



IN HOC SIGNO VINCES

KNIGHT TEMPLAR

Summer 2024



CONCORDAT FOR U.S. RITUAL IN FRANCE

WHY DENVER COMMANDERY HAS
ESPINOZA'S SKULL

MARTINISM GOES **MAINSTREAM**

JONATHAN YEO'S CONTROVERSIAL PORTRAIT
OF **KING CHARLES III**



Knight Templar

KNIGHT TEMPLAR MAGAZINE SUBMISSION GUIDELINES

The *Knight Templar* publishes articles at its sole discretion. Submissions are selected via a majority vote of the Editorial Review Board. Articles may be rejected with or without cause. By submitting an article, you represent that all material is original and available for reproduction. You represent that none of the material submitted is subject to use restrictions.

Editorial

Please ensure that all editorial content is original work and that all non-original portions are properly cited.

Please submit all articles as a Word document, times new roman, 12-point font, double-spaced, left justified, single tab for paragraph (do not put a space between paragraphs).

Only use a single space after the period. Please include page numbers, centered in the footer.

Please submit all images as separate files. If you desire to have an image placed in particular relation to the text, please use square-brackets and place the image name therein, *e.g.* [Image 001.png].

Please refer to our Style Guide for capitalizations, abbreviations, citations, *etc.* **RIGHT**.

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Please ensure that all images submitted are at least **300 dpi** resolution at the size to be printed.

KNIGHT TEMPLAR MAGAZINE STYLE GUIDE

The *Knight Templar* uses a modified Quarry Project Style. This is based on the Chicago Style. See chicagomanualofstyle.org. See also Kate L. Turabian's *A Manual for Writers of Research Papers, Theses, and Dissertations*, 8th ed., published by the University of Chicago Press. See also www.thequarryproject.com.

The *Knight Templar* prefers end notes to footnotes; however, we will use footnotes where better suited to the author's intent. Footnote reference marks go on the *outside* of punctuation:

This is a statement of fact.¹

Academic writing is not required. Maintaining a journalistic standard is sufficient. Thus, citations are not necessary (except where quoting verbatim from a source). Further reading is useful in lieu of citations. In either case, where citations are listed, use the Chicago style (see below).

Source Citation

Book (first note):

Author, *Book Title*, [xth ed.] (City: Publisher, date), pg.

C. G. Jung, *The Archetypes and the Collective Unconscious*, 2nd ed. (Princeton: Princeton University Press, 1969), 29.

Book (subsequent note):

Author, *Abbreviated Title*, pg.

Jung, *Archetypes*, 47.

Periodical (first note):

Author, "Article Title." *Journal Name*, no. xx (Issue date): pg.

S. Eyer, "Numberless Worlds, Infinite Beings." *Philaelthes: The Journal of Masonic Research and Letters*, vol. 65, no. 3 (November 2021): 107.

Periodical (subsequent note):

Author, pg.

Eyer, 110.

Spelling

Please refer to *Merriam Webster's Collegiate Dictionary*, 11th ed. for spelling. If more than one spelling is listed, follow Turabian's rule: "Where variants are separated by *or*, choose either one and use it consistently; where variants are separated by *also*, use the first." (Turabian, 281).

Always check words transliterated into English from other languages. *E.g. Webster's Collegiate* uses "Hanukkah" (not Chanukah or Hanukah).

Masonic Usages

Spell "Fellow Craft" as two words.

Capitalize speculative masonry: *e.g.* **Freemasonry, Freemason, Masonry, Mason, Masonic, the Craft**. Do not capitalize operative masonry: *e.g.* **masonry, mason, masonic, the craft of stonemasonry**.

Capitalize degrees: *e.g.* **Entered Apprentice, Fellow Craft, the Master Mason degree, Knight Templar, Elu of the Nine**. But do not capitalize the numeration of the degree: *e.g.* the **third degree, the Master Mason degree**. Note: **John Doe, 32°** but the **thirty-second degree**.

Capitalize directions and parts of the lodge: *e.g.* the **East, the South, the Northeast Corner, the Inner Door, the Oriental Chair, the Winding Stairs** but do not capitalize these parts of a building in general: *e.g.* the **northeast corner of the building, the door to the room**.

Capitalize organizations: *e.g.* **Ancient Free and Accepted Masons; the Grand Lodge of New Mexico; Norwood Lodge No. 111; Scottish Rite**; but don't capitalize "grand lodge" when referring to "the grand lodge" or "lodge" when referring to "the lodge." On first mention of an organization, you may abbreviate its name in parentheses after spelling it out in full: *e.g.* the **Grand Lodge of New Mexico (GLNM)**. Thereafter, you may use **GLNM** (with no periods in either case) (the honorific **Most Worshipful** should be excluded unless required for some reason).

Use **No.** for lodge numbering (not the # sign); *e.g.* **Telluride Lodge No. 56**.

Capitalize periods and movements: *e.g.* the **Middle Ages, the Renaissance, the Enlightenment, Neoplatonism, but medieval**.

Do not capitalize disciplines and traditions: *e.g.* **esotericism, alchemy, astrology**

Titles: Capitalize titles when used nominatively: *e.g.* **Senior Warden John Doe; Brother Paul Revere**; but do not capitalize the office: *e.g.* **worshipful master** of the lodge; the wages are paid by the **senior warden**.

Other: **Bible, Volume of the Sacred Law, the Great Architect of the Universe, a Corinthian column, a column, the Saints John, the Working Tools, but the level, the plumb, and the square and compasses** (never compass); the **Rough Ashlar, the Landmarks, the seven liberal arts and sciences, geometry, the altar, the secretary's desk, the charter, the letter G** (italicize the *G*). General rule: capitalize Masonic terms that might confuse a reader if not capitalized.

Don't use Latin abbreviations: *e.g.* **e.g., i.e., etc.** (and if you do, italicize them) – but **for example, that is, and others** is preferred.

Grand Master's Message

Sir Knight David J. Kussman, GCT

Grand Master of the Grand Encampment of Knights Templar

To the Sir Knights of the Grand Encampment of Knights Templar
Greetings in the name of our Lord, Jesus Christ!



My faithful Knights,
This will be my last Magazine article for the 69th Triennium of the Grand Encampment Knights Templar, USA. I cannot fully explain the tremendous pride I feel for the opportunity to have served our beloved knights and our magnanimous order.

Luke wrote the Book of Acts. In Chapter 14, verse 15, he shares with the reader his ideas of ordinary men. "We are men of like passions" or "we also are men with the same nature as you." This is sometimes hard for us to accept. When we read in the Old Testament of Elijah calling fire down from heaven, don't you believe Elijah was some kind of super saint? But the Bible says Elijah was a man with a nature like ours (James 5:17).

We read of Paul telling a lame man who had never walked before to "stand up on your feet," and the lame man stood up and walked. We say, "Oh my, Paul is something special." But Paul said here, "No, we are men with the same nature as you."

God does indeed use common people. God uses ordinary men to accomplish His work. A dear friend and a Past Grand Commander had for his theme for his year of service, "GOD CALLS ORDINARY MEN TO DO EXTRAORDINARY THINGS." This has been evident in the many successes we have shared this triennium by the works and sacrifice of "ordinary knights" with God's Grace.

My profound thanks go out to the several members of the combined committees and volunteers who assisted in making this triennium a beautiful and meaningful experience for all our members.

May God bless all of you, "ordinary people."

Please understand this, the privilege of serving as Grand Master of our Order – of having the opportunity of serving the faithful and beloved members of our respected Order and the satisfaction of seeing our officers and committees excel in their service to our Order – is a memory that I will cherish all the remaining days of my life.

May God Almighty continue to bless the lives and service of our beloved members and their families.

Our journey continues...

David J. Kussman, GCT
Grand Master



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The Grand Commandery of California looking sharp.

...talking about, seen the disci- ple whom Jesus loved, following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?)

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among

THE ACTS

CHAP. I.

Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 9 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost

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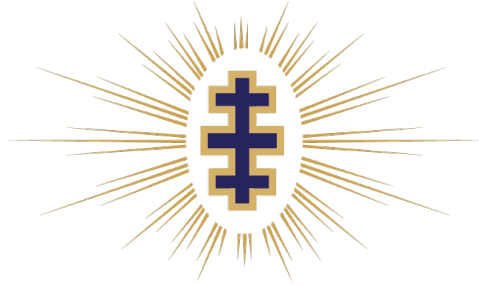
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69th TRIENNIAL CONCLAVE ANNOUNCEMENT



The 69th Triennial Conclave of the Grand Encampment of Knights Templar is coming soon. The Triennial Conclave Committee is working hard to make this a memorable and enjoyable event.

The 69th Triennial Conclave will begin with the drill competition on Saturday, August 17, 2024, followed by a “Pass in Review.” The Sunday, August 18, Divine service begins at 8:00 a.m. The Grand Master’s reception is that evening. The business sessions will begin on Monday morning, August 19, with the public reception of distinguished guests and the Grand Commanders. The business session will continue on Tuesday, August 20, with the Grand Master’s banquet on Tuesday evening. Installation will occur on Wednesday morning, followed by the adjournment of the session.

The Little America Hotel in Salt Lake City is the headquarters for the Triennial Conclave. This four-star property offers 850 luxurious guestrooms, complimentary in-room Wi-Fi access, down pillows, and other luxury amenities. The 10-acre grounds are beautifully landscaped with fountains, flower gardens, and over three hundred trees. The experienced, friendly staff is dedicated to their tradition of hospitality and excellence. The hotel is conveniently located in the heart of downtown Salt Lake City and just ten minutes from the Salt Lake International Airport. Nestled between the Wasatch and Oquirrh Mountain Ranges in the magnificent Salt Lake Valley, the Little America is within walking distance from shopping, restaurants, cultural and sporting events. Other nearby attractions include historic Temple Square, the world-famous Great Salt Lake and national parks, forests, and monuments.

If you are planning to fly to Salt Lake City, you can ride the light rail system TRAX Green Line from the airport to the 600 South station. The TRAX station is located on the ground level outside of the airport terminal on the east side (exit door 1A and go east). The cost is \$2.50 one way.

If your state is wishing to host a “State Dinner” at the hotel on Monday evening, please contact the hotel directly to make your reservations. (Contact information below)

69th Triennial Conclave Registration

Everything you need to register for the 69th Triennial Conclave is on our website at: www.getktusa.com. In addition, you will find information about the drill competition, buying space in the official souvenir program book, vendor display reservations, candidate information, local attractions and much more. The cutoff for registration is **June 1, 2024** or a late fee will be imposed.

Hotel Reservations

Hotel reservations may be made online from our website at: www.getktusa.com. Rooms rates from \$189 per night.

Hotel reservations can also be made directly with the Little America Hotel by phone at 801-596-5700. The address is 500 South Main Street, Salt Lake City, UT 84101. Please mention the group GRAND ENCAMPMENT KNIGHTS TEMPLAR to receive the group rate. The cutoff date is July 15, 2024.



David J. Kussman

Grand Master

David Studley

Grand Captain General

& Publisher

ADDRESS CHANGE OR CHANGE IN MEMBERSHIP

Please report all changes in
membership to the Grand
Recorder:

Lawrence E. Tucker

Grand Recorder

Grand Encampment Office
3 Sugar Creek Center Blvd
Ste 410

Sugar Land, TX 77478

Phone: (713) 349-8700

Fax: (713) 349-8710

E-mail: larry@gektusa.org

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The **KNIGHT TEMPLAR** (USPS 25735) (ISSN 2994-7189 (print); 2994-7170 (online)) is published quarterly in Spring, Summer, Fall, and Winter by Laughing Lion LLC, 1100 W Littleton Blvd, Ste 440, Littleton, CO 80120, on behalf of the Grand Encampment of Knights Templar of the United States of America. Periodical postage is paid at Denver, CO, and additional mailing offices. POSTMASTER: Send address changes to: KNIGHT TEMPLAR MAGAZINE, GRAND ENCAMPMENT OFFICE, 3 SUGAR CREEK CENTER BLVD, STE 410, SUGAR LAND, TX 77478.

FROM THE EDITOR

I'm finalizing this edition of the *Knights Templar* in the air, somewhere over Kansas or Missouri probably, en route to Orlando, Florida. We're all off to Disney World. My wife has been planning this trip for months (she's a loyal fan). It's all she's talked about, Disney . . . and food. And food at Disney! I'm oddly ambivalent. Typical to some insane cognitive dichotomy, two mutually exclusive extremes dominate my feelings. On the one hand, Disney's throng for a world united by our universal humanity is admirable. The dream, the vision, the creation of tomorrow: the imagineers at work making a better world. And, of course, the delight in my daughter's eyes. On the other hand, base materialism in a concrete make-believe, antithetical, a world turned on vanity and money-making – like Vegas, only less honest . . . Is this really what we should be teaching future generations? Is Disney the future or the past? Perhaps neither.

In this edition of the *Knights Templar*, we bring you an overview of "Martinism." This article was prepared upon request of the Grand Master. Apparently, some publicity in various parts of the Grand Encampment have vociferously introduced this meant-to-be-quiet form of Christian mysticism to the Commandery. So much so, the Grand Master has been fielding questions: "What is this order?" "Can I join it?" "Is it Masonic?" "What the hell?" And the like. But be wary. Not everything is as it appears. If someone tells you, "Hey, I'm a Martinist, wanna join?" they've probably misunderstood the tradition. In this article, we set forth a general history of Martinism, its origins in eighteenth century France, its impact on "high degree" Freemasonry, and its often close association with the Fraternity even though, in the main, Martinism is strictly non-Masonic (there is some Memphis-Mizraim Masonry post-Papus that comes into play, but for the most part, attempts to require Masonic affiliation (whether "regular" or not) have been staunchly rejected by most streams in this secretive society). Turn to page 33 for *Martinism Enters the Mainstream*.

Patrick Dey returns with an interesting piece regarding Denver Commandery No. 1's possession of the remains of Colorado's first serial killer. In preparing manuscripts in possession of Colorado College SRICF for publication, Patrick came across a couple of pieces recording this story – credible sources. He relays his findings with typical acumen. Read more about *Espinoza's Skull* on page 31. (As an aside, I had some qualms about publishing this piece. However, the Editorial Review Board voted almost unanimously to publish it. So here you are.)

We're pleased to relay some important news. Among other items, the Grand Encampment and the Great Priory of France entered a concordat licensing the Orders of Templary (the U.S. versions) for use in France. See page 18. It's an historic occasion, indicative of fraternal relations across borders with sovereignty intact. Signed in the historic town of Biot on the Côte-d'Azur (once owned by the Templars); brotherly love prevails.

We also bring you news from the Knights Templar Eye Foundation. This is your money and the team over at KTEF are doing an amazing job of making it work to Grand Master DeLamater's vision – to cure blindness. You should be proud of what your contributions to our Foundation are accomplishing. It is, in every sense of the word, *visionary*. New worlds are coming into view. Without your generosity, none of it would be possible. Turn to page 21 to learn what research is being funded and how the grant applicants are selected.

Lastly, I delve into the controversial portrait of King Charles III by Jonathan Yeo. In studying the painting, I have come to find it masterful (if unconventional). Is there demonic influence? Hardly. But then again, that's exactly what an Illuminati would say, isn't it? . . . [cue evil laugh].

Wherever you are, I hope this magazine finds you in the company of Brothers, family, and friends, enjoying the summer months. If you make it to Salt Lake City for the 69th Triennial, look me up. I'll be looking forward to seeing you.

Courteously,

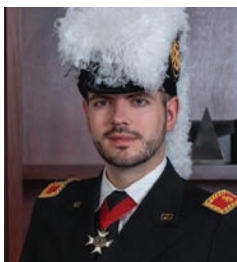
Ben Williams

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CONTRIBUTORS



Patrick Dey is a Past Master and Secretary of Nevada Lodge No. 4, Colorado's only ghost town lodge. He is a Past Master of Research Lodge of Colorado, Past High Priest of Keystone Chapter No. 8, Past Illustrious Master of Hiram Council No. 7, and Past Commander of Flatirons Commandery No. 7. He is a researcher of Masonic legendry and symbolism. Beyond Masonry he is an architectural designer in downtown Denver, with a Masters of Architecture from CU Denver and a Certificate of Classical Architecture from the Institute of Classical Architecture and Art. He lives in Denver with his wife, Sélah, and his son, Enoch.



Elijah C. Mills, KTCH is the Deputy Grand Commander of the Grand Commandery of DC. A Past Commander of Columbia Commandery, No. 2 and Potomac Commandery, No. 3 (both of DC), he remains active in both the constituent and grand levels of Templary. For his efforts in reorganizing the handbook for new Sir Knights and overseeing the administration and education of new Sir Knights, he was awarded the Knight Templar Cross of Honor (KTCH) in 2018. SK Elijah was raised in 2011 at Beech Grove Lodge, No. 694 in Indiana and is a Past Master of the former Arminius Lodge, No. 25. He is a parish administrator for the Episcopal Church.

Editor

Ben Williams is a Registered Patent Attorney based out of Denver, Colorado. He's a Past Department Commander for the Northwest Department and has held many Masonic offices in his home state of Colorado. He's married to his patient and caring wife, Tiffany, a history teacher. They have a daughter, Adelyn, and a beagle, Warwick.



On the Back Cover: Grand Master David Kussman (left) with Grand Master of the Great Priory of France, Christian Bonzi; Past Grand Master, Jeffrey Nelson; and Representative of the Grand Encampment Near the Great Priory, Patrick Jaillet. Photo by Patrick Jaillet.

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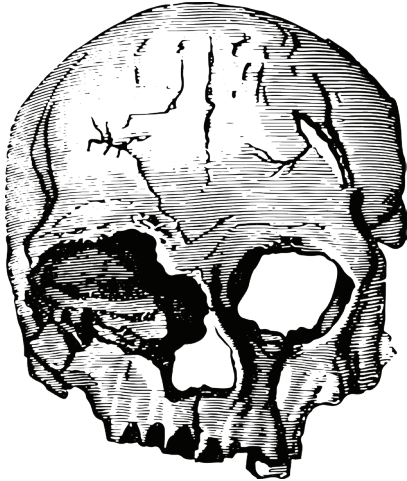
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Grand Encampment of Knights Templar, U.S.A.



69th Triennial Conclave



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TITLE(S)		EMAIL			
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ARRIVAL DATE	DEPARTURE DATE	LADY'S NAME, IF ATTENDING			
VOTING DELEGATE? <input type="checkbox"/> YES <input type="checkbox"/> YES, WITH PROXY <input type="checkbox"/> NO		ADDITIONAL GUEST(S)			

ADDITIONAL TICKETS (INDICATE QUANTITY)

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LADY'S MEAL(S): <input type="checkbox"/>	X \$50	\$ _____
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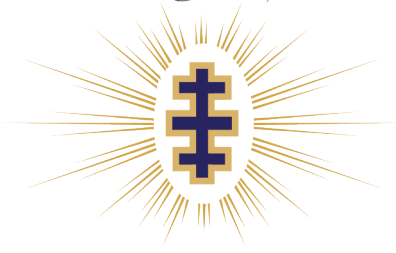
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69th Triennial Conclave

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August 17 - 21

Welcome

For members of the Grand Encampment of Knights Templar of the United States of America, the biggest event each triennium (three-year timespan) is the Triennial Conclave. This is the supreme executive, legislative, and judicial assembly of our organization. Representatives of Grand Commanderies from around the world convene to elect officers, enact legislation, and determine the course of Masonic Templary for the next three years. (Note the commonly flubbed distinction: a *triennium* is the three-year period for which the assembly delegates its authority to the elected Grand Encampment officers, whereas a *triennial* is the session itself. There is one triennial every triennium.)

This year the conclave will be in Salt Lake City, Utah, on August 17 through 21 at the Little America Hotel, 500 South Main Street. The hotel is within walking distance of museums, shopping districts, restaurants, and attractions. We don't always meet in a location with such amenities. This triennial is a good opportunity to make a vacation out of the trip. You might want to arrive a few days early or stay at the hotel a couple of days after the conclave. You can take advantage of our special extended group rates, depending on availability. Reserve your room by going to our website or calling the hotel directly at 801-596-5700. Please mention the group GRAND ENCAMPMENT KNIGHTS TEMPLAR to receive the group rate. The cutoff date is July 15, 2024.

Overview

Drill competition will be on Saturday, August 17. We are expecting many teams participating this triennial. The divine service and the Grand Master's reception will be on Sunday. Business will be conducted on Monday and Tuesday, including the introduction of Masonic national and international guests as well as delegates from all

Grand Commanderies, domestic and abroad. The ladies' luncheon, and the Grand Master's banquet will take place on Tuesday. Wednesday will be the installation of officers for the ensuing triennial.

Be sure to register early, preferably by going to the website. If you prefer, you may complete the form on the following pages and return it along with your payment.

Official Souvenir Program Book Advertising

By participating in the official souvenir program book advertising, you become a permanent part of the conclave. The book features a greeting from the Grand Master, a schedule of events, information regarding Salt Lake City, as well as the congratulations and best wishes of numerous persons, entities, and advertisers who contribute to this special keepsake. To purchase advertising space, complete the form on the following pages and return it along with the required payment.

Vendors and Displays

Those wishing to secure table space in a reserved area for vendors and displays may do so by completing the form on the following pages and return it along with the required payment.

The most important work of Freemasonry happens locally, but we are part of a much greater whole. The excitement and pageantry of a session such as this is an opportunity to broaden one's perspectives, celebrate with Templars from around the world, meet and make new friend, exchange ideas and inspiration, and participate in the future of our order.

Don't miss this chance to play a role.



69th Triennial Conclabe

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KTEF Recognized as 2024 ARVO Foundation Honoree at World's Largest Meeting of Ophthalmologists

by Ben Williams



Photos provided by KTEF

SEATTLE, WA – The Association for Research in Vision and Ophthalmology (ARVO) held its annual meeting May 4 through 8, with over 11,000 members in attendance. It was the largest meeting of the ophthalmological association since 2019, and the third time the group has met in the Emerald City.

ARVO hosts the world's largest meeting for eye and vision researchers, students, clinicians, and caregivers in the field of ophthalmology. This year, attendees came from over sixty-three countries. Recognizing the importance of ARVO as a means for connecting researchers and clinicians alike, the Knights Templar Eye Foundation annually awards travel grants to students seeking to attend ARVO.

“By fostering connections and sharing knowledge, the annual meeting serves as a

catalyst for driving innovation and ultimately improving outcomes for individuals affected by blinding eye disease,” said Dr. Patricia D’Amore of the Harvard Medical School, ARVO President. “With such a diverse and dedicated community coming together here in Seattle, I’m sure that this event will be a vibrant exchange of ideas and strategies and insights to shape the future of vision research. Great things happen at ARVO,” she said.

The impact of attending the convention should not be overlooked.

“I attend the annual meeting because every year after ARVO, I come back with at least ten new ideas for different projects and research questions that I want to pursue in our lab,” said Dr. Srinivas Satta. “In fact, after every ARVO, our lab will have a research meeting devoted

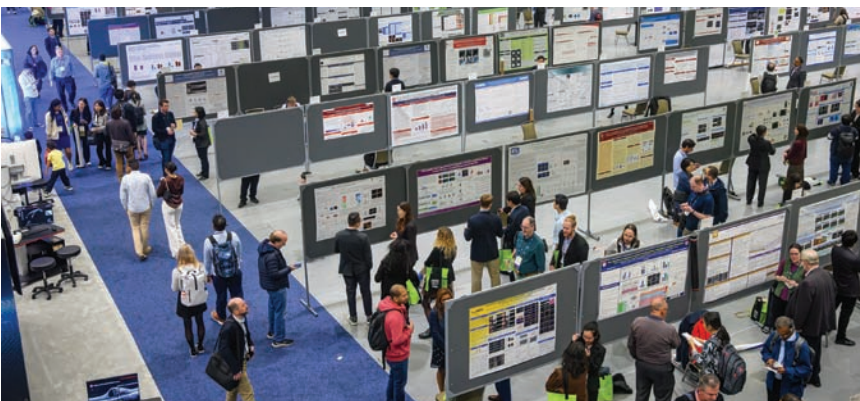
solely to what we call an ARVO debrief where everyone in the lab will talk about at least one poster or paper they attended that captured their attention or imagination or inspired them.”

The impact is global. “ARVO’s reach really helps connect me and my lab with people in India, in Australia, and other countries [for] international collaborations,” said Dr. Kevin Chan.

“[I have] A lot to say about ARVO’s global reach, and I think it is working,” said Dr. Enitan Sogbesan.

The meeting helps codify a singular vision. “[The] Vision for the future is a world without blindness,” said Dr. Erdost Yildiz.

This year, three hundred seventy-three travel grants were awarded. Ninety-five of



David Kussman, President and Trustee of KTEF addresses the assembly



Representing the Knights Templar Eye Foundation, Inc. at this year's ARVO Annual Meeting with the travel grant recipients funded by KTEF was David J. Kussman, President and Trustee (front row, right); Robert W. Bigley, Assistant Secretary (front row, left); and Marci L. Martinez, Director of Operations KTEF Office (front row, left).

them were awarded by the Knights Templar Eye Foundation, totaling \$100,000.

"I think the travel grants themselves and their focus on bringing people from all over the globe to the ARVO meeting is an incredibly important feature of both the funding program and the ARVO meeting," said Dr. William J. Bruknen. "Many [attendees] come from countries and universities where the kind of travel support necessary to attend ARVO is not available for trainees. It's very important to level the playing field so that trainees present internationally can participate perhaps as readily as those who reside in the United States," said Dr. Joseph Demer.

For its ongoing commitment in support of ARVO, the Board of Governors selected the Knights Templar Eye Foundation as a 2024 ARVO Foundation Honoree. The Eye Foundation was selected in recognition of its support of the Travel Grant program and its long-standing commitment to the global vision research community.

Knights Templar Eye Foundation President, David Kussman, was pleased to accept the

award on behalf of the Foundation. In thanking the attendees present, David Kussman shared the Foundation's continued support of ARVO and its Travel Grant program. For PhD and MD students beginning their careers, travel grants make all the difference.

"Thanks to the ARVO Travel Fellowship, I attended the ARVO's Annual Meeting for the first time," said Dr. Yildiz. "I meet with different researchers from the different fields. And, after the ARVO Fellowship, I got some funding for my startup, and it was the first spark for me."

The Knights Templar Eye Foundation has grown since it was founded in 1955. "We have expanded the number and size of our grants, and we have commenced new initiatives in ophthalmology research and education," Knights Templar Eye Foundation Assistant Secretary, Robert Bigley, said. "Our Career Starter research grants are targeted to these new researchers attending ARVO which are those in the early stages of their careers.

"After years of funding and observing the ARVO program, we dramatically increased our funding over the years, [it's] now \$100,000

annually," he said. "We believe this is an ideal expansion of our funding concept. By stretching out a helping hand to those just starting their careers, we hope to encourage and expedite successful careers," he said. Even a small change at the origin alters the entire course of a trajectory. A much larger impact results. **KT**



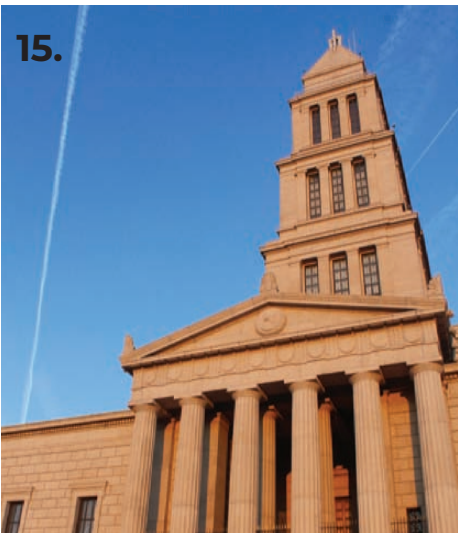
Grand Encampment of Knights Templar EASTER SUNRISE SERVICE

Rex Regum et Dominus Dominorum



1. Grand Treasurer Bobby Simmons with Marcel Desroches and Lady; 2. Grand Prelate Terry Plemmons and Lady; 3. Dinner is served; 4. Grand Commander of Texas, T. Tommy Chapman and Lady; 5. Baunquet; 6. Grand Commanders in attendance, with their Ladies; 7. Sir Knight John Palmer and Lady Glenda; 8. Grand Master David Kussman and Lady Kim greet the Grand Commanders; 9. Future Knights Templar; 10. Sir Knight Chris Ruli readies to cover the service for live stream; 11. Sir Knight Jim Magee; 12. Grand Recorder Larry Tucker.

Photos by Ben Williams



13. Easter Sunrise service begins; 14. Riding the bus; 15. George Washington National Masonic Memorial at sunrise; 16. Sir Knights at prayer.

Great Priory of France Empowered to Emulate Grand Encampment Ritual

by Ben Williams



Photo by Patrick Jallet

Sir Knight David Kussman, Grand Master of the Grand Encampment, signs the Concordat with the Great Priory of France. Left to right: David Kussman, Grand Master of the Grand Encampment; Patrick Jallet, Representative of the Grand Encampment to the Great Priory of France; Jeffrey Nelson, Representative of the Great Priory of France to the Grand Encampment; and Christian Bonzi, Grand Master of the Great Priory of France.

BIOT, FRANCE – The Grand Masters of the Grand Encampment and the Great Priory of France met in a historic town in southern France, Saturday, April 27, 2024, to sign a concordat allowing the Great Priory use of the Grand Encampment’s ritual.

The concordat grants a non-exclusive license to the Great Priory, revocable at will.

“In the spirit of fraternalism, we want [the Great Priory] to be able to study and explore all aspects of Templary,” Sir Knight Jeff Nelson, Representative of the Great Priory Near the Grand Encampment, said.

The issue arose as a result of York Rite Chapters and Councils already operative in France, chartered under the General Grand Chapter of Royal Arch Masons International and the General Grand Council of Cryptic Masons International. These bodies represent voluntary associations: there is no international agreement to prevent constituting Chapters and Councils abroad.

Templary, however, is different, largely due to the Concordat of 1910, a treaty which, among other things, recognizes exclusive jurisdiction between sovereign Templar bodies that

exist in amity. Rather than charter Commanderies under the Grand Encampment, then, with deference to the Concordat of 1910, which governs regular Templary worldwide, it was deemed appropriate for the Great Priory of France to administer the Grand Encampment’s ritual in its own Priories, and under its own auspices, rather than for the Grand Encampment to charter Commanderies in France. Thus, French Templars can access the American Orders at will, while the sovereign jurisdiction of the Great Priory of France is maintained.

The Grande Loge Nationale Française (the Grand Lodge of Masons in France recognized by the United Grand Lodge of England and the Conference of Grand Masters of North America) supported the action.

“GLNF is ecstatic. The Great Priory of France is ecstatic,” Sir Knight Nelson said.

The Orders practiced in the United States under the Grand Encampment are desirable. The rite is deemed by many to be closer to eighteenth century conferrals of chivalric Masonry than other, more recent, rites. Most jurisdictions practice either an entirely different ritual or have adulterated the content, probably over

concerns of public perception. (An example from the Capitular degrees is salient – in the U.K. the Grand Royal Arch Word is omitted from Chapter opening and the degree work entirely, probably due to bruhaha by anti-masons who couch the word as some sort of demonic invocation to a false god, rather than an intonation to preserve the secret vowels of the tetragrammaton.) The desire to offer the Orders as practiced in the U.S. is notable, then.

The French town, Biot, is located in Provence-Alpes-Côte d’Azur, in the maritime alps, where the mountains meet the Mediterranean. The land has historical significance for Templary. The area (and the town itself) was given to the Knights Templar in 1209 by the Count of Provence, Alfonso II. Nestled between the medieval walls that surround the township, and along the cobblestone streets, ghosts of the past must have smiled. A more fitting venue for so historic a moment seems impossible. The town is a living symbol, a celebration of the universality of Templary alongside the strong grip of brotherly love. **KT**

CONCORDAT REGARDING AMERICAN TEMPLARY IN FRANCE

This Concordat between the Grand Encampment of Knights Templar of the United States of America (GEKT) and the Great Priory of the United, Masonic, Religious, and Military Orders of the Temple and Sepulchre and of the Hospital of Saint John of Jerusalem, Palestine, Rhodes and Malta for France, also known as the Great Priory of Knights Templar for France (GPCTF) is designed to govern the exemplification of the Orders of Templary controlled by the GEKT through the GPCTF in France.

WHEREAS, the GEKT and the GPCTF have enjoyed an *entente cordiale*; and

WHEREAS, the GPCTF seeks to complement the Templar experience of its members by offering them the opportunity to expand their knowledge of the Orders of Templary by witnessing exemplification of the Templar Orders controlled by the GEKT; and

WHEREAS, the GEKT seeks to strengthen the relationship between itself and the GPCTF by allowing the GPCTF to exemplify the Orders of Templary controlled by the GEKT as provided in this Concordat; and

WHEREAS, nothing in this Concordat may be construed as impinging upon or infringing upon the sovereignty of the parties to this Concordat; and

WHEREAS, nothing in this Concordat may be construed as conflicting with any provision of the Concordat entered by the Great Priory of England and Wales, the Great Priory of Ireland, the Great Priory of Scotland, the Great Priory of Canada, and the GEKT in 1910 (the 1910 Concordat); and

WHEREAS, nothing in this Concordat may be construed as conveying any ownership, right, title, or interest in the Orders of Templary or rituals controlled by the GEKT to the GPCTF:

NOW, THEREFORE, BE IT RESOLVED, that the GEKT hereby grants a nonexclusive revocable license to the GPCTF for the sole purpose of allowing commanderies owing obedience to the GPCTF to confer the Mediterranean Pass and Order of Malta and the Order of the Temple and to exemplify the Illustrious Order of the Red Cross for educational and instructional purposes only utilizing the rituals controlled by the GEKT.

BE IT FURTHER RESOLVED, that the GPCTF, as licensee, may not sub-license any rights granted in this Concordat.

BE IT FURTHER RESOLVED, that this Concordat constitutes the entire Agreement between the parties hereto with respect to the subject matter contained in this Concordat and supersedes all prior agreements, understandings, negotiations, and memorandums of understanding between the parties.

BE IT FURTHER RESOLVED, that this Concordat is revocable at will, with or without cause, upon notice to the other party to the Concordat.

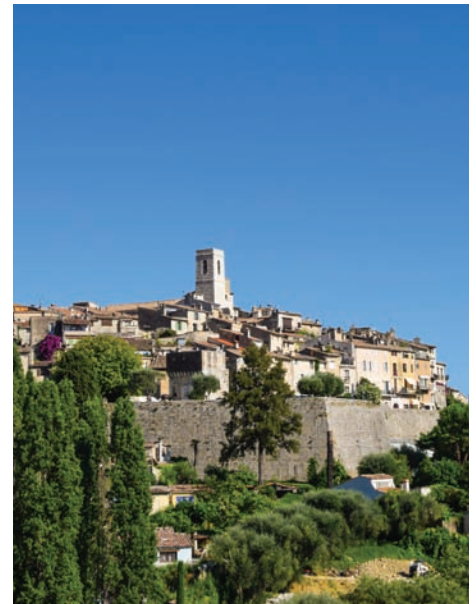
DATED this _____ day of _____, 2024.

/s/ _____
David Joseph Kussman
Grand Master
GEKT

/s/ _____
Christian H.J.-P. Bonzi
Grand Master
GPCTF



MAGNA EST VERITAS ET PRÆVALEBIT



Knights Templar From Washington, DC, and Philadelphia Visit Capitol

by Elijah Mills

WASHINGTON D.C. – The Sir Knights of Columbia Commandery No. 2, stationed in Washington, DC, recently visited the United States Capitol for a private tour. The tour coincided with the Commandery’s annual membership party and visitation from Mary Commandery No. 36 (stationed in Philadelphia).

Columbia and Mary Commanderies have been visiting each other for over a century as an enduring tradition. Some of the historical items produced from these visits hint at the robust nature of shared fraternalism over the years (see the thank you note, over).

Of particular interest to the Sir Knights of Columbia Commandery was the statue in the rotunda of departed brother, James Garfield, twentieth president of the United States (knighted at Columbia Commandery in 1866). The Sir Knights present were proud to pay homage to their former member and remember the mystic tie that unites kings and beggars throughout the unrelenting years.

Following the tour, the Sir Knights retired to the historic Naval Lodge Hall (where the Sir Knights regularly meet) for a festive brunch with friends, spouses, and visiting Sir Knights. As a token of their unending friendship, Commander Basil N. Mossaidis presented Sir Knight Josh Nay of Mary Commandery with an historic porcelain vessel, created for an earlier visitation.

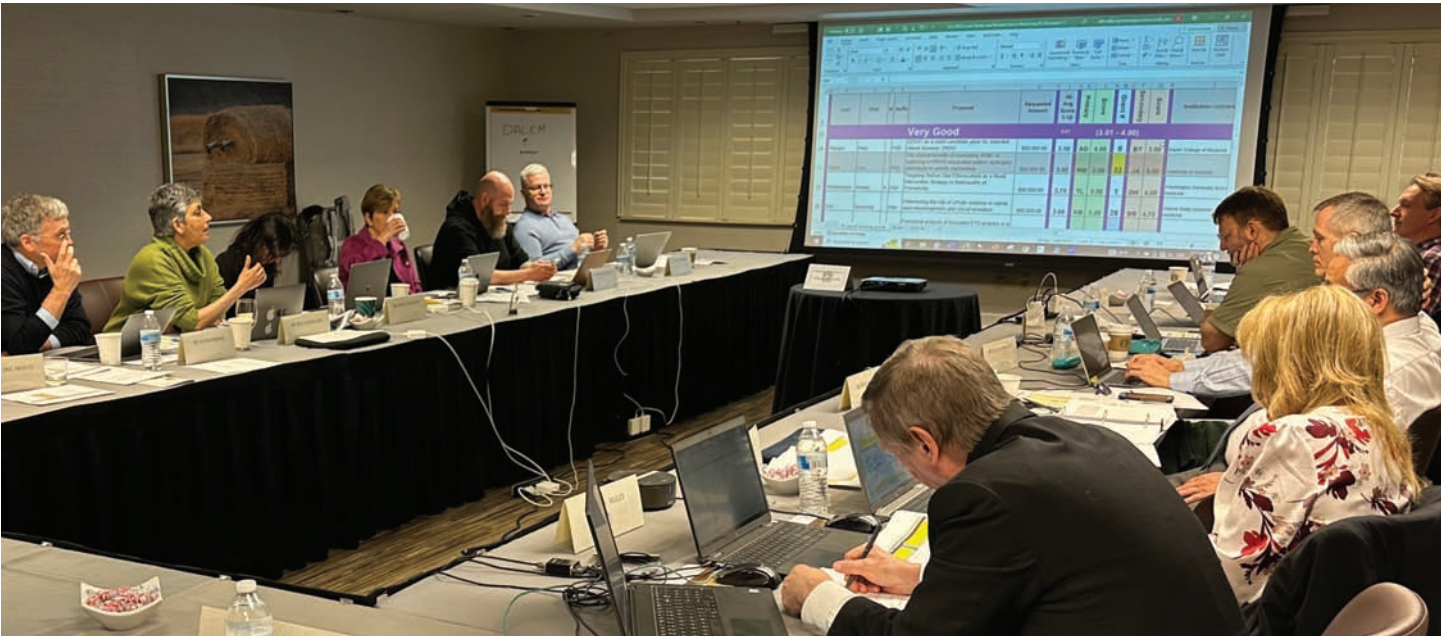
Finally, the day concluded with a happy hour at a nearby bar which was rented with particular emphasis on bringing men interested in Templary to socialize.

All in all, it was a full day with great fellowship, a worthy commemoration of the Sir Knights, both present and departed. **KT**



Scientific Advisory Committee Selects Grant Recipients to Fund Cutting Edge Research

by Ben Williams



GRAPEVINE, TX – Thirteen of the world’s leading clinicians and research scientists convened at the Embassy Suites hotel on March 16, 2024, to review applications for grants on behalf of the Knights Templar Eye Foundation.

The committee reviewed forty career starter grant applications and nine renewal grant applications. After rigorous discussion, the committee awarded twenty-six career starter grants and six renewal grants, a total of \$2,876,396 in research funded.

Each member of the committee is a recognized leader in the field of ophthalmology. All recognize the importance of the Knights Templar Eye Foundation in funding research critical to advancing the field. Many of them credit the KTEF for starting their own careers.

“We’d like to thank the Knights Templar for putting this foundation together,” Committee Chair Dr. Bela Anand-Apte said. “We are all honored to be here.”

The scientists had come from across the country – from labs, hospitals, and universities in California, Georgia, Iowa, Indiana, Michigan, Maryland, Ohio, and Pennsylvania – to convene the annual meeting in review of research that will help cure blindness.

KTEF plays a vital role in funding research by up-and-coming scientists before they are eligible to receive grants by the National Institute of Health. In so doing, KTEF provides a

platform for emerging scientists to generate proofs of concept at the forefront of medical research.

The committee uses a scoring system to select the best applicants to receive funding, with each scientist applying a score between 1 and 10 (1 is the highest). Before the meeting, each committee member scores each application whereby the applications are ranked. Based on these preliminary scores, detailed discussions are entertained during the annual meeting. Scores are revised, verified, and in some cases, retallied until consensus is reached.

The discussion is high-level, technical, and detailed. The ability to differentiate cell lines, to customize and individualize medicine, is profound. The room scintillated, flashing glimpses of a distant horizon. A new world is coming into view.

Areas of research considered included development of cell lines to model mitochondrial DNA degeneration in Leber’s hereditary optic neuropathy (a maternally inherited disease where retinal ganglion cells (neurons) degenerate); determining genetic pathways and potential repair of mutations causing inherited retinal dystrophy; profiling gene expression in degenerating müller cells to prevent disruption and dysfunction of the outer limiting membrane (part of the retina where photoreceptors and neurons conjoin); and modeling

variances in protocadherin forms (proteins that adhere cellular components together) in retinal axon morphogenesis and circuit formation (that is, determining how varying shapes of adhesion proteins affect the overall form and function of the neurons responsible for collecting and relaying afferent stimuli the brain interprets as vision). **KT**

Career Starter Grants

Esraa Shosha, PhD

University of Arkansas for Medical Sciences
Little Rock, AR | *Endothelial HDAC3 mediates pathological angiogenesis in retinopathy of prematurity.*

Mireille Jabroun, MD

Univ. of Arizona, Tucson, Tucson, AZ | *Functional imaging of mitochondria in optic disc swelling in children using flavoprotein fluorescence.*

Arnav Moudgil, MD, PhD

Byers Eye Institute at Stanford, Palo Alto, CA
| *3D Genome Folding and Gene Regulation of Otx2 in Retinal Development.*

Azam Qureshi, MD

California Pacific Medical Center Lion’s Eye Clinic, San Francisco, CA | *Pseudophakic Accommodation in Children.*

Balasankara R. Kaipa, PhD

Gavin Herbert Eye Institute, Center for Translational Vision Research, Irvine, CA | *Lipid Nanoparticle-Mediated Antisense Oligonucleotide Therapy for Juvenile Glaucoma.*

Sneha Singh, PhD

University of Iowa Department of Molecular Physiology and Biophysics, Iowa City, IA | *Molecular mechanism of PDE6 maturation driven by the Chaperone machinery.*

David Ramirez, MD

Northwestern University Feinberg School of Medicine, Chicago, IL | *The socioeconomic impact on treatment of anisometropic, refractive amblyopia.*

Konstantin Feinberg, PhD

Indiana University School of Medicine, Indianapolis, IN | *Defining the mechanism of NGF activity in cornea: development of new topical therapeutics to Neurotrophic Keratopathy.*

Egle Galdikaite-Braziene, PhD

Ocular Genomics Institute, Massachusetts Eye and Ear, Boston, MA | *Functional analysis of truncated EYS proteins in a mutant zebrafish model and development of a trans-splicing-based strategy for EYS delivery.*

Hanmeng Zhang, PhD

Ocular Genomics Institute, Massachusetts Eye and Ear, Boston, MA | *Investigating the Role of Oxidative DNA Damage in Early-Onset Photoreceptor Degeneration.*

Kannan V. Manian, PhD

Ocular Genomics Institute, Massachusetts Eye and Ear, Boston, MA | *Pediatric retinal dystrophy caused by defects in the USH2A gene: mechanisms and a potential therapy using base editing.*

Abhishek Vats, PhD

Wilmer Eye Institute, Johns Hopkins Hospital, Baltimore, MD | *Use of Stem Cell Models to Explore the Preferential Sensitivity of RGCs in Leber's Hereditary Optic Neuropathy.*

Bo Wang, MD, PhD

Wilmer Eye Institute, Johns Hopkins Hospital, Baltimore, MD | *Optical Coherence Tomography for the Evaluation of Trabecular Meshwork and Schlemm Canal in Normal and Primary Congenital Glaucoma Eyes.*

Ying Liu, MD, PhD

Wilmer Eye Institute, Baltimore, MD | *Protein transfer from human retinal organoid-derived*

photoreceptors as a therapy for juvenile ABCA4-related retinopathies.

Seoyoung Son, PhD

Wayne State University School of Medicine Department of Pharmacology, Detroit, MI | *Determining the role of cPcdh isoforms in retinal axon morphogenesis and circuit formation.*

Ammar A. Abdelrahman, PhD

Washington University School of Medicine, St. Louis, MO | *Targeting Retinal Glial Efferocytosis as a Novel Intervention Strategy in Retinopathy of Prematurity.*

Neoklis Makrides, PhD

Columbia University, New York, NY | *Heparan Sulfate proteoglycans in the maintenance of retinal ribbon synapse function.*

Manivannan Subramanian, PhD

University of Dayton, Dayton, OH | *Understanding the genetic basis of miRNA-190/PAX-6 regulation involved in Aniridia, a birth defect in the eye.*

Vrathasha Vrathasha, PhD

University of Pennsylvania School of Medicine, Philadelphia, PA | *Development of Mitochondrial Transplantation Therapy to Address Inherited Mitochondrial Dysfunction in Childhood-onset of LHON Optic Neurodegenerative Disease.*

Hafiz Hussain, PhD

Baylor College of Medicine Department of Molecular and Human Genetics, Houston, TX | *DDX41 as a novel candidate gene for inherited retinal diseases (IRDs).*

Lars Tebbe, PhD

University of Houston, Department of Biomedical Engineering, Houston, TX | *The clinical benefits of modulating ROM1 in switching a PRPH2-associated pattern dystrophy phenotype to retinitis pigmentosa.*

Remya A. Veettil, PhD

Baylor College of Medicine, Houston, TX | *Disease-targeted anti-hScg3 therapy to treat blinding corneal neovascularization and opacity.*

Rebecca L. Pfeiffer, PhD

University of Utah, John A. Moran Eye Center, Salt Lake City, UT | *Spatial transcriptomic profiling of outer limiting membrane and Müller cells in pediatric retinitis pigmentosa.*

Emily Welby, PhD

Medical College of Wisconsin, Milwaukee, WI

| *Targeting endogenous cell signaling pathways to enhance Müller glia-mediated synaptogenesis for use in future retinal repair therapies.*

Miranda Scalabrino, PhD

Medical College of Wisconsin Eye Institute, Milwaukee, WI | *Harnessing adaptive mechanisms to improve vision in photoreceptor degenerations.*

Souradip Chatterjee, PhD

West Virginia University, Morgantown, WV | *Targeting Protein Glutamylation in Blinding Diseases.*

Renewal Grants

Biraj Mahato, PhD

Children's Hospital Los Angeles, Los Angeles, CA | *Chemically reprogrammed Müller cell derived retinal ganglion cells to study and treat optic nerve hypoplasia.*

Brent K. Young, PhD

Stanford University School of Medicine, Palo Alto, CA | *Survival and regeneration of retinal ganglion cells in Neurofibromatosis type-1.*

Anh H. Pham, MD, PhD

Bascom Palmer Eye Institute University of Miami School of Medicine, Miami, FL | *Development of a Mitochondrial CRISPR Therapy for the Treatment of Mitochondrial Optic Neuropathy.*

Dhiraj Srivastava, PhD

University of Iowa, Iowa City, IA | *Mechanisms of CRX and NRL mutations in childhood retina diseases.*

Archana Jalligampala, PhD

University of Louisville, School of Medicine Department of Ophthalmology and Visual Sciences, Louisville, KY | *Therapeutic efficacy of a novel stereopure antisense oligonucleotide (ASO) - Wave1, to treat P23H autosomal dominant retinitis pigmentosa.*

Tianxi Wang, PhD

Boston Children's Hospital, Harvard Medical School, Boston, MA | *Inflammatory Signals from Photoreceptors Regulate Retinopathy of Prematurity via SOCS3.*



Knights Templar Eye Foundation, Inc.



How to join the Grand Commander's or the Grand Master's Club

Grand Commander's Club: Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club. (Make payable to the Knights Templar Eye Foundation). This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more.

Grand Master's Club: Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and commandery credit is given for participation.

Qualified Charitable Distributions

Congress has now made the qualified charitable distribution (QCD) option permanent for those who wish to make direct contributions from their IRA to charity. The tax law allows individuals required to make minimum distributions due to age to transfer up to \$100,000 a year from their IRA to a qualified charity. This distribution counts toward their required minimum distribution but isn't added to their adjusted gross income the way a normal IRA distribution is. This can provide a tax savings of up to 40% depending upon an individual's tax situation. Please discuss with your tax professional whether this option could benefit you in your charitable and retirement planning.

Planned Giving - Create a Charitable Legacy

Your Foundation now has a full web site dedicated to Planned Giving which you can access from our web site, shown at the bottom of this page.

So if you're thinking of ways to make a lasting legacy for yourself please check out the tab on the home page that says "Planned Giving".

Leaving your mark on the future is so simple with a gift in your will. To leave a gift in your Will or Trust it is as easy as asking your attorney to include a sentence that says:

I bequeath (lump sum) or (%) of my estate to:

**Knights Templar
Eye Foundation, Inc.**

3201 Cross Timbers Road
Bldg. 4 Ste. 300
Flower Mound, TX 75028

ktef.org





Espinos

How a Relic of Colorado's First Serial Killer Ca

A's Skull

me to be Kept by **Denver Commandery No. 1**

by Patrick M. Dey

There were 300 days of sunshine in the Territory of Colorado throughout the Year of Our Lord 1862. And then the murders began.

The early years of the Colorado Territory were chaotic. As more and more pioneers from the east came to the Rocky Mountains, to stake their prospects and strike it rich on gold and silver or exploit new economic opportunities in the region, tensions between the settlers and the natives grew.

The settlers felt the land they claimed was theirs. The natives felt the land belonged to no one; the tribes were free to travel and hunt as needed, despite treaties to keep peace between the two groups. Raid parties and violent retaliations flashed across the foothills, escalating to culminate in the Sand Creek Massacre and the Indian Wars.

Additionally, the Civil War added to the mix.

Confederates were eyeing the gold and silver mines – the potential for real value for the Confederate dollar (the “Greyback”) was only backed by a promise. The Battle of Glorietta Pass, fought in New Mexico Territory in 1862, preempted the Confederates from a foothold in Colorado.

There were other stressors too – more saltpeter in the powder keg grumbling in the lap of the Rockies. White and Hispanics clashed as settlers struggled to make their way on the frontier. In 1848, at the close of the Mexican-American War, Mexico had signed the Treaty of Guadalupe Hidalgo and ceded Hispanic claims over to the United States. Land was constantly in issue – deeds were backed by municipalities that, in many respects, didn't exist. Legitimacy was constantly in dispute.

In the spring of 1863, just as the powder keg was about to burst into flames, someone started murdering





White settlers. Why brothers Felipe Nerio and José Vivian Espinosa began their murderous rampage remains contested. But it probably started after they were accused of robbing a supply wagon bound for a trading post. In those days in the territories, egregious crimes were either dealt with by the local sheriff (if there was one) or by federal officers, such as a marshal or a nearby military officer. Military units in remote forts were often responsible for investigating and handling cases of murder, theft, missing persons, disputes between settlers and natives, and generally acting as the strong arm of justice in a lawless land.

Word of the robbery was passed up to Fort Garland and US Marshal George Austin and sixteen soldiers were dispatched to confront the Espinosa brothers. They approached the Espinosa ranch as soldiers recruiting for the war effort; however, a shootout erupted. The ranch was ransacked and torched. But the brothers escaped into the San Juan Valley. Out in the wilderness, now homeless and on the run, Felipe claimed he had a vision of the Virgin Mary, who adjured him to kill 600 “Anglos.” From that moment, no one in southern Colorado was safe.

The murders began March 18, 1863. William Bruce was found shot with his gun holstered between Cañon City and Hardscrabble Creek. The next day, Henry Harkens was found in his log cabin with a gunshot wound to the head. His head and chest had been hacked at with an axe. The murders continued; a string of bodies found in the brush of the Sangre de Christo Mountains from Cañon City to Fairplay.

It was originally suggested that the brothers had killed twelve people, but in a letter to Territorial Governor, John Evans (who was a Mason and Knight Templar), Felipe stated he had killed thirty-two people, though this has not been verified.

It’s easy to dismiss Felipe as an uneducated psychopath with some vendetta against White settlers (who’d probably harmed him and his family, or from atrocities committed in the Mexican-American War). And he might have been mentally ill. But he might also have been sane. In other cultures, he might have been glorified. But, to the White settlers of Colorado, he was the “second [William] Quatrell,” as the *Rocky Mountain News* dubbed him.¹ There is something deeper and darker in Felipe than mere mania. He was literate (something uncommon among rural Hispanics in this region and time). His letter to Governor Evans, as well as four other letters written to Col. John Chivington and others, are all well written. He composed poetry to the Virgin Mary, and he kept a diary.

With Espinosa’s threat to have 600 *gringos* killed, including the governor himself, Evans issued an order to hunt down the Espinosa brothers. Col. John Chivington, Past Grand Master of Colorado and Knight Templar, led the First Colorado Cavalry to sweep through the area in hopes of smoking them out, but to no avail. Evan’s put out a bounty of \$2,500 to be paid to whomever captured or killed the brothers.

1 “Let Justice Be Done,” *Rocky Mountain News* (Daily), September 5, 1863. Denver, Colorado. Pp. 3, c. 4

Enter legendary mountain man, Thomas Tate Tobin. He tracked, hunted, adventured, scouted, and undertook such other exploits with the likes of Ceran St. Vrain, Charles Bent, John Fremont, Wild Bill, Buffalo Bill, and Kit Carson, and served as a scout for the US Army. He was a highly experienced tracker and huntsman. By the time Tom Tobin got involved, Vivian Espinosa had already been killed by a posse, and Felipe’s cousin (or nephew) Julian (or Julio) had joined Felipe in continuing the murders. Tobin was approached by Col. Samuel Tappan at Fort Garland to hunt down Espinosa. Tappan sent fifteen soldiers along with Tobin, but Tobin ditched them. They made too much noise.

Tobin spotted some magpies circling in the distance. He knew humans were settled nearby. When approaching the area signified by the birds, Tobin spotted a small pillar of smoke from a campfire. After confirming by sight that the two men encamped were the Espinosas, Tobin gunned them down, beheaded them, and brought their heads back to Fort Garland for the bounty, or at least that is what Tobin reported to Col. Tappan. Tobin would change his story in later years, claiming that due to his feral appearance and indigenous heritage (his mother was of Delaware descent), Felipe did not regard him as a typical “Anglo.” So he got them blackout drunk . . . and beheaded them in their sleep.

Governor Evans never paid Tobin his reward. In fact, all Tobin got for killing the first serial killer of the Wild West was a repeater rifle (given to him by the US Army), a new coat, and finally in 1905 he was given \$200 by a Col.





LEFT Tom Tobin, legendary scout, tracker, and sharp shooters. ABOVE. Espinosa's pistols, a Colt Army Model 1860 and an 1858 Remington New Model Navy, on display at the History Colorado Center.

George L. Shoup (possibly a relation of Abram Nelson Shoup, one of Espinosa's victims).

The heads were kept on display in the adjutant's office at Fort Garland,² pickled in a whiskey jar. What happened to Felipe's head in subsequent months, though, turns vague. It appears the head was moved around and put on display; at one point it is believed to have been on the desk of the editor of the *Fairplay Flume*. This is not as unusual as it may sound. Keeping the skulls of violent criminals was not some circus sideshow or morbid curiosity. After all, this was still the age of phrenology: the study of the shape of the skull to determine character. It was believed that by studying the shape of the skull, predictions could be made to determine if someone else might be a serial killer.

Then the skulls disappeared.

Around 2010, two skulls were found in the basement of the Colorado State Capitol building. No one knew whose skulls they were, so they were incinerated. A few years after those skulls were incinerated, speculations that they may have belonged to Felipe and Julian began circulating.³

But there is the possibility Felipe's skull had been stolen by some Freemasons and kept by Colorado Commandery No. 1 in Denver. According to George Byers Clark,⁴ in the trophy case of Colorado Commandery at the Denver Masonic Temple building there were two prized items: a large silver punchbowl, ladle, and cups, which was won by the Commandery in the drill competition at the Triennial Conclave of the Grand Encampment, and then there was a skull. It sat on a low pedestal and beside it was a card that stated that it was the skull of Espinosa. Clark remarks: "The incongruity of skull and beautiful silver service was startling."

When Clark wrote this serialized essay, he was reminiscing about the time he was shown around the Masonic Hall. Years later, he would try to find the skull

again, but it had disappeared once more. Neither could he find anyone who remembered it. However, he did find a historical sketch of Colorado Commandery No. 1 written by Past Grand Master and Past Grand Commander of Colorado, Webster D. Anthony, in 1891, which included a short description of the Espinosa murders. This sketch was included in the 75th Anniversary commemorative volume of Colorado Commandery in 1941.

The extract written by Anthony is not explicitly clear on whether the skull held by Colorado Commandery was the skull of Espinosa, but Clark believes that the discussion on Espinosa implies such could be the case – or at the very least, the Sir Knights of Colorado Commandery believed or promoted the notion that it was indeed Espinosa's skull. Further, Clark himself is not explicit on whether he believes the skull was Espinosa's, but by virtue of his lengthy discussion on Espinosa and the skull in the display case, the implication is he merited to the possibility.

There are a few snippets on the Espinosa murders in a Masonic scrapbook by Luther van Buskirk. In a presentation he gave on his scrapbook, he explicitly states that the "skull of the bandit Saponosa [sic]... is part of and used in the paraphernalia of No. 1 Commandery."⁵ Van Buskirk's scrapbook appears to be lost, but his discussions on his scrapbook survive.

Anthony's account of the relationship of Espinosa's skull and Colorado Commandery is vague. Van Buskirk's account is much more explicit, however, stating emphatically that the skull *was* used in the ceremonies of the Commandery. Clark appears to be more hesitant to assert the same claim Van Buskirk makes, but that may be because the *Square and Compass* magazine was a public magazine, and he did not want to publicly claim the skull of Espinosa was being used in Masonic rituals.

What happened to the skull after Clark first saw it in the Denver Masonic Temple building and when he wrote his article is uncertain. We know that this specific skull – whether it truly was Espinosa's skull or not – was in the possession of Colorado Commandery in 1895, over thirty years after Espinosa's death. It was still in their possession (and purportedly being used for the Order of

2 "More About Espinosa," *The Weekly Commonwealth*, October 28, 1863. Denver, Colorado. Pp. 4, c. 2.

3 Gorman, Tony. "Who were the Bloody Espinosas and... where are their heads?" *CPR News*. Colorado Public Radio. September 18, 2023. <https://www.cpr.org/2023/09/18/who-were-the-bloody-espinosas-and-where-are-their-heads/>. Accessed February 25, 2024.

4 Clark, George B. "Skull Practice," *Square and Compass*, July 1943. Pp. 15.

5 Van Buskirk, Luther. "Masonic Scrap Book," pg. 5. November 29, 1938. From the transactions of Colorado College, S.R.I.C.F., Vol. 1, f. 297. Private archive of Colorado College, S.R.I.C.F., Park Hill Masonic Hall, Denver, Colorado.

the Temple) in 1938. Sometime thereafter, the skull was put in a display case, but by 1943 it was no longer on display. Its whereabouts are now uncertain. It is possible that the skull was put on display when it was not in use and was taken out for the Order of the Temple when required, so Clark may have seen it on display while it was still in ritual use.

Of course, one has to ask: *was this actually Espinosa's skull?* We will never know. We must rely on testimony of respectable Masons, all of whom are now dead. For all we know, a random skull was obtained, and someone decided to tell everyone it was the skull of Espinosa. Furthermore, even if we wanted to analyze the skull, we cannot because it was lost in the March 3, 1984, Masonic Temple building fire that decimated the Lodge. The silver punchbowl and its cups and ladle were saved by a few Masons who were in the building when the fire broke out, but since the skull was no longer displayed with the silverware, it probably wasn't saved. There is no way to determine if the skull belonged to Espinosa, or even someone of Hispanic heritage.

For the sake of discussion, we could entertain a hypothetical: how could Denver Masons acquire Espinosa's skull? Freemasons had a profound influence on the formation of many states, and Colorado is no exception. In reviewing the people involved in the manhunt for Espinosa, a great number of them were Masons and influential people. From the Terri-

torial Governor, John Evans, to the proprietor of the *Rocky Mountain News*, any number of these men may have been able to obtain the skull – legally or not. Unless some heretofore unknown documents – such as diaries or other documentation – are uncovered to illuminate the mystery, we can only conjecture how Colorado Commandery acquired the skull. But, knowing the Masonic and even Templar connections of the men involved in the hunt for Espinosa, whatever the case may be, it should not be surprising if one of these Masons was able to claim the skull. After all, popular belief alleges Prescott Bush (George W. Bush's grandfather) dug up Geronimo's grave, and took his bones to the Tomb, headquarters of the Skull and Bones fraternity at Yale University.⁶

But, if so, why would Knights Templar *want* Espinosa's skull, either for keepsake or for ritual paraphernalia? Can you imagine going through the Order of the Temple with *this* skull in particular?

We should bear in mind just how much the White settlers of Colorado hated Espinosa. To use his skull in a Masonic ceremony would spit in the face of Espinosa's mission to kill "Anglos." I can only fathom that any Templars who wanted to use Espinosa's skull for their ceremonies must have conceived some sort of

perverted irony in realizing their motives. That or someone just had a very strange idea of what would be a cool skull to hold aloft during the "Ode to the Skull."

There really is no certainty here. Ambiguity abounds in the narrative of Espinosa, his killing spree, and provenance of his head.

Espinosa's pistols are on display in the History Colorado Center – beyond that, the details are lost.

The reality is that we may never know what happened to Espinosa's head. The fact does stand, though, that for decades, many Denver Knights Templar believed the skull they had in their possession – and likely used for the Order of the Temple – was the skull of Colorado's first serial killer.

Behold this ruin! 'tis a skull,
Once of *chthonic* demons full;
This narrow cell *with evil replete*;
E'en murderous ambition, nearly complete;
What *terrible nightmares* filled this spot,
What *murderous carnage* long forgot,
Nor *pain*, nor *lust*, nor *grim fueled* fear,
Have left one trace on record here.

KT

6 McKinley, Jr., James, C., "Geronimo's Heirs Sue Secret Yale Society Over His Skull," *New York Times*, Feb. 19, 2009.

Window Pains

by Boondoggle



New Addition to the Chamber of Reflection

The "Ode to a Skull" is actually a part of a poem discovered in 1820 in the museum of the Royal College of Surgeons called, "To a Skeleton." It was first published in the Morning Chronicle. It's author has never been discovered. We include it here in its full form.

TO A SKELETON

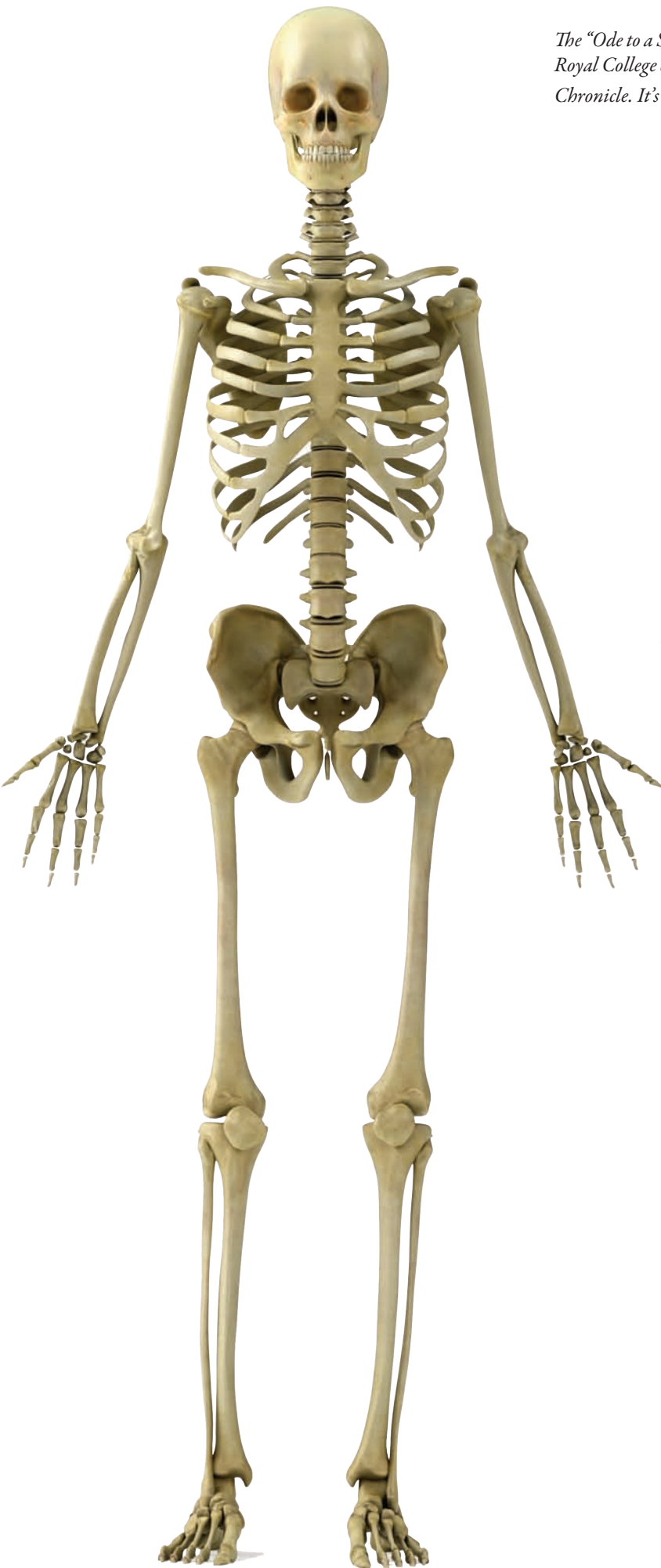
BEHOLD this ruin! 'T was a skull
Once of ethereal spirit full.
This narrow cell was Life's retreat;
This space was Thought's mysterious seat.
What beauteous visions filled this spot!
What dreams of pleasure long forgot!
Nor hope, nor joy, nor love, nor fear
Has left one trace of record here.

Beneath this moldering canopy
Once shone the bright and busy eye:
But start not at the dismal void,—
If social love that eye employed,
If with no lawless fire it gleamed,
But through the dews of kindness beamed,
That eye shall be forever bright
When stars and sun are sunk in night.

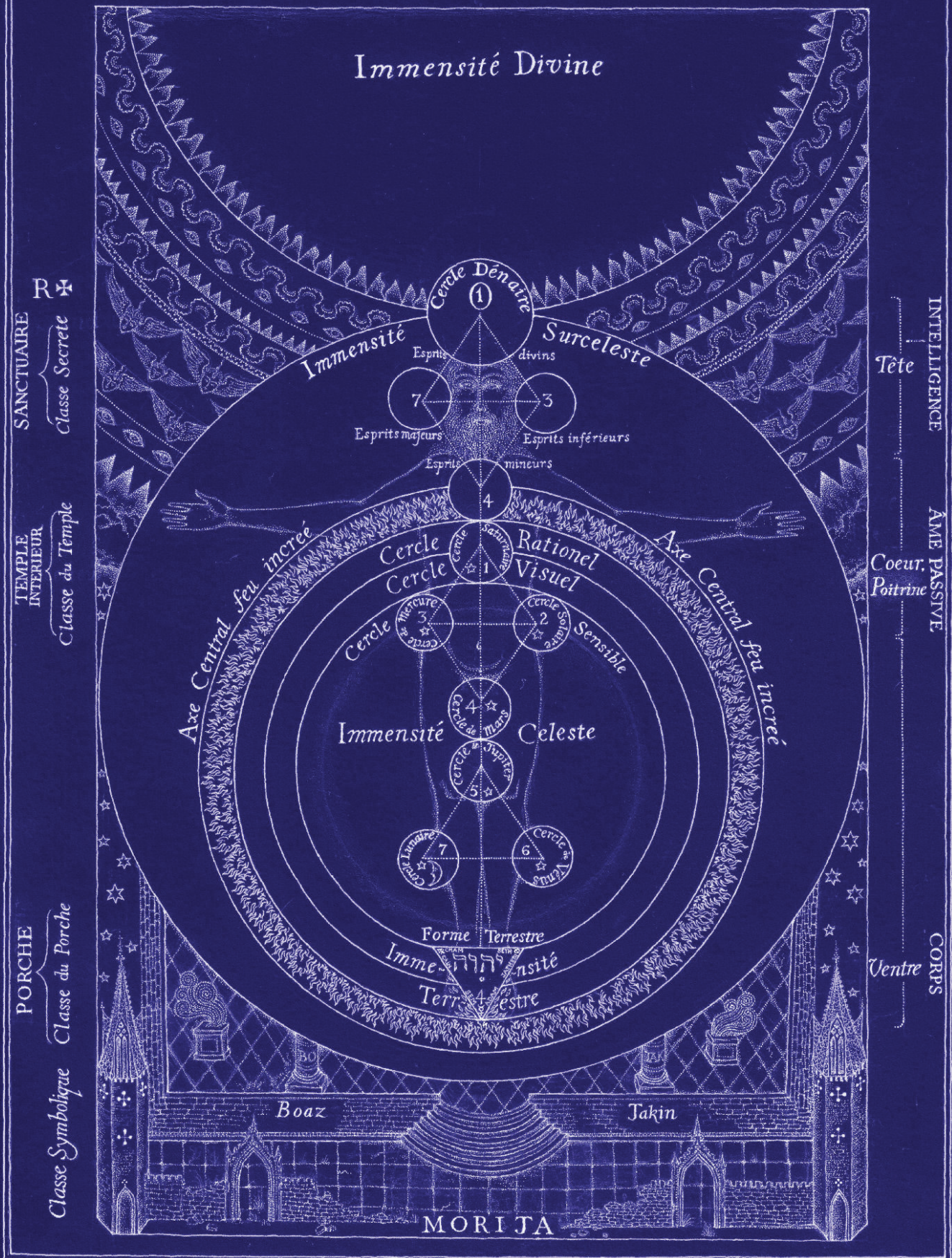
Within this hollow cavern hung
The ready, swift, and tuneful tongue:
If Falsehood's honey it disdained,
And when it could not praise was chained;
If bold in Virtue's cause it spoke,
Yet gentle concord never broke,—
This silent tongue shall plead for thee
When Time unveils Eternity!

Say, did these fingers delve the mine,
Or with the envied rubies shine?
To hew the rock, or wear a gem,
Can little now avail to them;
But if the page of Truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on Wealth and Fame.

Avails it whether bare or shod
These feet the paths of duty trod?
If from the bowers of Ease they fled,
To seek Affliction's humble shed;
If Grandeur's guilty bribe they spurned,
And home to Virtue's cot returned,—
These feet with angel wings shall vie,
And tread the palace of the sky!



T A B L E A U U N I V E R S E L



Martinism Enters the Mainstream

As younger members of the Fraternity seek more esoteric transmissions of Freemasonry, a non-Masonic form of Christian mysticism long associated with Freemasons is gaining popularity.

by Ben Williams and Nigel Jackson



“It is very evident that one can only transmit that which one possesses oneself; in consequence, an organization must necessarily be an effective deposit of a spiritual influence in order to be able to communicate it to individuals who join it; and immediately excludes all those pseudo-initiatic groups that are so numerous in our times, lacking any authentically traditional character. Under these conditions, in fact, an initiatic organization can’t be the product of an individual’s fantasy; it cannot be founded, like a profane company, on the initiative of some people who decide to get together and adopt a certain form; and, even if these forms are not completely invented plays, but borrowed from real traditional rites, of which the founders had some knowledge through “erudition”, they would be no more valuable for that, for, in the absence of a regular lineage, the transmission of spiritual influence is both impossible and nonexistent, so that, in this circumstance, all the effort would only create a vulgar counterfeit of initiation.”

– René Guénon, *Observations on Initiation*.

It was said he could make the heavenly host appear – a manifestation of angels, filling the Lodge with light – luminous forms flashing through the shadows.

They weren’t humanoid (or even discernible really), just bright movements yielding sudden understanding. A supernova in all directions; shadows evanesced. Then silence.

“I am only a feeble instrument,” he said, “whom God wishes, unworthy as I am, to use to recall men, my fellow creatures, to their first estate of Masonry.”

He held a Masonic patent empowering him to make Lodges. Dated to May 20, 1738, he claimed it was given to his father, Don Pasqually, by Charles Stuart, self-styled king of England, Scotland, and Ireland. The patent also named him personally, his father’s heir, empow-

ering him to constitute Lodges “on any point of the Earth.” A royal decree, it was accepted as legitimate by many of his contemporaries.

His origins were mysterious. Some claimed he was Portuguese, of Jewish extraction. He’d been in the military, but where he came from was unclear. He was probably born in Grenoble around 1710. Records show he entered the army when he was just 9 years old (not uncommon in that time), probably in the Walloon guards, an infantry corps. He moved around, serving in Spain and Corsica, assisting the troops, following orders. A knack for languages blurred his accent. He could have been from anywhere. At some point, he was forced into a duel. Pistols flashed powder. He won, but he had killed the other man.

He fled.

His travels had taken him to Corsica, through Spain, the Maghreb, Italy, and the near east. He’d been exposed to kabbalah, folk magic, the apocrypha attributed to Solomon and Pietro D’Albano, and Agrippa (the likes of the *Keys of Solomon* and the *Heptameron* informed his material).

In a letter to the Baron of Turkheim, dated July, 1821, Jean Baptiste Willermoz stated the man’s father, Don Pasqually, had ordained him in some secret consecration before he disappeared – a transmission in some secret church – and, before his death, Don Pasqually had summoned him back a second time to complete the ordinations.

His influence on “high degree” Masonry cannot be overstated. Through Willermoz and Louis-Claude de Saint-Martin, who he’d meet



in the Regiment at Foix, his work would birth the Chevaliers Bienfaisant de la Cité Sainte. Through Etienne Morin, it would blend with the Scottish Rite.

His full name was Jacques de Livron Joachim de la Tour de la Casa Martinez de Pasqually, known to us today as “Pasqually” or “Martinez de Pasqually.” This moniker, “Martinez,” eponymized the form of mysticism associated with his work, and the work of his amanuensis – who would diverge its teachings toward contemplation – Louis-Claude de Saint-Martin: *Martinism*. (Pasqually’s distinctly theurgical approach is sometimes distinguished from Martinism and particularized as *Martinezism*.)

Ironically, neither Pasqually nor Saint-Martin practiced Martinism as popularized today. Fin-de-siècle Masons and occult revivalists Gerard Encausse (“Papus”) and Augustin Chaboseau took the teachings and innovated them into a hierarchical system like Masonry: three degrees foundational to other orders. But for Pasqually, and even Saint-Martin, there was little hierarchical structure: the rite was devised more as a course of study toward engendering the beatific vision (in the case of the former), and a type of ordination upon those rendered worthy through exercises devised to engender humility (in the case of the latter). In both cases, however, spiritual aptitude was encouraged. Spiritual efficacy was developed. The goal was reintegration, an ecstatic union in appearance of what Pasqually termed *La Chose*, “the thing,” that which transcends speech – what the kabbalists call the *kavod* – the form of the glory of the formless: the Chariot Throne of the Image of God.

His first Masonic activities were probably in Foix where he became affiliated with the Loge de Josué – some of its members would become Élu Coëns under Pasqually in the years to come, the original Élus Coëns de Josué foundational to the movement: this is where the lion sleeps.

Pasqually resurfaces in Avignon in 1754, now established in Masonic circles. We see him briefly in Marseilles and Montpellier (where he founded the Souverains Juges Ecossais), then to Toulouse in 1760, where he set up his Chevaliers Lévites des Coënim-Leviym et des Élus Coëns, the precursor of his later, better-known order. His attempts to demonstrate operations of theurgical ritual foundered – he failed to establish his claims with the Brethren there – and he abandoned his plans.

He settled in Bordeaux in 1762. In 1765 he met Louis-Claude de Saint-Martin garrisoned at Bordeaux with the regiment of Foix. In 1767 he married Marguerite-Angélique de

Colas de Saint-Michel, the daughter of the retired major of the regiment of Foix. With his community established, the more formalized Ordre des Chevaliers Maçons Élu Coëns de l’Univers (Order of Knight-Masons Elect Priests of the Universe), a theurgical system heavily influenced by Solomonic and astrological magic, emerged among the Élus Coën de Josué, with Pasqually as Grand Sovereign.

Louis-Claude de Saint-Martin entered the Elu Coëns enthusiastically in 1768, volunteering as personal secretary to Pasqually. With Saint-Martin’s efforts and the influence of ranking Masons among the Coëns, Pasqually succeeded in attaining recognition by the French Grand Lodge. Centers of the rite sprung up in Paris, Versailles, Lyon, Grenoble, Strasbourg, and Metz.

Things were going well. But something happened. By 1769, Pasqually was significantly in debt (owing around 1,200 livres). And, in 1772, Pasqually became embroiled in controversy. The Marquis Labeaume and his wife had formed some sort of competing “high Masonry,” evoking spirit guardians for the well-to-do at Paris, demonstrating the transmutation of metals to their followers, and claiming to employ angels to locate buried treasure. Pasqually unmasked them. They were arrested as frauds. But the Marquis was popular in some corners of the Grand Orient – Pasqually was tainted by his role in exposing them. There were rival forms of Masonry in issue – Pasqually’s motives were questioned. The Marquis and his wife were banished from France, but Pasqually was already aboard the Duc de Duras bound for the West Indies.

He claimed an estate in Saint-Domingue (modern day Haiti). In the eighteenth century, Saint-Domingue was one of the richest islands in the Caribbean – the so-called “pearl of the Antilles” – with significant exports of coffee, sugar, indigo, cotton, tobacco, and cocoa. It was a luxurious and opulent society for French natives, grafted unnaturally on the backs of African slaves.

The Ordre des Chevaliers Maçons Élu Coëns de l’Univers was probably already active on the island (e.g., the Baylot manuscript, dated May 9, 1768, four years prior to Pasqually’s arrival on the island, includes the *griffe magique* of Pasqually and the dedication reads, “In the name of the Grand Architect of the Universe of the Orient of Orients of the Chevaliers Élu Coëns of the Universe”). Pasqually’s cousin, Armand-Robert Caignet de Lestère, was an active Mason on the island; a member of the Loge Le Saint Esprit at Leogane, he’d also served as Deputy Grand Master of Parfait Loge d’Ecosse de Saint Marc in 1763. Caignet

de Lestère was also the general commissioner of the French navy at Port-Au-Prince and ran a plantation at l’Acul du Nord. As a man of means and influence – not just on the island, but abroad – and involved in international trade to remote parts of the French empire whence Haitian goods were sourced, Caignet de Lestère was an ideal candidate to establish the Élu Coëns ahead of Pasqually’s arrival.

“In [Saint-Domingue] I have been given a gift of a large estate that I take back from the hands of a man who keeps it unjustly,” Pasqually wrote. Not much more is known. From this island, though, Pasqually leveraged the trade routes to keep communications with his Lodges in France to good effect. He was beginning on a series of rites particular to the admission of women – into the same Order, but through different ceremonies – when, in 1774, he was stricken with a mysterious illness demarked by abscesses and terrible fevers. He died on September 17, 1774, his work unfinished.

His last letter declaimed the appropriation of the Reau-Croix into the Stricte Observanz, the German Masonic Templary promoted by Karl Gotthelf, Baron von Hund. Here, in the foment of high degree Masonry of the latter half of the eighteenth century, we realize an interplay of forces wherein Pasqually’s influence cannot be discounted.

With Saint-Martin, Jean-Baptiste Willermoz reconfigured portions of the Élus Coëns into his Rectified Scottish Rite. Importantly, Saint-Martin had diverged from Pasqually toward a more contemplative “way of the heart.” Pasqually’s devotions were involved spiritual exercises comprising observances that were impractical for common men who needed to work and support a family. Some of Pasqually’s rituals could last days. Saint-Martin desired a more contemplative form; one designed to diminish ego and engender a humility he believed was necessary before higher truths could be exposed. Where the space is created, he taught, God will fill it.

Working with Willermoz, Saint-Martin wove the praxis of the “Unknown Philosopher” into the Rectified Rite, tempering Pasqually’s theurgical impulse with prayer and introspection. Willermoz succeeded in gaining Masonic recognition for the Rectified Rite in 1782 at the Convent of Wilhelmsbad. It is still in operation today in “regular” Masonry, influential in discreet corners of the Craft.

Nonetheless, Saint-Martin continued to confer his teaching among those interested and patient enough to receive it. He introduced them to the works of Swendenborg and Boehme. “An excellent match may be made by marrying our first school to friend Boehme,” he

General Outline of Martinist Transmissions

This is by no means a definitive list of all Martinist organizations nor meant as a complete representation of their transmissions

Charles Stuart
 ↓?
 Don Pasqually
 ↓?
 Martinez Pasqually (c. 1727 - 1774)

↓ **Elu Coens de Josué** → **Ordre des Chevaliers Maçons Élus Coëns de l'Univers**

Hermetic Order of the Golden Dawn
Theosophical Society
Fraternité de L'Etoile
Hermetic Brotherhood of Luxor
Ordre Kabbalistique de la Rose+Croix
Eglise Gnostique
Memphis-Mizraim
Ordo Templi Orientis
 Anthelme Philippe Nizier (1842 - 1905)

↓
 Louis Claude de Saint Martin (1743 - 1803)
 Jean Baptiste Willermoz (1730 - 1824)

↓
 Gerard Encausse (Papus) (1865 - 1916)
 Augustin Chaboseau (1868 - 1946)

→ 1891: **Ordre Martiniste**

WORLD WAR I (1914 - 1918)

↓
 1916: **L'Ordre Martiniste de Lyon**
 Jean Bricaud (1881 - 1934)

↓
 1921: **Ordre Martiniste et Synarchique**
 Victor Blanchard (1878 - 1953)

↓
Ordre Martiniste-Martinéziste de Lyon
 Henri Dupont

↓
 1931: **Ordre Martiniste Traditionnel**
 Augustin Chaboseau (1868 - 1946)
 Victor-Emile Michelet (1861-1938)

↓
 1943: **Ordre Martiniste des Elus Cohen**
 Robert Ambelain (1907 - 1997)

→ 1948: **Ordre Martiniste Rectifié**
 Jean Chaboseau
 Jules Boucher

← *Eglise Gnostique Universelle*

↓
 1952: **Ordre Martiniste de Papus**
 Phillippe Encausse (1906 - 1984)

↓
 1957: **International Martinist Association**
 Robert Ambelain (1907 - 1997)

↓
 1968: **Ordre Martiniste Initiatique**
 Christianne Biuisset

↓
 1958: **Fédération des Ordres Martinistes**

↓
 1960: **Ordre Martiniste (de Paris)**
 Phillippe Encausse (1906 - 1984)

↓
 c.1988: **Ordre Martiniste Superieur Inconnu**
 Marc Jones

↓
 2000: **Ancient Martinist Order**
 2013: **Ordre Martiniste Souverain**

1770s: **Rite of Strict Observance**
Karl Gotthelf von Hund (1722 - 1776)



→ 1778: **Chevalier Bienfaisants de la Cité Sainte**
Rectified Scottish Rite
French Revolution (1789 - 1799)

→ **Great Priory of Helvetia**

→ 1902: **American Rectified Martinist Order**
Edouard Blitz (1860 - 1915)

→ 1934: **Great Priory of America**

→ 1934: **F.U.D.O.S.I.**
Harvey Spencer Lewis (1883 - 1939)

→ 1939: **F.U.D.O.F.S.I.**
Constant Chevillon (1880 - 1944)

AMORC

→ Ralph Maxwell Lewis (1904 - 1987)

→ 1990: **Traditional Martinist Order (U.S.)**
Raymond Bernard

→ Onslow Wilson → **CIRCES**
GERME
OSTI

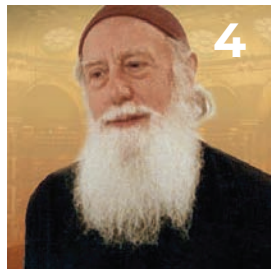
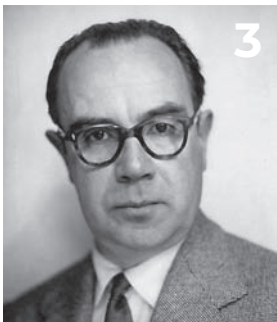
→ 1975: **Hermetic Order of Martinists**

→ 1991: **British Martinist Order**

→ 1998: **Martinist Order of Unknown Philosophers**
Apostolic Church of the Gold and Rosy Cross

→ 2022: **Martinist Order of America**





1. Gerard Encausse (a.k.a. "Papus"); 2. A small oratory of an Elu Coën de Josué in the north of England; 3. Robert Ambelain; 4. Robert Amadou; 5. Seal from the Ordre Martiniste in Paris; 6. Victor Blanchard; 7. Philippe Encausse; 8. Robert Amadou (again); 9. Jean Bricaud; Harvey Spencer Lewis.



Éliphas Lévi



Jean Baptiste Willermoz



Karl Gotthelf von Hund

wrote. The material ran closely with an ordination associated with a secret church, a laying of hands down through the ages. Indeed, ordination was deemed prerequisite to any theurgical operation. Like Pasqually, Saint-Martin was interested in a praxis of *tikkun*, the raising of the fallen to a spiritualized realization and, ultimately, a reintegration with God. For Saint-Martin, Christ would work this regeneration when the heart was properly prepared.

The French Revolution proved difficult. The rites survived, smuggled out of Lyons at great personal risk. Many members were murdered. The Rectified Rite retrenched to Switzerland, disappearing almost entirely in France. Martinism became dormant or went underground. The final words of Martinist author, Jacques Cazotte, before his execution in 1792, “I die as I have lived, faithful to God and to my king,” echo the motto of the *Élus Coëns*, *Deo et Regi fideles*.

It wasn't until almost a century later, in the 1890s, that Gérard Encausse (“Papus”) and Augustin Chaboseau, drawing on this history, unveiled the Martinism widely circulated today.

Papus was active. By the end of the nineteenth century, he was a member of most of the “magical” secret societies of the era: Louis Constant (Éliphas Lévi's) Kabbalistic Order of the Rose-Croix (joined in 1888); the Gnostic Church of France (consecrated Bishop by Jules Doinel in 1893); the Hermetic Order of the Golden Dawn, Ahathoor Temple in Paris (1895). He took his best known *mysticum nomen*, “Papus,” from the name of the ruler of first hour of the day per the *Nuctemeron*, the book of hours pseudonymously attributed to Apollonius of Tyana. The name means

“physician,” suited at once to his profession as a Doctor of Medicine, but also appropriate to signal his desire to reconcile souls toward God.

His Masonic path led him toward “Egypt,” toward the magical rites of Cagliostro and the exotica of the Memphis-Mizraim.

He was introduced into Martinism by the Viscount, Henri Delaage, who claimed initiation back to Saint-Martin (via the famous winemaker and chemist, Jean-Antoine Claude Chaptal, Comte de Chanteloup, for whom the process of chapitalization in fortifying wine is named and to whom is credited naming the gas (and ultimately the element), nitrogen). Papus's friend, Augustin Chaboseau, claimed a separate lineage, initiated by a woman, Amélie de Boisse-Mortemart, through Abbé de Lanoüe.

Upon meeting each other in 1884, the two men exchanged lines and, in 1891, emerged the Ordre Martiniste, under the direction of a Supreme Council. Papus codified the order into a hierarchy similar to the Masonic Lodge system, working four degrees (Associate, Initiate (or Mystic), Unknown Superior, and Unknown Superior Initiator). (An Unknown Superior can initiate Associates and Initiates and Unknown Superiors, but only an Unknown Superior Initiator can initiate Unknown Superior Initiators. In this way, control of the order was centralized.) To Papus's efforts, then, belong the modern-day ritual and trappings considered peculiarly “Martinist” today – maintained inviolate as landmarks and lineage but, in fact, Papus's innovations. Original “Martinism” (if there can be such a thing) was unconcerned with such costume and theater.

By the early twentieth century, Papus's

Martinism had spread worldwide. There were chapters established in London, Brussels, Antwerp, Amsterdam, Munich, Warsaw, St. Petersburg, Vienna, Rome, Barcelona, New York, Quebec, Port Said, and in Panama, Cuba, Italy, Egypt, Argentina, Sweden, Denmark, Bohemia (Hungary), Romania, Switzerland, Tunisia, and Colombia. But the first world war changed everything. Papus, part of the medical corps, caught tuberculosis in the trenches and died in 1916. The order was left in disarray. Many of the leadership lost their lives in the trenches. What emerged from the ashes of post-war Europe was a collection of transmissions, sprouting like bushes in the desert. Among these, salient examples include the Ordre Martiniste et Synarchie (OM&S), emerged by Victor Blanchard in 1921, due to religious differences in the gnostic transmission passed alongside the “degrees,” as well as eschewing any Masonic requirement for membership. The Ordre Martiniste continued under Jean Bricaud (who had consecrated Victor Blanchard as a bishop on May 5, 1920), but was steered more to Masonic bases (of the Memphis-Mizraim). Chaboseau, seeking to “restore” the order to its earlier constitution, formed the Ordre Martiniste Traditionnel (OMT) in 1931, under members of its “original” mandate (that is, under Papus and Chaboseau's Supreme Council). Ralph Maxwell Lewis, Emperor of the Ancient and Mystical Order of the Rose and Cross (AMORC) from the United States, initiated into Blanchard's OM&S, joined the OMT and brought the OMT (as the “Traditional Martinist Order,” or TMO) to the U.S., which, claiming its own sovereignty in 1990, now functions autonomously under AMORC,

based out of San Jose, CA. This is just a fraction of Martinism – there are offshoots worldwide.

Of this pluralism, occultist Charles Barlet, Bishop of the Gnostic Church, once quipped that Martinism was “a circle whose circumference was everywhere and the center nowhere.”

Yet, despite this delocalization (or perhaps, because of it), Martinism has persisted among the esoterically inclined as an entryway into a secret church as a praxis of mysticism and personal transformation.

Martinism in the Twenty-First Century

Typical to occult and esoteric communities, the priestly ordination once cloaked as “Martinism” foundered and fractured. Competing personalities broke everything between them, snatching handfuls of treasure to fill their pockets (and, by the partition, leaving no treasure at all). As is all too common to hierarchical styles, leadership succumbed to its antithesis, inverting its office in pursuit of status. Further, in its original intent, the consecration of an “unknown superior” was meant to create a sovereign fount, a source for creating yet more unknown superiors endowed with the sovereignty of *perfecti*. Thus, styling themselves “free initiators,” unknown superiors vanished and fashioned new communities. The best, of course, true to their moniker, must remain unknown.

“A ‘martinist’ chapter sprung up everywhere Papus sneezed,” a Chapter Master once told me.

By the end of the twentieth century, Martinism arises a plurality of disjunctive communities spotted around the globe, variously sympathetic or hostile to each other, and each bolstering lineage to assert purity of transmission. Everyone tries to reach back to Papus, to position a sort of Martinist pedigree. (In fact, “Martinism” in its purest form, precedes Papus’s innovations – Papus represents something of an anomaly.) Nonetheless, today, among American Masons, Martinism is on the rise. Once quiet, promulgating anonymity as part of spiritual abnegation, thwarting the impulse for renown to position spiritual development in secret, a recent split in one of the larger Martinist communities in the U.S. has brought some publicity to the societies within Masonic circles as recruiting efforts – once largely considered antithetical to Martinism – have emerged in some quarters. So much so that the Grand Master of the Grand Encampment has been approached more than once by Sir Knights asking, “what is this order?” and “can I join it?” (As an aside, it is for this reason that the Grand

Master asked that this article be written, to shed some light on the subject).

There are some important things to understand, then. In short, while there are ties to Masonry (especially the Rectified Rite, which shares a similar transmission from central players important to Martinism as well as Masonry, such as Jean Baptiste Willermoz, and the Chevalier Bienfaisant de la Cité Sainte), Martinism is more properly considered a non-Masonic esoteric Christian order largely associated with a *fin-de-siècle* occult revival of the latter nineteenth century and structured under the considerable efforts of Papus, and later, among others, Robert Ambelain and Philippe Encausse (Papus’s son).

Originally, the doctrines Martinism transmits were universal – an approach to gnosis through an esoteric pursuit of Christianity as the primordial religion – open-ended and without formal construction. As such, Martinism was associated with a secret church (one going back to Saint Peter), a particular priestly transmission. While true-blue Martinism generally maintains an ecclesiastical association for the most part (although, present day, that stream has been bifurcated between theological differences and, in some cases, outright fabrications), Papus’s influence has nonetheless grafted a system of degrees in its stead, constructing Martinism as a porch to a deeper, hidden temple devised for uncovering mysteries inculcated at later stages along the initiate’s journey.

In many respects, then, Papus sought to position Martinism as an entry into other “orders,” functioning as a sort of filter in a larger, unified community of esoteric pursuits. This is not unlike A.E. Waite’s impulse to form a sort of united federation of esoteric orders, where each order occupied a place within an overarching superstructure, each rite similar to a single degree in the overarching whole. That is, of a sort, a *rite of rites*.

Most Martinist obediences do not require Masonic standing (the Hermetic Order of Martinists is a notable exception), and Jean Bricaud’s attempts to require Masonic standing (albeit, Memphis-Mizraim) in his *Ordre Martiniste de Lyon* (as well as some theological differences) resulted in the split with Victor Blanchard (*Ordre Martiniste et Synarchique*) and, ultimately, the *Ordre Martiniste Traditionnel*, which Chaboseau reformed in attempt to restore Martinism to the tenets laid down by Papus’s Supreme Council in the 1890s.

Due to Papus’s involvement with various unrecognized Masonic obediences (particularly Memphis-Mizraim), Papus was never admitted to any “regular” Masonic jurisdiction. As such, Martinism is more commonly co-ed and closely

allied with a separate transmission of chivalric themes and esoterica that come down through parallel tracks from “regular” Masonic sources.

However, there is some crossover. There are Martinist tracks of transmission relaying Willermoz’s Rectified Rite in some jurisdictions. And there is crossover in membership between “regular” and “irregular” Masonry.

Martinism in the U.S.

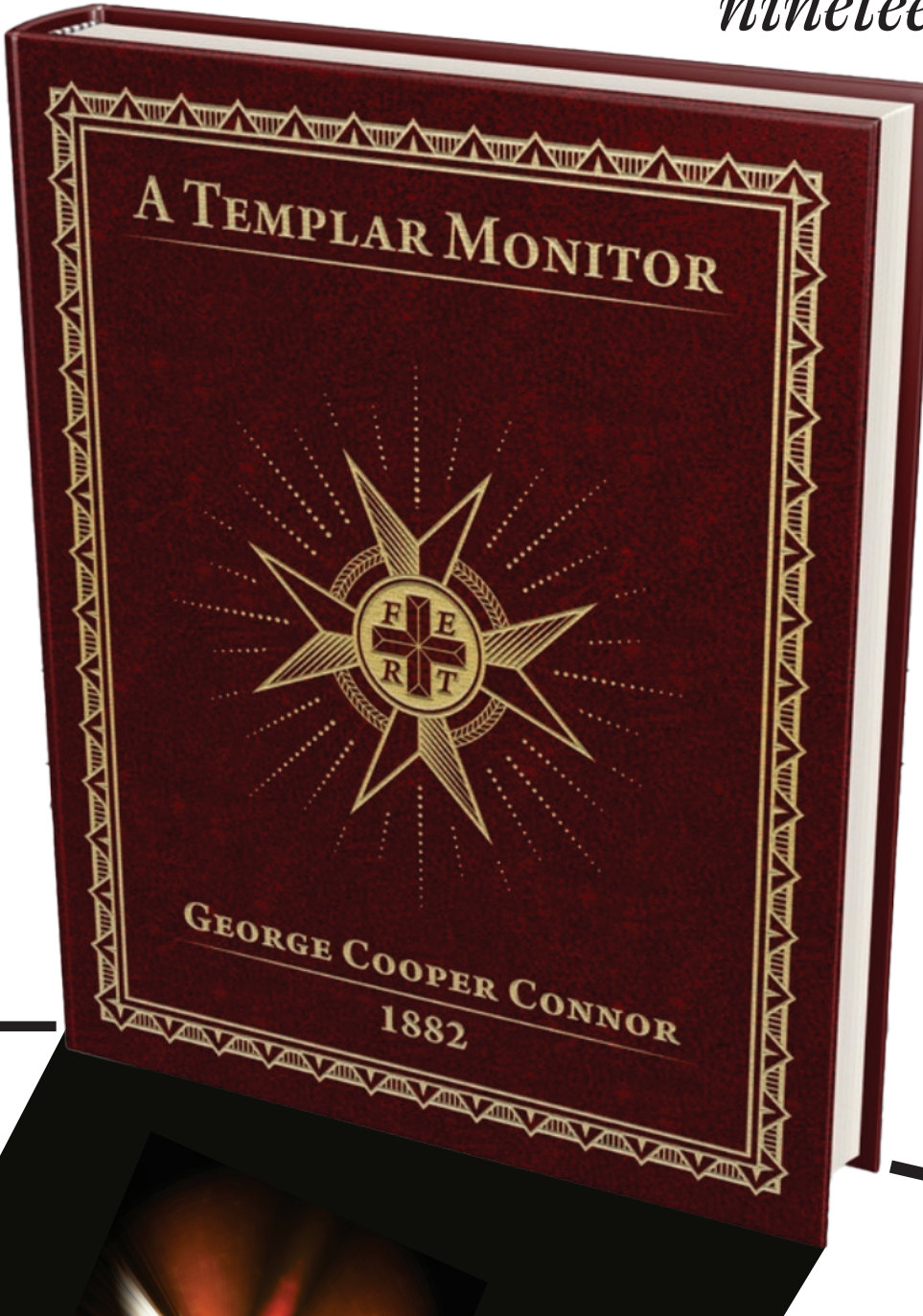
Martinism is worldwide. Papus succeeded in establishing the order in Russia, which was important to restoring the lines broken after both world wars. Today, there are Martinist Chapters on every continent (except maybe Antarctica). But, for our purposes here, we will focus on summarizing some significant Martinist orders operative in the United States.

The largest Martinist jurisdiction in the U.S. is probably the Traditional Martinist Order (TMO), presently operated under Ancient and Mystical Order of the Rosy Cross (AMORC), the non-Masonic, neo-Rosicrucian organization (with distinctly Egyptian overtones) based out of San Jose, CA. AMORC was founded by Harvey Spencer Lewis (1883-1939) in 1915 after a trip to France. Lewis claimed to have met the descendants of the original Rosicrucian brotherhood, who, he said, empowered him to charter AMORC in the U.S. All these esoteric currents eddy in the same sea, so Lewis’s son, Ralph Maxwell Lewis, joined the *Ordre Martiniste Traditionnel* (O.M.T.) in 1931 following the split between Jean Bricaud and Victor Blanchard, both of whom declared themselves the legitimate heir to Papus. With Victor-Emile Michelet, Augustin Chaboseau formed the *Ordre Martiniste Traditionnel*, attempting to reset the order to the “original” mandates of the Supreme Council he and Papus had founded in 1891. Ralph Maxwell Lewis came over from Blanchard’s *Ordre Martiniste et Synarchique* (OM&S) and brought the order to the U.S. By 1990, after Lewis’s death, the “Traditional Martinist Order” (TMO) ultimately emerged as an autonomous offshoot of this transmission, then under the leadership of Raymond Bernard, who appropriated TMO as a separate order under his control. (Dues – typically not required in Martinist circles – are paid in TMO.)

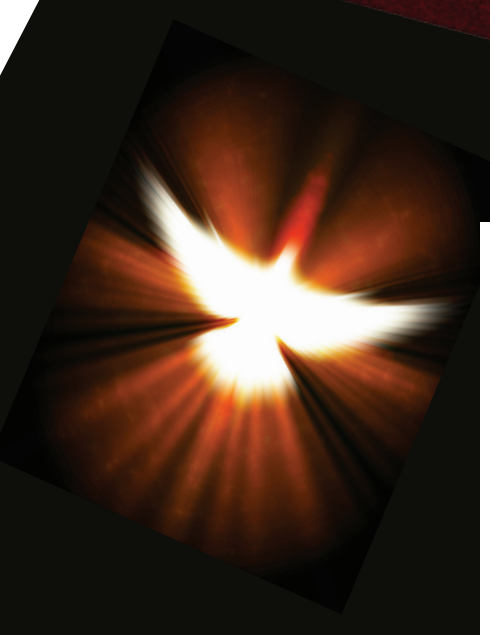
Then, Philippe Encausse, Papus’s son, ultimately recodified the *Ordre Martiniste* (OM) in 1952 and again in 1960, uniting lines promulgated and split between Ambelain and Chaboseau. This reincarnation succeeded in planting chapters in the U.S. By the early 2000s, due to the efforts of the likes of Timothy Hogan (who has since been removed from

THE **Templar Monitor**

nineteenth century ritual



For the modern knight



A faithful reproduction of the handwritten manuscript of the Orders of the Temple made by George Connor in 1882, a decade before the Orders were standardized across the Grand Encampment. Connor was a PGC and PGM of Tennessee. His skill and effort in recording the Orders are of historical relevance, but also constitute a valuable work of art. This book records the way the Orders were conferred **chronologically**, with the **Order of Malta** conferred last. Includes commentary and comparisons with the current ritual by S.K. George Marshall, KGT, PGC. Original manuscript is in the archives of Lookout Commandery No. 14 in Chattanooga, TN. All proceeds benefit the **Knight Templar Eye Foundation**. Order online at:

<https://www.ktef.org/items/a-templar-monitor>



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Martinist altar erected for a meeting of the Sovereign Autonomous Ancient Martinist-Martinezist Order at the Hotel Metropol, Moscow, Russia, in 2013

any position in the organization), OM experienced some growth in Masonic circles, particularly among the Allied Masonic Degrees. Hogan innovated, however, and was removed from his position of leadership by then-Grand Master Emilio Lorenzo, who healed the Colorado Chapter and placed Robert Herd at the helm in the U.S. Since then, OM has relaxed the prerequisite for strictly Christian membership and is experiencing some growth, especially in the northeast, and among Masonic circles. OM remains coed.

Around 1998, the Martinist Order of Unknown Philosophers (MOUP) was formed out of the Ordre Martiniste Supérieur Inconnu, created about a decade earlier in Luxemborg by Marc Jones from lines from

Bricaud's Ordre Martiniste de Lyon. Problems with Jones's authoritarian leadership style were alleged. MOUP split off, and headquartered in the U.K. as a non-Masonic transmission, positioned alongside the Hermetic Order of Martinists (HOM) (which requires Masonic affiliation and is allied with the Societas Rosicruciana In Anglia (SRIA)). MOUP became an invitation-only order with esoteric Masons taking key positions of leadership (including members of the SRIA). MOUP conferred additional rites, some collected by A.E. Waite and Yarker among others, placing Martinism as an entryway within a "rite of rites," including the Elus Coën, Memphis-Mizraim, Rose Croix d'Orient, and a version of Willermoz's Chevalier Bienfaisants de la Cité Sainte.

MOUP came over the U.S. around the turn of the millennium, where it operated quietly in discreet circles around the periphery of the Masonic milieu. It experienced steady growth, outpacing its U.K. parent. Then, in 2022, attempts to assert centralized control by leadership in the U.K. created discord. Leadership in the U.S. met and determined to reform under a less centralized system, a constellation of Chapters united under a convention and a representative council; an autocephaly considered closer to the original intent of Martinist philosophy. Additionally, intercardination of significant lines of apostolic succession between wandering bishops unified what had been disjointed by, among others, Bricaud and Blanchard. Multiple lines

were brought together – including lines from Pasqually's Josué and preceding Papus. In some circles, this reformation of what became the Martinist Order of America (MOA) was spiritually significant. Nonetheless, a few chapters in the U.S. elected to remain under MOUP; new leadership positions were assigned to those who followed the U.K. leadership, and some publicity efforts began.

In 2013, a few “Superior Inconnu Initiator Libres” (that is, unknown superior free initiators) founded the Ordre Martiniste Souverain (OMS) in Texas. After publishing Martinist material in a series of books, OMS was severely impacted by the sudden and tragic death of its Grand Master, Paul Rana. Rana was an accomplished martial artist and a charismatic leader (though, somewhat contradictorily to the tenets of Martinism, perhaps not soft spoken). Rana died from a gunshot wound to the head in 2023 after an altercation with his girlfriend. It's widely believed he committed suicide, but some controversy remains.

Conclusion

As a spiritual praxis, Martinism can be dangerous. Martinism originated to unite the adept and condition the worthy. Fractured as it is, between “competing” factions, pitfalls exist for the unsuspecting initiate. “The eagle never wasted so much time as when it submitted to learn from the crow,” William Blake once quipped. This is particularly true for Martinists. As a respected pursuit with a fascinating pedigree, Martinism is often seized upon by avaricious personalities plying guruism to position favor. But genuine Martinism is silent. It doesn't seek out members. It eschews dues for similar reasons – as a church of a kind, dues are not required. The order subsists in providence.

Necessarily, fundamental to its teaching, Martinism is discreet. Publicity and recruitment are inimical to its tenets. There are reasons for this discretion – Martinism is not meant to raise the outward man but condition the inner one. Introspection, study, and silence are the tools whereby a space is created that, in time, God can fill. Publicity, then, contradicts the tradition. The genuine transmission is secretive, not due to elitism, but in view of sanctity. It doesn't need recruitment. It maintains separate-ness like a walled garden.

One of the first things relayed to an initiate upon the threshold is the existence of forces which arise to prevent the initiate's progress – misfortune, hardship, temptation, and so on. If such shadows obfuscate the path from the initiate, then they must be compounded by false prophets who leverage the tradition as

a means to garner the esteem of their Brethren. The Martinist philosopher is “unknown” precisely to thwart such egoism. The Martinist philosopher is unknown because the best gifts are given in secret. Thus, in contemplating the Martinist transmission, one is well to avoid ostentation: he who knows is silent. **KT**

Some of the main branches of Martinism are listed below.

Ordre Martiniste et Synarchique (OM&S)

Non-masonic, coed order most active in France. Formed in 1921 after a split between Victor Blanchard and Jean Bricaud: Blanchard did not agree with any Masonic requirement for membership and, also, some theological differences arose regarding the apostolic transmission associated with Bernard Raymond Fabré Palaprat's Apostolic Johannite Church. Blanchard was also a “synarchist,” seeking to instate a “synarchy” government in France (that is, rule by a cooperating elite). Other synarchic Martinists followed Blanchard.

Hermetic Order of Martinists (HOM)

Formed in the latter 1970s as an offshoot of the OM & S, HOM is a male only society of Martinists, with membership predicated on Master Mason affiliation and membership in the Societas Rosicruciana In Anglia (SRIA). It is a kabbalistic order, based mainly in the United Kingdom.

Ordre Martiniste (OM)

Non-masonic, coed order most active in France, recodified by Philippe Encausse (Papus's son) in 1952, and again in 1960, uniting transmissions by Ambelain and Chaboseau. Came to the U.S. in the 2000s, where it fell prey to Timothy Hogan. Hogan was removed as Grand Master of North America in 2015 due to irregularities infecting the material. Since then, it has seen some growth, especially in the northeast and among the Allied Masonic Degrees. Maintains affiliation with Raymond Bernard Fabré Palaprat's Johannite church (an impetus for the split between Victor Blanchard and Jean Bricaud in 1921).

Martinist Order of Unknown Philosophers (MOUP)

Non-masonic, coed order formed from Marc Jones's OMSI in the latter 1990s

and moved to England. Extended as part of a system of rites collected by Arthur Edward Waite, Yarker, and others, all worked under the centralized authority of a singular leader. The order is based out of England, where it exercises authority over its members.

Ordre Martiniste Souverain (OMS)

Non-masonic, coed order formed in 2013 in Texas by Superior Inconnu Initiator Libres (*i.e.*, “free initiators”). Some leadership cross over with the Ordo Templi Orientis (OTO). Published a variety of Martinist material (to some controversy) but fell into disarray following the tragic death of its Grand Master, Paul Rana, from a gunshot wound to the head in 2023. Suicide is alleged, but some controversy persists.

Martinist Order of America

Non-masonic, coed order formed by MOUP leadership in the U.S. in 2022 with intent to reestablish autonomy of Chapters as sovereign units under a Grand Council operating in the U.S. (instead of under MOUP in the U.K.) whereby the order is governed by a synarchy or synod of Chapter Masters and bishops. Intercardination between wandering bishops merged consecrations which had diverged years hence, restoring ecclesiastical separation in spiritual union. Additional Martinist lines were joined; at least one from Pasqually's Josué. Concordats signed with other Martinist orders around the world have consolidated sovereignty across a community of decentralized leadership governed by consensus.



New Nashville Chapter in the Works



Ladies from Nashville, TN, have been working to constitute a new Assembly for a couple of years. They were encouraged by a visit from our Supreme Worthy President, Ms. Tara B. Shulas, during the Tennessee Grand York Rite Annual Conclave on March 24, 2024. Pictured (from left to right) are (Mrs. Wilber) Beverly Bowman; (Mrs. Tom) Carolyn Binford; Supreme Worthy President Ms. Shulas; (Mrs. Wayne) Harriett Bible; and (Mrs. Ronald) Christy McVey. Nashville Commandery No. 1 is working closely with them as they approach the numbers needed to meet the qualifications.

The Social Order of the Beauceant was organized in Denver, CO, on February 20, 1920, and is an organization of Christian women whose membership is composed of

wives, widows, mothers, sisters, daughters, and granddaughters of Knights Templar or Beauceant members. It is a national organization, and can only be organized in a city where there is a regular active Commandery of Knights Templar. A minimum of twenty-five members is required to constitute a new Assembly. Seventeen of those must commit to be an officer.

Those interested in forming a new Assembly are encouraged to contact the Supreme Organizer, (Mrs. John) Lei Lani Forest at Swp2013@gamil.com or (Mrs. Keith W.) Sandy Dean, Supreme Co-Organizer at sany-sue@tampabay.rr.com for assistance.

SUPREME WORTHY PRESIDENT INSTATES NEW GIFT TIER FOR KTEF DONATIONS

The Knights Templar Eye Foundation is the Beauceant's chosen philanthropy. This year's "Cross and Crown" campaign recognizes those sisters donating \$250.00.

Members are encouraged to make a donation of any amount through their Assembly recorder to ensure their Assembly receives credit for their gift.



THANK YOU FOR GIVING

(Mrs. J.D.) Janet Goulette--Casper #70
 (Mrs. Thomas) Linda Snyder- Dallas #63; (Mrs. James) Karen Baughman- Columbus #79; (Mrs. Leslie) Sandy Loomis- Elizabethtown #265; (Mrs. Rex) Eileen Lewis- Dallas #63; (Mrs. Douglas) Melanie Pamp- Minneapolis #46; (Mrs. Judd) Joy Wolfe- Georgia State; (Mrs. Gene) Gay Carnes- San Antonio #159; (Mrs. Ryan) Patricia Nelle- San Antonio #159; (Ms. Steve) Sherri Diane Kirk- Georgia State

New Members

Meet the Supreme Worthy President in 2024



(1) **Georgia State Assembly** – Front Row (left to right): member; Ms. Sheri Crowe, WP; Mrs. Stephen Larson, candidate; Mrs. John Weaver, candidate; Ms. Tara B. Shulas, SWP; Mrs. Keith Dean, PSWP; members. Back Row: members.

(2) **Santa Ana No. 61, California:** Front Row (left to right): Mrs. Thomas Derby, PSWP; Mrs. Roger Ross, Supreme Color Bearer; Mrs. Robert Foster, WP; Mrs. Rose Antabian, candidate; Mrs. Brett MacDonald, candidate; Mrs. William Chant, PSWP; member. Back row: four members, Mrs. Joe Ryland, PSWP; four members; Mrs. James Burkett, Supreme Treasurer; member.

(3) **Mobile Assembly, No. 237, Alabama:** Front Row: member; SWP, Mrs. Ron Andress; candidate; Mrs. Michael Brewer; candidate; Mrs. William Burfit; candidate; Mrs. Aaron Haycraft, WP; member; member. Back Row: five members; Mrs. James McGee, Supreme Paraphernalia Committee.

(4) **Wichita Assembly No. 8, Kansas:** Front Row: SWP, Mrs. Kenneth Staten; candidate; Mrs. Ivan De Tevis, WP; Mrs. Richard D Brown, Supreme Recorder Emeriti. Second Row: Mrs. T. Michael Fegan; PSWP; 5 members; Mrs. David Berry, Supreme Paraphernalia Committee; member. Back Row: members; Mrs. Edith Tice, Supreme Mileage Committee.

(5) **Denver Assembly No. 1, Colorado:** Front Row: (Mrs. Joe) Debbie Kier, Supreme Paraphernalia Committee; three members; (Mrs. Ron) Elaine Birely, Supreme Mistress of the Wardrobe; SWP; (Mrs. Jerry) Rice; candidate; (Mrs. Grady) Carter; candidate; (Ms. Rose) McDonald WP; (Mrs. Lyle) Wilkes, Supreme Chaplain; two members. Back Row: three members; (Mrs. Thomas) Shafer, Supreme Credentials Committee; six members.



56th Voluntary Campaign

“Behold, I am the LORD, the God of all flesh: is there anything too hard for me?”

– Jeremiah 32:27 [KJV]

The late William Carey made the following statement, “Expect great things from God and attempt great things for God.”

This reminds me of the vision of the founder of the Knights Templar Eye Foundation, Sir Knight Walter Allen DeLamater, Past Grand Master.

Because of his vision, the Knights Templar have one of the greatest philanthropies in the world. Every Sir Knight should be proud of the accomplishments we have made.

This year, much has been accomplished. Thank you for your support: from Sir Knights, the local Commanderies, the different Grand Jurisdictions, ladies of the Social Order of Beauceant, and Order of the Eastern Star.

Numerous Sir Knights have joined the Grand Commander’s Club and the Grand Master’s Club. Many of the local Commanderies have attained one hundred percent Life Sponsors and some of the Grand Jurisdictions have also accomplished this, too. That’s impressive. Keep it up, Sir Knights!

This year, total contributions (including wills, trusts, and bequests) is \$8,360,466.32.

We recognize the top five Grand jurisdictions (not including wills, trusts, and bequests). The Grand Commandery of Ohio finished number one (\$122,790.83); Virginia ranked number two (\$97,608.91); Pennsylvania ranked third (\$91,392.35); Mass/Rhode Island ranked fourth (\$90,817.77); and Florida came in in fifth position (\$89,467.17). We salute you Sir Knights for your charitable hearts and for helping those less fortunate. The difference you make in someone’s life is tremendous.

Sir Knights, please remember all the special programs for donations: Memorial Donations, Honorary Gifts, Trust, Wills and Bequests, Individual Life Sponsor, Grand Commander’s Club, Grand Master’s Club, the Golden Chalice, and the Grand Master’s Sword of Merit. All these special programs have helped to accomplish and fulfill the mission for the Foundation.



Finally, I would like to recognize the Knight Templar Eye Foundation staff for their assistance during the year. Without their help I could not have done my job as the 56th Voluntary Campaign Chairman.

To the staff of the Knights Templar Eye Foundation, I say a big “thank you.”

Lastly, I would like to thank Sir Knight David J. Kussman, our Grand Master and President of the Foundation, for giving me the opportunity to serve. It has been an honor to serve as Chairman for the 56th Annual Voluntary Campaign for the Knights Templar Eye Foundation. May God Bless you and the Grand Encampment of Knights Templar of the United States of America.

Now may: “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen” (2 Corinthians 13:14 [KJV]).

In Christ Service,

A handwritten signature in black ink that reads "Paul W. Friend". The signature is written in a cursive, slightly slanted style.

Paul W. Friend, PGC, KTCH
Chairman, 56th Annual Voluntary Campaign

Knights Templar Eye Foundation, Inc.

SPONSORED BY THE GRAND ENCAMPMENT KNIGHTS TEMPLAR, USA

The mission of this great humanitarian charity is:

“To improve vision through research, education, and supporting access to care.”

The Eye Foundation funds research and as our President and Grand Master has indicated, “we have learned over the past decades that our efforts in funding pediatric ophthalmology research have been the primary reason that we have had fewer and fewer children with strabismus (crossed eyes) to treat. Our research dollars have helped develop new, non-surgical treatments for this problem, and additional research and endowment programs are all being funded as well by your faithful support”.

In order to recognize the generous support given by our Sir Knights, the Eye Foundation has created various ways to donate. Through programs such as the Life Sponsor; Associate Patron; Patron; Grand Master’s Club; Grand Commander’s Club; the Golden Chalice; and the Grand Master’s Sword of Merit, Sir Knights can help to ensure this crucial research continues.

In this article we would like to single out major contributions from Sir Knights we have received over this past KTEF year (July 1, 2023 – June 30, 2024) a **Golden Chalice** or the **Grand Master’s Sword of Merit**.



RECIPIENTS OF THE **GOLDEN CHALICE** ARE AWARDED IN RECOGNITION OF A SINGLE DONATION OF \$10,000

Sir Knight Newell Barker, Calvary Commandery No. 26, Oklahoma
Social Order of the Beauceant of Georgia

Sir Knight Lee Fruman, Detroit Commandery No. 1, Michigan
New Orleans Scottish Rite Foundation, Inc., Louisiana

RECIPIENTS OF THE **SWORD OF MERIT** ARE AWARDED IN RECOGNITION OF A SINGLE DONATION OF \$25,000 OR 25 GRAND MASTER’S CLUB.

Sir Knight James W. Mitchell,
Washington Commandery No. 1,
District of Columbia (25 GMC)

Sir Knight Alan John Carlson,
Cyrene Commandery No. 8, Connecticut (25 GMC)

Sir Knight Clinton John Christensen,
Faribault No 8, Minnesota (25 GMC)

Sir Knight Newell K. Barker,
Calvary Commandery No. 26, Oklahoma (25 GMC)

Sir Knight Michael E. McKelvy,
Boston Commandery No. 2, Massachusetts (25 GMC)

Sir Knight Lewis Edward Shepherd,
DeMolay Commandery No. 6, Wyoming (25 GMC)

Sir Knight Tom. E. Leininger,
Sidney Commandery No 46, Ohio (25 GMC)



WHAT IS A GRAND MASTER’S CLUB?

An individual can reach the Grand Master’s Club level by a one time contribution of \$1,000 designated to the Grand Master’s program. Or they may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander’s Club membership.

This initial contribution will begin your Grand Commander’s Club membership. In addition, members of the Grand Commander’s Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master’s Club.

Your membership in the Grand Master’s Club awards you with a Crusaders Cross and a plaque. There are five tiers (colors) of this Crusaders Cross depicting the level you are at. Each additional Grand Master’s Club adds an additional small cross in a quadrant until all four are filled.

Once 25 Grand Master’s Clubs are reached a Grand Masters Sword of Merit is presented.



TIER 1
1-5 GMC’S



TIER 2
6-10 GMC’S



TIER 3
11-15 GMC’S



TIER 4
16-20 GMC’S



TIER 5
21-25 GMC’S

GRAND MASTER'S CLUBS

February 2024

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CA John B. Foote
CA Samuel A. Maffei
CA Tuoc K. Pham
CO Darren Klinefelter
CT Arnold S. Grot
CT James S. McNeely IV
DC Roger E. Cundiff
FL Paul W. Friend
FL Kevin A. Gilbert
FL Roy S. Thompson
GA James G. Mashburn
GA Harry R. Strazzella
IL Robert W. Bigley
IL A J Parker
IL Enrique J. Unanue
IN Thomas D. Johnson
IA William R. Clark Jr.
IA Donald E. Harris
MI George M. Otis
MN Eric J. Thiem
MO Russell S. Hanson
MO Kevin B. Sample
MT Don S. Holland
NJ Richard W. Westergaard
NY David A. Hardy
ND Zachary A. Steele
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OH William D. Dauterman
OH William R. Davis
OH Kyle A. Markel
OH Allan E. Mills
OH Alan L. Moser
OK Newell K. Barker
OK Robert L. Bradley
OK Gerald K. Hornung
PA Raymond J. Hartman II
PA Bruce K. Kelley
PA Merrill D. Walters
Philippines Dexter L. Ng

Philippines Mariano Ong Tan Ka
TN Tracy A. Rhoton
TN Charles V. Smith
TN Robert E. Smith
TN Roy T. Sutton III
TX James M. Jones
TX Michael D. Phillipus
VT John R. Hogan
VA Peter E. Terrill
WA Richard L. Roblee

March 2024

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AZ Richard L. Sparks
AZ Donald R. Tapia
AR James E. Stroud
CA Gregg A. Hall
CA Michael D. Thibodeaux
DC Louis N. Abreu III
FL Richard E. Lynn
FL Benjamin P. Minichino
FL John D. Pickford
FL Robert D. Sever
GA Bayardo Reyes
IL James M. Strong Jr.
IN Joe F. Gust
LA Troy J. Dennard
MA/RI David E. Ferrazzoli
MA/RI Joseph A. Manzo Jr.
MA/RI David P. Queruso
MI David D. Hutton
MI Alan L. McKay
MI Roger P. Sobran
MN Jeff W. Agan
MN Randall L. Poulson
MO Charles A. Bottermuller
MO Donald J. Newman Jr.
MO Chad E. Wagoner
NV Joseph R. Miller
NH Jason H. Sanderson
NJ Charles E. Taylor Jr.

NM Randall C. Bond
NY Frank J. Sforza
NY Michael Sikos
OH Richard G. Berg Jr.
OH Lee D. Kerber
OH James K. Lawson
OK John L. Logan
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TN Wayne B. Bible
TN William J. Falbe
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TN Jerry V. Smith
TX Charles E. Campbell
TX Scott R. Kolb
TX Michael T. Malone
TX Malcolm M. Taylor
VT Bruce R. Howard
VA Joel T. Bundy
VA Harold A. Chadsey
VA Daniel M. Clark
VA Jimmy D. Davis
VA Richard W. Ellis
VA Gregory D. Hosaflook
VA Michael T. Huff
VA Scott R. Lambert
VA Thomas G. Little
VA Raymond D. Steele
VA Peter E. Terrill
WA Anthony J. Annable
WA Charles R. Davis
WA Barron J. White
WI Richard J. Rausch
WY Lewis E. Shepherd
April 2024
AL Richard M. Wright
CA David M. Bradford
CA Mark A. Nielsen
CA David W. Studley

CO Darren Klinefelter
CT James S. McNeely IV
DC Roger E. Cundiff
FL Thomas N. Beukelaer
FL Rodger L. Craig Sr.
FL Paul W. Friend
FL Otis B. Geiger II
GA James D. Arnold
GA Timothy P. Kelley
IA Douglas R. Clabaugh
IA William R. Clark Jr.
MA/RI Jonathan J.M. Arata
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MA/RI Homer E. Everhard Jr.
MA/RI Michael E. McKelvy
MA/RI Sebastian J. Napolitano
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MA/RI Russell W. Wolf
MI Jay P. Kennedy
MN Thomas V. DeBrock
NJ Charles M. DeWoody Jr.
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NC William P. Franklin
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ND Craig A. Ramsdell
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OH John P. Keirnan
OH Roger D. Kerns
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OH Frank C. Sundquist
OK Robert L. Bradley
OR Gavin B. Reid
PA Bruce K. Kelley
PA Howard L. Smith
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TN Darryl L. Chapman
TX Stephen E. Gooch
TX Robert K. Toor
TX Larry S. Wall
VA David G. Maylum
VA Ryan-nathaniel F. Yakstis

GRAND COMMANDER'S CLUBS

February 2024

AL John F. Bradshaw
CA Thomas E. Colgan
CA Brandon M. Cook
CA Lou L. Vizcocho Jr.
CT James S. McNeely IV
DE Samuel R. Smith III
DC Roger E. Cundiff
IL A J Parker
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VA Peter E. Terrill
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March 2024

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IL James M. Strong Jr.
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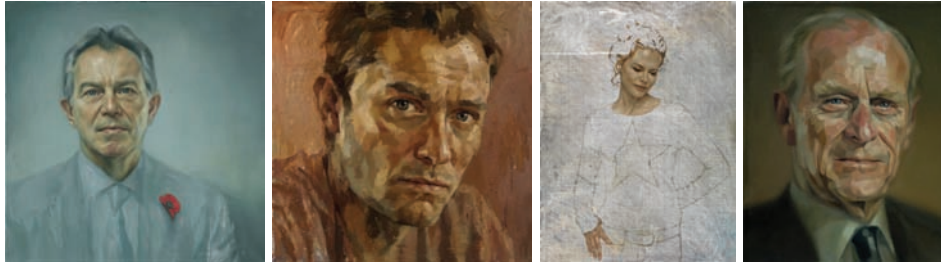
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Sangre de Cristo

Jonathan Yeo's Portrait of King Charles III is Daring and Bold but, Ultimately, Human

by Ben Williams



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King Charles III's new portrait – the first of the new monarch – is kicking up controversy. Commissioned by the Drapers Company, and unveiled May 14, 2024, the canvas is dominated by a dynamic background rendered almost entirely in varying hues of red.

It's an untraditional approach to a royal portrait by famed portrait artist Jonathan Yeo. Comments and memes across the internet abound, inferring demonism, devil-worship, death, and blood. One meme mirrors the painting against itself, either in halves or quarters, positioning lines of symmetry just so, so that a sort of demonic image is evoked in the brush strokes. Like playing Led Zeppelin backwards, a secret devil is somehow meant to be signified.

But pareidolia (the phenomenon where the mind projects images into chaos) aside, the painting is much more than some homage to an illuminist New World Order. Just like faces on Mars, people tend to conjure themselves: *we all want to believe*.

But looking at the painting objectively – as of a man, and not a king, say – to leave all prejudices and preconceptions behind – one sees instead a stoic sadness kindled amid a storm of instability. A quiet flame burning under a tornado. The jagged, almost haphazard background shimmers like a flashing storm. And yet, in the midst, somehow there is peace – in the face of the man, in the sad eyes; and then the butterfly, strung motionless above the King's shoulder, delicate and silent.

Through the jagged reds, the piece draws you in, inexorably to the King's face. The light in the eyes is saddened, but penetrating, accepting, somehow unbroken.

"All of us have our biography etched into

our faces," Yeo told Julie Etchingham of ITV News as she stood in his studio before the large canvas last month. "There's more of the weight of the world on his shoulders once he became king... [but] he hasn't lost his sense of humor or his curiosity about lots of different things, always asking questions and interested in everything."

The painting took four years. Charles was still Prince of Wales when Yeo started and was crowned before Yeo finished. "You never know how long these things are going to take," Yeo said. "They tend to have a bit of a life of their own. When [Charles] became King halfway through in a way it made it more interesting." He said a transformation was revealed. "I was able to see a shift in the body language," he said.

The painting's dynamism seems to inform this movement, funneling past and present into a vesica piscis wherein the consciousness of man ignites. Yeo is good at this: a lot of his work seems to catch sparks of his subjects in the oils, like flashes of moonlight across a jagged sea. Some of his pieces bear semblance to Lucian Freud's jigsaw-puzzle light (consider Yeo's portrait of the Duke of Edinburgh (2008), for example, or Jude Law (2013)), others with harder, more piecemeal transitions, hint at the analytical cubism of Braque or Picasso, like his Sir Michael Parkinson or the striking, The Most Reverend Trevor Hiddleston. His versatility applies technique to meet the subject: softer, blended transitions – more formal renditions – color the faces of Nicole Kidman (2011), Shebah (Yeo's wife), or even the disquieting regret in Yeo's 2007 rendition of Tony Blair, where the red poppy is folded obliquely around its pin, like a nail through the heart.

This piece is bold and daring. Especially

considering the subject. But Yeo is unafraid of controversy. He first burst onto the world stage in 2007 with a portrait of George W. Bush – a collage this time, but one entirely made from cutup pornography. Yeo's symbols are penetrating. Here, the monarch butterfly alludes to Charles's devotion to the natural world, but also to his metamorphosis. The red is humanness (flesh and blood and passion), but also godly (sacrifice and zeal). The background is wheeling. But the face is still. The duality is prominent: King *and* man.

"The color was part of that. Playing with this idea of mysticism and the way we still buy into the idea of the royal family being a bit different from us in some way," Yeo told ITV News. But in the end, we're all human.

When you look at the eyes, a tear seems to appear on the King's right cheek. Yet the half-smile seems to shift, a melancholy smile that is both paternal and soft. There is sadness, a love on the brink of tears. The face is rhymed by the hands, but the figure of the man, clothed in the red uniform of the Welsh Guard (Charles was Colonel of the Welsh Guard in 1975), dissipates into the background along vanishing edges. The whole thing whirls counterclockwise around the shoulders. There's a sense – an inflection – that the King is about to offer you his right hand. *He's about to greet you.*

The painting is haunting, perhaps. But not in a sinister way. There is a pang of melancholy and loss in this eye-of-the-storm. But there is love, too. There is grace.

And there is mortality. King or beggar – we all are reduced to equality. "I am King," the painting seems to whisper, "but I am first a man." **KT**

