



**The Stained Glass Windows in the John C. and Velma Doig  
Chapel and Education Center at the Michigan Masonic Home**

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## Stained Glass Windows and John C. and Velma Doig

During their lifetimes the Doigs had a particular interest in stained glass windows. John C. and Velma Doig sold one of their Florida properties and donated the proceeds to the Michigan Masonic Home so that a large inventory of stained glass could be purchased.

This action ensured that all of the colors in the purchased inventory would be of uniform color and quality.

Velma Doig, particularly, was interested in stained glass. She cut and assembled several pieces of stained glass that adorned their homes in Florida and at the Masonic Village Estates.



## John C. and Velma Doig

John C. and Velma Doig's generosity to the Michigan Masonic Home goes back over many years and has taken many forms, culminating in the leadership gifts for the facility that bears their name "The John C. and Velma Doig Chapel and Education Center."

Brother John C. Doig (1908 – 1999) was a Life Member of Malta Lodge No. 465. He had a fascinating career as an attorney and career FBI Special Agent. After his FBI career, and while practicing law in Grand Rapids, he helped to co-found the Custom Door Company with his partner, Omer Cherrette. His success with the Company had little effect on his personality or the way he lived with his wife, Velma. In fact, their success made it possible to fulfill their charitable inclinations. In addition to the Michigan Masonic Home, John and Velma had a variety of other charitable interests. These have included support to the Retired FBI Agents' Organization and its program for assisting the widows and children of deceased FBI Agents.

Sister Velma Doig (1913 – 2003), a member of Peninsular Chapter No. 65, Order of the Eastern Star, had a successful career. Starting as an office assistant in 1946 with Ralph Windoes Travelogues of Grand Rapids, she eventually achieved an ownership interest in the firm which she held until her retirement in 1962.

For many years, John and Velma Doig lived in the Masonic Village Estates. After John's death, Velma moved into the Michigan Masonic Home.

The Doigs made a \$700,000 gift to help build the John C. and Velma Doig Chapel and Education Center. The Chapel was dedicated in August 1996. Velma made another \$1,000,000 gift to help build the Community Conference Center which was dedicated in July 2003.

Velma Doig created a Trust for the benefit of the Michigan Masonic Home. After her death, in July 2003, this \$2.1 million Trust became irrevocable. This perpetual, discretionary, irrevocable Trust is managed by the Bank of America in Florida. Interest from the Trust may be used for the benefit of the Doig Chapel and Education Center, and for the Michigan Masonic Home Child-Care Center.

## The Stained Glass Window Making Process

In 1995, a series of stained glass window builders was invited to bid on making all of the stained glass windows in the John C. and Velma Doig Chapel and Education Center. After a thorough review of all of their work, the Stained Glass Workshop in Mt. Pleasant was given the contract. The stained glass sheets that John C. and Velma Doig had sponsored were delivered to them.

Each stained glass window in the John C. and Velma Doig Chapel and Education Center has been beautifully hand crafted. The designs used come from the insignia of Appendant Bodies of Masonry, or from stories alluded to in Masonic Ritual.

Monies for each window came from either the Appendant Bodies of Masonry, or from a lodge or an individual. In each case, the monies were obtained, before actual construction could begin.

The actual design process with every window begins with a hand drawn design colored with crayons. The leadership of the Appendant Body of Masonry, or in some cases, Grand Lodge leadership, had to review and approve the submitted design for accuracy.

Next, the artisans at the Stained Glass Workshop made a full-sized drawing of the window. Then, they traced the design on the actual glass, and cut the glass into pieces. The pieces were assembled and leaded into place. Then the entire window was coated with an epoxy resin to strengthen it.

This process usually took a minimum of three months per window.

Once the assembled windows were delivered to the Michigan Masonic Home, they were carefully installed in custom-made metal frames. In each case, the window abuts another window that faces the outer elements.

The installation of the Knights of the York Cross of Honour (K.Y.C.H.) window in the Fall of 2003 completes the last of sixteen stained glass windows (four Appendant Bodies of Masonry are to be found in two dual windows) in the John C. and Velma Doig Chapel and Education Center. The entire process took seven years.

A series of ten six foot by four-foot windows lies below the ten half circle windows in the John C. and Velma Doig Chapel. These depict five different pillars that are highlighted in the Fellowcraft Lecture in Masonic Ritual. The windows start at the very back of the Chapel with the most simple and go forward to the Altar to the most complex. In this order they include: the Tuscan, the Doric, the Ionic, the Corinthian, and the Composite.

## Richness of Masonic History

Many of the stained glass windows in the John C. and Velma Doig Chapel and Education Center are based on illusions to a venerable and rich Masonic History.

Most historians concur that Masonry, in its current form, probably developed as an adjunct from medieval stonemasons and their successors through the ages leading up to the Operative Stone Masons Guilds.

Just how or when the transition took place from “Operative” guild Free Stone Masonry to “Speculative” intellectual Masonry is not known as there is no complete chain of historic evidence, merely bold threads embroidered into the cloak of history.

The first actual record of an initiation in an English lodge is October 16, 1646 when Elias Ashmole noted in his diary that he had been initiated into a non-operative lodge.

The Premier Grand Lodge of England was founded in 1717.

The Grand Lodge of Michigan is over 175 years old.

The writings of Masons throughout the centuries are filled with wonderful, rich illusions to history.

## **Color Symbolism in Masonry**

Color is a fundamental element of Masonic symbolism. It appears in the descriptions of aprons, sashes and in other items of regalia, in the furnishings and wall-hangings of the lodge room for each degree or ceremony, in the robes worn in certain degrees, and in many other Masonic accoutrements.

### **White**

White, the original color of the Masonic apron, was always considered an emblem of purity and innocence, exemplified in images such as the white lily or fallen snow.

White signifies beginnings, and is a color of initiation. It is a symbol of perfection.

It is, also, connected with the idea of death and resurrection

### **Blue**

Blue is the color of the canopy of heaven. Universally, it denotes immortality, eternity, chastity, and fidelity. Pale blue, in particular, represents prudence and goodness.

### **Purple**

Purple is a symbol of imperial royalty and richness but can also relate to penitence and the solemnity of Lent and Advent in the seasons of the Christian church.

### **Red**

Red or crimson, the color of fire and heat, is traditionally associated with war and the military. The color of blood is naturally connected with the idea of sacrifice, struggle and heroism. It also signifies charity, and devotion.

### **Green**

Green has been directly associated with the ideas of resurrection and immortality. The acacia has been suggested as a symbol of a moral life or rebirth, and also of immortality.



## Yellow

Yellow is rarely seen in lodge. It is an ambivalent color, representing both the best and the worst, the color of brass and honey, but also the color of sulphur and cowardice. The most memorable symbolism of yellow is that it reminds us of the sun and of gold.

## Gold

It is a Hebrew word meaning, yellow or golden. It is considered as an emblem of what is divine, pure, precious, solid, useful, incorruptible, lasting and glorious. It also represents the divine excellencies of Christ.

## Black

The three fundamental colors found in all civilizations, down to the Middle Ages in Europe, are white, red and black. These, too, may be regarded as the principal colors of Freemasonry: the white of the Craft degrees; the red of the Royal Arch and of certain of the degrees of Ancient and Accepted (Scottish) Rite, and the black of some of its others, and the Knights of Malta.

Traditionally, black is the color of darkness, death, and the underworld. Although it was not introduced for mourning until about the middle of the fourteenth century, such use became habitual only in the sixteenth century.

Black has also a positive aspect, that of gravity and sobriety; the Reformation in Europe frowned upon colorful clothing.

Formal dress for day and evening wear continues to be black.

In the French and Scottish Rites, the lodge in the third degree is decorated in black and strewn with white or silver tears, representing the sorrow caused by the death of Hiram Abif.

<sup>2</sup> <http://www.freemasonrywatch.org/colours.html> — Colours in Freemasonry website

## Blue Lodge Window



**Location: In the West above the Altar**

**Dedicated: 1996**

**Donated by: The Grand Lodge of Michigan**

The trowel in the upper portion of the window is mentioned in the Master Mason Degree. “The trowel is an instrument made use of by operative Masons to spread the cement which unites a building into one common mass, but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection.”

Moving clockwise, the next items in the window are; the plumb, the square, and the level. These are mentioned in the Fellowcraft Degree. “The plumb is an instrument made use of by operative masons to try perpendiculars, the square to square their work, and the level to test horizontals, but we as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes. The plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and remembering that we are traveling upon the level of time, to that “undiscovered country from whose bourne no traveler returns.”

Blue is the color of Masonry. It is the color of the vault of heaven, which embraces and covers the whole globe. If a Mason does anything under the blue sky of heaven, he should behave in a just and moral manner. He is bound by his obligation to act under the blue sky in the same manner that he does in the Lodge.

In the center of the Blue Lodge Window is the square and compass. The square and compass with the letter G is widely employed as the emblem of the Masonic fraternity. The square and compass alone began to be used in the early nineteenth century, and by the end of the century, American jewelers apparently added the G to make an artistic design. In operative Masonry, the G stands for the word “Geometry” which is integral to the construction of all buildings. In speculative Masonry, the G stands for the creator or God.

Thus, while many Masonic symbolists have tried their hands at interpreting the emblem, the simple meanings taught all Masons are the best: the square teaches us to square our actions by the square of virtue; the compasses teach us to circumscribe our desires and keep our passions within due bounds; the G reminds us that as an understanding of geometry was central to operative masons, so should God be central in the lives of speculative Masons.

Masonry is the largest Fraternity in the United States with two million members. Masons meet in Lodges. Grand Lodges are composed of many Lodges in all of the fifty states.

The Michigan Masonic Home is the major benevolence of the Grand Lodge of Free and Accepted Masons of Michigan.

<sup>3</sup> Grand Lodge of Michigan Ritual Handbook, Revised, June 2000

## Order of the Eastern Star Window



**Location: In the East above the entry doors**

**Dedicated: 1996**

**Donated by: The Grand Chapter of Michigan – Order of the Eastern Star**

The Order of the Eastern Star is the largest fraternal organization in the world to which both men and women may belong. Worldwide, there are approximately 1 million members under the General Grand Chapter.

Dr. Rob Morris, the poet laureate of Masonry, conceived the Order of the Eastern Star in 1850.

Dr. Morris created the Degrees of the Eastern Star around the lives of five Biblical women. They were Adah, Ruth, Esther, Martha, and Electa. The reason was that each of these Biblical examples stands for one of the tenets of the Order. They are Fidelity, Constancy, Loyalty, Faith and Love. The colors and symbols for each point of the Star represent these women.

Eastern Star is a social order comprised of persons with spiritual values but it is not a religion. Its appeal rests in the true beauty of the refreshing and character-building lessons that are so sincerely portrayed in its ritualistic work. A deep fraternal bond exists between its members. It is the wholesome relationship of sisterly and brotherly love brought about through high principles exemplified in their lives which makes them near and dear to each other.

While this is an Order composed of people of deep spiritual convictions, it is open to all faiths, except no faith. The personal welfare of members is vital to all of those in the Eastern Star and it is considered a privilege to help another member whenever possible.

The stated purposes of the organization are: Charitable, Educational, Fraternal and Scientific; but there is much more to it than that. These portray the noble principles that should adorn the personal lives of Eastern Star members. Eastern Star strives to take good people and through uplifting and elevating associations of love and service, and through precept and example, build an Order that is truly dedicated to charity, truth and loving kindness.

The Grand Chapter of the Order of the Eastern Star in Michigan helps to support projects at the Michigan Masonic Home that help its residents.

<sup>4</sup> <http://www.easternstar.org/> — Order of the Eastern Star website

## Rainbow for Girls Window



**Location:** In the North – Third half circle window from the Altar

**Dedicated:** 1997

**Donated by:** Burt Trust, Saginaw

The colors in the Rainbow for Girls Window allude to the Order's ritual. The ritual is based upon Faith, Hope and Charity and the 9<sup>th</sup> Chapter of Genesis, "And God said... ' I set my bow in the cloud, and it shall be a sign of the covenant between me and the art.'" It emphasizes the seven colors of the rainbow; red, orange, yellow, green, blue, indigo, and violet as symbols of lessons to be learned.

- The color Red symbolizes the importance of Love.
- The color Orange symbolizes the importance of Religion.
- The color Yellow symbolizes the importance of Nature.
- The color Green symbolizes the importance of Immortality.
- The color Blue symbolizes the importance of Fidelity.
- The color Indigo symbolizes the importance of Patriotism.
- The color Violet symbolizes the importance of Service.

The capital letters used in the window are a part of the Rainbow Girls' ritual and are not to be made public.

This youth organization is comprised of girls between the ages of 11 and 20 and sponsored by Masonic Lodges, Chapters of the Order of the Eastern Star, Courts of Amaranth, or White Shrine of Jerusalem. Girls are not required to have a Masonic affiliation to be members of this organization.

A girl will learn many skills as a member of the Rainbow Girls. The International Order of the Rainbow for Girls emphasizes the following: (1) Effective Leadership; (2) Church Membership and active Participation in the church of one's choice; (3) Patriotism; (4) Cooperation with Equals; (5) Love of Home; (6) Loyalty to Family and; (7) Service to Humanity.

The International Order of the Rainbow for Girls helps promote self-esteem and leadership in its members. As a member, a girl will learn valuable public speaking skills and will attend meetings presided over by girls her own age. While there are always adult advisors to provide direction, all meetings are conducted by the girls.



### **W. Mark Sexton 33°**

The International Order of the Rainbow for Girls was established in McAlester, Oklahoma in 1922. The very inception and writing of the first Ritual, and the laws governing the Order, was the work of W. Mark Sexton, a 33<sup>rd</sup> degree Mason and pastor of the First Christian Church in McAlester, Oklahoma.

Local and state organizations are all around. The local organization is called a local assembly. The state organization is called a Grand Assembly. The international organization is called the Supreme Assembly.

<sup>5</sup> <http://www.iojd.org> — International Order of Rainbow Girls website



## DeMolay – I Promise and Vow Window



**Location:** In the Chapel Foyer in the middle of two small windows

**Dedicated:** 1997

**Donated by:** DeMolay of Michigan

Dad Frank S. Land passed away on November 8, 1959 and was buried with honored ceremonies at Mt. Moriah Cemetery.

On the night of the funeral, Active Members of the International Supreme Council who attended the services, met and discussed the future of DeMolay. At this meeting, H. Malvern Marks, Past Grand Master and then Executive Officer in Texas, suggested thinking about a memorial for Dad Land. They were to bring their recommendations to the next Executive Committee meeting.

In the fall of 1960, a Memorial Committee was appointed for this purpose. Members included H. Malvern Marks (Chairman), George M. Saunders, Stanley Garrity, Harold Schafer, Chandler Cohagen, Albert McNally, and Dr. Claude F. Long.

This committee recommended that Dad Land's office should remain as he left it, to be forever a shrine to his memory, and his work. They further recommended that the room adjoining his office should be converted into a museum or exhibit room to house his jewels, Masonic regalia, his painting, and the bronze head that was presented at his testimonial dinner.

The International Supreme Council authorized the committee to proceed with their plans. DeMolays also sent in donations for a Dad Land Memorial. The committee knew that DeMolays all over the world wanted to have a memorial for Dad Land. In November, 1961 the two rooms were completed.

The idea for the stained glass window came from H. Malvern Marks. He had taken it from a drawing that was part of the Member's Record Book. This record book was sent to all new members beginning in 1925.

The window was placed in the memorial room so it could be seen from the street. It was also lighted to that it would be visible at night. The window is in beautiful colors and shows a DeMolay young man robed and kneeling at the DeMolay altar, on which is the Crown of youth, the Bible, and the school-books. The bottom of the window reads, "I do so promise and vow..."

The same window has been faithfully replicated and is also lighted. It graces the Doig Chapel Foyer of the John C. and Velma Doig Chapel and Education Center at the Michigan Masonic Home.

<sup>6</sup> <http://www.demolay.org> — DeMolay International website

## Frank S. Land – The Founder of DeMolay



The Order of DeMolay was founded in 1919, in Kansas City, Missouri, by a young man named Frank S. Land. Land was a community leader who, at the age of 28, already had a successful business career as a restaurateur behind him.

The main event leading to the founding of the DeMolay movement was World War I. This was a time when the nation was caught up with a passion and desire to bring democracy to the world. When the United States joined in the fight against German power, every resource of men and materials was poured into the war effort. America suffered not only the loss of its men who had fallen in battle, but on the home front as well. A positive response to this critical situation came about with the development of many charitable organizations. Frank S. Land was selected to act as the director of the Masonic Relief and Employment Bureau of the Scottish Rite of Freemasonry. This charity would come to help hundreds and hundreds of families.

Near the end of the war, Land became concerned with the problems of boys who had lost their fathers. He thought, “how lonely it must be for a boy not to have a man to talk with, or a man to provide some type of inspiration and direction.” Frank decided there was a need for an organization where boys would have the opportunity to associate with other boys, a place they could share common interests, learn responsibility and other skills that would benefit them throughout their lives. His ideal mode of this organization included having business or professional men, Masons, taking interest in the young people, being a friend to them, advising them, and perhaps even providing them with employment opportunities.

In March, 1919, Land met with young Louis Lower. Louis’ father had died, leaving the young man without a father figure in his life. Land took the time to listen to Louis, learn about his dreams, and to help him. He learned that others, like Louis, sought companionship, leadership, inspiration and competition. He asked Louis to invite some friends to a meeting, the original group of nine DeMolays: Louis G. Lower, Ivan M. Bentley, Edmund Marshall, Gorman A. McBride, Jerome Jacobson, William W. Steinhilber, Elmer Dorsey, Clyde C. Stream, and Ralph Sewell. At the second meeting, there were a total of 31 young men present. They were excited about their new club!

The group needed its own identity and its own name. After Dad Land related the story of Jacques DeMolay, the group decided to name itself for this historical figure connected with Masonry.

Dad Land, as he came to be called, provided the philosophy and principles to be embodied. As interest in DeMolay spread, Land answered many requests for information and authority to start chapters. Initiations and ceremonies took place in all locations. By the fall of 1920, the Mother Chapter had developed activities for its members as well. These included an outstanding baseball team, a DeMolay marching unit, and even a 100-piece band.

By the end of 1921, Dad Land realized he had to devote full time to this new organization and became a full time DeMolay employee. As DeMolay chapters grew in numbers and strength, the organization as a whole grew in prestige. With this greater prestige, interest developed in the Masonic fraternity. Official recognition and approval by Masonic groups began giving their seal of approval to foster DeMolay in their states. Many distinguished organizations endorse DeMolay including the General Grand Chapter of Royal Arch Masons, Grand Lodges, Knights Templar, etc.

A devoted champion of Freemasonry and of its teachings, Land would become a figure of international prominence with Masonry, eventually becoming Imperial Potentate of the Shrine of North America. He counted among his friends U.S. Congressmen, state governors, movie and radio stars, military leaders, leaders of industry, Presidents of the U.S., and a veritable legion of young men in their teens.

Dad Land worked tirelessly for the Order of DeMolay until his death on November 8, 1959. Hundreds of other devoted workers aided in the creation and extension of the Order of DeMolay, but looked to one man for guidance. Frank S. Land was the charismatic leader of the Order. Frank S. Land was truly a great man, a proud American, and a person who came to be known by millions, simply as “Dad”. Frank Land’s life touched, and continues to impact generation after generation of young people, young men looking to better themselves by emulating the lessons and examples by which he himself lived.

<sup>7</sup> <http://www.demolay.org> — DeMolay International website

## Louis Lower – The First DeMolay



Louis Gordon Lower was born February 2, 1902. At the age of seventeen, Lower was first introduced to Frank S. Land. At that time, Louis was merely looking for a job to help out with family finances, but his demeanor piqued Land's interest. Land soon suggested that Lower could help him organize a young men's club—an organization to encourage and give direction to young men like Louis Lower.

Within a few weeks, the first unofficial meeting of the Order of DeMolay took place at the Scottish Rite Temple in Kansas City. Lower was the first DeMolay—his patent, issued by the Mother Chapter of Kansas City, Missouri is dated October 5, 1919 and bears the signature of Frank S. Land himself. Louis was also the first member of the Legion of Honor.

By 1943, Louis, a well-regarded city official, was the Director of the Municipal Auditorium in Kansas City, Missouri. On July 18, 1943, Louis Lower was murdered outside Union Station in Kansas City, Missouri. He had stopped to question a drunken security guard who was directing traffic at a crowded intersection in the city street. When Lower reached out to inspect the guard's badge, he was deliberately shot in the chest. He was forty-one years of age. He was survived by his wife Mrs. Dazie B. Lower, his sisters Fredonia Lower and Mrs. J.E. Wasson, and his brother Elmer W. Lower.

Louis Lower was a man of ideals. He kept them to himself until the hour of fulfillment arrived. Some were the dreams of boyhood when he was an active DeMolay, from which he never departed.

<sup>8</sup> <http://www.demolay.org> – DeMolay International website

## Frank A. Marshall - Author of the DeMolay Ritual



The beautiful ritual of DeMolay was written by Frank A. Marshall of Kansas City, Missouri and the circumstances surrounding the writing of this marvelous work are very interesting, especially to those who have seen the exemplification of the Ritual.

<sup>9</sup> <http://www.demolay.org> — DeMolay International website

## The Story of Jacques DeMolay



Jacques DeMolay was born in Vitrey, Department of Haute Saone, France in the year 1244. At the age of 21, DeMolay joined the Order of Knights Templar.

The Knights Templar was an organization sanctioned by the Roman Catholic Church in 1128 to guard the road between Jerusalem and Acre, an important port city on the Mediterranean Sea. The Order of Knights Templar participated in the Crusades and earned a name for valor and heroism.

With many nobles and princes sending their sons to join the Knights Templar, the Order also became very wealthy and popular throughout Europe.

In 1298, Jacques DeMolay was named Grand Master of the Knights Templar, a position of power and prestige. As Grand Master however, Jacques DeMolay was also in a difficult position. The Crusades were not achieving their goals. The non-Christian Saracens defeated the Crusaders in battle and captured many vital cities and posts. The Knights Templar and the Hospitalers (another Order of Knights) were the only groups remaining to confront the Saracens.



The Knights Templar decided to reorganize and regain their strength. They traveled to the island of Cyprus, waiting for the general public to rise up in support of another Crusade.

Instead of public support, however, the Knights attracted the attention of powerful lords, who were interested in obtaining their wealth and power. In 1305, Philip the Fair, King of France, set about to obtain control of the Knights Templars. They had been accountable only to the Church. To prevent a rise in the power of the Church, and to increase his own wealth, Philip set out to take over the Knights.

The year 1307 saw the beginning of the persecution of the Knights. Jacques DeMolay, along with hundreds of others, were seized and thrown into dungeons. For seven years, DeMolay and the Knights suffered torture and inhuman conditions. While the Knights did not end, Philip managed to force Pope Clement to condemn the Templars. Their wealth and property were confiscated and given to Philip's supporters.

During years of torture, Jacques DeMolay continued to be loyal to his friends and Knights. He refused to disclose the location of the funds of the Order and he refused to betray his comrades. On March 18, 1314, DeMolay was tried by a special court. As evidence, the court depended on a forged confession, allegedly signed by DeMolay.

Jacques DeMolay disavowed the forged confession. Under the laws of the time, the disavowal of a confession was punishable by death. Another Knight, Guy of Auvergne, likewise disavowed his confession and stood with Jacques DeMolay.

King Philip ordered them both to be burned at the stake that day, and thus the story of Jacques DeMolay became a testimonial to loyalty and friendship.

<sup>10</sup> <http://www.demolay.org> — DeMolay International website

## Five Pillars of Masonry Windows



*Tuscan*



*Doric*



*Ionic*



*Corinthian*



*Composite*

**Location:** Under ten half circle windows on the North and South in the Chapel, the Pillars go from the most simple at the back of the Chapel to the most Ornate nearest the Altar, i.e. Tuscan, Doric, Ionic, Corinthian and Composite

**Donated by:** The Michigan Masonic Home Charitable Foundation

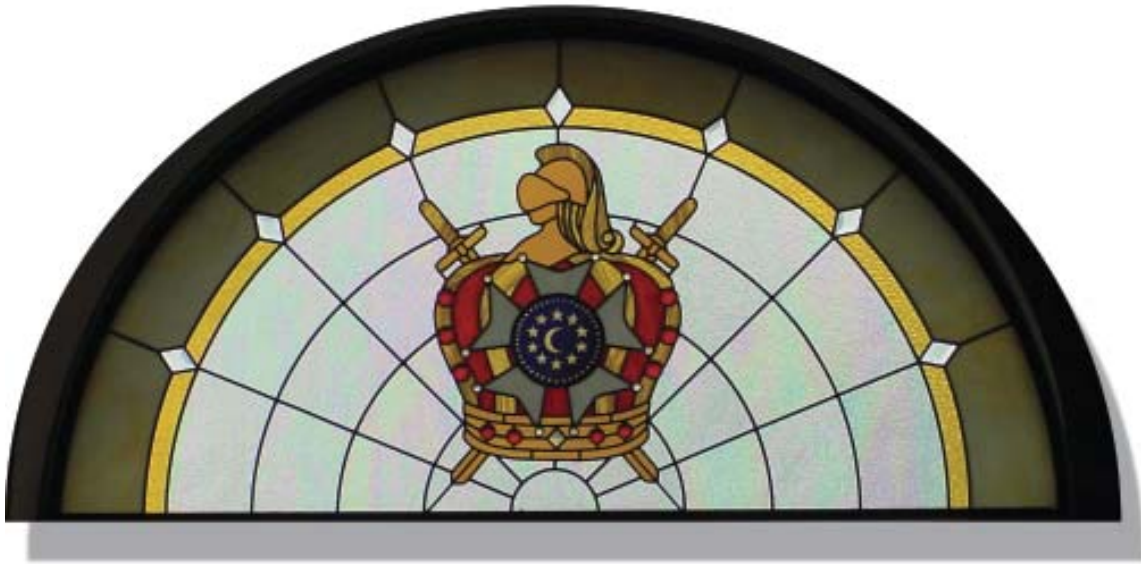
**Installed:** 1997

These pictures allude to a section in the Fellowcraft Lecture in the Masonic Ritual. The five orders of pillars are classed as: The Tuscan, Doric, Ionic, Corinthian and Composite. The Tuscan is the most simple and solid of the orders. The Doric, which is plain and natural, is the most ancient, and was invented by the Greeks. The Doric is the best proportioned of all the orders. The Ionic bears a kind of mean proportion between the more solid and delicate orders. The Corinthian, the richest of the five orders, is deemed a masterpiece of art. The Composite is compounded of the other orders and was contrived by the Romans.

The Doric order represents the West: the Corinthian Column represents the South, as an emblem of beauty and the place of the Junior Warden.

<sup>11</sup> Grand Lodge of Michigan Ritual Handbook, Revised, June 2000

## DeMolay – Knight in Armour Window



**Location: In the North – Fourth half circle window from the Altar**

**Donated by: DeMolay of Michigan; Burt Trust, Saginaw**

**Installed: 1998**

The Profile of the Knight in red alludes to The Knights Templar, an organization sanctioned by the Roman Catholic Church in 1128 to guard the road between Jerusalem and Acre, and important port city on the Mediterranean Sea. The Order of Knights Templar participated in the Crusades and earned a name for valor and heroism. Jacques DeMolay was named Grand Master of the Knights Templar, in 1298.

The insignia was designed by the founder of the Order. “DAD” Frank S. Land. He designed it as a pin and symbol that recognizes all DeMolay members.

The CROWN is symbolic of the Crown of Youth and constantly reminds a DeMolay of his obligations and the seven precepts of his Order: Filial Love, Reverence for Sacred Things, Courtesy, Comradeship, Fidelity, Cleanliness and Patriotism.

The TEN PRECIOUS STONES of the crown honor the founder of the Order, Frank S. Land and the nine youths whose ties of friendship drew them together in the formation of the Order of DeMolay. The Red Rubies honor those who have passed away. The Pearls represent those living members of the original nine DeMolays. When, as comes to every man, the final summons for each one of this honored group, a red ruby takes the place of a pearl.

The HELMET is emblematic of chivalry that DeMolays display through Courtesy and respect for womanhood and without which there can be no fineness of character.

The CRESCENT is a sign of secrecy and constantly reminds DeMolays of their duty never to reveal the secrets of the Order or to betray the confidence of a friend.

The five-armed WHITE CROSS symbolizes the purity of one's intentions to always remember the motto of the Order, "No DeMolay shall fail as a citizen, as a leader and as a man."

The CROSSED SWORDS denote justice, fortitude, and mercy. They symbolize the increasing warfare of DeMolays against arrogance, despotism, and intolerance.

The STARS surrounding the crescent are symbolic of hope and should always remind DeMolays of those obligations and duties which one brother of the Order owes to another.

When DeMolay was founded in 1919 and the Knight Profile logo developed, it had nine pearls in it which stood for the nine boys who were charter members, Louis Lower, Ralph Sewell, Elmer Dorsey, Edmund Marshall, Jerome Jacobson, William Steinhilber, Ivan Bentley, Gorman McBride, and Clyde Stream. When these members passed away, the pearl was replaced by a red jewel. As of 2003, all of the charter members have died.

DeMolay is an organization dedicated to preparing young men to lead successful, happy, and productive lives. Basing its approach on timeless principles and practical, hands-on experience, DeMolay opens doors for young men aged 12 to 21 by developing the civic awareness, personal responsibility and the leadership skills so vitally needed in society today.

DeMolay combines this serious mission with a fun approach that builds important bonds of friendship among members in more than 1,000 chapters worldwide.

DeMolay alumni include Walt Disney, John Wayne, Walter Cronkite, football Hall-of-Famer Fran Tarkenton, legendary Nebraska football coach Tom Osbourne, news anchor David Goodnow and many others. Each has spoken eloquently of the life-changing benefit gained from their involvement in DeMolay.

<sup>12</sup> <http://www.pademolay.org/resource/talks/shield/> — DeMolay Shield Talk website

## Jobs Daughter's Window



**Location:** In the North – Fifth half circle window from the Altar

**Donated by:** Eureka Lodge No. 509; Ladies Auxiliary; Burt Trust, Saginaw;  
Jobs Daughters of Michigan

**Dedicated:** 1997

The window's use of purple signifies "royalty." Its three sides allude to the "three epochs" that each candidate must go through to become a member. Underneath the triangle shaped window are the Latin words, IYOB FILIAE that mean, "Daughters of Job."

The International Order of Job's Daughters is the only international organization for girls that requires all of its members to have a relationship to a Master Mason. This pre-requisite ties it closely to the Masonic Order.

In general, the Book of Job teaches us a Masonic optimistic lesson – not to fall in despair. It shows that Masonic ideas are imperishable. We see this exemplified in Job’s life. Job saw the growth and up building of his home, he also saw its ruin, but again he beheld its revival and reconstruction.

Special emphasis is given to the thoughts that “To Be Fair Is To Do Good” and “Virtue Is a Quality Which Highly Adorns a Woman.”

This organization is truly International in scope. At present there are Bethels in the United States, Canada, Australia, the Philippines and Brazil with other countries expressing interest.

The International Order of Job’s Daughters is operated in a democratic manner, similar to Masonic lodges as well as other Masonic Family organizations. In Bethels, adult coworkers known as the Bethel Guardian Council supervise each Bethel and are appointed yearly – with special consideration given to recommendations from the members of the Bethel.

The International Order of Job’s Daughter’s official charity is the HIKE Fund, Inc. (The Hearing Impaired Kids Endowment Fund). The purpose of HIKE is to provide hearing devices for children with hearing impairments between the ages of newborn and twenty years whose parents are unable to meet this special need financially. An estimated 100 children are provided with hearing devices each year.



The Supreme Guardian Council as well as many State Grand Jurisdictions and other Masonic Organizations present college scholarships to deserving young members of the Order. In some cases special consideration is given to scholarships for certain fields of study. In all cases, the goal is to assist young women in becoming the business, social, and government leaders of tomorrow.



*Mrs. Ethel T. Wed Mick*

Mrs. Ethel T. Wed Mick founded the International Order of Jobs Daughters in Omaha, Nebraska, in 1920. The purpose of the Order was to band together young girls with a Masonic relationship for character building through moral and spiritual development by teaching a greater reverence for God and the Holy Scriptures: loyalty to the Flag and the Country for which it stands, and respect for parents and guardians.

<sup>13</sup> <http://www.iojd.org> — International Order of Jobs Daughters website

## All Seeing Eye Window



**Location:** In the Chapel Foyer on the far left side

**Donated by:** Fran and Stan Nesen

**Dedicated:** 1998

The eye is often a symbol in Masonry for “the all-seeing power of God.” This is a reference from the Master Mason Degree lecture which states, “although our thoughts, words and actions may be hidden from the eyes of man, yet that all seeing eye, whom the sun, moon and stars obey and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart and will reward us according to our merits.”

<sup>14</sup> Grand Lodge of Michigan ritual Handbook, Revised, June 2000

## Father Time and Maiden Window



**Location: In the Chapel Foyer on the far right side**

**Donated by: Lucille Granger**

**Dedicated: 1998**

In the Master Mason Lecture in the Masonic Ritual there is a reference to a beautiful marble monument erected to the memory of Grand Master Hiram Abif. The monument consists of a picture of a beautiful Virgin weeping over a broken column. Before her was an open book. In her right hand, she held a sprig of acacia. In her left, she held an urn. Father Time stands behind her unfolding her ringlets and counting her braids. This denotes that time, patience, and perseverance accomplish all things.

<sup>15</sup> Grand Lodge of Michigan Ritual Handbook, Revised, June 2000

## Scottish Rite Window



**Location: In the North – First half circle window from the Altar**

**Donated by: The Scottish Rite Valleys in Michigan**

**Dedicated: 1998**

The Ancient and Accepted Scottish Rite is, like York Rite Masonry, one of two sets of appendant bodies a Mason can join after receiving the three degrees of the Craft Lodge. Here the candidate will find a full set of 32 degrees including the three he has heretofore gone through. These degrees are dramatically performed and full of rich history and Masonic symbolism.

The Scottish Rite, despite its name, did not originate in Scotland, but rather came to us from France where the earliest records called the rite Ecosais (pronounced *ay-coss-ay*). This French word, of course, means Scottish and it is believed that expatriate Scots in France at the time set up a Scottish Lodge in Bordeaux.

The name Ancient and Accepted Scottish Rite first appeared in an 1804 agreement between the Supreme Council of France and the Grand Orient of France. Beginning with the administration of Grand Commander Albert Pike in 1859, it came into general use in the Southern Jurisdiction and elsewhere. Unlike many Masonic bodies, the Scottish Rite makes no official claim to an earlier lineage than 1804.

These are the degrees within each part:

Craft Masonry, Lodge – First Degree to Third Degree

Lodge of Perfection – Fourth Degree to Fourteenth Degree

Chapter of Rose Croix – Fifteenth Degree to Eighteenth Degree

Council of Kadosh – Nineteenth Degree to Thirtieth Degree

Consistory – Thirtieth Degree to Thirty Second Degree

The Honorary – Thirty-third Degree

## Lodge of Perfection Jewel



The crowned compasses on the circle segment symbolize the royal origin of the degree. The extended compasses on the segment denote the broad knowledge of the Grand Elect. The sun in the center teaches that our actions should be as open as the noonday sun, and our charity as diffusive as its beams.

## Council Princes of Jerusalem Jewel



The Jewel is diamond-shaped mother-of-pearl having encrusted upon it, in gold and silver, a balance in equipoise, on either side of which are "D" and "Z". The "D" represents King Darius of Persia. The "Z" represents Zerubbabel, a Prince of Jerusalem. Beneath the center of the scale is a dagger with the point up – and Five Stars surrounding the point – the uppermost one larger than the other four. The larger star represents Zerubbabel and the remaining stars represent those who accompanied Zerubbabel to meet with Darius.

## Chapter of Rose Croix Jewel



The Jewel rests between and upon the points of the compasses, denoting the Harodim, who were the Masters among the workmen of the Temple. It also denotes that Scottish Rite Masonry rests upon Ancient Craft Masonry. The compasses at a perfect angle signify the title of Perfect Prince Freemason.

They are crowned, and thereby remind us that, if we are worthy, we are indeed a Knight and Prince among our fellows – a Leader who also serves. In the center of the Jewel is a Cross – symbol of a Life which sways the world and towers as sovereign over all. On the Cross is a full blown Rose, emblem of our faith in Immortality, the bravest gesture of humanity toward the unknown. The Pelican symbolizes the Eternal tenderness as she feeds her young with her own blood – a dramatic symbol of that spirit of self sacrifice by all who have given their lives for others in Peace as well as in War. On the obverse side is the Eagle representing the supreme puissance – the power of God to lift us above the temptations and corruptions of the world to a life of self-mastery and moral victory, with a conscience void of offense toward God and toward men.

## Consistory of Sublime Princes Jewel



The double-headed imperial eagle, with beaks and claws of gold in its talons, holds a sword with a serpentine blade, a symbol of lightning. This double-headed eagle of Lagash is the oldest royal crest in the world. It was a symbol of power and authority more than two thousand years before the building of King Solomon's Temple and comes from Asia Minor through the Crusaders, the Masonic emperors of the East and West, and the Rite of Perfection. As a symbol of rank, authority, and power, it reminds us of our duties and responsibilities.

<sup>16</sup> <http://www.thelodgeroom.com/> — And Notes from Robert N. Osborne, PGM



## York Rite Window



**Location:** In the North – Second half circle window from the Altar

**Donated by:** The York Rite Bodies of Michigan

**Dedicated:** 1998

## Triple Tau Jewel



This window has three major jewels that form a triangle. The first one on the left bottom, the “Triple Tau”, in its original use, probably meant “the Temple of Jerusalem” but has had many meanings since that time, one of which may have referred to the “Sacred Name.” It is the symbol of the Royal Arch Chapter.

## Broken Triangle Jewel



The one on the right bottom denotes a broken triangle that alludes to the death of Grand Master Hiram Abif or the “missing” part of the triangle. The others that composed the triangle included King Solomon and King Hiram, Prince of Tyre. The broken triangle with a trowel is the symbol for the Council of Royal and Select Masons.

The jewel that forms the top of this particular triangle, or “window”, is the Cross and Crown, which is the symbol for the Knights Templar.

## Cross and Crown Jewel



Once the Master Mason has passed through the first three degrees, he may opt to join the appendant bodies collectively known as the York Rite, which take their name from the city of York in England. Here it is believed by some that Freemasonry truly began with King Athelstan (925 – 940 AD) who took the operative Masons of York into his protection. The oldest known Masonic document, the Regius Manuscript, dates to the year 1390 and is an epic poem telling the tale of Athelstan and the Masons of York. Whether this story is fact or an apocryphal homage, the York Rite takes its name from the legend of York.

There are four basic bodies within the York Rite of Freemasonry: the Lodge, the Chapter of Royal Arch Masons, the Council of Royal and Select Masons, and the Commandery (Preceptory) of Knights Templar. The candidate must be a Master Mason before he can “advance” to any of the others.

The degrees and/or orders within these bodies are as follows:

### Craft Masonry – Lodge

- Entered Apprentice
- Fellowcraft
- Master Mason

### Royal Arch Masonry – Chapter

- Mark Master Mason
- Virtual Past Master
- Most Excellent Master
- Holy Royal Arch

Royal & Select Masons – Council

- Royal Master
- Select Master
- Super Excellent Master
- Ark Mariner Degree (optional but not available in Michigan)

Knights Templar – Commandery (US), Preceptory (Canada)

- Order of the Red Cross
- Order of Malta
- Order of the Temple

The York Rite Sovereign College

- Order Knight of York
- York Rite Purple Cross

Red Cross of Constantine

- Knight of the Red Cross of Constantine
- Knight of the Holy Sepulchre
- Knight of Saint John the Evangelist

<sup>17</sup> <http://www.thelodgeroom.com/> — And notes from Wayne E. Turton, PGM

## High Twelve Window



**Location:** In the South – First half circle window from the Altar

**Donated by:** Burt Trust, Saginaw; High Twelve Clubs of Michigan

**Dedicated:** 1999

The clock in the center denotes the time to be 12:00 noon, the same time as High Twelve Clubs meet. These words are to be found on the three steps in the logo: High Twelve International. The motto of High Twelve is also recorded on the steps: To Reflect Upon Truth; and To Talk Little To Hear Much. A brilliant yellow sunburst illuminates the upper center of the window. The predominant colors of the window are blue, pale blue and gold.

Blue is the color of the canopy of heaven. Universally, it denotes immortality, eternity, chastity, and fidelity. Pale blue, in particular, represents prudence and goodness.

Gold is a Hebrew word meaning yellow or golden. It is considered as an emblem of what is divine, pure, precious, solid, useful, incorruptible, lasting, and glorious. It also represents the divine excellencies of Christ.

High Twelve International is over 75 years old. It was founded in Sioux City, Iowa, on May 17, 1921 by E.C. “Wallie” Wolcott. It is an organization of Master Masons who support Masonic causes with special emphasis on youth and patriotic events. There are approximately 21,000 members in 350 clubs nationwide and in foreign countries.

High Twelve is non-political and non-sectarian and is composed of Master Masons who have a keen interest in the welfare of humankind and take an interest in civic affairs.

High Twelve members, as Master Masons, seek to serve civic, patriotic and humanitarian causes and institutions through fellowship, interesting programs and projects.

<sup>18</sup> <http://www.high12.org> —High 12 International website

## Grotto Window



**Location: In the South – Second half circle window from the Altar**

**Donated by: Sunfield Lodge No. 455**

**Dedicated: 1999**

The figure of a man with a beard in this window is symbolic of a prophet from ancient Persia.

The Mystic Order of Veiled Prophets of the Enchanted Realm (M.O.V.P.E.R.), whose subordinate bodies are the Grottoes, is an organization by and for Master Masons. While in no way connected with Masonry proper, its membership is restricted absolutely and exclusively to Master Masons in good standing. Although it is primarily an organization for good wholesome fun and frolic, it also has its serious side. Its slogan is GOOD FELLOWSHIP.

For some years prior to 1889, several members of Hamilton Lodge No. 120, F. & A.M., at Hamilton, New York sought relaxation from the sterner duties of life by holding occasional informal meetings for fun and good fellowship. The chief spirit in the fun was LeRoy Fairchild, and in the summer of 1889, he and a devoted band of followers discovered the Enchanted Realm in which, upon entering with song and laughter, they and their successors have found a rich heritage. The first meeting of this organization was held on the 10<sup>th</sup> day of September, 1889. It was decided at this meeting that the membership of the organization should be confined to Master Masons in good standing.

The idea of the Order proved immediately attractive. Many distinguished Masons entered the Enchanted Realm and returned pleased and charmed by its brilliancy. The Order could no longer be confined to one locality. On the 13<sup>th</sup> day of June, 1890, the "F.D.C." duly founded and established the Supreme Council of the Mystic Order of Veiled Prophets of the Enchanted Realm.

It is a social organization for the Master Mason and all such are welcome to enter the Enchanted Realm. It encourages renewed interest in the Blue Lodge Field, particularly, its activities, and attendance. While it is not and makes no claim to be a part of Symbolic Craft Masonry, its membership is composed entirely of Master Masons.

The ritual is original and unique. The spectacular ceremonial requires a cast of thirty or more and offers unlimited opportunities in stage activities and stunt performance. Its proper rendition requires a large stage, elaborate costumes, and stage settings. It is mysterious, startling and spectacular with a Persian atmosphere. While pervaded with a spirit of wholesome fun, it teaches a serious lesson which lingers with the initiate, instilling in him a spirit of optimism, a kindly feeling for his brother man, and an impression of GOOD FELLOWSHIP.

The Humanitarian Foundation is the charitable philanthropy of the Grottoes of North America. In 1950 the Enchanted Lantern was adopted as the symbol of those charitable endeavors. As of today, members, their families, friends, co-workers, and fellow Master Masons have made contributions to the Trust that exceed \$18,000,000. The interest from that trust is used to support M.O.V.P.E.R. Programs, i.e. Dental Care of Children with Special Needs and contributions to United Cerebral Palsy Research.

<sup>19</sup> <http://www.scgrotto.com/> – Grotto International website



## Shrine Window



**Location:** In the South – Third half circle window from the Altar

**Donated by:** Four Michigan Shrine Temples

**Dedicated:** 1999

The figure of a Shriner carrying a crippled child is symbolic of a Shrine motto, “We walk so that they can ride.” A.A.O.N.M.S. stands for the words Ancient Arabic Order of the Nobles of the Mystic Shrine.

The Crescent was adopted as the Jewel of the Order. Though any materials can be used in forming the Crescent, the most valuable are the claws of a Royal Bengal Tiger, united at their base in a gold setting. In the center is the head of a sphinx, and on the back are a pyramid, an urn and a star. The Jewel bears the motto “Robur et Furor,” which means “Strength and Fury.” Today, the Shrine emblem includes a scimitar from which the crescent hangs, and a five-pointed star beneath the head of the sphinx.

In 1870, several thousand of the 900,000 residents of Manhattan were Masons. Many of these Masons made it a point to lunch at the Knickerbocker Cottage, a restaurant at 426 Sixth Avenue. At a special table on the second floor, a particularly jovial group of men used to meet regularly.

### **Walter M. Fleming, M.D.**



### **William J. Florence**



The Masons who gathered at this table were noted for their good humor and wit. They often discussed the idea of a new fraternity for Masons, in which fun and fellowship would be stressed more than ritual. Two of the table regulars, Walter M. Fleming, M.D., and William J. Florence, an actor, took the idea seriously enough to do something about it.

Billy Florence was a star. After becoming the toast of the New York stage, he toured London, Europe and Middle Eastern countries, always playing to capacity audiences.

While on tour in Marseilles, France, Florence was invited to a party give by an Arabian diplomat. The entertainment was something in the nature of an elaborately staged musical comedy. At its conclusion, the guests became members of a secret society.

Florence, recalling the conversations at the Knickerbocker Cottage, realized that this might well be the vehicle for the new fraternity. He made copious notes and drawings at the initial viewing and on two other occasions when he attended the ceremony, once in Algiers and again in Cairo. When he returned to New York in 1870 and showed his material to Dr. Fleming, Fleming agreed.

Dr. Walter Millard Fleming was a prominent physician and surgeon. Born in 1838, he obtained a degree in medicine in Albany, N.Y., in 1862. During the Civil War, he was a surgeon with the 13<sup>th</sup> New York Infantry Brigade of the National Guard. He then practiced medicine in Rochester, New York, until 1868, when he moved to New York City and quickly became a leading practitioner.

Fleming was devoted to fraternalism. He became a Mason in Rochester and took some of his Scottish Rite work there, then completed his degrees in New York City. He was coroneted a 33<sup>o</sup> Scottish Rite Mason on September 19, 1872.

Fleming took the ideas supplied by Florence and converted them into what became the Ancient Arabic Order of the Nobles of the Mystic Shrine (A.A.O.N.M.S.).

With the help of other Knickerbocker Cottage regulars, Fleming drafted the ritual, designed the emblem and ritual costumes, formulated a salutation, and declared that members would wear a red fez.

On September 26, 1872, in the New York City Masonic Hall, the first Shrine Temple in the United States was organized.

Today, there are approximately 500,000 Shriners who belong to 191 Shrine Temples, or chapters, from Al Aska Temple in Anchorage, Alaska, to Abou Saad Temple in Panama, and from Aloha Temple in Honolulu to Philae Temple in Halifax, Nova Scotia. Temple memberships range from approximately 10,000 (Murat Temple in Indianapolis) to about 600 (Mazol Temple in St. John's, Newfoundland, Canada).

Shriners support all the health care, and transportation needs of children at their twenty-two Hospitals across the United States.

<sup>20</sup> <http://www.shrinershq.org/shrine/index.html> — International Order of the Shrine website

## Daughters of the Nile & Ladies Oriental Shrine of North America Window



**Location: In the South – Fourth half circle window from the Altar**

**Donated by: The Burt Trust**

**Dedicated: 1999**

## Daughters of the Nile Logo



The colors chosen for the Daughters of the Nile logo were green, gold, and white. The emblem adopted was the green scimitar with a suspended golden crescent whose center was a white rose.

The pin given to each candidate was designed using this emblem that had been chosen by Minnie M. Jeffery, Cleo C. Kline and Edith E. Gattis. This is according to Mabel R. Krows that wrote about this subject in 1914.

Daughters of the Nile is a benevolent international fraternal organization for women who are related by birth or marriage to Shriners. It boasts 150 organizations throughout the United States and Canada. This organization was founded in 1913 by 22 progressive women with strength of purpose and vision. Since that time, the membership has flourished. The Organization now has over 48,000 members throughout the North American continent.

The Daughters of the Nile is most grateful to the Shrine of America for their allowing them to assist with the patients at the 22 Shriners Hospitals for Children in North America and in Hawaii. Each year, through their Supreme Convalescent Endowment Fund and Convalescent Relief Fund, the Daughters of the Nile contribute well over a million and one half dollars to hospitals for prostheses, orthotics, braces, shoes, etc. for the children. In addition, many sew garments, quilts, provide toys, hold parties for the children, as well as log many volunteer hours at the hospitals. In reality, over three and quarter million dollars is contributed to the hospitals each year.

Since their inception in 1924, the Daughters of the Nile have contributed monetary gifts totaling over \$36.7 million to aid the Children at the Shriners Hospitals.

<sup>21</sup> <http://www.daughtersofthenile.com/> — Daughters of the Nile website, and notes from Marsha G. Maxwell, Grand Recorder, PGHP

## Ladies Oriental Shrine of North America Logo



The Emblem of the Ladies Oriental Shrine of North America (L.O.S.N.A.) displays a Lotus Blossom, which is found floating on the Nile River; the remainder of this Emblem was taken from the Ancient Arabic Order of the Nobles of the Mystic Shrine – the Shriners. It shows a scimitar with a tiger's nail hanging down from a Sphinx head. L.O.S.N.A. is very proud to wear this Emblem as it shows its connection to the Shriners. L.O.S.N.A. is not an auxiliary of the men's Shrine, it is a separate and distinct organization. Its membership draws from the Shrine relationship. To become a member of the Ladies Oriental Shrine, a lady must be related to a Shriner by birth, marriage, or adoption.

In the spring of 1903, at Wheeling, West Virginia, the first Court of the Ladies' Oriental Shrine of North America, Inc. had its origin, and was duly organized.

On this occasion of the Spring Ceremonial of the Osiris Mosque, A.A.O.M.S. Mystic Shriners were invited to bring their ladies to participate and enjoy the gala festivities provided for their pleasure and entertainment.

The attractive McLure Hotel in Wheeling became headquarters for the stated events. In this lovely setting, many social functions afforded hours of festive entertainment for the ladies.

Upon completing their morning parade, all Nobles retired to the Mosque to conduct initiatory services for incoming candidates, leaving scattered behind at the Hotel all of the gay and sordid materials used in the street parade. Among these items, one of the fun-loving ladies came upon a long strand of rope. In a joyous mood, and acting on the inspiration of the moment, she began to wind and trail a snake-like dance march through the corridors of the hotel. Other ladies, catching on and following their leader, increased in number. As the spontaneous mood of the moment became contagious and hilarious in volume, the effect was startling and earnest. A

parade of Lady novices began their changing rhythmic parade that only ended upon reaching the entrance of the huge general assembly room of the hotel.

The doors were closed, a guard set and there within this room, with dignity and sincerity, without ritual or prepared paraphernalia, the first session of the Ladies' Oriental Shrine of North America was held. On this occasion the Ladies learned they could well entertain themselves, so, the Isis Court was organized and came into being.

Each court assumes an obligation to extend financial support and assistance to Shriners Hospitals for Children with emphasis on the hospital fund, hospital sewing and special projects.

The Ladies Oriental Shrine of North America has 101 courts throughout the country.

The Ladies Oriental Shrine was organized in the jurisdiction of Osiris Temple in Wheeling, West Virginia, on February 14, 1903. The Grand Council was organized in 1914 and incorporated in 1954. The top official of the Grand Council has the title of Grand High Priestess and the principal of local courts has the title of high priestess.

<sup>22</sup> <http://www.midiashrine.org/midian/los.htm> — The Ladies Oriental Shrine of North America website

**Order of the Amaranth State of Michigan & Supreme Shrine of the Order of  
the White Shrine of Jerusalem**



**Location: In the South – Fifth half circle window from the Altar**

**Donated by: Randy Caswell**

**Dedicated: 1999**



## Order of the Amaranth Logo



The leaves of the Amaranth plant, like the “Laurel,” are indicative of distinction and honor, and when formed into the “Amaranthine Wreath” with its never-ending circle, is typical of the bond of fraternal friendship which encircles the logo of the Order. The Crown in the middle of the logo alludes to the Crown worn by Queen Christina of Sweden who founded the Order of the Amarantha centuries ago.

About three hundred years ago in Sweden, a little girl just six years old named Christina became the ruler of that country. As she grew to womanhood, she was very fond of things beautiful, cultured and of social importance. During her reign as Queen, she created the Order of the Amarantha for the ladies and knights of her royal court, building it around the character of Lady Amarantha, who was portrayed as being a beautiful, virtuous, and talented Lady of the Court. Queen Christina herself acted the part of Lady Amarantha. The name of the Order was probably chosen because of the beautiful, never-fading, red Amaranthus flowers growing in profusion in Spain and Portugal.

The Order was perpetuated and exists in the Royal Court of Sweden now. As originally created by Queen Christina, the Royal and Social Order of the Amarantha had no more connection with Masonry than did the beautiful Catholic Cathedrals constructed by masons and by builders of old.

Brother Robert Macoy, who was in control of the “Order of the Eastern Star” around 1870, decided that it might be advisable to add two or more degrees to it. Then, in 1873, he formed the “Rite of Adoption”, with the “Order of the Eastern Star” as the first, or initiatory degree, and “The Queen of the South” as the second degree and the “Order of the Amaranth” as the third, or highest degree. His plan was to have these degrees given separately but under the control of one body.

Both Eastern Star “Chapters” and Amaranth “Courts” were included in the Adoptive Rite Ritual. The Order of the Amaranth was officially organized June 14, 1873 in New York City as part of the Rite of Adoption. Robert Macoy was the first Supreme Royal Patron and Rob Morris was the first Supreme Recorder of the Order under Robert Macoy. In the Rite of Adoption Ritual it was said: “This Organization shall be known as the ‘Rite of Adoption of the World’ and shall consist of the degrees of the Eastern Star, the Queen of the South and the Amaranth.”

Brother Robert Macoy obtained the material that Brother Taylor had written about the Amaranth, and revised and perfected it into “ritualistic” form so that it could be used as the ritual for the third degree. From 1873 until 1921, all members of the Amaranth were required to join the “Order of the Eastern Star” first, and to maintain this membership to be able to stay members of the Amaranth.

In 1921, by mutual agreement, this requirement ceased. They are now completely separate organizations.

The Order of the Amaranth is a fraternal organization composed of Master Masons and their properly qualified female relatives. In its teachings, the members are emphatically reminded of their duties to God, to their country and to their fellow beings. They are urged to portray, by precept and example, their belief in the “Golden Rule.” By conforming to the virtues inherent in TRUTH, FAITH, WISDOM, and CHARITY they can prove to others the goodness promulgated by the Order.

To be a Member of the Amaranth is a privilege. It provides opportunity to be of service and also for self-improvement. Membership also brings a gift of fraternal friendship among its members. The welfare of members is of vital concern to their fellow members and it is a privilege to assist another member in need.

Although belief in the existence of a Supreme Being is a requisite for membership, the Organization is not a religious organization and many religions are represented among the membership.

Since 1972, the Amaranth has adopted a charitable project. The Amaranth Diabetes Foundation awards research grants that will aid in finding a cure for Diabetes.

<sup>23</sup><http://www.amaranth.org/> — International Order of the Amaranth website

## The Order of the White Shrine of Jerusalem Logo



The Order of the White Shrine of Jerusalem has a logo with a number of elements.

The Star forms the basis of the emblem. The Star announces the birth of Jesus, around which clusters all we know of sacred history. It arose in the East to guide the Wise Men on their journey through the desert. The Star of the Shrine radiates a light that brings love and peace into our hearts, thus, we honor Jesus whose Star we follow.

The Shepherd's Crook is symbolic of the Life of our Master, the Good Shepherd and the Great Master. His life is a pattern for us to follow. The Shepherds' Crook is a staff for us to lean on, to guide and direct us through life. Jesus said, "Take up they staff and follow me."

The Cross is the greatest symbol of all. The Cross is a constant reminder to us that Jesus died upon it that we might be saved and it is in the "Cross of Christ we glory." The Romans used the cross as an instrument of punishment and death and it implied suffering and loss. With the triumph of Christianity it is a symbol of dignity and honor.

The Latin phrase: In Hoc Signo Spes Mea means, "In this sign is my Hope."

The Order celebrates the birth, life, death, and resurrection of Jesus Christ.

The Order of the White Shrine of Jerusalem is a Masonic Affiliated fraternal organization to which men and women can belong. It is an incorporated nonprofit body, organized under a charter of incorporation dated October 23, 1894, and recorded in the Office of the Recorder of Cook County, in the State of Illinois, June 18, 1895.

The order is based upon the Christian religion. Its teachings are scriptural and intended to illustrate and impress on the mind of the initiate the humble but glorious birth and life of the glad tidings of the coming of the King and endeavor to bring to the world, “Peace on Earth, Good Will to Men.” To do noble deeds, and by acts of kindness and words of cheer bless all mankind.

The White Shrine of Jerusalem claims a three-fold purpose; charitable, social, and fraternal. It aims to bring together women and men with high moral and social character to share their desire to create enjoyable experiences for themselves and to provide aid to those less fortunate. Through regular meetings, their fellowship is maintained.

Membership in the Order of the White Shrine of Jerusalem consists of the wives, daughters, stepdaughters, stepmothers, granddaughters, legally adopted daughters, mothers, grandmothers, widows, sisters, half-sisters, granddaughters, great grand daughters, aunts and those nieces and grand nieces of Master Masons who have a blood relationship to him, when said Master Mason is in good and regular standing, and those whose husbands, sons, fathers, stepfathers, stepsons, step grandfathers, grandsons, brothers, grandfathers, nephews, or uncles if deceased, were in good standing in some regular Masonic Lodge at their death, or a Master Mason in good and regular standing and who have no restraining factors imposed upon them by their specific Grand Lodge.

<sup>24</sup> <http://www.calodges.org/no194/WSJ93/Flyer/Flyer.htm> — International Order of the White Shrine of Jerusalem website, and notes from Gail Ann Birch, Past Supreme Worthy High Priestess

## Tall Cedars of Lebanon Window



**Location: In the North – Above the vestibule doors in the window transom area in the Chapel Foyer**

**Donated by: Fraser Lodge No. 598; Family & Friends of Philip Hohl; Supreme Forest of The Tall Cedars of Lebanon of North America; Michigan Forest No. 190; White Pine Forest No. 191; Motor City Forest No. 197; and Sunfield Lodge No. 455**

**Dedicated: 1999**

The dramatic meaning of the Tall Cedars logo is taken from the Bible, in I Kings, II Chronicles, Jeremiah and Ezekiel. The Forests present The Prologue and Royal Court, which depict the building of King Solomon's Temple.

The Tall Cedars of Lebanon, a Masonic-related organization, was first chartered in Trenton, New Jersey, in 1902 and its governing body, the Supreme Forest, became incorporated in 1903. In all, 200 Forests have been chartered, of which about 102 Forests are currently active.

The Forests offer many social activities for the enjoyment of both the Tall Cedar and his family. A typical Forest activity list can include these units: Clowns, Chanters, Band, Bowling Leagues, RV club, Golfers, Cedarettes/Rangerettes, Antique Car Units, Camping Club, etc.

In 1951, the Tall Cedar Foundation was formed and was the first organization to provide assistance to The Muscular Dystrophy Association in its search for the cause of muscular dystrophy and related neuro-muscular diseases. Through various projects, the Tall Cedars have raised over \$14 million for MDA. A check is presented during The Jerry Lewis Labor Day Telethon each year. The Forests also provide members to answer the telephones in the local telethons. In 1977 the Tall Cedars began to sponsor fellowship grants to teach qualified physicians to diagnose and treat these neuro-muscular diseases.

Tall Cedars also participate in many civic projects. These include Masonic projects such as their support for the George Washington Masonic National Memorial in Alexandria, Virginia. In 1983, a Tall Cedars Room was dedicated at the top of the Memorial. The room represents King Solomon's Temple. It is built with the same kinds of materials that were used in the original structure, for which King Hiram of Tyre provided wood from the tall cedar trees of Lebanon.

<sup>25</sup><http://www.mastermason.com/tcl/> — Tall Cedars of Lebanon International website

## Knights of the York Cross of Honour Window



**Location:** In the South – Above the vestibule doors in the window transom area in the Chapel Foyer

**Donated by:** Members of Michigan Priory No. 22; John E. Trout; Composite Lodge No. 499 F. & A. M.; Redford Commandery No. 55, K.T. c/of Brian K. Himes & John D. Millichamp; Leo J. Upell Estate c/of George C. Sellars, Trustee; Shores Chapter No. 69, R.A.M.; Mt. Clemens Council No. 8, R. & S.M.; and Mt. Clemens Commandery No. 51, K.T.

**Dedicated:** 2003

The major symbol in the K.Y.C.H. stained glass window is the Crown. It is a portion of Masonic regalia worn by officers who represent a king, more especially King Solomon. In the Priory, it is a symbol of “Victory.” “But bear in mind that he is twice a conqueror who conquers himself in a moment of Victory. Know thyself, conquer thyself. Thus you will retain the Crown, and immortality will be yours.”

The colors depicted in the K.Y.C.H. stained glass window are gold and red.

Gold is a Hebrew word meaning, yellow or golden. It is considered as an emblem of what is divine, pure, precious, solid, useful, incorruptible, lasting and glorious. It also represents the divine excellencies of Christ.

Red, scarlet or crimson, is the appropriate color of the Royal Arch Degree. It represents, symbolically, the ardor and zeal of all who are members of that portion of Masonry.

The color of red refers to fire, which was the symbol of regeneration and purification of the soul. Red was also used in the garments of the High Priest. Among the Jews, red was a color of dignity.

In the middle ages, knights who engaged in the wars of the Crusades, especially the Templars, wore a red cross as a symbol of their willingness to undergo death for the sake of religion. Priests of the Roman Church still wear red vestments when they officiate in festivals of those saints who were martyred.

Red has, in modern circumstances, been a symbol of zeal and fervency.

There are four symbols in the base of the crown. On the left is The Square and Compass, the symbol of Blue Lodge Masonry. The next symbol is the "Triple Tau" which denotes the Trinity and is the symbol of the Royal Arch Chapter. The next symbol is the broken triangle that alludes to the death of Grand Master Hiram Abif or the missing part of the triangle that also includes King Solomon and King Hiram Prince of Tyre. This is a symbol of the Council of Royal Arch Masons. The last symbol is the Cross and the Crown which is the insignia of the Knights Templar. Each Knight has presided over the aforementioned bodies as a Worshipful Master in a Lodge, as a High Priest in a York Rite Chapter, over a York Rite Council as Illustrious Master, and over a Commandry as a Commander.

The Order was formed in Monroe, North Carolina on March 13, 1930. On June 6, 1930, the Convent General of the United States of America was formed to administer the Order. Requirements for membership are that each proposed candidate for membership must have presided over a Lodge as a Master, over a Chapter as High Priest, over a Council as Illustrious Master, and over a Commandry as Commander.

Knights of the York Cross of Honour is an Honor Group of York Rite Masons who are dedicated to serving the Masonic Fraternity as a Labor of Love.

No individual should aspire to membership in K.Y.C.H. When he has done the required work, and done it well, he will be invited to membership. Those who labor will be rewarded by being invited.



After a Mason has fulfilled the requirements of membership, his name may be proposed for membership by a member of the K.Y.C.H. The prospective member should not know that he has been proposed. When a Priory receives a candidate, said proposal must be held over until the next stated meeting of the Priory before it is Balloted on. Some of the Ballot rules vary in different Jurisdictions, to comply with Grand Lodge Rules and Regulations. In this Jurisdiction the prospect must receive a unanimous vote by secret Ballot. The candidate should not know that his name was proposed until he is officially notified that he is elected to be invited to petition for membership. If this rule is followed, no one that is proposed and rejected should ever know that he was proposed and rejected, thereby saving much embarrassment to everyone.

A member of K.Y.C.H. who has served any of the Four Grand York Rite Bodies as presiding Officer is thereby a Knight Grand Cross of Honour, with one Quadrant for each of the Grand Bodies he has served. This means that if he has served any of these Four Grand Bodies before he is inducted into K.Y.C.H., he would be a Knight Cross of Honour upon being inducted into membership. If he serves any of these Four Grand Bodies after he is a K.Y.C.H. member, then he gets a Grand Quadrant when his term ends for each of those Grand Bodies.

When a member becomes a Knight Grand Cross of Honour, he is entitled to a Certificate from Convent General showing the distinction, i.e., Knight Grand Cross of Honour with, One Quadrant, Two Quadrants, Three Quadrants, or Four Quadrants, as the case may be. These certificates are available from the Grand Registrar – General at no cost. Lapel emblems are available to indicate Knight Grand Cross of Honour. Each Quadrant is represented by the appropriate color of the order served, i.e., Blue for Lodge, Red for Chapter, Purple for Council, and White for Commandry. If the member is a Past Prior, the background of his emblem should be Purple; if he is a Knight Grand Cross of Honour, but not a Past Prior, the background should be White.

The meaning of membership in K.Y.C.H. can best be explained by a closing statement of Most Eminent Knight Donald E. Friend, Grand Master General, at his Convent General Session in 1995, “As a Knight of the York Cross of Honour, you are a proven servant of the Masonic Fraternity, your inspiration has come from your Past, your duty is in the Present, your Hope is in the Future, I ask you always to remember—In all you do, In all you say, In all of your actions, take a good look at yourself, you are someone’s impression of Freemasonry.”

<sup>26</sup> <http://www.yorkrite.com/kych/> — Knights of the York Cross of Honour website

## Acknowledgements and Thanks

I, Keith Bankwitz, Editor, wish to thank the following websites and individuals who contributed significantly to this text.

<sup>1</sup> <http://www.grandlodge-england.org/ugle/the-history-of-grand-lodge.htm> — History of Grand Lodge of England

<sup>2</sup> <http://www.freemasonrywatch.org/colours.html> — Colours in Freemasonry website

<sup>3</sup> Grand Lodge of Michigan Ritual Handbook, Revised, June 2000

<sup>4</sup> <http://www.easternstar.org/> — Order of the Eastern Star website

<sup>5</sup> <http://www.iorg.org> — International Order of Rainbow Girls website

<sup>6</sup> <http://www.demolay.org> — DeMolay International website

<sup>7</sup> <http://www.demolay.org> — DeMolay International website

<sup>8</sup> <http://www.demolay.org> — DeMolay International website

<sup>9</sup> <http://www.demolay.org> — DeMolay International website

<sup>10</sup> <http://www.demolay.org> — DeMolay International website

<sup>11</sup> Grand Lodge of Michigan Ritual Handbook, Revised, June 2000

<sup>12</sup> <http://www.pademolay.org/resource/talks/shield/> — DeMolay Shield Talk website

<sup>13</sup> <http://www.iojd.org> — International Order of Jobs Daughters website

<sup>14</sup> Grand Lodge of Michigan Ritual Handbook, Revised, June 2000

<sup>15</sup> Grand Lodge of Michigan Ritual Handbook, Revised, June 2000

<sup>16</sup> <http://www.thelodgeroom.com/> — And notes from Robert N. Osborne, PGM

<sup>17</sup> <http://www.thelodgeroom.com/> — And notes from Wayne E. Turton, PGM

- <sup>18</sup> <http://www.high12.org> — High 12 International website
- <sup>19</sup> <http://www.scgrotto.com/> — Grotto International website
- <sup>20</sup> <http://www.shrinershq.org/shrine/index.html> — International Order of the Mystic Shrine website
- <sup>21</sup> <http://www.daughtersofthenile.com/> — Daughters of the Nile website, and notes from Marsha G. Maxwell, Grand Recorder, PGHP
- <sup>22</sup> <http://www.midiashrine.org/midian/los.htm> — The Ladies Oriental Shrine of North America website
- <sup>23</sup> <http://www.amaranth.org/> — International Order of the Amaranth website
- <sup>24</sup> <http://www.calodges.org/no194/WSJ93/Flyer/Flyer.htm> — International Order of the White Shrine of Jerusalem website, and notes from Gail Ann Birch, Past Supreme Worthy High Priestess
- <sup>25</sup> <http://www.mastermason.com/tcl/> — Tall Cedars of Lebanon International website
- <sup>26</sup> <http://www.yorkrite.com/kych/> — Knights of the York Cross of Honour website



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