



to those who, though not seeing eye to eye with ourselves, are pledged to the constructive presentment of the Truth, and, like us, are struggling upward a Divine and not a man-made unity?"

In his Convocation Address on August 2, 1911, Bishop Brent had this to say: "In establishing public schools and providing for higher education, the Philippine Commission is bestowing upon the Filipinos one of the greatest privileges of life. Education of the soul must run parallel with education of the mind. In spite of the great loss to ourselves, we rejoice to contribute to this task Dr. Bartlett who took up his duties as President of the University of the Philippines on June 11, 1911."

Dr. Bartlett was eminently qualified for the difficult task of laying the foundations of the new institution and of delineating its directions. "Truth," he said in his inaugural address, emphasizing one of the directions he had in mind, "unfettered by racial, political, or sectarian limitations, is to be the guiding spirit of those who study and those who teach." Although he was a Priest of the Episcopal Church, Dr. Bartlett did not in any way administer the University with partiality toward his Church. Neither did he allow it to be swayed in the direction of any other sectarian or Church group. As a matter of fact, in the first official meeting of the Executive Committee under his administration, he had the policy approved that appointments to the faculty, as in the case of admission of students, should not require the passing of a religious test. This policy has remained in the books of the University up to now.

During the half century of existence of the University, there have been sporadic attempts to obscure the sec-

ular or non-sectarian character of the institution. These attempts, referred to in the Paras Committee report as "Overly enthusiastic sectarianism" have led to conflicts and confusion on the campus, hampering the University's work to a certain degree. But the University has withstood these incursions because the foundation which Dr. Bartlett built during his administration are strong and steady.

However, he hastened to clarify one point in this respect: that the University is to have "no official theology and no ecclesiastical affiliation; "it should not lose sight of reverence for the mysteries of life; it may cultivate that essential religion which exalts the things of the human mind and spirit over things physical and which reads back of the material world a purpose and a destiny."

"A University for the Filipinos."

Further in his inaugural address which shows the wisdom of the man, which has been followed, almost to the letter, down to and including the present administration of Dr. Ronulo, one reads:

"There can be no doubt, that the character under which we work demands that we should build here in these beautiful islands a real university, a university that must ever be true to the most universal tests of real culture and real usefulness. We are building not for today or for tomorrow, but for the life of a people living in relation with our people through the long pages of future history."

"A University for the Filipinos —  
Where Efficiency is the Ideal  
Training"

"In the true university there is an element of eternity. Students

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come and go and after a brief sojourn, professors bring their tasks to a close, but the University goes on—the same quest, the same purpose, the same work. How shall we characterize this essential spirit that is the secret of the life of the true University?

"In a book just issued, entitled "Universities of the World," Dr. Charles F. Thwing divided universities into four groups. First, there is the German type, where research and laboratory work are supreme; second, those which seek to cultivate "intellectual strength and power of character" as exemplified by the Scotch and American Universities; third, a group of "great institutions," of which Oxford is a type, where the real purpose is the making of a Gentleman"; fourth, "the Universities of the New East—India, Japan, China—where *efficiency* is the ideal training."

"Whatever may be said of the accuracy of this classification, there is something very striking in this description of the University of the "New East". The Philippines are distinctly of the New East, in that, to the rich and varied heritage of an older civilization, new ideals and modern methods are being applied. On all sides, in every branch of human activity: in politics, business, social conditions, as well as in education, a readjustment is being effected. It is the evident desire of the Filipino people that this readjustment should be carried out as rapidly as possible. The University of the Philippines has an important part to play in this great movement of readjustment. It is to furnish capable leaders for the development of the resources of these islands upon modern lines. To put the case con-

cretely, the Philippines need skilled agriculturists to accomplish the tremendous possibilities for wealth and prosperity wrapt up in their fertile soil. These Islands need expert Veterinarians who can make the agriculturists' triumph possible by the successful conquest of animal diseases; they need foresters who may husband and harvest an inexhaustible timber supply; they need engineers who shall open up the country by transportation facilities, irrigation projects, harbor works, as well as develop the mineral resources. More than these, there are needed here men skilled in medical science to make safe the public health, experienced educators to fit the youth of the Islands for the battle of life, specialists, indeed, in every branch of human activity to build up a prosperous, homogenous community under social conditions that are founded upon justice and righteousness." "Efficiency", then, may well be our watchword in building up this new University of the East."

And build up the University he did. He was the founder of the Graduate School of Tropical Medicine and Public Health and the following colleges were organized under his presidency:

- College of Medicine
- College of Fine Arts
- College of Agriculture  
(Los Baños)
- College of Veterinary Science
- College of Engineering
- College of Liberal Arts
- College of Law

Also, in his inaugural address he used these significant words, and remember, he was a Priest of the Episcopal Church:

"True, the State University can have no official theology and no ecclesiastical affiliation. But it may

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have a spirit of reverence for the mysteries of life; it may cultivate that essential religion that exalts the things of the human mind and spirit over things physical and which reads back of the material world a purpose and a destiny."

"This then should be our watchword in developing the University of the Filipino — efficiency founded upon scholarship and inspired by character."

"It is my conviction that if we have before us this ideal, our university will measure up to world standards, thereby carrying out the manifest provision of our Charter, but it must never be forgotten that this is and shall always be a University of the *Philippines*. It has been truly said that there can be no greatness without nationality. The world centers of knowledge are essentially national. With students from all parts of the world, Berlin is essentially German and Oxford essentially English. This University should *not* be a reproduction of the American university. If it is to blossom into real fruit, it must grow in Philippine soil, it must not be transplanted from foreign shores. It can serve the world best by serving the Filipino.

This was the vision of Murray Bartlett — and through the years and for over half a century, the University of the Philippines has remained the bulwark of higher education in the Philippines. This could not have been possible were

it not for the wisdom, foresight and vision of men like Dr. Bartlett down to the present President, Dr. Romulo, who have guided its destiny.

Dr. Bartlett's dream has come true. Today, the University of the Philippines has become one of the great universities of the world. He closed his inaugural address with these words:

"It may be that I have been called here simply to dream a dream; that it may be left for others to make the dream a reality. Should that be my lot, I shall be content, so long as my vision is clear and just, my purpose brave and true."

Dr. Bartlett resigned from the presidency of U.P. in 1915, turning it over to a Filipino, Dr. Ignacio Villamor, which was part of Dr. Bartlett's plan for the university — "A University by and for the Filipino."

After he left the University, he worked with the overseas YMCA in Europe with Bishop Brent and when World War I broke out he served in the Army Chaplaincy Corps, 1917-1919. He was wounded in the Marne Aisne offensive and was awarded the D.S.C. (U.S.), Croix de Guerre, and Chevalier Legion of Honor (France); he obtained the rank of Lt. Colonel.

In 1919 he was elected President of Hobart and William Smith College, an Episcopal College in Geneva, New York. He was President of this fine institution of learning until his retirement in 1936.  $\Delta$



Who is the "Forgotten Man"? He is the honest citizen, ready to earn his living by productive work. But we pass him by because he is independent, self-supporting and asks no favors. If it is desired to bring about social improvement let us relieve the "Forgotten Man" of some of his burdens. He is weighed down with the cost of schemes for making everybody happy; with the cost of all public beneficence; with the support of all the loafers; with the losses of all economic quackery; with the cost of all the jobs. Let us turn our attention to him, and society will greatly gain by it.

—Kleinknecht *Encyclopedia*.