



The CABLETOW

THE OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

VOL. 60, NO. 8

JULY-AUGUST 1984



KALAW
Centennial

MOST WORSHIPFUL TEODORO M. KALAW

GRAND MASTER 1928-29



Grand Lodge of Free and Accepted Masons of the Philippines

OFFICERS

Grand Master	Reynato S. Puno
Deputy Grand Master	Pedro W. Guerzon
Senior Grand Warden	Reynold S. Fajardo
Junior Grand Warden	Teodorico V. Baldonado
Grand Treasurer	Jose L. Araneta, PGM
Grand Secretary	Manuel M. Crudo, Sr., PGM

BOARD FOR GENERAL PURPOSES

President	Raymond E. Wilmarth, PGM
Member	Damaso C. Tria, PGM
Member	Jolly R. Bugarin, PGM
Member	Rudyardo V. Bunda, PGM
Member	Rosendo C. Herrera, PGM
Secretary	Pedro W. Guerzon, DGM

Asst. Grand Treasurer	Simeon Rene Lacson, PGM
Asst. Grand Secretary	Domingo F. M. Domingo
Grand Orator	Noli Sagadraca
Grand Chaplain	Benito Reyes, Jr.
Grand Marshal	Jose Guerrero
Grand Standard Bearer	Juanito Fernandez
Grand Sword Bearer	Carlos de Castro
Grand Bible Bearer	Victoriano S. Go
Senior Grand Lecturer	Eduardo P. Gonzales, Jr.
Junior Grand Lecturer	Juan C. Nabong, Jr.
Junior Grand Lecturer	Danilo Angeles
Senior Grand Deacon	Victorino Ramos
Junior Grand Deacon	Jimmy K. Tamano
Senior Grand Steward	Pablo Chu
Junior Grand Steward	Modesto Gonzales
Grand Pursuivant	Jaime Arcebucho
Grand Organist	Alberto Reyes
Grand Tyler	Marcelino Dysangco

THE CABLETOW

VOL. 60 NO. 8

July-August 1984

A Special Issue

KALAW CENTENNIAL 1884 - 1984

Contents

	<i>Page</i>
i. Introduction.	5
ii. Foreword. MW Reynato S. Puno, Grand Master of Masons	6
iii. Preface. III. Raymond E. Wilmarth, Sovereign Grand Commander Thirty-third and Last Degree, A & A.S.R.	7

CHAPTER I

BIOGRAPHICAL SKETCHES

1. Kalaw. As a National Hero . . . By Conrado Benitez
*as one of the most profound and brilliant thinkers and
writers of contemporary Philippines* 8
 2. Kalaw. The Mainstay and Inspiration of Masonic endeavors
. . . By Reynold S. Fajardo
*what mattered most to him was the practice of those
just and splendid virtues that are engraved deep in the heart
of every true Mason* 16
 3. He Lived a Full Life (An Oration) . . . by Frederic Stevens
*He did not kneel especially at any chancel, for he worshipped
in church, in cathedral, in a synagogue — but always he had
a fundamental goodness and consciousness that was
commendable* 34
-

CHAPTER II

VIGNETTES

Interesting anecdotes about T.M. Kalaw from the book "Few There Were (Like my Father)" authored by Maria Kalaw-Katigbak, one of his daughters.

1. His Daughter Becomes a Beauty Queen		
	<i>On her coronation night, he decorated his son's breast pocket with several of his Masonic medals to make him look more regal.</i>	37
2. Kalaw Meets Michael Goldenberg		
	<i>He summoned Michael to show a document that Goldenberg's father helped the Filipinos during the libertarian fight against Spain</i>	42
3. Kalaw and Quezon		
	<i>At that early morning visit of Quezon, he kept on saying "Nosotros los Masesones"</i>	44
4. His Last Moments		
	<i>He died a Mason . . . for he was not the kind . . . to believe in Masonry only while he was strong, then to falter and weaken when the crucial hour came.</i>	46

CHAPTER III

SELECTED WRITINGS OF KALAW

1. Why Masonry is Needed		
	<i>. . . it is a plan of union and cooperation to strengthen the spirit of humanity . . .</i>	49
2. Masonry's Mission in the Philippines		
	<i>. . . wage war upon error and injustice to check tyranny and persecution</i>	51
3. The Task of Masonry		
	<i>. . . preaches and contends for peace and tolerance</i>	55
4. I have Faith in Masonry		61
5. Great Masonic Doctrines		
	<i>. . . writings of the founders</i>	65
(a) Masonic Doctrines of Luna		
	<i>. . . the proposition that all men are brothers regardless of race or creed</i>	68
(b) Masonic Doctrines of Del Pilar		
	<i>. . . the perfection of humanity is not possible unless man is free</i>	70

(c) Masonic Doctrines of Rizal <i>... reason will not be free while faith is imposed upon man</i>	72
6. Past and Present <i>... men who implanted our sacred institution become more closely united</i>	76
7. Marcelo H. del Pilar <i>... the most active worker whose sufferings were barely equalled</i>	81
8. A Program of Action <i>Masons are workers in social welfare, honest leaders in civic movements</i>	83
9. You Can Create Happiness in a Sick Bed <i>He suffered with patience and resignation and faced death with unaffected humor</i>	85
10. The Two Brains of the Katipunan <i>... they are the plan and philosophy of the Revolution</i>	87
11. The Character of Rafael Palma <i>... tolerance and truthfulness were as great as his sense of justice</i>	92
12. The 'El Renacimiento' Libel Case	195
The Man called Dorong Calao <i>... he believed in the "aristocracy of the intellect."</i>	105
CHAPTER IV	
CHRONOLOGY OF IMPORTANT EVENTS IN THE LIFE OF KALAW AS A MASON	115

THE CABLETOW Vol. 60, No. 8 July-August 1984

THE CABLETOW is published bi-monthly for and in the interest of the members of the subordinate lodges of this jurisdiction. Send all correspondence to the Editor. Office of Publication: Plaridel Temple, 1440 San Marcelino, Manila 2801 Telephone: 597-185

ABELARDO P. MOJICA
Editor

BENJAMIN J. TORRES
Administrative Assistant

RICARDO G. MOJICA
Incharge-Circulation



The different faces of the MW Teodoro M. Kalaw.

introduction

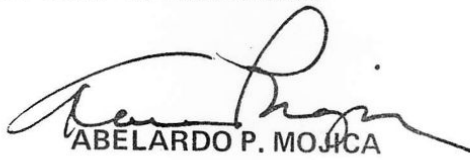
This issue of *The Cabletown* (July-August 1984) is dedicated to Teodoro M. Kalaw, the Mason, writer, poet and nationalist, on the occasion of his centenary. He was one of the greatest Filipinos that ever lived.

As a Freemason and a nationalist, he was way above his peers. The fecundity of his ideals find expression in his erudite pen. His writings were not meant so much to impart knowledge on Masonry as to inculcate moral principles, form character, hand down unaltered and intact a great tradition of our masonic heritage-structured by landmarks and embellished by tenets and principles of this ancient fraternity.

Kalaw's whole being was profoundly stirred by the proverbial shape of his exhortations of things that beautify human life; by moralistic principles that purify and spiritualize man and his environment. His apotheosis of Freemasonry produced a panegyric upon the potency of our rituals which are bound by a code of morals and manners that governs individual character and behavior.

The expression of his thought is one of complete openness and sincerity. Writing extensively on the mystical and transcendental implications of man's innate goodness, he believed that moderation in conduct and opinion is a well-known hallmark of a true Mason and a gentleman.

Kalaw belonged to a rare breed, the kind of which if not extinct, is fast disappearing. Nowhere at a time when we need it most.

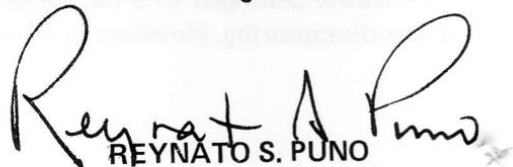

ABELARDO P. MOJICA
Editor

FOREWORD

Teodoro M. Kalaw is a Filipino hero, a legend in the Craft whose shadow of influence seem to lengthen despite the transit of time. I realize the futility of efforts to capture the fugitive genius of great men for invariably they penetrate all parameters. Indeed, the issue is not an attempt to tell the total Kalaw for even his basic portrait deserves a broader canvass than *The Cabletow*. If this issue could provide glimpses of the greatness of the man it would have served its purpose.

Legends leave a lot of legacies. As one of our Past Grand Masters, I like to take a peek at MW Kalaw from the prism of masonry. Like us, he lived in a putrid body politic, shocked by a society sliced into shreds by schisms and squabbles. A committed mason, he did not seek the stronghold of safety but summoning all the strength of his spirit, he waged war against the throng that would throttle our liberty, against the supporters of servility and against the coddlers of colonialism. He did not tremble before the establishment, he refused to be cowed by religious intolerance but he raged relentlessly for he was certain of the constancy of his cause and the indefeasibility of his ideas. Even when he fought alone, he resisted all coercions to compromise with convenience for he would not exchange the enduring for the ephemeral. But time vindicated the intransigence of the man, for a hundred years after, while the footprints of others have already faded, he continues to command contemporary contemplation.

MW Kalaw continues to be relevant because we have not ceased to be irrelevant. He remains a vision because we have refused to be visionary. He honored his creed with deeds while we still redeem our tenets in tokens. So long as oppressions remain, Kalaw will be a reminder. As long as intolerance exists, Kalaw will continue to be exciting. Kalaw lives because evil is not dead. That is the message of his centennial celebration.


REYNATO S. PUNO
Grand Master

PREFACE

Man among men, Mason among Masons, III. Teodoro M. Kalaw, Sr., 33° towered above contemporaries in every activity he participated. This testimonial effort to consolidate his extensive accomplishments, can only scratch the surface of his singular achievements, most endearing of which to us Masons of today was his Masonic legacy, the equal of which has not yet been surpassed, and perhaps may never be.

Challenged by critics and envious pretenders, he successfully defended Masonry against all comers, receiving recognition and due acknowledgement by Masons and Masonic Organizations throughout the Masonic World. Having served Masonry over the years in all capacities, he was the only Mason to be elected Grand Master of two different Grand Lodges in the Philippines. His untiring efforts and dedicated work in the Scottish Rite under the Southern Jurisdiction of the United States were rewarded with his coronation as a 33° Inspector General Honorary on June 15, 1932.

Man among men, Mason among Masons, he has set for us, and Masons yet to come, the standards of right thinking, right speaking and right living which we must attain, if the future of our Country and of our Masonry is to be made secure.



RAYMOND E. WILMARTH 33°, P.G.M.

Sovereign Grand Commander

Supreme Council of Sovereign Grand Inspectors General
of the 33 and Last Degree of the A. & A.S.R.



By CONRADO BENITEZ*

Kalaw: As a National Hero

"... gave the people rich and abundant cultural materials for a better understanding and appreciation of Filipino social life and ideals."

The untimely death of Teodoro Kalaw removes from our midst one of the most profound and brilliant thinkers and writers of contemporary Philippines. Born in Lipa, Batangas, on March 31, 1884, he joined the Celestial Lodge above on December 4, 1940. In that brief space of time, Teodoro Kalaw lived an abundant and full life and played a unique and important role in the life of the Philippines. That role he himself characterized in his latest work, an autobiography which he entitled *Aide-de-Camp to Liberty*.

Among the early influences which prepared Teodoro Kalaw for

the role he was destined to play, he himself, at a banquet given in his honor at Lipa, pointed to three. First, there was the inspiring social environment of the province of Batangas, the heroic deeds of whose patriots, according to him, inculcated in the youths love of country and a high sense of honor and civic virtues. "Don't you know," he stated at that banquet, "that our streets and our barrios are constant scenes of those beautiful and romantic tragedies in which are displayed not only our national spirit of bravery but likewise our high sense of gallantry?" He also referred to the scenes of the revo-

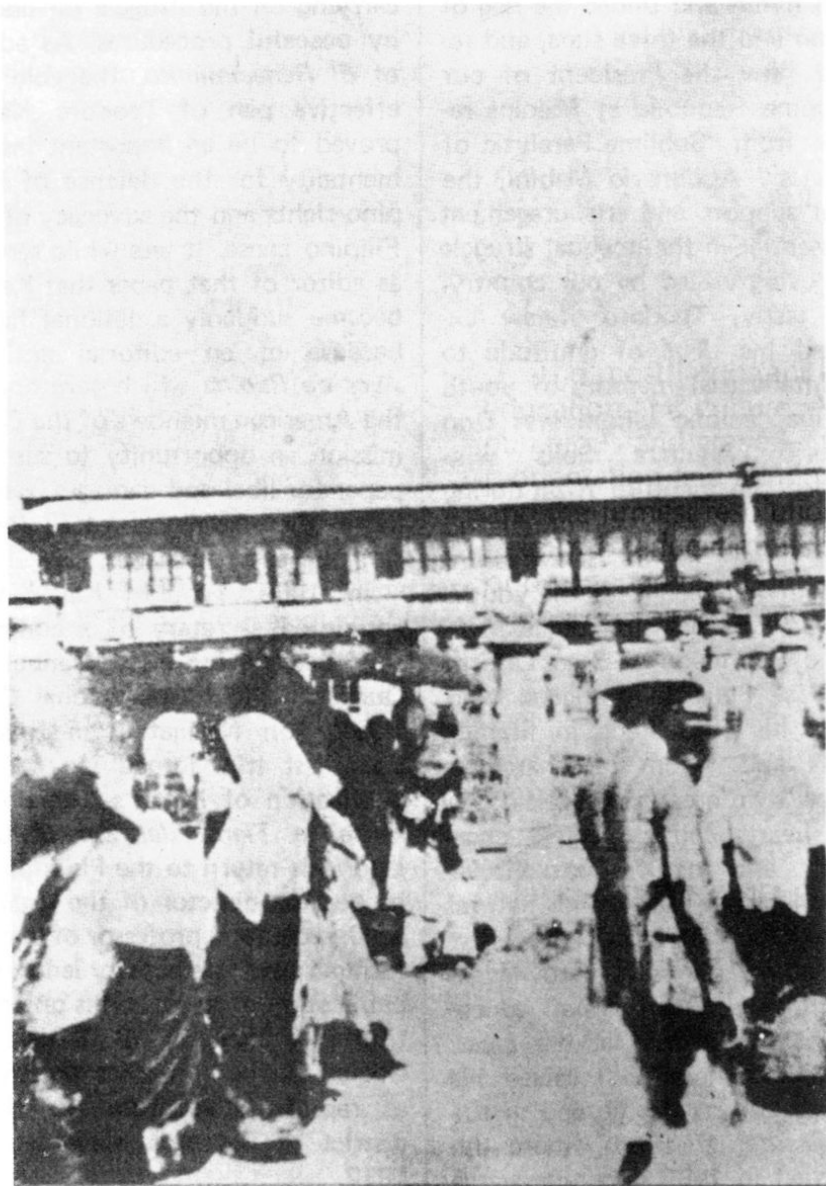
lution witnessed by him as a young man, the marching of soldiers going to battle to the strains of the national hymn and under the flag of the sun and the three stars, and recalled how the President of our Philippine Republic at Malolos received from "Sublime Paralytic of Batangas," Apolinario Mabini, the moral support and encouragement so essential in the unequal struggle then being waged by our country. And lastly, Teodoro Kalaw expressed his debt of gratitude to the intellectual mentors of youth in Lipa, among whom was Don Gregorio Aguilera Solis who founded the Instituto Rizal during the days of the revolution and whose library served as a treasure house of knowledge to the youths who came under his influence. Mention also is made of Jugo Latorre and Jose Petronio Katigbak who guided his first steps in literary efforts and whom he characterized as "two great mentalities, two great hearts and two great characters," and to Dr. Sixto Roxas who taught botany and natural history, he attributes his first glimpse of scientific knowledge.

In Manila, his formal education was completed at the *Liceo de Manila* where he received his bachelor of arts degree and in the *Escuela de Derecho* where he graduated in 1905 with the degree of bachelor of laws, and, later, master of laws. His work as interpreter of Filipino nationalism started in earnest when he edited *El Renacimiento* in 1907, after

serving as reporter and city editor of that paper. With the defeat of Filipino arms, there was need of carrying on the struggle for liberty by peaceful procedures. As editor of *El Renacimiento*, the able and effective pen of Teodoro Kalaw proved to be an important instrumentality for the defense of Filipino rights and the advocacy of the Filipino cause. It was while serving as editor of that paper that Kalaw became suddenly a national figure because of an editorial entitled *Aves de Rapina* which gave one of the American members of the Commission an opportunity to sue the paper for libel and damages, resulting in the elimination of *El Renacimiento* as a newspaper.

In 1908, Teodoro Kalaw was appointed secretary of a commission headed by Hon. Manuel L. Quezon to the International Conference on Navigation in Russia. This first trip abroad led to the publication of Kalaw's first book, *Hacia la Tierra del Zar* (1908). Upon his return to the Philippines, he became director of the *Escuela de Derecho* and professor of constitutional law. This activity led to the publication of more books on constitutional lines. In 1910, he was elected to the Philippine Assembly as representative from the third district of Batangas, serving until 1912.

It is interesting to note in connection with the life of Teodoro Kalaw that the experience gained by him in the various fields of service to which he had been called in-



This is the house where Kalaw was born. People pass it on their way to church.

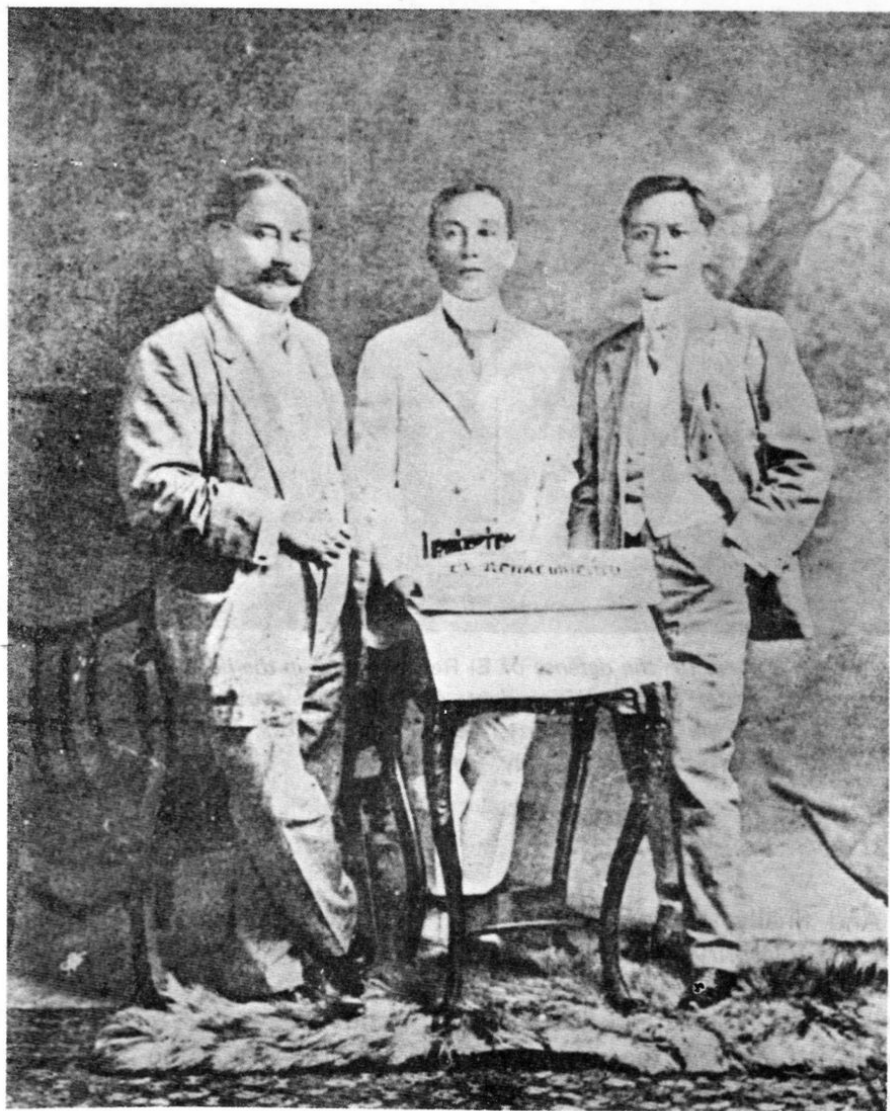


The church of Molo, Iloilo, where Teodoro M. Kalaw and Purita Villanueva were married on May 6, 1910 by Father Nicolas Valencia, parish priest.

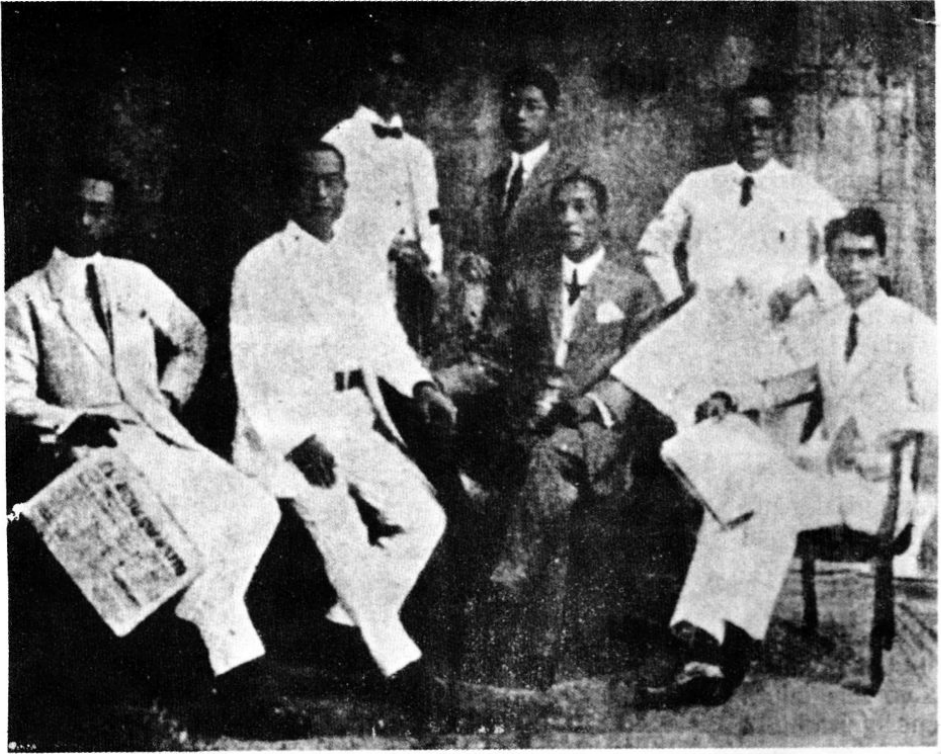
variably resulted in the publication of books containing the results of his experience and study in those fields, as may be seen in the list of his published books. For example, his legislative experience gave rise to the publication of *El Divorcio en Filipinas* (1911); *Como se Puede Mejorar Nuestra Legislacion*; *La Constitucion de Malolos* (1910); *Las Ideas Politicas de la Revolucion Filipina* (1912); *El Plan Constitucional de la Revolucion Filipina*. In 1916, Teodoro Kalaw was appointed director of the Philippine Library and Museum. But this position, which was undoubtedly to his heart's delight because of his literary plans, was interrupted by the call to public life, for in 1917, he became Undersecretary of the Interior, and in 1920, he succeeded the late Don Rafael Palma as Secretary of the Interior. His administrative responsibilities did not, however, prevent him from carrying out his literary plans, for during this period he published such works as *Manual de Ciencia Politica* (1918); *La Masoneria Filipina*; *La Revolucion Filipina* (1924), which was also published in an English edition; and *Court-Martial of Andres Bonifacio* (1926). His short trip to China led to the publication of *La Campana del Kuomintang* (1928).

In 1929, Teodoro Kalaw was appointed director of the National Library and at once we see evidence of his literary activities in the publication of new and important historical works, among which men-

tion may be made of *Gregorio H. del Pilar* (1930); *Epistolario Rizalino* in five volumes; *Las Cartas Politicas de Mabini* (1930); *El Espiritu de la Revolucion* (1931); *La Revolucion Filipina* in two volumes. The publications of Teodoro Kalaw preceding and following his appointment as director of the National Library are intended to give spiritual and moral support to the Filipino struggle for liberty. But it was after he assumed the post of Executive Secretary and chief adviser of the Philippine Commission of Independence in 1922 that he realized that, in addition to materials which would establish the right of the Filipinos to political independence, it was necessary that more information about Filipino culture and life be diffused in the United States. To that end, he published sociological books which analyzed the character and traits of the Filipino people. His book entitled *Cinco Reglas de Nuestra Antigua* (1935), shows by means of examples and proverbs and legends, that the following five traits are predominant in Filipino life: courage, chastity, courtesy or knightly conduct, self-control and family unity. As a daily columnist of *La Vanguardia* for some time, Teodoro Kalaw likewise gave the people rich and abundant cultural materials for a better understanding and appreciation of Filipino social life and ideals. *Mi Pagina Diaria* presents an interesting collection of such cultural materials.



The former editor, Teodoro M. Kalaw, and the former publisher, Martin Ocampo, of the defunct newspaper, El Renacimiento, with their chief defense lawyer Felipe Agoncillo.



The lawyers for the defense of El Renacimiento in the libel suit against it by Dean C. Worcester. Seated, left to right: Atty. Mariano Leuterio, Judge Fernando Salas, Atty. Felipe Agoncillo, Atty. Luciano de la Rosa. Standing: Atty. Jose Guerrero, Atty. Ramon Diokno, Atty. Felix Ferrer.

And finally, Kalaw's *History of Filipino Masonry* is an important contribution to the literature of our struggle for liberty and liberalism, for in it he traced the role played by Filipino Masons in the struggle for greater liberty for our people. In it also is shown the true function of this fraternal organization in the effort of man to establish peace and goodwill on earth.

The Masonic career of Teodoro M. Kalaw is the following:

Initiated by Nilad	
Lodge No. 12	April 8, 1907
Passed to Fellow-	
craft Degree	March 7, 1911
Grand Master, Gran	
Logia Regional	
de Filipinas	1915-1916
Junior Grand	
Warden, Grand	
Lodge of the	
Philippines	1919-1920
Grand Orator	1924-1928
Grand Master	1928-1929

Grand Orator 1931-1932
Grand Secretary 1935-1939
Grand Secretary
Emeritus 1940

In the Scottish Rite Bodies of the Valley of Manila, Orient of the Philippines, he is one of the few who attained the great distinction of being coroneted a 33° Mason.

Teodoro Kalaw, the great interpreter of our revolution, is dead. But the legacy left by him will forever continue to guide and inspire his people. It is to be earnestly hoped that his writings which have not yet been published in book form may soon be collected and made accessible to the public, for they, like his published books, are constant reminders of the duty of this generation and of future generations to be faithful to the trust handed down from the revolutionary fathers.



MOST WORSHIPFUL CONRADO BENITEZ
Grand Master — 1936-1937

THE AUTHOR:

THE MISSING SLIPPERS

During one of his trips to America, a room boy in a Washington, D.C. hotel, found only one slipper in Teodoro M. Kalaw's luggage. When he was approached by the boy to inquire whether its pair had been lost, he felt highly complimented because by his poise and manner of walking, he did not look like he had only one leg.

YESTERDAY'S YOUTH

"The difference between the young and the old is not in their years nor in that the old are on their way out while the young are just beginning to arise. The difference lies in the distinct mission that each one has to undertake. Youth is called upon to continue, to improve upon, to reshape the work of his elders." (T.M. Kalaw's speech delivered before the Upsilon Sigma Phi University of Philippines fraternity, July 23, 1927).

"The time has come when we must seriously think of the future of our fraternity. So far we have been moving like automatons, instead of walking straight, with our heads high and gazing steadfastly at the future. We must watch the events that are taking place around us every minute . . ."

Kalaw, the Mainstay and Inspiration of Masonic endeavors

By REYNOLD S. FAJARDO

For twenty-five years, during some of the most trying periods of Philippine Masonry, Teodoro M. Kalaw, Sr. was a mainstay and inspiration of Masonic endeavors, an acknowledged authority on Masonic jurisprudence, history and traditions, and one to whom the Masons continuously looked up to for guidance and counsel. In fact, no history of Philippine Masonry would be complete without mention of his name. Mute evidence of Kalaw's

outstanding leadership and qualities as a Mason is his capsulized Masonic record:

— he is the only one to have served as Grand Master of two Masonic Grand Lodges in the Philippines, the youngest ever elected Grand Master and the only one to have sat in the Grand Oriental Chair before serving as Master of a subordinate lodge;

— he played a leading role in the historic unification of Masonic



An illustration of a lengthy article on him as the Assemblyman from the Third District of Batangas in the weekly paper, El Renacimiento Filipino, which was published after the daily newspaper, El Renacimiento, was ordered impounded for damages in connection with the libel suit against it, which it lost.

forces in this country in 1917;

— he is among the first Masons in the country honored with the 33^o of the Scottish Rite of Freemasonry;

— he was the one who first articulated the proposal which led to the opening of lodges in China by the Grand Lodge of the Philippine Islands;

— he rescued from oblivion and put to print numerous old documents which shed light on the early days of Masonry in the Philippines;

— through the power of his facile pen and persuasive eloquence he gave expression to Masonic tenets and chronicled Philippine Masonic history; he edited four Masonic publications, *Hojas Sueltas*, published by Nilad Lodge, *El Aguila*, the journal of the Philippine Bodies, *The Cabletow*, official organ of the Grand Lodge of the Philippines, and the *Far Eastern Freemason*, official publication of the Scottish Rite of Freemasonry. Likewise, his pamphlet, *Masonic Parliamentary Law*, published in 1918 was a best seller and his *Philippine Masonry*, written in 1920, is still considered the best book on Philippine Masonic history.

— he was Grand Master of the Grand Logia Regional in 1915 and 1916, Master of Nilad Lodge from 1918 to 1920, Junior Grand Lecturer of the Grand Lodge of P.I. in 1918, Junior Grand Warden in 1919, elected Knight Commander of the Court of Honor in the Scottish Rite of Freemasonry in 1919; elected Commander, Malcampo

Council in 1920; Wise Master, Burgos Chapter of Rose Croix in 1921; Venerable Master, Lakandula Lodge of Perfection in 1924; appointed Grand Lodge Orator for four years; conferred the title of Honorary Past Grand Master in 1925; elected Grand Master of the Grand Lodge of P.I. in 1928; coroneted 33^o IGH, Scottish Rite, in 1932; elected Grand Secretary from 1935 to 1939 and Grand Secretary *Emeritus* in 1940. Aside from all these, he was the perennial chairman of the Grand Lodge Committee on History.

Paradoxical as it may appear, this Masonic colossus did not immediately fall in love with Freemasonry. On April 8, 1907 he joined Nilad Lodge No. 144, the first Filipino lodge founded in the Philippines, but for many years after his initiation, he was a dormant Mason who took his own sweet time in ascending to the higher degrees. He waited four years before passing to the Second degree and another three to go up to the Third, a feat which normally should have taken no more than a few months.¹ Once his interest was aroused, however, he developed an abiding enthusiasm, an unassuming zeal which endured till his death.

It was in 1914, seven years after he joined, that Kalaw's name acquired prominence among Masons. On May 14, 1914 he delivered an address before the members of his lodge entitled *Principios de Vida Social* which was published the

following August 30 in the *Boletín Oficial del Grande Oriente Español*. This organ was distributed to all subordinate lodges of the Gran Oriente Español in Spain, Cuba, the Philippines and other countries, and brought instant fame to Kalaw in the Masonic world. Then in the same year his lodge started publication of a scholarly Masonic journal entitled *Hojas Sueltas*. As the initiator and brains behind the journal, it further boosted respect for Kalaw. It was also in 1914 that Kalaw was finally "raised" to the third degree of Masonry. Under the statutes of the Gran Oriente Español, the mother organization to which his lodge belonged, Masonic meetings were conducted in the first degree, but only third degree Masons were qualified for election to high positions. Kalaw's raising, therefore, set the stage for his ascension in Masonry.

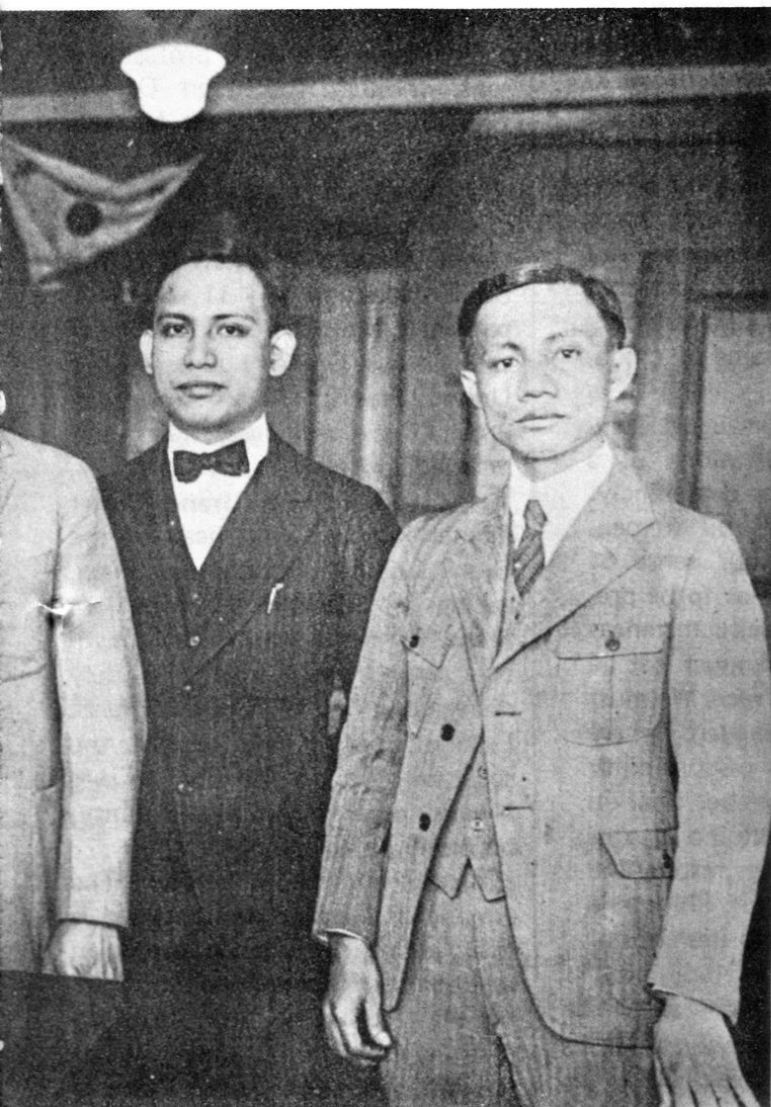
It came sooner than expected. In February 1915 the Philippine Regional Grand Lodge of the Gran Oriente Español held its annual election of officers. Filipino Masons were then having difficulties with a rival Masonic entity, the Grand Lodge of P.I., organized by American lodges in the Philippines in December 1912, five years after the Regional Grand Lodge came into existence. The Americans laid claim to exclusive Masonic authority over the Philippines and argued the Filipino lodges were "irregular." In this rivalry the Filipinos were at a serious disadvantage. Their Grand Master for the past two years,

Felipe Buencamino, Sr., was too pro-American to take action against American incursions. He was an "Americanista" who at one point went so far as to say, "I am an American and all the money in the Philippines, the air, the light and the sun I consider American."² For two years he allowed the Americans a field day in consolidating their position. They were able to obtain recognition from several foreign Grand jurisdictions and organize a lodge in 1914 composed mainly of Filipinos — all without resistance from Buencamino. What the Filipinos, therefore, needed was a leader who could stand up to the Americans, and they found that leader in Kalaw. By 1915 Kalaw had already gained a reputation as a staunch and an uncompromising nationalist. He was by then Secretary of the Philippine Assembly, married with four children, and had completed a three year term as the Representative from Batangas to the Second Philippine Assembly. He had just lost the tragic *El Renacimiento* libel suit, but it proved he was not afraid to tangle with the Americans, not only because he was a fearless journalist but one who was fully aware of the hazards of the profession. In the elections for Grand Master held on February 28, 1915 Kalaw was unanimously elected. It was unprecedented,³ for Kalaw was only 31 years old,³ and was yet to serve as Master of a subordinate lodge.⁴

Kalaw did not disappoint his Brethren. In his inaugural address



*Filipino Propagandists
Francisco Zamora, Sergio Osmeña, Teodoro*



Washington, D.C. in 1929.

I. Kalaw, Jose Reyes and Vicente G. Bunuan.

on May 15, 1915 he sounded the call for an independent national Filipino Masonic body. He said,

"The time has come when we must seriously think of the future of our Fraternity. So far we have been moving like automatons, instead of walking straight, with our heads high and gazing steadfastly at the future. We must watch the events that are taking place around us every minute and take notice of the fact that our country is day by day breaking the chains of colonialism.

Outside of our august Temple the reverberations of a great struggle roar deafeningly. In the midst of this tremendous agitation our sense of duty commands us to be prepared to act as circumstances may require. We must not be sluggards in the race. We must march in the vanguard, where our honor and responsibility demand that we be. Bear in mind that we Filipino Masons are the only ones responsible for the future of Philippine Masonry, which is flesh of our flesh and life of our life."

The following June, at his behest, a General Assembly of Master Masons of the Regional Grand Lodge was held in Manila. Over three hundred came and they resoundingly approved two resolutions. The first called for the airing of a respectful protest before the Masonic world against the existence

of the Grand Lodge of P.I. and the second resolved to reorganize the Regional Grand Lodge converting it into an independent Masonic body to be known as the Grand National Lodge of the Philippines.

Shortly thereafter a protest was sent, through the Gran Oriente Español, to the different Masonic bodies all over the world. Kalaw then addressed himself to the task of reorganizing the Regional Grand Lodge. He drafted a new Constitution, consisting of 11 chapters, patterned after the constitutions of the various Grand Lodges of the United States.⁵ After it was approved by the lodges, Kalaw dispatched a letter on August 27, 1915 to Illustrious Grand Master Miguel Morayta, the head of the Gran Oriente Español in Spain, asking for Masonic emancipation. Some Filipinos wanted to constitute the Grand Lodge absolutely disregarding the Gran Oriente Español, but Kalaw wished the separation to be friendly; he was always preaching Masonic unity, harmony, understanding.

Kalaw informed Morayta: "The American Masons have started a very active propaganda campaign among the Filipinos, making them believe that they, the American Masons, are the only ones who are regular, that their Grand Lodge is recognized by the majority of the Grand Masonic Bodies abroad, especially those of the United States, and that they have come here to regularize and improve Philippine Masonry." He added, "I am begin-

ning to notice the results of this propaganda among the members of our Fraternity and I can anticipate a serious threat to the very foundations of our Order." Moreover, he pointed out, "If it were merely a matter of conflict between local American and Filipino lodges, the situation would not be so serious. But it is not so. From the moment they start installing Filipino Lodges integrated by American-educated Filipinos, the conflict becomes one between Filipinos themselves, something that we cannot and must not tolerate." Then he admitted "that the Regional Grand Lodge lacks in accordance with our present regulations, the authority, means and powers required to contend openly for our rights." He, therefore, asked for full freedom. "We need authority to act to rule ourselves, to defend ourselves, to fight for our existence. As you, gentlemen, are so far away, it is not possible for you to do much, neither do we expect it. What we expect, however, for the welfare of our Fraternity, is that we be granted full freedom."

The request unfortunately, failed to strike a responsive cord in Morayta. For decades Morayta always supported the Filipino Masons. From the formation of *Logia Revolucion*, the first Filipino lodge in Spain, in 1889, to the organization of lodges for Filipinos in the Philippines in the 1890s, down to the establishment of a Grand Regional Council in 1893 and a Regional Grand Lodge in 1907, it

was always Morayta who stood by the Filipinos. And Morayta had to pay a heavy price for backing the Filipinos. When the Revolution against Spain broke out, his offices were raided and closed and he was accused of treason against Spain. Even after he won his case, his opponents continued to hound him. After his re-election in 1899 as deputy to Parliament, they sought to prevent his assumption of office, albeit unsuccessfully, arguing he had sold out his country to Filipino nationalists. When Morayta received Kalaw's letter he was already 81 years old, in the twilight of his life, and he could not face the specter of losing jurisdictional control over the fruits of his sacrifices. With obvious pain in his heart he answered Kalaw's letter on October 20, 1915 —

"I have never reminded any friends of mine of services and favors that I may have extended to them, but I am compelled today to remind the Filipinos that my attachment to their aspiration and my sincere esteem toward them personally have caused me very serious vexations.

"Due to my enthusiasm for their cause, I was accused of being a traitor to Spain and even though this obvious slander — so absurd and so preposterous — did not affect me in the least, it caused me considerable annoyance, for there were some people base enough to cast upon me a

scornful glance whenever we met.

"This and many other things I had forgotten, considering that the Filipino Masons, like those of Puerto Rico felt attached to me. Spain, I said to myself, is today estranged in the Philippines, but Filipino Masons continue being my family, my brothers.

"You may imagine, in view of the foregoing, how deep was my grief at reading x x x your esteemed letter of August 27."⁶

Kalaw had the greatest esteem and admiration for Morayta, and under normal circumstances, would have gladly yielded to his expressed desire. The situation was such, however, that he had to respectfully insist on emancipation. Letters begun to fly between Kalaw in Manila and Morayta in Spain, with Kalaw insisting on a charter for a sovereign Grand Lodge and Morayta pleading for the *status quo*. In the meantime, the situation for the Filipino Lodges was worsening. Their protest against the Grand Lodge of P.I. fell on deaf ears among the Grand Lodges in the world, especially among those in the United States. Also, the Grand Lodge of P.I. had organized more lodges composed of Filipinos, hence Kalaw's fear that the conflict would degenerate into one between Filipinos was becoming a reality. By this time Kalaw was convinced the interest of Masonic peace dictated

his lodges should unite or fuse with the lodges of the Grand Lodge of P.I. But Morayta still refused to let go. As months passed tension mounted. Then in the midst of it all, news was received from Madrid that Morayta had passed to the next life. The last tie which united the Filipino Masons with the Gran Oriente Español had been cut. As Kalaw put it: "After the death of Morayta, the only one who had always shown interest in the Philippines, the only man in Spain for whom Filipino Masons felt profound veneration and respect, the lodges considered themselves free to separate from the Spanish obedience."⁷

With the death of Morayta, the stage was set for the great unification of Philippine Masonry. Forthwith Kalaw organized a committee composed of himself, Manuel L. Quezon and Tomas Earnshaw to confer with their counterpart committee composed of Grand Master William H. Taylor and Past Grand Masters Eugene H. Stafford and Newton Comfort. After some weeks of negotiations an agreement was forged. The terms were onerous for the Filipinos, but for the sake of harmony they yielded, and on February 13, 1917, 27 lodges of the Regional Grand Lodge affiliated with Grand Lodge of P.I. The unification had become a reality.

Two days after the unification, Kalaw spoke at the inauguration of Solomon's Temple at Bilbao Street and he took the opportunity to

explain the real reason that moved the Filipino Masons to join forces with the Grand Lodge of P.I. He said then —

“The opportunity afforded by this meeting invites us to evoke this evening the ideals of love and fraternity, because, as you all know, we have just carried out a most transcendental accomplishment by bringing the symbolic lodges of Masonry under the jurisdiction of the Grand Lodge of the Philippine Islands. I may state here that we, the Masons of the old *Oriente Español*, did not come to this fusion without a background of nobility. We are carrying along with us our heroic and historic past. We have our own glories, our own traditions, and beautiful and magnificent record, full of heroism and sealed with our blood. That is our title of nobility. We have not sought this fusion to vent any grudges against the *Oriente Espanol*. Far from it. We have only words of gratitude for the Orient, to which the Filipino people are indebted for having brought to them, in the midst of the surrounding darkness the resplendent light of Masonic truth. Our only and exclusive reason for agreeing to the fusion was to save our most important principle: Masonic unity”.⁸

In the elections which followed the unification, four Americans and

three Filipinos were elected officers of the Grand Lodge. Kalaw was entirely left out of the elective line up, but it did not matter to him. In all his Masonic life he never aspired for any honor or position. He was always an uncomplaining worker, accepting even minor assignments, and everytime willing to step aside for others. What mattered most to him was the practice of those great and splendid virtues that are engraved deep in the heart of every true Mason: Brotherly Love, Mutual Assistance and the Veneration of the Truth. To him Masonry meant abnegation.

“What is in store for the Mason except sacrifice and self-denial? Each year, each month, each day, the Mason finds he has no right to expect anything for his own benefit. Our institution was founded by our grandfathers and continued by our enthusiastic fathers for the purpose of forming men who might be willing to consecrate part of their time to the practice of brotherly love without any idea of personal advantage or reward. ‘You men — they said — who have something to give, who are endowed with a generous, big heart and strong arms ready to aid the needy and with an intelligence capable of undoing the work of ignorance and error: unite in the work of doing good throughout the world, without distinction of race, creed, tongue, and nation-

ality. Form a brotherhood of honest and industrious men that will work for peace between men and nations; that will cause benevolence to blossom like a flower in human relations; that will wage war upon error and injustice; that will check crime, tyranny, and persecution; that will build up a new kingdom on the foundations of the brotherhood of man under the fatherhood of God. Thus you will be worthy in the eyes of your Creator. Thus you will build up Masonry.'"⁹

The following years saw Kalaw holding minor positions in the fraternity. In 1918 he served as Junior Grand Lecturer of the Grand Lodge. The same year he was elected Worshipful Master of his lodge, Nilad, a position he was to hold up to 1920. In 1919 he was elected Junior Grand Warden which was fourth in the hierarchy of the Grand Lodge, but the following year he was again dropped from the elective line-up in favor of Quintin Paredes. In 1920 the Brethren started to tap him for leadership in the Scottish Rite of Freemasonry. From 1920 to 1924 he was elected to head three of the four bodies of the Scottish Rite. In 1924 Kalaw was appointed Grand Orator, a position he was to occupy for four terms (1924, 1926, 1927 and 1931). In between, Kalaw wrote articles, a pamphlet and a book on Masonry. His pamphlet, *Masonic Parliamentary Law*, from

the point of view of sales, was the most successful of the more or less fifty books which he produced. In 1919 he was requested by the members of his lodge to write a history of Philippine Masonry to which, as was his wont, he gladly acceded. Making full use of his vast collection of Masonic documents and his extensive personal familiarity with important Masonic events, Kalaw produced *Philippine Masonry* in 1920. So well written and documented was his book that for many years it was received as the official history of Philippine Masonry.

By his deeds, humility, and selfless dedication to Masonry, Kalaw won the universal respect of the Masons and they decided to confer upon him the highest honorary rank within their gift. In the annual general meeting of Masons in 1925, or Annual Communication as they called it, Rafael Palma, Quintin Paredes, Vicente Carmona and others proposed the conferment of the title of honorary Past Grand Master upon Kalaw in recognition of his "exceptional service to Masonry in the Philippine Islands for many years." This title had never before been bestowed and indeed the Constitution of the Grand Lodge did not allow it, but to the Masons it was only a minor obstacle. So unanimous was the support for the resolution that they decided to amend their Constitution. Accordingly, Kalaw received the honorary rank of Past Grand Master effective February 1, 1925.

Parenthetically, in the more than 70 years of existence of the Grand Lodge of the Philippines, only two other men were given the same rank: Felipe Buencamino, Sr. and Theodore Way of the Grand Lodge of China.

In 1928 he was unexpectedly elected anew as Grand Master. In the Annual Communication of that year, Secretary of Finance Miguel Unson who was then the Deputy Grand Master, was elected Grand Master on the first ballot, but he declined the office on account of his health. The Masons then scouted around for one to fill the void and all eyes fell on Kalaw; he was drafted as Grand Master, elected "from the floor". He thus became the first and only man to have been elected Grand Master of two Grand Lodges in the Philippines.

Kalaw was only 44 when he once again occupied the Grand Oriental Chair, still ten years below the average age of the more than 60 men who had sat as Grand Master in the Philippines. At this young age Kalaw had already established an unblemished record in public service and had distinguished himself in literature. From 1916 to 1917 he was Director of the National Library and Museum, Under-Secretary of Interior from 1917 to 1919, Secretary of Interior from 1920 to 1922, and Executive Secretary and Chief Adviser of the Philippine Commission on Independence from 1923 to 1925. He had also written over two dozen books

on varied subjects. By the time Kalaw was Grand Master he was back to his old love — journalism.

Kalaw's term as Grand Master proved once more that he enjoyed the full measure of love, esteem and confidence of the Craft. No spectacular achievements were recorded for his year in office, but the Fraternity pursued the even tenor of its ways, peace and harmony prevailed and there were no quarrels or schisms, no scandals and disgraceful incidents, no desertions and acts of disloyalty.¹⁰

He had one problem though with the Shriners. The Shrine is not a Masonic organization, but draws its membership exclusively from the Masonic Fraternity. For some years past the Shrine Temples in the United States sent ceremonial teams to the Philippines to initiate new members, but their refusal to take in Filipinos gave rise to conflicts with the Grand Lodge and Kalaw could not and would not tolerate any discrimination against Filipinos. When he learned in August 1928 that another group of Shriners was coming to our shores, he immediately filed a protest. For a time the situation was tense. Conferences were held, however, and the matter was peacefully resolved. The Shrine recognized its subserviency to the Grand Lodge and Kalaw gave his approval "for a ceremonial to be held in Manila."¹¹

After Kalaw's term, more Masonic honors came his way. On October 20, 1931, during the Executive Session of the Supreme

Council of the Scottish Rite in Washington DC, Kalaw was elected to receive the 33^o of the Scottish Rite of Freemasonry and in appropriate ceremonies held at the Masonic Temple at the Escolta on June 15, 1932, he was coroneted a 33^o Mason, a rare honor so richly deserved, only a few in the Philippines had previously received this accolade.

In 1932 Kalaw was elected honorary member of Amity Lodge in Shanghai. A few years earlier, in addressing the Grand Lodge, he said:

"And if I were asked now what I consider that phase of our external Masonry that we should study and promote in the near future for the maintenance of our Institution, I should frankly say to you: Let us spread Masonry in the Far East among its various peoples. Let us have the natives of these isles and regions of Asia and Oceania mingle with other people in centers of fraternity, equality, and democracy, such as Freemasonry, in order that they may not only become better acquainted with each other and do good and practice charity together; but that they may love each other and teach the rest the benefits of that love."¹²

His speech was listened to in China and within a few years Amity Lodge was organized in Shanghai. In September 1932 it was Kalaw's happy office to accompany the

Grand Master on his first official visitation to Amity Lodge. On this occasion the Master of Amity Lodge, Hua-Chuen Mei, told every one present it was Kalaw who "gave utterance to those pregnant remarks which furnished in such great measure inspiration to the organization of *Amity* Lodge."¹³ They were, therefore, only expressing gratitude when they made him an honorary member. Parenthetically, after *Amity* several other lodges in China were established under the Grand Lodge of P.I. and in 1949 through the leadership of Amity they banded themselves into a Grand Lodge. I am sure Kalaw would have been happy to learn that his "pregnant remarks" delivered in 1929 contributed, even in a small way, to the birth of the Grand Lodge of China.

Kalaw was again called upon to render an important service to the Fraternity in 1932. Antonio Gonzalez, who was then Grand Master, asked Kalaw to chair a Special Committee for the preparation of a *Masonic Manual* which would contain in one comprehensive volume basic information about Masonry such as its history, symbolism, government and penal laws. It was the intention of the Grand Master to distribute the Manual to all Masons and require them to familiarize themselves with its contents. With his usual zeal and enthusiasm Kalaw addressed himself to the task. His committee finished the work with him doing most of the writing and it was approved by the

Grand Lodge, but for one reason or other it was not printed.

Kalaw's last service to Masonry was as Grand Secretary. When Newton Comfort had to retire as Grand Secretary for health reasons, the Brethren once again prevailed upon Kalaw to fill the vacuum. He occupied this position from 1935 to 1939. It was a back-breaking job.

Each year his office sent out more than 9000 pieces of correspondence and he also had to take charge of the publication of the record of the Annual Proceedings aside from attending to the daily administrative problems of the Grand Lodge. All this he did while serving at the same time as Director of the National Library. And he still had



Teodoro Kalaw at the Age of 7

His family name was then spelled Calao, a hispanicized version of the Tagalog word.

time to write more books!

In 1937 Kalaw, his wife and son Teodoro, Jr., all had to go to Mayo Clinic in Rochester, Minnesota for hospitalization. His experiences in the United States are worth recalling for they give us a glimpse of the fame and respect he had by that time won for himself in the Masonic world. In a speech packed with emotion delivered at the welcome banquet tendered in his honor in Manila on February 24, 1938 he said:

"We arrived in Seattle at night; my wife was very sick and unable to walk. We were met by a committee composed of the editor of the *Masonic Tribune* of Seattle, the District Grand Master Mr. Ralph J. Jay, and the Secretary of the Scottish Rite Bodies Mr. Wilcox. As they did not know me personally, they brought with them a copy of *The Cabletow* where my picture appeared. My wife being unable to walk, they carried her in their arms to the train which was leaving the same night. They recommended us to the traffic manager, and thanks to the brethren of Seattle, we were kindly treated in the train. We did not leave our pullman, our meals were served in our room. We stopped at Minneapolis, where we were met by Wor. Bro. Austin Craig, Pastmaster of Corregidor-Southern Cross Lodge No. 3, who had made arrangements for our hotel

accommodations, and through his efforts we were very well treated at the Curtiss Hotel. From Minneapolis we proceeded to Rochester, but as there was no direct train, we had to get off at the junction. While we were getting out of the car we were met by Bro. Frank W. Warner as representative of the Grand Lodge of Minnesota and the Scottish Rite Bodies. Bro. Warner took us into his own car directly to the Mayo Clinic. Upon our arrival there we found that Bro. Warner had already made all the arrangements for our hotel accommodations and the necessary facilities at the clinic. Bro. Warner was practically at my side during my entire stay at Rochester, while Mrs. Warner attended to my wife. While we were at Rochester, we were visited daily by Masons of the State, especially by the Worshipful Master Dr. Smith, and the Secretary Mr. Olson."¹⁴

It may also be added that Dr. Charles Mayo, who was also a Mason, did not usually visit the patients in the hospital, but to Kalaw he accorded a distinguished honor by visiting him three times. Masons from Rochester and different parts of Minnesota also visited him, and upon his release, they asked him to address a special meeting held in his honor which was attended by more than 400 Masons.

In 1939 Kalaw's health deteriorated to a point that he had to give up his position as Grand Secretary. His Brethren then realized they had forever lost his active services, and as a final tribute during his lifetime, they elected him at the Annual Communication held in January 1940 as Grand Secretary Emeritus "in recognition of his unremitting work in the interest of the Craft", with "all the honors and privileges thereto appertaining". In the history of the Grand Lodge only one other man enjoyed that honor. The honor accorded Kalaw was given just in time; on December 4 of that year he passed to the great beyond.

Up to this point I have made scant mention of the state of Kalaw's health. From early childhood throughout the rest of his life, he was in and out of the sick-bed. As a youngster he suffered of a sickness most people thought incurable. When he was only 26 his left leg had to be amputated above the knee because of gangrene. During his active days as a Mason he was frequently sick and the official organ of the Grand Lodge, *The Cabletow*, carried news items in several of its issues reporting Kalaw's failure to attend certain Masonic functions because of illness. "Four or five times," wrote Kalaw in 1938, "I have been grievously ill, twice in grave danger of death. Three times, I have been operated on. I have been three times confined in hospitals in Manila, twice in hospitals abroad — all five times

with quite serious ailments."¹⁵ A lesser man may have sulked and surrendered himself to self-pity, blaming the world for his misfortunes. Kalaw, however, was made of sterner stuff. He triumphed over disease. "Pain is the mother of happiness", he said. "Sickness is a change of life, a regeneration, the birth of a new philosophy. He who is sick and desires to live becomes a citizen of a New World, a new and better man. Because none but those who have suffered know how to love more and to forgive more."¹⁶ In all his writings I have not found a shadow of hatred, of rancor, of presumption. "Nothing but pardon for the offender, generosity for the adversary, oblivion for calumny, peace for the people."¹⁷ In 1928 he said, "There is no greater satisfaction in life, no greater glory for the man who loves his fellow-man, no more meritorious act for the true Mason, than to dry the tears of those who are weeping, cure the ills of those who are suffering, and break the shackles of those who are victims of injustice."¹⁸

Small wonder that Kalaw was attracted to Masonry, an institution which brings men of the most diverse religious and political opinions into harmonious fellowship on the basis of a common manhood, which teaches the worth of the individual, reproves selfishness, encourages charity, promotes peace and tolerance, and, above all, inculcates in man a reverential adoration of an ever living God. Kalaw found that "Masonry works a mysterious

change in man: it transmutes the objective of life from the actual into the ideal, from egoism into altruism. It is like art, which polishes, refines and beautifies, like the marvelous skill of the craftsman that converts the brute mass into exquisite filigree."¹⁹

Small wonder too that Kalaw saw the triumph of Masonry over obscurantism and intolerance —

"I have faith in Masonry. I see its slow but sure influence on the thoughts of the people, on the progress of the people, a work free from the noxious influences of political or religious sectarianism, a work founded on solidarity, free from the barrier of exclusivism, based on tolerance. Our people realize the necessity of an ampler and better view of life. What they saw but indistinctly yesterday they begin to see clearly today. Ideas that were then considered heretical or inspired by the devil now meet with consideration and acceptance. The lies and stupidities of conventionalism and social prejudice fall one by one like autumn leaves. Our society is seeking its basis in investigation, examination, and reason. And this era of discussion, in making its way in the minds of the masses, is accomplishing wonders in democratic government, which is the government of progress. In short, we are witnessing the gradual development of

the new citizen, more efficient and sufficient, free, reasoning, happy, with a mind untrammelled by useless tutelage. That is the work of Washington, of Rizal, of Del Pilar. That is the triumph of the principles of Masonry."²⁰

. . . it is also the triumph of Kalaw.

NOTES

1) In his speech during the celebration of the 10th Anniversary of Mount Lebanon Lodge No. 80 on July 7, 1932, Kalaw related that due to the neglect on the part of his Lodge, many years elapsed after his initiation before he became active in Masonry. (*The Cabletow*, August 1932)

2) This statement of Buencamino, made in 1902, may be found in the *Report of the Philippine Commission*, 1903, Pt. III, p. 39.

3) Only three other men were elected Grand Master while still in their thirties, Antonio Gonzalez at 37 and Quintin Paredes and William H. Taylor both at 38.

4) The only one who came close to duplicating Kalaw's record of becoming Grand Master before serving as Master of his Lodge was Manuel L. Quezon. He was Master of Sinukuan Lodge the same year he was Grand Master. The next was Justice Abad Santos who became Grand Master the year after he was Master of Bagumbayan Lodge.



Kalaw, during the days of his last illness.

5) In his book, *Philippine Masonry*, p. 169, Kalaw gave credit to the other members of the committee in charge of drafting the Constitution. Manuel Artigas y Cuerva, however, asserts it was actually Kalaw who did the work (*Directorio Masonico de las Islas Filipinas*, 1919 unpublished, p. 60).

6) Kalaw's letter of August 27, 1915 and Morayta's answer are both quoted in Kalaw, *op. cit*, pp. 170-172 and 173-175.

7) Kalaw, *op cit*, p. 191.

8) Kalaw, *op. cit*, pp. 196-7.

9) From the "Grand Oration" of Kalaw delivered before the Grand Lodge of P.I., January 1925. (1925 Proceedings of the Grand Lodge of P.I.)

10) This is taken from the assessment of Kalaw's term made by the editor of *The Cabletow*. (Feb. 1, 1929, p. 177)

11) See Kalaw's Report as Grand Master, printed in the 1929 Proceedings of the Grand Lodge of P.I.

12) Id.

13) See *The Cabletow*, Oct. 1932, p. 97.

14) See *The Cabletow*, March 1938, p. 426.

15) From his article "You Can Create Happiness in a Sick-Bed", published in *The Cabletow*, March 1938.

16) Id.

17) Kalaw used these words to describe the work of Rizal, but they are equally descriptive of him.

18) From "Grand Oration" of Kalaw delivered in Jan. 1928. (See 1928 Proceedings)

19) Id.

20) From the speech of Kalaw during the celebration of 20th Anniversary of the Grand Lodge, (See *The Cabletow*, December 1932, p. 142).



Right Worshipful
REYNOLD S. FAJARDO
Senior Grand Warden

He Lived a Full Life

Always he had a fundamental
goodness and consciousness
that was commendable

(Editor's note: Oration delivered by Past Grand Master Frederic Stevens at the funeral ceremonies in memory of Most Wor. Bro. Teodoro M. Kalaw, Grand Secretary Emeritus, held at Plaridel Temple on December 11, 1940.)

WE ARE gathered together to honor a great man, a great Mason — a man honored by his country, respected by the community and loved by his family and friends. What more need be said? A man who has served his country well, who is a respected citizen in the community in which he lives, who is loved by his family and revered by his Masonic Brothers, has lived a full life. We can well boast that our late Brother lived those Masonic principles that we knew so well and about which he wrote and spoke so convincingly.

Many years ago, when I first came to the Philippines I attended a Masonic meeting in one of the old Spanish Lodges, and because

of my lack of knowledge in the language of old Castille it was proving to be a rather tiresome affair. Then suddenly a young man was introduced and as he stood up, calmly surveyed his audience, and started his talk by saying' "Soy Mason!" I can see him to this day, for in those words, and the words that followed, he put the enthusiasm and fire of youth and while I knew not of what he spoke I could see by his gestures, his earnestness, the sparkle in his eyes, that he was a man who believed in what he was saying and when he finished again he repeated "Soy Mason." The tremendous applause that followed showed that his remarks had touched a responsive chord in the hearts and minds of his audience. From that night dated a friendship that I prized highly, a friendship rich in many varied experiences, for I had found a friend and a Brother Mason who was willing at all times to give the wealth of his culture to the cause of

the Fraternity that he loved, for he believed in Masonic principles and what the Fraternity was doing for his beloved land.

"Soy Mason," was said in a manner that was not boasting, but as a man proud that he was in the ranks of a militant body fighting for tolerance, for the right of every one to worship his God as he pleased or as his conscience dictated, for the separation of Church and State, for the furtherance of public schools, so that every boy or girl in these far-flung islands might have the benefit of that untold blessing — an education. An education that would give that boy or girl the right and privilege of standing equal with his or her fellows.

A short time ago, I had lost one that I held very dear and I went out and sat on the breakwater in front of the house and listened to the ceaseless pounding of the waves. In times of stress it is good to be alone with your God. You want to remember those things of the past, connected with those you loved. If we do not, we are deficient in memory, and in that big spiritual feeling which ties us to the past. As I sat there Bro. Kalaw came and sat beside me. I little realized then that he had gotten out of a sick bed to come and place his hand in mine, and attempt in some way to console me in my sorrow.

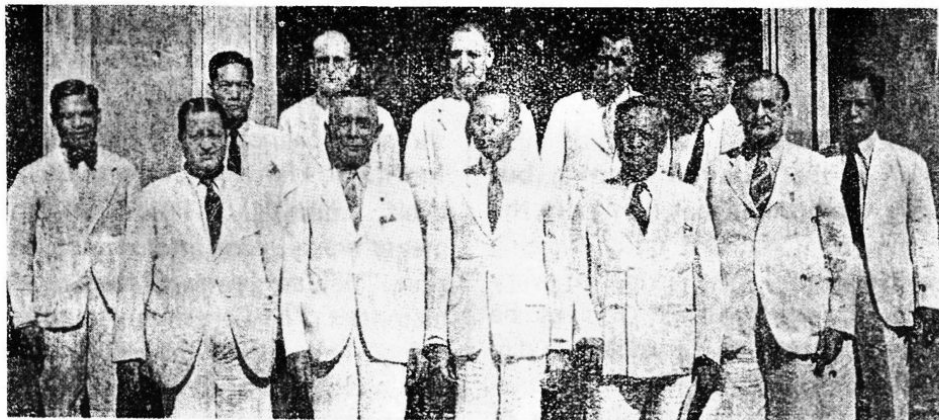
We talked about immortality and he said that this question of immortality is one that has been asked during all ages. In fact, faith in it is, itself, immortal. It is as old as age,

and as profound as love and death. No wind can blow it out. The deeper the love, the more kindly the friendship; the stronger the tie, the more pronounced is the longing for it. So, faith in immortality is, itself, immortal. These last moments are ones of intense recollection. They are jewels of the dearest memories. They are moments of re-living. The call to the departed is not obligatory — it is the spontaneous act of living hearts. There can be no diagramming — no comprehensive definition — of those whom, we remember, because they ran the gamut of mental and spiritual reach. They differ as do the sunsets — as do the sunrises — yet they are all included within the frontiers that our philosophy and belief mark.

Such was Bro. Kalaw's kindly philosophy toward life in the hereafter. He did not kneel especially at any chancel, for he worshipped in church, in cathedral, in synagogue — but always he had a fundamental goodness and consciousness that was commendable.

His world was one that embraced all peoples, of all races and creeds. In our Masonic Fraternity he found what he had been seeking. Because Bro. Kalaw believed so thoroughly in our Masonic teaching, he became the most learned of our Craft. His book "La Masoneria Filipina" is considered by Masonic scholars to rank high among books on our Order.

Is it to be wondered that he was elected by his brethren to the highest position in the Fraternity,



Officers of the Plaridel Temple Association posed for this picture taken in 1938. Front row: Antonio Gonzales (1932) Vicente Carmona (1930) Jose Abad Santos (1938), Teodoro M. Kalaw (1928) Christian Rosenstock (1925). Fourth from left at the rear, is Michael Goldenberg (1945-1946).



*Most Worshipful Frederic Harper Stevens
Grand Master, 1923-1924*

or that the Supreme Council at Washington, D.C., selected him as one of the few Filipinos to receive the thirty-third degree? Bro. Kalaw was Gran Maestre in 1915 and 1916 of the Gran Logia Regional de Filipinas serving until the fusion with the present Grand Lodge. He was not only elected an honorary Grand Master of this Grand Lodge but was later "drafted" as Grand Master. I know of no one so deserving of the honor, as Bro. Kalaw.

The man who said "Soy Mason" has gone to the Grand Architect of the Universe, but his teaching and his life will always be our guiding star.

Yes, Most Wor. Bro. Teodoro M. Kalaw was a Mason, a Mason that we of the Grand Lodge will ever be proud to call him Brother.

CHAPTER II * VIGNETTES

Very few Filipinos in contemporary history have enriched our cultural heritage as much as Teodoro M. Kalaw, a man for all seasons; a man of letters, a humanist, an orator; a father whose devotion to his family was exemplary; and, as a Mason, by his dedication, stood ten feet tall.

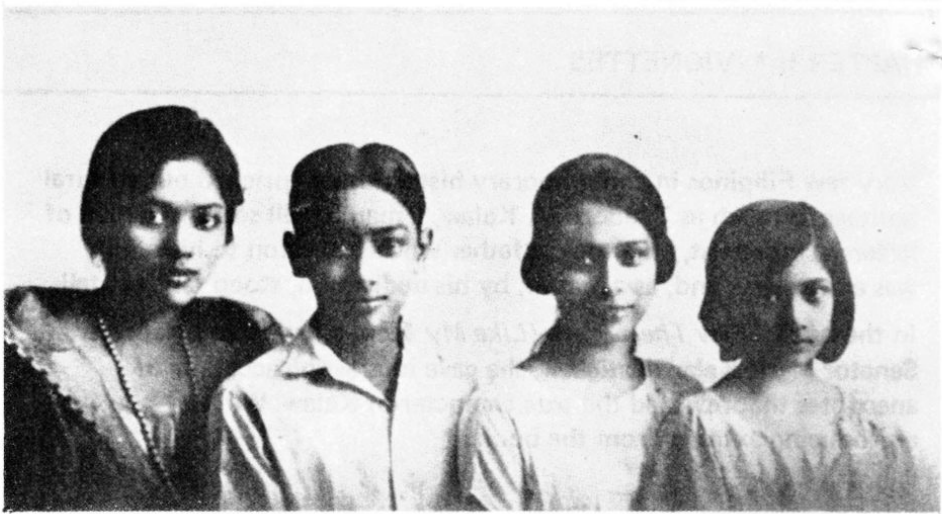
In the book "*Few There Were (Like My Father)*" written by former Senator Maria Kalaw Katigbak, she gave interesting accounts of anecdotes that revealed the true character of Kalaw. We are reproducing extracts from the book.

1. His daughter becomes a beauty queen

When my name was first mentioned for the beauty contest for Miss Philippines, the family was surprised to discover that my father was all for my participation in it. His conservative views about women had naturally made us conclude that he would be against the attendant publicity. But, no. His only concern was to find out how

strong was the sentiment for me. As soon as he had assured himself that he would not have to literally push me down people's throats, he pulled up his sleeves and set to work.

It is ridiculous to believe that popularity contests are really won by popularity. There is no such animal. Just as no election results are



The Kalaw Children

Maria (Senator Maria Kalaw Katigbak), Teodoro Jr. (GM, 1975), Purita (Mrs. Rafael Ledesma) and Evelina (Mrs. Aaron Pines)

the correct expression of popular will, or of the actual thought of the masses. Contests and elections are decided in favor of the better organization, the harder working group. Votes are garnered; they are not cast.

From his office at the National Library, my father proceeded to do just that. Though he did not go out of his room, all day long his telephone was busy. He set the machinery of the vast Masonic fraternity rolling. He collected for past favors; he redeemed old pledges of loyalty. With the concentration he usually gave serious problems, he turned his attention to getting me elected.

I had no part in getting myself proclaimed queen. I went to and from my classes in the University full of the illusion that my charms

were hypnotizing the winning votes for me. I was not allowed to have anything to do with getting votes. It was not proper, my father said. It was not modest. If I were to be asked about my candidacy, I was to pretend that the matter was of very little consequence to me. That the decision lay with my friends, not with me.

He made me believe what I had said. Whenever I asked him about my chances of winning, he answered that no one could foresee how such contests ended, that it was not good to be over-confident. Until the announcements were made, one should assume he had not yet won.

The night of the last balloting, he and I were all alone in our huge dark house. My brother and sisters had gone on to the Carnival to join

in the excitement. It was improper for me to be seen there, he said. He called me to his side and asked me, with an amused smile, whether I really wanted to be queen.

I asked him, in return, was I going to be one?

He said, half-seriously, that we might win, unless the other candidate exerted one last superhuman effort. This was the only time he had hinted how we were faring. He used to wave us all away whenever we inquired about the number of ballots he kept hidden in his office drawers. Very few, still too few to win, he always answered us.

This last night, however, he seemed no longer pessimistic. He sent me to bed, because, he said, we had a long wait before us. But have your terno ready, he warned, in case you may need it tonight.

I went to bed, not very much excited for a girl in my supposed role, because my father had never really involved me in the contest. My sisters had had more fun out of the challenge of having an opponent. The fight was never mine. I just happened to own the name entered in the list.

I stared into the darkness around my bed, envying those who could be at the Carnival. I heard my father get up every now and then to answer the telephone, which was across our sala, a long way from his bed. He was giving instructions to his henchmen at the Carnival Auditorium, where the counting of votes was taking place. It seemed everything was going along fine.

Then, there was a long long wait. I dozed off in the silence, but not for long. I was awakened by my father scrambling out of his bed in the next room as he hurried to answer the ringing telephone. It was now past twelve o'clock, the hour for the ballot box to be closed.

Now we shall know, he shouted at me.

I got out of bed, too, but, when I reached him, he was already putting down the receiver, smiling very happily.

We have won, he said. *Nanalo tayo*. Now hurry and get dressed. They are all coming here. We may have to go to the Carnival.

It seemed to me it was only a few minutes after that before our house was filled with people. I was still soaping the cold cream out of my face when the first visitor arrived, a dare-devil of a female reporter, Etang David, who had defied the descending barrier at the railroad crossing to be the first to congratulate me and get an interview.

That night, a downpour of felicitations deluged my delighted father. I was incidental. He stood at a corner of our library on the ground floor — it was so late that our relatives and friends did not want to come to the sala upstairs. He listened to their account of the keen battle of wits. His Masonic brethren showed him the butts of their hidden revolvers, to prove how determined they had been to have fair play. He laughed about

the astonishment of onlookers when the avalanche of votes swamped the wooden ballot box assigned to my name. It seems his henchmen had hidden the votes till the very last minute, in their pockets, up their sleeves, in shoe boxes, and other unlikely places to prevent my very wealthy opponent from plumping down money, which was said to be ready if needed. Apparently, the strategy had been not to show voting strength and be under-estimated. Which was what had happened. Finally, they told him, that at the announcement of the results, the losing candidate resigned from her position as First Princess, or Miss Luzon, in that fictitious Carnival kingdom two weeks long.

How my father enjoyed himself that night, and all the sixteen other Carnival nights after that. It pleased him to see so much attention centered upon me. The make-believe pageantries of the many Carnival ceremonies delighted him. He found all these spectacles beautiful. He praised all the events presented.

But he had problems, too. The choice of my consort taxed his diplomatic abilities for many days. Then he issued his decision: for the formal ceremonies at the Carnival Auditorium, my brother was to escort me. For each of the several parades, official appearances, and the like, I was to have different escorts, representative of sectors of my university activities on the campus. One of my consorts on a round of the Carnival concessionaires was

my future husband. I remember I also had the president of the Student Council, and likewise one representing the young men of Lipa, and so on.

The night I was crowned queen of my imaginary kingdom, our household was all agog, but not over me. Over my brother. No one could wind his turban right. He was supposed to be some kind of an Indian prince, with a peacock feather swiped from my fan shooting up from his forehead. We had to send for a Hindu friend of ours, who happened to live next door, to wind the turban properly around his head. My father decorated his breast pocket with several of his Masonic medals to make him look more regal. He was so handsome that inside the Carnival Auditorium, he was followed around by a group of young giggling girls in masks. Costumes and masks were allowed in the auditorium at that time. Everyone enjoyed those happy Carnival festivities that came once a year in February.

The matter of my clothes was handled by my mother. I should emphasize here that although she did not believe in indulging us on expensive clothes, on this special occasion, she outdid our best expectations. She presented me to the usual critical public eye in a variety of splendid ternos that set off whatever beauty assets I had in me. The night I was crowned and was given, in appropriate pageantry, my German helmet of a crown, my parents were at the first box to

the right of the "Throne," looking with proud and happy eyes at my brother's and my ascent up the long wide flight of steps. How true it is that parents live their lives all over again in the experiences of their children.

The reason my father exerted himself to make me queen for a fortnight was to begin what, for

lack of a better name, I shall call a tradition. My mother had been the first Carnival queen in her day. I suppose it fascinated him to think of a daughter as following in her mother's footsteps, as indeed, the newspapers of those days kept pointing out. It was a beautiful thought. It satisfied his hobby for collections.

MASTERY OF THE ART OF SPEECH

Maria Kalaw-Katigbak, writing on her father's mastery of the art of speech:

"The beautiful Castilian rhythms fell from his lips in liquid smoothness. His voice, which was so flexible and mellow, softened, grew tender and sweet. It was no longer my Filipino father talking. It was a Spaniard, his golden diction floating on wave upon wave of beautiful expressions in perfect cadence. He spoke with a smile in his voice which I have never heard in anyone else. His face lighted up with the wonder of the things he was describing. He made only the slightest of gestures, for they really were unnecessary, since his eyes expressed all that he needed to say. Truly, he was a great orator" — *Few There Were (Like my Father)*

—0—

"Masonry stands for genuineness all the way through. Its glory is to build men that are frank and sincere, and who are true citizens of a Christian social order."

2. Kalaw meets Michael Goldenberg

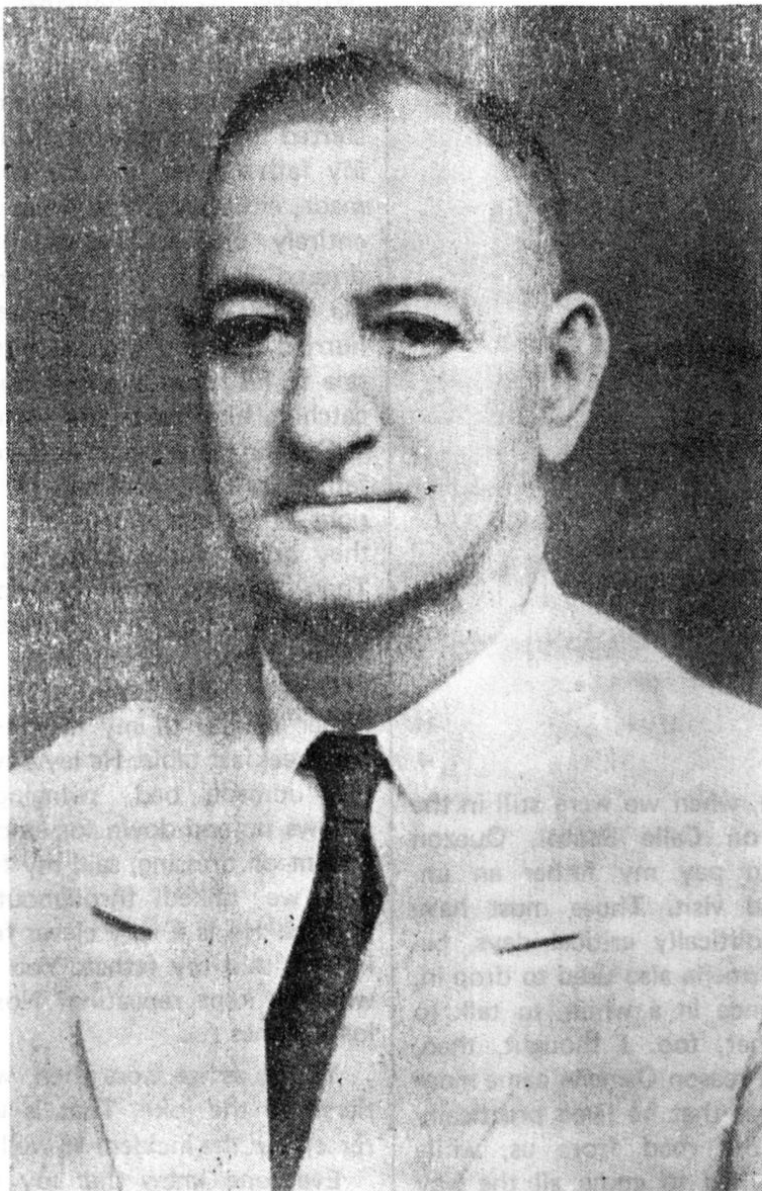
Michael Goldenberg, then owner of a large department store on Calle Dasmariñas, was one of my father's Masonic pallbearers. Mr. Goldenberg is a Jew, tall and roundly built, and on friendly relations with Filipinos. He was born and raised in the Philippines. Whether because of this or because it was good for his business, the fact remained that he was very well-liked.

Goldenberg said, long before my father's death, that it was a privilege to know a man like my father. And he proceeded to tell us how he came to know him.

It seems my father had called him up one day, and had requested him to come over to his office at the Ayuntamiento. My father was then Secretary of the Department of the Interior, a Cabinet rank. Goldenberg had hurried over, expecting to be told about some serious matter. But it was nothing of the sort. My father had only wanted to show him an old manuscript about the

Philippine Revolution. The manuscript mentioned the name of Goldenberg's father as one of those that had helped the Filipinos during the libertarian fight against Spain. Old man Goldenberg, the manuscript said, had acted as the distributor of letters from many Filipino patriots exiled in Spain.

Goldenberg himself did not know that his father had played any part in that great historical event. The manuscript mentioned that his father, being a foreigner, was allowed by the Spanish authorities to receive his mail unopened. It often included important letters and documents from Filipinos in Spain to their supporters and followers here. Of course, everybody knows that the germ of the Philippine Revolution originated from the thinking heads in Spain. Goldenberg's father had helped to spread this germ to bring about the short-lived Philippine Republic.



MOST WOR. BRO. MICHAEL GOLDENBERG

Grand Master — 1945-1946

3. Kalaw and Quezon

Once, when we were still in the house on Calle Santol, Quezon came to pay my father an unexpected visit. Those must have been politically critical days, because Osmeña also used to drop in, every once in a while, to talk to my father, too. I thought, then, that the reason Osmeña came more often was that he lived practically across the road from us, while Quezon had to come all the way from Pasay to talk to my father. I was so convinced of my father's wisdom that I thought it but natural for such great leaders of our land to come and consult him. In fact, I took his a matter of

course and never even mentioned them to my classmates, who would have been my first audience.

Quezon's visit that particular day was so early in the morning that the household had not yet started to clean up when he arrived. My father's bed had not yet been made, either. My father was caught entirely unaware. He was not yet dressed. He had just finished with his usual early morning bath. He hurried out and crossed our huge sala to his room to avoid Quezon's catching him inside the bathroom.

Quezon could not wait for my father to get dressed. He went right into his room, and there they talked for a long long time. Then Quezon came out looking very cheerful and gay. In a second, he was gone.

Quezon did all the talking, my father related to my mother over the breakfast table. He lay down on my unmade bed, swinging my pillows up and down for emphasis. I went on dressing, said my father, and we talked throughout the process. He is a very clever fellow, indeed, said my father. You know what he kept repeating? *Nosotros los Masones . . .*

Young as we were then, we understood the joke. That is why I remember the incident so well.

Everyone knew that my father had a special weakness for his brother Masons. But only a few months back, the papers of Manila had been full of the story of Quezon's return to the Catholic Church because of the pleadings of his wife,

Aurora. Being already a 33rd degree Mason, Quezon's retraction was important news, to say the least.

My father meant to point out to

my mother how easily Quezon changed colors when besieged. But he said this with an indulgent understanding of the man.



MOST WORSHIPFUL BRO. MANUEL L. QUEZON

Grand Master, 1918-1919

Undisputed leader of the Filipino people, father of his country and idol of his countrymen.

4. His last moments

As my dear father lay on that little hospital room, his life peacefully ebbing away, his family outside were in a ferment of indecision. Was he going to be left to die, "just like that?" Meaning, were we going to let him die a Mason, with no effort at all to bring him back to the folds of Mother Church?

His sisters, his step-mother, his cousins, all the Lipeños who loved him, insisted that a priest be allowed to see him, to talk to him, thus to give him a chance to repent and "retract." We, on the other hand, except my sister, Purita, believed it would be useless, for we knew him well. Since he was in no position to argue about his religion, it was unfair to expose him to a mental struggle about it. Besides, he needed every ounce of energy to get well.

How do you know he does not want to retract? Many thoughts come to the mind of a dying man. He has no way of indicating the changes in his convictions. Why not bring in a priest? It will do him no harm now, in his present state. My husband reasoned this out to me, and Purita heartily agreed with him.

I wavered. But my mother remained firm. Oh, no, she said. He lived a Mason, and will die a Mason. That is what he wanted, she said. And she protected him in his helplessness.

It hurt me to see an own daughter of his understand him so insufficiently. He was not the kind of man to believe in Masonry only while he was well and strong, then to falter and weaken when the crucial hour came. I remembered his remarks upon being told that Rafael Palma, on his death bed, had refused to see the representative of the Catholic Church. He proudly said, Palma had been a man of only one word. So was my father, I believed.

But Purita could not realize this. Or, perhaps, because she wished it so much to be otherwise, she hoped it was otherwise.

Then God saw fit to clarify her vision, as a special grace of love to my father, whom He wanted to die not only in peace with himself, but also leaving in peace all those who loved him. Purita was at his bedside when Dr. Lantin came in to hold my father's hand to give him spiritual advice. From the foot of his

bed, she stood witness to his every change of expression. She saw the enigmatic smile he turned on the good doctor, his well-known smile of polite passivity, that smile he invariably gave to people he respected too much to contradict directly. Purita saw that smile, and recognized it. She also heard his words. Very clearly, he evinced understanding, and also sorrow at not being able to acquiesce to the intention to be spiritually comforted.

When Purita came out after that short scene, she was weeping, torn

between disappointment that he had been so adamant, and gratitude that she had been allowed to be present to be convinced.

I had to be shown to realize it, and God chose to show it to me, she said.

Was that not a beautiful gift God gave my father, that his own daughter should have her vision clarified, and her opinion about her father set to right? That is why I knew for certain that God did love my father, Mason or no Mason.

BRO. TEODORO M. KALAW

Death has just snatched from the scene of our Masonic labors a man who undoubtedly was one of the most solid pillars of the Fraternity in this Jurisdiction. That man is no other than the Most Worshipful Teodoro M. Kalaw, until but a year ago Grand Secretary of our Grand Lodge. At the age of 57, he departed from our midst leaving a gap which it would be hard indeed to fill.

Those of us who had known Brother Kalaw as he lived his private life, will not forget the fundamental rectitude of his ways, the abundant loving kindness of heart. As a Mason, his interest in the Craft was unremitting; he toiled for its perpetuation, and never ceased studying its imponderables that its splendor might shine here forever.

All that Brother Kalaw had around him were friends, who liked him sincerely and, what was more, respected his distinguished mind. They knew that they were dealing with one whose Masonic scholarship was recognized here as well as abroad, but more important, that his heart was in the right place, that there was a soft spot in there for every fellow being.

To be highly respected for one's talents, is a reward to be coveted; but to be liked and loved, besides, sincerely and spontaneously by all manner of men, as Brother Kalaw was, — this is reward, indeed, only a good God can make possible.

We pray for him who is gone and resolve to emulate his example.

Editorial, The Cabletow, July 1941



Purita Villanueva, as Queen of the First Manila Carnival in 1908. She was Queen of the Orient. An American lady, Miss Colton, was Queen of the Occident.

1. Why Masonry is Needed

Ladies and Gentlemen of the Radio Audience:

Permit me to say a few words to you about Masonry in the Philippine Islands. It is an institution which played an important part in our revolutionary history but is misunderstood and little known, especially among non-Masons. There are many men who are not Masons and would not care to be called Masons, but who, nevertheless, are practising Masonry. Many Catholics, many Protestants, many Moros, many persons of all classes, conservative or radical, rich or poor, cultured or untutored, though not Masons by affiliation, are every day practising masonic virtues and upholding masonic principles without knowing that they are doing so.

This is one of the peculiarities of the Masonic Institution. It lives and gives life not only where it has established Lodges; but anywhere in this world where it sheds its light and where its tenets are practised. It is not a proselyting society, but a movement that tends to regulate human action and conduct. Its members are not only those whose names appear on the rolls of its Lodges; but all men who do good in hamlet or city, home or church,

work or thought, because the principles of Masonry, being universal, are susceptible of local application according to the circumstances and the state of culture or ignorance, progress or backwardness, of governments, individuals or society.

For instance, when Rizal and Del Pilar founded Philippine Masonry, about the year 1890, they forthwith defined its objective as being the establishment of a sort of league which they called very properly "the league organized against oppression." Oppression means unhappiness, and the unhappiness of one man caused by another who should be his brother, is an evil against which Masonry contends. The pens of Rizal, Del Pilar, and other Masons then brought the deplorable situation of the Filipinos to the attention of the world, and all good people, Masons and non-Masons, Catholics and non-Catholics, white and brown, Filipinos and others, united to right the wrongs of the Filipinos and accomplished their purpose. That was masonic work!

Now we have democracy in the Philippines. Democracy was the ideal of the first Filipino Masons. It was the ideal of the Philippine Revolution. It is the objective of all

Filipinos of today. But this notwithstanding, there is as much reason why Masonry should exist now, as there was in the past, and perhaps even more. Like every thing human, democracy has its inevitable drawbacks, due either to those who misunderstand it or fail to practice it as they should, or to those who consciously or unconsciously use it to further their own selfish ends. Democracy carries the human struggles into a more open and hard-fought field, hence its danger.

I shall cite a few instances. Ill-understood liberty of religion and worship leads to intolerance and sectarianism. Mishandled political party strife results in intolerance, favoritism and spoliation. Competition followed by misapplied economic and industrial control ends in iniquitous exploitation of the masses. Suffrage and popular representation, when misunderstood, create a tyranny of the majority. And even misunderstood free education, with its multiple orientations and tendencies, brings about the destruction of ethnical cohesion and the disintegration of the national soul. These and other evils due to faulty social conditions divide the people anew by enthroning social classes swollen with pride and raised to eminence by power, wealth, privilege, sectarian exclusiveness, or the claim that they alone are guardians of the true doctrine and redemption. That claim, that pride, that conviction that they alone own government, truth,

science, heaven, happiness, and fortune, make them intolerant. And intolerance, united and combined with power, easily leads to persecution, the persecution of the enemy, which has cost millions of lives in the past. The world is now full of unfortunates and victims of the excesses of the powerful, privileged, and intolerant.

There is the problem. Masonry favors no particular religion or political party and knows no national boundaries nor does it draw a color line, because in its work it needs all and excludes none. Hence, wherever Masonry is organized, it invites all good men to meet in its temples and from there watch and study the struggles without and the spirit of those engaged in them, in order to cool their ardor, calm their passions, mitigate their spite, reduce the number of victims, and succor those who have suffered. It affords a neutral ground where those who on the outside are enemies may fraternize. It offers a plan of union and cooperation for raising and strengthening the spirit of humanity, depressed by those fratricidal struggles. It admits all programs, all confessions, all social systems, provided the principle of the brotherhood of man is respected and practised. This is why Masonry constantly reminds all men that although they have to live and must work and even struggle in order that they may live, they must not hate each other, because they are all brothers, with God the father of all.

2. Masonry's Mission in the Philippines

Most Worshipful Grand Master,
Worshipful Brethren:--

Our purpose in coming here this evening is a double one: to cast a retrospective glance upon the principal events of the Masonic year that lies behind us and to enter upon the tasks of a new year with increased courage and determination. Both the Mason and the non-Mason, upon passing one of the mile-stones of life, feel the same satisfaction of duty well performed, the same hope that the future will bring them their heart's desire. And yet there is a difference. There is no change in humanity in either case. The individual remains the same. But Masonry works a mysterious change in man: it transmutes the objective of life from the actual into the ideal, from egoism into altruism. It is like art, which polishes, refines and beautifies, like the marvelous skill of the craftsman that converts the brute mass into exquisite filigree.

The husbandman hopes that a threefold yield will reward his arduous labors in the field. The merchant can almost see the gains from his ventures grow and multiply. The humble toiler fancies he

can feel his modest palm-thatched quiver from the sudden shock of Fortune's visit. Each and every one trusts, hopes, divines, dreams ***. What a blessing are dreams that come as the inestimable reward of honest labor and unquenchable faith! But what is in store for the Mason except sacrifice and self-denial? Each year, each month, each day, the Mason finds he has no right to expect anything for his own benefit. Our Institution was founded by our grandfathers and continued by our enthusiastic fathers for the purpose of forming men who might be willing to consecrate part of their time to the practice of brotherly love without any idea of personal advantage or reward. "You men — they said — who have something to give, who are endowed with a generous, big heart and strong arms ready to aid the needy and with an intelligence capable of undoing the work of ignorance and error; unite in the work of doing good throughout the world, without distinction of race, creed, tongue, and nationality. Form a brotherhood of honest and industrious men that will work for

peace between men and nations; that will cause benevolence to blossom like a flower in human relations; that will wage war upon error and injustice; that will check crime, tyranny, and persecution that will build up a new kingdom on the foundations of the brotherhood of man under the fatherhood of God. Thus you will be worthy in the eyes of your Creator. Thus you will build up Masonry!"

How pleasant it is, that voice we hear issuing from the mystery-shrouded past of our history, to which millions of men have lent an attentive ear throughout the generations and which has brought us together here on this occasion and still calls and urges us on!

One afternoon I went up on the roof of this beautiful building to look from its dizzy height upon the busy city below. I beheld the thick clouds of smoke pouring forth from the chimneys of factories humming with activity. I saw the Escolta and other veins of commerce crowded with busy throngs. Farther out, merging into the horizon, wide plains with green fields. To my left, the glittering bay covered with ships great and small. What was that? How could it be expressed symbolically? What was its meaning? *** It was the hymn of labor to progress, which is law. It was the incarnation of an ideal conceived in space and time to satisfy the incessant needs of that monster called Humanity. But I was unable to distinguish details. Even had I looked for them, I could not have

perceived them from that height. Something similar occurs in Masonry. Its mission is so sacred, so lofty, so ineffable; but its significance is so tangible, so concrete, so human ***. Our forefathers conceived vast ideals of rectitude and morality, based upon the imperfect state of man but they left the execution of that great undertaking to each people. Masonry is universal in its conception, geographical in its development, circumscribed in its application. The education or ignorance of the masses, the individual or national liberty or oppression, social conditions, economical difficulties, an unbalanced state of society and the ruling vices have a great deal to do with it. Its problems are the same as those of the people seen from the point of view of the excellence or wickedness of human conduct. In Europe it has waged war upon political and religious tyranny; in South America and the Philippines it has defended the liberty of young nations; in North America it has upheld the integrity of the civil institutions against outside interference, and everywhere it has endeavored, by precept and example, to make men free, honest, respectful, benevolent, and charitable.

My Brethren of the Grand Lodge, it behooves you and your Lodges to face our local problems with the same decision and loyalty that have characterized the work of those that have gone before us. Your principal duty is to maintain and protect the unity of our Masonry

because without that unity we can not continue our labors. The terms spurious Masons and spurious Lodges must disappear from our dictionary. There must be only regular Masons and Lodges owing allegiance to one Grand Jurisdiction and one law. For that Masonic unity we sacrificed much in 1917 and are ready to make still further sacrifices. Complete that work — do not destroy what we have built. Strive to make even the humblest citizen of the Philippine Islands a free man — free in the expression of his ideas and sentiments, in the profession of his religious beliefs, in the selection of his occupation, in the shaping of his life, in the pursuit of happiness. The conventionalities elaborated by ignorance, superstition, fanaticism, greed, and caste spirit, regardless of whether or not they have been handed down to us by our forebears or bear the sanction of customs and tradition, are contrary to liberty. The intolerance that persecutes, the envy that slanders and defames, the sectarianism that sows hatred and discord, the oppression of the poor and lowly: all these are incompatible with brotherly love and freedom. Give us a new generation with a mind free from blemish, hereditary or otherwise, and with a spirit not bowed down by the weight of religious or intellectual slavery. To achieve this, look well to the operation and development of our schools, because in them the soul and intellect of the new generation are formed. And since the State is

the incarnation of liberty and individual thought and must respond to the heart-beats of public opinion and protect the common interests from all deleterious influences, you must protect the schools of the State because they are your own and are intended to form our young people as we desire them formed: on the broad foundation of liberty of thought and liberty of conscience. Endeavor to prevent religious controversies and human disagreements from taking possession of the minds of our children at so early an age. They will themselves decide the fate of their souls when the time comes, and when that moment arrives, you have no right even to appeal from that momentous decision. Cultivate patriotism in every respect, because a man's country is to him the best on earth and you must bring your children up to love their native land. Respect the government set over you, because it is your government. Maintain the civil institutions of your country because they are the work of your own compatriots who have built them up on your behalf. Denounce oppression, whatever shape it may assume, whether it be oppression of man by man, of class by class, of nation by nation. Thus we shall obtain that individual and social levelling that spells peace, order, tranquility, liberty, equality, and fraternity, those beautiful ideals of Freemasonry. And spread the mantle of your protection over those beings whom Nature has denied strength and fortitude, ex-

posing them to the temptations and vicissitudes of life. Nothing can be more comforting and more agreeable in the eyes of the Supreme Grand Master than protecting the weak and succoring the needy. The women, the children, the aged, the

invalid are all entitled to the tender care and loving protection of our ancient Institution.

With these precepts before you, you can make our mission here below a noble, disinterested, lofty one! God speed you in your labors!

WHEN KALAW WAS GRAND MASTER IN 1928 . . .

- Manuel Camus (GM-1934) of Cosmos Lodge was appointed Senator.
- Wenceslao Trinidad (GM-1924) resigned as general manager of the PNB.
- Ramon Mitra was the Master of Palawan Lodge.
- Bro. Eugene A. Gilmore and Bro. Jose Abad Santos, both of Bagumbayan Lodge, were appointed Secretary of Public Instruction and Secretary of Justice, respectively.
- W.B. Delfin Jaranilla (later a Supreme Court Justice) of Sinukuan Lodge won the Open Revolver Championship of the Philippines.
- Bro. Isauro Gabaldon resigned as Resident Commissioner at Washington.
- R.W. Miguel Unson and Vicente Carmona (GM-1930) both of Rizal Lodge were appointed Secretary of Finance and Under-Secretary of Finance, respectively.
- Bro. Filemon Perez of Sinukuan Lodge was appointed Secretary of Commerce and Communications.
- Bro. Alejandro Albert was appointed Under-Secretary of Instruction.
- Bro. Rafael R. Alunan of Kanlaon Lodge was appointed Secretary of Agriculture and Natural Resources.
- Bro. Manuel Roxas was re-elected Speaker of the House of Representatives.
- Bro. Jorge Vargas was appointed Under-Secretary of Agriculture and Natural Resources.
- Antonio de las Alas (former Speaker of the House of Representatives) was the Master of Rizal Lodge No. 22.
- Bro. Nicanor Yniguez was fiscal of Leyte.

3. The Task of Masonry

It is a beautiful custom of our ancient Fraternity, this annual gathering of ours. It shows the principles of democracy on which our deliberations and resolutions are based as well as the fundamental unity of our organization and purposes. No occasion could be more propitious than the present one for presenting to you, in large outlines, a few of the salient features of our problems. You are here to listen, and you will forgive me if my words fail to charm and satisfy you.

Nowhere as in the Philippine Islands has Freemasonry found itself confronted by problems so varied and interesting in so relatively brief a period of time. Prior to 1890, Masonry in this country was for the foreigner, the Lodges being formed exclusively by Spaniards and foreigners, with very little participation by local elements. From 1890 till the arrival of the Americans, it was for the natives, the Lodges being monopolized by Filipinos, with a very small proportion of Spaniards. Since the advent of the Americans, it has become cosmopolitan, and that is its present cha-

racter here. Of course, the plan of action of our Institution has varied, in accordance with the circumstances of the time. Why these variations? you will ask me; is not the Masonic ideal always the same and are our tenets not invariable? This is true, but our principles are neither abstract nor impalpable; their purpose is to govern our habits and customs, regulate our public and private life, and impress themselves as a distinctive seal upon our human institutions. The procedure of Masonry must, therefore, differ, and so must its policy, in accordance with the resistance encountered, the readiness of the people to assimilate and understand our doctrines, and the kind of government that it finds in the community. Where absolutism prevails, there Masonry makes war upon absolutism; where the State is become a servile tool of the Church, there Masonry endeavors to emancipate the evil power from the tutelage of the Church, and where liberty of conscience is an established fact and the State is separate from the Church, there Masonry preaches and contends for peace and tolerance.

The same thing applies to other manifestations of life. In the purely social order, Masonry teaches and preaches equality of rights and opportunity where it sees certain classes exploited or oppressed by other, more powerful classes. It enlightens the ignorant where the government deprives them from their right to seek and find light. It endeavors to put the benefits of civilization within the reach of the poor as well as the rich when it sees that a few privileged persons have snatched for their own benefit the instruments of happiness and prosperity which it is God's will governments should distribute equally. This Masonic labor must be continuous not sporadic or superficial. It must be based on a close study and investigation of existing conditions. It must reckon with the system of government and the policy of the powers that be. Its intensity must be adjusted to the conduct, good or bad, of the private institutions, especially of those whose activities may work serious harm to human happiness.

My Brethren, I have used the words "happiness" and "human happiness," and I believe this should be the fundamental message which Masonry is obliged to carry to all those who are suffering. This is the largest immediate objective of our Institution. There is no greater satisfaction in life, no greater glory for the man who loves his fellow-man, no more meritorious act for the true Mason, than to dry the tears of those who are weeping,

cure the ills of those who are suffering, and break the shackles of those who are victims of injustice.

No institution is more fitted than Freemasonry to undertake this noble work, for two principal reasons: in the first place, because it is untrammelled by political influences; and in the second place, because it is untrammelled by religious influences. There are no fanaticisms that blind the human understanding like political fanaticism and religious fanaticism. Due to their baneful influence, men of otherwise sound judgment often fail to see injustice where it exists and errors where they are being committed, and are blind to unbridled passions and prejudice that border on perversion. Thus the persecutions of all times and even wars, the most cruel wars that have ever desolated the world, have been conceived and consummated. Freemasonry must be the antidote for the poison of human discord and must, for this reason, keep a watchful eye on all institutions and associations the rule or consequence of whose activities is to divide mankind, because once estranged, men soon become engaged in fratricidal strife, either violent or silent, and when such strife ensues, the next consequence is that the mighty abuse the weak and the majority tyrannizes over the minority, and then there are social victims, vanquished, and oppressed. Sometimes local conditions, derived from economic inequalities, give rise to a tremendous social disequilibrium.

Then ignorance and pauperism, completely at the mercy of the tyranny of might and money, are to be found in their most terrible aspect. On no occasion is a Masonic campaign so justified as when the object is to rescue social victims from the gutter and return them to the dignity of free manhood.

The Philippines are an ideal country for humanitarian campaigns of this nature. In the first place, as our land did not in the past enjoy the blessings of a general public school system and is, moreover, an eminently agricultural country, a majority of the inhabitants are not sufficiently familiar with the exercise of their individual rights. In the second place, the directing elements of our community, the leaders of our present day progressive movement, the same as those who were our leaders thirty or forty years ago, are, or were, Masons by spontaneous vocation. And, in the third place, the political principles by which the country is now governed are those of America, and there is nothing like the American constitutional system, nothing like the laws of America and the guaranties which they grant to the humblest citizen, to elevate man normally, give him dignity before the law, and redeem his personality.

Allow me to say a few more words to you about these two peoples who are now engaged in a joint labor in my country, the Americans and the Filipinos. They are two peoples of distant origin; but

united and imbued by the same principles. It hardly seems credible! Even before these two peoples knew each other, they were bound together by the common tie of Freemasonry. How did this miracle come about? I will tell you. The government of the United States, the whole history of the United States, can be said to be inspired by Masonic ideals. The original American people was formed of families who arrived on the shores of America fleeing from religious persecution. Those men, upon emigrating from the over populated regions of old Europe to the virgin forests of the new world, brought with them their liberty of conscience and in their meetings, as a source of common inspiration, they gathered, as if around the quickening fire of faith and hope, around the Volume of Sacred Law, the Holy Bible. No wonder that among their descendants our Institution grew slowly, like the seed of a gigantic tree transplanted to other soil and another clime by the loving care of its adepts. It is true that not everything was glory and satisfaction for those Brethren at the beginning of their endeavors. but they made an apostolate of the spreading of our principles, and that these finally triumphed in public opinion and in the civil institutions is shown by the history of the American Revolution. The owner of that famous tavern which occupies a characteristic place in the history of American liberty was a Freemason, and Freemasons were

the members of the organization which met in that tavern at night to prepare for victory. One of their first presidents and leaders was Joseph Warren, Past Grand Master of the Grand Lodge of Massachusetts, and the great Paul Revere, another Mason and Past Grand Master, found in that organization the determined men who accompanied him to Boston harbor.

One night the Lodge was closed. Its members, disguised as Indians, went to Boston harbor, took the cargoes of tea out of the English ships, and threw them into the sea. This was the beginning of the war. And who were the chief actors in that drama which looms so big in the history of liberty? Who were the outstanding figures, not only of that revolutionary period, but also during the period of the formation and constitutional development of the country? The first signer of the Declaration of Independence in 1776 was John Hancock, of Saint Andrew's Lodge, who subsequently became Grand Master of the Grand Lodge of Massachusetts. The loftiest, the noblest, the most beloved figure from every point of view was George Washington, a Virginia Mason. The most prudent and experienced intellectual and moral leader in those critical days was Benjamin Franklin, a Pennsylvania Mason. The most skillful statesman on the field of finance, famous for his constructive genius, was Alexander Hamilton, also a Mason from Pennsylvania. And the greatest in-

terpreter of the Constitution whose luminous decisions have contributed the most to the unity and stability of the great republic, was John Marshall, another Virginia Mason.

You will remember that anecdote of Franklin when the constitutional convention was completing its grand work. George Washington occupied the chair, and over his head was suspended a painting, a symbolic picture. Franklin rose and said. "Often in the course of our labors I have wanted to observe the position of that sun represented on our painting, but have been unable to determine exactly whether it is a rising or a setting sun. Now I am positively sure that it is a rising sun." And a Masonic authority, interpreting these words, has affirmed that Brother Franklin used only a current symbol of Freemasonry in pointing out the Masonic East as the place where the great Washington was seated, in order to signify to the initiates of our great Fraternity that the great work they had just completed was purely a Masonic labor.

Now, dear Brethren, let us leave the United States and see what happened in the Philippines a century later. Rizal, Del Pilar, Lopez Jaena, and others founded in Europe a Masonic organization in order to maintain unity among the Filipinos and, thus united, call the attention of the world to the oppression of which their country was the victim, and demand urgent reforms. In order to maintain closer and secret

relations with the patriots in the Philippines, the local Masonry was organized, subject to that of Madrid. The idea was that Freemasonry must be the brain to direct the Filipinos and think for them. There being no liberty to assemble and speak freely, the Lodges served as a place of assembly and a tribune. Soon they became the gathering places of the most progressive Filipinos who, being members of the heroic middle class, fostered the movement at the risk of their lives and property. Among those patriots, two are especially prominent who had nothing in common except their obscure descent. The first was a moral and intellectual leader of the first magnitude, a thoughtful and calm youth, a wise and deep thinker: Apolinario Mabini. The second was an ardent and bold demagogue, of sound principles but radical procedure: Andres Bonifacio. Freemasonry stood behind Andres Bonifacio in the ideal which he pursued; but it could not approve his violent methods. Thus Bonifacio founded another species of Freemasonry, with degrees, initiations, and pass-words, and in it he cultivated his desperation and radicalism. Thus originated the Katipunan which precipitated the country into the revolution. And as the government, misinformed, confounded it with real Freemasonry, many Masonic leaders died at the hands of firing squads or in exile without having seen the result of their labors.

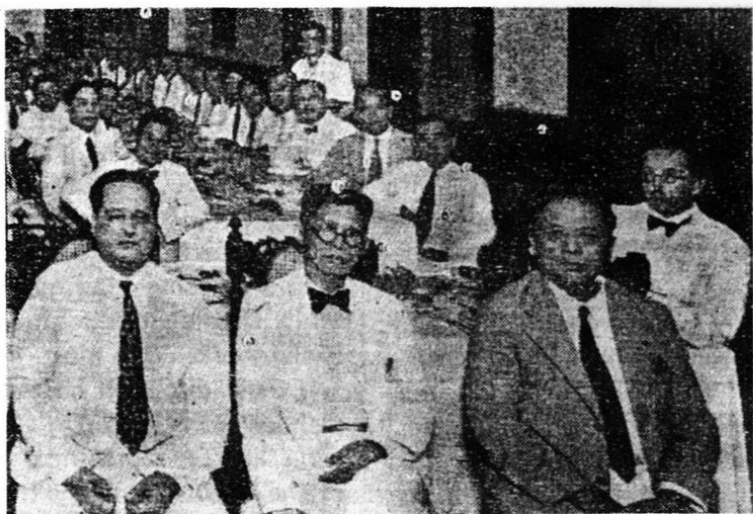
But later, when the Filipinos, for

a brief space, enjoyed self-government, whom did they place at the head of their civil and military government? The president of the republic was Emilio Aguinaldo, a member of Magdalo Lodge. The prime minister was Apolinario Mabini, orator of Balagtas Lodge. The secretaries of war were Baldomero Aguinaldo, of Pilar Lodge, and Ambrosio Flores of Bathala Lodge. The Secretary of Commerce and Industry was Gracio Gonzaga, of Minerva Lodge. The Director of War was Antonio Luna, of Solidaridad Lodge of Madrid. Among the most noted generals were Vicente Lukban, of Bicol Lodge, and Mariano Llanera, of the triangle Centeno. The president of the diplomatic committee abroad was Galicano Apacible, of Solidaridad Lodge, Madrid, and the following Masonic leaders of that period were diplomatic representatives in various parts of the world: Mariano Ponce, Rafael del Pan, Juan Luna, Ramon Abarca, Antonio Regidor, Sixto Lopez, Vergel de Dios, and Manuel Artigas. The grandest document produced by the Philippine Revolution, according to the foremost American authority in the premises, James LeRoy, was Mabini's Decalogue, a profoundly Masonic work. The most important and most discussed chapter of the Malolos Constitution, that on religious liberty, represented a victory of the Masons. And the triangle appearing on the Philippine flag, the loftiest symbolism of the struggles of the Filipino people, was put

there, according to President Aguinaldo, as a homage to Freemasonry. When a general of the American army wrote to a prominent Filipino, asking from where Mabini got his ideas, seeing that he had never been out of the Islands, the Filipino replied, in a document which is still preserved at Washington: "General, Mabini got them from Freemasonry, and nowhere else." And for the same reason, when the government in Washington appointed the first commission to investigate conditions in this country, Dr. Schurman, its chairman, said that he was astonished to find a perfect resemblance between the familiar American principles and the aspirations of the Filipinos. How could it be different, seeing that the two peoples, the Americans and the Filipinos, were welded by the fire of

one ideal, and by men belonging to the same Institution?

Dear Brethren, the task that lies before us is great and our responsibility still greater; but I am confident that we shall perform our common duty most willingly, not only from love of our Institution, but also because it has been bequeathed to us by persons we hold in high esteem, over a century and a half in the case of our American Brethren, and but recently in that of us Filipinos. And as regards the Brethren of other nationalities who hear me this evening, I wish to affirm that we know of no brotherhood more constant in life, in misfortune, in death, than that which blooms and flourishes in the loving ambient of our temples and in the midst of our assemblies: the brotherhood of Freemasonry.



Kalaw with Antonio Gonzalez and V.W. Julian Balmaceda during a banquet tendered by Service Lodge in Sept. 1932.

4. I Have Faith in Masonry

“Masonry is the staunchest ally of all official and private institutions that are striving for the happiness of the masses.”

The advent of Masonry in the Philippine Islands represents the greatest liberal movement in the history of our people, a new orientation in its ideas and beliefs, a gradual change in its moral aspect. Associated with this magnanimous work we find the illustrious names of foreigners, especially of Spaniards and Americans, to whom we owe eternal gratitude. It was not, and never will be, a work of violence and aggression. Though slandered and persecuted here the same as elsewhere, Masonry made use of no means other than persuasion and peace. And to prove its innocence and good faith, it closed its temples and bade its members disperse

when the tempest broke loose, and its martyrs, of whom there were many, did not demand vengeance in the hour of suffering and death, but granted forgiveness. And Masonry forgave. It still forgives. The doctrine of tolerance is gentleness and forgiveness.

When Spaniards and other foreigners founded Masonic Lodges here, they laid the foundations for progress and enlightenment. When the British took and occupied the fortress of Manila in 1762 and conducted a Lodge among the expeditionary forces, the local inquisition, full of fear, closed its doors and hid or burnt its papers. That was a supreme allegory of the situation.

It was the beginning of a serene and inflexible war between light and darkness, between liberty and oppression. Each effort of Masonry represented a stride forward on the path of civilization. The Spanish Masons defended the natives against persecution, injustice, and intolerance; and the foreign Masons of the neighboring colonies and of more distant lands aided and protected them in exile. This is the beautiful Masonic tradition of hospitality, which thrives most splendidly and spontaneously in times of suffering and peril.

Ponder upon all liberal changes that have taken place among the people and you will see that they have almost always been a result, a consequence of the florescence of the Masonic Lodges or the Masonic spirit. Try to remember any great idea, whether still in its embryonic stage or whether approaching realization, which was not conceived in the brains of our Masonic leaders of forty or fifty years ago, when the native branch of our great Institution was first established here. Those ideas were consigned to the paper in Europe, either openly or secretly, and were then sent to the Lodges here, which were the exclusive centers of liberal culture and education. From there they passed on to the people, and there they bore fruit in one way or another: illustrious shades of Andres Bonifacio and Faustino Villaruel, of Apolinario Mabini and Antonio Luna, of Pardo de Tavera and Valentin Polintan, come forth and speak for

me!

When the Americans, an eminently Masonic people, arrived here, they found the people ready for the advent of modern ideas. In fact, according to one of the first eminent Americans who came to investigate conditions here, there was at the bottom a perfect coincidence between the recently introduced American thought and the program of the Filipino liberals of that time. Masonry, which had been flourishing since the days before the Revolution, contributed much to this miracle. Masonry with its universal principles and teachings which unite the men and nations of different races, latitudes, and religions to fuse them into one people in the melting-pot of common ideals. It was then that the Philippine people began to establish contact and collaborate with the Americans, and as we consider the leaders of both nations, those who guided them in the struggles for liberty of thought and conscience, we find two great and illustrious personages, two stars of the first magnitude on the firmament of human progress — Washington and Rizal, two Masons.

I have said elsewhere, and I now repeat that the greatest accomplishment of the Grand Lodge of the Philippine Islands in the last twenty years is the consummation of the work of redemption of the Filipino mind and conscience. Some may object that it was not the exclusive work of Masonry; but I insist that it was the work of its tenets, of principles that bear its

stamp, because when over thirty years ago, the two peoples joined hands in their constructive enterprise, they were guided by the same thoughts, and the eminent men who led the people in their onward march in the government, in the industries, in education, and in the field, were inspired by those thoughts and principles. It was these men, it is these men, these members of over one hundred Masonic Lodges scattered over the length and breadth of our country, who by their works and their example have sown among our masses the seed of a better and more intelligent citizenship. And that is the reason why each liberal measure of our government finds a ready response on the part of a sound public opinion, because here as elsewhere, Masonry is the staunchest ally of all official and private institutions that are striving for the happiness of the masses. Happiness is the final goal of all human endeavor in life. Every man, poor and humble though he may be, is entitled to happiness. Neither power, nor wealth nor honors bring that happiness. Only he is happy who freely does his duty and knows that he does not consciously harm any enemy of progress because it sows restlessness. The word **victims** must be banished from the world, and there are victims of power as well as of money, of privilege as well as of intolerance. Where there are victims, there is no happiness.

I have faith in Masonry. I see its slow but sure influence on the

thoughts of the people, on the progress of the people, a work free from the noxious influences of political or religious sectarianism, a work founded on solidarity, free from the barriers of exclusivism, based on tolerance. Our people realize the necessity of an ampler and better view of life. What they saw but indistinctly yesterday they begin to see clearly today. Ideas that were then considered heretical or inspired by the devil now meet with consideration and acceptance. The lies and stupidities of conventionalism and social prejudice fall one by one like autumn leaves. Our society is seeking its basis in investigation, examination, and reason. And this era of discussion, in making its way in the minds of the masses, is accomplishing wonders in democratic government, which is the government of progress. In short, we are witnessing the gradual development of the new citizen, more efficient and sufficient, free, reasoning, happy, with a mind untrammelled by useless tutelage. That is the work of Washington, of Rizal, of Del Pilar. That is the triumph of the principles of Masonry.

"But if the tree of liberty in the Philippines was nurtured by the lives of masonic martyrs, the field of freedom in other countries have been similarly fertilized by the blood of other masonic heroes. Let us not therefore be neither irritated nor agitated when during hours of crises, the search light is directed on the masonic fraternity."

— MW Reynato S. Puno

'ESPRIT DE CORPS'

**"The duty of every intelligent man is to initiate,
for progress is usefulness and the destruction of evil."**

The students of today have the inspiration of such magic words as "union", "fraternity", "civic pride"; the young people of my time, not having these, were generally indifferent and were isolationists. No people can progress without the gregarious spirit. It is this spirit for association that produces what the French people call the *esprit de corps*, the spirit of fraternity.

Such a spirit was responsible for the Spanish-Filipino Association of Madrid that existed between 1880 and 1895 and which resulted in the great movement for reforms preceding our Revolution. It was this same spirit that led to the organization of the *Katipunan*, the secret society that initiated the Revolution itself.

Our short-lived Philippine Republic was formed mainly by men who belonged to two associations; the *Liga Filipina* and Freemasonry. The writers of our Revolutionary period, those who wrote in brilliant defense of the ideals of our Republic, were members of a famous literary academy that was organized during the last years of the Spanish regime. Quezon, Osmeña, and Sumulong, our foremost leaders today, were all in one classroom thirty years ago.

Therefore, upon your return to your respective hometowns, you should look for a progressive association run by men who have the public welfare at heart. Join it and be useful to your community, even if your position is in the lowest.

If such an association does not as yet exist in your community, endeavor to organize one, for it will raise the moral, social, and intellectual standard of your town. Ignore all existing local factions, whether political or religious. Get the best elements around you and, above all, make sure that your finances are sound and your money is not misspent. Financial dishonesty is a vice which needs correction in our country.

Do what you think should be done; say what you think should be said. And above all, do something worth while. The duty of every intelligent man is to initiate, for progress is usefulness and the destruction of evil.

5. GREAT MASONIC DOCTRINES

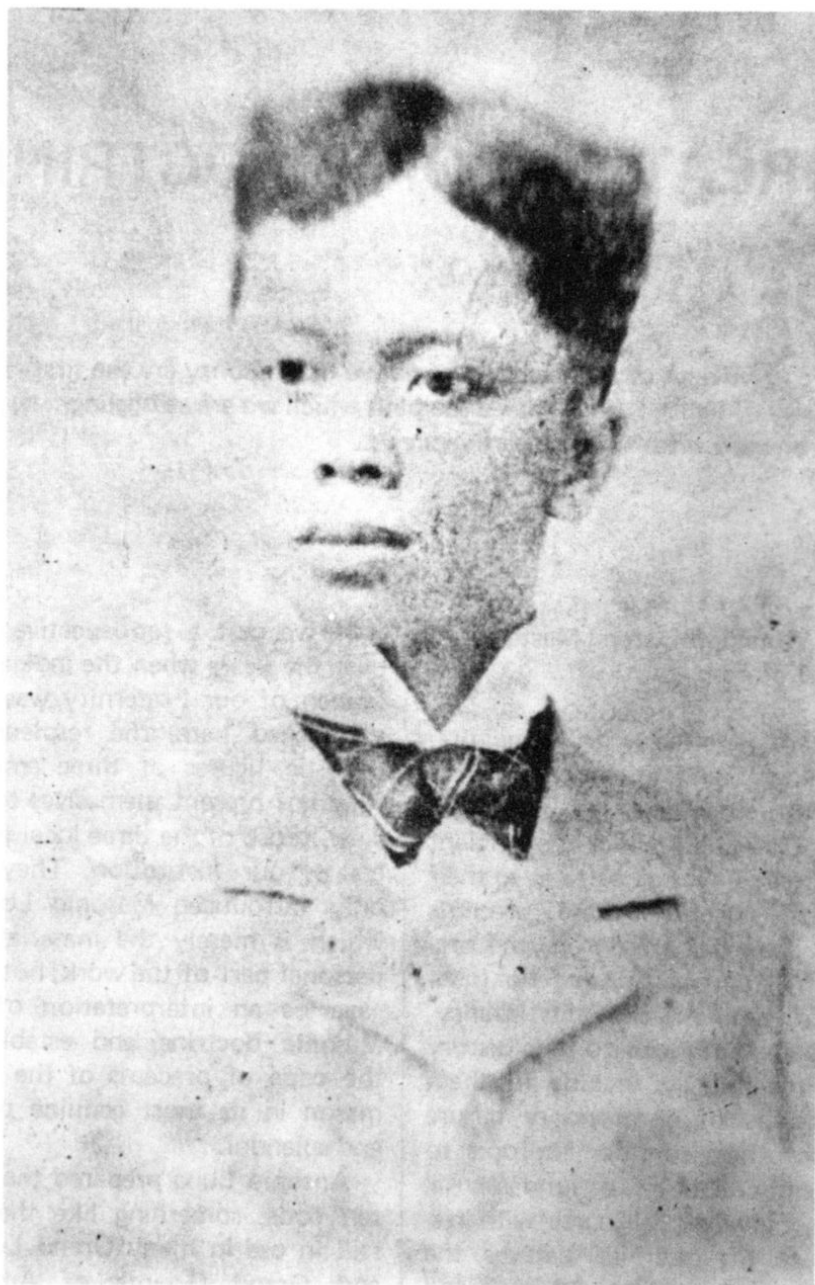
... writings of the founders of native freemasonry are the first ray of light ... illuminates the path which we are struggling onward, with the same brilliancy ...

Most Worshipful Grand Master;
dear Brethren:

There is a body of principles, teachings, and practices which Masons respect and obey as their law of laws, known as the Ancient Landmarks. Not all agree as to their number, because these precepts have been gathered from the oral and written traditions of our Institution, dating back to its infancy, and some authorities on the history of Freemasonry include in them provisions of a secondary nature which others consider improper to be embodied in a fundamental code. However, all agree with respect to the essential features, the strictly esoteric part, the pure and genuine tradition, which constitute the most characteristic portion of Freemasonry, being its spirit, its vital essence, its basic law.

If we cast a retrospective look over the years when the indigenous branch of our Fraternity was first established here, the resplendent, majestic figures of three eminent Filipinos present themselves to our view, those of the three local founders of our Institution. They not only introduced Masonic Lodges, which is merely the material and personal part of the work; but they gave us an interpretation of the Masonic doctrine and established the code of precepts of the Freemason in its most genuine purity and splendor.

Antonio Luna prepared the written code, something like the one still in use in many Grand Lodges and Grand Orients of America and Europe. It was concise, brief, dogmatic. Jose Rizal discussed our principles in a remarkable, eloquent lecture which he delivered in Soli-



Kalaw as a dashing young man. He said he was not handsome but the ladies liked him.

daridad Lodge in Madrid. And Marcelo H. del Pilar, in his speeches, letters, and circulars, gave us a beautiful program of faith and action that could not be surpassed for putting our lofty principles into practice.

These writings of the founders of native Freemasonry constitute, in my opinion, our local supplementary law because they are the most authorized interpretations of our tenets in the light of our education and history. They form part of the tradition handed down to us by our forebears. They are the first

ray of light which, filtering through the years, illuminates the path on which we are struggling onward, with the same brilliancy as it did in the last century.

I now have set for myself the task of compiling in synthesized form the precepts and thoughts which those three eminent Masons have bequeathed to us, as a contribution to the study and propagation of the teachings of Freemasonry and as a tribute of justice and veneration to three Brethren no longer of this earth.

VITA NUOVA

"One should above all search for one word, the one perfect form and precise, the clean-cut style moulded on Latin, which carries with it the New Life, the *vita nuova*, like perfume from roses recently picked.

Words should be executed with care, with Flaubertian accuracy and a craftsman's patience. They should possess Wagner's orchestral grandeur and Hugo's fecundity, should be dressed up in elegant holiday clothes, in silk hat and white gloves, and yet contain limpidity and crystalline sound.

Scholars now talk of a new science: the psychology of words. Words can be robust, or sonorous, or gentle, or thin or sickly . . . Words can be black as death. Language should be, as in the idealization of Flaubert, all gems and music, all color and sound. Each word should be a heart beat, a soul breath.

From Kalaw's *Prosa Cincelada*

A. Masonic Doctrines of Luna

All men are brothers regardless of race, nationality or position. Liberty of conscience and thought are rights inherent in human beings. We recognize no distinction between free men and slaves. We strictly prohibit in our Lodges all debates relative to the conduct and aims of any political party that may disturb our brotherly relations.

Work is a necessity. We condemn the vagrant and idler. We scrutinize the life, conduct, and habits of those who apply for admission into our temples in order to make sure that they are prompted by good motives and not by bad, and that they are qualified at the time, or will be after a brief education, to live the life of a perfect Mason.

A Mason's life includes these habits and acts: to be temperate, be industrious and assiduous in his profession and loyal to his chief or master, to practise virtues, share his bread with the needy, not eat another man's bread without paying for it, show the right path to the traveler who has strayed from it, avoid gambling, drunkenness, usury, and all vice and immorality, and extend to his brothers such relief, aid, and protection as his

situation and circumstances may permit.

Our secrets and obligations are not in the least contrary to religion, law, and morality.

We do not require our members to abjure their religious principles. We do not presume to enter into their peculiar creeds. It suffices for us to know that they profess some religion and that they believe in God and His great works.

We do not need the mighty, but, on the other hand, we will not admit persons without a science, art, profession or income enabling them to attend to the needs of their family and, without injury to that primary duty, to spend a small surplus for charity and philanthropy.

Our Masonic Code is as follows:

Adore the Great Architect of the Universe who is God.

Love thy neighbor as thyself.

Despise wrath, because it is fit only for the fool.

Flee avarice because it is vanity.

Esteem the righteous, have compassion with the weaknesses of thy neighbor, flee the wicked, hate no one.

Heed the voice of thy con-



Antonio Luna, graduated in Pharmacy in Madrid, Spain and one of the most active in working for reforms for the Philippines. He was a general in the Revolution.

science if it is just.

Be a father to the poor: every sigh thy hardness of heart may wrest from them will be a curse and shall cover thee with shame.

Respect the traveler, stretch forth thy hand to the indigent, strengthen the weak, cover the naked, share thy bread with the hungry, and give shelter to the pilgrim.

Avoid quarrels, guard against insults, and be guided by right and reason in all thy actions.

Harbor not pride; but be hum-

ble without vileness.

Defend the oppressed and protect innocence.

Freemasonry worships at the shrine of wisdom and virtue.

Its dogmas are circumspection and valor; one for all and all for one.

Its mysteries: light and reason.

Its precepts: charity for and through humanity.

Aid and protection between Masons, even at the cost of life, is an unavoidable duty.

B. Masonic Doctrines of Del Pilar

Our object is to diffuse the light of civilization and make known to all the need of worthy sentiments, cultured manners, affability, and untrammelled intelligence in all our actions.

Freemasonry is not a mutual aid society. Mutual protection forms part of its program: every Mason is obliged to protect his brethren. This, however, is not its main objective: its ideal is much loftier: It is to strive for the brotherhood of man. Hence it stands for democratic government and upholds the real and effective autonomy of human individuality against that boundless ambition which thrives by absorbing the rights of the people and waters its happiness with the tears of the needy.

The duties of man are twofold: duties towards his Creator and duties towards humanity. Religion takes care of the former and Freemasonry of the latter. We do not encroach upon the field of religion; our goal is different. The relation which we cultivate and strive to perfect is not that between man and God but that between man and humanity.

We admit in our ranks all men regardless of what their religious beliefs may be, because in each human intellect and in the manifestations of its religious consciousness, the Mason respects the sparks of divine light and does not discuss them or profane them by meddlesome interference.

We do not side with any religious sect. The wars, assassinations, and burnings at the stake in the name of religious principles, by which humanity has been shocked, the blood shed in the name of the diverse deities, of their conflicting attributes, and of deified objects, have not stained the apron of the Mason but have shown its purity, making it a banner of peace in the midst of the cruel struggles of religious intolerance.

We respect the various religious creeds; we do not trouble the peace of honest consciences, and we treat with pity and tolerance those the intolerance of which renders them incompatible with the beliefs not only of the Masons but of the rest of the community. The God of Love must not be made a source of hatred between men.

The perfection of humanity is not possible unless man is free, hence social institutions, political bodies and political ties are justifiable and can exist only when their aim is the defence and protection of liberty.

Tyranny attempted to stifle freedom of thought and its manifestations, the right to assemble, and other aspirations of social life; but tyranny found itself face to face with Freemasonry which has become a personification of the universal protest against the designs of tyranny.

While enthroned tyranny has been scheming how best to strike off the head of all humanity at one blow, Freemasonry dedicates its efforts to the task of making all men brothers, wiping out all differences of nation, race, and color, abolish war, and replace the clash of arms and of chains by the joyous din of labor and industry.

In the Philippines, Freemasonry is the brain that must do the thinking for our people. We must strive to establish, if not in our laws, then at least in our popular

customs, love of liberty, equality, and fraternity. Let our Lodges study problems of organization, be it economic, political, military, commercial, or what not. Let each member state his ideas or deliver lectures on his particular line of activity and training, the merchant on commerce, the farmer on agriculture, the soldier on the art of war, etc. What we need is habits of discipline, habits of collective life.

As regards the exercise of Masonic charity, our practice is to look for the needy who hide their poverty, bringing the succor of Masonry to their homes and giving them to understand that such aid comes from a body of men who do not wish their benefactions to be known because they do not ask for the gratitude of the beneficiary nor do they impose any conditions for the granting of such relief, so that regardless of the religious beliefs professed by him, or whether or not he goes to confession, communion or mass, his distress will be relieved because he is entitled to relief.

KALAW'S ARTISTIC TEMPERAMENT

"The chief characteristic of Kalaw is his virility: his spirited ingenuity proves he does not belong to the receding period of literary decline.

Kalaw, as no other writer of his country, has that First Requisite, an artistic temperament. His is the best temperament for writing which in these last years has been produced by the Filipino race"

Wenceslao Retana

C. Masonic Doctrines of Rizal

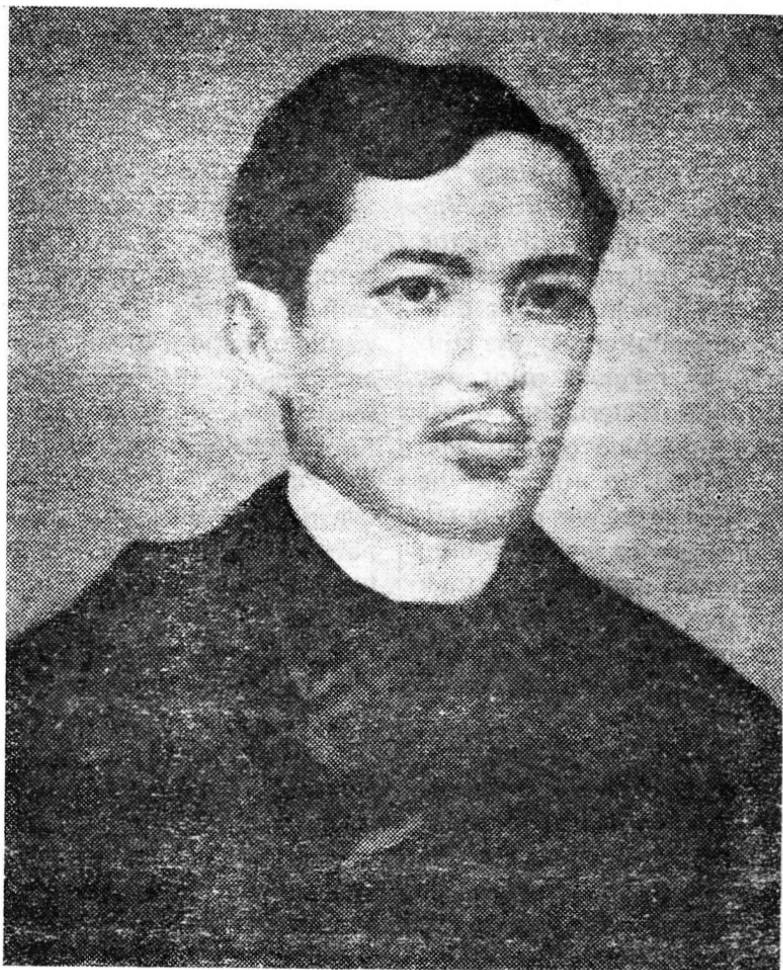
The three words in which the great ideals of Freemasonry are embodied are Science, Virtue, and Work.

Freemasonry is a champion and supporter of Science. Just as in the beginning the liberal arts sought a refuge in the quiet and peaceful cloisters of the monasteries, so Science, during the barbarous ages, had recourse to Freemasonry and erected the sublime architectural monuments of the past. Science is free today because Freemasonry was its nurse and guarded it like a sacred flame while the tempest roared without. Now, that calm has been restored, it gives Science back to the world to light it up with its rays. What would have become of Science had it not been for the mysteries with which the priests of ancient Egypt and the magi of old surrounded it. It would have perished at the hands of ignorance and neglect like a seed abandoned to the fury of the elements with the perisperm barely broken.

Religion attempted to subjugate and tyrannize Science. Religion being powerful, Science suffered

a long captivity. Who delivered it? It was Freemasonry, which proclaimed the liberty of human reason and worked to have it recognized. Hence it is our duty to watch over Science and again enter the lists for it whenever it is threatened.

Work is an element of progress which is accomplishing marvels in all the orders of life; but we must not forget that this is due to Masonic liberty and to the proper distribution of the craftsmen instituted by the Masons of ancient Egypt. When we see the vigorous, active youth by the side of his decrepit and feeble mother, let us remember that it was she who carried him in her bosom, who cared for him in his infancy, and who nourished him at her breasts. Human liberty took refuge in the Masonic Lodges of the Holy *Vehme* to work against the feudal lords of Germany. And it was in Masonic Lodges where the spirit of man labored day and night to tear down the sinister Bastille, to overthrow a throne, to make men equal, to complete the work of the Nazarene. Masons work but it is their duty to work harder. Let the Masons of free countries work for



BRO. JOSE RIZAL

the upbuilding of their commerce and institutions of beneficence; but they must not rest so long as the earth holds a tyrant, so long as the plaints of the oppressed awaken the echoes of the night, so long as there are slaves, so long as there are oppressors.

What is Virtue? Each people has its own conception of Virtue. Virtue was practised differently by the Chinese, the Indian, the Persian, the Jew, the Greek. But the doctrines became adulterated; the faith was lost; the religious spirit was perverted into sectarianism; those who were preaching equality and poverty wanted to rule and be wealthy. Then virtue was confounded with intolerance and fanaticism and, when most inoffensive, it took forms that were against nature. Enforced celibacy was deemed virtue, although everything in nature is beautiful and although everything in creation, from the moon to the flower, speaks of love. Fasting and abstinence became a virtue although man has to develop and increase his strength in order to use it in the service of his fellow-beings. It was deemed virtue to scourge and demean oneself, although pain is the voice of nature raised in protest, and the reptile crawls in the mire while God abides in the highest. And, finally, ignorance itself was made into a virtue although knowledge is a gift and man only redeems himself by dint of profound study.

Those were barbarous ages, indeed, when the emanations from the cloisters perverted human in-

tellects in that fashion. But they were capable of falling still lower, and fall lower they did, indeed, and reason suffered another, much greater and more serious setback. It was then considered virtue to hate men professing another faith, and to destroy them and burn them alive. It was considered virtue to mumble empty words, nonsense, and, perhaps, even blasphemies before the images of sanctified and deified humans. It was deemed virtue to believe in the impossible and reject the conclusions of science and experience. It was virtue to believe absurdities, to give to the Pope, in order that he might live in pomp, the money that would have enabled the youth to develop his intellect. Madness, nonsense, ridiculous things, all became virtues, and even vices were called virtues so long as they were provided with a religious veneer.

How do we Masons understand Virtue? To us, Virtue is, doing our duty at all times. And in what does our duty consist? It consists in working for the redemption of humanity, because once man is dignified there will be less unfortunates and more happy people, to the extent to which this is possible, considering our condition. Humanity will not be redeemed so long as there are men who are exploited, so long as there are oppressed races, so long as intellects are castrated and eyes blinded in order that others may live like sultans and may alone enjoy the contemplation of beauty. Humanity

will not be redeemed and reason will not be free while faith is imposed upon man, while whims are laws, while there are subject nations. Humanity, in order to reach the high destiny toward which God is guiding it, must be free from dissension and from plagues devastating it, and there must be no complaints or maledictions heard in its onward march.

Such is the work of Freemasonry. These words, uttered by our fathers over forty years ago, are the same that we now pronounce every day. The greatest thing about Freemasonry is the eternal nature of its principles, extolled and exalted in each generation by the genius of its greatest men.

I thank you.

KALAW – The Chronicler of the Philippine Revolution

We may say of Kalaw that he was not only one of the best men of letters of this country, but we may also say that he was the best chronicler of the Philippine revolution. No other Filipino has written or opportunely penetrated the spirit of the Philippine revolution as Kalaw did. Kalaw has dignified the Philippine revolution, extolling the theories and the institutions of that epoch. He also exalted the participants and the men who supported the revolution. Tell me, who has ennobled, who has praised better, who has penetrated more the soul and mind of Mabini, if not Kalaw? The figure of Mabini has acquired distinguished prominence in the history of the Philippines, thanks to the magic and enchantment of Kalaw's pen. Gregorio del Pilar, the hero of Tirad Pass, that romantic figure of the Philippine revolution, that man who died a victim of his loyalty to the Chief of the Revolution, covering the rear guard of the Chief when he was retreating towards the Pacific Coast, that figure was greatly distinguished in the history of the Philippine revolution, thanks to the pen of Kalaw." — Justice Manuel C. Briones

KALAW IN THE EYES OF HIS CONTEMPORARIES

Eulogio B. Rodriguez, Assistant Director of the National Library: "Perhaps no man as level-headed, as broadminded, and as keen a scholar as Don Teodoro has ever appeared on the Philippines' cultural horizon. He possessed so complete a grasp and so exact a perspective on fundamental matters in letters, art and culture that he never confused the substance with the shadow of anything. His removal from our midst and from the world of culture will leave a void hard to fill."

Dr. Angel S. Arguelles, first Filipino Director of the Bureau of Science: "The passing of Don Teodoro M. Kalaw is indeed a great loss to the nation. As a man of letters he ranked with Dr. Trinidad Pardo de Tavera and Don Epifanio de los Santos. His writings have always been considered among the most authoritative and most valuable in Philippine literature and history . . . He was an eminent public servant who faithfully and well served his country in high and responsible positions. He was a gentleman, friendly, thoughtful and courageous."

6. Past and Present

Over sixty-two years ago the first rays of the divine light shone upon a virgin land, a land almost forgotten, crushed by misfortune and fanaticism, far removed from the struggles for liberty. Until then, all had been gloom and darkness for that country. The skies had been covered with black clouds. It was as if a huge sable pall hung over its towns, villages, and mountains. A tyrannical government stifled all initiative; despotism oppressed the bravest hearts; intolerance persecuted those who did not profess its own beliefs; life was a premature death, and day was a night without moon or stars. If you permit a more graphic description: it was a piece of ancient humanity crushed in the powerful grasp of a pitiless hand.

Do you know what country that was? Do you know what light it was that shone upon it for the first time? That country was the Philippines, and that light was the first Masonic Lodge, in the year 1856.

The men who implanted our sacred institution in this remote land deserve our most grateful remembrance. This grand assemblage would fail to do its duty were it not to remember them at least in this elementary manner. They were, in a way, our progenitors. In a period of gloom, they boldly

initiated the labor that we are now continuing with fervor and joy. True they made only a beginning, and that beginning, we may say, was poor. Their membership was at first made up of Spaniards and foreigners only; natives were not admitted to their Lodges. In the beginning they did not practice true Masonry, as we now understand and practice it. However, they did enough when they brought the seed; they dropped it in the furrow and others cultivated it generously.

But, through what suffering did that nascent organization pass until it was handed over to us! Often it was torn asunder and annihilated, often feeble and suffering, almost in its death throes; at times it was even dead and no glorious trace was left of it; then it rose again, transformed, to new life and glory. Its temporary declines were caused by the destructive action of tyranny, its resuscitation and perpetuity are the result of its immortal spirit being more potent than the combined strength of all its persecutors.

However, the true progenitors of Philippine Masonry did not militate in their ranks. Who were they? They were the Filipinos in Spain in the year 1890. Many of them had come to Spain to escape per-

secution in their native land. Like the Pilgrim Fathers of the Mayflower, who fled from religious persecution in order to found a land of liberty, they carried with them, upon fleeing from their country, unconsciously, perhaps, the germ and beginning of our institution. They became Masons, joining the Lodge *Revolucion*, at Barcelona. Then they founded the Lodge *Solidaridad*, at Madrid. A great man protected them, the greatest Mason of Spain. Don Miguel Morayta. Do you know what was their aim and purpose? To lay the real foundation for Masonry in the Philippines. — "We desire" — one of them said — "the Lodge *Solidaridad* to become a training school for Filipino Masons who, properly equipped for the struggle, will carry the good news to the Philippines, where the soil is ready and prepared." "You must know" — they said to the Masons of Europe — "that yonder in Occania, in a corner of Malaysia, there lives a young people, anxious for liberty and progress, which looks to the efforts of Universal Masonry for its future." In fact, Masons, of *Solidaridad* Lodge founded the Mother Lodge *Nilad*: Masons of *Nilad* Lodge founded *Balagtas*, and so on, successively. The institution spread beyond the limits of the city: it extended to the provinces and grew rapidly. Mabini, our great Mabini, full of enthusiasm, graphically described the situation when he said, in 1893: "The native began to acquire a taste for the exquisite

manna of Masonry." And, to be sure, he enjoyed it.

Their cycle is closed. Their work and record are for History to judge. Did they do their duty? How did they comply with it? Brethren, I do not know if among all the numberless pages of Universal Masonry there is one to be found that will surpass in brilliancy and intensity crowded into so brief a period of time, the Philippine page just closed. Many of its documents are still unknown, but what love, what spirit of charity, what spirit of generous benevolence, even for its persecutors, inspired their writings and filled their hearts! What moral greatness palpitated in their ardent longings and vindications, while the people whom they desired to save were suffering! How hatred, which is so human, especially in the victim, had been banished and smothered, leaving alone high ideals, boundless self-denial, and compassionate tolerance! It is not true that Philippine Masonry imbued its hands in the blood of its persecutors: no, it was not a partisan of violence, but of peace; it made a sacrifice of no one, but was itself sacrificed. During the very time of its adversity, it admitted Spaniards to its temples and through them endeavored to ward off the blows of its adversaries. And when the persecution became more and more furious, when the sword was brandished more and more threateningly, it closed its temples, dispersed its hosts, and bowed its head instead of arming for the com-

bat and for revenge!

Marcelo H. del Pilar, then our highest Masonic authority, told them: "Let us respect the various religious beliefs: let us not disturb the peace of honest minds; let us look with compassion upon those who, attached to the austerity of intolerance, are incapable of living in harmony, not only with Masons, but with all the members of any community." "Our God of Love must not be made a source of mutual hatred."

Mabini, suffering from paralysis, a prisoner at the Hospital of San Juan de Dios, under charges of which he was innocent, said to the Spanish governor-general: "Sir, in my past life, the limpidity and purity of which constitute my supreme consolation, I can find no other fault than my audacity to combat the misery in which I was born with the weapons of work and constancy. What have I done that men should treat me thus?"

And Rizal, our hero *par excellence*, exclaimed in the last moments of his life, when he was already in the death cell: "I am innocent of crime! I die with a calm conscience! I forgive all from the bottom of my heart!" And then, addressing his country —

Idolized Fatherland, thou
crown and deep of my sor-
rows,

Lovely Philippine Isles, once
again adieu! I am leaving
All with thee — my friends,
my love. Where I go are no
tyrants;

There one dies not for the
cause of his faith, there God
is the ruler.

Do you find in these words a shadow of hatred, of rancor, of presumption? Nothing but pardon for the offender, generosity for the adversary, oblivion for calumny, peace for the people. Masonry, Masonry pure and simple.

My beloved Brethren: Our present Masonry is full of vigor, full of promise and hope. Two years ago one of our most cherished ideals became a reality: union, harmony, true fraternity. I now see Americans, foreigners, and Filipinos march shoulder to shoulder on the common road. I see the evidence of your work in the progress of our Lodges and in the number and quality of their members. I see your strength in this brilliant and select assemblage, representative of the most legitimate glories of our ancient fraternity. I see that in the future all Masons, American, foreigner, and Filipino alike, will under the sole name of *Masons of the Philippines*, become more and more closely united in the direction of the moral destinies of this beloved country, in order to make it a safe place for liberty, justice, and truth, and for the exercise of love and charity. But, my friends, we must learn from our predecessors the lesson of their brilliant labors, their boundless sacrifice, their unsurpassed moral greatness, their superhuman clemency, and their lofty Masonic spirit all for the benefit of their people and

for the glorification and exaltation
of a regenerated humanity.

RESOLUTION MAKING KALAW GRAND SECRETARY EMERITUS

The following resolution presented by Past Grand Masters Christian W. Rosenstock and Antonio Gonzalez was unanimously adopted at the Annual Communication in 1940:

WHEREAS, Most Wor. Bro. Teodoro M. Kalaw, Past Grand Master and Past Grand Secretary, is a Masonic scholar and historian of international reknown;

WHEREAS, in the literary annals of the Philippines, Most Wor. Bro. Kalaw occupies a prominent place as a distinguished writer;

WHEREAS, as a Mason he has brought credit to the Government of the Philippines which he has served in various capacities of great responsibility for many years;

WHEREAS, laboring with an eye, single to the welfare of Masonry, he has played a leading role in the unification of Masonic forces in this country;

WHEREAS, as Grand Secretary of the Grand Lodge of Free and Accepted Masons of the Philippines, Most Wor. Bro. Kalaw has been a mainstay of and inspiration to Masonic endeavors in this Grand Jurisdiction;

BE IT THEREFORE RESOLVED, that in recognition of his unremitting work in the interest of the Craft, the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines elects, as it hereby elects, Most Wor. Bro. Teodoro M. Kalaw as Grand Secretary *Emeritus* of this Grand Lodge with all the honors and privileges thereto appertaining;

AND BE IT FURTHER RESOLVED, that a Grand Lodge Diploma certifying to his election as such Grand Secretary *Emeritus* be presented Most Wor. Bro. Teodoro M. Kalaw as evidence of the gratitude of this Grand Lodge for his valuable services to Freemasonry in the Philippines.

7. Marcelo H. del Pilar

If I were asked whom I consider the most admirable figure among that brilliant legion of Filipinos who labored untiringly for the cause of Masonry and of progress and liberty during the last two decades of the nineteenth century, I would answer without vacillation: "Marcelo H. del Pilar." Although his death was not as sensational and colorful as that of Rizal, Moises Salvador, and other patriots, the truth is that he, just like them, died for the cause of Masonry and of liberty, having suffered infinitely more. According to Epifanio de los Santos, Del Pilar was, among the Filipino Masons, "the most constant in his love for the fatherland, the most active worker whose sufferings were barely equalled." It is not possible for any one to read the sad account of the last years of his life in Madrid without being profoundly touched. At the time nostalgia, discouragement, hunger and tuberculosis were consuming his physical frame. Thus his martyrdom alone is sufficient to entitle him to our love and veneration.

With respect to his masonic labors, Marcelo H. del Pilar was justly

given the appellation of "the Father of Philippine Freemasonry." Like the majority of the "Precursors of the Revolution," he became a Mason in a Spanish Lodge, adhering with genuine enthusiasm to the campaign undertaken in Spain for the execution of decisive reforms in the Monastic Government that was the scourge of his native land. He was a Worshipful Master of the famous *Logia Solidaridad* of which Rizal was the Orator. He professed a very profound faith in our Institution.

For the prosperity of Masonry and in order to obtain the reforms which he longed for his country, Del Pilar contributed efficaciously in the organization of Lodges in the Philippines and in the creation of societies of enlightenment and propaganda. He constantly kept himself in contact with the Masonic Lodges in his country and in foreign lands, and was an admirable example to and an inspiration for his compatriots who supported and embraced the cause of Masonry.

On the 4th of July, 1896, in the City of Barcelona, Spain, Del Pilar died of tuberculosis which he con-

tracted as a result of many years of excessive work and of the untold privations and sufferings which he underwent. When he thought that the end of his days was near, he attempted to embark for the Philippines; but in view of his greatly weakened condition which was getting worse every moment, he found himself obliged to suspend

his departure and so could not see his dear country anymore. Many years afterwards his remains were brought back to the Islands on board the Spanish mail steamship "Isla de Panay" and were received and buried in his native land with imposing ceremonies organized by his grateful people on the 9th of December, 1920.



MARCELO H. DEL PILAR
Father of Philippine Masonry

As Professor Ferdinand Blumentritt put it, "Del Pilar was the brains of the political campaign which gave rise to the cry of Balintawak in 1896," an event which has been properly immortalized by the Balintawak monument. The enemies of Del Pilar themselves have recognized his talents as a writer, have acknowledged the integrity of his character, and his sincerity as a patriot. Philippine Masonry nowadays is enjoying the results of his fruitful labors in behalf of our worthy brotherhood.

Del Pilar first saw the light of day in the province of Bulacan. The worthy sons and daughters of his province who venerate his memory, have erected for him various monuments in distinct Bulacan towns. Of these the most important are the ones which marked the place of his birth in the *sitio* of Kupang in the barrio of San Nicolas, municipality of Bulacan, and that which was erected in Malolos, the capital of the province. And in hundreds of villages and towns throughout the Philippines are also found many other monuments of different kinds erected to his honor and memory by his countrymen.

But the one monument dear and close to the hearts of all Filipino Masons is the magnificent temple known as "Plaridel Masonic Temple" which had been dedicated to him by the Masonic Fraternity in his country. This building has an in-

teresting and extraordinary history. Its design was the work of Worshipful Bro. A. Gabler-Gumbert, one of our most esteemed brethren and a member of Cosmos Lodge No. 8. Its construction was completed in 1914 having been originally intended as club-house for the German community of this City. When the United States declared war against Germany in 1917, the building passed into the hands of the American government, serving for some time as a home for the Young Men's Christian Association of the Army and Navy. Subsequently various enthusiastic Masons formed themselves into a corporation and bought the property in order to convert it into a Masonic Temple. They baptized it with the name of "Plaridel Masonic Temple" in memory of our illustrious Brother Marcelo H. del Pilar as "the Father of Philippine Freemasonry," whose pseudonym as a writer was "Plaridel," a word coined by the transposition of the letters composing his surname "Del Pilar." And only very recently the entire property was ceded to the Grand Lodge of the Philippines which thus became its absolute owner. Presently, by resolution duly approved by that Most Worshipful Body in its last Annual Communication, Plaridel Masonic Temple has been destined for the permanent home and offices of the Local Grand Lodge.

8. A Program of Action

“ . . . we are pledged . . . to spread the practice of masonic principles and morals, educating the people according to our conception of life.”

Masonry is not only a body of principles, but a program of action for men, for individuals in their contracts and transactions of every day, of every moment, at any place. It is true that we are a mere group of men, a few selected from the many, and we gather ourselves in Lodges apart from the common people; but this does not mean that we are aristocratic, that we believe in aristocracy, or that we praise aristocracy.

In ancient times, our fathers were forced to live in social isolation because Masonry was persecuted and not tolerated. With the coming of Democracy, Freemasonry has changed a great deal. It has worked among the masses and with the masses. This democratic spirit, however, does not mean that we open our doors to everybody and admit every one applying for membership; far from that. It means only that Masons are a kind of workers in social welfare, honest leaders in civic movements, with a broader and a more comprehensive perspective. We do not ask everybody to be a Mason; that will injure

the high standard of the Masons and the masonic bodies in our community.

What we are pledged to do, firmly and unhesitatingly, is to spread the practice of masonic principles and morals, educating the people according to our conception of life, giving them a new guide, a new aim, and a new banner. A people can be masonic and act “Masonically” without being a body of Masons. Take the case of the Philippines, our country. People inhabiting the Philippines fifty years ago were the most unmasonic people in the world. There were oppressors and oppressed, tyrants and slaves; privileged classes and trampled ones. In short, social injustice, racial prejudice, and all sorts of discriminations prevailed. But a group of men, intelligent, honorable, and outstanding members of our brotherhood, spread the doctrines of Freemasonry, and tried to rally the people and the government to the new ideas, with the result that a social and a political revolution took place and changed the moral aspect of the country. And now,

while we are only about six thousand Masons, the entire Filipino people are educated in the true spirit of Masonry.

I can cite two practical cases. Fifty years ago nobody would and could accept matrimony except as a religious sacrament. No other form than the Catholic ceremony or rite made matrimony valid. The Masons prepared the people for religious tolerance. When civil marriage came as a result of the new doc-

trines, it was accepted without any trouble. There was common satisfaction. Fifty years ago we had an official science, an official church, an official body of politics and ethics to be taught in our schools and academic societies; now there are in the Philippines academic freedom and considerable tolerance in all manifestations of learning. These blessings of democracy come from the work of a few Masons.

COMMON SENSE

“Common Sense”, Kalaw’s commencement speech delivered at the Philippine Women’s College, March, 1927:

The possession of a diploma is only a milestone in one’s career. It is only of relative value because society, prejudice, environment among other things may sometimes counteract and even unfortunately defeat the very teachings of science, for which the diploma stands. Something indispensable should also come with a diploma. That something is common sense. Every time one consults with the sciences that he has studied, he should also consult with his common sense. And in cases of conflict between science and common sense, it is my opinion that common sense should prevail, because, to this day, it is still common sense that rules the world.

One is taught in school to be truthful, sincere, strong in the defense of what is right. But common sense will modify this teaching because there are occasions when truth must be sacrificed to prevent harm, and truth must be betrayed when that betrayal will prove of lasting and positive benefit to mankind.

9. You can Create Happiness in a Sickbed

"Sickness is a change of life, a regeneration, the birth of a new philosophy."

Four or five times I have been grievously ill, twice in grave danger of death. Three times I have been operated on. I have been three times confined in hospitals in Manila, twice in hospitals abroad, — all five times with quite serious ailments. When I was six years old, I fell off a tree, striking my head so sharply against something that it became embedded there, and upon pulling it out, it produced so much bleeding that they thought I was going to die. As a youngster, I suffered of a sickness most people thought incurable. All these I suffered with patience, with resignation. Somewhere, I do not remember where, I had read that Oriental philosophy is that which teaches one to suffer alone and to hide his sufferings from all others. That true courtesy is the demonstration of a happy face in the most difficult and unhappy moments of life.

On my last trip to the United

States to undergo a very delicate operation, one of my friends said: "What an unhappy trip!" The trip was not unhappy; it was most pleasant. I took things as they came, with calm, with optimism. And thus it was up to the moment of my last operation, while my family and friends prayed God for my life. To the doctor, knife in hand, and to the other assistant doctors and nurses, I said, "Alea jacta est!"

"What is that" the doctor said. "The die is cast," I said.

The doctor understood. He began the operation, which proved successful. Once more I was saved.

Sickness is the cause of a lot of good. The grand ideas for the Philippine Government that President Quezon now has, he learned them and studied them mainly while sick in hospitals. If the illness causes physical disability, it motivates rests which give opportunities to conceive great ideas. Be-

cause if the body of the sick rests physically, his brain does not. It becomes more active, more powerful. And like his brain, his imagination is more awake, more creative.

During the first nights of my two operations at the Hospital, my mind was never more uneasy, more provoking. Once I dreamed that I was entering Heaven, that I was surrounded by angels and by men with thick beards, like Tolstoy. I heard music from I don't know where full of celestial harmonies. At times the vision changed, and it had a theme entirely of the earth. I imagined bandits, mounted on horses, like cow-boys, galloping and stealing women. If the imagination in these cases is filled with fantastic things, the mind, in turn, is filled with ideas; and this is what must have happened to President Quezon, and to President Roosevelt, and to many others, to Proust, and to Keats, and to Goethe. I repeat, therefore: great ideas come from great sicknesses. Pain is the mother of happiness.

Dr. Bisch, professor of Neuropsychiatry, reminds us of many interesting cases. Francis Parkman was almost blind, was rheumatic and almost helpless, with constant terrible headaches. He could not work more than five minutes every day. And yet he wrote twenty volumes of history. The famous Dr. Edward Livingstone Trudeau was

still a young man when he got tuberculosis. He was about to die. While in the hospital, instead of thinking of death, he conceived the grand idea of a hospital for tuberculars, and there is now the famous Sanatorium of Sarauac which gave its originator world fame. Florence Nightingale was prostrate in bed and very sick when she thought of reorganizing the hospitals of England, which idea put into execution gave her fame. Pasteur was a semi-paralytic, constantly menaced by apoplexy, when he served the sufferings of humanity. It was in a hospital where Eugene O'Neill began writing those works which revolutionized dramatic art in America.

It is not necessary for sick men to pray to the doctor for an opportunity to improve and begin life all over again. That is the duty of the doctors. When I was in St. Paul's Hospital in Manila, they say that in my delirium, I cried, "Give me more life; all the rest will come by itself." My doctors saved me. They had to do all they could, as always. What is necessary is that the sick concentrating on themselves, make their own improvement. Sickness is a change of life, a regeneration, the birth of a new philosophy. He who is sick and desires to live becomes a citizen of a New World, a new and better man. Because none but those who have suffered know how to love more, and to forgive more

Jacinto synthesized the political ideal. He laid down the rules of conduct. He legitimized the bloodshed by the saving grace of aspiration.

Mabini bequeathed to posterity a few prophesies . . . the aim of the Revolution being the social emancipation of the whole Malayan race.

10. The Two Brains of the Katipunan



APOLINARIO MABINI

Those whose mortal remains we honor this day are figures belonging to the heroic epoch of our struggle for liberty, which already seems far distant to our recollection. That Revolution had two periods: the initial period, in which Jacinto was an actor, and the period of devel-

opment, to which Mabini belonged. If we could separate the material aspect of human deeds from their underlying motives, from the spirit that guides and the soul that elevates them, we could say that a study of the work of Jacinto and Mabini would give us in abstract the

plan and philosophy of our Revolution.

But this is neither the time nor the occasion for delving into the labyrinths of critical history. Before the caskets containing these revered remains, the inquiring mind stops in its flight to give way to the pressure of our feelings and remembrances.

I have said remembrances. I was a mere boy when those great events took place. My village was distant from the center of the catastrophe. The news came to us enlarged by the distance and exaggerated by emotion. History became legend and legend, history; but what pathetic history and what pathetic legend! When I desire to represent to myself the dawn of that great day, I imagine I can see Andres Bonifacio on his charger, a manly commanding figure, shouting the cry of protest and brandishing the bolo of rebellion; while Emilio Jacinto, more serene, more thoughtful, is teaching the catechism of the Katipunan and preaching to the masses in the gentle vernacular tongue truth, equality, fraternity, liberty.

There have been critical moments in the history of our country since the days of the Conquest. Entire regions have been shaken by catastrophes. Political commotions, reigns of terror, riots and uprisings, an invading army seizing the government of the city; Church and State arrayed against each other, with a Governor-General assassinated in his palace; three virtuous priests executed on the gallows be-

cause they dared to defend justice, but none of these events has been so important, so decisive in the destiny of our race, as that supreme moment in August '96, when Andres Bonifacio and Emilio Jacinto, at the head of their men, commending themselves to God, went forth to do battle and face death in the cause of the liberty of their people. What sublime awakening after all those centuries of slavery and oppression! What an ensanguined dawn which rent the shades of night and cheered the hearts of the humble people to whom it brought vengeance!

Jacinto's was an intellectually superior part in those first days. He prepared the organization. He synthesized the political ideal. He laid down the rules of conduct. He legitimized the bloodshed by the saving grace of aspiration. Take the cartilla away from the Katipunan and you have nothing left but a mere uprising; take the two together and judge the movement by its purposes, by its ideal, such as Jacinto conceived it, and you have a struggle for freedom, a political and social movement portentous in the history of the world, a scheme for an ideal world seemingly transplanted from the minds of the reformers of old, based on the dignity of labor, the recognition of woman, the morality of private life, social equality, humanity and the brotherhood of many patriotism, and the freedom of our beloved country.

Neither Jacinto's literature nor his mentality were original. He re-

ceived his inspiration from Rizal and Del Pilar, the forerunners of the Revolution, from Freemasonry, of which he was an ardent disciple, from the French Revolution, his model. He was a man moulded by the circumstances. He knew how to take advantage of the political doctrines he was reading, and the sad lesson of his people. That was all, and it made him a beautiful democratic figure which the tide of the Revolution bore aloft to serve as spiritual guide to the restless masses. And when he assumed the part of mentor he did it in such a worthy manner that he saved the Venerable Society from the criticism of the profane and the slanders of its detractors.

The movement so worthily initiated grew and ended in an equally worthy and noble manner. Several months elapsed. Aguinaldo replaced Bonifacio; Mabini replaced Jacinto. The scattered hosts resumed their stations. It was no longer the Katipunan, confined to the Tagalog provinces, with its red flag with the sun and the lone K in the center, signifying *Kalayaan*; it was now the Revolution of an entire people rising like one man, recognizing the leadership of a President and the moral guidance of a legislator; it was the ephemeral Republic founded in the frenzy of victory to give to the new citizens a law, a fatherland, a nationality.

It would be difficult to point out in the history of human accomplishments so great a mission

in a situation so pregnant with reverses and perils. The bonds which had bound the country to Spain for centuries had been suddenly severed; the Spanish government was being destroyed piecemeal; the laws which had so long been governing the country were suspended or at least disputed; the communities were without firmly established authority; the people were in arms against invisible foes; war was threatening, and everywhere the newly emancipated were celebrating with unbridled joy the liberty they had just conquered. A chaos, a catastrophe seemed imminent. Then the creative genius of Apolinario Mabini came to the rescue as if Providence had called him to bring order into the chaos, light into the darkness, harmony into the clashing elements, to guide us with the light of his writings on the path beset with death, to keep up our vacillating courage, restrain the unbridled enthusiasms, appeal to reflection and the sense of responsibility, and, in short, to prepare that simple, but efficient administration which was noteworthy on account of its being thoroughly adapted to the requirements of those times of storm and stress.

It is, therefore, not strange that some have christened him the *Brain of the Revolution*, while others have named him *Sublime Paralytic*, and that all consider him the greatest civil glory of our republic. It would not be astonishing, either, if some day a more

careful historian were to compile his articles of faith and his organic plans and decrees, group them together into a *Code of Liberty* and show to the world the type of Malay statesman of gigantic mentality, without previous experience, without academic political culture, great because of his sagacity and foresight and powerful through the strength of his firmness and patriotism.

There is, perhaps, among the great figures of our Revolution not one more prominent, one who attracted either anger or admiration, implacable enmity or unconditional approval. Neither the Spaniards nor the Americans ever had a more formidable foe or a more loyal friend. In Aguinaldo's counsels he represented indomitable tenacity, open fierceness, supreme authority without curtailment. He had his own view of the situation and traced his program of government thus: a President with absolute powers; a representative Congress acting in an advisory capacity; a local government to suppress anarchy; a diplomatic service abroad working for the recognition of independence; a disciplined army in the service of the Revolution; strict morality; independence or death.

He followed this dogma to the letter while he was with the government. He was charged with being an absolutist, while others called him Aguinaldo's *black cabinet*. Many pointed him out as an enemy of liberty. Many others blamed him for the failure of the

diplomatic negotiations. The fact is that both in and out of the government, the people continued to listen to him as to their favorite oracle, and Filipinos as well as Americans and Spaniards listened to him as to the eminent spokesman of the cause of the Revolution whenever he gave voice to his ideas.

True, he was an absolutist in those days. Who does not establish an imperative rule under abnormal circumstances? Who does not think of a plan of unity when the elements of all classes incline more towards anarchy than discipline, more towards dispersion than action? His unshaken firmness stood as a rock in the midst of the hopes, fears, and troubles of his time. However, when he traced his program for the times of peace, when he theorized on fundamental points of political philosophy, and especially in his admirable essay on the three powers of the State, nothing remained of the absolutist Mabini, who became instead the most decided partisan of popular government and democracy.

He had the gift of frankness, sincerity, and loyalty, apparently something impossible in a politician of his magnitude. He, therefore, encountered many adversaries with whom he had ardent contests on the field of polemics. In this class of struggles he distinguished himself by his peerless dialectics, a deadly weapon which he wielded with skill and precision, displaying simultaneously solidity of argument, simplicity and clearness of diction, and

gentlemanly pulchritude. And, while incidentally speaking of his literary style, let me tell you that although his words were uttered during epochs rife with impassioned disputes and political and religious hatred, he never lost the virtues of serenity of tone, simplicity of form, and purity of intention, unlike other writers of his and even of our time, whose effusions, "decked out in beads and war-paint like Apaches," resemble far more a philippica than a prayer to Liberty.

Mabini bequeathed to posterity a few prophecies nearly all of which have come true. He predicted that the annexionist theory invented by the Federal party would be a myth, an impossibility; he predicted that the ideal of independence would become more and more firmly established in the hearts of the people, crowding out the dream of annexation; he predicted that a government of Filipinos aided by Americans would be a provisionally satisfactory plan until the recognition of independence; he predicted, finally, that the independence of the Philippines was not the aim, but only the means of the Revolution, the aim of the Revolution being the social emancipation of

the whole Malayan race, now degraded and debased, but destined to keep the torch of Liberty and Civilization burning brightly in remote Oceania. What sublime thought, this last one, destined to become in space and time the most stupendous work of the generations in this ill-treated portion of the world!

Mabini's name has been chiselled and graven in stone and bronze in the province he adored. His name has been given to streets and squares and his picture is seen everywhere side by side with Rizal's and Del Pilar's. His memory will endure in all hearts so long as we shall have a country to love. And if the Filipinos of the future, especially in case the Islands should then still be under foreign tutelage, ever seek a source of supreme inspiration in the moral greatness of a will of iron, in the ardent zeal of a revolutionary, or in the omnipotence of a victorious constructive genius, then the figure of the Sublime Paralytic will rise before their mind's eye, irresistible, colossal, triumphant . . .

Far Eastern Freemason, Vol. VII: 1 Jan. 1921 pp. 22-29.

How they reacted to Kalaw's Speech :

They tell me that this was one of my best speeches. "It is simply magnificent," said Guerrero, "I admire it for its literary sobriety and historical value."

The *Free Press* said: "It is a beautiful literary piece of impeccable style and majestic unity which places in bold relief the two most notable figures of the Revolution."

El Ideal said: "It is pyramidal and among the best heard in many years in these parts.";

11. The Character of Rafael Palma

" . . . went through miseries, political disappointments beset him, the physical pains of his illness were harrowing . . . never did he lose equanimity, his confidence in his country, his faith in God . . . the symbol of granitic grandeur without verbosity, of inflexible rectitude."

It can be said of him, as it was said of George Washington: he never told a lie. His tolerance and truthfulness were as great as his goodness and sense of justice. It was a pleasure to relish these charms of his life.

When I came to Manila in 1900, after the failure of the Revolution, Rafael Palma was already well known to the students. It was said that he was a great literary man, a philosopher, an emotional writer. His articles on the Revolution when he was working with General Luna in *La Independencia* were favorably commented upon. I still have among my old records a payroll of that paper in which Palma appears next to Luna as editor. Palma's editorials drew much attention, not for their style but, above all, for their depth. They were the depths themselves of a high doctrine. When he came back to Manila,

Osmena took him to Cebu. The two, together with Jaime C. de Veyra, organized *El Nuevo Dia*, a nationalistic paper which gathered from shaking mountains the ideal of the Revolution, tempered with pacificism and reconstruction. That was the ideal of Palma and Osmena.

Back in Manila, Palma founded *El Renacimiento*. I was then a student at "Liceo de Manila," full of enthusiasm and great yearnings for literature. I still remember the editorial "Program" which Palma wrote for that paper. I can almost recite it from memory. How beautiful it was! There I heard for the first time the saying *Filipino by face and heart* which was the password of nationalism in the early campaigns in 1907. It was the famous phrase of Palma.

In *El Renacimiento* Palma cemented his nationalism. His verve

was more firm, rotund, philosophical. His professorial chair in the Escuela de Derecho helped to form a school of thought, a scientific, sociological school. It was because Palma was one of those who thoroughly studied the problems of the day. He made researches in philosophy, metaphysics, sociology, anthropology, law, history. Little by little his knowledge assumed the proportions of a true encyclopedia. Having practiced law with a vast clientele, the weight of his studies and the influence of his doctrines were considerable. It would suffice to know that Palma became one of our sages whose wisdom was not founded on books alone but was drawn from the purest fountains of sound Filipinism.

Thus he entered the legislature. And how they heard him in the legislature! Very few, almost none, came to his level in philosophical wisdom, in academic erudition. He was almost incomparable in the fundamentals upon which he built and argued his nationalism. It was a nationalism of body and soul. At this moment, crossing the thread of this narration, some of his speeches wander in my mind: the one on woman suffrage, another on political independence before economic independence, his treatise on the races of man, his allocutions to the youth of the land, his studies on Rizal, his problems of the state university. When the government under the Jones Act was inaugurated, who could occupy the premiership better than he, who had the

administrative experience and the highest cultural attainments? He went to the Cabinet, the first Filipino Cabinet under Harrison. And Harrison admired him. He was of the famous political triumvirate which served as the supreme guide of the nation. When it was announced that Palma would deliver an address in the Senate (he was a member of the Cabinet and Senator at the same time) Harrison and his wife announced to their friends, "Palma is going to speak, hear him!" And the gallery was filled. Palma was cementing his prestige even among the Americans.

A man of such great talents, such limpid eloquence, such elevated character could not have prospered in business. And in business he failed. So he went sinking. He did not have the luck. Wherever he invested money, he lost money. To save him from financial ruin, Osmena and Quezon placed him where he ought to be: the State University. There he was in his element! There he reached the climax of his academic preparation, of his doctrinal philosophy, of his educational vigor. But the greatest thing in Palma was not his knowledge, not his learning, not his philosophical serenity: it was his character. In all his life, notwithstanding his apparent frugal circumstances, his character never gave way, and he died unfettered. He went through miseries, political disappointments beset him, the physical pains of his illness were harrowing. But never did he lose his



MOST WORSHIPFUL BRO. RAFAEL PALMA
Grand Master, 1920-1921

equanimity, his confidence in his country his faith in God. In my estimation after Mabini, the truly intransigent man who never compromised with his convictions for his benefit or interest was Palma.

He was the symbol of granitic grandeur without verbosity, of inflexible rectitude. He was of Emersonian mould, a *vir bonus* of Horace, an envoy of the Great *Bathala*

12. The "El Renacimiento" Libel Case

"I want to state here, in deference to truth, that although I declared myself responsible for everything, I was not the real author of the libelous editorial, "Aves de Rapina" or "Birds of Prey". Yes, I had read it, had even corrected it a little, but I had not given it my approval. I kept it in type for a week, while turning the matter over in my mind. Then, one night, we found ourselves in a great hurry, for it was already late and still there was no editorial ready. So, that minute, without pausing to read it over again as I had intended to do, I gave a nod to the chief printer to go ahead, and he left, running. The author of that editorial was the City Editor, Fidel A. Reyes."

Upon my return from Europe sometime in September of 1908, I again took up the editorship of *El Renacimiento*. The campaign we had waged for the protection of the underdog was now resumed with vigor, a campaign which was to make our paper very popular and very beloved. We either published or strongly commented on whatever we found to be true of exploiting caciques and unscrupulous government officials. Our edition would be barely out in the streets before new and more astounding facts would come to our notice, and once more we would be started upon another investigation. Thus we kept on, bravely, fearlessly, till we wrote the editorial "BIRDS OF PREY" (*Aves de Rapina*).

One afternoon, while I was taking my siesta, I was rudely awakened and informed that Fidel A. Reyes and I were wanted at the office immediately. Fidel A. Reyes, our City Editor, and I boarded at the same place. We dressed hurriedly. At the Office, we found the staff nervously grouped together in the sala. They had just received the formal notification of a new libel suit against us. We — the publisher, Don Martin Ocampo, Fidel, and I — were under arrest. It was a queer coincidence indeed that this new suit against us was presented just after it was definitely known in Manila that the Imperialists had triumphed in the United States elections. The undaunted Don Martin immediately took hold of the telephone to call up some of

the *Renacimiento's* loyal friends, who came at once. We were immediately offered the services of bondsmen, lawyers, witnesses, etc. Later, once the tragic news became more generally known, telegrams rained upon us with offers of cooperation and expressions of sympathy. Then began our famous litigation which was to last several years, during which time our paper never wavered from the responsibility of keeping its readers informed about everything that took place. In a way, we were once more heroes of the day.

This libel suit was based on an editorial which Commissioner Dean C. Worcester considered a reflection upon his honor and dignity. The editorial, which was to become widely known, read thus:

BIRDS OF PREY

On the surface of this globe, some people are born to eat and devour, others to be eaten and devoured.

Now and then the latter bestir themselves endeavoring to rebel against an order of things which makes them prey to and food for the insatiable voracity of the former. Sometimes they are fortunate in successfully putting to flight the eaters and devourers; but in the majority of cases, all they obtain is nothing but a new name or plumage.

This situation is the same everywhere; the relationship existing between the one and the other is that dictated by a too

keen appetite, which to satisfy must always be at another fellow-creature's expense.

It is easy to observe daily the development of this phenomenon. And for some psychological reason, nations which believe themselves powerful take the fiercest and most harmful of creatures as their symbol. Such as the lion, or the eagle, or the serpent. Some have done this on a secret impulse of affinity; others because it has served them as something of a stimulant to an inflated vanity, the wish to make themselves appear that which they are not nor ever will be.

The eagle, symbolizing liberty and strength, has found the most admirers. And men, collectively and individually, have ever desired to copy and imitate this most rapacious of birds in order to triumph in the plundering of their fellowmen.

But there is a man, who, besides being like the eagle, also has the characteristics of the vulture, the owl and the vampire.

He ascends the mountains of Benguet ostensibly to classify and measure Igorot skulls, to study and to civilize the Igorots, but at the same time, he also spies during his flight, with the keen eye of the bird of prey, where the large deposits of gold are, the real prey concealed in the lonely mountains, and then he appropriates these all to himself afterward, thanks to the legal

facilities he can make and unmake at will, always, however, redounding in his own benefit.

He authorizes, despite laws and ordinances to the contrary, the illegal slaughter of deceased cattle so as to derive a profit from its infected and putrid meat, which he himself should have condemned in his official capacity.

He presents himself on all occasions with the wrinkled brow of a scientist who has spent his life deep in the mysteries of the laboratory of science; when in truth his only scientific work has been the dissection of insects and the importation of fish-eggs, as though fish in this country are of so little nourishment and savoriness that they deserve replacement by species from other climes.

He gives laudable impetus to the search for rich lodes in Mindanao, in Mindoro, and in other virgin regions of the archipelago, a search undertaken with the people's money and with the excuse of its being for the public good; when, in strict truth, his purpose is to obtain data and find the keys to the national wealth for his essentially personal benefit, as proved by the acquisition of immense properties registered under the names of others.

He promotes, through secret agents and partners, the sale to the city of worthless lands at fabulous prices, which the city

fathers, for their own good, dare not refuse for fear of displeasing him who is behind the motion.

He sponsors concessions for hotels on filled-in lands with the prospect of enormous profits at the expense of the people.

Such are the characteristics of this man who is also an eagle, who surprises first and then devours, a vulture who gorges himself on dead and putrid meats, an owl who affects a petulant omniscience, a vampire who silently sucks his victim bloodless.

Birds of prey always triumph; their flight and aims are never thwarted. For who can dare detain them?

There are some who may share in the booty and the plunder itself, but the others left are too weak to raise a voice in protest, while some die in the disheartening destruction of their own energies and interests. Yet at the very end, there shall appear, with terrifying clearness, that immortal warning of old:

'MENE, MENE, TEKEL,
UPHARSIN'

The entire Spanish and Filipino press unanimously took up our side and defended us with great earnestness and sincerity. At a banquet for newspapermen, which was very well attended, Mr. Romero Salas, acknowledged dean of newspapermen in the Philippines, spoke in behalf of members of the Spanish press and said the following:

"The misfortunes of the Filipino press are also those of the Spanish press. Its victories are also ours, for the Filipino newspaper cannot deny its Spanish ancestry. Let us, therefore, promise to unite ourselves in tribulation, to help each other in adversity. All should be for one and for all. Whatever be our differences, we should stand united in the hour of danger. Thus we can be strong and shall be feared. Many and often have been the occasions when we disagreed with the opinions of those of our companions, now the accused. But we cannot deny that the campaigns they waged are those of a nation desiring justice, seeking liberty, demanding a blessing to which it has a right. Because we are of the Spanish press, we have kept aloof from the political battles of this country; but we are decidedly convinced that the accused have but loyally reflected the true public opinion of their nation. We cannot wish for such dear companions anything but success in their fight. Should they be found guilty, their sentence shall be the seal of sacrifice in a noble cause."

Mr. Manuel Ravago, another newspaperman, while testifying as a witness in court, declared that in all the articles published in *El Renacimiento*, he had seen nothing but an alert attention toward the governing power, vigilance to prevent the abuses being committed against

the Philippines.

Regarding the Biblical quotation "Mene, Mene, Tekel, Upharsin" at the end of the article, he explained that these words mysteriously appeared on the wall of a feast in Babylon during the reign of King Belshazzar. An unseen hand wrote them out at the very moment that the King and his courtiers and courtesans were desecrating the sacred vessels of the Temple of Jerusalem. All the seers and wise of the kingdom could not decipher the inscription. The prophet Daniel, however, interpreted it to mean that King Belshazzar had been weighed and found wanting and that his kingdom would be divided and given to his enemies. This Biblical reference was meant, continued Mr. Ravago, to recall to those who were trying to enslave other nations that the justice of God might yet fall upon them and wipe them from the face of the earth. He said that there was a time when he thought it referred to certain individuals, but he changed his opinion when he noticed that nearly everything said was in the plural.

Several attempts at comedy were made to relieve a situation so full of tenseness. One day, a newspaper solemnly announced that Nicholas, Czar of Russia, had sent the following telegram to the author of *Hacia la Tierra del Tzar*, my book:

"I sincerely lament that in your vaunted land of liberty you should encounter a mishap which you did not meet while in ROT-

TEN Russia."

In my book, I had created quite a stir by describing the terrible condition of the Russian country and prophesying, six months before it actually happened, its disintegration by revolution.

Once, Justice Smith, before whom our case was tried, was unable to go on for some reason or another. A great number of the spectators present were students from nearby colleges. At the end of the session, which was very short, the judge stood up, directed himself to the students, and told them there was nothing more to be heard, but, if they so desired, they could stay and use the tables of the Court to go on with their interrupted studies. Some took the words of the Judge seriously and stayed on. But many saw through the joke and left the room.

Ours was correctly called the suit of the people against the government. The directly offended party, and the real accuser, was the then Secretary of the Interior, the Hon. Dean C. Worcester. The principal witnesses for the prosecution were Governor General Smith, Commissioner Gilbert, the Secretary of Agriculture, Justice Araneta, and some other prominent Americans.

For several years the public hung breathlessly upon each development of the sensational proceedings. Five of us were accused: our publisher, Martin Ocampo, two members of the staff of *El*

Renacimiento, and two of the *Muling Pagsilang*, the Tagalog section of *El Renacimiento*. Our lawyers divided the work among themselves. For the accused Teodoro M. Kalaw the lawyers assigned were Felipe Agoncillo, Fernando Salas, and Ramon Diokno; for the accused Martin Ocampo, they were Roberto Moreno, Fernando Salas, and Luciano de la Rosa; for the accused Fidel Reyes, they were Felipe Agoncillo and Felix Ferrer; and for the accused Faustino Aguilar, they were Jose Generoso and Mariano Leuterio. The first few hearings reduced the number of defendants to two, Teodoro M. Kalaw and Martin Ocampo, editor and publisher, respectively, of *El Renacimiento*.

Personally, I did not know our accuser well, having met him only once before our case opened. He called me to his office at the Ayuntamiento sometime before that to ask that our paper rectify an item — I think it was about hospitals — which he considered incorrect and uncalled for. He could not convince me that we were wrong, so I did not comply. The prosecution presented him as the first witness. Public excitement and curiosity was naturally very keen. Nearly everyone wanted to catch a glimpse of Worcester. He was pale that day, paler than when I first met him, and he showed a stiff and hostile attitude which, naturally, did not impress the public favorably. Not without grounds were the rumors of his

ill-temper.

Although the suit lasted a long time, Worcester punctually attended all the trials every day, seating himself in the private prosecutor's box, always with the same firmness and intractability of expression. When all the witnesses for the defense, both from Manila and from the provinces, had testified, and after many instances when our lawyers, in spite of their brilliant defense, had had all their motions deferred, we were condemned, on two instances, to imprisonment and to a fine. We appealed our case to the United States Supreme Court. Eminent lawyers also defended us there. But it was all in vain.

The defeat of the cause of *El Renacimiento* was universally felt. All the newspapers, irrespective of nationality, commented sarcastically on the sad state of the freedom of the press in the Philippines. The *Free Press*, an American paper, demanded the immediate resignation of Worcester.

Commissioner Worcester also instituted a civil suit against Martin Ocampo, Teodoro M. Kalaw, Lope K. Santos, Manuel Palma, Arcadio Arellano, Angel Jose, Galo Lichauco, Feliciano Barretto, and Gregorio N. Cansipit. The first three as the "editors and publishers", and the rest as simple stockholders in the business. Worcester asked for ₱100,000.00 as damages to his honor and reputation. We were tried by another American judge, Judge Jenkins, who was especially called from one of the provinces

to try this civil suit. In this new litigation, we were staunchly defended by Felipe Agoncillo, Arsenio Cruz Herrera, and Felix Ferrer. We lost again. Judge Jenkins sentenced us to pay damages to the amount of ₱60,000.00, divided in the following manner: ₱35,000.00 "for damages on account of wounded feelings and mental suffering and injuries to his (Worcester's) standing and reputation," and ₱25,000.00 for "punitive damages." The sentence, penned on January 19, 1910, was executed on the 28th of the same month. *El Renacimiento* and *Muling Pagsilang* were sold at public auction. The presses, types, and other effects were sold to Smith Siegler. The tables, the library, the furniture were sold cheap, at ₱400.00. Worcester obtained possession of the names, good will, etc., of the two newspapers, which was the hardest blow of all. In its last issue before going out, *El Renacimiento* published the names of all its lawyers and the picture of Don Felipe Agoncillo, its principal lawyer, as a sign of gratitude for the great services they had so disinterestedly rendered the cause of the freedom of the press.

This suit, which began in 1908 when I was the editor of the paper and but a young man, ended in 1914, when I was Secretary of the Philippine Assembly, already married and with four children, and had completed a term of three years as representative from Batangas to the Second Philippine Assembly.

The so called "New Era" had then already arrived. The Democratic Party's candidate, Woodrow Wilson, had triumphed as President of the United States, and Francis Burton Harrison, another Democrat and pro-Filipino, besides, was in Manila as Governor General of the Philippines. Thus it came about that, without our having been imprisoned, Martin Ocampo and I were granted absolute pardons by the Governor-General, upon previous recommendation of Don Cayetano Arellano, President of the Supreme Court of the Philippines, Mr. E. Finley Johnson, Justice of the Court, of the Attorney General's Office. These gentlemen dispassionately said that we had complied only with what we had believed to be our duty, with nothing but the best of intentions for our country. All the time, Speaker Sergio Osmena of the Philippine Assembly had worked tirelessly for us, as had Manuel L. Quezon, who was then Resident Commissioner at Washington.

I want to state here, in deference to truth, that although I declared myself responsible for everything, I was not the real author of the libelous editorial, "Aves de Rapina" or "Birds of Prey". Yes, I had read it, had even corrected it a little, but I had not given it my approval. I kept it in type for a week, while turning the matter over in my mind. Then, one night, we found ourselves in a great hurry, for it was already late and still there was no editorial ready. So, that minute,

without pausing to read it over again as I had intended to do, I gave a nod to the chief printer to go ahead, and he left, running. The author of that editorial was the City Editor, Fidel A. Reyes.

Among my books today there is a large black volume, beautifully bound, to me the most beloved souvenir of those memorable days. It was given to me by my then sweetheart, Miss Purita Villanueva. Having anxiously followed all my vicissitudes of fortune in the firm belief that any moment I would lose my case and be imprisoned, in this book she had collected together all newspaper clippings, printing proofs, letters, telegrams, and other such documents and papers about the whole proceedings.

Since I make mention here of the sweetheart who is now the mother of my children, I feel I should also tell something of her. I first met her just after I had been appointed editor of the *El Renacimiento*, in October of 1907. She comes from among the best families in Iloilo. Besides being singularly beautiful, she was also a recognized literary figure, having won many coveted literary prizes, and having established the first public library in her province. The directress of the Centro Escolar, Doña Librada Avelino, upon learning that she was coming to Manila to attend the inauguration of the First Philippine Assembly, invited her to give a lecture in the Rose Room of the Centro Escolar, before the new representatives of the people and

a distinguished audience. I attended as a representative of our newspaper and was introduced to her after the lecture. We talked a while and later went together to the buffet supper. Thus began a relationship which was to last several years. In the course of our engagement, during which, at the beginning, I was the editor of the *El Renacimiento* and, later, a member of the Philippine Assembly, while she was the distinguished Ilonga beauty and later queen of the First Carnival of Manila, I was privileged to see her often at her house on Calle Alejandro Farnecio. On my visits there, I would bring her everyday, at her express command, all newspaper items and other such papers which dealt with our libel suit.

Miss Villanueva, being a writer for various newspapers both in Manila and in the provinces, was consequently often in the public eye, and our engagement, prolonged as it was for quite a period of time, was naturally good food for talk and gossip around the city. I remember quite well that on my way home from Russia while in Marseilles, I met a Spaniard at my hotel, an old resident of Manila, owner of a store on the Escolta. He said he had just returned from the Philippines.

"Let's see, what news do you have from Manila?" I asked him.

"Why, do you not know what has happened? The Queen of the Carnival has eloped. She could not be found anywhere."

"Is that so? With whom?" One

can imagine my surprise.

"With the editor of *El Renacimiento*. The two are said to be now travelling through Russia."

I then gave him my card.

This was one of the many lies which were circulated around and which were even published by the newspapers. Many times they painted Miss Villanueva as a Santa Clara nun, hiding behind convent walls, the while I wandered down the streets like a fool. Only newspapermen have the privilege of concocting such fantastic tales.

In that black volume of keepsakes, my wife inserted, in her own handwriting, a beautiful introduction to the book. It is a fitting end to a significant chapter of my life. It runs thus.

BY WAY OF INTRODUCTION

To Teodoro,

From the Commencement of the suit against the *El Renacimiento* to this day, there have passed many years and there have happened many things, some of them pleasant, unexpected the others. They have served to intimately intertwine our souls together, as do the pink flowers of the *cadena de amor*, which, as they open and unfold their buds, all the more approximate and embrace one another. So many dreams, illusions, caprices, lie strewn along the road we have passed together.

Here in this volume are gathered together the sweet memo-

ries of those many nightly interviews so constantly shared with maternal watchfulness. Your eyes passed over these clippings and papers with the disdainfulness of a spoiled child. You judged them useless. But I, with the intuition of Sybil, insistently demanded them from you. "Even only as a remembrance", I said. "Time gives value to curiosities", I also said. Besides, how could you deny me my love for these proofs with corrections written by your own hand. Today, they are to me another reminder of your compliance.

It was with a smile both enigmatic and grave that you first spoke to me of your libel suit, of, perhaps, a prison term, and — who could tell? — of a future obscure and disgraced. That distant cloud already darkened our dream of home, a newspaperman's home, we said, humble and poor, but one glorious and happy.

How often in the silent night and on the wings of insomnia, I would see your beloved form pacing near me, garbed in the striped tunic of a prisoner. In the heat of my indignation, the most absurd ideas crossed my mind. I believed you to be, in defense of what was ours, a victim of this foreign sovereign yoke. Then, excited by waves of vengeance, I thought of clutching some deadly weapon with which to kill, to wrench justice

from injustice. But, my poor trembling hands could only reach my needle and thimble.

The whole nation, unanimously supporting the cause of *El Renacimiento*, infused you with valor in the fight. From one end of the Archipelago to the other, national opinion manifested itself solidly for you. Even the complex soul of the multitude with judgments so to be feared, pronounced itself decidedly in your favor. With a passion reminiscent of the political trial of Dreyfus, during which the French nation demonstrated the capacity for hate and generosity in its great heart, the Filipino nation suffered. But instead of rising in mutiny and of becoming assassin, it showed its Oriental serenity by prudent yet strong expressions of adhesion and support.

It is true that the Filipino lawyers, Hon. Felipe Agoncillo and Hon. Ramon Diokno, who helped you, refused to collect their honorariums. Yet, in spite of this, the list of your expenses was large. The cost of the transcription of papers in the Supreme Court was ₱1,200.00. The American lawyers asked ₱2,000.00, and received this amount. An endless series of expensive cablegrams bled your pocket. The proceedings lasted seven years, to me these seven years are as long as those lean years of famine in the dream of Pharaoh.

In the end, all the Courts of

Justice, including the Federal Court, condemned you for defamation in the editorial "The Birds of Prey". But our Lady of Good Fortune smiled on you propitiously and desired that the magnanimous light of the 'New Era' should mercifully be shed upon you that you might avoid having your footsteps resound in Bilibid. An absolute pardon exonerated your honor; it also calmed the anxieties of the nation. Once more the prophecy 'Mene, Mene, Tekel, Upharsin' was realized, that which you appended to the famous editorial. The Imperialists fell from their high pedestals of pride, and a glorious coronation blessed your long newspaper journey, blessed it because of its sincere patriotism, its unflinching faith, its youthful enthusiasm.

Now, in our dear home, after so many vicissitudes and uncertainties, our love triumphs and places itself above all obstacles. There is in the atmosphere around us a tranquil peace, a prosperity never dreamed of, both promising a future filled with happiness.

Only our four living dolls disturb our tranquility, their shouts and laughter breaking our calm. They are the four little tyrants who have soldered together the links of our existence, and keeping intact the strong affection which binds us one to the other. Our little children have made one of our two hearts, and of our two lives, a happy and brief parenthesis of Eternity.

PURA VILLANUEVA KALAW

KALAW – THE NATIONALIST

"Kalaw presents one of the most positive merits of our race. I am afraid that the present generation may not be fully aware of the real worth of that man. I fear very much that Kalaw may not be given his just due. I recall now what President Quezon said of Kalaw, when the latter resigned as Executive Secretary of the Commission on Independence. The president dedicated to him a photograph with his signature and a legend which said more or less the following: 'To my dear, to my old friend Teodoro M. Kalaw, whose works for the independence of the Philippines will not be duly appreciated until the history of our glorious campaigns for our independence shall be written.'" — *Justice Manuel C. Briones*

THE MAN CALLED DORONG CALAO*

(In the preceding pages of this issue of *The Cabletow*, three of the country's highly respected Masonic writers, paid glowing tribute to Teodoro M. Kalaw, one of the greatest Filipinos that ever lived. Indeed, if we are to appropriately and adequately extoll the virtues of this man, by the few pages of this publication, we can hardly scratch the surface of the unfathomable depth of his achievements as a man of letters, as a nationalist and a public servant. We have, therefore, dedicated the July-August issue of *The Cabletow* as a simple token of our commemoration of the Kalaw Centennial this year [1884-1984]). — Editor

His townmates affectionately called him Dorong Calao.

As a nationalist, Dorong has extraordinary stamina and an overpowering will that can focus with a formidable intensity on a single goal — to defend his country, its honor and glory.

As a literary genius, he is a consummate master of the pen, exuberant, indomitable, with a love for writing that is irresistible in the beauty of its rhyme and rhythm.

As plain Dorong, he fashioned a life with traditional stabilizing values, appealing in its profound simplicity. His sense of joy, his generosity and his zest for life are simply electrifying.

The third of seven children of Valerio Kalaw and Maria Manguiat, as a boy Dorong was frail and thin, though not sickly. Isolated from

the neighborhood kids, he slept on a bed in his parents' room. Ever under the watchful eye of a trusted maid-servant while playing outside the house, his isolation from other kids made him self-conscious about his person, his clothes and his mannerism.

An only child for eight years, two other boys having died in infancy, Dorong was baptized a day after his birth in the Cathedral of Lipa and named after the saint whose name was in the calendar on his natal day. And because of thin frame, his mother took him to the cathedral every day for a special devotion to the Sacred Heart; was also made to wear Saint Vincent's monk-like robe.

Dorong's Boyhood

Dorong inherited the complacent ways and mild manners of the Kalaws.

One day he went home with a bleeding nose caused by a fight with a much bigger boy. Valerio was enraged but opted not to retaliate in deference to the boy's parents, the Ynciongs.

At an early age, Valerio taught Dorong how to use a rifle, a pistol and shoot. He also took him to hunting trips and even at that tender age he showed proofs of remarkable marksmanship.

On account perhaps of his regi-



VALERIO KALAW OF LIPA

Distinguished father of the family by that name in Batangas province.

mented life as a child, Dorong was very studious and gave up all thoughts of play to concentrate on his studies. Even as a child he had a good speaking voice, smooth yet reaching, and evinced great interest in oratory. Having passed the entrance examination at the Colegio de San Juan de Letran, he was emancipated from the strict standards of his family and his conservative hometown of Lipa.

Dorong's Parents

Who were Dorong's parents and how did they influence his life? his future?

Valerio Kalaw was the second of two children of Ramon Kalaw and Ramona Ynciong. His father died while Valerio was still schooling, while Ramona died many years earlier of the same illness — anthrax of the back.

A valiant and resolute man, while still young, Valerio learned to fend for himself. High spirited, he had a wicked tongue in his head. He finished only the equivalent today of a fourth year in high school. The Kalaws were only middle class people; farmers not landlords.

Valerio watched over Dorong with immense solicitude. He taught him to shoot straight and shoot true, ride on horseback as well, that even with his physical deformity later in life, he was able to manage a horse more than creditably well. He taught him to be brave in the face of danger; to be good because it was dignified for a man to be so; for such was the behavior of one

with a sense of personal worth.

Valerio was Dorong's hero, as were Mabini and Palma. To him his father symbolized truth for he lived an upright life serving his God and his country. When the conflict arose between his loyalty to representatives of his Church and his loyalty to representatives of his people, he did not hesitate to take up arms to join his countrymen in the field of battle. And Americans respected Valerio's uprightness and physical courage, for with nerves of steel he feared nothing on earth.

The uneven shoulders of Valerio — one slopes more than the other, were inherited by Dorong and his brother Maximo. He had blunt and short fingers, small ears and soft wavy hair, which Dorong also possessed. The Kalaws are of pure native stock. So are the Manguiat and the Maralits on Maria's side. Valerio was fair, his mother being of Chinese origin.

To Valerio, the upbringing of his sons was his gravest concern, to a point that his daughters complain about his partiality towards the boys.

Dorong's gift for writing was inherited from Valerio who could wield a mighty pen, gift for expression, the command over language. Had Valerio alone brought up Dorong, he would have become a great general, or a great executive, or a forceful patriot with a silver tongue, a stinging pen and a ready fist.

Maria Manguiat, Dorong's

mother, came from a well-to-do family. The youngest of seven children of Pedro Manguiat and Flavianna Maralit, Maria married below her station in life when she married Valerio.

As a child, Maria was sickly and was brought up by her mother's spinster sister — her Aunt or Kakang Ane. Naive to the ways of the world, she was a *colegiala* at La Concordia in Manila. She was comely despite her dark color, graced by a prettily placed mole high up on her left cheekbone. She was a woman of very few words; serene in person, tears were the only outlet to her emotions.

Maria transmitted intelligence to her children although Valerio, who had the literary gift, handled their education. She was more concerned with things of the spirit; her thoughts were concerned with reflections, abstract matters and contemplative studies, spending her normal days reading her breviaries.

Had Maria brought up Dorong, he would have become some great Bishop, respected for wisdom and broad-mindedness, for kindness of heart, for keeping the vow of poverty. From her, Dorong inherited his capacity for inspiration, for spiritual communion, for riding the winds on the propulsion of a single thought. From her Dorong also inherited his total unconcern for money.

Dorong's Adulthood

Dorong was described as a lady

killer. He began casting sheep eyes at the ladies when he was barely 14 and a student at Instituto Rizal. He handled one love affair at a time, using concentration, strategy and ruse. Usually the whole town knew who it was he had picked for the year. His taste was more for charm, graciousness and femininity.

Those were the days when the sight of a lady's ankle was a thrill worth re-telling and the sight of her pretty face idling at the window a scandal worth repeating. At that time ladies were truly ladies and gentlemen, gallant and true.

Dorong's Mentors

Dorong was under the influence of two talented Lipeños, from whom he owed a literary debt of gratitude. He acknowledged the cultivation of his literary tastes and his background on culture and history to Don Gregorio Aguilera Solis, a man of wealth and discriminating literary taste, who lived and died beloved by Lipa. Dorong remembers Don Gregorio as the man who made it possible for him to discover himself.

Jose Petronio Katigbak, a teacher at Instituto Rizal, was a very upright and honest man under whose tutelage Dorong learned his self-discipline and moral strength. Known for his strong character and his stern code of honor, he taught his pupils that life was not worth living unless it subsisted on the highest planes of conduct, of righteousness, of obedience to the rules of har-



Gregorio Aguilera Solis, the most distinguished member of his clan. My father acknowledged the cultivation of his literary tastes and his background on culture and history to Don Gregorio.

mony with one's conscience.

The literature that Katigbak taught Dorong was not merely that of beautiful words and phrases. It was a literature with a commandment, the commandment being to combine strength with beauty, meat with drink, substance with feeling. His thoroughness found imprint on his students, who learned to slave over their phrases, their adjectives, their Spanish construction, learning till they arrived at perfection and polish.

Katigbak was not only an engineer (he was City Engineer of Manila), but was a poet and writer; a painter and philosopher whose writings were ranked among the best in the world. Under his powerful personality and exhilarating pressure which exceedingly fascinated Dorong, he labored over his own writings, straightening out his style, transferring his ideas into paper, working diligently through the night toward the goal of his master's perfection.

Katigbak gave him form, matter, mental food to sustain him in his growing maturity, gave him a character foundation of steel and iron, taught him the enjoyment of upholding a principle, the degradation of living an ignoble lie.

But it was his enrollment at Liceo de Manila that made him nationalistic, gave him his literary wings, and introduced him to the Masonic brotherhood.

Dorong Meets his Lady Love

Dorong met his future wife —

Pura Villanueva at the Centro Escolar de Senoritas where she was once invited to give a short talk on some literary subject. A very good looking lady, she was a combination of feminine pulchritude and brains, with a gift of conversation, sparkling wit and pleasant talk. She wrote for Iloilo newspapers and contributed short articles to Spanish newspapers in Manila. She comes from the wealthy sugar city of Iloilo, while Dorong, a reporter for *El Renacimiento*, came from the little rustic town of Lipa. But by the time they got married on May 6, 1910 in Molo, Iloilo, Dorong was already an Assemblyman, representing the Third District of Batangas, a position he had unanimously won on the issue of freedom of the press (the celebrated *El Renacimiento* case).

Penniless but for a newspaper job, Dorong wore in his wedding a splendid frock coat inherited from Pedro Aunario who had given it to him provided he kept up with the rest of the payments. Later, the coat also served Arsenio Luz and Fidel Reyes at their own respective wedding, but lost it to the writing fraternity when another bosom friend took it with him on his trip abroad.

Dorong never had any business acumen. It was Pura who handled all family investments. In fact they were diametrically opposed with regard to the value of this thing called money.

Dorong as Dorong

A very neat and tidy person, Dorong's hair was well brushed and had a large wave undulating over his wide forehead, at the right. He was fond of white *alpaca* suits and considered them very elegant. Fond of good food, he was not hard to feed because his culinary tastes was as unaffected as he himself.

Dorong was proud of being middle class. He believed in what he called the "aristocracy of the intellect" where one proved his worth through his mental prowess and was accepted because of it alone.

He sent his children to public schools, was against them wearing sparkling jewelry and elegant clothes. He persisted in his deep antipathy towards all whites, detested their superior ways, their condescension towards his countrymen, their presumption that their unpigmented skin gave them precedence over everybody brown.

Dorong's nationalistic stance

Dorong lamented the subjection of his country to the economic levies of foreign masters. He was indignant over the neglect of the teaching of Philippine history by schools run by foreigners and religious orders. Filipino students graduated from such colleges with no faith in the talents of their own people, concluding that only the whites were endowed with courage and wisdom. So once out of school and into the competition of life, they bowed their heads in deference whenever they saw a white

skin at the doorway.

Dorong deliberately refused to learn English. If he came to know the language at all, it was more because he could not help himself, hearing so much of it spoken all around him. Having been brought up and steeped in Spanish literature, it was natural he should appreciate it. Nonetheless, he was respectful about the conciseness and terseness of English compositions, their economy in phraseology and expression, their lack of vagueness and abstraction.

This Lipeno had an inherent antipathy for the guttural language, for the Anglo-Saxon mode of life and of thought. He believed Americans were synonymous to roughness, rowdiness, brazenness; that they brought to the country materialism and covetousness, democracy in speech but not in practice. He could not simply believe in America's announced benevolence; and that Filipinos were nothing to them but Brown Brother, to be handled with gloves till he became the Brown Slave. He could not understand Americans, literally and figurately.

Dorong's Fortitude

Dorong suffered many illnesses since childhood and was near unto death several times. A fall from a tree in his father's backyard ended in a trip to Mayo Clinic where he was operated on at the risk of his life. This infirmity changed his whole future, made him turn a cor-

ner of his political career, left him handicapped to pursue a strenuous life, and destined him for books and writing for political thinking rather than political doing. A little boil between the second and third toes became infected and gangrene set in, resulting in the amputation of his left leg. He was confined in the hospital for almost half a year. He accepted this ill fortune with resignation. It was during his confinement in the hospital that he wrote his *Derecho Constitucional*, his much quoted book on Constitutional Law.

Dorong's Sense of Values

Lecturing on cooperation, he was against too much individualism. He admired independence of opinion, broadness of intellect, freedom of expression and such other virtues on the border of tolerance, but he wanted obedience to community rules that paved the way for civilized living.

His complaint against schools run by religious orders was not that they taught the Catholic religion, but they taught so little of nationalism to Filipinos, emphasizing the superiority of their own white race and their history over ours, so that students graduated with hardly any knowledge about their own nation and their duties as citizens of that nation.

Brought up in a household that was exemplary in the strictest religious sense, most of the rising leaders of his generation became

Masons in a mixture of love of country and hatred for the tyrant-religious. His being a Mason was actually the result and not the reason for his anti-clerical convictions.

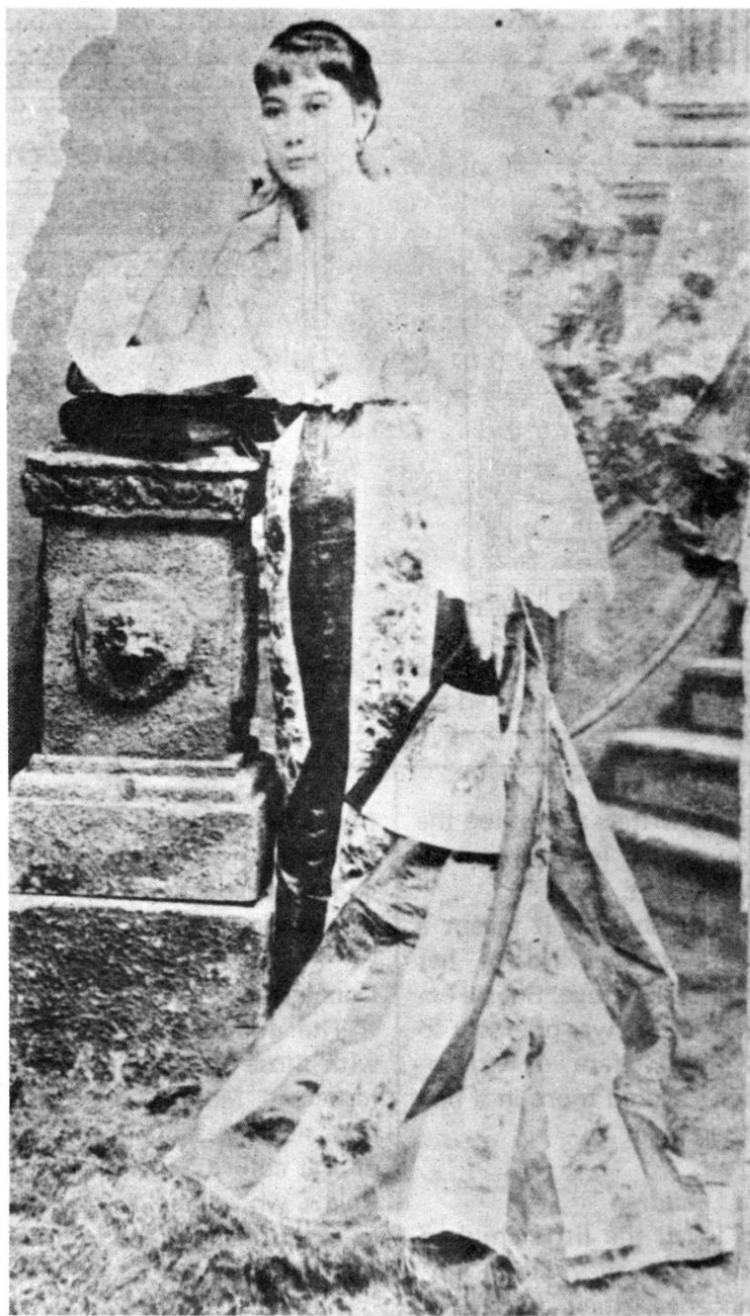
Dorong, on women and divorce

Dorong hated sophistication among women. He had a silly weakness for naivette and wants a woman to stay unworldly, unburdened by the scars of life. He looked upon women as precious heirlooms from antiquity, of beaten fragile gold, of shining crystal clearness. No alloy, made by hand, strong but fine. True. Pure. Worth more than money can ever pay.

He detested women mixed up in man's business; the sight of women aping masculine ways, joining in salacious talks, holding themselves immune to moral blame as the men in our culture are under our double standards.

On the question of clothes for women, he opted for modesty and simplicity. He did not want women who were ultra smart; who had airs of modernity and showed off sophisticated polish; not much jewelry on women, especially sparkling diamonds and precious stones. He decried two fashion trends: the fad for short hair and the other, that for showing the ears.

When he was an Assemblyman, Dorong introduced a bill advocating for the liberalization of the divorce law. This brought him much trouble and several religiously-



A fashionable belle in Dorong's days. His taste was more for charm, graciousness and femininity.



Front covers of the *Hojas Sueltas* and *The Cable Tow*, two of the four Masonic magazines edited by Kalaw during his lifetime.

minded letter writers attributed the amputation of his leg to his non-Catholic viewpoint.

To his wife, she felt it meant a secret desire to get rid of her through legal subterfuge. But he explained that his bill was precisely to safeguard the welfare of women who always suffered more in a bad marriage than men.

Dorong and children

Dorong loved the little children because of what they stood for. Their innocence, their purity of mind and soul, which would not last forever. Day by day it would start to fade and little by little the unwholesomeness of the world would creep in upon it, like weeds

into a beautiful garden . . . the crystalline clearness gone, lost forever, choked to death by the sophistication around it.

Conclusion

The foregoing article, together with those written by the country's respected Masonic writers are, at best nothing but cursory accounts of the colorful life of Teodoro M. Kalaw whose philosophy in life is to continue to push against the limits of the possible. — APM.

* Dorong or Doroy is Teodoro M. Kalaw's nickname. Calao is the Tagalog spelling of his family name.

Acknowledgement is made of our extensive use as reference Maria Kalaw Katigbak's book "Few There Were (Like My Father)".

CHAPTER IV * CHRONOLOGY OF IMPORTANT EVENTS
IN KALAW'S MASONIC LIFE

1907

April 8 — Kalaw was initiated in Logia Nilad No. 144 under the Gran Oriente Espanol. In an interview published in *The Cabletow* (June 1936) he described his initiation as the "most impressive moment" in his entire Masonic life.

1911

March 11 — Passed to the second degree in Nilad Lodge.

1914

May 14 — Delivered an address before Nilad Lodge entitled "Principios de Vida Social".

July 3 — Raised to the Third degree in Nilad Lodge.

July — Publication of *Hojas Sueltas* started. Kalaw edited this journal for several years.

August 30 — His speech before Nilad Lodge was published in the "Boletin Oficial del Grande Oriente Espanol", Madrid, Spain.

1915

February 28 — Unanimously elected Grand Master of the Gran Logia Regional

May 15 — Installed as Grand Master

June 13 — Spoke at the Constitution and installation of the officers of Magdalo Lodge No. 371 (Emilio Aguinaldo was on that day installed as Master of the Lodge).

— Among the Lodges Constituted during his first term were: Magdalo Lodge No. 371, Rizal Lodge No. 315, Dapitan Lodge No. 313, Zapote Lodge, and Martirez del 96, No. 372.

1916

— Re-elected Grand Master of the Gran Logia Regional.

— Among the Lodges Constituted or organized during his second term were: Batangas Lodge No. 383, La Regeneracion Lodge No. 386, Lincoln Lodge No. 382, Maktan Lodge No. 352, Bulusan Lodge, UD and Kalilayan Lodge UD.

1917

February 12 — Was obligated for affiliation with the Philippine Bodies, A & ASR as a 30° member.

February 13 — Along with hundreds of other members of the Gran Logia Regional he transferred to the Grand Lodge of the Philippine Islands thus

bringing about the unification of Philippine Masonry.

- Became Charter Orator of Rizal Consistory, MRS, Philippine Bodies.

1918

- Appointed Junior Grand Lecturer, Grand Lodge of the Philippine Islands.
- Elected Master of Nilad Lodge No. 12
- Wrote "Masonic Parliamentary Law"
- Editor, *El Aguila*
- Inspector for 1st Masonic District comprising 22 lodges
- Member Committee on Correspondence and Committee on Masonic Research.

1919

- January — Elected Junior Grand Warden, of the Grand Lodge of the Philippine Islands
- Elected by the Supreme Council, Washington, D.C. to receive the rank and decoration of Knight Commander of the Court of Honor in the Scottish Rite.
 - Re-elected as Master of Nilad Lodge
 - Delivered the Grand Oration (Kalaw was then the Junior Grand Lecturer but for reasons not stated in the Proceedings he was asked to give the Grand Oration)

May — Attended Constitution of Sarangani Lodge No. 50 in Davao.

1920

- Re-elected Master of Nilad Lodge
- Elected Commander, Malcampo Council of Kadosh, A & ASR.
- Preceptor, Malcampo Preceptory, A & ASR.
- Wrote "La Masoneria Filipina"
- Editor, Spanish Section, *Far Eastern Freemason*.
- Member, Blue Book and Code Committee
- Chairman, Committee on History

Mar. 15 — Invested with rank and decoration of Knight Commander of the Court of Honor

1921

- Elected Wise Master, Burgos Chapter of Rose Croix
- Chairman, Committee on History
- Chairman, Committee on Necrology

1922

- Chairman, Committee on History

1923

- Appointed Chairman, Committee on History
- Appointed Representative of

- the Grand Orient of France
- Elected Director, Plaridel Temple Association.

1924

- Elected Vice-President, Plaridel Temple Association
- Appointed, Grand Orator
- Appointed Representative of the Grand Orient of France
- Appointed Member, Committee on International Masonic Association
- Appointed Chairman, Committee on History
- Elected Venerable Master, Lakandola Lodge of Perfection, A & ASR
- Incorporator, Masonic Hospital for Crippled Children

1925

- Elected Honorary Past Grand Master of the Grand Lodge of the Philippine Islands effective February 1, 1925
- Elected President of the Plaridel Temple Association
- Appointed Contributing Editor of "The Cabletow"

1926

- Appointed to the Committees on Correspondence and on History.

1927

- Appointed Grand Orator
- Elected Vice-President of the Plaridel Temple Association
- Visited Kanlaon Lodge No. 64,

Acacia Lodge No. 78 and Iloilo Lodge No. 11 in behalf of Grand Master Joseph H. Schmidt.

1928

- Elected Grand Master, Grand Lodge of the Philippine Islands
- Elected President of the Plaridel Temple Association
- Became Chairman of the Advisory Committee of the Masonic Hospital for Crippled Children.

1929

- Appointed to the Committee on Custodian of the Work.

1930

August 7 – Spoke at Isla de Luzon Lodge No. 57 of which he was an honorary member.

August 17 – Attended anniversary celebration of Batong-Buhay Lodge No. 27 of which he was an honorary member.

1931

- Appointed Grand Orator
- Appointed to the Committee on Masonic Education

October 31 – Elected to be coroneted Inspector General Honorary, 33°, A & ASR.

1932

- Appointed Chairman, Committee on Masonic Handbook
- Kalaw's Grand Oration was

quoted in the Proceedings of the Grand Lodge of Montana

March 19 — Spoke on "Washington, the Citizen" during the Celebration of the Bicentenary of the birth of George Washington.

April 14 to 29 — Accompanied the Grand Master on his official visitation of Lodges in Mindoro, Romblon, Masbate, Samar, Leyte, Cebu, Negros Oriental, Zamboanga, Cotabato, Jolo, Dapitan and Iloilo.

June 15 — Coroneted Inspector General Honorary, 33° at the Masonic Temple at the Escolta.

June 28 — Addressed the Fifth Assembly of Master Masons.

July 3 & 4 — Visited Lodges in Tayabas with the Grand Master

July 7 — Spoke at the 10th Anniversary of Mt. Lebanon Lodge No. 80.

September — Joined the Grand Master in his official visitation to Amity Lodge No. 106 in Shanghai, China. He was elected Honorary Member of Amity Lodge.

October 15 — Elected Honorary Member of Batangas Lodge No. 35

November 7 — Principal Speaker during the Celebration of the 20th Anniversary of the Grand Lodge

1933

— Kalaw's Grand Oration was praised in the Proceedings of the Grand Lodge of New York and was quoted in the Proceedings of the Grand Lodge of Canada (Ontario)

— Appointed representative of the Grand Lodge of Oklahoma.
— Rendered report on "Grand Lodge Officers' Report."
— Chairman, Committee on Masonic Education.

May 8 — Sailed for Europe on steamer *Fulda* to study libraries in big cities and do some Masonic visiting in the several countries he intended to visit.

August 27 — Arrived on S.S. *Duisburg* from a trip to US and Europe.

1934

— Director, Plaridel Temple Association
— Appointed to Committees on Necrology, on History and on Publication of Masonic Handbook.

March 19 — Spoke over the radio on "Why Masonry is Needed"

1935

— Elected Grand Secretary, GL

of PI. (Since he was out of town he was installed separately from the other officers on January 31).

- Appointed to Committees on History and on Publication of Masonic Handbook.

1936

- Re-elected Grand Secretary of GL of PI.
- Appointed to Committees on By-Laws, on Publication of Masonic Handbook and on History.

1937

- Re-elected Grand Secretary of GL of PI.
- Appointed to Committees on By-Laws, on Publication of Masonic Handbook and on Scholarship
- Went on leave due to poor health. Sailed for Rochester, Minnesota.

1938

- Re-elected Grand Secretary, GL of PI.
- Chairman, Editorial Board of "The Cabletow"
Appointed to Committee on Scholarship

Feb. 28 — Honored with banquet in Manila.-

1939

- Re-elected Grand Secretary, GL of PI.
- Appointed Chairman, Committees on History and on Masonic Rules of Order
- Member, Committee on Scholarship.

1940

- Elected Grand Secretary *Emeritus*.
- Appointed Chairman, Committee on History

March — Nilad Lodge No. 12 tendered a dinner in honor of Kalaw.

Dec. 4 — Kalaw passed to the next life.

Dec. 11 — Masonic funeral ceremonies for Kalaw were held at Plaridel Temple. Orations were delivered by GM Jose de los Reyes and PGMs Frederic Stevens, Antonio Gonzalez and George R. Harvey. T.V. Kalaw, Jr. responded in behalf of the family of T.M. Kalaw.

FIRST DAY
OF ISSUE

TEODORO M. KALAW



On December 6, 1982, President Ferdinand E. Marcos issued Executive Order No. 853 creating a committee to take charge of the planning and execution of the commemorative activities for the centennial anniversary of the birth of Teodoro M. Kalaw in 1984. The Committee is chaired by Director Serafin D. Quiazon of the National Library, with Teodoro A. Agoncillo, Carlos Quirino, Esteban A. de Ocampo, Gloria Feliciano, Mariano Querol and Vedasto G. Suarez, as members.

A year-long series of activities and ceremonies has been mapped out by the Committee. One of them was the issuance of a commemorative stamp, reproduced above, honoring Kalaw. In appropriate ceremonies held on March 31, 1984 at the National Library fronting T.M. Kalaw St., the stamp was officially presented by Director Quiazon to the family of the late T.M. Kalaw. This is the second time Kalaw has been honored on a Philippine stamp. The first was shortly after liberation when the Philippine Government issued a stamp, also reproduced on this page, featuring three former Directors of the National Library — Epifanio de los Santos, Trinidad Pardo de Tavera and Teodoro M. Kalaw.

FIRST DAY
OF ISSUE

TEODORO M. KALAW



DISTRICT DEPUTY GRAND
MASTERS 1984-1985

- 1-A — John L. Choa
- 1-B — Benjamin B. Malig
- 1-C — Plutarco Bawagan
- 2 — Leandro B. Resurreccion
- 3 — Perfecto B. Martinez Jr.
- 4 — Eduardo Alcantara
- 5 — Ishmael Sanchez, Sr.
- 6 — Ruben O. Azarcon
- 7 — James R. Ruckman
- 8 — Antonio D. Salvador
- 9 — Fernando V. Pascua, Jr.
- 10 — Levy M. Narvaez
- 11 — Andrew Nocon
- 12 — Wiro C. Tejada, Sr.
- 13 — Santiago Ferrer, Jr.
- 14 — Selmo O. Bernas
- 15 — Salvador Santiago
- 16 — Jesus Limkimso
- 17 — Eutropio Magdale
- 18 — Benjamin S. Geli
- 19 — Carlos C. Aguilar
- 20 — Fred G. Dumlao
- 21 — Kenneth M. Crabtree
- 22 — James B. King
- 23 — Jose R. Anes
- 24 — Mariano Garantoza
- 25 — Moises F. Dalisay, Sr.
- 26 — Hector P. Narajos
- 27 — Antonio Ko
- 28 — Carlos G. Aguba
- 29 — Virgilio G. Evangelista
- 30 — George F. Krause
- 31 — Antonio I. Codina
- 32 — Claudio C. Guerrero
- 33 — Gregorio O. Calit
- 34 — Russell B. Atkins
- 35 — Jose S. Sarria
- 36 — Fulgencio A. Mella
- 37 — Gauvain J. Benzonan
- 38 — Jose M. Lagahit
- 39 — Busi T. Dy
- 40 — Philip A. Gerenia

DISTRICT GRAND LECTURERS
1984-1985

- 1-A — Ramon G. Gonzales, Sr.
- 1-B — Serafin Z. Valenzuela
- 1-C — Benjamin G. Brown
- 2 — Bienvenido V. de Guzman
- 3 — Geminiano M. Alvarado
- 4 — Librado N. Espiritu
- 5 — Gaudencio M. David
- 6 — Deogracias Rivera
- 7 — Antonio R. Manio
- 8 — Luperio F. Villanueva
- 9 — Maximiano M. Tuazon, Jr.
- 10 — Mariano M. Baldemoro
- 11 — Rosauro M. Magcalas
- 12 — Guillermo V. Rabuel
- 13 — Tomas A. Reyes
- 14 — Raymundo M. Magat
- 15 — Fedelindo G. Fernandez
- 16 — Pablo C. Ko
- 17 — Gregorio Iyoy
- 18 — Jose Lim III
- 19 — Mahmud Bagis
- 20 — Leonilo T. Alger
- 21 — Elson R. Ross
- 22 —
- 23 — Magtanggol A. Nuevo
- 24 — Aurelio Lee
- 25 — Angelito G. Flores
- 26 — Ali Bagundang
- 27 — Enrique Maravilla
- 28 — Modesto A. Tatlonghari
- 29 — Crispiniano G. Lamorena
- 30 — Anthony S. Vasconcellos
- 31 — Paulino T. Lim
- 32 — Llewellyn M. Mangilet
- 33 — Rodolfo E. Papa
- 34 — Mariano A. Cantos
- 35 — Saturnino O. Alfonso
- 36 — Ireneo B. Escandor
- 37 — Maximiano S. Panlague
- 38 — Romulo O. Villanueva
- 39 — Emmanuel R. Daguman
- 40 — Floresto Florendo

TO POSTMASTER: If undelivered, please return to

The CABLETOW

THE OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

Plaridel Masonic Temple
1440 San Marcelino, Manila D-2801

Re-entered as second class mail matter at the
Manila Post Office on June 16, 1962

IMPORTANT! Readers are requested to send address changes and corrections to us to insure prompt delivery of the THE CABLETOW.