

# INTRODUCTION

We are engaged in the gigantic task of nation-building in the midst of a troubled and bewildered world. So that we may succeed in this difficult task, we must forge our people into united, patriotic, God-fearing and contented citizenry; a people inflamed by a single devotion—devotion to our native land; a people inspired by a single will—the will to make our country great; and a people animated by a single hope—the hope that the Philippines may take her rightful place in the family of nations. For this, we need all the unselfish love, all the unflinching courage, all the reserve wisdom, all the clear vision, and all the patient devotion of which we are capable.

A nation, if it is to grow up strong and progressive, must be moved by the force of its own dynamic moral energy. The seeds of moral discipline must be nurtured from within, not from without. History teaches that the rise and fall of nations depend essentially upon the underlying moral strength of their citizens. And the frantic despair and the spiritual blackout now experienced by many nations of the world are due primarily to their failure to grasp this basic fact.

Character means strength and power and will. Character, however, may be true or false, right or wrong, good or evil. In any case, it is the man of character that moulds and shapes the destinies of men and of nations, for weal or for woe. Hence, the transcendental importance of giving our people the proper and correct character training. As a man thinks, so will he act; from repeated acts, habits arise; and the accumulation of habits determines a man's character. Real character makes a man true to God and to his country, faithful to his conscience and to his principles, and loyal to his fellowmen and to himself.

A man of good moral character makes the best citizen. He is pure in thought, moderate in action, upright in deed, just in judgment, and noble in purpose. To form a man of true character, all the infinite elements that make up the man—his intelligence, his beliefs, his feelings, his emotions, his likes, his desires, and even his fears, his hatreds, his prejudices,—all must be controlled, adjusted, integrated and developed into a harmonious and well-balanced personality.

Down through the ages from generation to generation there has been handed down as a priceless heritage, certain traits of character and norms of conduct which have guided mankind in its never-ending search for perfection and self-improvement. The search for the better life is as old as the human race itself. It is closely intertwined with the fundamental instinct of self-preservation. And because man is essentially gregarious, the rules which he evolved naturally dealt with his relations with his fellowmen. But these rules change with the changing mores of the times which are determined in many particulars by economic and social factors which result from his physical environment. It is the peculiar problem of each generation, therefore, to see that the ruling traits or virtues are strengthened and developed, and that they do not degenerate because of the unwholesome modernisms or the undermining influence of untried philosophies. It is the bounden duty of each generation to so balance and synchronize the stimulation of social and economic forces as to avoid the overdevelopment of some factors which result in the dwarfing or suppression of others needed for healthy growth.

The Chinese founded their way of life upon the five-fold precepts of filial love, loyalty, marital fidelity, obedience and sincerity, as regulating the relationship between parents and children; rulers and people; husbands and wives; masters and servants; and man and friend, respectively, which found sanction in 'Confucius' negative postulation of the Golden Rule. BUSHIDO (the way of the warrior) implemented by *Kodo* (the way of the emperor) produced the type of Japanese citizen and soldier whose aggressiveness, tempered by moral qualities of Buddhism and Shintoism, found consummate expression in deeds of heroism, loyalty and patriotism. The classic design for living, though it was founded on the same concept of duty, did not fare so well. The glory that was Greece, imbued with the Spartan virtues of courage, loyalty, obedience and truthfulness, which under Athenian ascendancy witnessed the apogee of art and culture, finally decayed when the lust for personal comfort caused the loosening of old loyalties among its citizens. The grandeur that was Rome nurtured in the "homely vir-

tues of piety, modesty, courage, fortitude, prudence, honesty and trustworthiness," likewise degenerated when its rulers engrossed in the problems of empire-building and the pursuit of material ease, sought to bolster their tottering influence by corrupting the populace with infamous orgies.

Humanism salvaged the classic tradition which, enriched by Gallic and Anglo-Saxon influences, crossed three oceans by different routes to the fertile soil of the Philippines which had witnessed the welding of Malayan, Sanscrit, and Mandarin culture. We do not have to look far, therefore, for the moulds upon which to cast the way of life which we wish to fashion for our people. But the mould must be the democratic life which connotes intelligence, love of work, self-discipline, moral strength, and capacity to exercise individual rights without injuring the public welfare or invading the rights of others.

The democratic government is often distinguished from the dictatorial government in its emphasis on the principle that the State exists for the individual, rather than the individual for the State. Modern democracies, however, find that they must, within certain limits, subordinate individual rights to the public welfare, if the individual is to continue to enjoy the privileges that only democracy is in a position to offer. This compromise with the totalitarian principle is deemed necessary, so that the modern democracy may acquire the much needed efficiency and efficacy consistent with the modicum of personal liberty without which life would not be worth living. The true concept of democracy emphasizes not only rights but duties as well. The citizen should acquire the required balance of liberty and authority in his mind through education and personal discipline, so that there may be established the resultant equilibrium, which means peace and order and happiness for all.

A Code of Ethics designed to formulate a way of life for a free people must perforce be didactic rather than legislative. It must be based on an appeal to reason and the conscience and not on any threat of punishment, for the sense of right and the force of tradition often far outweigh the most exacting legal sanctions. It is also evident that such a code must draw on the history and culture of the people for whose benefit it is promulgated. In our quest for inspiration we must teach our people to direct their gaze upon our own heroes, our own traditions and

our own history. The genius of our past must kindle the throbbing mind of the present and inspire the future with its immortal fire.

This "Code of Ethics" is not to foster exaggerated nationalism, or to glorify narrow and blind patriotism. Its object is higher, purer, nobler. It is to strengthen the moral fiber of our youth; to keep alive in the hearts of our citizens the value of ethical principles; and to proclaim the truth that moral discipline is the only sure road to national greatness.

Endless days of unremitting toil and unceasing vigil lie ahead of our country, for national greatness never springs from the slime of ease or self-complacency, but from the crucible of grim struggle and patient industry. We should realize that national and individual progress can only be attained through work, more work, and more hard work. But we shall prove ourselves equal to the challenge flung against us, though it may mean the sacrifice of material comfort or personal convenience.

A nation erected upon the impregnable foundation of moral discipline and the industry of its citizens shall endure through the thundering ages, for it is a "house" built by loving hands, upon a "rock", of which posterity may proudly say: "The rains fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not: for it was founded upon a rock." (Matt. 7:25)

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## I

### **HAVE, FAITH IN DIVINE PROVIDENCE THAT GUIDES THE DESTINIES OF MEN AND NATIONS.**

Of supreme importance to the life of nations and peoples is faith in Divine Providence, Who created and upholds the universe, Whose power directs the course of the world, and Whose wisdom guides the destinies of men and nations. The Christian Bible, the Mohammedan Koran, as well as the sacred books of other religions, each have its own set of commandments for the observance of the faithful. All unite in the recognition of the existence and in fervid love of God by whatever name He is called. The Filipinos, even before the coming of the Spaniards, believed in one Supreme Being called *Bathala* by the Tagalogs, *Laon* or *Abba* by the Visa-