



MILITARY CHARACTER.

Question 3.

By

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The Qualities of Military Character.

It is no exaggeration to say that the character of the ideal military leader would be more comprehensive, more all-embracing than that of any other man whatever. As Professor C.M. Blakewell said, in his lecture before the Summer Conference at the Naval War College in 1913 ("Moral Training in Preparation for War"):

"To map out a course of training for him would be to map out a training in all the human excellencies. Nothing should be omitted. All that makes for bodily health, for strong nerves, for physical and mental energy, for deep emotion trained and disciplined through drill, for will-power and resolution, for knowledge of his profession; and for that wider knowledge which gives the larger outlook upon life and brings that poise of mind that comes from a clear perception of values in their relative perspective, - all this should be included." The end in view of our whole system and course of training is to produce leaders, - a leader, the one leader for the expected time of stress; and, hopeless though the attainment of the ideal may seem, this ideal is the mark that should be set and held before the eyes of every officer from the day of his admission to the Naval Academy.

I find nearly all the writers I have read to be practically in accord as to the qualities which, in their opinion, are requisite for the making of a truly great military character. I find them citing the famous and successful leaders as men having such qualities of character as: loyalty, devotion to duty, decision of character, self-sacrifice, courage to take risks, the power of thinking clearly; coolness, tact, presence of mind, resource in danger, power of bearing responsibility; resolution in the face of abuse and criticism; a knowledge of humanity, a proper spirit of initiative; combativeness; fidelity; ambition etc..

We may never find all these qualities embodied in any one individual; but, nevertheless, we should strive to develop as many of such qualities as possible in as large a number of individuals as possible. Later, will be pointed out wherein, in the opinion of the writer, our system is failing to accomplish this end.

The opinions which follow, taken from diverse sources, are cited in order to show the practical unanimity as to the qualities that should be striven for in military character.

Colonel Henderson ("The Science of War", page 45) says: that: war is pre-eminently the art of the man who dares to take a risk, who thinks deeply and clearly, who is not cast down by reverses, who is resolute. He cites Wellington as an example of a man who had resolution in the face of abuse and criticism; who had confidence in the ultimate outcome of his campaign; who was the personification of common-sense. Coolness, presence of mind, resource in danger, power of bearing responsibility are, Colonel Henderson says, the qualities of a great soldier! Wellington was never averse to risk, if the chances were in his favor; he possessed, too, a knowledge of men, -of humanity; and, if he did not gain the affection of his men, he had their confidence; and he had the sense of loyalty highly developed.'

Long ago the writer became impressed with the fact that there are two kinds of intelligence, -that of the head and that of the heart; and it seems that no man can rise to the height of true greatness who does not combine, in his make-up, both kinds. Surely, in Colonel Henderson's opinion, Wellington had both kinds. Payot, in his admirable little book on the Education of the Will: "The philosophers, Alas! too few in number, who have interested themselves in the relation between intelligence and feeling, are inclined to distinguish two kinds of knowledge, -the purely intellectual and the knowledge that comes from the heart." A sort of military Frankenstein, such as some of the German writers seem

to favor, might make a perfect Estimate of the Situation; but he would not be chosen to lead a folorn hope.

Brigadier General Walter Braithwaite, C.B., in a lecture re-printed in the Journal of the Military Service Institution, #187, of January-February 1914 and having for title a quotation from Von Moltke, "For the Conduct of an Army, Character weighs More than Knowledge or Science" discusses the effect of the system instituted by Von Moltke and its success in two wars. He then says: "But, however great the system and however well it be understood, there remains, -and always must remain-human nature being what it is, the influence of the character and of the personality of the commander and of the subordinate commanders. There never yet has been a great commander who has not possessed character." ----- "The advent of a system of command, to replace one-man control, does not, in any way, lessen the necessity for character in commanders and but, indeed, emphasizes its importance; as, in some respects, it increases its difficulties; for character is required in subordinate commanders to an even greater extent than heretofore." The lecturer then says that the principles underlying the system of command (Von Moltke's) are extremely simple of comprehension; it is in their application that the difficulty lies, -and here is where character is important. This brings us to a consideration of the characteristic of boldness, -and its opponent, prudence or caution. "Boldness directed by an over-ruling intelligence is the stamp of the hero." Only in the great names of history do we find this boldness. Imagination, powers of deduction, of discernment, oppose this boldness; also, pressure from the outside, respect for the judgement of others etc.. Boldness will not only make a bold plan, but will see it through. "To find the bold way is comparatively easy; but to follow that way, in accordance with the plan formed, despite a thousand reasons for deviating therefrom, requires great clearness of mind, steadiness of aim and remarkable strength of character; and, out of many men who have

"great clearness of mind, of men who have purpose, of men who have strength of character and boldness, -there may not be one who combines all these qualities; yet all are necessary to raise him above mediocrity as a general." ---- "Knowledge can be imparted by a hundred methods; wisdom may be slowly instilled into the mind; character only is infectious." ---- "It is a difficult and dangerous period in the life of any great undertaking when caution begins to get the upper hand of confidence." "Kleber said of Napoleon: "Well, then, what is his great quality? For, after all, he is an extraordinary man. It is to dare, then to dare more. In this art he goes beyond temerity itself." ---- "What are needed are commanders with inflexible purposes and iron resolutions. It is so much easier to wait and see. --- Character, in its highest development, will alone enable a commander to adhere to his plan; and character alone will enable him to infuse into his troops the necessary spirit of self-sacrifice and devotion required to maintain the offensive spirit."

It seems, then, that, at this time, when, through the War College, we are trying to initiate a new system of command, the subject of character and of character-building should be given more attention by far than it has received.

Von Clausewitz ("On War", Vol. 1, Chapter III; The Genius for War) gives as requisite qualities: military genius, courage, the military coup d'oeil, resolution, presence of mind, firmness, staunchness, strength of mind, self-command, excitability, phlegm, strength of character, the kind of mind for military genius, - rather a "large order".

Von der Goltz (the Nation in Arms, page 61) says that character makes the general; the general should be born to rule rather than to please men.

The London "Times", of January 3, 1914, in an editorial on the character of Wolfe says: "The keen eye, the faculty of quick decision, and the gift of hopefulness; but the eye that has not

"been taught to distinguish what it sees, the judgement that is not based on knowledge, the hope that is not founded on self-confidence and experience, -though they may grant a brief success, have never brought a lasting reward to those who possess them or those who have trust in them."

Numerous other opinions, ~~xx~~ from sources as diverse as those mentioned, could be quoted to show that there is a very general unanimity of opinion as to the characteristics which a military commander should possess; let us now consider some of these and the effect on them of various influences.

As Commander Schofield has noted in his paper on this subject, the purpose of our examination of character, our motive, is utilitarian. We must appear (odious as the idea may be to many, particularly the peace-at-any-price people) in the attitude of trying to make men better men in order that they may be more efficient soldiers and man-of-war's-men. Archbishop Whately once said: "Honesty, no doubt, is the best policy; but he that is honest for that reason is not an honest man." We may not like the motive of the Japanese Government for removing the ban against Christianity in 1873, that, as a nation, they would probably be more efficient; but, like many other similar things they have done, it is good policy. Cromwell's troops prayed well and often; but they were made to keep their powder dry at the same time.

Admitting then that the end in view is to create good officers and good man-of-war's-men and that they are created first of all and above all for the purpose of fighting efficiently, no military man will deny that the most important factor in the problem is discipline; for, without discipline, the Navy would be as meaningless as sounding brass and tinkling cymbals; and, closely associated with discipline, are the two characteristics of obedience and loyalty. The genius of our institutions does not seem to make for a disciplined habit of mind. In a country where, as the newly-arrived Irishman said, 'every man is as good

'as every other man and a dom sight better', the tendency is for each one to consider himself, in a great degree, as a law unto himself. The first, and not the easiest lesson that a Fourth Classman at the Naval Academy or a recruit has to learn is to do as he is told and not to talk back. Colonel Henderson, in his book, "The Science of War", commenting on the prevalence of this spirit in both armies during the American Civil War, says: "The sovereign people of the Northern States could create mighty armies, could equip these armies as none had ever been equipped before; but it could not create the discipline of habit, - that was deemed unworthy of free men - and, in its place, relied on the discipline of reason and patriotism". He then says that at the first Bull Run, it was lack of discipline that caused both the defeat of the Northern army and the failure of the Southerners to pursue; the obedience yielded by the soldier was based more on intelligence than on habit. "He did not resist authority when he considered its demands were reasonable; but when he thought these demands vexatious or unnecessary, he remembered his birth-right as a citizen of a free State and refused compliance." Again he says: "For three long years, the infatuation of the Northern people in favor of individual freedom lasted, - and, during those three years, the national cause made little progress. At length the scales dropped from the eyes of the Government and the troops. A leader was chosen who, throughout his military career, had been ~~constant~~ constant in obedience, chary of criticism and patient under misconception; but unsparing of condemnation when it was deserved, and impatient of insubordination in his lieutenants. Under Grant, backed by the unreserved support of Lincoln, whose conversion to the doctrine of unhesitating obedience was whole-hearted, the Army of the Potomac entered on a new phase of existence and efficiency." The rest of the story is well-known.

Does such a spirit of individualism yet prevail in our

country? Has not the spread and growth of an unwholesome socialism intensified this feeling in many communities? It must be admitted that there are many who hold the opinion expressed in an appeal to "Young Men", which issued from the pen of the writer, Jack London, in December 1913; in this diatribe, Jack London says: "The lowest aim in your life is to become a soldier. The good soldier never tries to distinguish right from wrong. He never thinks, he never reasons, he only obeys. \*\*\*\*\* ----- A good soldier is a blind, heartless, soulless, murderous machine. He is not a man. He is not a brute, for brutes only kill in self-defense. All that is human in him, all that is divine in him, all that constitutes the man, - has been sworn away when he took the enlistment oath. His mind, his ~~soul~~ conscience, - ay, his very soul - are in the keeping of his officer. No man can fall lower than a soldier, - it is a depth beneath which we cannot go. Keep the boys out of the Army. It is hell. Down with the Army and the Navy. We don't need killing institutions. We need life-giving institutions." Whatever one may think of the character of Jack London as a man, it must be recognized that London enjoys considerable vogue as an author and reaches a large number of people. His remarks are quoted here for the reason that they express the sentiments of a considerable and an increasing class; and, even to-day, these remarks, printed on a poster of the Industrial Workers of the World, are used to be pasted over the recruiting-posters of the Army and Navy. This is a more violent and extreme and dangerous view than that of the professional peace-advocate; and it should be vigorously opposed by every officer and man in the Service. It seems to me that the first great lesson to be taught to the newcomer, - whether a Fourth Classman at the Naval Academy or a recruit at a training-station - is the true meaning of Loyalty and Initiative, - a lesson, surely, of as much importance as the Binomial Theorem, the proper way of making up a bed or lashing a hammock.

What have been the effects, if any, of the peace-movement? In the U.S. Infantry Journal of January-February 1914, Professor R.M. Johnston, in an article entitled "Pacificism and Militarism", comments on the rapid growth, since the middle of the Eighteenth Century, of the humanitarian movement, of which Pacificism is one of the off-shoots; and he expresses the opinion that the soldiers of to-day will not stand the punishment that those of two generations ago stood. He says: "Modern citizen armies have nothing like the fighting-power of the professional armies of the 18th century." He thinks that Cromwell's Ironsides showed greater firmness in battle than any troops that have come since. "The reason undoubtedly was that they were religious men."----"Thus, the point might be re-enforced, were we disposed to set up an argument against Pacificism, that the materialism and hedonism that lurk/behind it is merely one of the ~~general~~ manifestations of the <sup>general</sup> decline of religion."

Professor Munsterberg, in his paper on "Psychology and the Navy" speaks of the effect which the world-wide wish for peace, -in the movement towards which the United States is leading- may have on an officer, -appealing, as it does, to an ideal demand and carrying with it promise of the highest humanity. "The mind of the warrior is thrown into a conflict between the demands of his life-work and the siren-voices of the eternal peace-advocates." He thinks that the officer should be inspired by a belief in the role of war, in the history of mankind, as the great educator to a spirit of sacrifice and duty."

Surely it is the role, surely it should be the aim of the Naval Academy to make our country and its historical mission the sacred ends of the life work of the officer who is there undergoing training.

Professor Munsterburg then says: "Of course, there must be personal motives involved. The officer must think of earning his livelihood, of filling an honorable position, of advancing as

"quickly as possible in his career. But motives on a much higher level, motives which do not refer to the individual as such but to ideal aims and purposes, must be intimately associated with the personal ones. He must feel joy in the service as such, he must have interest in the details of the work and the problems which it offers. He must be determined by a consciousness of duty which gives him perfect satisfaction when he is loyal to his task, whatever sacrifices it may demand.-----There must be one (other) motive which is still deeper-rooted. What is needed as the central energy in the mind of the naval officer is an enthusiastic belief in the ideal value of the Navy and the task of the Navy. With every fibre of his personality, he must feel that it is a sacred work to which he is called, -that the mission of the Navy is an ideal one and that the honor of the country is not too dearly paid for by his death." Such a feeling, such an inspiration is not merely of sentimental use; it would be a tremendously impelling ~~force~~ motive of the greatest practical force and value.

If, then, "there be no God in the Constitution"; if there could be any objection to any form of conventional religious teaching at the Naval Academy, for fear of offending the followers of some particular sect or creed, surely there could be no objection to a system of teaching that would serve to instill a sincere belief in the Service, in one's country and its mission and which would give to each officer and man a religion of patriotism and loyalty that would carry him to the end and serve to sustain him in every season of stress.

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Admiral Mahan, in his ~~article~~ entitled "Retrospect and Character", in the chapter on the Military Rule of Obedience, says that the rule of obedience consists in faithfully forwarding the general object to which the officer's particular command is contributing. This is the idea of loyalty now being taught at the War College. Admiral Mahan states further that, under circum-

stances of ignorance, rectitude of intention is no excuse for disobedience; the presumption, in case of disobedience, being always one of guilt rather than innocence; and the justification of the mistake will rest not on the intent of the individual, but on a judicial review of the circumstances governing his decision; ignorance of generally accepted principles does not justify disobedience.

In the Science of War, pp.5,6,7, Colonel Henderson tells of the doctrine of Initiative, as taught to and practiced by the Germans in 1870; of the systematic encouragement of ~~the~~ a spirit of independent judgement and self-reliance, -devotion to duty and self-sacrifice being relied on to counteract personal ambition; and, as a further check, the distinction between "orders", -which are to be obeyed at once and literally- and "instructions", -which expressed the commander's wishes and were not to be carried out unless practicable.

Could there be anything of greater importance in the first part of the training of a midshipman than to ground him thoroughly in these principles, the wisdom of which has been so thoroughly demonstrated in war by the Germans? Could anything serve better for this purpose than the Order Form course of the War College? Is there any reason (other than the elimination of certain traditional studies) why this course should not be incorporated in the curriculum of the Naval Academy?

Let us quote again from Professor Munsterburg (Psychology and the Navy): "Obedience. The back-bone of military service; where lacking, the cause is lost. More necessary now than ever before on account of the complex character of modern ships. "The men must be trained to have control of themselves in spite of all suggestions from their mates. The psychologist knows no other way of training such a power of self-control but by a persistent strengthening and disciplining of the attention and the will."

He says that the failure of the youth to learn that which "alone makes life worth living", the power of attention and will which enforces the dutiful action against all temptations is responsible for many failures. The result is seen in the superficiality of our public life, with the lack of resistance to sensational and hysterical influences. "Our whole modern world instinctively longs again for thoroughness and discipline and the teaching of obedience."

It seems that something of this spirit of indiscipline and disobedience has crept in, both at the Naval Academy and on board ship. "Discipline is the product of habit; and habit cannot become deep-rooted where any exceptions are admitted."

Admiral Mahan, in an address on "The Strength of Nelson" has stated that he considers the dominant characteristic of Nelson to be devotion to duty, - not "the acquired, negative self-control, battling with self; not nature-controlled, but nature-controlling." To Nelson, duty was not "a master that compelled obedience but a mistress who attracted the devotion of a nature which intuitively recognized her loveliness". Admiral Mahan holds that faith is the foundation of all successful action, particularly when it takes the form of that confidence or conviction that enables one to take the final step, - to make the decision after all the lines of action have been considered; and he thinks that Nelson had such faith in a pre-eminent degree; and, of ambition, he quotes Nelson: "If it be a sin to covet glory, then am I the most offending soul alive."

There is a wide-spread opinion, - probably of comparatively recent growth - throughout the Service that we have made materiel a fetich in the past ten years; this is a natural result of the rapid material expansion of the Navy and the necessity of developing materiel to the highest possible degree; along with this development has gone a certain technical development of the personnel in the use of the materiel. Whether or not the fighting morale

has kept pace with this improved technique is doubtful.

The qualities which are deemed essential to good military character have been sufficiently discussed at the War College to give a good idea of what they should be. Let us consider the existing methods in vogue for the development of these qualities and what means could be adopted to improve these methods.

In the Proceedings of the Naval Institute of December 1906, #120, in an article re-printed from the United Service Magazine of January 1883, Admiral Luce writes on "Christian Ethics an Element of Military Education. In this, the Admiral shows that, through all the ages of history, the religious element stands out prominently amongst the characteristics of military leaders, - from the heroes of the Iliad to the leaders of to-day. The importance of the religious element, as a never-failing inspiration and support, will hardly be denied. Admiral Luce then goes on to show that, despite the fallacy that "there is no God in the Constitution", The Constitution and all our governmental institutions are based on the Christian religion. Is the training at the Naval Academy based on the Christian religion, -or on any religion whatever? To quote the Admiral: "The questions we have now to consider are "how far the Government of the United States provides education "for the young and how much does the element of ethics enter into "its school-system? ----The Government of the United States, having accepted the cares and responsibilities of guardianship over "a given number of youths, how far does it fulfill its sacred obligations by providing for their moral and religious training?-- "How far does it exercise a wise parental authority in bringing to "a knowledge of moral science those who are ignorant of its principles? If the curriculum of an academy is any evidence, the Government schools furnish no instruction whatever in morals. To "each academy a chaplain is attached; and a sort of perfunctory "service held in the chapel every Sunday ~~afternoon~~ forenoon, -an "enforced attendance not being regarded with favor by the majority

"of cadets. The reading of the church-service and a sermon by the  
 "Chaplain constitute the entire course of religious instruction  
 "seriously undertaken.----But all of these (influences), with the  
 "single exception of the early-morning church-service, are adven-  
 "turous circumstances and cannot be counted, valuable as they  
 "undoubtedly are in their way, as part of an organized plan of  
 "including ethics in a course of military education. It cannot be  
 "said, therefore, that any effort is made at either academy to lead  
 "the students along the lines which tend to the formation of char-  
 "acter.-----The Articles of War declare that all commanding officers  
 "shall show in themselves a good example of Virtue, Honor, Patriot-  
 "ism and Subordination. But where is the Young Officer, preparing  
 "for the responsibilities of command, to learn these things? We  
 "can find, in the list of subjects taught at these academies, none  
 "in which a correct standard of honor is given; no instruction as  
 "to the nature and duties of patriotism, in the obligations of  
 "duty or the necessity of subordination.---Has the Government the  
 "right to place such confidence (as expressed in the commission  
 "of each officer) in the possession of virtues which it takes no  
 "pains to inculcate?" The Admiral then makes a plea for the in-  
 "clusion of Logic in the curriculum,--because "there is so much in-  
 "correct reasoning on the subject of Duty and Honor."

It seems to the writer that all of what Admiral Luce has  
 said is as true to day as it was when written, thirty-one years  
 ago. What steps have been taken since to inculcate the qualities  
 which, in the opinion of all, are essential to good military charac-  
 ter? In my day at the Academy, none; from what I hear, to-day none.

In his paper on the subject, Commander Schofield has in-  
 vited attention <sup>to</sup> the supreme importance of the spiritual side of  
 every act of war,--the intangible something on which ~~everything~~ <sup>morale</sup> de-  
 pends. The comments of nearly all those officers who wrote on the  
 subject, at the Summer Conference of 1913, contain references to  
 the lack of moral training at the Naval Academy. It seems strange,  
 in the face of such a wide-spread opinion as to the needs for

"such training, no determined effort is made to bring about changes at the Naval Academy. It is due to the attitude, perhaps, that it is the business of no one in particular and that the Superintendent, whether or not he be fitted by talent or aptitude for the high office, is deemed all-wise and all-sufficient to run the Naval Academy along ideal lines.

Since "character is contagious", it is a truism that the character of the enlisted personnel will depend on the character of the officers. Any measure designed for the improvement of the military character of the Service should be put in force at the place where officers are trained, -the Naval Academy. Assuming that the methods of mental training there are satisfactory (which they are not, wholly), what can be done to train the characters of the midshipmen?

In any institution where men are being trained to lead other men and to serve as examples of all that a man should be for the benefit and inspiration of those under them, the building of character should hold a place of paramount importance. Such is not the place given it at the Naval Academy. What systematic effort is made <sup>to instil</sup> in the minds of youngsters there, -minds too often undisciplined and <sup>not</sup> trained at home- such things as a proper spirit of loyalty, respect for age and experience, unswerving devotion to duty, pride in the cloth and traditions of the Service, that high and delicate sense of honor that forbids any compromise with aught that is mean and low; that spirit of noblesse oblige which should mark the officer and gentleman; that courage to do the right, at whatever cost to one's self? What systematic effort to attain that ideal of character which, though it seem hopelessly beyond reach, should be the standard striven for? What use is made of the means, often ready at hand, for moulding, in this period of plasticity, those ideas which exert such powerful influence on the will and the character? Is the finished product of the Naval Academy all that it should be and could be in point of military char-

acter? No such effort was made while the writer was at the Academy, - except, perhaps, by the "brutal hazers," who are not permitted to guide the young now. With the suppression of even the mildest forms of "hazing" and "running", the instruction which the Fourth Classmen received, from the Upper Classmen, in such things as good manners, respect for those ahead and above them, obedience, in those traditions and customs which have a great and important effect in forming the character of a boy, - all this had to be given by the officers on duty at the Academy, or it was not given at all. With 350 midshipmen, there is little chance for any sort of individual instruction in anything whatever.

I have never heard that there has ever been the slightest effort to employ any of the many means ready at hand to stimulate the patriotic pride of a midshipman. Hundreds of midshipmen have walked past the old Herndon monument many times every day, - perhaps until the very day of their graduation - without ever knowing just why this monument was raised. Why not tell them? The story might prove to be a source of inspiration to many. All students of psychology know the powerful effect of such things.

Only in the last few years were steps taken to preserve, from utter decay and ruin, the many famous flags which had rotted, unheeded, for years in their glass-cases in the old Naval Institute building; while generation after generation of midshipmen passed out the Academy gates and into the service without ever knowing anything of monument, flags, guns or other trophies.

In a paper entitled "Alma Mater", in the Naval Institute for September 1908, Lieutenant Ridgely Hunt, Retired, calls attention to the fact that, for more than fifty years, the Naval Academy had no coat-of-arms; and that, finally, through the efforts of a civilian alumnus of the Academy, a coat-of-arms was adopted (in order to give the University Club of New York something to carve on their new building along with the coats-of-arms of other colleges). What sort of a device was adopted? One breathing the true spirit

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of the Service? Perhaps. The coat-of-arms chosen bears the device of an open book, an ancient galley and the motto: "Ex scientia tridens (from knowledge, sea-power)". Lieut. Hunt says: "However, some iconoclastic person has suggested that the galley was selected because it was a vessel manned by slaves chained to the oars; and, of the book, some cynic has said that 2.5 should be imposed on one page and a mathematical symbol on the other.-----" "Supposing they (the midshipmen) could grasp the idea that sea-power is the offspring of knowledge, would the conception give birth to that greater idea, allegiance to country? Contrast this motto-----with that of West Point, where, around an escutcheon, emblematic of the flag of the United States, emblazoned with a helmet of Mars, fesse, are found the English words: "Duty, honor, Country." The living words of Stephen Decatur's famous toast, abbreviated to: "Our Country! Right or wrong." would, as the writer suggests, be a fitting substitute for the sterile: "Ex scientia tridens."

Without, for one instant, losing sight of the purpose of the Naval Academy to turn out the best-equipped naval technicians possible; without adding to an already-crowded curriculum, for which the time available seems now too ~~short~~ limited, -could not more time and thought be devoted to the equally important purpose of turning out gentlemen, as well as officers, -men approaching the type of Sir Philip Sydney or the Chevalier de Bayard, -officers and gentlemen, sans peur et sans reproche: that it may never be said of the Navy of the United States, as was once said of the Navy of England: "There were gentlemen and there were seamen in the Navy of Charles II; but the seamen were not gentlemen and the gentlemen were not seamen." If we can have officers who are both, let us have such by all means. The youth who bore, mid snow and ice, the banner with the strange device, "Excelsior", certainly found more to inspire him to struggle ever onward and upward than would a youth whose banner proclaimed only: "Ex scientia tridens."

Some may call this "mush" and object to the feeding of it lest it bring about symptoms of unwholesome sentimentality. It may be said in answer that such an indisposition would not be more hurtful than the mental indigestion from which the average graduate of the Academy suffers as a result of the forcible feeding of too much mental pabulum during four years. He has never been taught to think. He has had no time to think. We find a recent graduate of the Academy, Midshipman E. G. Small, in the Naval Institute (1912) saying: "Midshipmen suffer from a mass of undigested knowledge." Payot ("Education of the Will") says on this point: "Our acquired knowledge is not allowed to penetrate profoundly. We would like to stop a moment. We are urged to continue. We did not grasp the point; the professor's idea is not clear to us. But, like another Wandering Jew, we are compelled to keep on the move. On, on, we press towards mediocrity, - and issue from our Alma Mater with the habit of studying superficially and judging everything by appearances. --- Is it not discouraging to think that the most important thing, the education of the will, is nowhere directly and consciously taught? --- Everybody feels the disproportion between the excessive culture of the mind and the weakness of the will." He then says: "The possibilities of power that the emotional states have over our wills cannot be exaggerated. They can do anything; they can <sup>even</sup> make us face ~~death~~ suffering and death without hesitation. To state their power is simply to state an empirical law of the universe. The will is not fond of carrying out the cold orders it receives from the intelligence. As it is the origin of all power and feeling, it wants emotional orders tinged with passion. It must be admitted that abstract ideas are not very efficacious in leading a people. --- There is a constant association between emotion and its external expression. For it is a fundamental law in psychology that, when any two elements have been frequently associated together, one has ~~the~~ a tendency to awaken the other." As an example of the latter, the daily saluting of the colors and the feeling of respect and loyalty to the colors which eventually springs therefrom may be cited. The importance of

the almost religious observance of the military ritual, in all its many forms and ceremonies, is often ignored by officers. The profound students of psychology who worked out the organization of the Roman Catholic Church knew and realized the truth of Payot's opinion quoted above. The discipline of the Church indicates the practical value of what these men taught.

In the Proceedings of the U.S. Naval Institute, #85, 1898, Admiral Goodrich, in a paper on "Esprit de Corps", gives as his opinion that the code of Navy morale has been neglected by writers; that the Navy has been too much occupied with materiel since 1898. As he says: "The sacred flame must be transmitted from one generation to another; the proper spirit of professional ambition is lacking, - of pride in perfecting one's self for each new position. The Admiral calls attention to the fact that the honor-graduates of a school which was designed and is maintained for the sole purpose of making naval officers, have, for years, been assigned to a non-sea-going branch of the profession (Naval Constructors). He also calls attention to the growth of socialistic ideas in the Service, - a tendency that has been commented on lately in the Naval Institute by Commander Phelps and which, with the attempts to bring officer and man to a common level, is not likely to decrease. The Admiral holds that the daily sacrifices and the faithful performance of the minor offices (which are regarded by many young and newly-married officers as so much routine, tread-mill, prison-house drudgery, to be gotten through with somehow) are the sine qua non of true discipline, with the spirit of cheerful obedience. Is this truism taught at the Naval Academy? Is much attention paid to the inculcating of such a spirit? Is the end and aim of the whole Academy training persistently held before the eyes of the midshipmen? Are the Fourth Classmen given any end in view beyond the attainment of a 2.5?

If the moral be to the physical, in war, as three to one, surely more attention should be paid to the moral. In my opinion, the first great lesson that should be taught to the

beginner (at the Naval Academy particularly, but elsewhere as well) is that he must suppress his individualism and <sup>sub-</sup>merge it in the service, as the only means of getting service "team-work". In his annual report of 1897, The Secretary of the Navy said: "There are men who would count their lives as nothing beside their country's need, yet pull apart like a balky team in the homely adjustments of ordinary work." It seems to me that nothing could contribute more to the suppression of individualism than a thorough "indoctrinating", throughout the first year at the Naval Academy, in the principles underlying the Order Form of the War College. Start the youngster with a proper conception of the End-in-View and then lead him to bend all his efforts to furthering that End. The only end-in-view that most midshipmen have is 2.5. Then, having taught him the meaning of the end-in-view, develop his initiative along right lines; don't treat him as a child for four years, - a child who must be under the espionage of Watchmen, Masters-at-Arms etc. all the time - and at the end of this time, by ~~the~~ a process as simple as saying: "Tag! You're an Ensign and a commissioned officer. Now go, you who have had no chance to learn to stand alone, and lead men." The Naval Academy should teach a man to think, - and to do things, and, in order to cultivate and develop the right spirit of initiative, give the midshipman an opportunity to think and act for himself occasionally, - even if a little time has to be stolen from the contemplation of the Method of Least Squares and other such all-important studies. Initiative has been defined as: "The manifestation of will-power, backed with sound judgement and acting in accordance with the plans of superior authority." Such manifestation is not the rule among the new graduates of the Academy. The tendency seems to be rather in the opposite direction. Everything is done for the youngster; he does little or nothing for himself. The spirit of Spartan simplicity has not reigned within the confines of the Academy for some years.

The influence of the examples set by his preceptors is all-powerful in moulding the plastic character of the young man. Again

quoting Payot: "The two essential needs of the student, -the need of moral direction and the need of methodical direction of work, have a common remedy in the intimate relation of the professor and the pupil. Influence comes only through the contact of man to man and soul to soul. It was thus that Socrates taught Plato his method and passed on to him his enthusiasm for the truth." As Admiral Goodrich said: "The sacred flame must be passed on from generation to generation." Can it be said that the officers sent to the Naval Academy have been chosen always solely because of their peculiar fitness for the work there, not only as instructors but as examples for the midshipmen, -from the Superintendent down? Officers who would ever show in themselves examples of virtue, honor, patriotism, subordination, temperance in all things, -examples of right-living and right-thinking. Has the "petty despot, the nerve-worn hesitant, the seeker for soft place, the occasional shirk" never found a place among the staff of the Academy? As Lieut. Hunt has said of the Academy: "On the esprit de corps there inculcated, on the ideas of service there imbibed, the Navy must rely for the performance of duty and the maintenance of its traditions and high standards." "Ex scientia tridens" seems to epitomize, with satirical keenness, the Naval Academy, - too bookish by far. The: "Duty, honor, country" of West Point offers more of the sort of inspiration a military service needs.

I remember a definition of a machine I once learned, "an assemblage of moving parts whose relative motions are restrained". In the Navy machine, the relative motions of the parts should be restrained by Loyalty. 'the faithful forwarding of the cause.' In the opinions of a Lieut. Commander, expressed at the Summer Conference of 1913, I find the following: "Loyalty, once a very potent power in our service, now extinct. A power that has had its day, but is now unfortunately submerged in individualism. The power that has brought our Navy to its present height of efficiency: the lack of which is now undermining its very foundations. Loyalty, "devotion to cause". The Navy is full of it, -provided

the cause fits one's own convenience; otherwise the devotion is "lamentably lacking." Many may consider this an extreme view; but the officer must have had some reason for holding such a view. Another thinks that the lack of initiative in our Service is due to too many regulations, to fear of punishment, no rewards. Who can say that the official life of many officers is not governed by considerations of the Plucking Board? Has the "competition" in the upper grades been as hurtful to esprit de corps as many think it has been in the lower grades? Under our existing system, is not the individual forced, by the instinct of self-preservation, to consider self often when only the Service should be considered? A proper spirit of loyalty would prove ~~the~~ to be the salt and leaven for the whole mass. The War College is teaching such a spirit; the Naval Academy should teach it.