

Teodoro M. Kalaw Avenue — An Interpretation

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The naming of an important Manila avenue after Teodoro M. Kalaw is significant enough by itself for it indicates that his achievements merit that distinction. But the naming of the street leading to, and where the National Library is located, after Teodoro M. Kalaw, has to me a deeper significance, for it is symbolic of the vital and unique role played by him, not only in the history of the Philippines, but also of Asia—and that means of the whole world.

It was the greatest living British historian Arnold Toynbe who, after writing a ten-volume history of mankind, advanced the proposition that all human progress may be traced to a minority—a creative minority that initiates or adopts new ideas and new processes which are subsequently followed by others.

When the study of the life and work of Teodoro M. Kalaw is fully written up—and that is one of the aims of our society — it will be revealed that he pioneered in many intellectual projects essential to nation-building, and invariably in preparing for them he had to accumulate before-hand the important information and knowledge needed for their accomplishment. He was ever the researcher, the scholar, the seeker for truth in facing the national and international problems of his time. That is how he prepared

himself to be one of the intellectual leaders of the nation — one form of creative minority referred to by Toynbe.

It is therefore, proper and fitting that the street named "Teodoro M. Kalaw" should lead to the national repository of all human knowledge and experience — which is no other than the National Library — for, as our people face an entirely new world situation wherein the many independent countries recently emancipated from West European colonial control are threatened by the Communist colonialism, — it is only by constant and serious study of other peoples' past and contemporary experience that we may find the wise way to survival.

It is our earnest hope that the new name of this street might inspire others to know more about the contribution of Teodoro M. Kalaw to nation-building, and emulate his worthy example. While he is generally recognized as the great interpreter of our struggle for national liberty, there is one aspect of his life which I predict will be more and more deeply appreciated not only in the Philippines, but also in the Free World, since it invokes human dignity, human unity and human brotherhood in the face of serious threats from the Communist World. Like Rizal and co-workers who

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pioneered in advocating in Asia the modern Libertarian Movement under the slogan of "Liberty, Equality and Fraternity." Teodoro M. Kalaw adopted the international movement for the Brotherhood of Man, irrespective of race or creed, under the Fatherhood of God, and was its scholarly interpreter. When the story of Filipino-American relation is fully evaluated, the role of Kalaw as an international statesman will be invoked to prove the validity of the Brotherhood of Man in settling inter-racial relations today.

With the power to destroy all of mankind now in the hands of man, respectable authors and writers earnestly insist that Brotherly Love which is the spiritual basis of Democracy, has become a necessity in today's world, if mankind is to survive. It is also gratifying to note that the implementation of the Brotherhood of Man as a way of life has recently been the concern of the three main divisions of Christendom under the leadership of the late Pope John the XXIII, followed today by Pope Paul VI. When the principle of the Brotherhood of Man under the Fatherhood of God is actually implemented among the free and equal nations of the earth, irrespective of race or creed, Teodoro M. Kalaw will be regarded and honored as its principal crusader and interpreter in 20th century Asia, and not only in the land of his birth.

The Teodoro M. Kalaw Society is deeply grateful to the officials of the City of Manila for their vision and wisdom in helping to perpetuate the memory of not only a great nation builder, but also one who did much that the world may be one.

ried to extremes, becomes bigotry or even persecution. Thus there is set a demarcation line beyond which any good carried to an extreme excess creates the harmful effects of an evil. Because of the proper lack of moderation, brilliant men who have burnt candles at both ends, have died before their fullest potentialities have been developed.

He must possess fortitude. Webster defines fortitude as that strength or firmness of mind which enables a person to encounter danger with coolness and courage, or to bear pain or adversity without murmuring, depression or despondency. Danger comes to everyone—prince or pauper—just or unjust, but it is only a select few who respond to it as warriors thrilling to a challenge, with all the senses and intellect hone to conquer or triumph. Facing any danger with coolness is a battle half won. And it is only men with fortitude that are capable of keeping cool in the face of dangers or death.

You have now the picture of a man whom I believe will make a good teacher. He has wisdom. He possesses charity, faith, moderation and fortitude. Happily and luckily, my brethren, Masons are armed and imbued with all these traits. These are some of the teachings of Masonry and all good Masons possess these traits. These are virtues which good Masons preach and practice.

My conclusion, therefore, is — if these traits will make a man a good teacher and these traits are possessions of good Masons, a good Mason then will make a good teacher and vice versa, a good teacher will make a good Mason.