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MW MAURO O. BARADI, PGM
TAWID' AWARDEE - 1973

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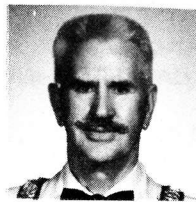
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GRAND MASTER'S PAGE




GOOD LODGE MEETINGS

What do you consider a good Lodge meeting? Do you always leave the stated meeting of your Lodge with a feeling that you are glad you came, that you really got something out of the meeting? Did your Lodge do more than open, read the minutes of the last meeting, listen to the reading of circulars, letters, etc., and close? Or did you attend a really good meeting?

*The stated meeting in some Lodges is a very short, non-productive and dull affair. But it can be productive in all, as it is in some. It can be interesting. The Education Committee can make it a very enlightening and interesting session by setting up a question and answer period on the Constitution of the Grand Lodge and the By-Laws of the Lodge. I suggest to each subordinate Lodge that it start **now** on a study or review of the Constitution and the By-Laws. On fitting occasions review the history of your Lodge . . . on others the history of Masonry.*

All of us need to know more about the Fraternity. I call upon the leadership of each Lodge to take steps to enlighten the Brethren on the many facets of our great Fraternity, over and above the ritual.


JOHN O. WALLACE
Grand Master

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EDITORIAL:

TRUTH

"Truth is a divine attribute and the foundation of every virtue." Thus, we are taught in the First Degree. Yet, as we deliberate upon the question: What is truth? we are led through many corridors of doubt, coming ultimately face to face with reality: Many things we "thought" to be true in the past we now "know" to be not true in the present. If this condition exists, is not truth relative to the time in which it was judged to be the truth? And if truth is relative, is it barely possible there is no "absolute" truth?

This is the rationalization of many in our modern world of philosophical youth who claim to be searching for the "truth". Can it be possible that, with such a flexible yardstick as "relative truth" it would be impossible to determine absolute truth, if and when encountered? Could it be that many are in possession of truth, but because of their concentration on the "search" they cannot recognize the "truth" for which they search?

In Masonry we have no need for rationalization in respect to truth. We have no need to use such a variable as relativity to determine our Masonic truth. And our Masonic truths are not relative to the time in which they were judged to be truth.

Our Masonic truths are immutable. They stand as self-evident facts, emanating from our Creator. They have always been, are, and evermore shall be the same: Not changing with time, but crossing the centuries as the cornerstone and foundation of our Craft. Any change in these truths, regardless of reason, would render them no longer Masonic.

Master Masons withersoever dispersed, engrave this in your conscience, that when others challenge the tenets of our Order, you will not be found lacking in your answer.

R. E. W.

MW MAURO O. BARADI TAWID (HERITAGE) AWARDEE

By: The Craftsman

MW MAURO O. BARADI, Grand Master (1953-1954) and Grand Secretary (1955-1956) of the Grand Lodge of F. & A. M. of the Philippines has been chosen as one of the Ten Top and Illustrious Ilocano awardees for 1973.

The Ilocano Heritage Foundation, Inc. gave the "Tawid" (Heritage) Awards "to foster among today's youth, by example, the habit and virtues of hard work, perseverance, industry, and excellence in one's chosen field of specialization as traits worthy of emulation."

MW Baradi was honored for his achievements in the field of Diplomacy and International Relations. The citation engraved in two beautiful plaques — one in Ilocano and the other in English — reads:

"In recognition of his long and dedicated work in the diplomatic service of the country, first as assistant in the Office of the Philippine Resident Commissioner in Washington, D.C. during the American regime and Commonwealth period and later since the establishment of the Republic.

"More specifically, for his work as Ambassador of the Republic of the Philippines

to a number of the newly independent countries of Africa, in projecting the image of the Philippines among the people of the Third World and in strengthening our relations with them; and also for his efforts, as special envoy sent on specific diplomatic missions, toward the encouragement of international understanding and brotherhood."

Upon receiving the distinguished award, MW Baradi in his statement said:

"We are aware of the fact that this is the First Annual 'Tawid' (Heritage) Award Presentation in the New Society whose leaders are enjoined to 'work hard and observe the highest standards of service, otherwise, they have no place in the leadership of the New Society.' We are likewise cognizant of the need for individual and national discipline in the New Society in order to realize civil equality and social equality among our people."

It is significant to note that the award was given to MW Baradi "also for his efforts, as special envoy sent on specific diplomatic missions, toward the encouragement of international understanding and brotherhood." Again, in his statement referred to above, MW

Baradi emphasized that the promotion of international friendship and understanding "is a hallmark of Philippine policy." "In fact", he continued, "our new Constitution (1973), among other things, provides that the Philippines 'adheres to the policy of peace, equality, justice, freedom, cooperation, and amity with all nations.' (Article II, Sec. 3.) In essence, this means the Brotherhood of Man under the Fatherhood of God."

"The Meaning Of The 'Tawid Award'" was explained by President Ferdinand E. Marcos of the Republic of the Philippines in his speech prepared for the occasion, thus:

"It is my extreme pleasure to be associated with these ceremonies in honor of our ten outstanding brethren.

"We pay tribute tonight to these exemplars whose achievements have ennobled both our life and the public service.

"To them we offer not only the 'Tawid' award but our lasting appreciation for the invaluable contribution they have made to society.

"Our awardees constitute a distinguished roll of honor . . .

"In honoring them, we ask our fellow countrymen to follow their examples. We do not ask of course that every citizen duplicate their deeds, but simply to match their qualities and values . . ."

MW Baradi began rendering diplomatic service in behalf of our country, 45 years ago (1929). He was a private Secretary and Legal Adviser of Dr. Camilo Osias, Resident Commissioner from the Philippine Islands to the United States (1929-1935). For five years, MW Baradi spoke and lectured extensively before clubs, organizations,

colleges, and universities and other institutions throughout the United States on Philippine independence and related subjects. An authentic and detailed story of how Philippine independence was won in the United States Congress is contained in a book entitled, "The Philippine Charter of Liberty" (1933) written by Camilo Osias and Mauro Baradi, then President of the Filipino Club, Washington, D.C. and "unofficial Third Resident Commissioner of the Philippines" according to the United Press.

CIVISMO, a Philippine newspaper (Bacolod, Negros Occidental, Julio 1, 1932), in its leading editorial, stated:

"TERCER COMISIONADO"

"La tendencia humana siempre se inclina a dar los honores a los hombres que en el ramo de la actividad a que se dedican ocupan los altos puestos, olvidandose totalmente de los humildes cuya eficiencia, erudicion y laboriosidad, en muchos casos constituyen la piedra angular donde descanza el triunfo de aquellos.

"Refiriendonos a nuestras luchas por la emancipacion del pais, cada ventaja que conseguimos siempre damos los honores a la Mision Filipina o a nuestros Comisionados Residentes, sin acordarnos nunca de los laborantes humildes que pugnan en la metropoli por ondear en todos los Estados el pabellon de la causa de Filipinas. Entre estos esta MAURO BARADI, secretario del Comisionado Osias a quien le han dado el titulo de Tercer Comisionado no oficial de las Islas Filipinas y a quien queremos hacer justicia en esta seccion.

"Se hemos de ser justos, MAURO BARADI, debe ocupar un lugar en la historia patria."

MW Baradi continued serving meritoriously his country while in

America as evidenced by the following testimonial (October 24, 1940), from Philippine Resident Commissioner to the United States — Don Joaquin M. Elizalde:

"For my part, I can only tell you (Dr. Baradi) that your services in the Office of the Resident Commissioner have always been of the highest quality, and I take this opportunity to make of record and commend your unstinted loyalty, personal integrity, and devotion to duty. Bespeaking the sentiments of the entire staff, who have all been collaborating in our common endeavor to render efficient service to the Commonwealth Government, I know we feel the void occasioned by your transfer."

During World War II, he and his family moved from barrio to barrio and at the same time reassuring his countrymen that the American forces of liberation would surely return as they did return. After the war, he served as legal counsel of the Senate of the Philippines, Special Attorney of the Committee on Investigation (Blue Ribbon Committee), and the Committee on Foreign Affairs, Senate of the Philippines. The Chairman of the latter Committee, Senator Francisco A. Delgado wrote (May 21, 1954), that MW Baradi's services "have been of the best, efficient, and satisfactory."

In 1956, President Ramon Mag-saysay designated MW Baradi as Representative of the Republic of the Philippines, with the rank of Minister to the United Nations Advisory Council for Italian Somaliland — with headquarters in Mogadiscio, the capital where he resided until July, 1960. As such represen-

tative and Chairman of the Advisory Council, he had a leading role in preparing the Somali people for independence; he assisted in drafting the Constitution of Somalia. He was appointed the President of the Philippines' Personal Representative, with the rank of Ambassador Extraordinary on a Special Mission to the solemn ceremonies commemorating Somaliland's accession to independence on July 1, 1960 at Mogadiscio where there is a Rizal Library and a "Philippine Avenue", one of the largest streets in the capital. During that same year (1960), fifteen (15) other countries of Africa became independent and free. He is the holder of several decorations for distinguished services.

In recognition of his outstanding services in diplomacy and international relations, MW Baradi was appointed Member, Philippine Delegation to the United Nations; First Philippine Ambassador Extraordinary and Plenipotentiary to Nigeria, Cameroon, Sierra Leone, Ghana, and Liberia. He is known in Africa as "Mr. Freedom" having earned that distinguished title in his many years tour of duty in Africa. In naming him as "Mr. Mauro" or "Mr. Uhuru" (Uhuru means "freedom" in African language), the Africans recognized his salient characteristics and his lifelong struggle for freedom. He has "emerged as a strong defender of African peoples in their common struggle for equality and justice in their respective

homelands.”

MW Baradi has received awards or citations – gold medals, silver cups, bronze plaques and trophies, diplomas of merit – from charitable, civic, educational, fraternal, and religious organizations among which are: Boy Scouts of America, Boy Scouts of the Philippines; Community Chests and Councils of the Philippines, Inc.; Diplomatic Corps in Lagos, Nigeria, West Africa; Iglesia Filipina Independiente; International Academy of Leadership (IAL); International Association of Y’s Men’s Clubs; International Congress of Doctors (ICOD); International Christian Leadership; International Society of Christian Endeavor; Knights of Columbus; Kiwanis

Club, Lawyers League of Marikina; Lion’s International; Manila Bay Breakfast Club; Municipal Council of Mogadiscio, Somalia, East Africa; Municipalities of Bani (Pangasinan), and Marikina, (Rizal); National University (Manila); National University (Washington, D.C.); Philippine Communities Executive Council, Inc., of New York and New Jersey; Philippine Law School; Philippine-New York Jaycees; Rotary Clubs (in Lagos, Nigeria, West Africa); The Philippines, and the United States; Toastmasters International; United Church of Manila of which he is a charter member; and United Poets Laureate International.

He is also the recipient of 23 gold medals for excellence in pub-



The Tawid Awardees of 1973 third from left is MW Mauro O. Baradi.

lic speaking and debate. He received still other prizes and awards for distinguished service in the field of law and diplomacy, and in the cause of freedom, peace, and universal brotherhood.

As a lawyer, he is a member of the Philippine Bar, and Consultant to the Integrated Bar of the Philippines. He holds membership in the following: American Academy of Political and Social Science; National Education Association and World Federation of Education Association, Washington, D.C.; National Geographic Society; Philippine Constitution Association – Vice President for Luzon and Governor (1971-1972), Governor (1972-1973), Vice President for Visayas and Governor (1974-1975); Philippine Society of International Law; and World Peace Through Law Center. He has been admitted to the Bars of the United States Supreme Court; U.S. Court of Appeals, D.C. Circuit; Supreme Court of the District of Columbia; United States Court of Customs and Patent Appeals; and admitted to practice before the Interstate Commerce Commission. He is the first Honorary Life Member, St. George Association, Chapter 75 (Judiciary System), New York City, and a member of the American Bar Association.

MW Baradi was former law partner of Wolfson, Barrion & Baradi, Baradi & Vergara; Baradi & Gallardo. He is at present the Counsel, law firm of Quasha, Asperilla, Zafra, Tayag & Ancheta with offices in

the Philippines, Thailand, Guam, and in other countries. He is also an International Law Consultant Member, with offices in more than 25 countries throughout the world.

On July 14, 1966, MW Baradi was voted the highest honor by the Eloy Alfaro Foundation of the Republic of Panama, and awarded the Foundation's Grand Cross and Diploma and especially cited as "a lawyer, diplomat, statesman, freedom advocate, humanitarian, author, educator, orator and scholar" and for "his untiring efforts for the establishment of international peace and universal brotherhood."

MW Baradi's achievements in Freemasonry are just as varied and impressive. He was raised as a Master Mason in "High Twelve" Lodge No. 82, F. & A. M., Manila in 1936 and served as Worshipful Master thereof in 1948. He has been elected to honorary membership in many subordinate Lodges under the Grand Lodge of the Philippines and under various Grand Jurisdictions in the United States.

In our Grand Lodge, besides being Chairman of Committees, he was Grand Orator (1948-1950); and was elected Junior Grand Warden (1950), Senior Grand Warden (1951), Deputy Grand Master (1952), and Grand Master (1953). He was elected Grand Secretary in 1955 and held office until 1956 when he was sent by the Philippine Government abroad. He is the recipient of the following:

"Grand Lodge Diploma of Merit for dis-

tinguished Masonic Services" (1948-1949);

"Grand Orator (1948-1950) of the Grand Lodge of the Philippines Award for his "power of being able to hold the complete attention of his audience through his gifted ability of expression which was awakened in the innermost thoughts of the minds of the brethren and those who have had the pleasure of hearing him speak, a desire for more Masonic knowledge".

"The Cable Tow" Award "in recognition of his loyalty and devotion to the tenets of Freemasonry and in appreciation of his sacrificial and meritorious services as Editor of 'The Cable Tow', official organ of the Philippines, for ten (10) successive years (1945-1955)".

He holds membership in Capitular, Cryptic, and Chivalric Masonry and was elected to membership in Asoka Conclave No. 30, Red Cross of Constantine. He is also a member of the Order of the Eastern Star and the Order of the Amaranth. He is an Active Member of the International Supreme Council, Order of DeMolay and is the Ambassador-at-large thereof.

He is Inspector General Honorary 33^o, Supreme Council of the Thirty-Third and Last Degree, Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines, having been elected and coroneted on February 3 and 8, 1954, respectively. He is Grand Tyler of the Supreme Council (1970-1973, 1973-1976).

MW Baradi has been cited by, and elected to membership in International Research Societies, among them: Missouri Lodge of Research; Research Lodge of Oregon No. 198, A.F. & A.M.; The Philaethes Society, Los Angeles, California; Wal-



MW Mauro O. Baradi speaking before the Nigerian Students Association in the Philippines during the Popular Independence Day Anniversary – dinner reception at the Philippine Columbian Club, Manila, on September 30, 1966.

ter F. Meier Lodge of Research No. 281, Seattle, Washington; American Lodge of Research, F. & A.M., New York City; Canadian Masonic Research Association, Halifax, Nova Scotia; Quator Coronati Lodge, London, No. 2076; and Masonic Lodge of Research of A.F. & A.M. of the State of Connecticut. He is also a fellow of other learned organizations including those in the United States, Canada, England, Holland, Belgium, Panama, and in Africa. He is the author of books, pamphlets, and articles on Masonry.

From 1956 to 1969, MW Baradi spent most of his time serving our country in foreign lands.

While in the United States and whenever opportunity presented itself, he accepted invitations of Grand Lodges thereof. On various occasions he addressed conferences of Grand Masters of Masons in North America at Washington, D.C. He holds honorary membership in American subordinate Lodges and allied organizations – Masonic War Veterans of the State of New York, Order of the Eastern Star, several Temples, Ancient Arabic Order Nobles of the Mystic Shrine and is Honorary Past Grand Master of Grand Lodges in the United States and Japan. He is “recognized as one of the world leaders of the Craft” (The American Lodge of Research, F. & A.M. – 1957).

Among the Medals awarded him for distinguished service to Freemasonry are those from the Grand Lodge of F. & A.M. of China (Consecration Medal); the Grand Lodge of A.F. & A.M. of Connecticut – the Pierpont Eduard’s Medal’ (for distinguished Masonic Service); and the Grand Lodge of F. & A.M. of the State of New York with the following citation:

“THEREFORE, Most Worshipful Brother Baradi, as lawyer, diplomat, statesman, and humanitarian, and as a Mason, you have made and are making a tremendous contribution to the life of your generation; and for this living and ever growing contribution, for your loyal service to your country and to the United Nations, and for your inspiring example and untiring efforts on behalf of our own Fraternity, your Masonic brethren of the State of New York hail you, and I as their Grand Master commend you and present you with our Grand Lodge’s CHARLES H. JOHNSON MEDAL, January

29th, 1962.”

“M.W. Mauro Baradi, 33^o Mason and Past Grand Master, also Past Grand Secretary of the Grand Lodge of the Philippines, has spoken 251 times before Masonic Lodges and allied organizations since July, 1961

The Empire State Mason (January, 1962), official organ of the Grand Lodge, F. & A.M. of the State of New York in choosing MW Baradi as one of the “Masons In The Limelight”, published the following view:

(to January, 1962). He is the most sought after speaker in the United States.”

The Grand Lodge, F. & A.M. of Wisconsin cited MW Baradi, thus: “as an expression of high fraternal regard and reposing special trust and confidence in the loyalty, fidelity and steadfast adherence to Masonic principles.”

At conferences of Grand Masters of Masons in North America, Grand Masters and Past Grand Masters of Masons of Grand Lodges including the following: California, Colorado, Connecticut, District of Columbia, Florida, Idaho, Indiana, Iowa, Louisiana, Maine, Maryland, Mexico (York), Michigan, Minnesota, Missouri, New Jersey, New Mexico, New York, North Carolina, Nova Scotia, Ohio, Oregon, Pennsylvania, Puerto Rico, Quebec, South Carolina, Texas, Vermont, Washington, and Wisconsin, cited MW Baradi for his “participation and outstanding addresses.”

In 1961, The Supreme Council (Mother Council of the World) of the Thirty-Third and Last Degree, A. & A.S.R. S.J., U.S.A. of Freema-

sonry cited MW Baradi for his "strong support of our ideals" and expressed the hope that MW Baradi "will have many opportunities to aid in the great program of the men everywhere to save our heritage of freedom."

On the other hand, MW Baradi was cited by the Supreme Council of the A. & A.S.R. of Freemasonry, Northern Masonic Jurisdiction and presented him with a special certificate of Honorary Membership in the Consistory of the Valley of New York City, on March 9, 1962 for "having performed outstanding Masonic and humanitarian service while sojourning in New York."

He is also a member of the Royal Order of Scotland and as an Active Member of the Supreme Council, Order of De Molay, he was recipient of the Grand Master's Certificate of Appreciation "for splendid support, cooperation, assistance, and outstanding service to De Molay."

After many years in the service of his country abroad, MW Baradi returned to the Philippines. Shortly thereafter, the election of delegates 1971 Constitutional Convention was held - November 10, 1970 - and he was topnotcher among the many candidates for the positions of two (2) delegates in the First District of Pangasinan. He took his oath of office at the Masonic altar, Jose Abad Santos Hall, Plaridel Masonic Temple, Manila on April 27, 1971 before MW Antonio Gonzalez, PGM (lawyer and notary public), and in the presence of Past Grand

Masters Esteban Munarriz, Cenon S. Cervantes, Camilo Osias, Vicente Y. Orosa, Macario M. Ofilada, Charles Mosebrook, Raymond E. Wilmarth, and Manuel M. Crudo, and other officers, brethren, and friends.

In this connection, the then Grand Master, MW Edgar L. Shepley, now deceased, said that:

(a) *The occasion was the first time that a Delegate to a Constitutional Convention took his oath as such before officers, brethren, and friends at an Annual Communication (55th) of the Grand Lodge of F. & A. M. of the Philippines;*

(b) *The Delegate taking the oath is a Past Grand Master and Past Grand Secretary of the Grand Lodge of F. & A. M. of the Philippines, and that the Brother administering the oath is also a Past Grand Master and Past Grand Secretary of the same Grand Lodge; and*

(c) *The event was in itself an evidence of the brethren's continuing interest in the serious task of nation-building.*

In the 1971 Constitutional Convention, MW Baradi held responsible positions including the following: Member, Preparatory Committee of the 1971 Constitutional Convention; Vice-Chairman, Committee on Style; Chairman of Sub-Committees in the following Committees: (1) Amendments to the Constitution; (2) Church and State; (3) Foreign Relations; (4) Transitory Provisions; and (5) Youth. He was also a member of the 166-Man Special Committee to Prepare the Complete Draft of the Constitution, and a member of the Coordinating Group composed of seven (7) Delegates. He authored 127 Constitutional proposals, some of which are

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FIRST U.P. PRESIDENT

VERY REVEREND MURRAY BARTLETT, DD PRIEST – EDUCATOR – MASON

By W. C. Councill P.G.M.

It is indeed interesting to note that the first President of the University of the Philippines was a man of many talents and interests. At the turn of the century, he was actively identified with three great movements in the Philippines:

Christianity—Education—Masonry

Universities, governments and society bestowed on Dr. Bartlett many honors and honorary degrees, but when he was elected to the 33^o by his brethren in Masonry for his Masonic achievements, he considered this his greatest honor. He being the first of three great Philippine Masonic Educators so honored – followed by Dr. Conrado Benitez and Dr. Camilo Osias.

It has often been said that great men leave their marks on their epoch; and their ideas continue to live long after their death. Of such men was the Rev. Dr. Murray Bartlett, organizer and first President of the University of the Philippines, who left a legacy to the Philippines – an idea which is as timely now as it was when he first propounded it – a non-sectarian University of the Philippines.

Dr. Bartlett was born in Poughkeepsie, New York, on March 29,

1871, the son of Stanley and Lida Caroline (Simpson) Bartlett. He was educated at Harvard and General Theological Seminary, receiving his Bachelor of Arts from Harvard in 1892 and his Master of Arts from Harvard in 1893. He was Ordained to the Priesthood in 1896 after graduating from General Theological Seminary in 1896. Dr. Bartlett was married to Blanchard Howard on April 15, 1903, and one daughter (Blanchard) was born in 1905. After serving as curate at Grace Church, New York, 1896-97, and as Rector of St. Paul's Church, Rochester, New York, 1897-1908, Dr. Bartlett came to the Philippines as Dean of the Cathedral of St. Mary and St. John in 1908.

While Dean of the Cathedral, Dr. Bartlett made evident his great gift as an administrator, as a Parish Priest, and later as an educator.

Regarding the wider mission of the Cathedral as a general institution, he took the legal steps necessary to incorporate the Cathedral Chapter (since lapsed) with the comprehensive ideal of maintaining the Cathedral Church for "fostering Missionary enterprise, promoting education, and maintaining works of Christian charity and beneficence;

as an instrument for advancement, as far as in us lies, of unity and concord among all Christian people; and, lastly, as a home for the expression of that higher patriotism in which applies the Golden Rule to international relationships while promoting our own national interests."

In addition to his duties as Dean of the Cathedral, he took fortnightly Sunday evening Services at Cavite Naval Station, was a member and President of the Council of Advice, Examining Chaplain, member of the Board of Governors of St. Luke's Hospital and Baguio School (Brent) incorporator of "The Cathedral Church of St. Mary and St. John" and conducted a weekly lecture at the Training School for Nurses on "Psychology."

On Christian unity, Dean Bartlett had this to say: "Here in Manila we have this beautiful and spacious Cathedral. Why should it not be made possible to give shelter under its roof 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 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 of 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 secular or non-sectarian character of 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 reference 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 has been followed, almost to the letter: "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 come and go and after a brief

sojourn, professors bring their tasks to 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 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 concretely, 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 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 a half 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.

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 Ainsie 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 Willaim Smith College, an Episcopal College in Geneva, New York. He was President of this fine institutions of learning until his retirement in 1936.

INFORMATION PLEASE!

Bro. Marshall S. Loke, of Medina Lodge No. 336, American Lodge of Research and Quator Coronati Lodge of Research No. 2076 is requesting information on the following:

Rafael Palma, Mariano Ponce, Felipe G. Calderon, Edilberto Evangelista, Julian Felipe, Fernando Ma. Guerrero, Miguel Malvar, Jose M. Panganiban, Pedro Paterno, Claro M. Recto, Antonio Ma. Regidor, Basilio J. Valdez, Pio Valenzuela, Epifanio de los Santos and Francisco R. Hidalgo.

Any Brother who has biographical information, especially if the abovementioned are Masons or not, may correspond with Brother Loke at the following address:

MARSHALL S. LOKE
56 Langford Road,
Rochester, New York 14615
United States of America

ON MASONIC EDUCATION

368. *When did Solomon begin the construction of the Temple in Jerusalem?*

Solomon began the construction of the Temple in Jerusalem in the month Ziv, the second month [of the sacred year] in the fourth year of his reign (1 Kings 6:17 in the year 1004 B.C. (according to the biblical chronology by James Usher (q581-1656) used in the King James version of the Bible.)

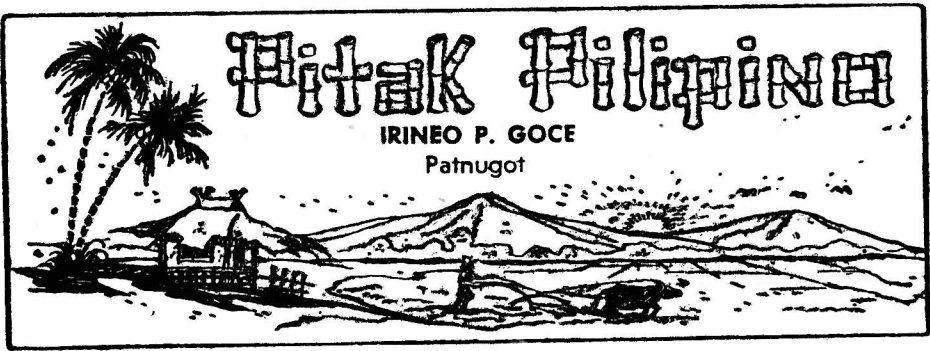
369. *Where was the Temple of Solomon located?*

The Temple of Solomon was located on Mount Morish on the threshing floor of Ornan the Jebusite, previously designated by David, his father (1 Kings 6:1; 2 Chronicles 3:2).

370. *What is a Grand Orient?*

A Grand Orient, according to Mackey (*An Encyclopaedia of Freemasonry*, vol. I (1919), p. 308), "Most of the Grand Lodges established by the Latin races, such as those of France, Spain, Italy, . . . are called Grand Orients. The word is thus, in this sense, synonymous with Grand Lodge; but these Grand Orients have often a more extensive obedience than Grand Lodges, from which English and American Grand Lodges refrain. Thus the Grand Orient of France exercises jurisdiction not only over the seven degrees of its own Rite, but also over the thirty-three degrees of the Ancient and Accepted Rite, and over all Rites which are practiced in France."

"Grand Orient is also used in English, and especially in American Masonry to indicate the seat of the Lodge of highest Masonic power, and is thus equivalent to Grand East . . ."



ANG ORDEN NG AMARANTH (THE ORDER OF THE AMARANTH)

NI KAP. IRENEO P. GOCE

Hindi nababatid marahil, dili kaya'y kakaunti pa lamang ang nakarinig ukol dito sa mga kasapi ng ating Kapatiran at ang karamihan ay walang pagkaalam na may natatanging samahan na kagaya rin ng Masoneriya kung saan may pagkakataon at karapatang makasapi ang ating kababaihan.

Ang ganiyang sapantaha ay batay sa katotohanang bagaman may 160 nang mga Lohiya ng Mason sa nasa-sakupan ng Pilipinas ay walo pa lamang na mga Korte ng Orden ng Amaranth mayroon dito sa Pilipinas.

Sakali man ay marami rin marahil ang nakaaalam nitong nasabing orden, subali't ang kahinaan ng paglago ng samahang ito dito sa Pilipinas ay maipapalagay nating sanhi sa kakulangan ng sigasig ng mga dating namuno dito upang ang samahan ay mapalaganap. Tila baga itinago, o waring ipinagkait ng mga nauna sa kapisanang ito sa ibang mga kapatid natin ang mga biyaya

ng ginintuang aral sa pagiging kasapi. Bakit kaya hindi nila sinikap din na ang malaon na nilang mga kasama at kahalubilo sa Kapatirang Masoneriya ay maging kasama rin sa Orden ng Amaranth?

Ang orden na ito ay nagsimulang nag-ugat sa Pilipinas nang tayo'y nasa ilalim pa ng pananakop ng mga Amerikano. Nuon ay hindi minabuti ng mga nanakop na mga Amerikano ang pagkakaroon ng mga Pilipinong kasapi. Subali't matapos na lumayang lubusan ang Pilipinas nuong 1946 ay bahagyang sumigla ang pagsapi ng mga Pilipino sa nasabing Orden. Datapuwa't napakatagal na nanatiling iisa lamang ang Korte ng Amaranth dito sa Pilipinas, at iyon ay Far East Court No. 1 dito sa Maynila.

Far East Court No. 1 na natatag dito sa Maynila nuon pang 1918.

Ngayong taon na ito pa lamang naragdagan ang mga Korte ng nasabing Orden. Mayroon na tayo ngayong walo na mga Korte sa buong

bansa. Tatlo ang natatag nuong nakaraang Marso: **Sampaguita Court No. 2** sa Cotabato City, sa pamumuno ni Honored Lady Sigrid Datumanong bilang Royal Matron; **Occidental Negros Court No. 3** sa Bacolod City sa pamumuno ni H.L. Nora J. Demonteverde bilang Royal Matron; at **Manila Court No. 4** sa pamumuno ni H.L. Royal Matron Elizabeth J. Araneta.

Apat pang mga bagong Korte ang natatag nuong magtatapos ang Mayo at sa pagsimula ng Hunyo. Ang mga ito ay **Iloilo City Court No. 5** sa Iloilo City sa pamumuno ni H.L. R.M. Maria Imperial Rovera; **Tarlac Court No. 6** sa pangunguna ni H.L. R.M. Fe Remy Pascual; **Baguio City Court No. 7** sa pamumuno ni H.L. R.M. Primitiva Marin; at **Tandang Sora Court No. 8**, matanda kung turingan subali't siyang pinakabata sa lahat at natatag nuong Hunyo 13, 1974. Si H.L. Angelina A. Bayan ang Royal Matron sa **Tandang Sora**.

Ang mga pagkatatag ng bagong Korte ay bunga ng masigasig na pagpapalaganap ng simulaing Amaranth nina MWB Ruperto S. Demonteverde, at ni RWB Jose L. Araneta, ang Kasalukuyang senior Grand Warden sa ating Grand Lodge of the Philippines; at ang kanikanilang mga kabiyak. Ang pormal na pagkatatag ng pitong mga bagong Korte ay pinangunahan ni Gng. Doris Bell, ang Supreme Royal Matron nang nakaraang taon.

Kamakailan lamang ay bumaba na mula sa trono ng kapangyarihan

si Gng. Bell, pagkatapos ng isang taon sa panunungkulan, sang-ayon sa patakaran ng Orden. Ang bagong Supreme Royal Matron ay si Gng. Twila McDonald.

Ang Orden ng Amaranth, sang-ayon kay Kap. Demonteverde, ay pagkakataon para sa mga kababaihan mula sa mga pamilya ng Mason upang masubaybayan ang mga gawain ng kanikanilang mga asawa, ama, kapatid o anak na lalaki at mga tiyuhin sa loob ng Kapatirang Masoneriya. Ang layunin nitong Orden ay pag-isahin sa kapisanan ng tinatawag na mga Korte ang mga Mason, ang kanilang asawa, ina, lola, tiyahin; mga kapatid, anak, pamangkin, inaanak o kinakapatid na mga babae, upang ang mga ito ay bigyang lakas loob at pasiglahin sa kanikanilang mga damdamin ang pagtupad sa mga patakarang Katotohanan, Pananalig, Katalinuhan at Kawanggawa.

Masugid na naging katulong nina Kap. Demonteverde at Kap. Araneta upang pasiglahin ang pagsapi ng mga may karapatang sumapi sa Amaranth sina VWB Teofilo C. Leonidas, WB Dominador C. Vicente at WB Bienvenido G. Ongkiko, at ilan pang mga kapatid mula sa Quezon City Bodies, A & ASR, at apat na mga Simbolikong Lohiya sa kabiserang pambansa.

Ang Orden ng Amaranth ay isang napakagandang samahan ng mga Mason, sampu ng kanikanitang mga kaanak na babae. Sa samahang ito mararanasan ng ating kababaihan

Turn to next page

BARADI *From page 11*

embodied in the 1973 Constitution of the Republic of the Philippines. Besides being the principal Invocator of the Convention, he was among the few delegates with 100% attendance at the Convention — from June 1, 1971 to November 30, 1972 held in Manila and Quezon City. He was President of the **Timpuyog** Association, a sizeable group of all-Ilocano delegates; and member of the 7-Man Council of Elders of the Convention.

MW Baradi holds 7 academic degrees including the degree of Doctor of Juridical Science with distinction, and 5 doctorate degrees (honoris causa) obtained at home and abroad. He is married to Eden Guevara, a former Marikina beauty queen whose grandfather pioneered shoemaking in Rizal province. They

have four children (alumni of Columbia and New York Universities), and all professionals, namely: Perla Baradi-Spanskie, nutritionist in New York; Mauro Jr., an officer of the United Nations; Jose, general manager of Guevara-Baradi properties; and Patria Baradi-Pacis who is with the Delta Airlines in the United States.

We heartily congratulate MW Baradi for his distinguished achievements in ever so many fields of human endeavor, especially in the interest of Freemasonry and the Philippines. For work well done at home and abroad, we join brethren, fellow countrymen, and friends whithersoever dispersed in hoping that MW Baradi will live for many more years of fruitful service. Verily, we say to him, **MABUHAY!**

AMARANTH *From page 19*

kung ano ang dinaranas, o kaya'y napakalapit na kahawig ng mga karanasan ng kanilang mga kalalakihan sa mga Lohiya ng Mason. Ang Amaranth, o ang mga pamamaraan sa ritwal at mga seremonya nito, ay kahawig na kahawig ng sa Masoneriya.

Bagaman, ang Amaranth ay nata-tanging samahan, at hindi ito bahagi ng anupamang praternal na Orden. Ang pananalig sa iisang Makapang-yarihang Lumikha, tulad rin sa Masoneriya, ay kailangan sa pagsapi. Ang mga aralin dito ay lantay, ang mga itinuturo ay dalisay at napakarangal.

Ang mga seremonya sa rituwal ay

inilaang magpatingkad sa damdamin ng mga kasapi ng pagkilala at pagtalima sa tungkulin nila sa Lumikha, sa bansa, at sa mga kapuwa, at maging paraan pa rin sa paggawa ng kabutihan, mamuhay na may kaligayahan at kasiyahan, mapagbigay sa kapuwa, at umiimpluwensiya ukol sa kagalingan ng lipunang kanilang ginagalawan.

Ang pangalang Amaranth ay hanggo sa ngalan ng isang bulaklak na tinatawag sa mitolohiya ng mga Griyego na **amaranthus**, na sa kanilang paniwala ay sariwa kailanman, at dahil dito ay nangangahulugan ng kawalang-kamatayan o buhay na walang hanggan.

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