

# The Golden Rule

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Senior Grand Warden, 1963-1964

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## *Grand Master's Message*

The problems that confront our beloved Fraternity today require the concerted attention of all the brethren. Like other institutions wherein human elements play a great part, its problems are quite manifold. When I use the word "problems," I do not mean to imply that we are beset with matters that lead to disunity or disunion. I mean by it that there are what we call problems of intensification, problems of solidarity, and problems of propagating the virtues and image of our Institution. Wherever I go with other officers of the Grand Lodge, I always make it a point to emphasize the need for the brethren to behave themselves in an exemplary manner in their respective places of abode in order that all may see and behold that we, Masons, are good, law-abiding citizens and, above all, that we are wholeheartedly helping in the present crusade for the moral regeneration of our people.

As Masons, we do not claim to be angels; we are human as anybody else, subject to the temptations and allurements the present civilization offers us. But as believers in God and lovers of our fellowman's well-being, we should by all means try to fight the evils that lead to weaken our moral fibers. We must not forget that a man whose moral character is solid and strong is impregnable to worldly temptations. No greater harm can be done onto our Fraternity than the accusation that it is an organization of moral weaklings.

I call upon all Brethren everywhere to observe an attitude of goodness, and show to the world that we are not only law-abiding, good fathers and good husbands, but men of principles united by the ties of one common ideal — Brotherhood, Unity and Charity.

No religious institution can claim monopoly of goodness or virtues, nor can any group or association of men claim the same monopoly. To do so would be sheer hypocrisy. But let us all strive to be good and charitable in our everyday life, and if everyone of us will endeavor to be so, the beginning of world unity and peace will not be far away. —P.G.M.

**ADDRESS DELIVERED BY MOST WORSHIPFUL GRAND MASTER  
PEDRO M. GIMENEZ AT TAIPEH, MAY 30, 1963  
BEFORE THE MOST WORSHIPFUL GRAND LODGE OF CHINA**

Most Worshipful Grand Master Chen, Dignitaries of the Grand Lodge of China, Brethren and Friends:

It gives us an abundant amount of pleasure to be with you tonight and to express to you, on behalf of the Grand Lodge of Free and Accepted Masons of the Philippines, our cordial greetings and felicitations to the Grand Lodge of China.

Most Worshipful Sir, your kind reception accorded to my party and the lavish dinner you are giving tonight are deeply appreciated. They bespeak of your excellent fellowship. Your affectionate welcome prove once more of the truth that Freemasonry is a living institution. It also means that our Brotherhood is universal, not confined to any region, or nation, much less is it limited to any class of people, creed or religion.

While one of the important tenets of our Fraternity is the brotherhood of men of all nations under the fatherhood of God, I do say that our Institution envisions a world where Justice, Equality and Liberty are above everything. In my way of thinking, wealth is not, and should not be, the main objective of man. It is only a means to the attainment and enjoyment of these rights which are dear to every Mason, for without liberty, man's life is meaningless in that he is not free to think and live in the way he believes right, according to the dictates of his conscience.

Masonry in the Philippines is an old institution. It was implanted during the Spanish regime, by enlightened Spanish nationals who believed in Liberty, Justice and Equality of all men. Because of the loftiness of its teachings, among which was the dissemination of light and truth, Masonry in my country was strictly prohibited by the Church which at the time dominated the government. In view of the oppression our people was being subjected to, Masonry in my country soon spread among the educated and those Masons became the vanguards of our fight for liberty and political emancipation. Rizal suffered the supreme penalty because of his Masonic crusade for enlightenment; other freedom-loving Filipinos were shot or banished and stringent means were adopted to suppress Masonry. But, in spite of those persecutions, Masonry spread by leap and bounds. You may kill the people who believe in liberty, but you never can suppress its growth because liberty is inborn in every man.

I wish to congratulate our brethren in China for keeping Masonry alive. We understand your vicissitudes. We know your difficulties. In the Philippines, we have lodges composed jointly of Chinese and Filipino nationals. They live in complete harmony and brotherhood. I trust that the Grand Lodge of China shall continue in its efforts to propagate the light of Freemasonry among your people including those in the hinterland so that the

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## *Editorial*

# FIL-AMERICAN FRIENDSHIP

On the Fourth of July we in the Philippines celebrated Fil-American Friendship Day particularly to commemorate July 4, 1946 when the United States, by fiat of law, withdrew her sovereignty over the Philippines.

We would be the last to say that Fil-American friendship has been without irritations. But the friendly relations has lasted and will continue to last because as friends we have always been willing to solve the problems affecting us in the spirit of goodwill and brotherhood.

One solid foundation of the friendship is the common cause against communism which Americans and Filipinos relentlessly espouse. The two nations, steeped in freedom and democracy, are dead set against the forces of evil that seek to decimate the virtues of the democratic way of life. They are fighting the cold war against dictatorship and will again take up arms and fight side by side when containment becomes untenable.

There is a reason for this. Of six million Freemasons dispersed all over the world, four million are Americans. Freemasonry gained a foothold in the Philippines since 1898 when the Americans came here. With their help and inspiration, men in the Philippines have sought membership in the fraternity until, by latest report, there are now 129 lodges under the jurisdiction of the Grand Lodge of the Philippines with a membership of well over 10,000.

The love of freedom and democracy which are ingrained in every Freemason's heart has become a living force in the Philippine scene. Try as hard as deterrent forces may, the living force will not fold its arms and merely watch the sinister forces of communism overrun the free world and enslave its peoples. The ideals of Freemasonry in men and masons will ever be on guard.

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# WHAT IS COMMUNISM?

[Extracted from "Communism Menaces Freedom" by Willard E. Givens, 33° and Belmont M. Farley]

## Karl Marx

In 1853 a representative of the London police visited the two-room home in one of the cheapest slums in the city where lived a man and his family in utter squalor. The police agent's oft-quoted report of conditions he found was classic: "There is not one clean or decent piece of furniture in either room, but everything is broken, tattered and torn, with thick dust over everything and the greatest untidiness everywhere.... Sitting down is quite a dangerous business. Here is a chair with only three legs, then another, which happens to be whole on which the children are playing at cooking."

Piled on an oilcloth covered table were manuscripts, books and newspapers, children's toys, broken cups, dirty spoons and a sewing kit. On this table the family ate when there was food, which was restricted to bread and potatoes for weeks at a time. To obtain even that it was sometimes necessary to pawn clothes, even the children's shoes.

The head of this household was born into a family of scholars at Trier, Prussia. He himself had a Ph.D. degree from the University of Jena. The man's name was Karl Marx, at the time a correspondent for the *New York Tribune*, and co-

pious writer of articles on philosophy and economics. He may have considered his presence in London temporary. He had been banished from his homeland, and expelled later from France and Belgium to which he had gone successively for refuge. Five years before (1848) in collaboration with Frederich Engels, German-born son of a well-to-do textile manufacturer, then living in Manchester, England, he had written a statement called *The Communist Manifesto*, a plan to cure the world's economic ills.

It may have been ironical that a man who lived in such penury as Karl Marx should give advice to all for the prevention and cure of poverty. It was not incomprehensible that his collaborator should be Frederich Engels, whose father's textile industry offered perhaps many types of labor abuses, and many real reasons for poverty and despair that characterized manufacturing during the early days of the Industrial Revolution.

## Time Marches On!

It has been 114 years since *The Communist Manifesto* made its appearance. Some of the theories upon which it was based were not then, and certainly are not now tenable; many of the economic ills it was advanced to cure no longer exist; most of the social and political conditions

that were background for the document have faded into history.

### Some Theories

In the mid-nineteenth century, a common philosophic explanation of social conditions and social change was that they are wholly determined by their material environment. This force which shaped the destiny of man was referred to as "historical materialism" or "economic determinism." Karl Marx chose this as his basic theory of communism. According to his interpretation of history men are the victims of their material environment, especially of the processes of material production.

Obviously the physical environment of man has played an important role in his history, but a little reflection makes clear that quite often man has conquered his environment, changed it, or adjusted himself to it without frustration of his aims and ambitions. Irrigation water the hills. Engineers deflect rivers. Ships sail the seas. Bulldozers raze the hills. Man is quite at home in the air, and is now reaching out into space. Whoever attributes whatever has happened to man solely to matter and its interactions ignores the magic of the human mind, the influence of scientific discoveries and inventions, the power of religion, of man's spiritual beliefs and aspirations, of his loyalty to his fellows, of his patriotism, and his determination to promote the welfare of others along with himself and to secure justice and freedom for all. These non-material achievements, ambitions and qualities have often far outweighed the handicaps and ob-

structions of unfavorable environment and greatly contributed to man's prosperity and happiness.

Another assumption of Marx and Engels was that human progress has been due to eternal struggle between two classes, the exploiters and the exploited — the oppressors and the oppressed. At the time the *Manifesto* was written, they found these two classes to be the capitalists who owned and managed the means of production, and the workmen whom the capitalists employed; in other words, the owners and the workers, called in the *Manifesto*, respectively, the bourgeoisie and the proletarians. Marx and Engels claimed that the state, laws, morals and social institutions are determined by the means of production and are designed to preserve the interests of the ruling class. They advocated the overthrow of the bourgeoisie by the workers and the establishment of a dictatorship of the proletariat. This proposal seems more like a stroke for revenge than a move toward economic and social justice. It is difficult to make a case for it on any other grounds than that "turn about is fair play" — a temporary step at best.

### Some Evils

When Marx and Engels wrote *The Communist Manifesto*, the transition from handwork by individuals in their own homes or shops to machine production in factories, called the Industrial Revolution, was accompanied with much hardship and abuse of laboring people. Many laborers who had worked as artisans on their own could no longer sell their products because machines could produce the same things so much more cheaply than they could be made by

hand. Since one man in a factory in a given time could often turn out 20 times as many articles as a man could make at a workbench, there were many unemployed workers. This gave the employers a chance to cut wages. Even women and children, who would work for less wages than men, were added to the factory labor force. During the half-century of what might be referred to as the changeover from hand to machine work, the number of males in factories increased 53 percent; the number of females increased 221 percent. Twelve to fourteen hours was sometimes the length of the working day. Some factories ran seven days a week. The exploitation of children and the abuses of child labor began. Children could often operate the machines as well as adults, could be employed at the lowest wages of all, and were sometimes compelled by physical force to increase their output and to labor under the most unhygienic conditions to the detriment of their health.

Men who could build factories and equip them with machinery became the "capitalistic class" which Marx and Engels and their fellow Communists would wipe out of existence. Those who were employed in the factories became the "proletarian class" which Marx and Engels would elevate to dictatorship.

The great evils of the period of transition from hand tools to machines are eliminated or vastly ameliorated — no thanks at all to the Communists. Child labor laws protect children and youth in all industrial nations and are particularly stringent in the United States which the Communists of the world count their "number one target."

Today's workman in the USA enjoys the benefits of unemployment compensation, compensation for accidents incurred in line of duty, paid sick leave, annual vacations with pay, seniority rights and the protection of minimum wage laws. The average working week is under 40 hours in length. In a few cases it has been reduced to 25 hours. Moreover, when workmen feel that their wages are too low or other benefits inadequate, they have a right to strike for new terms, a right not enjoyed in the Communist countries of the world.

Indeed, the line of demarcation between the capitalist and the workman in our country grows less sharp each year. An estimated 20,000,000 Americans own corporate securities — many of them wage earners who purchase stocks or bonds in the corporations for which they work, or other corporations. Many millions of other workers own government bonds, hold life insurance policies, own their own homes or other property, maintain savings accounts in banks, and invest in building and loan associations. Thus the workman becomes a capitalist, too. On the other hand, many thousands of those who would be classified as capitalists by any definition are also wage or salary earners.

The United States of America (USA) has not achieved perfect economic justice, but it is advancing toward it continuously at a far faster pace than any Communist nation is moving.

### **Revolution "In The Air"**

In 1848 Europe was rife with revolution. The call to arms of Marx and Engels was quite in key with the

political strife and violence of those years.

"The Communists . . . openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries, unite!"

—*The Communist Manifesto*

When Marx and Engels advocated "the forcible overthrow of all existing social conditions," they meant "all existing social conditions." It was their contention that the forms of government, the laws, morals, ethics, the institution of marriage and the family, private property, religion and education, were created and controlled by a dominant capitalistic class to suppress and exploit the workers and compel them to serve the interests of capitalism. These must be crushed at once, by force, through violent and bloody revolution, the Marxists have no place in their philosophy for revolution, for orderly change, for gradual and peaceful social and economic improvement sought and supported by and for all the people through a form of government in which all the people have a part. The road to communism was to be one of violent destruction of all the guides for human behavior that had been developed through centuries of experience to give recognition to the worth and dignity of the individual human being and to his right to secure his freedoms.

Not only were the social and economic institutions to be utterly wiped

out, but those who raised a voice against the annihilation of these institutions were to be liquidated. Individuals who dared to "deviate" did so at the peril of their lives. Communism was to be instituted by a reign of terror.

Parts of this ambitious program enunciated by Marx and Engels have collided with the stone wall of common sense built by proletarians as well as bourgeoisie. Opposition arises in some countries which have espoused communism. Leaders of the party have had to spend much time in reinterpretation of some of the pronouncements of Marx and Engels. After each Party Congress of the Soviet Union the members of the Presidium have gone into secret council to decide what is "correct," or to advance the schedule set for the attainment of *full* communism — a blessed state which Nikita Khrushchev, chairman of the Council of Ministers of the Soviet Union announced at the 22nd Congress, in October 1961, could not be achieved by them for twenty years. In the meantime, the soft stops are pulled on such Marxist doctrine as inevitable war. A current case is Khrushchev's temporary compromise of "peaceful co-existence," for the contention of both Marx and Lenin was that true communism cannot be established without a "series of frightful collisions." Another tactic is to substitute for those violent conflicts a continually crisis-creating cold war. At present, the main military action being undertaken by the Soviet Union is to lend a hand in the "liberation" of colonies and to increase and strengthen the rebellions that plague some of the smaller countries of the world.

It is worthy of note that in some countries the Communists have so far departed from the revolutionary principles of Marx that they seem to be taking the parliamentary approach to the capture of governments through increased Communist representation in their parliamentary bodies and sometimes by forcing compromise upon the existing government as presently they are doing in Italy.

### **Abolition of Private Property**

“. . . the theory of the Communists may be summed up in the simple sentence: Abolition of private property.”

— *The Communist Manifesto*

The capitalists are the hated first target of those who would establish communism. Capitalists own property, property that draws income, saves the expenditure of income, or produces something that draws income. To destroy the capitalist, therefore, all property must be taken over by the state.

“The proletarians . . . have nothing of their own to secure and to fortify, their mission is to destroy all previous securities for, and insurances of individual property.”

—*The Communist Manifesto*

The individual ownership of property is the very heart of the system of free enterprise upon which our country has built the richest and soundest economy in all history. In this economy the individual is rewarded for his energy, his ingenuity and his thrift. Those qualities are by no means characteristic solely of Americans. They are the endowment of free people everywhere and have

made possible the spirit of competition which has been fundamental to progress since life of any kind began on earth. Biologically, competition in geologic ages was a ruthless, cruel struggle as a result of which the fittest survived. Time tempered the harshness of competition, but it persisted as a principle of progress until it became a contest for the survival of the most effective individual effort, the best human qualities, and the highest political and social ideals of men. A key principle of progress that has demonstrated its importance for millions of years in the “upward climb” of life to the state of high civilization enjoyed by man today is not likely to be negated merely by a manifesto or the ukase of a dictator.

Ownership of property came as one kind of recognition for the degree and quality of effort expended. It has not only been a firm contribution to our own country's highest standard of living of any nation; it is the backbone of the self-reliance, the independence, and the sense of responsibility which has elevated not only the material but also the spiritual status of the citizens of the United States.

As we have said, energy, ingenuity and thrift characterize peoples other than the American people, but these qualities have been especially strengthened in the course of this nation's history by example, by experience and by precept. They are instilled and encouraged from childhood. In the woodland clearings of the pioneers who conquered a wilderness, all of these qualities were a stern necessity for existence itself; in the homely axioms of the early American philosophers, their importance

was hammered home. "Plow deep while sluggards sleep; you will have corn to sell and some to keep;" "A penny saved is a penny earned;" were not buried in the back pages of Poor Richard's Almanac. These were repeated around the nation's firesides and handed down from one generation to the next as a stimulus to earnest effort. As a consequence, every American youth today can look forward to possession of something that is his very own in which he can take pride and by reason of which he can feel secure.

Opportunities to gain economic independence and security abound in free America. They exist and are employed from the early years of life. Men of ambition, talent and determination have turned a hand to them when, where and whatever they offered. American history is replete with examples of those who reached great success from humble beginnings, as a result of their own initiative and willingness to work on the job at hand. Many a distinguished American first traveled the road to greatness on a newspaper delivery route. Among them were Dwight D. Eisenhower and Harry S. Truman, Presidents of the United States; Fred M. Vinson, former Chief Justice; and Earl Warren, present Chief Justice of the United States Supreme Court; and Tom Clark, Associate Justice on the same bench; Lyndon B. Johnson, Vice-President; Omar Bradley, famed general and former Chairman of the Chiefs of Staff of the United States Armed Forces; Cyrus H. K. Curtis, founder of the great publishing company that bears his name; Charles E. Wilson, former President of General Motors

Company; and Eddie Rickenbacker, ace flier and Chairman of the Board of Eastern Airlines.

There are no such roads to independence and rich personal rewards for diligence and achievement — opportunities to realize the worth of the individual — in a Marxist state. Every kind of labor from street sweeping to surgery, according to Marxist theory, is rewarded in accordance with the principle, "From each according to his ability, to each according to his need." Under full communism, labor is a "public duty." This duty performed, the performer repairs to a state warehouse to have his needs supplied. The reward for labor — sustenance. Such a system of barter was long ago discarded by primitive peoples. The American Indians used wampum as a measure of value and a medium of exchange. In fact, the public ownership of all property, equal payment for all kinds of labor, and the barter of labor for the necessities of life are so visionary that they have not been put into effect even in the nations that have moved farthest toward communism. Lenin tried without success to have all workers paid the same wages, from himself down to the factory janitor. His successor, Stalin, proclaimed "equal wages for all" but, as we shall see, inequality of wages for workers in the Soviet Union is as great as it is in the capitalistic countries.

In his program for the abolition of private property, from 1929 to 1933, Stalin liquidated, principally by starvation, some 3,000,000 Russian peasants when they opposed the collectivization of their individual farms.

Although the *Communist Manifesto* promised the "abolition of all buying and selling," in keeping with the barter method of payment for labor, the Soviet Union is now doing a brisk trade, both internally and externally, in which both buying and selling are obviously involved.

In the meantime, the Government of Cuba, whose dictator, Fidel Castro, has so hastily plunged into communism that it has had little time to test the practicability of the Marxist doctrine, enacted a law in February, 1962, which may enable it to pass its predecessors on the march to true communism in the matter of doing away with a money medium of exchange. The new law makes cash practically obsolete in transactions between business and government. The few remaining private businesses and all government enterprises must make "all payments and collections... through the agencies of the National Bank."

### **Abolition Of Religion**

"Religion . . . is the opium of the people." — *Karl Marx*

Marx considered organized religion a crafty stratagem of the ruling class through which they might call upon a higher authority for justification of their acts of oppression and as a balm with which to soothe the wounds inflicted by the iron heel of capitalistic exploitation. Lenin said: "Religion is a kind of spiritual gain in which the slaves of capital drown their human hope and their claims to any decent human life."

In all of the Communist states the abolition of religion has proved one

of their most difficult problems. Some kind of religious worship has been practiced by man since the earliest days of his existence. It is no easy task to eliminate it as a human force by a ukase from a supreme command or even by the sword. Some of the bloodiest battles of world history have been fought in defense of the right of men to worship their own God.

Lenin started out resolutely to abolish religion in the Soviet Union. He loudly pledged the Russians to the support of the materialistic and atheistic doctrines of Karl Marx. His saying "Religion is the opium of the people" is the cornerstone of the Communist point of view in the matter of religion.

Stalin followed Lenin with the overt persecution of all who embraced religion. Toward the end of World War II, he announced the complete liquidation of five so-called republics the populations of which were predominately Christian, Moslem and Buddhist. More than 3,000,000 of these people were deported to forced labor camps or resettled in remote areas.

Nikita Khrushchev, third in line of the dictators of the Soviet Union, said in 1955: "Communism has not changed its attitude of opposition to religion. We are doing everything we can to eliminate the bewitching power of the opium of religion."

Such denunciations of religion were made by these officials in spite of the fact that the Soviet Constitution claims to recognize "freedom of performance of religious cults."

**(To be continued)**

(From *The New Age*, Nov. 1962)

# RIZAL AND THE RULE OF LAW

Address of Ex-Secretary of Justice Juan R. Liwag

Jose Rizal, whose birthday anniversary we celebrate today, is such a many-splendored personality that one is accorded the opportunity of projecting him in several desirable ways. His gifted versatility embraces almost all branches of human knowledge; his vast intellectual prowess ranges from the scientific to the political, social, economic, moral and the humanities. In order to be able to understand and comprehend this greatest Filipino that ever lived, one must project him in the light that he sees him. As a member of the bar, I am constrained to appreciate this man of Filipino genius in the light of his views on law, justice and freedom.

We all know that Rizal's main obsession during his time was to liberate his people from the tyranny and oppression that marked the Spanish rule. He was a peaceful reformer. He believed that tyranny and oppression could be eliminated by a faithful adherence to basic human rights which guaranty the pursuit of life, liberty and happiness. He advocated the application of law and liberal reforms equally and freely on both the Spanish peninsulars and the Filipinos, then called *Indios*. His main concern was not really political independence from Spain as it was the establishment of a reign of law, which did not depend on racial prejudice or armed might, but on the universality and dignity of the human person wherever he may be found.

In his writing entitled "The Philippines a Century Hence," Rizal advanced the proposition that "the Philippines will remain Spanish if they enter upon the life of law and civilization, if the rights of the inhabitants are respected, if the liberal policy of the government is carried out without trickery or meanness, without subterfuge or false interpretation." In the same work, he foretold with unerring conviction that "with more law and greater liberty" the Philippines "will remain under domination," otherwise he warned of the frightful consequences of a bloody uprising against the mother country.

It is thus logical to infer that had the Spanish domination in the Philippines been tempered with law and justice as it was then prevailing in the mother country, the Philippine Revolution may not have taken place at all; contented Filipinos would never have thought of revolting against Spain. *El Filibusterismo* and *Noli Me Tangere* would have had no appeal to the masses — there would have been no Rizal; he would have been a mere practising physician or a celebrated novelist. And consequently, we would not be here to celebrate the birthday anniversary of the greatest Malayan that ever lived.

And yet, cruel destiny has wrought upon this land and people the havoc of tyranny and oppression in order that out of the debris of pain and anguish we may still emerge a nation. The revolution that followed in its wake was a baptism in blood of the

Filipino race and character. It served as the rallying point of unity in the struggle for national dignity and honor. It was indeed a soul-searching event in our history. It enriched our heritage to a large measure, produced our immortal heroes for us to emulate. It was a hard but glorious assault to break loose from the shackles of destructive colonialism.

But while we might have broken the bonds of colonialism which have long chained us to a protracted life of subservience and misery, we have not actually escaped from a subconscious growing abhorrence for the kind of Spanish law clamped down upon us, which at that time was inevitably identified with cruelty, injustice and servitude. As a consequence, the Filipinos then had no other intention than to subvert, resist, or circumvent the law. This subconscious resistance towards law developed into a serious malady during the Japanese occupation when the brutal and wanton desecration of our precious rights represented law and order.

With the advent of the Commonwealth in 1935 and subsequently, our political independence in 1946, the American rule of law was implanted upon our system. Greatly influenced by the trying ordeals of the past, the subconscious suspicion towards law somehow continued to lurk in the Filipino mind. Despite the American brand of law and justice which we believed conformed with our ideals and aspiration as a people, this great experiment had to cope with this psychological mistrust for a foreign rule. While law and order found success to some extent, the unity of the Filipino nation which we knew during the revolu-

tion seemed to have fallen apart into individualistic fragments. Nowhere was this national sentiment to be found when the need for it existed. It was this same lack of national sentiment that Rizal deplored during his time and which unfortunately has been carried over to our time.

In view of this apparent lack of national sentiment, the need for a legislative remedy was felt. The laws which we adopted from the United States but which could not have effective application here had to be amended, modified or repealed. Incentives for the development of a national sentiment became the subject of legislation. We had to legislate on practically everything which touched on the daily lives of the people because no popular reaction could be expected without a legal mandate. Was this the kind and growth of national sentiment that Rizal desired for his beloved Filipino race? It certainly is not; for in Rizal's mind, the solution to the problem of lack of national sentiment lies, not in legislation, but in a system of progressive education.

There is really nothing wrong with legislation except that it is a coercive means of achievement. But the question is — should not this national sentiment voluntarily grow with our people without a resort to the coercive processes of law, but rather, by an appeal to the national conscience? When do we stop flouting or circumventing the law for our own personal aggrandizement and think in terms of the public welfare even at a personal sacrifice for the ultimate benefit of each and every Filipino? When shall we have a government truly based on the free,

untrammelled and spontaneous consent of the people?

If we are to be sincere in our efforts to achieve a government based on the free, untrammelled, and spontaneous consent of the people, then it is for us to give, to share, and to sacrifice, in the task of nation building without necessarily being forced by law. As we are presently engaged in a movement of reformation, it is best to recall Rizal who advocated that "Reforms to be effective must start from the grassroots;" surely, he did not mean the legislature. If we are able to make the nation grow spontaneously from the grassroots to full maturity then Rizal's dream of attaining a sense of belonging to a nation shall have been fulfilled. To give a little of our effort, our time, and a part of ourselves in the service of the country is not so much as dying at Bagumbayan for the cause of liberty and national sentiment.

Rizal saw his poor and downtrodden countrymen when he spoke of effective reformation to start from the grassroots. He saw that it was at this level that the abuses of law and its processes could be perpetrated with impunity. He could not have envisioned how reformation could be effective by neglecting the more paramount interest of the less fortunate in life who form the majority of his

countrymen. He foresaw that if reformation ignored the rights and welfare of the grassroots citizenry, we would have a reign of government akin to the Spanish rule.

It is thus in keeping with Rizal's prophetic thinking that our government is now pursuing a policy of breaking down the socio-economic barriers that have for a long, long time stultified the progress of the nation and caused the stagnation of Filipino initiative and ingenuity. It is for this primordial objective that this government should now press for the passage of the land reform bill and thus emancipate the Filipino farmers all over the country from the bondage that has glued them to the soil which they would otherwise never hoped to own. This is a reform movement in harmony with Rizal's deep concern for the masses. This reformation which undoubtedly starts from the grassroots will thus awaken the people in the rural areas from a lethargy from which they could never have risen. And it is only by such a basic and widespread reformation that we would be able to ignite the national sentiment which Rizal dreamed of as the ultimate answer to the nation's problems. For then, the masses once liberated from bondage, will feel that they are part and parcel of government and that they belong to one Filipino nation.



**GRAND MASTER'S ADDRESS BEFORE THE GRAND LODGE OF CHINA . . .**  
**Continued from page 4**

heritage of Liberty, Equality, Justice, and Truth may continue to be enjoyed not only by our brotherhood, but by all peoples of the world as well.

In token of our high regards for the Grand Lodge of China and of your kindness and brotherly affection, kindly accept, Most Worshipful Sir, this humble remembrance from the Grand Lodge of the Philippines.

# INDEPENDENCE OF THE PHILIPPINES

Speech delivered by Ambassador Mauro Baradi on the Nigerian Television Service in Lagos, Nigeria, on June 11, 1963

On the eve of the anniversary of Philippine independence, I consider it an honor and a privilege to greet the people of the Federation of Nigeria.

Filipinos and Nigerians have many things in common. They had similar problems and experiences in the past; they are engaged in the serious task of nation-building at present; and they look forward to a better future.

Filipinos and Nigerians believe that Liberty, Equality, and Fraternity are not the exclusive possessions of a privileged class of persons or a select group of nations; they appertain to all men regardless of race, nationality, or creed. This conviction is inherent in the Filipino people, who, many centuries before our contacts with the West, already had the impact, among others, of Hindu, Malayan, Chinese, and Arabian cultures.

The Filipinos are friendly and hospitable; they are peaceful and law-abiding. But they detest oppression from whatever source. And when, in 1521, the Spanish conquistador Ferdinand Magellan with an assault army invaded Philippine shore — Mactan — he met stubborn resistance from a native leader Lapu-Lapu, and his men; in the ensuing battle, Magellan was killed and the invaders routed.

In their determination to rid themselves of foreign domination, the Filipinos never wavered. Their greatest hero and patriot, Dr. Jose Rizal, whose life and labors were dedicated toward the vindication of his race, was the first man in modern Asia to articulate the ideals and aspirations of the oppressed colonial peoples. For his alleged participation in an armed rebellion against Spain, he was publicly shot to death in Manila on December 30, 1896 by order of Spanish authorities. His execution hastened the end of Spanish rule in the Philippines. In fact, in May, 1898, General Emilio Aguinaldo, head of his country's army of liberation, established a temporary dictatorial government.

And on June 12, 1898, Philippine independence was proclaimed in Kawit, home town of General Aguinaldo. The solemn ceremonies were witnessed by Filipino revolutionary leaders and people from many provinces. For the first time the Declaration of Philippine Independence was read, the Filipino flag was officially unfurled, and the *Himno Nacional Filipino* or Philippine National Anthem, composed by a Filipino music teacher, was played. And for the first time too, colonial Asia had a nation, free and united.

However, as a result of the Spanish-American War, Spain ceded the

Philippines to the United States on December 10, 1898; followed by the Philippine-American War which ended with America's announcement that its Philippine policy was based on the principle of self-determination leading to independence. For half a century, such a policy was steadily implemented in various fields of human endeavor — political, economic, social. This was made possible because of the close cooperation of the Philippines with the United States, and the friendly relations existing between the peoples of both countries.

Then came World War II. In 1941, the Japanese invaded, and later occupied the Philippines. In spite of suffering and tragedy, Filipinos and Americans — soldiers and civilians — fought side by side in defense of freedom and democracy. In July, 1945, General Douglas MacArthur announced the complete liberation of the Philippines.

A year later, an event of great significance to our country and the Free World, took place. I refer to the inauguration of the Republic of the Philippines on July 4, 1946, in the City of Manila. Indeed, the Philippines emerged as the first independent and democratic nation in the world after the close of World War II — a fitting climax, after four hundred years of alien rule therein, to the Filipinos' continuous and consistent fight for free-

dom on the field of battle as well as in the domain of peace.

Up to 1961, the anniversary of Philippine independence was celebrated every July 4th. But in 1962, the President of the Philippines, Dr. Diosdado Macapagal, moved the observance thereof to June 12th; for, in the President's own words, "a nation is born into freedom on the day when such a people, molded into a nation by a process of cultural evolution and a sense of oneness born of common struggle and suffering, announces to the world that it asserts its natural right to liberty, and is ready to defend it with blood, life and honor."

So, as we celebrate the anniversary of Philippine Independence, we pay tribute to our heroes and martyrs — Lapu-Lapu, Rajah Soliman, Francisco Dagohoy, Diego Silang, Dr. Jose Rizal, General Emilio Aguinaldo, Andres Bonifacio, Manuel L. Quezon, Jose Abad Santos, and many more; they who gave their all for country's sake.

And on this occasion, we reiterate the desire of the Government of the Republic of the Philippines under the leadership of President Macapagal, to develop closer relations with other countries, and to maintain the strongest possible ties of cooperation with Nigeria and the newly independent States in the cause of peace, freedom, and justice in the world.



I daily examine myself in a threefold manner: in my transactions with men, if I am upright; in my intercourse with friends, if I am faithful; and whether I illustrate the teachings of my master in my conduct. — Confucius

# PHILIPPINE INDEPENDENCE CELEBRATION IN NIGERIA, HIGHLY PRAISED AND VERY SUCCESSFUL

On the occasion of Philippine Independence Day in Nigeria, West Africa, Ambassador Mauro Baradi, Philippine Ambassador to Nigeria and Mrs. Eden G. Baradi gave a reception at Independence Hall, Federal Palace Hotel, City of Lagos on Wednesday, June 12, 1963.

Among the features of the celebration were Philippine folk dances "Tinikling," "Cariñosa," "Pandango sa Ilaw," and the "Salacot" dance which were performed for the first time in Nigeria by the children of Ambassador Baradi: Perla, Jose, and Patria Baradi; for the first time in Nigeria, too, Philippine music by Filipino composers were played by the famous 40-piece Police Band of Nigeria; for the first time likewise, the Philippine National Anthem was played. More than 500 guests were in attendance including High Officials of the Government of the Federation of Nigeria, heads and members of the diplomatic and consular corps, representatives of the United Nations Specialized Agencies and other International Organizations, representatives of business, religious, civic, and other organizations.

Nigerian radio and television were very helpful in covering the independence ceremonies. In fact, one week before June 12, spot announcements were made in this

connection — almost daily. Newspapers in Lagos and other parts of Nigeria published in full several articles of Ambassador Baradi on "The Philippines" as well as his speech entitled, "The Independence of the Philippines" on the Nigerian Television Service (NTS). Pictures of President Macapagal, Vice President Pelaez and other Filipinos were published in Nigerian newspapers as well as historic Philippine sceneries including Mayon Volcano and typical Filipino dancers.

Nigerians headed by Mr. C. B. Williams offered fresh roses and dahlias in commemoration of Philippine Independence. On this same occasion, the Federal Ministry of Information at Lagos released a cable message of the Governor-General, the Rt. Hon. Dr. Nnamdi Azikiwe to President Diosdado Macapagal as follows:

"... ON BEHALF OF THE PEOPLE OF NIGERIA AND MYSELF I OFFER YOU THE GOVERNMENT AND PEOPLE OF THE PHILIPPINES OUR WARMEST CONGRATULATIONS ON THE OCCASION OF YOUR INDEPENDENCE DAY STOP MAY THE BONDS OF FRIENDSHIP BETWEEN OUR TWO COUNTRIES CONTINUE TO BE FURTHER STRENGTHENED"

Turn to page 20



Some of the Heads of Diplomatic Missions in Nigeria who attended the Philippine Independence Anniversary Celebration given by Philippine Ambassador and Mrs. Mauro Baradi on June 12, 1963 at the Federal Palace Hotel, Lagos, Nigeria.

Featuring the celebration were Philippine folk dances performed by Ambassador Baradi's children, Perla, Jose, and Patria; and Philippine music played by the famous 40-piece Nigerian Police Band; these dances and music were shown and played respectively for the first time in Nigeria. The occasion was the best attended and most successful ever held in Lagos.

Perla and Jose Baradi — children of Philippine Ambassador and Mrs. Mauro Baradi — commencing the "pandango sa ilaw" dance during the Philippine Independence Day Celebration held at the Federal Palace Hotel, Lagos, Nigeria on June 12, 1963. It was the first time that the Philippine folk dances were performed in Nigeria and it was the first time too, that Philippine music was played including the Philippine National Anthem by the famous 40-piece Nigeria Police Band. The celebration was one of the best ever held in Lagos.



The Acting Dean of the Diplomatic Corps (8 High Commissions and 41 Embassies), Ambassador Joseph Palmer II of the United States, wrote Ambassador Baradi as follows:

"In thanking you again for the most enjoyable and congenial reception at the Federal Palace Hotel on June 12, I also wish to express my most heartfelt appreciation for your warm and generous expressions of friendship for my country on that occasion and on the television program for the previous evening. It is indeed heartening in a world of misunderstanding is so prevalent to have real friends who are glad to stand up and be counted as such.

"It has not been my good fortune in the past to have known as many friends from the Philippines as I should have liked, and I regrettably do not as yet know your country at first hand. I do want to say, however, that you and your family, through your friendship, sincerity, and warmth, have helped us to appreciate and admire the strong fibre of which the Philippine nation and people is made. For this and for all your personal kindnesses to us, we shall always be grateful.

Chief Ben. Oluwole of Nigeria and Director of West African Steel and Wire Ltd. commented:

"I have attended so many independence anniversaries in La-

gos and elsewhere but the Philippine independence reception given by Ambassador and Mrs. Mauro Baradi at the Federal Palace Hotel, Lagos on June 12, featuring Philippine folk dances by the Baradi children was one of the best ever held in Lagos. Nigerians like me considered it a privilege to learn more of the Philippines and the Filipinos on that occasion. I do not hesitate to say that Ambassador Baradi is one of the most respected and well-liked diplomats in Nigeria."

The Apostolic Delegate in Nigeria, Archbishop Sergio Pignedoli wrote Ambassador Baradi: "...May I also again thank you for your invitation to the Reception which we enjoyed very much."

The Manager of Swissair for West Africa likewise wrote: "The Reception last Wednesday, June 12, 1963 was an unusually nice party which we enjoyed very much."

Madame Palmer, another invited guest wrote: "We feel moved to let you know again how very much we enjoyed your Independence Party (June 12, 1963). It was an occasion of great happiness for all, completely different in character from the usual Lagos party, and we attribute its great success to the warmth and sincere friendship of you, personally — each had his or her contribution which was made magnificently."



I know of no safe depository of the ultimate powers of society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education. — Thomas Jefferson

# LABOR RELATIONS IN THE PHILIPPINES

Address given by R. W. Raymond E. Wilmarth at the Scottish Rite Luncheon on July 19, 1962

Most Worshipful Grand Master, Ill. Sovereign Grand Commander, Members of the Supreme Council of the Thirty Third and Last Degree, Worshipful Brother Silvestre, Brethren of the Ancient and Accepted Scottish Rites, Brother Masons and guests; I was indeed greatly honored when Ill. Bro. Amadeo Quintos called upon me last week and extended me the invitation to address you today. As there was so little time to prepare an adequate presentation, I informed him I would like to talk about Labor Relations in the Philippines in general in order that I would not be restricted to any specific phase of the subject. He was kind enough to inform me that I could select my own subject and present it as I wished.

Therefore, in opening I should like to impress upon you an important thought which should constantly be borne in mind when considering Labor Relations, either from the point of view of management or organized labor. The Philippines, like every other democracy, has two inseparable social systems, capital and labor, whose proximate aims are in opposition and which depend upon labor relations and the collective bargaining process for the resolution of the conflicts and misunderstand-

ings that inevitably develop in their co-existence.

Capital and labor are mutually interdependent, one upon the other, for the continued success and the future advancement of the democratic form of government and in no case can either eliminate or subordinate the other, for if such is permitted, the survivor would become a dictator and the democratic relationship which now exists, would end.

The success of the free enterprise system depends upon the smooth operation of its component elements. To insure harmony and progress in the employee-employer relationship, both labor and management must reorient their thinking. Proximate aims designed to preserve and expand existing rights must be subordinated to ultimate aims for preserving the democratic institution of free enterprise. Each should consider more their respective responsibilities than their respective rights. Labor must be made to clearly understand its present status and future improvement depends upon management's ability to utilize capital efficiently and that each invasion of management's customary prerogatives is a further handicap that may well contribute toward disaster for the enterprise. Conversely, management must

be made to clearly understand that organized labor is now an established institution and its future development will be along lines influenced by the labor-management relationship. It is management's responsibility to insure that its influence will be constructive.

If labor and management continue to regard each other with suspicion and distrust, it will regenerate and can easily lead to self-destruction. As management continues its fight to hold what it has and organized labor fights harder to get what it wants, the future of the free enterprise system which allows such freedom and guarantees such rights may itself be threatened and the democratic processes which labor and management now enjoy imperiled. If our democratic system fails, a controlled economic state could rise that might place both labor and management at its mercy and eliminate the opportunities for individual recognition and personal advancement which we hold so priceless in our present way of life.

In their daily relationship, labor and management must recognize that the perpetuation of the free enterprise system is essential to the continued existence of the relationship. Organized labor recognizes the need for unity. It cries, "In Unity there is Strength!" but directs the unity of labor against management instead of embracing management within the industrial team that is needed more and more each day for the strengthening of our democratic way of industrial life. Management, on the other hand, must not speak of co-operation and mutual understanding with "empty words." Management must be the first to understand. Management must demonstrate its

willingness to join with labor in a common effort to maintain our present freedoms.

Prior to June 17, 1953, the Court of Industrial Relations under the provisions of Commonwealth Act 103, settled labor-management disputes by compulsory arbitration. Except in disputes involving industries essential to the public interest, Republic Act 875 has replaced compulsory arbitration with the more democratic process of collective bargaining and by legalizing the right to strike and lock-out, it provides a legal basis for applying economic pressure for the resolution of impasses that may develop at the bargaining table. Republic Act 876 was enacted at the same time as the Industrial Peace Act, but has received little attention from either labor or management. This Act was designed to provide a legal basis for the settlement of disputes by voluntary arbitration instead of through the exercise of economic pressures. Experience has shown, however, that neither labor nor management in general, is inclined to place their fate in the hands of a disinterested third party. It is possible that when labor and management realize that productivity lost through strike and lockout can never be recovered and thus the net-product of the nation suffers irreparably, there may be a more conscientious effort made to settle industrial disputes through voluntary arbitration than on the picket line.

Referring to the PAL strike in 1961, an article appearing on page 3 of the Labor Digest for September 1961 states: "The 17-day strike cost the airline about P3 million in gross sales and about 300,000 idle man-hours."

Where employees and employers must live together in an industrial community, it is important to recognize the collective bargaining process is an opportunity for employees to air their stored-up emotions through their representatives during negotiation instead of personally exploding on the picket line during a strike. It is of even greater importance to realize that if the problems of capital and labor are not solved through the collective bargaining process, public interest will call upon governmental agencies to intercede and effect a solution through conciliation or compulsory arbitration.

It is reasonable to expect that labor and management will send to the bargaining table the most experienced and skillful representatives available. In large industrial establishment management representatives are usually professionally trained experts who have learned to control their emotions under stress. Smaller business establishments generally assign the responsibility of labor relations to a director or a senior member of the firm whose knowledge of the business and personal temperament is considered most suited for the purpose. On the other hand, except in the case of the larger labor organizations which have professional business agents and negotiators, organized labor frequently selects from among the employees' representatives who are most bitter, prejudiced, and close-minded because they appear to have a more vital interest and dedicated sincerity developed from some earlier unhappy incident in their industrial experience. Many representatives of management may have similar com-

plexes, but records show management is generally more ready to accede to a well proven point than labor. In most cases when a labor organization recognizes that the justification of a stand by management can not be successfully assailed, the discussion is shifted from a factual basis to an emotional status with the obvious intent of submerging reason with a deluge of temperamental outbursts or sympathetic pleas. In negotiations with inexperienced management representatives, this sometimes results in concessions. Once emotion enters the conference room, however, reason disappears and what might have been solved by wisdom generally gets settled by force.

Because labor and management are both composed of human beings who suffer from human frailty, it is essential we understand and appreciate that our technological world is run by emotional men and although we say there is no place at the bargaining table for emotion, we must admit emotion can not be prevented from entering the collective bargaining process so long as it is conducted by emotional men.

We must never lose sight of the fact that good human relations must precede labor-management relations, if the latter is to successfully accomplish its function in the industrial community. Both labor and management should welcome the opportunity to bargain collectively and through this democratic process "legislate" their own "law of the shop" which should settle all disputes and provide a basis for the harmonious co-existence of capital and labor.

Even in those cases where the best of human relations exist and labor meets management with mutual respect intent upon resolving their pro-

blems with dignity and dispatch, it must be realized each panel expects to get the best of the bargain. Neither panel wants to explain to its constituents how it failed in the negotiations. The representatives on each panel experience the same emotional reaction at the prospect of defeat and objectivity is often abandoned when a "loss of face" is threatened.

Management, being experienced in the art of dealing, should employ its experience and understanding to promote good labor relations. Acknowledging that labor representatives are selected by their fellow employees to fight management at the bargaining table and bring back the best of the bargain, it is of primary importance that management gives the labor panel the opportunity to discharge its obligation as far as possible without affecting the position of management. Labor must be allowed to fight, but the fight should be restricted to orderly outbursts and kept as free from subjective comment as possible. Management must always control the situation and know when to release the pressure, break off the engagement, and enter into amicable settlement.

In rare instances, a strike may be unavoidable. Most often, however, they result from union's preference to chance a victory on the picket line rather than take a "loss of face" at the bargaining table. One is certain the other provides hope. Critical situations should be avoided during negotiations. At no time should management force labor into a corner from which there is no escape without "honor" and in every case when breaking off from a heated session, it is essential the "door" be kept open for future discussions.

There is no positive guarantee against strike. Even when "no strike" clauses are contained in collective bargaining agreements, employees may still go on strike and stand ready to suffer whatever penalty may be invoked, if they lose the strike. Therefore, when framing the agreement, it is necessary to contemplate problems that may arise during its implementation. The selection of proper words and phrases that are clearly defined and express the actual intent of both parties is essential, if misunderstandings are to be minimized. It is an equal responsibility of each panel to reveal any concealed meanings or interpretations that might tend to deceive the other and to frankly put all points squarely on the table for honest discussion.

Labor relations, through the collective bargaining process, is an accommodation of capital and labor in a particular environment. Each, having developed their own pattern of thinking, deciding, and working, are miniature social systems that must find a means to co-exist. The collective bargaining process brings about the accommodation and establishes the terms and conditions for the co-existence.

The average worker usually spends more of his conscious hours in his work environment than in his home. It is but natural for him to want a voice in shaping the environment in which he spends the greater part of his waking hours. Alone his voice is only a whisper but when a part of the organized voice of labor it becomes a lusty shout that may be heard far beyond the bargaining table.

Fear is a root cause of unrest and whenever management emphasizes

the ease with which labor may be replaced and points out that automatic devices have simplified operations so that unskilled operators can perform skilled operations, the fear of job insecurity drives workers to organized labor for job protection.

When the human relations between employer and employee break down, labor relations between organized labor and management begin. If more employers were less concerned with the protection of their unilateral right to exercise their traditional prerogatives and more concerned with maintaining and improving the security of their employee relationship, a greater bond of truth and understanding would be welded. The human relations of daily contact deal with mutual respect and ignore legal rights and prerogatives. They place the responsibility of leadership squarely upon the shoulders of management and when the quality of leadership is lacking, the followers look elsewhere for a leader to follow. The man on the job sometimes can not understand a quick tempered iration but can "feel" a kindly worded explanation. Even the habitual offender has some good in him, if management will only take the time to look for it before he runs to a union with his gripes and is branded later as a disgruntled agitator.

Labor organizations must approach bargaining realistically. To insure "king size" concessions, some unions make "sky high" proposals and insist that the duty to bargain is a legal obligation for management to make some concession on each proposal. Meeting promptly and expeditiously and in good faith is sufficient under the laws of the Philippines. Such duty does not compel any party to

agree to a proposal or make a concession. When management elects to exercise its right not to concede, labor generally alleges it an unfair labor practice and files a notice of strike.

Although the law provides a thirty-day cooling-off period from the time the notice of strike is filed until a legal work stoppage can be effected, if the issues are hotly argued during the ensuing conciliation and an impasse is reached, a walkout usually follows the expiration of the notice. While the law prescribes the requirements for peaceful picketing, it does not provide the means to control emotion. Once emotions erupt, violence brings forth the "primitive man" within and as in pre-historic times, "to the victor belongs the spoils."

The following data appeared in PHILIPPINE LABOR, Volume I, Number 1, May 1962, on page 33:

<i>Year</i>	<i>No. of Strikes Declared</i>	<i>Workers Involved</i>	<i>Man Days Idle</i>
1957	59	19,706	218,120
1958	59	16,634	374,536
1959	59	26,693	456,967
1960	43	15,048	277,354
1961	67	29,283	522,933

From this table it can be seen that in five years the net product of the Philippines has lost the productivity of 1,849,910 man days.

If both labor and management go to the bargaining table with the ultimate aim of preserving the democracy that the capitalistic system serves and engage in genuine round-table solution of opposing interests, the resulting agreement becomes an alliance instead of a negotiated truce. It has the capacity to hold labor and management together as "equals" in mutual respect for a common cause.

In an article entitled TRADE UNIONS IN A DEMOCRACY ap-

pearing on Page 6 in the Labor Digest for September 1961, Undersecretary of Labor Raoul M. Inocentes said:

"In the development of a democratic society, trade unions have a great role to play. Trade unions constitute a force that can do with minimal government support a great deal to improve workers' conditions of employment and living standards. In the conduct of our economic life, trade unions have been achieving by themselves an increasing measure of democracy. Workers, through the agency of trade unions, are able to take part in the determination of their employment conditions. No longer can management, through its unregulated power, decide unilaterally under what terms workers must render their labor."

Further on in the article Undersecretary Inocentes states:

"But trade unions are not only bringing about an expanding measure of industrial democracy in the regulation of industrial life; they are also strengthening thereby the faith of workers in democracy itself."

Democracy is not owned by any single person or any group. It is a way of life that has as its inseparable economic partner the capitalistic system of free enterprise. It belongs to both labor and management and it is their responsibility to keep it well through the labor relations they practice. If in the industrial community the two social systems of capital and labor with their inherently opposed purposes can redirect their approach and combine their individual forces into a concentrated effort directed at a common goal, the social, political, and economic welfare of the nation will be strengthened and the democratic way of life secured.



#### EDITORIAL (Continued from page 5)

In the Cable Tow we will keep printing articles on Communism that the brethren may learn and re-learn its evils and vices, it being known that forwarned is forearmed. In the cultivation of that knowledge, we believe that American, Filipino, Chinese, Indian, Freemasons of all nationalities, will be in the forefront in the fight against communism.

Fil-American friendship then becomes a friendship of many peoples looking together in the same direction — against communism that seeks to destroy the heritage of freedom and democracy. (NBM)



Truth must be sought for. It is not an entity lying outside us, like a boulder on the path, but a living and changing thing, which must evermore be possessed anew.... Each man must win it for himself, such is the law, for it is not a commodity which can be handed by one man to another, though there are countless ways in which we can help each other find the light.

# HISTORICAL BACKGROUND OF FREEMASONRY

By Robert J. Lewinski  
Member, York Lodge No. 410  
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[From "What is Freemasonry" published by The Masonic Service Association of the United States]

If the question is asked, "When did science begin? Art? Religion? Literature?" most replies would have a common core, which would indicate that they did not *begin*; rather, they *evolved* — developed coincidentally with the intelligence and creative thinking of man, with the more recent and refined aspects being dependent upon the more primitive expressions which had appeared before. So it is with Freemasonry. It did not *begin*, but over an extended period of time emerged from the rudimentary philosophy of early man to the structural organization which exists today.

The history of Freemasonry has led to some interesting theories by Masonic writers, and differences of opinion have developed over the antiquity of the Craft. One of the most elaborate and comprehensive is that propounded by Mackey, who, combining logic with Biblical data and historical facts, chronologically traces the evolution of Freemasonry from its earliest form to its present state by means of nineteen propositions. Taking a practical position, D. D. Darrah discounts those theories

stressing the extreme antiquity of the Order, asserting that many contentions in this regard are not subject to factual verification.

That differences of opinion do exist is the result of the scarcity of written records and documentary evidence concerning many phases of Masonic history. Be that as it may, many seemingly opposite points of view could be reconciled if differentiation were made between Freemasonry as a *philosophy* and Freemasonry as an *organization*. Accepting the fact that the basic tenets of Masonic philosophy are belief in a Supreme Being and immortality, we may conclude that the roots of Freemasonry can be traced to the dawn of human thought, since these two concepts are recognized as characteristics of the earliest spiritual experiences of man. They existed in some form or other even in primitive times. As an organization, Freemasonry is of much more recent origin, a point which will be covered in more detail subsequently.

In days gone by, craftsmen organized themselves into groups, much as workers do today. Among others, a

principal reason for such organization was to protect the trade from intrusion by those who were unqualified. Stonemasons, ranking high in importance among artisan groups of the day, guarded the skills of their craft from imposters, so that the structures built by them would be perfect in every detail and not blemished by those improperly or inadequately trained.

That such precautionary measures are taken even in modern times among organized groups is shown by the rigid standards legally established for doctors, teachers, and lawyers, to mention but three examples of many. No one can practice medicine, teach school, or be admitted to the bar without being lawfully recognized as a qualified physician, instructor, or attorney. And members of these groups are first to insist on high standards of admission and quick to expose quackery and malpractice among their ranks. Thus, as the "secrets" of medicine, school teaching, and law may be obtained only after completing a prescribed course of study and training, so the "secrets" of early masonry were imparted only to those serving an apprenticeship under the master masons who were competent to teach them. Young men who wished to become stonemasons underwent careful scrutiny as to character, reputation, and ability before being entered as apprentices, and completed a training period of some seven years before being admitted as fellows of the craft.

Today we have diplomas, certificates, and licenses which testify to the bearer's educational background or technical skill in his profession or trade. In early times, such printed means of recognition were lack-

ing, and reliance was placed on certain signs, grips, and passwords as a means of identification, remnants of this ancient custom still existing in symbolical form in Freemasonry today.

There is evidence of the existence of an elementary type of craft association as early as the time of the construction of King Solomon's Temple (about 1012 B.C.), where we find the *Dionysian Artificers*, men banded together as a trade group specializing in architecture. Some authorities contend that the Dionysian Artificers were sent by Hiram, King of Tyre, to assist King Solomon in the construction of the Temple.

Mackey states in the fifteenth proposition of his theory cited previously, that it was here that a union occurred between the philosophy of the Israelites or Noachites (the patriarchal descendants of Noah) and the ritual and dogma of the Tyrians, with the resultant fusion of their respective doctrines and ceremonies forming a foundation for our present institution. While this is admittedly theoretical, we do know that the erection of this Temple was the architectural masterpiece of its day; and because of the relationship between the early masons and the building of this spiritual edifice, Masonic tradition is rich in references to its construction.

In addition to the bond established by reason of their vocation, the Dionysian Artificers were united even more closely by the rites and ceremonies of the *Dionysian Mysteries*, one of the many primitive religious sects which flourished in the pre-Christian era in Greece, Rome, Egypt, and Persia. There were many

of these Ancient or Classic Mysteries, as they are called, among which were the Mysteries of Eleusis from Greece; those of Mithras from Persia; of Osiris from Egypt; and the Celtic Mysteries of the Druids from Britain and Gaul. Seemingly common to all these Mysteries was the purpose of imparting to their members a moral code to be followed during life and the inspirational emphasis on hope for life after death. The subject of the Ancient Mysteries is a fascinating study in itself, of particular interest to those who are curious about the nature of the customs, ceremonies, and rites of the religious organizations of antiquity. The interested reader will find an absorbing treatment of the Ancient Mysteries and their relationship to Freemasonry in Chapter I of C. A. Snodgrass' *Light From the Sanctuary of the Royal Arch*.

It is during the domination of the Roman Empire that we find more highly organized groups of tradesmen and artisans designated as the *Roman Collegia*. These were societies of men with common purpose or goal, some associated by reason of a craft or trade, and others because of similar political or religious views. Each had its own leader, called the *Magister*, or, freely translated, Master. Each also had its own peculiar rites of initiation, customs, and regulations. Among these collegia was the *College of Architects*, members of which had great prestige and possessed privileges and freedoms denied to others, because of the great importance placed on building at the time. Darrah points out that:

"The collegia were the fore-runners of societies of workmen and artisans which organizations, through various

periods of rise and decline, finally after eighteen hundred years of constant evolution have culminated in Freemasonry."

Some authorities contend that with the decline of the Roman Empire resulting from repeated invasions by the barbarian hordes, members of these societies of skilled architects took refuge in the area of Lake Como in northern Italy. These artisans, to whom the development of Lombard architecture is attributed, came to be known as the *Comacine Masters*, and it is here that we encounter a theory of significant importance to Freemasonry — the *Comacine Theory* as advanced by Scott and supported by Ravenscroft and others. Briefly, the Comacine Theory attempts to bridge the gap between the Roman College of Architects and the celebrated builders of the Middle Ages in Europe. The proponents of this theory contend that the building skills of the Comacine Masters, who were the descendants of the members of the Roman College of Architects, were passed on from generation to generation, and eventually spread northward into Germany, France, Spain, and England, ultimately being represented in the construction of the great cathedrals so characteristic of medieval Europe. It is interesting to note in Haywood's *Symbolical Masonry* that the Comacine Masters were organized into lodges, with officers, rites, ceremonies, signs, passwords, ritual, and trade secrets.

The period in history designated as the Middle Ages extends from about the beginning of the sixth century through the fifteenth. The first six hundred years have been called the Dark Ages, because of

the absence of cultural progress. During the remaining four hundred years, however, political, economic, and artistic progress was very much in evidence. It was then that there occurred a significant social development in the formation of *guilds*, associations of men with corresponding interests and occupational pursuits. Two of the most important were the *merchant guilds*, composed of tradesmen engaged in selling, and the *craft guilds*, members of which were artisans employed principally in manufacture and production. Characteristic of the craft guilds were three classes of members: masters, journeymen, and apprentices. Like the Comacine Masters and the Roman College of Architects, they had an organizational structure with masters, wardens, meeting places, and social functions. Each guild limited the number of apprentices accepted into the craft, determined the hours of labor, regulated methods of construction, and set up quality standards for its work. Charity was practiced; members attended the funerals of deceased brothers; and each guild was represented by a patron saint.

The art of building embodied several such guilds, the most important to us being the stonemasons. To understand fully the prominence of the masons' status during this era, one must realize that constructional skills became more and more vital because of the growth of Christianity and the subsequent emphasis placed on the erection of churches, abbeys, and cathedrals. Gothic architecture emerged about the middle of the twelfth century; and while its origin is obscure, some writers believe that

its underlying principles were a product of the Comacine Masters.

Be that as it may, the accelerated pace of building activity had a definite influence on the growth and development of the stonemasons' guilds. Sometime during this period — no one knows exactly when — the word *Free* became prefixed to the term *mason*, and the expression *Free Mason*, *Free-Mason*, or *Freemason* came into being. Although references to it have been found as early as the fourteenth century, precisely how and why this term originated is not at all clear. A reasonable assumption is that it came about because of the privileges and freedom of travel which were granted to the mason by the feudal lords. These were denied the members of other guilds, but were enjoyed by the stonemasons because of the importance placed on their skills and the necessity for them to be free to move about from one locality to the next when their services so required.

As mentioned earlier, such freedom was likewise allowed the Roman College of Architects, during a time when movement from one place to another by individuals was generally restricted, pointing up even more emphatically the importance of the building trades during this entire period. Regardless of origin, the term *Freemason* came into use and still exists, most Lodges in this country today being referred to as *Free & Accepted Masons* (F. & A.M.), or *Ancient Free & Accepted Masons* (A.F. & A.M.), depending on the jurisdiction under which they happen to be functioning. An explanation of these differences may be found in Carl H. Claudy's *Introduction to Freemasonry*, p. 121.

Gothic architecture began to decline in the fifteenth century, there being a variety of reasons underlying this. It was the Reformation of the sixteenth century, however, which was the principal contributing factor to the lessening of building activity because of the decreased emphasis on the construction of elaborate churches and cathedrals. With this, as can be readily understood, came a reduction in the activity and importance of the builders' guilds.

Up to this time, admission into the masons' guilds was confined to *operative* stonemasons, that is, those who actually plied the trade. Gradually, however, their function and purpose took a new turn, with greater emphasis being placed on social and cultural activities. Because of this, men outside the craft came to seek admission. Among them were individuals representing various occupations and stations in life, who came to be known as *accepted* (later, *speculative*) masons to distinguish them from their operative brethren. It is not known exactly when these speculative or non-operative members first came to be admitted; however, the date is generally accepted as somewhere about the beginning of the seventeenth century. This transition is explained well by Claudy:

"In an age when learning was difficult to get and association with the educated hardly to be had outside of the church, it was but natural that thoughtful and scholarly men should desire membership among the Freemasons. Such men, however, would not want to practice operative masonry, or serve a seven years' apprenticeship. Therefore a place was made for them by taking them in as *accepted* Masons; that is, accepted as

members having something to offer and desiring to receive something from the lodge, but distinguished from the operative Freemasons by the title *accepted*."

The derivation of the word *Free* in the title, *Free & Accepted Masons*, has already been discussed; the description of how speculative members came to be accepted completes the explanation of it. Freemasonry today is termed *speculative* because of its concentrated emphasis on the moral philosophy which has come to be its foundation.

The uniting of four lodges at London, England, on June 24, 1717, led to the formation of the first Grand Lodge, which has been called the Premier Grand Lodge of England. This date marks the beginning of Freemasonry — structured and functioning as it does — as we know it today. A rival Grand Lodge, known as "The Grand Lodge of England According to the Ancient Institutions" was formed in London in 1751, these two bodies merging and constituting the United Grand Lodge of Ancient Freemasons of England in 1813. Grand Lodges were established in Ireland in 1729 and in Scotland in 1736; it is from the English, Irish, or Scottish Grand Lodges that all legitimate lodges throughout the world can trace their origin.

The first regular and duly constituted Lodge in America is said to have been the St. John's Lodge of Boston, which dates from 1733; however, Masonic activity in the Colonies existed before that time and the claim to primacy has become a controversial issue. The growth and development of Freemasonry in the United States is a colorful story in-

volved such members of the Craft as Benjamin Franklin, George Washington, Paul Revere, John Paul Jones, many generals of the Revolutionary Army and a considerable number of the Signers of the Declaration of Independence. A most complete and comprehensive review of Freemasonry during the Revolutionary War has been presented by Morse in *Freemasonry in the American Revolution*. The Masonic Service Association has published two of a projected six Digests on the Masonic membership of famous Revolutionary patriots and soldiers. Haywood has given an excellent review of the history of Freemasonry in America and in other lands.

The development of Masonic activity in the Western Hemisphere is given in the book by Denslow cited previously; a companion volume presents data relative to Masonry in the Eastern Hemisphere. Some of the legal ramifications of Freemasonry, with particular references to clandestine and spurious Masonic bodies have been discussed by W. Irvine Wiest in *Freemasonry in American Courts*. He cites a considerable number of actual cases which have been brought before the bar in this country. The serious student of the Craft should not overlook a very interesting but little known development in American Freemasonry, identified as the "Conservator Movement", initiated and propagated by Robert Morris a century ago. The history and demise of this attempt to estab-

lish ritualistic uniformity has been most impressively related by Ray V. Denslow in *The Masonic Conservators*.

While the compilation of an authentic history of early Freemasonry has been made difficult by the scarcity of written records, there exists a number of old documents of interest to the Masonic historian. The oldest written reference to Freemasonry is contained in the *Regius Poem* or Halliwell Manuscript, which is thought to have been written in 1390. It is really an early version of the "Ancient Charges". Those records prior to the year 1717 pertain, of course, to the operative masonry of the guilds. Of those after that year, one of the earliest and most significant is Anderson's *Constitutions of Freemasonry*, published in 1723. This book is important because it is an attempt to present systematically the *old charges* and *ancient landmarks* — these being the fundamental customs, laws, principles, rules, and regulations of the craft organizations which were the forerunners of modern Freemasonry as it exists today. A later attempt at such standardization is Mackey's *Landmarks of 1858*, a list of twenty-five "unwritten laws", which may be found in his *Jurisprudence of Freemasonry*. While there is no set of rules and regulations common to all jurisdictions, Mackey's landmarks have been adopted and are followed by a number of Grand Lodges.



Samson destroyed himself to destroy his enemies. Rizal's enemies destroy themselves by destroying Rizal. — Alejandro R. Roces

# Committee on Education and Public Service Progress Report

On June 22, 1963, Makiling Lodge No. 72 rendered a program in the Assembly Hall of Calamba West Elementary School at Calamba, Laguna, on which occasion the Teacher of the Year Award was presented to Miss Lourdes Salandanan By Wor. Bro. Rosario T. Cortes. According to Report Forms submitted by this Lodge, it has distributed books to six school districts namely: Biñan, Sta. Rosa, San Pedro, Cabuyao, Canlubang, Calamba and Los Baños-Bay. The affair was well-attended by a good number of school teachers from the different school districts, citizens and members of the Lodge.

Many Lodges, have been provided with Report Forms for the distribution of books and these Report Forms are now coming in regularly as the books are being distributed.

At the last meeting of the Committee on Education and Public Service held jointly with the Coordinating Committee of the Supreme Council, it was decided to hold monthly meetings of the Committee on Education and Public Service on the second Mondays of the month and the monthly meetings will be held at the National Office of the Y. M. C. A. at luncheon time.

— DRE

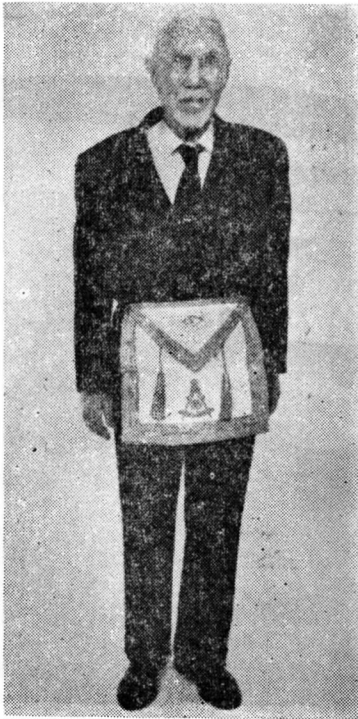
Wor. Bro. Rosario T. Cortes presenting the Teacher of the Year Award to Miss Lourdes Salandanan, June 22, 1963.





Constitution of General Manuel Tinio Lodge No. 167, Guimba, Nueva Ecija, on June 22, 1963.

M. W. Cenon S. Cervantes installing Wor. Bro. Mariano Q. Tinio as Worshipful Master of General Manuel Tinio Lodge No. 167.



**Wor. Bro. James Wilson**

Born in Polmont, Scotland, on October 10, 1867.

Raised a Master Mason in St. John's Lodge No. 16, Falhirk, Scotland, on January 28, 1890. Demitted to Penthalpha Lodge No. 202, Los Angeles, California, February, 1894. Demitted to Mount Apo Lodge No. 45, Zamboanga City, Mindanao, Philippines, February 1918. Also a dual member of Perla del Oriente Lodge No. 1034 in Manila, Philippines, under the Grand Lodge of Scotland.

Now a Master Mason for 73 years; three times a Past Master; and is over 95 years of age.

His present address is: c/o Mr. Robert Wilson, Hawthorn 10th Street, Greenmouth, Scotland.

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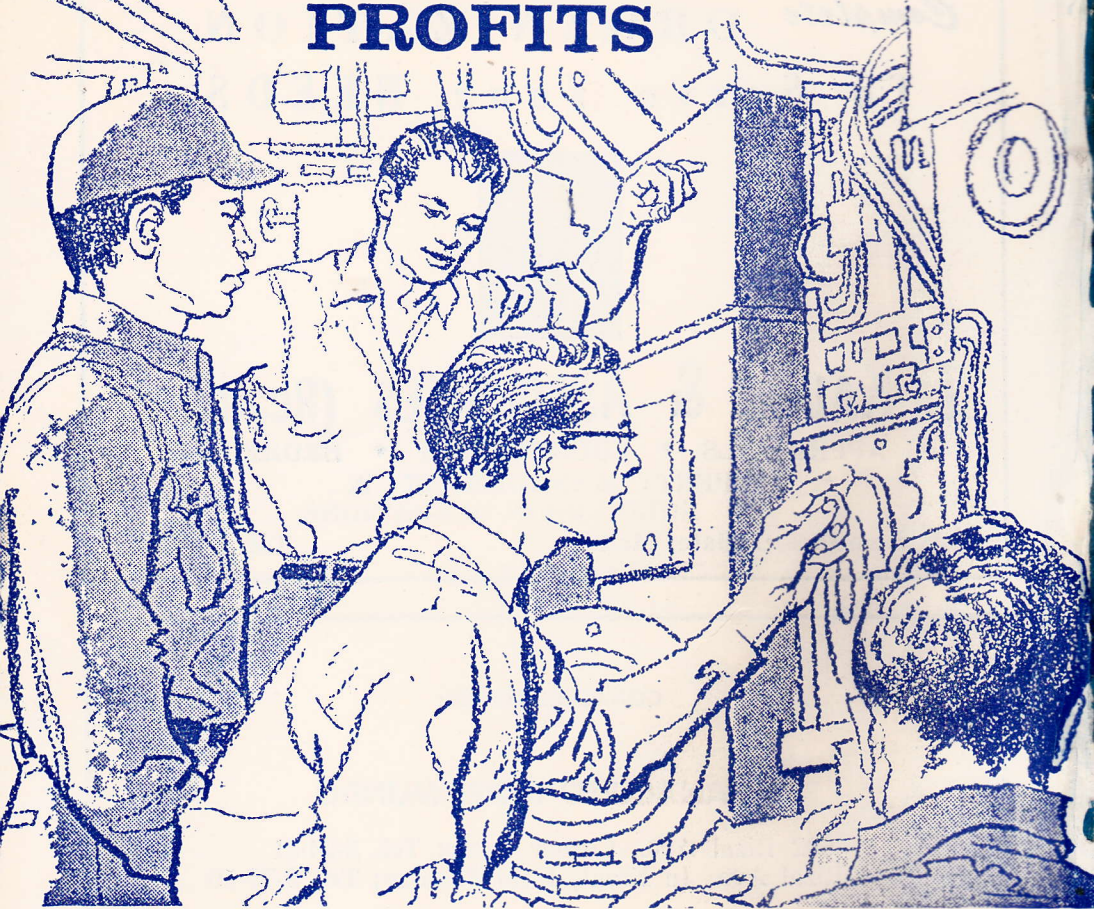
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