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ISAGANI CHAPTER ORDER OF DEMOLAY RECENTLY LAUNCHED THEIR TREE PLANTING CAMPAIGN IN TARLAC, TARLAC.

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Grand Master's Page



ON HUMAN RIGHTS

In this month of August, 1977, Manila will be the site of the World Law Conference, which has for its theme "International Legal Protection of Human Rights".

The subject on human rights should be of interest to masons. By their tenets, their rituals, and the record of outstanding masons in our country and in other countries of the world, masons are dedicated to human dignity, freedom and liberty.

What are those human rights that masons are expected to uphold and protect? The United Nations, in 1948, promulgated the Universal Declaration Of Human Rights, and the Philippines, as a member of the United Nations, was a signatory to that Declaration. Masons should endeavor to read that Universal Declaration Of Human Rights. The Constitution of the Philippines provides for the Bill of Rights which embodies many of the rights mentioned in the Universal Declaration of Human Rights. The masons should read the provisions on the Bill of Rights in our Constitution.

Human rights are rights that pertain to man because he is human. They are part of his birthright, innate and inalienable.

Human rights may be classified into three groups: (1) those rights that guaranty security of person, such as the right not to be deprived of life or liberty without due process of law; (2) those rights that guaranty the well-being of man, such as the right to work and to a standard of living that enables him to enjoy health, education, rest and leisure, culture and the arts; and (3) those rights that enable man to live as a free and responsible member of society, such as the rights to freedom of thought and opinion, to freedom of speech and the press, to freedom of association and assembly, and to participate in government.

Since human rights are inherent in man, it follows that the State is simply the *guarantor*, and not the *grantor*, of human rights. Man can neither renounce their human rights, nor be arbitrarily deprived of them.

The upholding and protection of human rights are the sentiments and the duties that are articulated in our rituals as masons. It behooves

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MASONIC GROWTH

There are by far more living Masons in the world today than ever in the past. But, the growth of Masonry is so slow compared with the population growth, that percentage-wise, Masonry is becoming a smaller and smaller part of the world population.

Many Masonic thinkers address the causes of this decreasing percentage of the world population to the increasing demands and alternative social activities presenting options to present day men for their selection of the means to occupy their non-working hours. It is claimed that television, motion pictures, and the ever increasing opportunities for participation in varied entertaining and relaxing escapes from the daily routine of existence, are the formative competitors of Masonry. All of this may be true, but to many, it does not appear to be the root cause for Masonry not to grow equally with population, since the real purpose of Masonry is not to entertain or provide an escape from reality but to provide a way of life by which men can find greater happiness in their co-existence with other men.

Specifically, we find man in general is reorienting his approach to life from a dependence upon faith and reason as expressed in his chosen religion and a belief in God, to a worship of science and the fruits of scientific advancement. Man seems to live more and more in the satisfaction of his day to day appetites, rather than in investing a part of his present life as a means to a future eternal life.

Here, then, is the problem. How can we make modern men comprehend that regardless of the astronomical advances of science, man's life has not changed in its basic concept of birth and death. While modern man may enjoy more his life while on earth, the big question is: Has man been moving away from his prospects of eternal life after death?

Since Masons are concerned with a way of life - the Masonic way of life, we must prepare for it by the way we live together in this life. If we can find the way to penetrate the minds of men and inspire them to visualize the goodness of the Masonic way, perhaps more men will find happiness not only from the fruits of science in this life, but from the hands of God.

R.E.W.

FOREVER A MASON

By: WB Lorenzo N. Talatala, PM (38)

Many of us have in the past, witnessed in disdain, some brethren, for reason of their own, tendered their resignation from the Lodge – at time accentuated by the word **irrevocable**, depending upon the intensity of the compelling force that impelled them to make such decisions, unaware perhaps, that in Masonry, resignation is a misnomer and just can not be done.

The reason for this is that to become a Masons, the petitioner for the Degrees of Masonry is neither appointed nor commissioned to a position or office, wherefrom he can resign. Rather, he is made a Mason, step by step, through a progressive system of solemn ceremonies within the body of a just and legally constituted Lodge of Free and Accepted Masons. Since our Masonic Jurisprudence contains no provision empowering any man or a body of men to **unmake** a Mason, hence the generally accepted maxim: “Once a Mason always a Mason”, shall apply.

We were also witnesses - some were the objects, in a number of cases, wherein some brethren were asked by certain ministers and laymen leaders to retract Masonry as a condition, precedent to undertaking certain religious obligations or engaging in some church-sponsored activities.

We are confronted with the ticklish question, as to whether a Mason can renounce, abjure, fore-swear, recant, retract, disown or repudiate Masonry as he pleases, quit the Lodge thereafter, and be considered a non-Mason. This, as we still recall, culminated in the nation’s great debate of the recent past, to resolve the proposition: whether or not our great national hero Bro. Jose Rizal and our former great President, Bro. Manuel L. Quezon, really retracted Masonry. By it, we are incidentally reminded, how our late famous Bro. Rafael Palma tenaciously parried during his dying moments, every attempt by the ministers to induce him to

retract Masonry. There are numerous other cases related to the so-called renunciation of Masonry by Masons, that can be cited.

To put an end to this question that once threatened to divide our people, especially the intelligensia, it becomes imperative to restate some of the indispensable qualifications of a petitioner for the Degrees of Masonry before he can be admitted for initiation into the Order.

First of all, and above all, he must believe in God and a life hereafter. Let it be emphasized that to be an atheist is an absolute disqualification for initiation. He must be a man; free born; live a clean and upright moral life; believe in the immortality of the human soul; place love of country next to love of God; and of sound physical and mental condition. These are some of the most essential pre-admission requirements for a candidate for the Degrees, that the Lodge has to require absolute compliance.

It will thus be seen, that even from these pre-admission requirements alone, Freemasonry is an institution dedicated to a noble purpose, especially directed towards the upliftment of the moral values of its individual members. At the outset, care has been taken to ensure that only good men are admitted into the Fraternity.

On this basis, can a Mason in his right conscience, renounce Masonry? To the majority of us — those highly dedicated to the tenets of Masonry, the answer is a resounding NO. However, to some, the answer depends on the moral fiber and fortitude of the individual

Mason. If a Mason of weak moral character, while at the crossroads, and obscured by uncertainty and wavering thoughts, decides to renounce Masonry, he can do so, but must have to renounce first: his belief in God and a future existence; his belief in the immortality of the soul; his love of country; his belief in the brotherhood of man under the fatherhood of God; disown millions of his brother Masons dispersed around the earth; and disavow all the good things he vowed to undertake, conform to and abide by, before the Masonic Altar.

He can renounce Masonry in as many times he wants it done, still from the legal standpoint, the phrase: "Once a Mason always a Mason", shall prevail. A Mason, therefore who renounces Masonry, will still be a Mason preceded by the world "outcast" - an outcast Mason, unworthy to be called a brother for want of fortitude and weakness of moral character in allowing his convictions to fall asunder and be swayed by insidious influences.

Expelled and suspended Masons, are still Masons behind the scene, and our regulations forbid us, who are in good standing, from holding Masonic communication with them. Even the supposed deserters from the Temple - those we call ruffians, were likewise Masons, despite their tainted hands with innocent blood, for which they were made to suffer accordingly.

Our brethren who are now in obscurity at the cross roads, contemplating to resign from Masonry, and those who are bent on renounc-

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THE RAINBOW GIRL AS A MEMBER OF THE ORDER OF THE EASTERN STAR

(FIFTH OF A SERIES)

It was but natural that a Rainbow girl should want to become a member of the Order of the Eastern Star. They were the sponsors of her Assembly. They had made it possible for her to have many interesting and lovely times during her teen age, picnics, parties, Grand Assemblies, and International Conventions. There would have been so many interesting things left out of her life had it not been for the interest the Eastern Star Chapter had in her Assembly. She would get into the Chapter if at all possible. She knew she had to petition just as she did in Rainbow and that her petition had to be balloted upon and passed favorably. She had been living a life as taught by Rainbow, surely she would be elected.

She was elected and the night came for her to report. Some of the girls had joked her a little about "riding the goat" on the night of her initiation in the Assembly, which she later learned they should not have done. But that was all passed now, she was a grown-up and in waiting to be initiated into the Eastern Star. She was not so curious now. When she joined Rainbow she looked closely at everything more than once. She remembered seeing a box of gravel and sand in one corner of the preparation room. "Just something left over when they built the place," she thought. She saw a bright sword and a beautiful uniform, like her preacher wore, all buttoned up to the collar. She saw an hour glass and a trowel

on a shelf, they were a little dusty. None of these things interested her for there was no foolishness in the Rainbow initiation, consequently, there would be none in the Chapter. What would the Eastern Star be like, and how could it be any more beautiful than Rainbow? She had no sooner stepped inside the Chapter room than she saw. It was beautiful but it was different. Her marching about to the music was not new to her. It just made her recall her Rainbow work. She had been a Worthy Advisor, so she paid close attention to the words of the Worthy Matron. She loved the name, it sounded so mature. She thought she would like to be a Worthy Matron. There was a man in the East, seated by the Worthy Matron. She was a little surprised when he took part in the Initiation. She recalled that a Master Mason must always be present in each Assembly meeting but he had no part in the ceremony. She thought perhaps that because he had been faithful in Rainbow they gave him something to do and to say in the Chapter.

She was deeply impressed with her first lesson, loyalty of a young woman to her father. She was pleased to know that the Eastern Star begins with the girl in the home, perhaps it would not be so different after all. As she went in her journey she met a very spiritual woman by the name of Ruth. She was the most important woman in the Old Testament time for there was one of the books of the Bible named for her. She had read that Book, but to her then it was only a love story, now it had become

the story of constancy. She would read and study it again when she went home, from her own Rainbow Bible.

Martha was one of her favorite women of the Bible and she knew why. She had a brother that died, not so long ago, and it was such a consoling thought when the Minister quoted these words of Martha's: "Lord, if thou hadst been here, my brother had not died". "But your brother shall live again," said the Master, and he did live again and Martha saw him alive. That to her, with her girlish broken heart, was the most wonderful story she had ever heard. She thought she would add this sentence to her Rainbow ritual: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live and whosoever liveth and believeth in me shall never die."

They gave her flowers that night, and as she held them in her arm and caressed them on her way home, she wondered how any mortal man could put that much in a ritual that took only one hour to exemplify.

She went back to her Chapter and was one of its most faithful members. How could she do otherwise when the whole of her teen age was spent under the illuminating rays of the Star. She won the appreciation of her Chapter by her loyalty and by her constant attendance. As a Rainbow girl, she had been led by the hand of Faith. In her Chapter, she felt that hand tighten up a little, life would be a little different as she grow older and a little brighter, she thought she must have been born an Eastern Star.

NEWS

IN

PICTURES



PHOTOS SHOWING THE TREE PLANTING PROJECT OF ISAGANI CHAPTER, ORDER OF DEMOLEY SPONSORED BY ISAGANI LODGE NO. 96, F. & A. M. TARLAC, TARLAC. PRESENT DURING THE TREE PLANTING PROJECT ARE THE FOLLOWING: VW FEDERICO (IN DARK SUN GLASSES) DDGM DISTRICT NO. 29; WB JOSE Y. CHUA, GRAND LODGE INSPECTOR FOR ANCHOR LODGE; WB BENJAMIN CHUA; WB GUILLERMO ESPINOSA (WITH CANE) WB BENIGNO CHUA; BRO. WILFREDO MACARAEG (KNEELING AND PLANTING), CHAIRMAN, ADVISORY'S COMMITTEE OF ISAGANI CHAPTER ORDER OF DEMOLEY; BRO. TAN SAN NG SR.; BRO. JOSE CHAN; ARMY OFFICERS FROM 5th BRIGADE, CAMP AQUINO, PC OFFICERS OF MACABULOS AND OFFICERS AND MEMBERS OF THE ORDER OF DEMOLEY.



MEMBERS OF THE ISAGANI CHAPTER, 10DM PLANTING TREES



A MEMBER OF THE ARMED FORCES ASSISTING IN THE TREE PLANTING

(From page 1)

every mason, therefore, to be concerned that his human rights, and those of his fellow men, are not violated. Masons do not live for themselves alone. They have an obligation to humanity. Masons should not hesitate to redress, or help redress, any violation of human rights, and to denounce the violators of human rights.

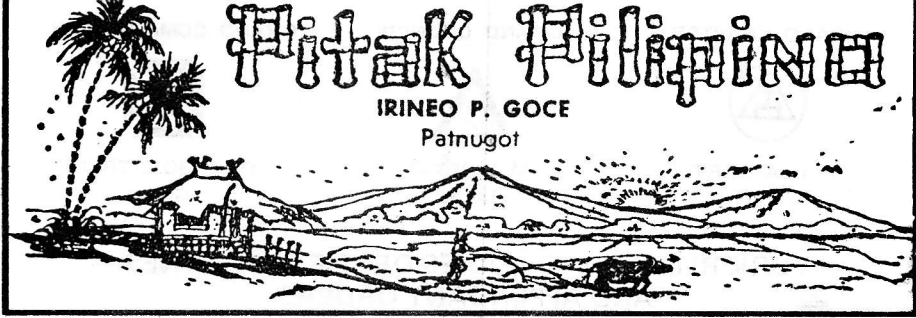


CALIXTO O. ZALDIVAR
Grand Master

THE MAN IN THE GLASS

*When you get what you want in your struggle for self
And the world makes you king for a day,
Just go to the mirror and look at yourself
And see what that man has to say.
For it isn't your father or mother or wife
Whose judgment upon you must pass;
The fellow whose verdict counts most in your life
Is the one staring back from the glass.
You may be like Jack Horner and chisel a plum
And think you're a wonderful guy,
But the man in the glass says you're only a bum
If you can't look him straight in the eye.
He's the fellow to please—never mind all the rest,
For he's with you clear to the end.
And you've passed your most dangerous, difficult test
If the man in the glass is your friend.
You may fool the whole world down the pathway of years
And get pats on the back as you pass,
But your final reward will be heartaches and tears,
If you've cheated the man in the glass.*

Masonic Light



MASONERIYA

Ni Venancio M. Ferrer

(Tulang handog ng may akda sa ika-58 taong pagkatatag ng Lohiyang Kabanatuan Blg. 53, sa Lungsod ng Kabanatuan.)

Tayo'y nagagalak sa sandaling ito
Sa dahilang tayo'y nagkasalu-salo;
Isang pangyayaring nagpapatotoong
Sa magandang bagay, nabibigkis tayo.

Kapatiran ito na katangi-tangi
Katulad ng ginto na mataas ang uri;
Kahi't na sagkaan ang magandang mithi,
Ang kadakilaa'y walang pagkapawi.

Itong Masoneriya, sa pagkaalam ko,
Laganap sa lahat ng sulok o dako;
At kung susuriin ang layunin nito
Damaya't pag-ibig ang puno at dulo.

Itong Masoner'ya'y waring punong kahoy,
Patuloy sa kanyang paglago't pagyabong;
Kahoy na ang ugat, malalim ang baon
Kaya't di mabuwag ng mga daluyong.

Limampu at walong taong nabubuhay,
Hindi sa sarili kung hindi sa bayan;
Nabubuhay ito sa katotohanang
Pinatnubay tayo ng Amang Maykapal.

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GRAND CHAPTER



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G.H.P.

GRAND COUNCIL



M. BUMAAT
I.G.M.

GRAND COMMANDERY



DAMASO C. TRIA
G.C.

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THE MODERN TEMPLAR

RUPERTO S. DEMONTEVERDE

The original Order of "Knights Templars" (please note the double plurals as the Order was then called) was founded by Hugh de Payens in 1113 when he was chosen by the Knights to be the Superior of the new religious and military Society. This honor was bestowed on him after he had fought with great credit and renown at the siege of Jerusalem in 1099. He was given the title of "The Master of the Temple", afterwards the "Grand Master" and he was generally called the Founder of the Order.

The aims and objects of the Fraternity had been to protect and to alleviate the dangers and distresses to which the poor pilgrims were exposed on their journeys between the sea-coast and Jerusalem, to guard the honor of the saintly virgins and matrons, and to protect the elderly white hairs of the Knights who greatly distinguished themselves at the siege and capture of Jerusalem, led by Hugh de Payens, who formed themselves into a holy brotherhood in arms and entered into a solemn

compact to aid one another in clearing the highways of the mountains to the Holy City.

Masonic historians could not, however, find any direct link between the original **Knights Templars** and the modern Knights Templar, altho the aims and objects of the Modern Templar are somewhat analogous or similar to those of the original society.

A history of our present day Order is a record of the accomplishments of real Christian gentlemen, who, through delightful personalities, good fellowships and loyal friendships have made the Order stand for something of supreme value in the lives of men.

The true foundation of Templar Masonry is in its great spiritual values, in its hidden splendors of the mind, heart and soul. The present Order of Knights Templar endeavors to bring to light these spiritual values — the courteous welcome, the friendly smile, the firm hand-clasp, and the true heartbeat of men who have constructed a Temple of Christian friendships.

Those who have labored long for Templary find in it something friendly, comforting and satisfying. They find good fellowship and enjoyable friendship and those things worthwhile in life which can be measured only by the heart, real deep-down spiritual values of life, which are priceless in their possession to members.

The Order of Christian Knighthood of our times has been built by the hearts of men. Zeal, energy, sincerity, devotion and love have been literally poured into this great Order by its past officers and mem-

bers until today we have a heritage of something vastly greater than merely an association of men. Its influence is far-reaching, its dignity, beauty and charm of comradeship and friendship are respected and admired by those who have felt its spiritual impulse.

It is difficult to put into words the spiritual records of Templary. The inspirational history of Templary is not in cold statements of facts and dates, but in the enthusiasm and love of men for the Order. The real history of Templar Masonry can never be recorded in print because it is a history that lives in the memories of the Sir Knights who by living their Templary have learned that higher and nobler conception of the Order of Christian Knighthood. The records of the past happy and comforting events of Templar experiences are engraved in men's hearts and minds rather than in bound volumes of paper and ink books.

The foundation of Templar Masonry is not entirely ritual, but is laid in the hearts of the men who are working for the good of the Order. They promulgate those principles of Christianity and patriotism which have been and will be carried down the years by the love and sincerity of men worthy to be called Knights of the Temple.

The Commendery of Knights Templar of the Philippines is relatively new, the Grand Commandery having been chartered on December 31, 1963 only. We owe allegiance to the Grand Encampment of the United States of America which was organized in 1816 in New York

when De Witt Clinton was elected the first Grand Master. Our present Grand Master is Sir Knight Willard M. Avery, who is the 45th man to hold that office. Meetings of the National body are held triennially. Since the foundation as a Christian Military Order, Military titles have been retained, thus our officers are designated as Grand Commander, Deputy Grand Commander, Generalissimo, Grand Captain General, Grand Treasurer and Grand Recorder. Similar titles are used throughout.

The Grand Encampment of Knights Templar of the United States of America is a sovereign national body with jurisdiction over all Grand, Constituent and Subordinate Commanderies in the United States. A Grand Commandery in the Philippines and some dozen Subordinate Commanderies elsewhere — notably in West Germany; Tokyo, Japan; Saudi Arabia; Puerto Rico; Mexico and Guatemala, are working under this Grand Encampment.

You might ask: How does it fit into the picture of Freemasonry? The Order of Knights Templar is the highest body in the York Rite of Freemasonry. The two other bodies of the York Rite — Chapters of Royal Arch Masons and Councils of Royal & Select Masters, base their ceremonies and connect their history with the Old Testament. Templary, however, is a branch of Masonry with its foundations in the New Testament of the Bible. Only those who are members of Symbolic Lodges, the parent bodies of all Masonry, are eligible for admission in the York Rite, and only those who express a belief in

the Christian Religion can be admitted into the Order of Knights Templar.

Has Templary any relationship with the Shrine? Templary is a member of the family of Masonic bodies and Masonic-affiliated bodies. The Shrine-formally known as the Ancient Arabic Order of Nobles of the Mystic Shrine — is another member of the family in that it requires that its members, as prerequisites to membership, be either Knights Templar or 32^o Scottish Rite Masons. The Shrine is neither York Rite nor Scottish Rite, but an independent organization formed just one century ago — a comparatively young in Masonic age — as a social order. It has acquired well-known philanthropies, especially the Shrine Crippled Children's Hospitals.

What are the York Rite and the Scottish Rite Freemasonry? These are two so-called advanced Masonic rites or methods of progress — one is the York Rite, the older of the two, with the Order of Knights Templar as the top-ranking body; the other is the Scottish Rite, which designates its steps by numbers rather than by names. A member of a Consistory of the Ancient and Accepted Scottish Rite, by regular progress, becomes a 32^o Scottish Rite Mason. A Mason who progresses thru the bodies of the York Rite becomes a Knight Templar.

The Organization, as of 1976, consists of 365,000 members in 48 Grand Commanderies and 17 active Subordinate Commanderies throughout the world. We have Commanderies in all 50 States, Saudi Arabia, West Germany, Japan, Mexico, Guatemala, Puerto Rico

and the Canal Zone, and a Grand Commandery in the Philippines.

What does the Organization do? We have two major philanthropies. The Knights Templar Eye Foundation, Inc., provides funds for surgical treatment and hospitalization for those persons who are blind, or whose sight is impaired, and who cannot afford to pay. Almost 22,000 applications for surgery and hospitalization have been processed; nearly a million dollars has been expended in grants for eye research (as of 1976). The Knights Templar Eye Foundation is supported by a yearly assessment on each Knight Templar, plus special contributions, Life Sponsorships and other forms of income.

Is it difficult to obtain assistance from the Eye Foundation? No, any Sir Knight can recommend someone to the Eye Foundation for assistance. The Eye Foundation will assist anyone in need, regardless of race, creed or age. Masonic affiliation is not required, just as it is not required for Educational Foundation loans.

What is the Educational Foundation? The Knights Templar Educational Foundation is designed to make loans not exceeding \$3,000.00, for the last two years of a three or four year course, or for full period of a two year trade or professional school course. The purpose of the Foundation is to make it possible to help worthy students in financial need. Repayment of the loan, with its low interest rate of 5%, starts after graduation. Total loans as of December, 1975 have exceeded \$26,000,000.00. I am sorry to inform you that our Grand Commandery has no funds yet for

this Educational Foundation.

The Knights Templar Educational Foundation was established in 1922. Its purpose is to make available to deserving students for their final two years in college deferred-payment, low-interest loans. Each Grand Commandery administers its own share of the revolving loan fund. The Grand Recorder of each Grand Commandery is the Secretary-Treasurer. The central office for the Foundation is the office of the Grand Recorder (who serves as Secretary) in Chicago.

What are some of the Templar activities? In the United States, the Easter Sunrise Memorial Service at Arlington National Cemetery is a Templar tradition. For nearly half a century Knights from all over the country have gathered at Arlington Easter Sunday morning for a national Worship and Memorial Service. The ceremonies include the laying of a wreath at the Tomb of the Unknown Soldier. Many Sir Knights will make a pilgrimage to the Arlington grave sites of two Past Grand Masters—Wilber M. Brucker, former Secretary of the Army, and Walter A. Delamater, first Executive Director of the Knights Templar Eye Foundation, Inc.

Do you sponsor any activities for Youth? The Masonic fraternity sponsors DeMolay for young men and Rainbow and Job's Daughters for young women. All of the Masonic bodies join in support of these organizations. DeMolay and Rainbow are open to all without regard to Masonic affiliation. The Grand Encampment gives special support to DeMolay's Order of Knighthood — an organization for

and by DeMolay young men in the 17 to 21 age bracket.

Who belongs to the Organization? In the United States, members of the organization include Senators, Congressmen, Governors, business leaders, lawyers, mechanics, merchants, physicians – a full representation of all types of both white collar and blue collar Masons. John Wayne and Bart Starr are Sir Knights as were Paul Revere, J. Edgar Hoover, Presidents Jackson, Andrew Johnson, Garfield, McKinley, Harding and Truman, and other distinguished early, recent and contemporary public figures.

TALATALA . . . (From page 5)

ing Masonry, might well remember the time-honored phrase: "Once a Masons always a Mason" and be prepared to face the humiliating and embarrassing consequences of their acts, by being called outcast Masons, later.

Brethren, we have burned the bridges behind (or have you?). There is no more turning back at this time - all of us will be Masons forever as our Masonic forbears have been.



FERRER (From page 11)

Limampu at walong taong nakatindig
Na ang binandila'y kat'wira't pag-ibig;
Matibay na muog na di mabubulid
At ang katataga'y handa sa panganib.

Sa haba ng kanyang panahong nilakbay,
Daming gintong butil ang kanyang sinimpan;
Maganda ang kanyang mga patakaran,
Kung sadyang susundi'y maganda sa buhay.

Hindi kalabisang banggitin ko rito,
Tayong mga Mason, tunay na Kristiyano;
Kung ang Amang Diyos, wala sa puso mo,
Ay wala kang puwang sa Samahang ito!

Maging uliran kang ama ng tahanan,
Maging kabiyak ding mabuti sa buhay,
Maging matapat ka sa ano mang bagay,
Ilan lamang ito sa mga batayan.

Maraming samahan ang dito'y nagkalat,
Ningas-kugon lamang ang nakakatulad;
'Di gaya ng Mason, semento ang sangkap,
Habang nagtatagal lalong tumatatag.

Ako'y umaasang ang Mason kahapon,
Ngayon at kailan ma'y matapat na Mason;
O, mga kapatid, tayo'y magpatuloy,
Sama-sama tayo sa iisang layon.

DISTRICT DEPUTY GRAND MASTERS

DISTRICT NO.

- 1 – Amancio S. Donato
- 2 – Leon A. Bañez, Jr;
- 3 – Jesus Cadiente
- 4 – David T. Lara
- 5 – Samuel R. Capistrano
- 6 – Eulogio C. Sta. Maria
- 7 – Filemon B. Zafra
- 8 – Nestor N. Niguidula
- 9 – Jose B. Perez
- 10 – Raymundo N. Beltran
- 11 – Ricardo C. Buenafe
- 12 – Cesario Villareal
- 13 – Jose Baccay, Sr.
- 14 – Panfilo B. Enojas
- 15 – Santiago L. Chua

DISTRICT NO.

- 16 – Florentino B. Almacen
- 17 – Pedro Guerzon
- 18 – Ricardo V. Azarcon
- 19 – Antonio Espinosa
- 20 – Frederick Dumlaol
- 21 – Kenneth M. Crabtree
- 22 – Ivan A. Miller
- 23 – Pablo D. Baguioen
- 24 – Peregrino Cornel , Sr.
- 25 – Gerardo Padilla
- 26 – Isagani S. Bella
- 27 – Cayetano Palmares
- 28 – Erenesto Malabanan
- 29 – Federico Tan
- 30 – George F. Krause

JUNIOR GRAND LECTURERS

DISTRICT NO.

- 1 – Eliseo A. Arandia, Jr.
- 2 – Julio B. Laceda
- 3 – Narciso P. Tomas
- 4 – Jacinto V. Morales
- 5 – Pedro L. Fajardo
- 6 – Emilio J. de la Rosa
- 7 – Horacio S. Mendoza
- 8 – Federico S. Magat
- 9 – Bienvenido G. Ongkiko
- 10 – Jose B. Legazpi
- 11 – Rodolfo R. Soriano
- 12 – Apolinario R. Villaverde
- 13 – Damaceno J. Ago
- 14 – Dominador Aujero
- 15 – Juanito C. de la Cruz

DISTRICT NO.

- 16 – Jesus T. Limkimso
- 17 – Felix Caburian
- 18 – Samuel G. Pangan
- 19 – Fredinel A. Martinez
- 20 – William A. Mcalister
- 21 – John B. Davis, Jr.
- 22 – Herbert F. S. Chock
- 23 – Federico P. Ambatali
- 24 – Albino A. Fernandez
- 25 – Jose M. Lagahit
- 26 – Pio Elevazo
- 27 – Enrique Maravilla
- 28 – Teodoro Alcantara
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