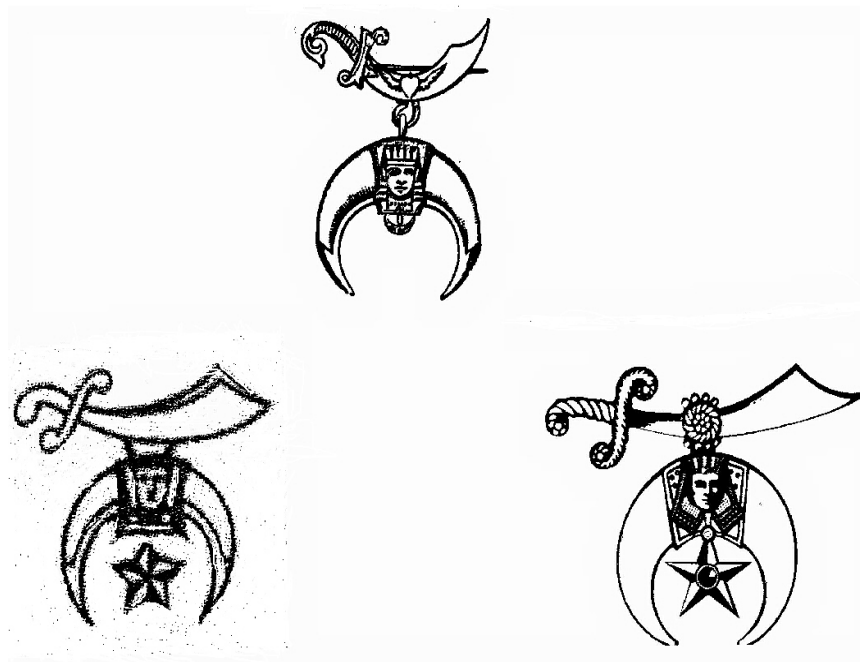


THE MYSTICAL SYMBOLISM FOUND IN THE EMBLEM OF THE MYSTIC SHRINERS

By James A. Marples, VII^o,
Life Member, Nebraska College, S.R.I.C.F.



Emblems and logos are important visual-aids in defining and illustrating what a particular group is, or what it stands for. In Freemasonry, there are dozens of emblems which are clearly "Masonic," and which have a precisely-defined meaning in a Masonic context. Too often, initial public perceptions of emblems are superficial, failing to take into consideration the high aims, lofty goals, and elevated characterizations which Masonic emblems represent.

Today's American people are somewhat familiar with the following emblems:

- The Square & Compasses of the Masonic Craft Lodges.
- The Keystone of Royal Arch Masonry
- The Cross & Crown of Knight Templary
- The Double-Headed Eagle of the Ancient & Accepted Scottish Rite.
- The Scimitar, Crescent, and Star of the Mystic Shrine.

It is quite remarkable, when most Masons use the abbreviation "S & C", they usually are referring to the "Square & Compasses" -- but that same abbreviation is sometimes used in reference to the "Scimitar & Crescent." Few people realize that the original Shriner's Emblem incorporated several other Masonic emblems. This significance was deemed a "mark of distinction of our Masonic heritage" in the minds of those 13 Masons who founded the Mystic Shrine in North America.

The official emblem of the Mystic Shrine is the Crescent. It is composed of two Royal Bengal Tiger Claws united in a gold setting by a Keystone. Inside the Keystone -on the keystone's face - is the head of a Sphinx. Originally behind the Crescent were a pyramid, urn, and star. Today, below the Crescent hangs the Star of Bethlehem. Depicted above the Crescent is a Scimitar from which the Crescent and Star are suspended. The Star of Bethlehem is a clear reference to the "Star in the East" observed at the time of the birth of Jesus Christ.



The following is a website graphic -- an emblem etched into a tombstone -- having the Pyramid, Urn, and Keystone just barely visible within the traditional Scimitar & Crescent & Star.



In modern times, many variants of the Shrine emblem have been depicted on Fezzes, uniforms, literature, and on souvenir items as well as on window stickers. Most depict the emblem as described above. However, some depict the Scimitar going inside and through the Crescent (as has been popular on lapel pin button designs). I believe the Scimitar-through-the-Crescent was adopted primarily due to influences from jewelers and regalia manufacturers, who used that design for speed and ease of production. My opinion has been supported by several people who sell Masonic & Shrine regalia and merchandise as well as independent jewelers.

I have seen the Crescent connected to the Scimitar in creative ways. Sometimes, the Scimitar was merely placed atop the Crescent with no apparent linkage. Other times, connecting links, chains, bails and / or jump-rings were used. In some rare instances, I have seen two cables or ropes binding the Scimitar to the Crescent.

One such example was the emblem formerly used by Aladdin Shrine in Columbus, Ohio. I believe that those two cables are symbolic of our Masonic Cable-Tow. With two principle ties or ropes being used, it was a direct reference to the two Rites (York Rite and Scottish Rite) which were formerly the prerequisites for obtaining and retaining Shrine membership.

Many men found a romantic allure to wearing the Jewel of the Shrine, especially when utilized on the headgear of a red Fez hat. In a basic setting of Ancient Craft Masonry, the only Lodge Officer permitted to wear a hat during a meeting is the presiding officer. ((On rare occasions, a Grand Master may issue a dispensation to allow special officers to wear a fez or hat in a Lodge-room setting when they are representing their group in an "Official Capacity."))

In the York Rite, Knights Templar wear feathered chapeaus. But, the Shrine Fez with its striking red color adorned by the sharp black tassel truly conjures-up romantic images of



"Arabian Nights." Although inspired by ceremonies which may have originated in Muslim countries, the Mystic Shrine (like our Rosicrucian Order) simply borrows insights from diverse places and welds those elements to other aspects of knowledge (arising from other cultures) into the solemn and honorable ritualistic ceremonies we see in these modern times.

A certain feeling of Brotherhood and Unity is felt when people wear the same garb. Imagine the connection felt by players and fans when they see a New York Yankees' baseball cap or a Denver Broncos football helmet. The "athletic sport" fits the broad, overall category...while the teams are the sub-divisions or sub-groups of that category -- with team logos providing a means of distinguishing one band of brothers from another. Allies, competitors, and ordinary observers can readily distinguish each other and draw support and inspiration. In a fraternal setting the Mystic Shrine could be likened to a fraternal sport category and the fezzes of the various Shrine Temples/Shrine Centers the "teams" participating in that fraternal fun.

The Official Flag of the Mystic Shrine of North America is composed of the colors Red, Yellow, and Green. The colors and the logo constitute a literal and symbolic banner. The Shrine Flag is to be displayed alongside the four national flags of the United States, Canada, Mexico, and Panama. Major League Baseball and the National Football League each have their slate of Officials; their codes of conduct; their rules and objectives; and their spheres of Jurisdiction. And, similarly, the Mystic Shrine shares these attributes ---and many more. In the beginnings....only the Emblem (Scimitar, Crescent, and Star) was embroidered in the center of a Fez. Later, the only addition was the name of the Shrine Temple/Shrine Center being allowed to be embroidered above the emblem. That way, individual Shriners, their families, and even the public could recognize the locales from which these Shrine "teams" originated. In many ways, they were "teams"---some were on the Shrine foot-patrol team; some were on the concert-band team; and so forth. In the early years, the names of Units, Clubs, and even titles were forbidden to be embroidered on the Fez. I think that was a wise move. A plain Red Fez has a pure beauty which is similar to the beauty of a pure White Lambskin Apron of a Master Mason.

The Shrine has its "Imperial Code," which was composed by knowledgeable Nobles who were attorneys skilled in the areas of Law and Jurisprudence. Nearly every conceivable circumstance is provided for under Shrine Law --with one notable exception. **Imperial Code is, unfortunately, quite vague as to the composition of the Scimitar, Crescent, and Star. I believe that many sports teams today are successful because they still know how to "market" their logos and unify supporters** under the umbrella-concept of "team spirit." You don't see New York Yankees' baseball caps adorned with titles such as 'batter'; 'catcher'; 'left-fielder.' That much is left to a team roster (as it should be). My opinion is that Shriners should go back to the basics and quit plastering their Fez with self-lauding, ego-flattering lettering. The ranks of the Shrine need everyone to view the Shrine as a team which isn't splintered into subgroups. A New York Yankees ball cap could theoretically be worn, borrowed, and passed around by ANY member of the team. Any team-mate could use it. Compare that to a Shrine Fez that is plastered with all sorts of personalized data. A Shriner in the "Oriental Band" might not want to wear a Fez which had "Clowns" written on it. However, the basic plain Fez common to all... was readily cheered by all.

So why has the cheering greatly diminished? I believe that it is largely due to ignorance of the unique mystical symbolism found in the emblem. As noted earlier, regalia manufacturers,



jewelers, and even printers do what is "easiest" or most convenient for them. Describing an accurate Shrine Emblem is difficult; drawing such a design is harder; and understanding its full meaning takes patience and dedication. Let me begin by showing again the unique emblem, which appeared on a Shrine membership application petition form in the year 1907, and shows **hooks and rings** as the centerpiece connecting the Scimitar and Crescent :

In referring to those **hooks and rings**, I would refer to the operative Masons' working-tool, the **Lewis**. The Grand Lodge of Connecticut gives a good overview of its description, uses and shape, which draws **DIRECTLY** into the **CONSTRUCTION OF THE ORIGINAL MYSTIC SHRINE EMBLEM**:

"A LEWIS is a simple, but ingenious device employed by operative Masons to raise heavy blocks of stone into place. A dovetailed recess is cut into the top of the stone block (mortise). The two outer pieces are inserted first and then spread by the insertion of the centerpiece. The three parts are then bolted together, a metal ring or shackle is attached and the block is hoisted by hook, rope, and pulley. By this means, the block is gripped securely."



This slightly different emblem illustrates the two cables as the connection mentioned earlier (Figure A):

The cables probably have a triple significance of referring to the rope used in conjunction with the LEWIS (as a crimping device to raise heavy stones easier); and secondly - to the ropes significant to Royal Arch Masonry. Thirdly, it would broadly refer to the Cable-Tow itself or Ancient Craft Masonry. As, I indicated above, the two cables would be indicative of the dual



support of the formerly dual-prerequisites to Shrine membership (the York Rite and/or Scottish Rite).

Another unique variant of the Scimitar & Crescent was used in pamphlets of Midian Shrine in Wichita, Kansas, in the 1970s. It depicts a Cable-Tow or rope coiled at the center of the scimitar directly above the sphinx head. Every Mason is familiar with the significance of this coil which is the "Mystic Tie" of brotherhood - the Cable-Tow, which binds us, guides us, and governs our sense of duty to ourselves and our fellow man.



Figure B

About the time I was created a Shriner in 1989, I was researching old Shrine petitions of Yaarab Shrine Temple in Atlanta, Georgia. In the course of that research, I came across a most fascinating (and highly detailed) Shrine emblem. It was more specific in its design than I had ever encountered before or since...and it revealed a design that nearly brought-to-life aspects of the Shrine Ritual, which easily illustrated the fundamental, basic Masonic foundation upon which the superstructure of the Mystic Shrine is built.

This emblem is the "most unique emblem" -- on a Shrine petition from the year 1907





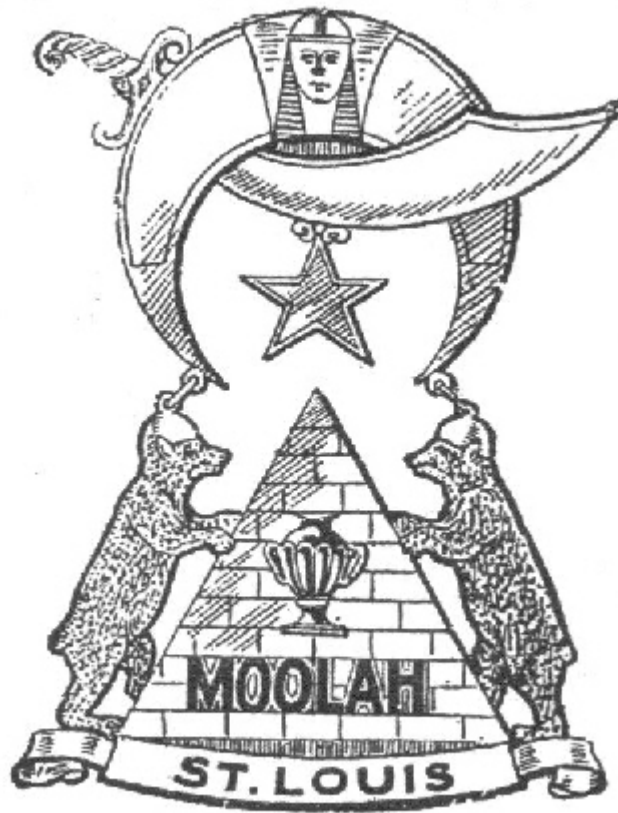
Figure C

Notice how it depicts the tiger claws joined together ---with a Keystone in the middle ---to form a Crescent. The sphinx head on the face of the keystone is detailed. It is not necessarily a "Pharaoh" (as some Masonic writers claim). It is a sphinx head....and the head of a man. In a Shrine History issued by William S. Paterson in 1877, the head was that of a female Sphinx. This was later changed due to the predominantly male influences in Masonry. The noted Masonic historian, Albert G. Mackey 33° and a KT, often said that in a Lodge setting, the Master's gavel was called a "Hiram." Several older Shriners who were Created Shriners many years before me, have indicated to me that this head represents Hiram Abiff. While this emblem does not readily show the Star of Bethlehem -- It is to be assumed that the star, pyramid, and urn were on the reverse of the crescent. However, the star could easily be added to this emblem.

I believe the most striking part of this emblem is the "winged heart" within the Scimitar. Some groups today (even tattoo artists) use the winged-heart logo. However, the winged-heart within a Scimitar is a symbol-within-a-symbol. The winged-heart is symbolic of a faithful heart, which hopes to fly to Heaven. Its depiction within a Shrine Scimitar reminds a Shrine Noble that any type of sword or scimitar should never be drawn except for protection and defense. It closely parallels the obligation of a Knight Templar to be mindful of the virtue of "Mercy" whenever a sword is carried.

Recently, I have come across another Shrine petition from the year 1907, but from Moolah Shrine Temple in St. Louis, Missouri. Although it depicts the scimitar inside the crescent... and, again, the keystone with sphinx head is clearly visible. Interestingly, below the crescent, hanging from metal linkage is the pyramid and urn, accompanied by the heraldic symbol of two bears---signifying strength, courage, and ferocity. That is likely the closest resemblance to the motto of the Shrine itself: "Robur et Furor" = "Strength and Fury."





From my research, it seems to me that Masonic emblems adopted generally for use in Craft Lodges, Royal Arch Chapters, and Councils of Cryptic Masons nearly always utilize tangible objects that could be touched by the hands----as with the 24-inch gauge, common gavel, plumb, level, square, and trowel. However, the Rosicrucian influence on Freemasonry led to adopting additional symbols indicative of life (or alluding to the presence of life) such as the Rose & Cross; the Double-Headed Eagle (sometimes with wings-up, as if preparing to take flight) or (sometimes with wings-down, as if after a completed flight or at rest). Likewise, the winged-heart as a Rosicrucian emblem refers to the precious life of a beating heart on earth...with the wings alluding to a spirit of Christian Faith and the hope of immortality of the soul.

It is quite evident that the unique and detailed Shrine emblem mentioned above did indeed have traditional Masonic influences---such as the Keystone of Royal Arch Masonry uniting the tiger claws to form not only a Crescent...but an arch as well!!! This is more than coincidence.

Early Shrine emblems show the downward points of the Crescent spread much further apart than which is usually done today. The 5-pointed star is itself a Masonic emblem; but the connotation explicitly noted by the Shrine's founders that it is a 5-pointed Star of Bethlehem, clearly illustrates the significant influence of Christian Masons --- particularly those men in the Commandery of Knights Templar. As noted earlier, I believe the Shrine emblem also had Rosicrucian influences with the winged-heart being a symbol of life (similar to the wings on the Double-Headed Eagle). The notion that beliefs are kept inside the human heart...and the hope



that such honorable intentions will "fly" to Heaven is reminiscent of the hope for prayers rising to Heaven.

In a History of the Shrine, issued in the year 1893, by the Imperial Recorder --- it said that the Mystic Shrine ceremony was Bektash in origin. However, it made it clear that: "The Order of Nobles of the Mystic Shrine in America does not advocate Mohammedanism as a sect," but encourages each member to hold fast to his own faith to worship Almighty God in whatever manner he chooses without interference.

William J. Florence, 33° and a KT (co-founder of the Mystic Shrine in North America) wrote a letter dated September 9, 1891, to the other co-founder, Dr. Walter M. Fleming, 33° and a KT. In it, Noble Florence writes: "Ill. Sir -- Will you accept for Mecca Temple the enclosed jewel ---- it is the first ever worn by a Christian..." That jewel and his letters are now in the archives of Mecca Shrine Center in New York City, New York. They are deposited safely together with other jewels presented to or worn by Noble Florence, including the KT charm always worn by him, which is engraved with the names of his Masonic affiliations including the following: Mt. Moriah Lodge No. 155 in Philadelphia, PA; Zerubbabel Chapter No. 162 in Philadelphia; and Pittsburgh Commandery No 1, KT also in Philadelphia. Noble Florence was also a member of Aurora Grata Consistory of the AASR.

William B. Melish, 33° and a KT, was Imperial Potentate on two non-successive occasions. In his History of the Imperial Council AAONMS, Melish notes that, "We have the horns of the Shrine Crescent pointing downwards representing the setting moon of the old faith and the moment of the rising sun of the new." In no way was Melish referring to a diminishing of one's own inner theological faith. Melish was a fervent Christian, and he further noted: "The Nobles of the Mystic Shrine are eminent for their broad and catholic toleration. The Noble who holds to a belief in a SUPREME or MOST HIGH (CREATOR) is never questioned as to any definition of that belief. The finite cannot define the infinite, although it may be aware of its existence." Melish also said: "There are rays of light about the Sphinx head" (of the Shrine Emblem). "Each ray is numbered and has its appropriate significance." The Mystic Shrine honors men of all faiths. Over the years, millions of men from Judeo-Christian backgrounds have felt at ease with the purpose and mission of the Order.

The Official Seal of the Imperial Council A.A.O.N.M.S. of North America incorporates the pyramid in an appropriate manner.



In closing, let us, as Masons, Rosicrucians, and Shriners preserve the dignity, meaning, and detailed design of the original Shrine emblem and its variants. It is my hope that everyone who studies the intricate details will become more familiar with Shrinedom's roots. The Shrine, has "mystic" qualities beyond its formal name. The Ancient Arabic Order of the Nobles



of the Mystic Shrine is deeply embedded within Masonry, and Rosicrucian influences are quite prevalent in the emblem as well.

The well-formed connecting link between the Scimitar and Crescent gives character to the image. Too often, some Shrine Centers have tried to cobble-up a connecting-link by the use of fancy swirls atop a swivel...but such an interpretation is not consistent with Shrine History or its Ritual. The Imperial Recorder of the Shrine, Noble Jack Jones told me that currently there is no codified standard or set standard for the Scimitar & Crescent emblem. He agreed that some Shrine Centers had been too loose with their design and they failed to consider the Masonic symbolism imparted in the Shrine emblem's origin.

I would like to see a day when all Shrine literature, Shrine uniforms, and Shrine signs will incorporate the three basic designs (Figure A; Figure B; Figure C) as a means of illustrating the step-by-step fraternal bonds encompassed by the Lodge, the Rites, and The Shrine. A hastily printed or painted logo will not suffice. The construction of the Shrine emblem should be shown on a three-part basis, comparable to a draftsman or architect laying out a three-part blueprint. The emblem embroidered on a Fez should be well-chosen and reflect the constituent components -- of a crescent with a keystone with a sphinx head in the center, along with the linked connection between the Scimitar, Crescent, and Star of Bethlehem.

Shrine membership petitions should again be more than just membership application forms. They need to again depict artistry and style. Some people may claim that the winged-heart is a Sufi symbol of Islam---however, it is a Rosicrucian symbol which has the universal significance of 'hope,' 'prayer,' and the 'fervent desire' to rise above our mortal weaknesses to follow the Divine path of righteousness. Just as the Shrine's co-founder Billy Florence said: "The Shrine emblem is indeed an emblem which can be worn by a Christian." The Mystic Shrine originally had a certain mystique and its emblem greatly contributed to its reputation as a place of refreshment, fun, and relaxation for high-degree Masons. Let us all endeavor to preserve the noble traditions of The Shrine with its fraternal and philosophical mystique as intended by its original formation.

We must re-institute these "designs on our Trestleboards." By unifying the Shrine's "brand-name logo" with a standardized, codified and uniform symbol via specific construction, dimensions, and artistry, we just might energize more good men to become part of our "team". As Masonic Rosicrucians, our scholarship & knowledge of the Masonic and Rosicrucian symbols within the Scimitar and Crescent may help bring about the changes needed to restore that emblem to its former glory and dignity.

ATTACHMENTS AS FOLLOW-UP EXHIBITS:

- Yaarab Shrine petition from year 1907 in full form and context without editing.
- Moolah Shrine petition from year 1907 in full form and context without editing.
- Aladdin Shrine emblem featuring the two-cable connecting link.



- Midian Shrine emblem circa 1972, featuring round cable connecting link
- close-up enlargements: of Aladdin emblem, Yaarab emblem, and Midian emblem.

SOURCES / RECOMMENDED READING :

- Mackey's Encyclopedia of Freemasonry by Albert G. Mackey, 33° and a KT.
- Parade to Glory by Fred Van Deventer, Pyramid Books, New York.
- Letter from the Masonic Journalist William Ten Eyck Hardenbrook (Mecca Member #25) to Cyprian C. Hunt, Potentate of Mecca Shrine Center, New York City, NY....in which Hardenbrook wrote, "The adoption of the insignia, jewels, and paraphernalia of the Order was also a matter of frequent consideration, and the jewel, consisting of the pyramid, Sphinx head, Star of Bethlehem upon the keystone uniting two claws of the Royal Bengal tiger in the form of a crescent was finally adopted upon my recommendation and from a design which I furnished Dr. Fleming."
- Archives, including membership petition forms of Yaarab Shrine Center, Atlanta, Georgia.
- History of the Mystic Shrine by William Bromwell Melish.
- Personal Papers and History of the Shrine by William S. Paterson, 1877.
- Grand Lodge of Connecticut. Website illustration and text:
http://www.ctfreemasons.net/index.php?Itemid=100&id=162&option=com_content&task=view
- Nebraska College MSRICF paper denoting the hook/cramp of a Lewis. Website text:
<http://www.masonic.benemerito.net/msricf/papers/marples/marples-responsibility.of.a.lewis.pdf>
- Website illustration
Showing a Pyramid, Urn, Keystone ---along with the traditional Scimitar & Crescent, and Star:
<http://www.buffaloah.com/a/forestL/symbols/image/free3.jpg>
- Website illustration of the Official Seal of the Imperial Council of the AAONMS
<http://fraternalclipart.com/clipart/Shrine/pages/Shrine%20Seal%20-%20BW.jpg.htm>
- Midian Shrine Temple AAONMS Wichita, Kansas scimitar & crescent illustration of Cable-tow in middle of a scimitar. Courtesy of Noble Randy Brown, Wichita, Kansas.

ABOUT THE AUTHOR:

James A. Marples, VII° , is a Perpetual Life Member of Mulvane Masonic Lodge #201 located at Mulvane, Kansas; and an honorary member of Nelson Masonic Lodge #77 at Nelson, Nebraska. . He is also a Life Member of the El Dorado, Kansas York Rite Bodies; the Lincoln, Nebraska Scottish Rite Bodies; the Robert-the-Bruce Association; National Sojourners; Heroes of '76; Masonic Order of the Sword of Bunker Hill; North Texas York Rite College and Nebraska College MSRICF.



A regular member of High-12; Square & Compass Club; Grotto; Ancient Toltec Rite; Masonic Sciots; Holyrood Council #61 Knight Masons (Nebraska); the Allied Masonic Degrees and The Red Cross of Constantine.

A Mystic Shriner since 1989. Created in Midian Shrine in Wichita, Kansas. Past Imperial Essayist, Imperial Council AAONMS of North America 1995-96. Formerly a member of Isis Shrine in Salina, Kansas. Presently a member of Anezeh Shrine in Mexico City and Almas Shrine in Washington DC. He is an Honorary Member of the Legion of Honor of Alee Shrine Center in Savannah, Georgia; and remains a member of the Camel Herders of Midian Shrine in Wichita, Kansas. He has written articles in numerous Masonic and Shrine periodicals including The Scottish Rite Journal; The Knight Templar Magazine; Royal Arch Mason Magazine; The Kansas Mason; "The Double Eagle" newsletter of The Wichita Kansas Scottish Rite Bodies; a separate column in a different publication also called "The Double Eagle" newsletter of the Indianapolis Indiana Scottish Rite Bodies; Houston Texas Scottish Rite newsletter; Aladdin's Lamp of Aladdin Shrine Temple in Columbus Ohio; Aleppo Temple Shriners' News of Wilmington, Massachusetts; the Arab Patrol (foot patrol) column of the Midian Shrine Temple Topics in Wichita Kansas; and the journal of the International Association of Shrine Horse Patrols. Noble Marples is also an Honorary Life Member of 23 other Shrine Centers in the U.S.A., Canada, and Panama.





Pd. _____

No. 1204

PETITION FOR INITIATION AND MEMBERSHIP

Ancient Arabic Order Nobles of the Mystic Shrine

To the Illustrious Potentate, Officers and Members of

Vaarab Temple

Ancient Arabic Order, Nobles of the Mystic Shrine

SITUATED IN ATLANTA, GA.

I, the undersigned, hereby declare that I am a Knight Templar (~~or a Thirty-~~
~~second Degree Mason,~~) in good standing, in Couze de Lion

Commandery No. 4

(or Consistory) _____

Situating at Atlanta State of Georgia

that I have resided within the jurisdiction of your Temple, or in unoccupied territory, not less than six months, as required by the Constitution of the Imperial Council, and that I am not under suspension or expulsion in either of the bodies prerequisite to this Order, and respectfully pray that I may be made a Noble of the Mystic Shrine, and become a member of your Temple.

I furthermore represent that I have never previously applied for said Order, nor have I, to my knowledge, been rejected by any other Temple. If I be found worthy, and my request granted, I promise to conform to all the Ceremonies, Engagements, Constitution, Regulations and Edicts of the Imperial Council; together with those of your Temple.

Birthplace Montgomery County N.C. near Mt. GileadDate of Birth 7/19/ month June day 1865 yearProfession or Occupation LawyerResidence No. Peachtree Road Street, CityBusiness or P. O. Address 704 Equitable Bldg. CitySize of Hat worn No. 7 Date March 1st 1907Signature (give full name) Walter Pemberton AndrewsDo you wish notices, etc., sent to your residence or business address? Business address

Recommended and vouched for on the honor of

NOBLE

J. Houston Adams

NOBLE

Paul W. SpinkThis Petition Can Not be Acted Upon Unless Accompanied by the Fee of ~~\$20.00~~ 50.00

|| The Committee on above Petition report in



50th Paid Nov 27-1907



Moolah Temple,

Ancient Arabic Order Nobles of the Mystic Shrine

Oasis of St. Louis.

To the Illustrious Potentate, Officers and Members of Moolah Temple:

I, the undersigned, hereby declare that I am a Knight Templar in good standing in St Aldemar Commandery No. 18

located at St Louis Mo

a Thirty-Second Degree Scottish Rite Mason in good standing in

Consistory, located

at

that I have resided within the jurisdiction of your Temple, or in unoccupied territory, not less than six months, as required by the Constitution of the Imperial Council, and that I am not under suspension or expulsion in either of the bodies prerequisite to this Order, and respectfully pray that I may be made a Noble of the Mystic Shrine, and become a member of your Temple.

I furthermore represent that I have never previously applied for said Order, nor have I, to my knowledge, been rejected by any other Temple. If I be found worthy and my request be granted, I promise to conform to all the Ceremonies, Engagements, Constitution, Regulations and Edicts of the Imperial Council, together with those of your Temple.

Birthplace St Louis Mo

Date of birth Feby. 25- 1883

Profession or occupation Livery & Undertaking

Residence 1131st Madison

Business or P. O. address 2826 N Grand ave

Date Nov. 27- 1907

I am a member of

West Gate Lodge Lodge, No. 445, A. F. & A. M.

St Louis Chapter Chapter, No. 8, R. A. Masons.

Signature (full name) Charles J. Iron

Recommended and vouched for on the honor of

Noble Alfred Edwards

Noble Harry W. Beckeney

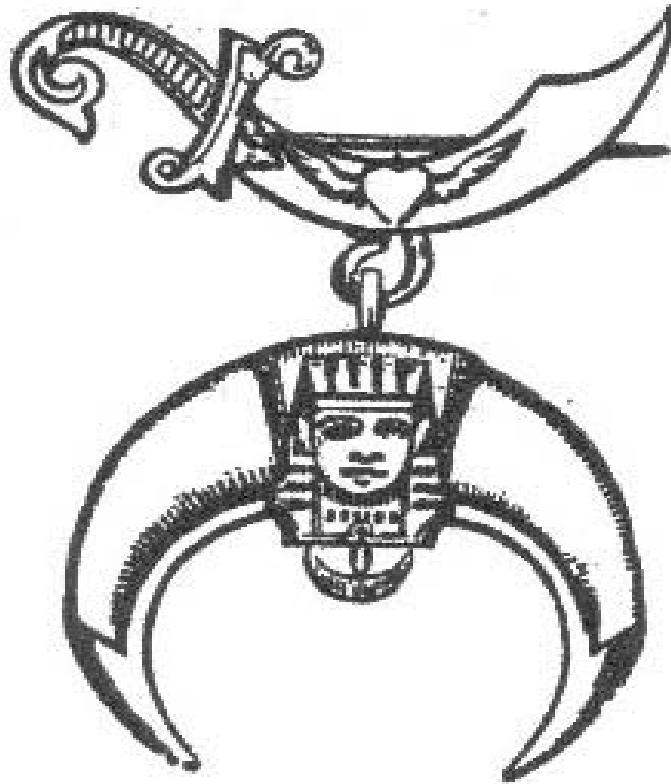


ALLADIN SHRINE EMBLEM

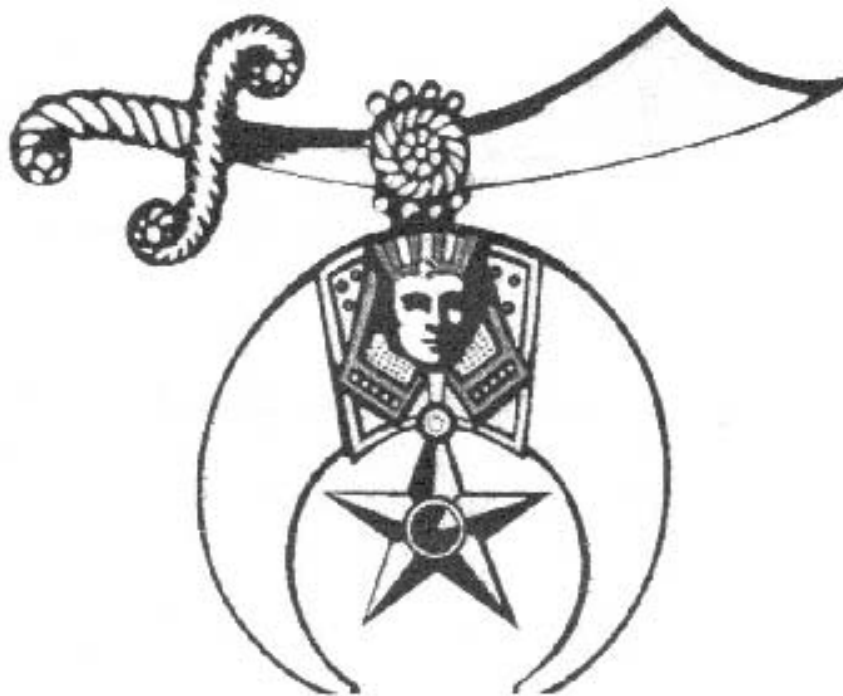


YAARAB SHRINE EMBLEM





MIDIAN SHRINE EMBLEM



BUFFALO CEMETERY STONE

<http://www.buffaloah.com/a/forestL/symbols/image/free3.jpg>



"Postal letter and photographs from Noble Jimmy J. Dunlap, Recorder and Business Manager, Kalif Shrine Center AAONMS, Post Office Box "K", Sheridan, Wyoming, 82801 to Noble James A. Marples, Longview, Texas.

-- Photos of Shrine emblems on cornerstone and stairway stones laid during the year 1938. Letter dated 09 October 2008."





Present to Nebraska College S.R.I.C.F. October 23, 2008

