

Masonry And The Teacher

By GERARDO TOLENTINO
MW SIXTO LOPEZ (Batulao)
Lodge 129
Balayan, Batangas

We, as Masons, indulge in different businesses and professions. We have among us merchants, businessmen, engineers, lawyers, teachers, clerks and many others. As a teacher, therefore, I will talk on the relation between a Mason and a Teacher.

Will a Mason make a good teacher? And will a teacher make a good Mason? To both questions, my answer is, "Yes."

What do I mean by a good teacher? I will picture to you one whom I believe is a good teacher. A person armed with book learning—nothing more—is a mere automaton, in the words of Past Grand Master Cenon Cervantes. Should he use that meager knowledge to corrupt his fellowmen, he poses a real menace to any community. Book learning, therefore, is not enough to make a man a good teacher. On the other hand, factual knowledge is nothing more than an aggregate collection of facts from different authors. It is often disjointed, loosely integrated and narrow in horizon. Life to be successfully lived out must be a continuous and upward climb to a higher and more inviolate self. Likewise, therefore, possession of mere factual knowledge will not make one a good teacher. What things then are necessary to make a man a good teacher if book learning alone or factual knowledge alone are not enough to make him one?

To be a good teacher, a man must possess wisdom for wisdom is all

prevailing and includes all the great qualities of understanding, kindness, compassion, mercy, honesty, and other eternal virtues. It is the quintessence of human goodness which when channeled into creative energy finds its expressions in fine deeds.

He must possess and practice charity for charity is the love of God and the love of men. Love entails self-abnegation, mutual trust and loftiness of purpose. It seeks to give rather than to get. One of the beautiful paradoxes of life is that the more Love gives, the more it gets.

He must have faith. Faith in its truest and best sense is the belief in the eternal value of life, especially in the face of overwhelming odds. There are several kinds of faith. Faith in one's beliefs, faith in man, and faith in God. Most mortals have experienced these various faiths in almost every realm of human endeavor. The soul would indeed be dead if it did not have a semblance of faith to cling to. He should have faith, otherwise, he would be as chaff before the wind, insecure and chartless.

He should have moderation, for moderation is the absence of excess and the observance of reasonable limits. Excess even of a virtue produces the ill effects of a vice. For instance, religion in proportionate measures, is commendable, but car-

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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.