2, margin and paragraph 3, and paragraph 4, respectively.

Action is the direction and use of energy. In a study of action direction and use are the two parts that engage our special attention; and the third part, being taken, as the mathematicians would say, at unity, disappears.

This reduces nature to a seemingly dual character; and it is in this dual character that we usually perceive it. Therefore, though the third part exists, it is on the end-in-view that the agencies that, in this paper, our attention will be chiefly centered.

4. Definitions.

We shall now pass to a few definitions, that we may clearly understand the sense in which the words are here used:

Mission The task laid upon our shoulders.

Objective The target we select for our efforts, the attainment of which will carry out, or help to carry out, our mission.

Decision The course of action decided upon.

End-in-view In an order, the thing therein directed to be done, regarded as a Whole. Expressed in paragraph 2 of the order, and addressed collectively to the agencies (enumerated in the margin) charged with its execution.

This is a restricted meaning of the expression End-in-View, but it is adopted in this paper for the want of a better term.

Distribution of Forces (abbreviated in the margin to Forces to save space) consists of two steps:

1. The organization of the effort, that is, organizing the division of work by creating suitable organs or agencies of execution.

2. The assignment of the personnel to the agencies.

Philosophy may be summed up as the science of the relation of the parts to the whole and to each other, and of its converse, the relation of the whole to the parts.

Allegiance Tie or obligation of the part to the whole.

Conscience Perception by the part of its obligation to the whole.

Conscientiousness Feeling by the part of its obligation to the whole.

Loyalty Fidelity to the obligation of the part to the whole.

The right to exist rests upon the performance by the part of the purpose for which it was created.

Solidarity Mutual responsibility existing between two or more persons; community of interests and responsibilities. Trench says: A word we owe to the French Communists, and which signified a fellowship in gain and loss, in honor or dishonor.

This word is much used by French military writers. It is not very much used in English, and therefore perhaps liable to be misunderstood; but it is a valuable word, for there is no other English term that expresses the idea.

Fetishism Deifying the vehicle.

Selfishness The abuse of self preservation.

Evil Misdirected energy;
Misapplication of an activity.

Wickedness Wilful evil.

5. Object of the Lecture.

The real object of this lecture is to show that paragraph 2, the End-in-View, the thing hereby ordered to be done, and corresponding to the "Whole" in the definitions ----- is the real Sovereign to which we owe allegiance, and that loyalty thereto on our part, as one of the organs or agencies of execution, calls for our desiring the success of the efforts of the other agencies as well as of our own, since they are all severally and jointly necessary to the success of the scheme.

This was thus expressed in the great Hebrew Laws:
Devotion, head, heart and energy, to the Commanding Officer's Scheme, to the End-in-View. This is the first and great commandment, and the second is like it:

Co-operation and mutual support among the agents of execution. On these two commandments hang all law and order.

That is all comprehensive and absolutely fundamental.

The Ten Commandments teach the same lesson, though in more detail. The first demands exclusive allegiance to paragraph 2. The second forbids fetishing, a thing that man is very prone to fall into. This consists in deifying the vehicle. It confounds the function with the individual who fills the role.

The expression "will of the commander", which one frequently hears, has a sort of fetish odor, suggesting the commander's caprice. It is not the will of Brown, Jones or Robinson, commanders, which interests us, but the paragraph 2 which Commander Brown, Jones or Robinson is detailed to formulate.

This is illustrated in the French way of official signing, namely, putting the function first and letting the name of the individual who fills the function follow. Thus they would sign

The Director,
John Smith.

much as though it were

The Director,
per John Smith.

The conception of loyalty in most officer's minds is limited principally to the loyalty to the individual. Now the individual is only a vehicle for the ideas in his head.

Fetishism is largely a growth of mental sluggishness. Those who do not want to think, or shrink from the clash of minds, and the hard labor of the war of wits necessary to

make one's views prevail, are only too willing to trust to the strong man. It is the same with those who are too busy with other things to attend to the matter.

The phenomenal sale of quack medicines is thus explained. The people are hypnotized by the professions of the quack, whether in medicine or in business.

The rest of the first five commandments also refer to respect to authority; and the last five relate entirely to the relations between the co-workers. So there we have the lesson of the two great commandments repeated; devotion to paragraph 2, and team play.

6. The End-in-View.

Yes, it is the plan, not the man. Nelson was nothing of an admiral when he was asleep. The strength of great men lies in the head; Sampson of old, shorn of his locks, fell easy prey to his enemies. A watch that does not go is not much good.

Observe, too, that the signer of an order is as much bound by it, while it stands, as the receiver. It is a sort of contract, just as a host is bound by his invitation, once it has been accepted by the guest. Once he has signed ---- "touched it off", so to speak ---- the execution passes to the agencies, unless new circumstances make some change necessary. His business is to be ready with the next order.

The true driving power in this world is necessity. The public in general, however, do not understand the necessity,

As the saying is

"The Devil sick, the devil a monk would be;

The Devil well, and devil a monk was he."

So, if we would be prepared to meet the necessity, we must keep it before us by an active effort of will.

There is a throne that belongs to the true Sovereign -- the End-in-View. If no end-in-view is at hand to occupy it, something else will want to slip into the seat, and it will be from self interest. If we do not look out for No. 2, they will be looking out for number one.

So, it must be a religion with us ever to see that there is a paragraph 2, a mission, an end-in-view.

We often hear complaint of the want of a naval policy, and generally note with it a great vagueness as to what sort of a thing a naval 'policy' is, and where procurable.

We have but to trace back from the 'complaint', and we soon discover the difficulty to be simply a missing #2.

Some people are inclined to regard the giving out of a #2 as a sort of semi-apologetic excuse, offered the receiver, for giving him an order, and see in it a loss of force. On the contrary, it is introducing to the agencies the cause that claims their allegiance and loyalty; and they are thus given a partner's interest in the general cause, as well as in their specially allotted part.

An order to a subordinate should contain all that will enable him to act with all freedom and initiative for the attainment of the plan of the commander. He must thoroughly know what his commander desires to accomplish, what part he has to play in the plan, and have all available information of the factors for and against its accomplishment. Knowledge gives freedom of action, ignorance ties our hands.

7. The Agencies or Organs of Execution.

We have noted that the order form was a complete plan of action. The different agencies are the different parts of a machine, and, for the machine to work satisfactorily, every piece must do its part. Solidarity is the essential quality.

"A long pull, a strong pull, and a pull together."

8. The Area of Discretion and the Sphere of Superior Action.

Good organization requires a clear understanding of the interrelation of the area of discretion of the subordinate and the proper sphere of action of the superior.

The Area of Discretion marks the upper limit of the subordinate's freedom; the Sphere of Superior Action marks the lower limit of the superior's judicious activity.

Liberty is the freedom to do RIGHT within the area of our discretion. Freedom to do wrong is termed license.

The better prepared our assistants are to carry out our desires with skill and good judgment, the better it is for us. It disposes at once with that part of our problem, and, at the same time, relieves the subordinate from undue outside interference with his proper initiative. The Superior, in the Sphere of Superior Action, lays out the sub-tasks the execution of which effects his purpose.

A man does not have servants to advise him how he is to do the work, but to do the work for him, in order that he may dispose of his own time more advantageously. He may ask the cook's advice as to what had better compose the dinner, but, once decided, the cook gets the order to do the cooking.

The expert is probably superior to the employer in ability to exercise the expert's art; but the employer does not feel in any way humiliated by employing him to exercise his skill. Thus, navigators employ local pilots; kings employ architects and builders for their palaces, and we all go to shoemakers for our shoes, and to tailors for our clothes. Therefore there should be no squeamishness in giving to a subordinate all the latitude in execution which his capacity and the requirements of the problem permit.

The limit of permissible liberty is consistency with the end-in-view, and the limit of permitting liberty is the area of discretion laid down in paragraph 3.

Sometimes we are puzzled finding ourselves in a position of cross loyalties. Of course, no one should knowingly accept a cross loyalty; but, where such a situation develops, the key is to be found in the higher #2, the higher Mission, which controls both.

9. Initiative.

All young officers are anxious to be granted opportunity for initiative, and nothing is more to be encouraged ----- provided it be exercised within what may be called the Field of Initiative. We all have great admiration for the man who "does things". But the great question should be asked, before embarking in them :: are the "things" desirable, are they compatible with the #2, the end-in-view under which we are acting?

There is at times a great temptation to officers, acting with a mission, to neglect it temporarily in order to engage in some operation which presents itself promising distinction, and this irrespective of whether desirable or not. We have all read of such cases, and it is unnecessary to quote any; but where such things have been done, it would be interesting to know whether their orders had any #2 to them, that would give an end-in-view to be loyal to. If no #2 has been given, we should seek it, and, if necessary, supply or assume it. Otherwise there can be no loyalty, cooperation or mutual support, or, indeed, any valuable work whatever.

But, as a matter of fact, the field of initiative is not small; only it requires a practiced eye to see the opportunities. With a telescope, the milky way, which to

the naked eye appeared to be merely a cloudy streak of light, turns out to be billions of stars; under the microscope, what seemed a drop of dirty water is seen to teem with great monsters full of active life. There are crowds of things yet to be done, and which need enthusiastic men to push them along.

In this connection a doctrine has lately been advanced, here humorously dubbed the Doctrine of the Residuary Distributee, and which at first sight might be regarded novel.

10. Doctrine of the Residuary Distributee.

As the Formal Combined Order is a complete plan of execution for the act specifically directed to be done by #2; as the margin enumerates all the agents to whom the execution is confided; and, as #3 enumerates the detailed distribution of duties of the said agents, it follows that, if there be any necessary or essential detail of execution which does not appear in #3, or has not been provided for, it belongs to these said agents, and the more properly to the one or ones the nature of whose specified duties more naturally accord with the detail overlooked or specifically unprovided for.

This doctrine is akin to that which holds the plan and specifications of a building contract as a supplementary to each other, where anything shown in the plan but not mentioned in the specifications, or mentioned in the specifications but not shown in the plan, is to be regarded as if mentioned and shown in both. Or it resembles the case of a will where there appears more property than that specifically stated in the document. It goes to the residuary legatee. We may therefore call this doctrine of the responsibility of the enumerated agents for the execution of essential but unenumerated duties, the "Doctrine of the

Residuary Distributee". It is really included in 'Solidarity'.

Here we have a condition which lies clearly within the Field of Initiative.

Whenever anyone hears another say "They ought to do this", or, "They ought to do that", let him ask himself Who is "They", and let him then ask himself whether by chance he may not himself be one of "they". And, if he should find that by hook or by crook he could manage to include himself therein, "let him get busy".

11. Danger to which the Agent may be exposed.

The agent finds himself between two responsibilities, the care of himself and the execution of his mission. For keeping himself in good condition (necessary for the execution of his mission), man is provided with an automatic governor, which may be called Pain-Pleasure.

If there be no #2, self becomes the highest #2; everything centers about self, and we have Selfishness, which is the abuse of self preservation.

But man is given an arm against this difficulty by another governor which may be called Conscience and Conscientiousness, which works in the interests of the #2, and of the mission, as Selfishness does of self preservation.

There is therefore the danger of the latter getting the upper hand. The cure is to keep the #2 ever actively before us.

The understanding, prompted by the lower instincts through the feelings, convinces the man, by sophistical reasoning, that he owes no higher allegiance than that to his personal independent schemes.

But the day of reckoning comes, things do not work satisfactorily, and the commanding officer sees that the

general interests have been sacrificed to individual profit.

The man can no longer be trusted in the extended area of discretion; he must be restrained within the area of his capabilities.

12. Mission --- Reasoning --- Decision.

The next step that will be made in improvement is going to be in the direction of a more detailed system of reasoning, by which from the mission we reach the decision.

As a French writer, Captain Audibert, says, the mission and decision are the extreme links of a chain, and the reasoning, the intermediate links that lead from the one to the other. He claims that the decision should flow from one to the other as in a mathematical calculation, and that the answer should be the inevitable result of the reasoning. This is certainly what we should work for.

Some authorities, however, have in the past taught that the reasoning is to be used to justify the decision, that is, they assume the decision, and then try to justify it. The trouble of this wrong-end-to method is, as Captain Audibert remarks, that lots of good reasons can be adduced in justification of a bad decision.

Inspiration still has many followers, notwithstanding what Napoleon has said about it; and is still too much in general use. The decision is a guess selected because of its good looks, rather than because of logical reasoning.

13. Resources.

As we have said, our attention has been entirely centered upon the End-in-View and the Agencies. But the end-in-view and the agencies can effect nothing without Energy, and the Means of its sustenance, nor the Materials with which to work. On the other hand, energy must be directed. The possession of enthusiasm and a whip does not

tell where to drive, the possession of bricks and mortar does not build a house.

Thus we see that all three parts of the trine are requisite: end-in-view, agencies, resources.

As the first two have each its paragraph, so this third part is likewise assigned its own paragraph, paragraph 4, -- the means for the maintenance of energy, and the supply of materials.

14. Peace.

In peace, the end-in-view is apt to fall asleep. Peace administration tends to perfunctory routine, and to unpractical theorizing with omission or oversight of important factors.

Artificial War, on chart and board, ashore and afloat, brings healthy action because it keeps alive and awake the end-in-view. It teaches us that we occupy some place in the margin, and in #3, we owe allegiance to a higher #2, and, to quote the popular slang, that we

"are not the only pebble on the beach".

† This world is a world of work, and not of rest. If, in the tug of war, we do not pull, we require some other fellow to overcome our inertia. We are worse than nothing, we are an enemy, a destroyer.

Therefore, sin is said to be death --- the death, not only of our effort, but of the positive or useful effort which we negative or neutralize.

Peace --- cessation --- death --- brings disbandment, decomposition, in order that the individual component parts, liberated by discharge, may be available to enter or enlist in other active organizations.

Now, the microbe of decomposition is greedy, restless, always ready to start in ahead of time; and rest is its

opportunity. It is powerless, however, in the presence of an active end-in-view.

The cure, then, is in making a religion of #2, and applying its doctrines at all times and in all places.

15. Illustrations.

Perhaps among the best examples of what fruits come from working under an end-in-view, is that of the author of Clerk's Naval Tactics. And it is equally interesting to us because it is also a case of initiative. As the matter is touched on rather fully in the lecture on the Chart Maneuver, we need not repeat it as fully here; but we can say that officers of the British Navy must have felt the desirability of getting better results from the fleet fights of that day. Yet the mass seems to have been willing to drift along with the tide as long as there was nothing that could be identified as a defeat. Clerk, however, a civilian, but a live one, said to himself that the end in view of a fleet fight certainly was not satisfactorily met by a drawn battle. So, armed with an end in view, a goodly amount of initiative and a jack knife, he made for himself not only a British squadron but a French one as well, and was rewarded, after long study and artificial war experiment (the maneuver board) by hitting on a system of tactics and plans of attack which enabled his compatriots from then on to secure overwhelming success in all the great fleet fights that followed.

Nothing prevented any officer of the fleet dipping into that field of initiative; but they didn't. It must be admitted in extenuation that ships were not in those days good places to work out such problems; and, perhaps, they may not be fully so today.

The second illustration we have to offer is the U.S.

Naval War College:

The Mission of the College, laid down by its founder, Rear Admiral Luce, was to systematize, develop and teach the art of naval war, or rather since there was no one to teach it, to afford a place where it could be learned.

The Decision was to discover the philosophy of navies, their influence and uses in war, and, following down that line, finally to arrive at a determination of the best process of reasoning, and to train officers therein with a view of obtaining quickness and readiness in emergency, unity in methods, and harmonious cooperation in execution.

Formulating an end-in-view corresponding, he organized his agencies and parceled out the subjects; and the very first published work of the War College, along the lines laid down by its founder, and prepared by his order, namely, the Sea Power lectures by Captain Mahan, revolutionized naval war throughout the world.

The history of the War College, for the greater part of its life, has been a battle for existence. In its early years Congress, the Department and the mass of the Navy were its bitter enemies.

Well, in spite of all that, with eye fixed ever on the end-in-view, it started a new era in naval strategy and tactics, its International Law department rose to have a worldwide influence; it introduced the Naval War Game to the service, being the pioneer in its regular use; was largely instrumental in rousing the Army to the need of a General Staff, and moving them to the establishment of an Army War College; in starting the movement that established the Navy General Board, and that is moving toward the formation of an office for the conduct of war; turned out battle plans one and two, and systems of scouting; adopted the applicatory

system of training in estimating situations and order writing ---- but why should we drag out the list any further when you have but to look and see!

And all this the result of the End-in-View, accomplished by a very meagre staff liable at any minute to be detached en masse ----- it has already happened not so long ago, and the danger of a repetition is a very real one --- with a ludicrously small class, barely sufficient to recruit it.

Now, think it over, and tell yourself frankly if you can think of any great improvement in the Navy, outside of materiel and the handling of guns, that cannot be traced back to the influence of the War College!!

For years the navy was cursed with that chronic disease of the so-called line and staff fight. With no end-in-view to serve as a common cause to rally around, either in the Department or on board ship, the "interests of the corps" were paramount - - - each corps was sufficient to itself, unless it was a sort of loose alliance against the common enemy, the corps that claimed predominance without "putting up". The staff saw only an oppressor; the line saw only rebels.

Eight Bureaus and no co-ordination! Like the rival interests in medieval Italy which, in their quarrels, used to appeal to a non-Italian next door neighbor, quarrels which that neighbor would not infrequently settle by keeping the bone herself, so each corps would appeal to Congress, getting thereby a little more disorganization, and misleading Congress to think that interference or control of details of naval administration was properly a Congressional affair.

The idea of enlisting the enthusiasm of the whole Navy, of all the Bureaus and of all the Corps in a controlling end-in-view did not seem to have occurred to anybody.

But, be that as it may, some years ago, the War College made a step in that direction by opening its doors to all officers, and asking that members from each corps should join the classes.

When the end-in-view of the Navy becomes acknowledged as the controlling idea, the Line being regarded merely as the furnisher who deals in that line of goods, and the various agencies realize that they are severally and jointly responsible for its success as partners in business, and not as rivals, then indeed will things begin to move.

16. Conclusion.

And, now, at last, we really have the end ----- in view!

The solution of the problem of yellow fever was reached only after a long, weary and tragic search.

So may we well congratulate ourselves that we have here at last discovered the solution of most of our troubles:

The Key is the End - in - View!