

The
History of the Imperial Council
Ancient Arabic Order
Nobles of the Mystic Shrine
for North America

SECOND EDITION

1872-1921

FIRST EDITION

1872-1919

Compiled and Edited by

THE COMMITTEE ON HISTORY

WILLIAM B. MELISH,

Past Imperial Potentate, Chairman

PRESTON BELVIN, JAMES MCGEE, GEO. S. MEREDITH,
and FRED C. SCHRAMM

BY THE DIRECTION AND UNDER THE AUTHORITY OF THE
IMPERIAL COUNCIL, NOBLES OF THE MYSTIC SHRINE, 1919

SECOND EDITION

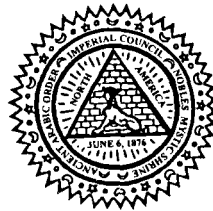
1872-1921

BY THE DIRECTION AND UNDER THE AUTHORITY OF THE
IMPERIAL COUNCIL, NOBLES OF THE MYSTIC SHRINE, 1921

THE COMMITTEE ON HISTORY

WILLIAM B. MELISH,

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1921

CINCINNATI, OHIO

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WILLIAM B. MELISH
Chairman History Committee
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Senior Living Past Imperial Potentate
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FOREWORD

IN his Annual Address to the Imperial Council Ancient Arabic Order of the Nobles of the Mystic Shrine for North America, at its Fortieth Annual Session, held in the city of Atlanta, Georgia, in 1914, the Imperial Potentate, Illustrious Noble William W. Irwin, made the following recommendation and suggestion:

“That the Imperial Council should authorize the publication of a complete and authentic history of the early origin and records of the Ancient Arabic Order of Nobles of the Mystic Shrine, and also a history of the Order from which our Order emanates. These data are in the possession of Dr. Saram R. Ellison, of Mecca Temple, New York, and I would suggest the propriety of engaging him to write the history.”

See Printed Proceedings, 1914, Page 140.

The Committee on Jurisprudence and Laws (Wm. B. Melish, Chairman), made the following report on this recommendation and suggestion:

“Our Committee learns from Representative Saram R. Ellison, who is the Recorder of Mecca Temple, of New York City, that the work upon which he is at present engaged is a history of the early days of Mecca Temple, as shown by its records, and that he intends to present this history to Mecca Temple for such disposition as it may desire to make. Noble Ellison says that when this is done he will be glad to place the result of his investigations at the disposal of the Imperial Council through the Imperial Potentate.

“We call attention to the fact that a printed history of the early origin of the Ancient Arabic Order of Nobles of the Mystic Shrine was published as early as 1878, and reprinted about 1893, and that many copies of the same are still in existence. We are of the opinion that this history should be verified by a competent Committee, and compared with the early minutes of Mecca Temple, as that body was the possessor of the data concerning the introduction of the Order into the United States.

"We therefore recommend that the incoming Imperial Potentate be requested to appoint a Committee of three members of the Imperial Council, and that he instruct said Committee to prepare a concise history of the Ancient Arabic Order from which our Order emanates, and to add thereto a short history of the Imperial Council from date of its inception up to the year 1915, and to present the same in manuscript form to the Imperial Council at its next Annual Session for its consideration.

"We further recommend that such expenses of the Committee as may be approved by the Imperial Potentate shall be paid from the Imperial Council funds, but that the compensation for services rendered by the Committee, or any one else, in the compilation of the historical matter shall be fixed by the Imperial Council."

See Printed Proceedings, 1914, Page 215.

But little progress was made by the Committee prior to 1918, although it reported each year to the Imperial Council that the work was progressing as rapidly as possible, and asked and was granted further time to complete its work. Prior to the Annual Session of the Imperial Council in 1918, our now lamented Noble Saram R. Ellison, who had served as Chairman of the Committee since its appointment, and who had gathered much valuable information and data relative to the early history of Mecca Temple in New York, and the organization of the Imperial Council, because of advancing years, asked to be relieved of further work on the Committee. This, and other reasons, necessitated a change in the personnel of the Committee, which was made at the Annual Session of the Imperial Council in 1918.

At that Annual Session the newly appointed Committee on History of the Order made the following report:

"TO THE IMPERIAL COUNCIL, N. M. S.:

"Your Committee on History of the Order regrets that it can only report progress in the work devolving upon it. At the last session of the Imperial Council, Noble Saram R. Ellison asked to be relieved as Chairman of the Committee. This was done, and Noble D. C. O'Flaherty was appointed Chairman by the Imperial Potentate, and Noble James McGee was added to the Committee. The historical matter that had been collected was taken in hand by the new Chairman, who called to his assistance Noble Jas.

McGee and Noble Wm. B. Melish. In January last Chairman O'Flaherty and Noble W. J. Thornby resigned from the Committee, their membership as Representatives to the Imperial Council having ceased. The Imperial Potentate thereupon appointed Noble Wm. B. Melish as Chairman of the Committee, and also appointed Nobles Preston Belvin and George A. Pettigrew as members of the Committee. During the last three months a large amount of work has been done in the preparation and compilation of matter from original records and from the Proceedings of the Imperial Council. This work has been largely done by Noble James McGee, of New York City, where the Ancient Arabic Order of Nobles of the Mystic Shrine was instituted in America in 1872.

"In the preparation of historical matter the Committee was authorized by the Imperial Potentate to employ a Noble to assist the Committee and to have typewriting done, and to go to the expense of not to exceed five hundred dollars for the work.

"A good deal of this work has been done and has been in the hands of this Committee at this session. Much of this matter has to be carefully revised and compared with the official records of the Imperial Council. We have divided this work among the members of the Committee and will undoubtedly complete the work during the coming year.

"Your Committee asks that it may be continued for another year in order to carry on and complete its work.

Yours in the Faith,

WM. B. MELISH,
PRESTON BELVIN,
JAMES MCGEE,
GEO. S. MEREDITH,
GEORGE A. PETTIGREW,
Committee."

The report was accepted and the request granted.

See Printed Proceedings, 1918, Page 165.

At the Annual Session, 1919, of the Imperial Council; the Committee presented what is contained in the following pages as the result of their labors, and the same was accepted, approved, and adopted as the History of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America, and of the Imperial Council of said Order from its inception to the present time.

In the preparation of the History of the Imperial Council, the printed Proceedings of its Annual Sessions have been the source from which the information and data have been secured, the thought being that its best history is its own record as published by its authority.

While we have not attempted to publish herein the Laws, Rules, and Regulations of the Imperial Council, for these are embodied in its Constitution and By-Laws, we have occasionally quoted in full an amendment to the Constitution or By-Laws, for the purpose of showing the changes from time to time in the Jurisprudence of the Imperial Council.

PREFATORY

THE history of any fraternal order, organization, or society consists mainly in an answer to the three questions: What was its origin? What are its purposes? and What has it accomplished?

It frequently happens that it is quite difficult, and sometimes absolutely impossible, to establish beyond cavil the origin of organizations or fraternities that are not really old in point of years. This is not difficult to understand when we know that almost without exception such organizations are formed by a few enthusiasts who are more deeply interested in perfecting the organization, and promulgating its principles, than they are in preserving a complete and correct record of their proceedings. There are but few, if any, fraternal societies, except those of recent organization, whose origin is not enshrouded in more or less uncertainty, and some of them have nothing upon which to base their origin but legendary love.

Even the great Fraternity of Free Masons, the oldest fraternal institution in the world, and of which every Noble of the Mystic Shrine is a member, has an origin completely enshrouded in doubt and uncertainty.

While it is generally agreed that Freemasonry as it now exists, in its speculative character, dates back many years beyond the organization of the Grand Lodge of England in 1717, and that it is founded upon, or was suggested by, certain societies or guilds of operative Masons that existed at a very early date, and whose members were the architects and builders of the olden time, yet it is not definitely known when the change from the operative to the speculative system was made, or who were responsible for it. Some Masonic students contend that the origin of Freemasonry can not be traced back beyond the sixteenth century, while others contend that its origin can be traced by its emblems, symbolisms, and teachings, through the operative, or stone masons' guilds, back to the building of King Solomon's Temple. Both theories may be wrong, but the fact remains that this great Fraternity, which now encircles

the globe, and is destined to live for ages, has no positive proof of its own origin. It is not surprising, therefore, that it is often difficult to truthfully answer the question—"What was its origin?" when writing a history of a fraternal organization.

Its purposes are usually disclosed by its Charter and Constitution, while what it has accomplished is shown by the record of its proceedings, the benefit it has been to mankind, and the amount of good directly attributable to its agencies and teachings.

To undertake to write the history of the Shrine is to essay to write of one of the most remarkable fraternal organizations that has ever yet attracted the attention of man. Its origin, the personnel of its membership, and its wonderful growth seem to challenge one's credulity. It is, however, with the origin of the Shrine that we are first concerned, for while the existence of the Shrine has been comparatively brief, from a historical standpoint, nearly all of those who have any first-hand knowledge of its beginning have answered the call of the invisible Muezzin, and passed over the river to rest under the shade of the trees in the peaceful oasis of the Great Beyond; and if we do not preserve the facts in some authentic and official way, while those who know much of its early history are still living, we will find that many things that can be written as history will be but tradition, and even regarded a fable.

Cervantes said, "Historians ought to be precise, faithful, and unprejudiced," and believing that to be a good guide, we shall endeavor to write the history of the Order faithfully as we find it, although we may have to shatter some widespread theories as to its ancient origin.

The real origin of the Order now known as the Ancient Arabic Order of the Nobles of the Mystic Shrine is involved in some uncertainty, or perhaps it should be said that it is not free from discussion, and yet it is generally conceded that the Order was not known, and did not in fact exist in North America prior to the year 1872, or less than half a century ago. By some it has been contended that the Order as it has existed in America since 1872 was founded upon some one or more of the Ancient Orders, or Societies, which are said to have existed in the far East at an early day, and that the secret work or mysteries of such order were communicated to, or conferred upon, the

noted American actor, William J. Florence, while traveling in Europe, or some foreign country, and that he was the founder of the present Order in America.

Others claim that while Noble Florence probably did have knowledge of the existence of some similar order in Europe, or the Orient, and may have had a knowledge of some of their mysteries and ritualism, yet that he simply communicated such information as he may have had to Dr. Walter M. Fleming and other intimate friends in New York City, and that these friends, with Dr. Fleming as the guiding spirit, organized the Ancient Arabic Order of the Nobles of the Mystic Shrine in the city of New York in 1872, and gave to their Temple the name of "Mecca." Still others contend that the Order is neither founded upon, nor suggested by, any Arabic or European order, society, or shrine, of which either Florence or Fleming had any direct knowledge. They say that the Mystic Shrine started as a Social Club proposition, pure and simple; that Florence and Fleming were fast friends and associates, as well as members of the Masonic Fraternity; that they numbered among their intimate friends several congenial spirits who were also Masons of prominence, and that the Order of the Nobles of the Mystic Shrine was simply the outgrowth of a desire on their part to organize a Social Club or society to afford them mutual enjoyment and supply what they felt was lacking in the great Masonic Fraternity of which they were a part.

While many Nobles profess to believe that the Order of the Nobles of the Mystic Shrine was instituted by some Moham-medan, or Mohammedans, long years ago, and while pamphlets have been printed purporting to be issued under the authority of the Imperial Council of the Order, and stating that the Order has existed in Arabian countries for centuries, and that the Khedive of Egypt and other high dignitaries and celebrated personages were members of the same before it was known in America, we doubt if any real facts exist justifying such statements. There may have been Orders or Societies in Europe, Arabia, or elsewhere, from which those who founded the Order in America received their ideas. In fact, we think this quite probable. But we do not believe that there is any foundation in fact for the widespread idea that our Order was founded upon, or has any connection with, any Oriental secret societies

in Europe, Asia, or Africa. Those chroniclers who have so written were novelists and not historians. If William J. Florence, who certainly had considerable to do in the organization of the Order of Nobles of the Mystic Shrine in America, was initiated into the same Order, or any similar order, in any European or Oriental country, the ritual and ceremonies or symbolisms of which were used by him in founding our present Order, does it not seem strange that nothing further has ever been heard of such an Order or Society? If they ever in fact existed, what has become of them in the last fifty years? Why has the Imperial Council not entered into correspondence with them, as is customary among all fraternal societies? And how is it that with thousands of Nobles annually traveling to all parts of the world, on pleasure bent, not one of them has reported to the Imperial Council, so far as its Proceedings show, the discovery of a single Temple of our Order from which we might have derived our origin.

The Order of the Nobles of the Mystic Shrine is an American institution which uses Oriental paraphernalia, signs, tokens, etc., for its own purpose. The motives of those who originated the Shrine, in adopting these Arabic and Egyptian symbols, are not known with any certainty, but from the character of the gentlemen who first selected them and used them, we feel we can truthfully say that they were used for histrionic rather than for esoteric or historical purposes. Noble Florence, who can certainly be said to have assisted in originating these features, was a noted actor, and many of those associated with him belonged to the same profession. It is not difficult to see why one as skilled as he was should have selected the picturesque jewels and costumes of the Orientals. The jeweled costumes, the picturesque Arab with his tent, and the holy city of Mecca, together with all that surrounded it and the religion which it typified, naturally appealed to the actor. To him the whole world was a stage and all the people actors. He hit upon an exceedingly picturesque and attractive feature. The Ritual is evidently the free translation of a beautiful and ancient order or religion, and this, in truth, is about all that can be said about its antiquity.

Our Order, even as we now have it, being less than a half century old, is institutional, and has grown to be the greatest

organization which the world has ever known, but like all things that grow and develop, the beginning is somewhat shadowy, and it has its twilight zone where fact and fiction mingle, or as Irving said, "History fades into fable." The Order known as the Ancient Arabic Order of the Nobles of the Mystic Shrine originated in the city of New York. The membership first consisted of Dr. Walter M. Fleming, William J. Florence, Edward Eddy, Daniel Sickels, Charles T. McClenachan, John W. Simons, Albert P. Moriarty, Aaron L. Northrop, Sherwood C. Campbell, Oswald Merle D'Aubigne, James S. Chappelle, John A. Moore, George W. Millar, and William S. Paterson. William J. Florence was a noted actor. Dr. Walter M. Fleming was a noted Masonic scholar, and a study of the Ritual showing the different sections of the work indicates and illustrates the mind of the actor and the Masonic scholar. In the ritualistic work is seen the gorgeous Oriental display that delights the actor, and the mystic rhythm of the Oriental religions appealed to the scholastic Mason, so that you had in these two men a combination which was peculiarly fitted to found an Order that would appeal to Masons, unconsciously perhaps, but none the less truthfully, so there emerged an Order that exemplified Operative and Speculative Masonry.

It should not be forgotten that all of the founders of the Order, above named, were prominent and well-known Free Masons, and all, or nearly all, of them were members of both the York Rite and Scottish Rite of Freemasonry. As the Rituals of both Rites seek to impress upon the minds of the candidates and members the serious and important duties of life, and to instill into their hearts the higher and nobler impulses of the human soul, there is but little in them that affords an opportunity for fun or merriment, or that appeals strongly to the social side of man's nature, and it is quite easy to imagine that these men would cheerfully assist in the formation of an Order which, while not a playground of Masonry, for Masonry has no playground, would in fact and effect be a playground for Masons.

As tending to show that this desire to provide an avenue for relaxation, mirth, and merriment was uppermost in the minds of the founders of the Order of the Nobles of the Mystic

Shrine, and that it had in fact no Oriental origin, save in the imagination of its founders, we quote the following from a pamphlet claiming to be "The Early History of the Mystic Shrine," and bearing the name of Noble James McGee of Mecca Temple, New York, as its author or compiler, and whose membership in the Order now dates back farther, perhaps, than any other living Noble:

"To Brother McClenachan, Fleming submitted his manuscript of the Shrinal idea, with the explanation that he desired it put into service and ritualized to form a degree that would act as a relax and appeal to the humoresque side of human nature after the continuous serious work of the Scottish Rite Degrees, suggesting that it be called the Ancient Arabic Order of Nobles of the Mystic Shrine. He had written it after delving deep in Arabian and Egyptian literature and upon what he had learned in his travels abroad. This occurred in the latter part of 1871 and during 1872. To make it more attractive he had decorated it with all the mysticisms of the Orient, feeling that to put the proposition before the Fraternity and make a success of it without surrounding it with a certain degree of mystery would be 'Love's Labor Lost.' Brother McClenachan thoroughly digested Brother Fleming's manuscript, and concluded there was merit in it beneficial for both the Scottish Rite and Knight Templarism, Fleming, as previously stated, having become a Knight Templar by connecting himself with Columbian Commandery, No. 1, March 19, 1872. They deliberated and decided that the new Order should be made an adjunct to both organizations by making them the necessary stepping-stones or prerequisites to membership. In other words, a candidate for the Order of The Mystic Shrine in the United States should and must be a Mason of the Thirty-Second degree, Ancient Accepted Scottish Rite (in later years by reason of the existence of Spurious Bodies this was changed to read 'a thirty-second degree Mason of the Ancient Accepted Scottish Rite of the Northern or Southern Jurisdiction of the United States, or those in harmony with the same'), or a Knight Templar according to the requirements of the Grand Encampment of Knights Templar of the United States.

* * * * *

"Fleming and McClenachan considered how the Order was to be rightly introduced and gain the quickest success. They concluded to retain the aroma of Orientalism and secure Florence's consent to the use of his name to picture

to the Masonic world the source from whence Fleming's writings could be established as authentic. Florence readily assented after the subject had been fully explained to him.

"Fleming now drew on his imagination and wrote Florence up in his visits to the imaginary foreign Shrine Temples, in 'regal splendor,' as he termed it, and his comminglings with the nobility of the Order abroad. From a professional standpoint this greatly added to his popularity at home and abroad. Florence's professional engagements kept him on the move continuously, preventing his attendance at any Mystic Shrine Ceremonial or Session."

It will be noticed that in what we have quoted above, Noble McGee gives to Noble Walter M. Fleming the credit of originating the idea of the formation of the Order of the Nobles of the Mystic Shrine, but the minutes of the meetings of Mecca Temple of New York seem to prove that to Noble William J. Florence should be given the credit, although, undoubtedly, Noble Fleming did more of the actual work incident to the organization of the Order than did Florence. Whether Florence first suggested the idea to Fleming, or Fleming first suggested it to Florence, there is no doubt but that the two, working in complete accord, and ably assisted by Noble Charles T. McClenachan, of New York, were the prime movers in the establishment of an Order which has prospered beyond the fondest expectation of its founders.

There appears to be no question but that William J. Florence traveled extensively in foreign lands, and, being an actor of great prominence, he would unquestionably be the center of attraction in those cities visited by him, among those to whom the pleasures and lighter affairs of life appealed most strongly, and that he was privileged to visit societies or clubs where fun and frolic were in the ascendancy. He may indeed have been initiated into the "mysteries" of some such organization, and there acquired a knowledge of its ritualism which he communicated to Dr. Fleming and others, who amplified it to meet the requirements of the new Order which they proposed to found, and which they later did found.

If we may believe the records of Mecca Temple, Noble Florence has himself spoken in the matter, and has stated that he received the inspiration which later led to the founding of

the Mystic Shrine, in the city of Marseilles, France, in August, 1870; that he left on the following day for Algiers, and that he there found a "Shrine of the Mogribins" in full operation.

We further find in what purports to be "a Condensation of the Historical Account of the Mystic Shrine by Illustrious Noble Walter M. Fleming 33°, founder of the Order in North America," the following:

"The introduction of the Order to America came through Illustrious William J. Florence, who was initiated into the Ancient Order of the Nobles of the Mystic Shrine by original Oriental source and authority."

This tends to show that Dr. Fleming himself recognized Florence as the man who was entitled to credit for introducing the Shrine idea in North America, but be that as it may, there is no question but that Florence and Fleming were in complete accord in the matter, and that the real work of formulating a Ritual and organizing a Temple in the city of New York, and four years later organizing what was first known as "The Imperial Grand Council of the Ancient Arabic Order of Nobles of the Mystic Shrine for the United States of America," was performed by Dr. Fleming, ably assisted by Noble Charles T. McClenachan and a few others.

It is quite evident that in the preparation of the Ritual, and in formulating the ceremonial work of the Order, there was a purpose to give to the esoteric work an air of mysticism, and to surround the forms and ceremonies with an atmosphere of Orientalism, and this makes it difficult to determine how much credence should be given to any claim of Oriental or foreign origin of the Order. We, however, know that the Order exists; that it has had a marvelous growth, and is to-day the largest fraternal organization in the world. Its prerequisite requirement assures it of good material, and it has in the past and will in the future accomplish much good in the world.

THE MOTHER TEMPLE

WHILE there is much discussion and some disagreement as to the origin of The Ancient Arabic Order of the Nobles of the Mystic Shrine, it is conceded by all that it first became known in North America some time in the year 1870, and that during the latter part of that year, and the first part of 1871, steps were taken by a number of gentlemen in the city of New York preparatory to the founding of a Temple of the Order in that city. These gentlemen were all Knights Templar or Thirty-second degree Scottish Rite Masons, and on June 16, 1871, they met and enthusiastically endorsed the proposition, and organized for the first session, which for some reason was not held until September 26, 1872. It is possible that the delay was caused by the fact that Dr. Walter M. Fleming, who was one of the originators of the Shrine idea, was not knighted as a Knight Templar until March 19, 1872, although he had unquestionably had the work of the Order of the Mystic Shrine communicated to him, or had manufactured it outright before that time. In the preliminary discussions, in which Dr. Fleming doubtless participated, it had been agreed that as a prerequisite to the Order the candidate, or petitioner, must be either a Knight Templar or a Thirty-second degree Scottish Rite Mason in good standing, and it may be that Dr. Fleming desired to be both before announcing the new Order to the public, because of the fact that nearly all of those who were associated with him were members of both Rites. However this may have been, on September 26, 1872, Dr. Walter M. Fleming and ten others, being eleven of the thirteen who had met on June 16, 1871, met at the Masonic Hall, East Twenty-third Street, in the city of New York, and formally organized and formed a Temple of the Nobles of the Mystic Shrine, which they named "Mecca Temple." Thus Mecca Temple became the Mother Temple of the Mystic Shrine, and as the Imperial Council was not organized until June 6, 1876, the history of Mecca Temple really becomes the early history of the Imperial Council.

In the year 1916, Noble Saram R. Ellison, Recorder of Mecca Temple, an industrious and painstaking student, made a

thorough and complete examination of the minutes, archives, and records of Mecca Temple from its organization, and collated all of the facts gathered therefrom relative to its organization and the origin of the Order of the Nobles of the Mystic Shrine. Dr. Ellison made his investigation and research for, and reported his findings and conclusions to Mecca Temple, but kindly furnished a copy thereof for the use of this Committee. As this history would not be complete without the facts shown by Noble Ellison's report, we quote it in full as follows:

FACTS
ABOUT THE FOUNDING OF
THE ANCIENT ARABIC ORDER OF THE NOBLES OF
THE MYSTIC SHRINE

Collated from the original minutes and records of Mecca Temple, the parent body, by

SARAM R. ELLISON, M.D.
Recorder of Mecca Temple.

NEW YORK, 1916.

This is to certify that I have carefully compared these extracts from the minutes and records of Mecca Temple and have examined the Jewels and Ritual now in our archives, and find the accounts of and extracts from the same to be true and correct.

(Signed) L. N. DONNATIN,
Illustrious Potentate
Mecca Temple.

Almost without exception, the origin and early history of any order, and more particularly the history of any secret organization, becomes shrouded in the mists of uncertainty as time progresses. The founders drop from the ranks, facts become contaminated by fiction, and fiction in turn is elaborated into myth. It is not my purpose to enter into or to seek to excite controversy, but to present these extracts from the Minute Book and Records of Mecca Temple for the study of those interested in the subject. These records are all intact, and form part of the Archives of Mecca Temple.

Perhaps it will be well first to establish the Masonic stand-

ing of the founder, William J. Florence. The records show that he was born in Albany, N. Y., July 26, 1831. The records of Pittsburgh Commandery, No. 1, Pittsburgh, Pa., show that on June 13, 1854, he petitioned that Commandery for the Chivalric Degrees. This petition states his age to be twenty-five, his occupation that of actor, and his prerequisite connections to be membership in Mount Moriah Lodge, No. 155, of Philadelphia, and Zerubbabel Chapter, No. 162. The petition was favorably acted upon, and that same day he was given the Red Cross and Malta and was knighted. He is recorded as a "sojourner," and the records add "not considered a member," though he was carried upon the books until his death, November 19, 1891. In these days of strict jurisdictional lines the "sojourner" is not recognized, but at the time he received the degrees it was not unusual for a body to confer the degrees upon any distinguished member of the Craft whose business required constant traveling, and it was nothing unusual that so distinguished an actor should be made a sojourning member of a Commandery to which he could not become permanently attached. These facts are certified as being from the records of the Commandery by its Recorder, and were obtained by Noble W. S. Brown, Imperial Treasurer.

On Sunday, April 21, 1867, at the old Metropolitan Hotel, in New York City, C. T. McClenachan and two other Sovereign Grand Inspectors General communicated to W. J. Florence the degrees of the Ancient Accepted Scottish Rite from the Fourth to the Thirty-second, inclusive. He was accredited to Aurora Grata Consistory, of Brooklyn, and the annotation is made that the degrees were communicated in this manner, as the actor was about to travel abroad. These facts are certified to by Noble Wildig, Historian of Aurora Grata Consistory.

From this it becomes apparent that Noble Florence, before going abroad, was in possession of the high degrees of both the York and Scottish Rites.

From the original manuscript of the History of Mecca Temple, published by the Temple in 1894, we find in the handwriting of the original Recorder, William S. Paterson, these statements:

"As fully set forth in the preceding history, Ill. William J. Florence was initiated into the Ancient Arabic Order of the

Nobles of the Mystic Shrine and imparted the knowledge of the ceremonies to Dr. Walter M. Fleming, of New York, who was empowered to introduce and establish the Order in North America. It was determined to confer it only on Free and Accepted Masons of the higher degrees, and on the 16th of June, 1871, a number of Knights Templar and Thirty-second and Thirty-thirds of the Ancient Accepted Scottish Rite were assembled at Masonic Hall, 114 East 13th Street, New York, where the proposition to engage in the establishment of the Order was enthusiastically accepted and the following eleven Brethren were duly received:" (Names are omitted at this point, but are unquestionably the same as are shown on page 19—Committee.)

This was not the first session, but merely a meeting to organize for the first session, this not being held until fifteen months later. At the time of the organization meeting Dr. Fleming was not a Knight Templar and therefore lacked one of the prerequisites, but to qualify he had been made a thirty-second on May 31, 1871, sixteen days before the organization, though he had received the Order August 13, 1870, when he had not yet advanced beyond the Master Mason degree. He did not advance until it had practically been determined to confine the Order to Knights Templar and Thirty-second. At the meeting in June, 1871, it was agreed to make this membership prerequisite. His membership in the Scottish Rite qualified him for membership, and he was knighted March 19, 1872.

The Ritual was written by Dr. Fleming, and on the original, in his own handwriting, now a part of the Archives of Mecca Temple, appears this inscription:

THE FIRST COMPLETE
RITUAL
OF THE
ANCIENT ARABIC ORDER
OF THE
NOBLES OF THE MYSTIC SHRINE
BY
WALTER M. FLEMING, M.D.
OF NEW YORK

*Written August, 1870, for the Establishment of the Order in
the Western Hemisphere.*

From this it appears that Noble Florence communicated the Order to Noble Fleming, that he might prepare the Ritual. In accordance with the custom still obtaining, the names of those ennobled at any session are first arranged in alphabetical order, and then numbered consecutively. This was regarded as the first session, and as "Fle" precedes "Flo," Dr. Fleming became number one and Florence number two. At the meeting of 1871 these eleven were added:

- | | |
|--------------------------|------------------------|
| 3—Sherwood C. Campbell | 9—John A. Moore |
| 4—James S. Chappelle | 10—Albert P. Moriarty |
| 5—Oswald Merle d'Aubigne | 11—William S. Paterson |
| 6—Edward Eddy | 12—Daniel Sickels |
| 7—Charles T. McClenachan | 13—John W. Simons |
| 8—George W. Millar | |

Although it was agreed in June, 1871, to form a Temple, it was not until September of the following year that the first session was called. The minutes of this session are in the handwriting of Dr. Fleming, though signed by him for W. S. Paterson, as Recorder. From the minute book this complete record is copied:

NOBLES OF THE MYSTIC SHRINE,
MECCA TEMPLE, NEW YORK

FIRST SESSION—September 26, 1872; Masonic Hall, East 23d Street:

Present, Ill. Nobles:

	June 16,
Dr. Walter M. Fleming.....	1871
Edward Eddy.....	"
O. M. D'Aubigne.....	"
Jas. S. Chappelle.....	"
John A. Moore.....	"
Chas. T. McClenachan.....	"
Wm. S. Paterson.....	"
Geo. W. Millar.....	"
Albert P. Moriarty.....	"
Daniel Sickels.....	"
John W. Simons.....	"

Absent—Wm. J. Florence and S. C. Campbell.

On motion, O. M. D'Aubigne

Dr. Fleming was called to the chair to preside, Carried.

Dr. Fleming explained the object of the session: to form a

TEMPLE OF THE NOBLES OF THE MYSTIC SHRINE.

Letters of advice and instruction were read from Bro. William Florence.

On motion of C. T. McClenachan, Wm. S. Paterson was chosen as Recorder and assumed that position.

Dr. Fleming read the history of the Order, together with the circumstances of its appearance in North America.

On resolution of James S. Chappelle the Temple was formed, its Charter Members being the aforementioned Ill. Brethren and the Name chosen, Mecca Temple, N. M. S., City of New York.

The following officers were elected on motion of Edward Eddy to proceed to elect officers:

Dr. Walter M. Fleming.....	Ill. Gr. Potentate.
Charles T. McClenachan.....	Chief Rabban.
John A. Moore.....	Ass't. Rabban.
Wm. S. Paterson.....	Recorder.
Edward Eddy.....	High Priest.
James S. Chappelle.....	Treasurer.
George W. Millar.....	Oriental Guide.
Oswald Merle D'Aubigne.....	Capt. of Guard.

The remaining offices were left vacant until a subsequent meeting on motion of John A. Moore.

There being no further business the Temple closed in harmony subject to the call of the Gr. Potentate.

From the portions italicized, it would appear that the authority of W. J. Florence to give advice and instruction, though not present at this first Session, was unquestioned. Further Dr. Fleming read the history of the Order and the circumstances of its appearance in America, evidently through importation. At the second Session of the Imperial Council he again speaks of the fragmentary ritualistic material which he reconstructed with the aid of an Arabic scholar, who elsewhere appears to have been Albert L. Rawson, of Vermont, who became a member of Mecca Temple at the Fourteenth Session, April, 1878.

Further acknowledgment of the services of W. J. Florence is found in the minutes of the Session of September 29, 1882. The Grand Potentate referred to is Noble Fleming, who still retained that office.

"Ill. William J. Florence was announced and was introduced to the assembly by Ill. J. F. Collins in an eloquent speech that touched on all the noble qualities and high deeds of one who merited the title of *The Father of the Order*. The Potentate cordially welcomed the Illustrious Noble and tendered him the hospitalities of Mecca Temple. Ill. Noble Florence accepted the welcome in a brief speech and said that when he assisted in introducing the Order in this country he never expected to behold the magnificence of Ritual and ceremony which surrounded him. After the ceremonies of the evening the Illustrious Noble expressed his unbounded delight at the beauty and magnificence with which Mecca Temple had imbued the weird Arabic ceremony and that he had never witnessed such an exemplification in all his travels."

Writing under the date of September 9, 1891, Noble Florence presented to Mecca Temple his first Jewel in these words:

"Will you please accept for Mecca Temple the enclosed Jewel—it is the first ever worn by a Christian—and with it take the earnest wish that our beautiful work will spread from world to world, till we are gathered to the Sacred Shrine promised to the Faithful by our Father."

This Jewel and letter are now in the archives of Mecca Temple, together with other Jewels presented to or worn by Noble Florence, including the K. T. charm always worn by him, which is engraved with the names of the bodies recited in an earlier paragraph. These Jewels were presented to Mecca Temple by his widow and his niece, Mrs. Williams, as it appears from the Minutes of the Executive Committee for June 30th and November 14th, both 1892, and the Minutes of the Session of May 27, 1913. Included in the collection are a number of foreign Jewels bearing Arabic inscriptions, and a pair of Shrine claws inscribed:

AMIR UL UMRA

WILLIAM J. FLORENCE

AUGUST, 1870

FROM MECCA TEMPLE, MYSTIC SHRINE, N. Y.

DEC., 1884.

These medals were presented after the death of Noble Florence in 1891. At the session of November 30, 1891, the next following Noble Florence's death, the Minutes read:

"Ill. W. M. Fleming was introduced and gave an eloquent and loving tribute to the memory of Ill. W. J. Florence, who in 1869 received the Order in Europe *and was the first to introduce it into the United States*, and with the speaker and eleven other prominent Masons established the Order on June 16, 1871, and afterward organized Mecca Temple."

And as a last exhibit is taken a transcription from the minutes of the Executive Committee for October 19, 1892. William B. Melish, the newly elected Imperial Potentate, had expressed a disbelief in the antiquity and Arabic origin of the Order, and a committee was appointed by Mecca Temple to seek an interview with the Imperial Potentate in his home in Cincinnati. Their report was incorporated in the minutes of the committee meeting as above. This report, which covers nine typewritten pages, is signed by Nobles Charles T. McClenachan and George W. Millar, both Charter Members of Mecca Temple and both too well-known in Masonry to require introduction. It recites that they were cordially received by Noble Melish and, after a trip through the Scottish Rite Cathedral and Shrine quarters of Syrian Temple, came to the business of the journey. The essential portion of the report is contained in this extract:

"Noble Melish stated that he understood and believed that Noble Florence and three or four others, sitting around a table in New York, had in a jolly way concocted this Ritual and started the society, and asked if Noble McClenachan knew or believed that Noble Florence had brought any Ritual to this country from the East, or was ever initiated in Beyreuth, to which Noble McClenachan replied: that he firmly believed Noble Florence to have been initiated in some Eastern Organization or Society in Beyreuth, or elsewhere, and did bring a Ritual to this country which has been enlarged and altered to beautify it.

"The entire report is in the handwriting of Noble McClenachan. It is evident that Beyreuth is an erroneous spelling of Beirut. The Ritual is, of course, that prepared by Dr. Fleming from the material supplied him.

"With the various traditions, doubtless embellished and elaborated by various writers, this presentation of facts has

nothing to do. The material here offered is all a matter of authenticated record, and from these records it appears that

“William J. Florence was a Knight Templar and Thirty-second degree Mason before he went abroad.

“That it is the belief of his intimate associates that he was received, on this account, into some Oriental Order, and that he brought back with him the whole or parts of the Ritual of this Order.

“That this Ritual was translated, amplified, and prepared for American use by Dr. Walter M. Fleming, in August, 1870.

“That Noble Florence, with the assistance of Dr. Fleming, founded the Order in North America and that he was regarded by Dr. Fleming, as well as the other Charter Members, as the true Founder of the Order.

“Yours in the Faith,

SARAM R. ELLISON, M.D.,

Recorder.”

It will be noticed that the foregoing compilation of facts was verified by Noble L. N. Donnatin, Potentate of Mecca Temple, and certified by him to be correct and authentic. Some time thereafter Noble Donnatin succeeded Noble Saram R. Ellison as Recorder of Mecca Temple, and later, with the assistance of Noble Epes Winthrop Sargent, prepared and published in *The Meccan*, a Mecca Temple Publication in New York, a History of Mecca Temple. While the authors state that their history is taken from the records of Mecca Temple, supplemented by material discovered by Noble Ellison, and while in a few places their paper is an exact copy of the foregoing report of Noble Ellison, yet inasmuch as there are many facts stated in the latter history, not given in the Ellison Compilation, we feel that it should also be published as a part of the history, not only of Mecca Temple, but of the organization of the Order of the Mystic Shrine as well. We therefore quote as follows:

THE HISTORY OF MECCA TEMPLE

A. A. O. N. M. S.

Compiled from the archives of Mecca Temple and other sources
by

LOUIS N. DONNATIN

Past Potentate and Present Recorder of Mecca Temple

and

NOBLE EPES WINTHROP SARGENT

EDITOR'S NOTE.—This history of Mecca Temple A. A. O. N. M. S. is taken from the records of Mecca Temple, supplemented by considerable material procured by Dr. Ellison during his years of office, and it is largely to the industry of Dr. Ellison that it is possible to offer this compilation. Not alone is the Order indebted to him for the recovery of much material supposed to be lost, but to him we actually owe the preservation of the records which permit an authentic record to be written. These records for a long time lay in an obscure corner of the old Scottish Rite Hall, and were yearly growing more and more decrepit. Even before he assumed the duties of Recorder, Dr. Ellison was made Archivist of the Hall through an amiable willingness to humor him in his fad for orderliness, and it was he who rescued these invaluable papers from probable loss and who arranged and collated them in such form that it is possible to trace the history of Mecca Temple directly back to its foundation, through the original papers rather than by means of copies and personal recollections. Dr. Ellison has, up to the very moment of publication, been active in his efforts to present all possible facts to the Nobility and this history would not be complete did it not make due recognition of his valuable services.

* * * * *

Although this is presented as the History of Mecca Temple, it is, in its earlier part, the history of the foundation of the Order in the Western Hemisphere, for Mecca is the Mother of all Temples in the Americas, and the history of the founding of the Order is confined to the history of Mecca Temple alone for the early years 1870-1876.

The origin of many societies, particularly those of a secret nature, is often of doubtful authenticity unless written at the time. As the years go by and the original founders pass on, others seek to claim the credit for the work, and often succeed in their endeavors. The history of Mecca Temple is taken from the original minutes of the sessions of the Temple and meetings of the Executive Committee; all of which are intact and in the possession of Mecca Temple. It is not intended that this history shall in any way supplant the previous histories of the Shrine, but it is desired to offer this in such form that there shall be no questions as to the facts. It is the intention of this history to support the generally known facts with corroborative evidence, that there may arise no question at some future day as to the truth of this or that statement.

Already many questions of doubt have arisen. It has been asserted, for example, that William J. Florence was not a Mason; that he was never active in the Order but was merely induced to lend his name to the new society that it might profit from his vogue. Another man has claimed that the entire Order was

fabricated by himself. It is as well to take cognizance of these statements in order that they may be traversed.

The history of the Order, as set forth in the Statutes and Regulations of the Imperial Council states that

“The Ritual of the Mystic Shrine was first brought to light in this country and placed in the hands of some of the most prominent Masons of the Thirty-second and Thirty-third grades and Knights Templar in the city of New York. Constitutional authority for its promulgation accompanying the Ritual was confided to the charge of Walter M. Fleming.”

(Edition of 1876, History, Page 6.)

The History of Mecca Temple prepared by Dr. Walter M. Fleming, first Imperial Potentate; William S. Paterson, first Recorder of Mecca Temple and first Imperial Recorder, and Charles T. McClenachan, and published in 1894, says, page 20:

“As fully set forth in the preceding history, Ill. William J. Florence was initiated into the Ancient Arabic Order of the Nobles of the Mystic Shrine, and imparted a knowledge of the ceremonies to Dr. Walter M. Fleming, of New York, who was empowered to introduce and establish the Order in America.”

The original of the history in Recorder Paterson's own handwriting is a part of the archives of Mecca Temple. In 1882 William J. Florence wrote a letter, intended for publication, in which he gave in his own words his recollection of the matter. It runs in part:

“In August, 1870, I was in the city of Marseilles, France, and having occasion to call on Duncan, Sherman & Co., bankers, I was told by one of the gentlemanly clerks that there was to be a ceremony of unusually attractive character at a hall near the Grand Hotel de l'Univers, and knowing me to be a Mason, invited me to be present, offering to be my guide and voucher. Having been introduced to the anteroom of the hall in which the Mystic Shrine was concealed, I found a number of distinguished persons in animated conversation on the subject of our visit. One of these men was the British consul, another the Austrian vice-consul, and there were dukes and counts, bankers and merchants, scholars and artists, musicians and other professionals. The Illustrious Potentate of the evening was the celebrated Yusef Churi Bey, and the Temple was called Bokhara Shrine. Shayk Yusef had visited Bokhara, where he was made a member of the Mystic Shrine in that famous city of the Persians, and brought away a hastily written

sketch of the Ritual and Laws of the Order. My duties prevented a sufficiently long stay in Marseilles to witness a second performance, and I therefore begged Yusef Bey to allow me to have a copy of the Ritual and Laws, which I received on the day I sailed for Algiers. In Algiers the Shrine of the Mogribins was in full operation, meeting each week on Friday evenings."

The original Ritual is in the handwriting of Dr. Fleming, and bears this legend:

THE FIRST COMPLETE
RITUAL
OF THE
ANCIENT ARABIC ORDER
OF THE
NOBLES OF THE MYSTIC SHRINE
WRITTEN FOR THE
ESTABLISHMENT OF THE ORDER
IN THE WESTERN HEMISPHERE
BY
WALTER M. FLEMING, M.D.

William J. Florence was born in Albany, N. Y., probably on July 26, 1831. This is the date given in Appleton's *Encyclopedia of American Biography* and is the date appearing on his tombstone in Greenwood Cemetery. The vital statistics of the Albany Department of Health date back only to 1870 and throw no light on the subject. He was raised in Mount Moriah Lodge, 155, of Philadelphia, as shown by the records, and was Exalted in Zerubbabel Chapter, 162, also of Philadelphia. The Secretary of Mount Moriah Lodge states that he was elected November 22, 1853.

He applied for the Chivalric degrees in Pittsburgh Commandery, Nurnber 1, June 13, 1854. On the authority of the Recorder of this Commandery he gave his age as twenty-three, and his prerequisites as above. He was elected and received all of the degrees the same day and was entered on the books as a "sojourner." A note against his record adds, "Not considered a member," though he was carried upon the books until his death.

In those days the jurisdictional lines were not as rigidly drawn as they are at present and it was no uncommon thing for actors and others whose work kept them traveling to be given degrees, though they might not be able to claim legal residence in that town.

Noble Wildig, historian of Aurora Grata Consistory, of Brooklyn, N. Y., states that on Sunday, April 21, 1867, the degrees of the Scottish Rite from the Fourth to the Thirty-second, inclusive, were communicated to Brother William J. Florence by Charles T. McClenachan, 33°, and two others of the same rank, and adds that this was done "because Brother Florence was going abroad." He was accredited a member of Aurora Grata Consistory. This occurred at the old Metropolitan Hotel. Noble Florence died in Philadelphia, November 19, 1891, and was buried from St. Agnes Catholic Church, in East 43d Street, New York City. He lies in lot 21472, Section 126, of Greenwood Cemetery, Brooklyn. A stone marks his grave, one face of which is engraved

WILLIAM J. FLORENCE

AUTHOR, ACTOR, DRAMATIST.

BORN ALBANY, N. Y., JULY 26, 1831

DIED PHILADELPHIA, NOV. 19, 1892

FOUNDER IN AMERICA OF THE ORDER

THE NOBLES OF THE MYSTIC SHRINE

F. & A. M.

For a long time we were unable to discover by whom the stone was erected, but Noble C. A. Brockaway, Archivist of Kismet Temple, supplies this data:

This monument was erected by Florence himself to mark the grave of his mother. When he was buried in the Conlin plot (Conlin being his name, of course), his name—or rather the name by which he was always known, was carved on the monument he himself had purchased.

It will be noted that the year of his death is incorrectly given, for he died in 1891 and not in 1892. For years Noble Florence was one of the best liked comedians on the American stage, and was as popular off the stage as he was on it. It will be seen from the record, as given above, that he was about to travel abroad in 1867, and it may be that it was on this trip that he really acquired the knowledge of some secret order which he later communicated to Dr. Fleming. By the nature of his profession he was unable to give personal attention to the founding and nurturing of a secret order, and for reasons that will presently appear, it was but natural that he should have delegated his authority to Dr. Fleming.

The minutes of the first session (Sept. 26, 1872), state that "letters of advice and instruction were read from Bro. William

J. Florence," and the minutes of the session of September 29, 1882, speak of the reception of Noble Florence in these words:

"III. William J. Florence was announced and was introduced to the assembly by Ill. J. F. Collins in an eloquent speech that touched on all the noble qualities and high deeds of one who merited the title of THE FATHER OF THE ORDER. The Grand Potentate cordially welcomed the Illustrious Noble and tendered him the hospitalities of Mecca Temple. Noble Florence accepted the welcome in a brief speech and said that when he assisted in introducing the Order in this country he never expected to behold the magnificence of Ritual and ceremony which surrounded him. After the ceremonies of the evening the Illustrious Noble expressed his unbounded delight at the beauty and magnificence with which Mecca Temple had imbued the weird Arabic ceremony, and that he had never witnessed such an exemplification in all his travels."

The Grand Potentate of this occasion was Noble Fleming, his associate in the founding of the Order.

In 1891, a few weeks before his death, writing under date of September 9th, Noble Florence presented to Mecca Temple his first Jewel in these words:

'Will you please accept for Mecca Temple the enclosed Jewel—it is the first ever worn by a Christian—and with it take the earnest wish that our beautiful work will spread from world to world, 'til we are all gathered to the Sacred Shrine promised to the Faithful by our Father.'

This Jewel is still one of the prized possessions of Mecca Temple, as are also the other Jewels presented to or worn by Noble Florence, including the Templar charm he always wore, which was engraved with the names of the bodies of which he was a member as recited above, as well as the Jewel presented him by Mecca Temple, which bears the inscription:

AMIR UL UMRA
WILLIAM J. FLORENCE
AUGUST, 1870
FROM MECCA TEMPLE, MYSTIC SHRINE, N. Y.
DEC., 1884

These Jewels were presented after his death by his widow, and his niece, Mrs. George H. B. Mitchell, daughter of Barney Williams, as appears from the minutes of the Executive Com-

mittee for June 30 and November 14, 1892, and the minutes of the session of May 27, 1913.

And as the final testimony the minutes of the Session of November 30, 1891, next following his death, read in part:

"Ill. W. M. Fleming was introduced and gave an eloquent and loving tribute to the memory of Ill. William J. Florence, who in 1869 received the Order in Europe and was the first to introduce it into the United States, and with the speaker and eleven other prominent Masons established the Order on June 16, 1871, and afterward established Mecca Temple."

Walter Millard Fleming was born in Maine in 1830, and received his Symbolic Degrees in Rochester Lodge, No. 660, of Rochester, N. Y. He was initiated December 14, 1868, passed the following day, and raised January 11, 1869. He dimitted November 28, 1870, and affiliated with New York Lodge, 330, of New York City. He received the 32d degree in New York Consistory, A. A. S. R., May 31, 1871, and was crowned Hon. 33d degree. He was a member of Ionic Chapter of New York City and was Knighted in Columbian Commandery, No. 1, March 19, 1872. He subsequently became Commander of Columbian. He died September 9, 1913, and is buried in Kensico Cemetery.

From 1865 to 1885 the old Varian homestead on the east side of Sixth Avenue, just below Twenty-eighth Street, was known as Knickerbocker Cottage, and was conducted as a restaurant by William Fowler, Sr., Past Master of Metropolitan Lodge. The building is now (in 1917) the uptown restaurant of the firm of Mouquin and has been remade. At that time it was a frame structure with high basement, covering two fronts. The front room on the second floor above the street on the north side of the building was given over to an informal club of Masons; nominally Masonic Veterans, but the room was open to Masons generally. Noble William Fowler, Jr., under date of March 7, 1914, writes:

"We had there the Masonic Club. The membership consisted of those prominent in the Scottish Rite, and the first duty of one joining the club was to send his picture to be hung upon the walls. At this time Dr. Fleming was in the height of his popularity and was supported by Charley McClenachan, Henry Banks, George Millar, Bill May, Gen. Roome, Dr. Northrup, and many others of note. I distinctly remember upon a certain Sunday afternoon my father coming down stairs and telling me that they were hatching up in the club a new Order to be called The Mystic Shrine."

Dr. Fleming then had his office in Twenty-eighth Street, not far from Fifth Avenue. It was natural that he should make the club his headquarters, though as yet he was but a member of the Symbolic Lodge.

It was natural, too, that Florence, bringing the new degree to his Masonic associates, should select Dr. Fleming as custodian of the degree. He was popular and he was not handicapped by any embarrassing affiliations in the upper Bodies. Here, clearly, was just the man to give his time and enthusiasm to the new Order, unhampered by any official connection with any of the Bodies. He was personally popular with Masons generally, he was able to give his time to the Order, and he was possessed of skill as a ritualist, as so many physicians are.

It appears that Albert L. Rawson, an Arabic scholar, was called upon for aid in translating the Ritual and histories brought over by Florence. His work appears to have been that of Arabic expert and translator, and in no sense that of author and originator; indeed, it was not until the death of the Founders that he ever claimed to be more, and he did not become a member of the Order until the fourteenth session, some years later. During Dr. Fleming's long incumbency of the Imperial Potentateship he appears to have availed himself of Rawson's services as translator. Later we find Rawson making an effort to obtain reinstatement as historian of the Order. He seems to have been more keenly alive to the financial possibilities than to the beauties of the Order, for in a Ritual prepared for the Imperial Council he has marked a number of errors in spelling and form, and offers to provide a correct copy "if it appears worth while to the Most Ill. Gr. Potentate to reciprocate what service I might render the Order." In 1899 he approached the Imperial Council with the suggestion that his translations be resumed and states that "I translated their Ritual, history, secret work, instructions, etc., for his (Fleming's) use." His proposition was turned down and does not seem to have been renewed, but under date of February 25, 1914, Past Imperial Potentate William B. Melish wrote Recorder Ellison:

"Rawson at one time wanted some sort of pay for his part in the start and called upon me at a hotel in New York City on one occasion and gave me a very substantial account of the starting of the Order by 'Bill and Fleming,' and claimed that he (Rawson) wrote the Ritual and the story. Rawson told this after Florence was dead, and when I afterward talked of this to those of the original starters of Mecca Temple and the original initiates into the Order at the hands of Fleming, they claimed that Rawson was simply working a little deal of graft.

“It would appear that Rawson did act as interpreter and translator, but there is nothing to show that he had any real part in the inception of the Shrine, for he did not become a member of the Order until April, 1878.”

One would think that the foregoing “History of Mecca Temple,” by Nobles Donnatin and Sargent, following as it did the collation of facts as to the founding of The Ancient Arabic Order of the Nobles of the Mystic Shrine, from the pen of Noble Saram R. Ellison, and hereinbefore quoted in full, could be relied on as absolutely correct in its statement of facts.

But the publication by Nobles Donnatin and Sargent was followed shortly thereafter by the publication of a letter from Noble Charles A. Brockaway, Potentate of Kismet Temple of Brooklyn, N. Y., in which letter Noble Brockaway corrects some of the matters in the Donnatin and Sargent publication.

The variance is not very material, but as we are endeavoring to give all the available facts concerning the organization of Mecca Temple and the founding of the Order of Nobles of the Mystic Shrine, as well as correct data concerning the two men who, more than any others, were responsible for it, and as Noble Brockaway asserts that his facts are taken from the records and can not be successfully controverted, we quote a part of his letter as follows:

Dr. Walter M. Fleming received the Thirty-second degree in the old Aurora Grata Consistory, May 31, 1871, and became a member of the Consistory of New York City when that Consistory came into being, February 26, 1880, by the consolidation of Aurora Grata Consistory and Cosmopolitan Consistory.

Perhaps I can help you a little with some data from “other original sources,” for some of the original sources are here in Brooklyn.

Nine of the Thirteen Founders of the Mystic Shrine—that is, of Mecca Temple—were members of Aurora Grata Consistory at that time. They were:

William J. Florence,
Walter M. Fleming,
Charles T. McClenachan,
Daniel Sickels
John W. Simons,

George W. Millar,
William S. Paterson,
John A. Moore,
James S. Chappelle.

The names of the remaining four, Edward Eddy, Albert P. Moriarty, Oswald M. d'Aubigne, and Sherwood C. Campbell, do not appear on the roster of Aurora Grata.

I shall set down here some Masonic affiliations of Florence, because the claim has been so often made that he was not a Mason. Even so well-informed a Mason as the editor of *The Builder*, published by the National Masonic Research Society, declared last year that Florence was not a Mason.

In "One Hundred Years of Aurora Grata, 1808-1908," printed in 1908, I published the date on which Florence received the Scottish Rite grades, and I believe that this was the first publication of the time and place of his being made a Scottish Rite Mason. Last year, 1916, I wrote a letter of protest to the editor of *The Builder*, which was published in the November, 1916, issue, and gave there the first public statement, so far as I am aware, of Florence's Lodge, Chapter, and Commandery affiliations.

Briefly, his Masonic record is:

(1) WILLIAM J. FLORENCE, Comedian, Age 22, was Initiated, Crafted, and Raised in Mount Moriah Lodge, No. 155, Philadelphia, Pa., October 12, 1853. Admitted to membership, November 22, 1853.

You say, "The Secretary of Mount Moriah Lodge states that he was elected November 22, 1853." This is a careless statement in view of your desire to offer the data "in such form that there shall be no question as to the facts." It would be natural for some future historian of the Shrine, taking his information from your writing, to conclude from this statement that Florence received the degrees on November 22, 1853, or subsequently. As a matter of fact, he was Initiated, Passed or Crafted, and Raised by Dispensation more than a month earlier, on October 12, 1853. He was admitted to membership in the Lodge on November 22, 1853.

(2) WILLIAM J. FLORENCE, was Marked, June 10, 1854; Most Excellent, June 10, 1854; Exalted, June 12, 1854, in Zerubbabel Chapter, No. 162, Pittsburgh, Pa. Sojourner; that is, not affiliated.

Please note that Zerubbabel Chapter, No. 162, was, and is, in Pittsburgh, and not "also of Philadelphia," as you state.

(3) WILLIAM J. FLORENCE, "Age 25, Actor, Lodge 155, Pa., Chapter 162, Pittsburgh," petitioned Pittsburgh Commandery, No. 1, on June 13, 1854. He received the Order of Red Cross, the Temple, and Malta on the same date.

Entered on the records as a Sojourner. He never became a member of Pittsburgh Commandery.

(4) The following is from the minute-book of Aurora Grata Lodge of Perfection:

"At a special communication of Aurora Grata Lodge of Perfection held at their rooms, Halsey's Building, on Tuesday evening, April 16, '67, Ill. Bro. C. T. McClenachan 33° proposed Bro. W. J. Florence, Age 40, Occupation, Actor; Residence, Metropolitan Hotel. Refers to Ill. Bro. McClenachan and Ill. Chas. Brown, M.D., which was on motion received and referred to Ill. Bros. Willets, Smith, and McClenachan for investigation, who immediately reported favorably and recommended his election. The T. P. G. M. then ordered a ballot and Bro. Florence was declared duly elected. Bro. F. being about to depart for Europe, and wishing to receive the degrees of the A. & A. Rite, permission was given Ill. Bro. McClenachan to confer the degrees upon him as soon as convenient and wherever his judgment might dictate.

D. G. SMITH, G. S. K. S. A.

"Acting upon above authority Bro. McClenachan conferred upon Bro. W. J. Florence the degrees from 4th to 14th inclusive at Metropolitan Hotel on 21st April, '67, in presence of and assisted by Ill. Bro. Wilson Small 33°, A. T. C. Pierson 33° S. J., Ill. Gabriel McGowan 33° of the S. J., Chas. Brown, M. D., 32°, Thos. J. Leigh 32°, and D. G. Smith 32°, Secretary of Aurora Grata Lodge of Perfection.

D. G. SMITH, G. S. K. S. A."

In the Consistory minute-book the Secretary makes a similar entry, stating there also that Florence received the degrees from the Fourth to the Fourteenth, inclusive. The Secretary is evidently in error in the Consistory record for everything else indicated the conferring upon Florence of the degrees up to the Thirty-second. For example, in the Consistory record of April 30, 1867, there appears in the list of receipts for the night, "W. J. Florence, \$55.00 for degrees." By joint resolution of October 30, 1866, it had been provided that "When a person applies for the degrees of Perfection the application shall be accompanied with a petition for the degrees in the Council, Chapter, and Consistory, together with the fees for the same." The same joint resolution provided that, "the initiation fee of \$55.00 shall include all the degrees, payable to the Treasurer, who shall apportion the amount among the several bodies."

The Secretary had himself received the degrees by communication but two months earlier, and had served as secretary at only one communication preceding this Special. He may be excused, therefore, this slight slip in the record.

The fact of Florence's being a Mason has been so persistently questioned that I give these data in detail, and reproduce herewith a photograph of the record in the minute-book of Aurora Grata Lodge of Perfection.

The founders of the Shrine builded beyond their dreams, for surely they could no more foresee the organization of nearly a quarter of a million Good Fellows now gathered under the Crescent, than could the little group of Good Fellows who met over their cakes and ale in a London tavern on June 24, 1717, foresee the great organization of Symbolic Freemasonry which they founded on that day.

CHAS. A. BROCKAWAY,

Potentate.

A FORMER "HISTORY" OF THE ORDER

IN a number of the Annual Addresses of Most Illustrious Walter M. Fleming, First Grand Potentate of the Imperial Grand Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for the United States of America, he made mention of a History of the Order, and expressed his regret that its publication was delayed because of a shortage of funds in the Treasury of the Imperial Council.

In his Address to the Imperial Grand Council in 1883, the Grand Potentate, in alluding to those upon whom duties of no trivial nature had been imposed and ably performed, used the following words:

"Illustrious Brother William S. Paterson, also, for his untiring zeal in compiling and issuing the History, Statutes and Regulations, and our Transactions, for which he is eminently entitled to every praise."

In the printed Proceedings of the same session we find the following:

"HISTORY OF THE ORDER"

"The Grand Recorder has the pleasure of announcing that the 'Origin and History' of the Order has been issued, and was compiled and translated from original sources by Noble Albert L. Rawson. It presents to the Nobles of the Order much that is unfamiliar to the Western Hemisphere, and places all within the reach of authentic information respecting Oriental matters that is almost unattainable."

We find no further mention of this "History" in the printed Proceedings of the Imperial Council, and have not been able to procure a copy of the same as it was originally issued by Noble William S. Paterson, the Imperial Recorder. But at some time during the term of service of Noble Frank M. Luce as Imperial Recorder, there was published over his signature what was designated as the "Origin and History" of the Ancient Arabic Order of the Nobles of the Mystic Shrine, and which

was probably a republication of the former History, although there is nothing in the Proceedings to show this fact. This is a pamphlet of fourteen pages, and on the fly-leaf there is the statement that it was issued under authority of the Imperial Council of the Order. It is printed in part in what is said to be the Arabic, with English translation. It was evidently written with a view of preserving in tangible form the fictitious, legendary origin of the Order which was used by the original founders to make it attractive to those who reveled in mysticism.

We are not prepared to vouch for any of the statements contained in this publication as matters of fact, except the statement as to the date of the founding of the Imperial Council of the United States and the prerequisites for membership. But inasmuch as the publication seems to have been issued under the authority of the Imperial Council, and as the Imperial Council has unquestionably recognized it as a publication under its authority, and for the purpose of preserving it for the perusal and edification of future generations, we publish the same entire, just as in its original form, and make it a part of this History:

A. A. O. N. M. S.

ANCIENT ARABIC ORDER OF NOBLES OF THE MYSTIC SHRINE
ORIGIN AND HISTORY

In the Name of God, the Merciful, the Compassionate!

THE Order of the Nobles of the Mystic Shrine was instituted by the Mohammedan Kalif Alee (whose name be praised!), the cousin-german and son-in-law of the Prophet Mohammed, in the year of the Hegira 25 (A. D. 656), at Mekkah, in Arabia, as an Inquisition, or Vigilance Committee, to dispense justice and execute punishment upon criminals who escape their just deserts through the tardiness of the courts, and also to promote religious toleration among cultured men of all nations.

The original intention was to form a band of men of sterling worth, who would, without fear or favor, upon a valid accusation, try, judge, and execute, if need be, any criminal, within the hour, having taken precaution as to secrecy and security. The "Nobles" perfected their organization, and did such prompt and efficient work that they excited alarm, and even consternation, in the hearts of the evil doers in all countries. Their ostensible object is to increase the faith and fidelity of all true believers in Allah (Whose Name is exalted!). The secret and real

purpose can only be made known to those who have encircled the Mystic Shrine, according to the instructions in "The Book of the Statutes and Regulations of the Imperial Council."

Its membership in all countries includes Christians, Israelites, Mooslim, and men in high positions of learning and of power.

The Nobles of the Mystic Shrine are sometimes mistaken for certain orders of the Dervishes, such as those known as the Hanafeeyeh, Rifaeeeyeh, Sadireeyeh, and others, either howling, whirling, dancing or barking; but this is an error. The only connection the Order ever had with any sect of Dervishes was with that called the Bektash (White Hats). This warlike sect undertook to favor and protect the "Nobles" in a time of great peril, and have ever since been counted among its most honored patrons.

The Bektasheeyeh's representative at Mekkah, as a Noble of the Mystic Shrine, is the chief officer of the Alee Temple of Nobles in Arabia. The chief must reside either at Mekkah or at Medinah, and in either case must be present in person or by deputy in Mekkah during the month of pilgrimage.

The Egyptian order of Nobles has been independent of the Arabian, except the yearly presence of the deputy in Mekkah.

All Mohammedans respect every one who will repeat the formula of the creed, "There is no Deity but Allah," without reference to what his private belief may be, for they have a maxim, "The interior belongs to God alone."

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 is never questioned as to any definition of that belief. The finite can not define the infinite, although it may be conscious of its existence.

The character of the Order as it appears to the uninitiated is that of a society in which there is hidden meanings in its simplest symbols that take hold on the profoundest depths of the heart. We may illustrate by an example: There are rays of light about the Sphinx and Pyramid. Each ray is numbered and has its appropriate signification. In general, Light is the symbol of intelligence. Through intelligence the world is governed, and the spread of knowledge renders crime and meanness unprofitable, and, through the scheme of the Order, impossible for the criminal to escape a just punishment.

Among the traditions of the Order occurs this very significant record: "In no single instance has the government in any country ventured openly to oppose the silent, secret workings of the 'Nobles,' although the secret agents of the government are always present and exercise a careful surveillance in every 'Mystic Temple.'"

The leading spirits of the Order are found in every circle of the higher classes, even including the functionaries of govern-

ment, and exert an influence in proportion to their position, dangerous to the vicious, beneficial to the virtuous.

The Order of Nobles of the Mystic Shrine in America does not advocate Mohammedanism as a sect, but inculcates the same respect to Deity here as in Arabia and elsewhere, and hence the secret of its profound grasp on the intellect and heart of all cultured people.

The Ritual now in use is a translation from the original Arabic, found preserved in the archives of the Order at Aleppo, Syria, whence it was brought, in 1860, to London, England, by Rizk Allah Hassoon Effendee, who was the author of several important works in Arabic. His "History of Islam" offended the Turkish government because of its humanitarian principles, and he was forced to leave his native country. He was a ripe scholar in Arabic poetry and the general literature of the age, and his improvements in the diction of certain parts of the Ritual of the Shrine Temple are of great beauty and value.

In making the present version the translator, Noble Albert L. Rawson, Arabic Translator of Mecca Temple, has had the benefit of the work of Alnasafi, of Marracci, and of Hassoon. The rendering is literal where the idiom permitted, except where a local reference required the substitution of American or Oriental names of cities.

The work has been perfected under the supervision of Dr. Walter M. Fleming, 33^o, and Past Eminent Commander of Columbian Commandery, No. 1, Knights Templar, New York.

The Ritual is known in Arabia as "The Pillar of Society," which is an honorary title given only to persons of very great distinction in the service of truth, justice and mercy, and the support of learning and culture, and was by courtesy attached to this work as originally written by the renowned Alnasafi the Hafiz, the Persian poet.

The salutation of distinction among the Faithful is, "Es Selamu Aleikum"—"Peace be with you!" to which is returned the gracious wish, "Aleikum es Selaam!"—"With you be Peace!"

The JEWEL of the Order is a Crescent, formed of any substance. The most valued materials are the claws of the Royal Bengal tiger, united at their bases in a gold setting which includes their tips, and bears on one side of the center the head of a sphinx, and on the other a pyramid, urn and star; with the date of the wearer's reception of the Order, and the Arabic motto,

Arabic, "Kuwat wa Ghadab."

Latin, "Robur et Furor."

English, "Strength and Fury."

The crescent has been a favorite religious emblem in all ages in the Orient, and also a political ensign in some countries, such as in modern Turkey and Persia. The ancient Greeks used

the crescent as an emblem of the universal Mother of all living things, the Virgin Mother of all souls, who was known as Diana, Artemis, Phœbe, Cynthia and other names, varying with the character of her attributes in different localities. The chief seat of the Diana cult and worship was at Ephesus, and the great temple built in her honor at that city was the pride and glory of the Greeks.

The secret knowledge symbolized by the crescent has always had its devotees, in every age, in all civilized countries, and it is yet the master-key to all wisdom. The Greek philosopher Plato, when asked the source of his knowledge, referred to Pythagoras. If we consult the writings of Pythagoras, we shall find that he points to the far East, whence he derived his instruction. In imitation of the humility of the wisest of mankind, we look to the East for light, and find placed there the beautiful emblem of new-born light, the CRESCENT.

This is yet only a symbol, and refers to a higher and purer source, the great fountain of light, the SUN, which is also an emblem of the Great First Cause, of Light and Intelligence. Thus do we lead the mind of the initiate step by step from the sterile and shifting sand of the desert, which typifies ignorance and darkness, into the halls of science, the chambers of culture, until he stands in the presence of the emblem of Light and Intelligence, in possession of the key that will open to the diligent inquirer every truth in nature's wide domain.

For esoteric reasons we hang the horns of the Shrine Crescent pointing downward, representing the setting moon of the old faith at the moment of the rising sun of the new faith in the brotherhood of all mankind—the essential unity of humanity as of one blood, the children of one fatherhood. ☾

The constitutional authority for promulgating the principles and practice of the Order in America was confided to Dr. Walter M. Fleming, 33°, and his associates, William J. Florence, 32°, Edward Eddy, 33°, Daniel Sickels, 33°, Charles T. McClenahan, 33°, John W. Simons, 33°, Albert P. Moriarty, 33°, Aaron L. Northrop, 33°, Sherwood C. Campbell, 32°, Oswald Merle d'Aubigne, 32°, James S. Chappelle, 32°, John A. Moore, 32°, George W. Millar, 33°, and William S. Paterson, 33°, A. L. Rawson, 32° (Arabic Translator), all prominent Ancient Accepted Scottish Rite Masons and Knights Templar of New York City, who instituted the first Temple of the Order in that city under the title of "Mecca Temple, Nobles of the Mystic Shrine."

Ill.: Walter M. Fleming, 33°, was chosen as its presiding officer, who was called "The Shayk, or the Ancient," and also the Illustrious Potentate.

All of the original members having been removed by Asrael to "The Unseen Temple" in the heavens, the remaining asso-

ciates refrained from any public action until December, 1875, when Mecca Temple was opened in full form, and work begun under the first Ritual.

On June 6, 1876, "The Imperial Council of the United States" was formed, and its first officers elected for the term of three years.

The prerequisite for membership in Europe, Asia, Africa, and America is the 32° A.:A.:S.:Rite, or a Knight Templar, in good standing.

Subordinate Temples have been chartered in every State of the Union, by Dispensation or other constitutional manner, under the authority of the Imperial Council.

The generous proposition to make the Order of Nobles an organization for the exercise of charity, the improvement of the mind, and an ally of the Fraternity of Freemasonry in the United States, was primarily adopted by the Imperial Council.

THE IMPERIAL COUNCIL OF THE ANCIENT ARABIC ORDER OF NOBLES OF THE MYSTIC SHRINE FOR THE UNITED STATES OF AMERICA

THE Imperial Grand Council of the Ancient Arabic Order of Nobles of the Mystic Shrine for the United States of America was organized on June 6, 1876, in the city of New York, New York.

Those present were Nobles Walter M. Fleming, Grand Potentate of Mecca Temple, Charles T. McClenachan, George W. Millar, James McGee, William S. Paterson, William V. Alexander, John E. Bendix, Edwin DuLaurens, Edward M. L. Ehlers, Peter Forrester, William Fowler, William D. May, Sydney P. Nichols, Aaron L. Northrup, James A. Reed, William Wallace Walker, J. H. Hobart Ward, George F. Loder, Samuel R. Carter, and George Scott, twenty in all, of which the first seventeen were members of Mecca Temple of New York City; George F. Loder and Samuel R. Carter were members of Damascus Temple of Rochester, New York, and George Scott was a member-at-large from Paterson, New Jersey, later accredited to Mecca Temple.

The organization took place on the date of the Annual Communication of the Grand Lodge of Free and Accepted Masons of the State of New York, a time when it was thought that many of the prominent Masons of the State would be present and might become interested in the organization.

Noble Fleming, who had been at the head of Mecca Temple from its inception, had long contemplated the organization of a National body or Society of Nobles of the Mystic Shrine, and had fully discussed the matter with Noble Charles T. McClenachan and other Nobles of Mecca Temple. He did not, however, decide to push matters until in May, 1876, when he called together a number of the Nobles of Mecca Temple, upon whom he knew he could rely, and discussed and planned the details

of the proposed organization, and the part that each was to play therein.

It does not seem important to mention the details of the preliminary organization, but it is sufficient to say that Noble Fleming called the meeting to order and presided over its deliberations. The organization was effected by the election of the following officers, all of whom were elected for a term of three years:

- Most Illustrious Walter M. Fleming, New York,
Grand Potentate.
- Very Illustrious George F. Loder, Rochester, N. Y.,
Deputy Grand Potentate.
- Illustrious Philip F. Lenhart, Brooklyn, N. Y.,
Grand Chief Rabban.
- Illustrious William H. Whiting, Rochester, N. Y.,
High Priest and Prophet.
- Illustrious Samuel R. Carter, Rochester, N. Y.,
Oriental Guide.
- Illustrious Aaron L. Northrup, New York,
Grand Treasurer.
- Illustrious William S. Paterson, New York,
Grand Recorder.
- Illustrious Albert P. Moriarty, New York,
Grand Financial Secretary.
- Illustrious John L. Stettinius, Cincinnati, Ohio,
Grand First Ceremonial Master.
- Illustrious Benson Sherwood, New York,
Grand Second Ceremonial Master.
- Illustrious Samuel Harper, Pittsburgh, Pa.,
Grand Marshal.
- Illustrious Frank Bascom, Montpelier, Vt.,
Grand Captain of the Guard.
- Illustrious George Scott, Patterson, N. J.,
Grand Outer Guard.

Of the foregoing officers-elect, Nobles Lenhart, Whiting, Moriarty, Stettinius, Sherwood, Harper, and Bascom were not present at the organization. The other officers-elect were installed into office by Noble Charles T. McClenachan, and The Imperial Grand Council was proclaimed duly organized.

A resolution was adopted fixing New York as the Grand Orient of The Imperial Grand Council. Nobles Charles T. McClenachan, Edward M. L. Ehlers, and J. H. Hobart Ward were appointed a Committee to draft Statutes and Regulations

for the government of The Imperial Grand Council, and to also act as a Committee on Dispensations and Charters. It was decided that a fee of Fifty Dollars should be charged for a Charter, and that each Temple should annually pay to The Imperial Grand Council the sum of Ten Dollars in lieu of any per capita tax. It was further provided that as a prerequisite for admission to the Order of Nobles of the Mystic Shrine, the petitioner must be a Knight Templar in good standing under the requirements of The Grand Encampment of Knights Templar for the United States of America, or a Mason of the Thirty-second degree of the Ancient and Accepted Scottish Rite, in like good standing.

A Charter was granted to Mecca Temple of the city of New York, the same to bear date as of September 26, 1872, it being the first Temple of the Order organized in the United States, and having been organized on that date.

The sessions of The Imperial Council for the first few years were necessarily brief, as there were but few Temples and a small membership. Its proceedings were not printed annually until 1882, but prior to that time the proceedings for the years 1876 to 1881, inclusive, were printed together in one pamphlet, the combined proceedings occupying but ninety pages of the pamphlet. The minutes of the First Session occupy five pages; those of the Second Session, twenty-one pages; those of the Third Session, two pages; those of the Fourth Session, fourteen pages; those of the Fifth Session, held February 4, 1880, nineteen pages; those of the Sixth Session, held June 2, 1880, ten pages, and those of the Seventh Session, fourteen pages.

Noble James McGee, of Mecca Temple, New York City, in his compilation of "The Early History of The Ancient Order of The Nobles of the Mystic Shrine in North America," has given a very full synopsis of these proceedings, and as he states that his work was done at the request of The Imperial Council, and as this History is being written at the request of The Imperial Council, and as we have faith in the integrity of his review of said proceedings, we feel that we can not do better than to publish as a part of this History what he has written concerning the transactions or proceedings of The Imperial Council for the years 1876 to 1881, inclusive, and we give him credit for what follows as to those years.

SESSION OF 1877

Proceedings 1877, February 6th, session held in Masonic Temple, Albany, N. Y., Grand Potentate Walter M. Fleming, Deputy Grand Potentate George F. Loder, Grand High Priest William H. Whiting, and Grand Recorder William S. Paterson were the only elective officers present. The vacancies were filled by the following substitutes: Noble Charles H. Thomson, Corning, N. Y.; Jesse B. Anthony, Troy, N. Y.; Otis Cole, New York; Joseph M. Levey, New York; Theodore Hazelhurst, Troy, N. Y.; Dayton Bull, Albany; Robert H. Waterman, Albany, N. Y.; William H. Gladding, Albany, and Herman H. Russ, Albany, N. Y.

Noble Fleming in his address made a brief report respecting the origin and progress of the Order in this country. The report of the Committee on Statutes and Regulations was adopted. The Grand Imperial Council to consist of thirteen officers, to be elected triennially by ballot, together with twenty active members, all of whom were to be recipients of mileage and per diem when in attendance. (The latter did not go into effect until the Annual Session of 1888. Prior to this date officers and representatives footed their individual expense accounts.) Stated Sessions shall be held annually at such time and place as may be decided at a previous Session. Elections shall be held triennially (at the Session of 1892 the term of office was changed from triennial to annual). The Statutes and Regulations were thorough, covering twelve pages of the Proceedings, and related to Elections, Powers, Sessions, Committees, Decisions, Dispensations for Temples, Finance, Grievance and Appeals, Jurisprudence and Laws, Fees and Revenue, Ritual, Regalia, Emblems, Jewels, Costumes, Enthronement of Subordinate Temples—how constituted, Members, Amendments, etc.

SESSION OF 1878

Third Annual Session, Wednesday, February 6, 1878, at Masonic Temple, New York City (Grand Orient), opened in Ample Form, with due Invocation and Declaration, announced as an informal Session. Six of the elective officers of the Grand

Imperial Council absent; those present were Illustrious Nobles Walter M. Fleming, Grand Potentate; Philip F. Lenhart, Grand Chief Rabban; Edward M. L. Ehlers, Grand Assistant Rabban; Aaron L. Northrup, Grand Treasurer; William S. Paterson, Grand Recorder; Albert P. Moriarty, Grand Financial Secretary; Benson Sherwood, Grand Second Ceremonial Master, and George Scott, Grand Outer Guard. The vacant stations were filled by Illustrious Nobles Charles T. McClenachan, as Grand Deputy Potentate; George W. Millar, as Grand High Priest and Prophet; William D. May, Grand Oriental Guide; Edwin DuLaurens, as Grand First Ceremonial Master; Peter Forrester, as Grand Marshal, and William Fowler, as Grand Captain of the Guard.

The Illustrious Grand Potentate stated that he had notified the officers and active members in due time that it would be unnecessary to call them together for a regular session, as there was comparatively little to be done, and did not warrant the individual expense of those at a distance who should feel compelled to assemble at Albany, N. Y., and he therefore gave notice that an informal Session would be held in New York City, where a large number of the officers and members reside, at which a general statement of the previous year would be given.

Charter granted to Oriental Temple, Troy, N. Y., and Dispensations to Mohammed Temple, New Haven, Conn.; Pyramid Temple, Bridgeport, Conn.; Syrian Temple, Cincinnati; Syria Temple, Pittsburgh, Pa., and Ziyara Temple, Utica, N. Y.

SESSION OF 1879

Fourth Session, February 5, 1879, Masonic Temple, Albany, N. Y., Illustrious Noble Walter M. Fleming, Grand Potentate; George F. Loder, Deputy Grand Potentate; Edward M. L. Ehlers, Grand Assistant Rabban; William S. Paterson, Grand Recorder, and Albert P. Moriarty, Grand Financial Secretary, were the only elected officers present. The vacant stations were occupied by the following Illustrious Nobles: Townsend Fonday, Albany, N. Y., as Grand Chief Rabban; Sam Briggs, Cleveland, Ohio, as Grand High Priest and Prophet; John S. Dickerman, Albany, N. Y., as Grand Oriental Guide;

Joseph M. Levey, New York, as Grand Treasurer; Charles H. Thomson, Corning, N. Y., as Grand First Ceremonial Master; John D. Williams, Elmira, N. Y., Grand Second Ceremonial Master; Robert H. Waterman, Albany, N. Y., as Grand Marshal; Jesse B. Anthony, Troy, N. Y., as Grand Captain of the Guard; Frazier W. Hurlburt, Utica, N. Y., as Grand Outer Guard.

The Imperial Potentate in his address referred to the postponement of the session of 1878, there being but little business to transact, the fund of The Grand Council being at a low ebb, and that there exists no prospect of accomplishing or fulfilling the constitutional clause in regard to mileage and per diem, the exchequer being still in a state of impoverishment. He said:

“Little has evidently been achieved either in the financial status or the perfection of the work. Still, however embarrassed as it may now appear, we should not despair, as it is the universal and inevitable result of the calamitous apathy in all branches of business, even where men devote almost their entire time to promote its prosperity and success. We should at least feel thankful that we still exist, and not without prospect of a speedy success and a growing popularity—and we even now have every reason to believe that the success and advancement of the Order of The Shrine will be numbered among the first to make rapid strides toward perfect position, and these stand second to none in the country.

“There have been several applications for Dispensations which were not granted, in consequence of non-compliance with some one or more requirements of the Statutes and Regulations. Therefore negotiations were closed until such time as The Imperial Grand Council should hold its Annual Session and dispose of the applications under constitutional authority—many Temples whose Jurisdictions lie far distant from our Grand East or Oriental Center have been created by ‘Letters Patent,’ that being the only means whereby our distant Brethren could consistently obtain authority for inaugurating their work. This process has necessarily subjected your presiding Officer to the issuing of an endless succession of communications, of instructions, direction, and advice in order to satisfy all demands and answer all inquiries.

“*Ritual.*—In the primary stage of our adoption of the Ritual much care was necessary to apply it acceptably to modern and particularly American institutions and their re-

quirements. This was agreeably accomplished, but after more mature experience in the work we find still many improvements suggest themselves and readily conceive the feasibility of rendering the esoteric work far more consistent and thereby more impressible to the Anglo-Saxon mind. Such alterations as are deemed advisable have already been marked out by your Committee on Ritual. I would also suggest the propriety and expediency of issuing a revised copy of the History of the Order for the advancement of the interests of the Institution.

“Financial.—I will state for the information of the Council that the moneys due the Grand Body from Subordinate Temples and Diploma fees for their membership would nearly if not quite place us beyond the embarrassment of indebtedness. The time, toil, and expenditure that have been entailed upon a certain few in the effort to advance the interest of the Order would fill a volume to recapitulate, and can only be realized by a careful investigation of the past three or more years. The issue of our printed Transactions, etc., it was deemed advisable to omit for the time being until our condition was such as to warrant us in incurring the necessary expense for the same. In the event of issuing a new and correct Ritual some provision should be made by the Grand Body whereby the desired object may be accomplished without subjecting any individual representative to personal obligation for the same. The same would appropriately apply in the event of the publication of a new History, which should be done under the sanction of constitutional authority, and not incur individual indebtedness.

“Place of Meeting.—Advisable at least for the near future to hold our sessions in June and in the city of New York, during week of Grand Lodge Communications. The principal object in meeting here was to favor the presence of such members as would undoubtedly be present to attend one or both of the Masonic Representative Bodies annually convening at this time and place. Personally I am decidedly in favor of such a provision, not, however, from personal motives, but I have no doubt such a course would insure us a larger attendance on account of the ever unfailling large representation of Brethren in the city of New York at that time. Besides it would prove much more acceptable to a large number of our representatives, who, if they attend at all, are compelled to travel great distances, and would no doubt far prefer the spring and New York, to mid-winter in Albany. Independent of all this, the Masonic representation in New York in June would certainly insure a larger attendance than any other time or place which could be selected.”

Illustrious Nobles Philip F. Lenhart, John L. Stettinius, Benson Sherwood, Frank H. Bascom, and George Scott, expressed regret at their inability to perform their duties as officers, and tendered their resignations as active members. Their vacancies were filled by the election of Nobles Edward M. L. Ehlers, New York, as Grand Chief Rabban; Sam Briggs, Cleveland, Ohio, as Grand Assistant Rabban; Brenton D. Babcock, Cleveland, Ohio, as Grand First Ceremonial Master; William Fowler, New York, as Grand Second Ceremonial Master; Frazier W. Hurlburt, Utica, N. Y., as Grand Captain of the Guard; Frank W. Angel, Davenport, Iowa, Grand Outer Guard.

Total membership of the Order, December 31, 1878:

Al Koran Temple, Cleveland Ohio.....	35
Cyprus Temple, Albany, N. Y.....	36
Damascus Temple, Rochester, N. Y.....	154
Mecca Temple, New York City.....	69
Medinah Temple, Atchison, Kansas.....	10
Mohammed Temple, New Haven, Conn.....	10
Mount Sinai Temple, Montpelier, Vt.....	13
Oriental Temple, Troy, N. Y.....	12
Pyramid Temple, Bridgeport, Conn.....	12
Kaaba Temple, Davenport, Iowa.....	16
Syria Temple, Pittsburgh, Pa.....	37
Syrian Temple, Cincinnati, Ohio.....	9
Ziyara Temple, Utica, N. Y.....	12
Total.....	425

Fourth Session was closed in Ample Form with due Invocation and Declaration.

SESSION OF 1880

Fifth Session, February 4, 1880, Masonic Temple, Albany, New York, Illustrious Nobles Walter M. Fleming, George F. Loder, Edward M. L. Ehlers, William S. Paterson, Albert P. Moriarty, William Fowler, and Frazier W. Hurlburt, elective officers, present. The vacant stations were filled by the following Nobles: Charles M. Torrey, New York, as Grand Assistant Rabban; Townsend Fondoy, Albany, as Grand High Priest and Prophet; John S. Dickerman, Albany, N. Y., as Grand Oriental Guide; Edward B. Cox, as Grand Treasurer; Joseph B. Eakins,

New York, as Grand First Ceremonial Master; William E. Fitch, Albany, N. Y., as Grand Marshal; Joseph F. Waring, New York, as Grand Outer Guard.

In his address the Grand Imperial Potentate said:

“Although many of the subordinate Temples still remain inactive, and confer the three sections of our Order by communication, I am gratified to state that some far more energetic and active than their sister Temples are fully and completely equipped with costumes, regalia, paraphernalia, and all the requisite mechanism for the full exemplification of the Ceremonies in all its detail and are conferring the Order in commendable and impressive form, which, with the appropriate music, impress all who have witnessed it most favorably, and the liveliest interest is manifested, and the roll of applications for membership comprises a list of such magnitude as to palpably attest the favor with which it is received.

“The attendance is invariably very large, the work finely rendered, and the manifest appreciation of the same is evident from the rapidly increasing membership and the unlimited praise for all who enter our portals. And if the subordinate Temples which are now in comparative apathy would but proceed to equip and exemplify the Order as provided in our Ritual, a prompt and speedy interest and enthusiasm would occur, unsurpassed by the rendition of this work in any Order extant. And the day is not far distant when the name of The Shrine will be hailed with favor and commendation the length and breadth of the land.

“I desire here to call the attention of this Imperial Grand Council to the fact that there are several subordinate Temples that have made no return to this Grand Body since receiving their Charters, and some are still delinquent of even their Charter fees, and many who have few or no diplomas for their individual membership, and as the revenue of this Imperial Grand Council is largely dependent upon their special requirement, I would respectfully suggest that some decided action be taken at this Session to promote the realization of such receipts. Also action in regard to special deputies, who are conferring the Order under the constitutional authority at the minimum fee (as far as heard from) and who make no return to this Grand Body.

“Without such action we must necessarily continue greatly embarrassed, our Statutes and Regulations dis-

regarded and set at nought, and our well-being dangerously jeopardized.

"It is from these delinquencies that we are still deprived of the financial ability to publish a report of our sessions and transactions, to grant mileage and per diem to our representatives, and to acquit ourselves of numerous other obligations standing against us and constantly accruing to our debit page, thus obstructing our progress and good name.

"Although our work is improving and our prospect of achieving great success increasing, still no institution can continue to exist and advance in power and stability without the necessary funds to liquidate their obligations and thereby give palpable evidence of its soundness and self-sustaining advantages.

"An earnest desire is manifested in many locations to organize subordinate Temples. Yet, during the past year but little has been accomplished in the way of issuing either Dispensations or Charters.

"I have personally assumed the duties of answering all inquiries and transmitted to the apparently interested copies of the History and Statutes and Regulations. And I have found it no trivial task to comply with all the demands made upon my time and the individual assumption of the many obligations incurred in behalf of the institution, and with the exception of the personal aid of two or three of our members accessible to the city of New York who have kindly assisted me as far as was possible for them to do. The duties, mental and pecuniary, have devolved almost entirely upon your humble servant.

"Still I have not wearied nor yielded to discouragement; but to the full measure of my ability I have endeavored to surmount all obstacles and striven for the success, prosperity, and advancement of our new Order. I only ask in return the aid and support of my constituents in any capacity which I may assume in the deliberations of the Council. I have no personal ambitions beyond a sincere interest in the welfare of the Order, to which I have devoted so much time and toil, and regret to say not always encouraged by a like interest on the part of others.

"I should have been exceedingly gratified, too, at any time, and always have received either suggestions or advice from any one or more of our official corps that would lend encouragement to the effort and favor of our cause. Still I have been the recipient of a few at widespread intervals.

"I am not disposed to complain, for I voluntarily espoused the cause from its incubation in America, and

assumed the duties and responsibilities from the first; in compiling the Ritual and publishing the same, formulating the History, and issuing it; perfecting the Dispensations, Charters, and Diplomas, and, in short, striving to overcome all demands and requirements, and not infrequently rebuked for delays in adjusting too tardy dues.

"I make mention of these facts that the Body may realize the responsibility and make an earnest effort to meet peremptory requirements and relieve a harassed disciple.

"No Dispensations have been issued since our last Session, February 5, 1879, although several applications and negotiations have been received, and all the preliminary arrangements made, but the financial requirements not being forthcoming, the authority was not granted.

"In two instances Temples already Chartered have failed to liquidate the required fee, and although frequently applied to, no satisfactory answer explaining the reasons for the delay can be obtained. Which subject-matter I respectfully refer to the Grand Body as a whole or through the properly authorized Committee, as I am undoubtedly responsible for the issue of the authority, having assumed the liability to favor others and advance the interests of the Order. I therefore desire to have the matter set straight that I may divest myself of the responsibility, and have a satisfactory adjustment of these delinquencies to all concerned.

"I have recently received a long and emphatic communication from one of our most active officers and representatives concerning these facts and demanding some prompt and decisive action in regard to the same.

"Some Deputies have secured authority under the highest recommendations and endorsements at great distances from our Grand Orient; their Diplomas and authority transmitted per mail or express, since which issue no report has been received from them."

The Mystic Shrine membership created during the year, as recorded in the Proceedings of 1879, was but "thirteen." (Note again the cropping out of the mystical number that was always seized upon by Mecca's first Recorder, Paterson, with avidity and who would, with almost lightning-like rapidity, give you all of its various additions, subtractions, and multiples, etc.) The thirteen Nobles thus mentioned made a then total membership of 438, which is so recorded in the Proceedings of 1880.

At the Triennial Session, February 4, 1880, at the Masonic Temple in the city of Albany, New York, the following Nobles were elected to their respective offices:

Most Illustrious Walter M. Fleming, New York, Grand Potentate.
Very Illustrious George F. Loder, Rochester, N. Y., Deputy Grand Potentate.

Illustrious Edward M. L. Ehlers, N. Y., Grand Chief Rabban.
Illustrious Sam Briggs, Cleveland, Ohio, Grand Assistant Rabban.

Illustrious William H. Whiting, Rochester, N. Y., Grand High Priest and Prophet.

Illustrious Frazier W. Hurlburt, Utica, N. Y., Grand Oriental Guide.

Illustrious Aaron L. Northrup, New York, Grand Treasurer.

Illustrious William S. Paterson, New York, Grand Recorder.

Illustrious Albert P. Moriarty, New York, Grand Financial Secretary.

Illustrious Brenton D. Babcock, Cleveland, Ohio, Grand First Ceremonial Master.

Illustrious William Fowler, New York, Grand Second Ceremonial Master.

Illustrious Edward B. Cox, Troy, N. Y., Grand Marshal.

Illustrious John S. Dickerman, Albany, N. Y., Grand Captain of the Guard.

Illustrious Charles W. Torrey, New York, Grand Outer Guard.

SESSION OF 1880

Sixth Session, June 2, 1880, at Temple Hall, 117 West Twenty-third Street, New York (Mecca Temple headquarters).
Present: Illustrious Nobles Walter M. Fleming, Illustrious Grand Potentate; Charles W. Torrey, New York, as Deputy Grand Potentate; Edward M. L. Ehlers, New York, Grand Chief Rabban; Osias W. Shipman, as Grand Assistant Rabban; William H. Whiting, Rochester, N. Y., Grand High Priest and Prophet; Frazier W. Hurlburt, Utica, N. Y., Grand Oriental Guide; Aaron L. Northrup, New York, Grand Treasurer; William S. Paterson, New York, Grand Recorder; Albert Moriarty, New York, Grand Financial Secretary; D. Burnham Tracy, Detroit, Mich., Grand First Ceremonial Master; George Scott, Paterson, New Jersey, as Second Ceremonial Master; Edward B. Cox, Grand Marshal; Joseph B. Eakins, New York, as Grand Captain of the Guard; Benson Sherwood, New York,

as Grand Outer Guard, and Stephen W. Swift, New York, as Grand Assistant Outer Guard.

But one new Dispensation was granted since the Session of February 5, 1880. This was issued to a constitutional number of Brethren in Detroit, Michigan, under the name of "Moslem Temple." The character of the Nobles under whose auspices Moslem Temple of Detroit emanates is sufficient guarantee of their undoubted success in the immediate future.

The Imperial Grand Potentate reported that on March 24, 1880, he had invested Brother and Noble Thomas Shryock, 33°, of Baltimore, Maryland, with constitutional authority to represent our Order in that State and constituted him as Deputy of the State of Maryland. He said:

"We have every reason to be greatly encouraged in the knowledge that our Order is gradually becoming more and more popular and the membership increasing. Our Ritual has been carefully and studiously revised and corrected; and the endorsement of The Imperial Council received. Also empowering the Ritualistic Committee with the authority to print the same.

"We are aware that our exchequer is not in a wholesome or plethoric condition. But little revenue has been derived of late, but still the outcry continues. It has been necessary for some one to advance certain funds to meet the expenses of printing; also diplomas and sundry other accounts. This honor has devolved on me (being so enabled by Noble George W. Millar), and I have, as far as possible, liquidated accruing accounts from same.

"Under the head of unfinished business I briefly state for the information of the Council that our transactions or Proceedings have not been published, our per diem and mileage paid, our Statutes and Regulations not newly issued as provided, and our corrected, revised Ritual is in statu quo. The reasons are palpable. Simply because we have not the necessary funds in the treasury to do so."

Moslem Temple, Detroit, Michigan, was granted a Charter.

The Illustrious Grand Potentate announced that at eight o'clock this evening (Wednesday, June 6, 1880), Mecca Temple, of New York City, would exemplify the Ceremonies of the Order in full form at their rooms, and invited The Imperial Grand Council and visitors to be present. The invitation was cordially accepted, and at the appointed time over two hundred

Nobles were assembled in the hall and witnessed the full Ceremonies with interest and pleasure, followed by an excellent banquet.

With Invocation and Declaration the Imperial Grand Council of 1880 was closed.

SESSION OF 1881

Seventh Session was held at Temple Hall, 117 West Twenty-third Street, New York City, Thursday, June 9, 1881, 2 P. M. In the call for the Annual Session was the announcement that Mecca Temple, of New York, had kindly volunteered to exemplify the Order in full form with costumes and paraphernalia on the same evening at eight o'clock, followed by the traditional banquet. The Imperial Grand Council was fraternally invited to be present, thus affording representatives and members from abroad a rare opportunity of witnessing the rendition of the Order in all its elaborate details and equipment.

The following officers and substitutes were present: Illustrious Nobles Walter M. Fleming, New York, Grand Potentate; George F. Loder, Rochester, N. Y., Deputy Grand Potentate; Edward M. L. Ehlers, New York, Grand Chief Rabban; Charles T. McClenachan, New York, as Grand Assistant Rabban; Charles H. Heyzer, New York, as Grand High Priest and Prophet; Joseph B. Eakins, New York, as Oriental Guide; Joseph M. Levey, New York, as Grand Treasurer; William S. Paterson, Grand Recorder; Albert P. Moriarty, New York, Grand Financial Secretary; George Scott, Paterson, N. J., Grand First Ceremonial Master; William Fowler, New York, Grand Second Ceremonial Master; Julius M. Knowlton, Bridgeport, Conn., Grand Marshal; Charles W. Torrey, New York, Grand Captain of the Guard; John S. Dickerman, Albany, N. Y., Grand Outer Guard, and Stephen W. Swift, New York, Grand Assistant Outer Guard.

From the Grand Potentate's annual address we quote:

"Although much has been achieved in certain localities by subordinate Temples to perfect the exemplification of the work, many of the Temples remain in comparative apathy and inactivity. More particularly in the remote interior have the Temples labored under the disadvantage

of imperfect equipment and inability to realize the required official corps of working material to properly exemplify the work. For this reason it was earnestly desired that the Illustrious Nobles of our Order not favored with all the facilities for exemplification should meet with us on this occasion and witness the work as rendered by Mecca Temple, of New York City, hoping that thereby they might be inspired to renewed effort in the right direction and avail themselves of a valuable experience whereby they might proceed understandingly to render the work in their respective Temples attractive and prosperous.

"The financial embarrassment almost universally felt in all quarters in the past, which greatly deterred the advancement of the Order, is now past, and that great obstruction to the realization of their hopes being removed, there appears to be no reason for continued apathy, if the proper spirit and zeal are manifested in an endeavor to proceed with the dictates of the Ritual and meet with the success which has prevailed among the more active Bodies.

"It is not an easy task to undertake to compel the equipment and advancement of the work unless the ambition exists within the Temple itself to render it interesting, attractive, and prosperous. And any course that could be adopted to promote such a result would thereby be a consummation most earnestly to be wished for.

"There is but little doubt that if the proper rendition of the ceremonies, with their appropriate music, could be witnessed by the somnoric Bodies, or their official constituents, it would awaken an interest that would soon manifest itself by rapid progress, to perfection in the now inactive and slumbering Temples, which have not the zeal and courage to advance under the apparent complications pressed upon them, from a simple perusal of the Ritual.

"The Committee having the subject of difference between Cyprus and Naja Temples of Albany, New York, arranged an amicable adjustment, consolidating both Temples under the one Charter of Cyprus Temple, with peace and harmony prevailing.

"A Dispensation was granted to Damascus Temple to hold their election, May 25, 1881, they having previously failed to hold their annual election of officers as prescribed by the Statutes.

"There is at present one Temple or more that has not complied with the constitutional requirement either in Charter fees or returns. These delinquencies I respectfully refer to the properly authorized Committee. This same subject was submitted to your consideration at our last Annual Session, with no results.

"Ritual.—The resolution regarding the revised and perfect Ritual was passed, but our exchequer as yet has not been equal to the requirement. The History of the Order so carefully and skillfully compiled and arranged by Illustrious Noble William S. Paterson, the learned scholar in Latin and Arabic, has furnished us with a History that is an honor and a credit to our Order and a most interesting historical production for the perusal of the Masons who have any desire for Ancient Oriental information. There is no doubt of the value of this issue in promoting the popularity and prosperity of the Order.

"Expenditures still continue to exceed receipts. There have been no Dispensations during the year.

"I for one should be very loath to assume the burden for another series of years as in the past. But it has gone through its incubation and it now stands alone, and is destined to be one of the most popular and prosperous Institutions of our day. It only requires a little manipulation of interest and a comparatively small amount of financial support to have it stand clear and alone, and defiant of the storms of persecution or the innovations of time.

"Furthermore, let me assure you that I feel free to congratulate you upon the success and advancement we have achieved so far and the success that is apparent to us all. Everything can not be accomplished in a day, and, although we have had much to contend with, I, for one, feel rewarded, even with the progress thus far made, and the promising future before us.

"I have endeavored to prove faithful and worthy the honor of the exalted position you have been pleased to confer upon me, and I trust our longevity is already assured. Our united efforts can not fail to secure continued success."

The resignations of the following active members were accepted: Illustrious Nobles Samuel R. Carter, Rochester, N. Y.; Samuel Harper, Pittsburgh, Pa.; Clinton F. Paige, Binghamton, N. Y.; John W. Simons, New York; Charles H. Thompson, Corning, N. Y.; J. H. Hobart Ward, New York, and John D. Williams, Elmira, N. Y.

Illustrious Noble John H. Gray, of San Francisco, was appointed Deputy for the State of California.

The Imperial Grand Council voted thanks to be tendered to Mecca Temple for its generosity in placing their rooms at our disposal for this annual session.

Total membership reported in Proceedings of 1881 .	587
Total for 1880.....	438
	<hr/>
Increase for year of 1880.....	149

The following Temples show increases for the year: Mecca, 114; Al Koran, 3; Pyramid, Bridgeport, 4; and Pyramid, Davenport, Iowa, 3.

SESSION OF 1882

The Imperial Council met in its Eighth Annual Session on Wednesday, June 7, 1882, at two o'clock, in Masonic Hall, at Sixth Avenue and Twenty-third Street, New York City. Those present of The Imperial Divan numbered Walter M. Fleming, Charles H. Heyzer, George W. Millar, Joseph B. Eakins, William H. Whiting, Frazier W. Hurlburt, Joseph M. Levey, William S. Paterson, Davis D. Osterhoudt, William Fowler, James McGee, D. Burnham Tracy, Charles W. Torrey, and Stephen W. Swift.

Seven Temples were represented as follows: "Cyprus," William E. Fitch; "Damascus," William H. Whiting; "Mecca," Walter M. Fleming; "Moslem," D. Burnham Tracy; "Pyramid," Julius W. Knowlton; "Syrian," Charles Henry Flach; and "Ziyara," Frazier W. Hurlburt. Those denominated as "Active Members" comprised Nobles Eakins, Heyzer, Knowlton, McClenachan, and Millar; while those listed as "Past Active Members" numbered George Scott, Charles H. Thompson, J. H. Hobart Ward, John D. Williams, and Albert L. Rawson, the latter Noble being elsewhere alluded to as a "Representative for Eastern Countries." Seven Deputy Nobles were also accredited as follows: Augustus W. Peters, Joseph B. Eakins, Charles W. Torrey, and John F. Collins to New York; Jerome B. Borden to New Jersey; Edward W. Atwood to Connecticut, and D. Burnham Tracy to Michigan.

The Imperial Potentate in his admirable address said:

"Our works and advancement are slowly but surely placing us among the first and most popular of all secret alliances of filial Fraternity. Renewed interest has and is manifesting itself, and the most encouraging encomiums greet us on every side. Those untutored opposers and stigmatizers of our Order are fast passing into unheeded

shadows, and many of those among the most sarcastic ridiculers in the past are now clamoring at our Portals for admission.

"Those who have already assumed 'the Arab's Vow' are palpably our most enthusiastic Disciples and demonstrative appreciators of our Esoteric Ceremonials. The rapid numerical increase of The Sons of the Desert surely evinces the increasing strength and stature of The Shrine. But few Institutions that have been so slow in incubation have afterward so rapidly arisen to such a status when once the period of helpless infancy was passed. . . . Too much tranquillity oftentimes sadly mars. Ours has been the quiet apathy and inactivity of many of our subordinate Temples. On the other hand, the turbulence has been what may well be termed 'The Adverse Faction.' Both have been formidable adversaries to outcome. The latter has been the easier to conquer and subdue. The former, those inactive ones, are 'slow to wrath,' many of whom are like a billow on the excited waters, swelling to a mountain in appearance, then receding to placid quietude until the again rising winds awaken another temporary uprising, that in turn once more settles into apathy.

"The billow will not arise without the force of the wind. But let that become a blast, and the waters arise to a magnitude most formidable, and once swollen to such a height, even the gentle breeze following after suffices to make the swell roll on. Try and remember this simple simile, my Illustrious Nobles, and mark if we may not all profit thereby in the future."

During 1881-1882 no new Temples were created, but a gratifying impetus was noticeable among those chartered in the intervening years since 1871. Official complaint was uttered as to the fact that the enthusiasm and activity noted in certain localities was not more general throughout the several Jurisdictions. "The reasonably expected *esprit de corps* instead of being uniform, often asserted itself only spasmodically, and more frequently died ere it was born." Justifiable indignation was voiced by the Imperial Potentate against those Nobles who having secured Deputyships on the strength of their asserted ability and pronounced intentions to individually strive for the good of the Order, then failed to make good in any particular, yet showed not the slightest move in a relinquishment of the previously earnestly sought for official sanction to advance the prosperity of the Order.

A suggestion was strongly urged that the Committee on Jurisprudence take pronounced action against those subordinate Temples that failed to make any returns, and were additionally lax in making any acknowledgment whatever to the repeated communications sent them from Headquarters. The Imperial Potentate did not hesitate to say that in his opinion any degree of censure would be entirely too mild, and that the one and proper procedure should be a revocation of their respective Charters. Increased revenue was advocated through the ordering of a per capita Tax, in lieu of the stipulated sum that had been promised in payment by the respective Temples. Announcement was made as to a newly revised and perfected Ritual, jointly undertaken and produced under the auspices of the then four active working Temples, namely, Mecca, Al Koran, Syrian, and Moslem.

The first three above-named Temples were fully equipped, and each exemplifying the Order in the most approved manner, a condition that it was hoped that Moslem would then soon be able to duplicate. It was, however, regretfully added that eleven other duly Chartered Temples were seemingly quite content to simply confer the Order, and refrain from any further effort beyond that. Deserved complimentary mention was accorded to Police Captain Noble Joseph B. Eakins for his Shrinal activities in New York City, and the fine attendant results therefrom. Among the Fraternal Dead of the previous twelve months, especial tributes were paid to the illustrious Deputy of Ottawa, Canada, T. Douglass Harington, 33°, and also Noble Townsend Fonday, 33°, a valued personal friend for twelve years of the Imperial Potentate, who had selected and made him the first Potentate of Cyprus Temple of Albany, New York.

On March 15, 1882, the Imperial Potentate had granted a Dispensation to Illustrious Deputy Sam Briggs, of Cleveland, Ohio, that invested him with power to confer the Order beyond his Jurisdiction, where deemed expedient for the benefit of those concerned; carefully, however, avoiding any infringement upon any already established Jurisdiction of other Deputies or Subordinate Temples. Authority had also been granted in several other instances to other Deputies, whereby they might confer the Order upon desirable novitiates.

The Committee on Jurisprudence and Laws had been chosen as a permanent body, its personnel comprising Nobles Robert H. Waterman and Townsend Fondey, both of Albany, and Philip F. Lenhart, of New York City. The latter having relinquished active membership in The Imperial Council, and Noble Fondey having passed to the Beyond, Noble Waterman was left without *confrères*, hence a reorganization of the Committee required immediate attention. Among some existing matters of grievance, there was that between the Temples located at Bridgeport and New Haven, Connecticut. It was believed that a harmonious adjustment might readily be attained, if proper action be taken by an appropriate Committee at this Session without further delay, as no consequent action had ensued when attention was directed to this subject at previous Sessions.

On proper nomination, Nobles Charles Roome, Albert G. Goodall, and Joseph M. Levey, of New York, William M. Fitch, of Albany, D. Burnham Tracy, of Detroit, and William B. Melish, of Cincinnati, were elected to Honorary Membership in the Imperial Council.

The Imperial Potentate in his address referred to the expenses incident to the establishment of the Order, and continuance for eleven years, and said:

“This has fallen almost entirely upon your presiding officer, and no insignificant amount upon our Illustrious Noble and Deputy, and, I may say, instigator of the project, William J. Florence. A vote of thanks, therefore, is eminently due Noble Florence for his interest in, tenacity to, and sacrifices for the Mystic Shrine, being first to bring it to available disposal.”

The Committee on Transactions of Grand Officers in referring to this part of the address, said:

“Your Committee, in considering the commendations contained in the address as applied to one whom we might almost deem the founder of the Order, at least in this country, Noble William J. Florence, join in great sincerity in wishing to pay just homage. Your Committee can not but think, in the matter of the introduction of this Order, Noble Florence built much better than he knew.”

SESSION OF 1883

The Ninth Annual Session of The Imperial Council for the United States, being a Triennial Session, was held at the Masonic Hall, northeast corner of Twenty-third Street and Sixth Avenue, New York, on Wednesday, June 6, 1883, and resulted in the election of Walter Millard Fleming as Imperial Potentate; George F. Loder, Deputy Potentate; Edward Martin Luther Ehlers, Imperial Chief Rabban; Sam Briggs, Imperial Assistant Rabban; William H. Whiting, Imperial High Priest and Prophet; Julius W. Knowlton, Imperial Oriental Guide; Joseph M. Levey, Imperial Treasurer; William Sleigh Paterson, Imperial Recorder; D. Burnham Tracy, Imperial First Ceremonial Master; William Fowler, Imperial Second Ceremonial Master; William B. Melish, Imperial Marshal; Charles H. Heyzer, Imperial Captain of the Guard; Charles W. Torrey, Imperial Outer Guard; Stephen W. Swift, Imperial Assistant Guard. Joseph B. Eakins, Sam Briggs, Charles Thomas McClenachan, and George William Millar were elected to the Directory of The Imperial Council, and William Jermyn Florence and A. L. Rawson were constituted Emeritus Members.

Seven Temples—Cyprus, Damascus, Mecca, Moslem, Oriental, Pyramid, and Syrian—were respectively “represented” by Nobles William E. Fitch, George F. Loder, Walter Millard Fleming, D. Burnham Tracy, Theodore E. Haslehurst, Julius W. Knowlton, and William B. Melish. The “Deputies” representing New Jersey, Ohio, New York, Maryland, and Michigan were Nobles Jerome B. Borden, Sam Briggs, Joseph B. Eakins, Thomas J. Shryock, and D. Burnham Tracy; while bringing up the rear was Albert L. Rawson, who was named as “Representative for Eastern Countries.”

The Grand Recorder announced that the Proceedings of the Eighth Annual Session had been printed and sent to all members of The Imperial Council, and to each Temple.

The Most Illustrious Grand Potentate, Walter Millard Fleming, submitted and read his Annual Address, in which he said:

“Again we are premitted to meet in another (now our Ninth) Annual Session of The Imperial Council of our Order.

"The cycle of an additional year has rolled by, and with it our progress in The Shrine has been marked by advancement and success. Much has been accomplished in perfecting the rendition of our Ceremonials, and a widespread interest has manifested itself, both in the exemplification of the Work and the establishment of subordinate Temples. The accession to our members has been very large, and the zeal manifested by the membership to further our progress has been exceedingly gratifying.

"The past year has been characterized by a rapidly increasing interest in The Shrine. New Temples have been formed, and an earnest desire apparent in the older Temples to promote a commendable perfection in equipment and Work.

"The result is that our Order is increasing in expanse of Territory and numbers in membership. Some of our Deputies have evinced a more earnest effort to promote the advancement and success of the Institution.

"The correspondence has been largely increasing, and the prospect of a widening of our Territory is becoming gradually apparent.

THE FRATERNAL DEAD

"It is exceedingly gratifying to be able to write an Address, after the lapse of a year since our last Session, and not be called upon to record the demise of even one of our number of Representatives in this Imperial Council. We have, indeed, been particularly favored in this respect. Although death has stricken from the ranks several of our subordinate members of The Shrine, there has not come to my knowledge the notice of any decease among the Active List of this Council, and for which we should all feel devoutly grateful, and I trust many future years may thus pass and record no deaths from among the goodly number comprising this Imperial Body.

"On June 20, 1882, I conferred authority upon Illustrious Deputy Noble Joseph B. Eakins to confer the Order upon Sir Knights and Illustrious Brothers Henry E. Hosley, of Boston, Massachusetts, and eleven chosen fraters, for the purpose of forming a Temple in the above-named city, which duty our Illustrious Special Deputy performed with the desired result, as will appear under the head of Dispersations and Charters.

FINANCE AND ACCOUNTS

"I am exceedingly gratified to be able to state that a very large proportion of the long-standing indebtedness of The Imperial Council has been liquidated, and we are rapidly

approximating a clear sheet and an independent financial basis. It now only requires a prompt response from the subordinate Temples in making their returns, and the continued zeal on the part of our Deputies and Representatives in the establishment of Temples in new Territory to place us beyond the pale of obligation, and show an exchequer equal to each and every requirement which the Parent Temple of our Order demands.

"I do not wish at this time to let the opportunity pass to state, as a matter of information and record, that through the continued exertions of Illustrious Nobles Eakins and Paterson, the Director and Recorder of Mecca Temple of the city of New York, the Revenue of The Imperial Council has been largely dependent upon Mecca Temple alone for support and deliverance. The income from this source has been several hundreds of dollars, and has contributed very largely toward liquidating the long-standing indebtedness of the Grand Body.

"Mecca Temple has fulfilled every requirement, has complied with the provisions of the Statutes and Regulations to the letter, without the aid of which this Imperial Council would have yet been in a deplorable state of confusion and under lamentable obligations. Mecca Temple, therefore, stands a living example for all the subordinate Bodies to emulate. She has reflected honor upon herself, and should reflect a little discredit upon some Temples of this Order, not necessary to name, who are not only delinquent, but aspire to prominence by being dictatorial, and questioning the propriety of some of the proceedings at these Headquarters.

"To all such discontents, I feel that I may with pride refer to the records of the past twelve years, since 'the incubation' of this Illustrious Order in America.

"The formidable undertaking which was assumed by a zealous and tenacious few, the endless task that devolved upon them, the vast obligation incurred, and the plucky manner in which the same nucleus which espoused this cause, to save the Parent, reared the Child, coached and perfected it, that it might come to the rescue in time of need. I refer to Mecca Temple, as the first-born of this Oriental Parent; and without reserve or evasion, I now impartially, without fear or favor, place the credit where it alone is due, a well merited compliment to Mecca Temple of The Shrine, with its membership (1883) of nearly Five Hundred Sons of the Desert. Mecca has (and I say it without fear of the accusation of being the exponent of a 'Mutual Admiration Society') done more to sustain the Parent Temple of The Imperial Council, than all her sister Temples now extant.

In stating this, I do not intend to reflect upon all, by any means. But it should be a deserved rebuke upon such *limited* localities of our Jurisdiction *where it applies*.

"It is far from gratifying to strive laboriously for a long series of years to achieve a desired success, not only devoting time and toil, but also assuming the responsibility of a formidable indebtedness, and to insure the continuance and longevity of the Institution; also as an individual to advance the required amounts, to a large sum, until such time as the Order itself is placed upon a firm financial basis, and able to meet its own requirements. I say it is not only perplexing, but it is unjust, unwarranted, and presumptuous for young and newly formed subordinate Bodies, or their Representatives, unfamiliar with the details of the arduous struggle and sacrifices, to impugn the veracity of our Nestors, and assail the executive action of our highest Commission, by the expression of a doubt as regards the good intentions and honest disbursements of the Committee on Finance, and, in short, the entire open unanimous vote of this Imperial Council. I can only say it is alone attributable primarily to ignorance of a subject, the detail of facts that is accessible to all, Active and subordinate, if they will take but the time and trouble to investigate. A closer attention to the Proceedings of this Imperial Council, both now and in the years to come, will enable all who really desire to do so, to become enlightened and familiar with our status. Until then, we do not and will not recognize either the right or privilege on the part of any member, Active or Honorary, to imply an irregularity or question any transaction. I am frank to admit, however, that such sentiment as here alluded to is very circumscribed and exceedingly limited, and is now alluded to simply to qualify our position and disabuse any misinformed minds that may have been prompted to infer that some irregularity existed.

"I will again revert to the fact that during the past year, through the timely financial aid of our first Temple, of the city of New York, much has been accomplished to relieve our stagnation and to advance our prospects. A new invoice of Diplomas were issued during March last, which were only delayed on account of deficiency of finances. Recently, also, our Revised Statutes and Regulations, accompanied by The History of the Order, have been published.

"The compiling, arranging, and printing of our Proceedings have finally been accomplished, comprising a detail of all transactions for several past years, heretofore out of our power to issue, together with many other details, which during the long past have devolved entirely upon the re-

sources of a small number of your individual Representatives. And now, at this Third Triennial Session, we may proudly say that we are developing into an independence of strength and stature that is at once self-sustaining and defiant of the attacks of its adversaries, the imprudence of its members, and the ravages of time.

"And in yielding up the Scepter of Rule I have so long held, through your manifested confidence and will, permit me to express the assurances of my pride in and appreciation of the great trusts reposed in me. The exalted position with which you have honored me so long, I confidently entrust to the Illustrious Noble of *your* choice for the achievement of future successes, and may your most sanguine wishes be realized in the advancement and prosperity of our much loved Order.

"The principal part of the laborious work which characterizes the inauguration of all newly formed Institutions has been accomplished. The Oriental Ritualistic work has been perfected; the Dispensations, Charters, and Diplomas are complete; the History and Statutes and Regulations are in your hands, and eminently worthy your praise and approbation. Our Proceedings have finally appeared, a compilation formidable but complete, comprising a volume replete with authentic information concerning the Order, together with a detailed recapitulation of the Transactions of this Imperial Council since its organization. The exemplification of the Work has been brought to perfection, and everything appertaining to the Order is now upon the high road to an unprecedented success, and no obstacle now remains to a rapid advancement to Strength, Power, and Superiority.

"Again, permit me to express my most earnest and sincere thanks for the unvarying confidence and kindness which I have been the recipient of at your hands, in my official capacity of Grand Potentate of this Imperial Council.

"And, further, let me assure you that, under any and all circumstances, I shall continue to feel the deepest interest in the well-being of The Shrine, and shall watch with jealous pride its advancement and progress while life remains.

"God speed and fortune favor all your efforts, and believe me,

Ever yours to Command in The Shrine,

WALTER MILLARD FLEMING,
M. Ill. Grand Potentate."

On proper Committee recommendation, Charters were granted to Islam Temple of San Francisco, Medinah Temple of Chicago, and Aleppo Temple of Boston.

SESSION OF 1884

The Tenth Annual Session of The Imperial Council was held in Masonic Hall at Twenty-third Street and Sixth Avenue, New York, on Wednesday, June 4, 1884, at two o'clock P. M., in accordance with the announcement previously sent to all Officers, Members, and Temples.

Those present were: M. I. Grand Potentate, W. M. Fleming, and these Grand Officers—Deputy Potentate, Charles H. Heyzer; Chief Rabban, Augustus W. Peters; Assistant Rabban, Charles W. Torrey; High Priest and Prophet, William H. Whiting; Oriental Guide, James McGee; Treasurer, George William Millar; Recorder, William S. Paterson; First Ceremonial Master, Julius W. Knowlton; Second Ceremonial Master, Charles E. Lansing; Marshal, William E. Fitch; Captain of the Guard, Theodore E. Haselhurst; Outer Guard, Thomas J. Leigh; Assistant Guard, Stephen W. Swift.

Active Members:—Mentioned as such, in addition to those enumerated above as Grand Officers, were Nobles Arthur R. Blakeslee, Joseph B. Eakins, Richard P. Marvin, Jr., Charles Thomson McClenachan, and Wm. B. Melish.

The Temples represented, comprised but six cities—Cyprus, Damascus, Mecca, Oriental, Pyramid, Al Koran, and Syrian, being represented respectively by Nobles Fitch, Whiting, Fleming, Haselhurst, Knowlton, Marvin, and Melish.

Deputies:—Who represented New Jersey, New York, and Long Island were Nobles Jerome B. Borden and George Scott; Joseph B. Eakins, Charles W. Torrey, and George Van Vliet; also Augustus W. Peters.

On motion of Noble James McGee, it was *Resolved*, That Nobles of The Mystic Shrine, properly accredited (of whom many had made their pilgrimage to and were then in the Masonic Temple) shall be and are hereby invited to be present during this and other Sessions of The Imperial Council.

The Grand Recorder made announcement that ^{of} the above

Record had been printed and sent to every member of The Imperial Council, and to all Temples.

The Annual Address of Illustrious Grand Potentate Fleming was both interesting and replete with information on this occasion of the conclusion of The Imperial Council's first decade. He stated that the past twelve months had proven to be the most remarkable year of all the preceding ten years, both as to the inauguration of subordinate Temples, large accessions of accepted and initiated Petitioners, also the perfection of equipment, and the splendid rendition of elaborate Ceremonials. He asserted that it was thoroughly safe to assume that the Mystic Shrine was now an established institution, the future of which admitted no doubt, and the discouraging period of uncertainty that at one time prevailed and hampered was now and had been for many months receding constantly further back into the past.

"That the Mystic Shrine is already an acknowledged power, the stability of which is beyond all question or contradiction, and in the not distant future is destined to achieve a widespread popularity, high status, and well-earned fame, that shall outdistance the present imagination of even the most enthusiastic Shriner."

"The apathy which too long characterized the many new and smaller Temples has given way to renewed zeal and interest, a firmness of purpose to equip and exemplify has manifested itself, and the almost contagious enthusiasm has had its influence throughout the length and breadth of our Imperial Jurisdiction. The result is a rapid increase and expanse of available working territory, and a list of followers of the Crescent which is fast swelling to a multitude. The inquiry from the eligible and desirable in all parts of our United States, and also the British Dominions, is most gratifying at this conclusion of our First (according to the Record) Decade.

"The functions of a Scribe have so long devolved upon your Presiding Officer, that it has been accepted in the estimation of others as a fixed requirement, to which I must now regretfully take exception, inasmuch as the extra calls upon my private hours would, if permitted a longer continuance, inevitably work serious injury to the further successful practice of my profession. Therefore I must suggest, in all friendliness and sincerity, that as soon as practicable, provision may be made and sanctioned whereby these duties may be filled by a proper officer, and thereby

lift some of those arduous burdens from the care of your Imperial Potentate, who has cheerfully and without murmur assumed the responsibilities and fulfilled all the duties of Correspondent devolving upon him for the many years past, since the first initial evolvment of the Mystic Shrine.

"It is now respectfully requested of this Imperial Council that immediate action be taken to establish an office for the Imperial Recorder, stipulating a proper salary that will be an assurance of the requirements of this Department being transacted in a proper manner.

"There yet exists some delays and deficiencies on the part of certain Deputies and Potentates in making proper returns to this Imperial Council within the required time; and a little more emphatic enforcement of the Statutes and Regulations would no doubt have a wholesome effect, and this may be readily accomplished through the vested powers of our efficient Directory, which is and has been an Executive Commission with ample authority to make crooked paths straight, and correct all irregularities occurring during recurrent intervals between the Sessions of this Grand Body. At this time I would also suggest the necessity of all Potentates and subordinate Officers becoming more conversant with our Statutes and Regulations that they may fully appreciate their many admirable provisions, and thereby preclude the necessity of so many and such frequent inquiries at the Grand Orient for information which is contained therein with ample explanatory detail. Resultant from the above condition I am daily more and more convinced that the Statutes and Regulations are not carefully perused by many high officials, who transmit many long communications for information that is contained in our last issued Statutes.

THE FRATERNAL DEAD

"Our Illustrious Nobles should be exceedingly grateful that this Imperial Body seems to be particularly favored by Divine Providence, inasmuch as another year has passed, and no one of our number, Official, Deputy, Active or Emeritus, has been called to the Unseen Temple. It is indeed an unusual record, in a Body like this of ours, fast increasing in numbers, and those numbers resident throughout the length and breadth of our land, in all climates, and subjected to every manner of vicissitudes and influences, that not one is stricken from our roll by the falling hand of Death, this now being the termination of the second year, in which we have each and every one been spared, to again mingle our sentiments and renew our bonds of alliance."

DISPENSATIONS AND CHARTERS

On November 15, 1883, a Charter was transmitted to Islam Temple, of San Francisco, California, bearing date of June 6, 1883, the receipt of which was acknowledged by John H. Gray, Deputy for that State, who also returned the Dispensation that had been recalled.

On November 1, 1883, Noble Edward B. Jordan, of Philadelphia, received appointment as Deputy at Large, for the specific purpose of instituting a Temple of the Mystic Shrine in that city, where one was earnestly desired. That his selection in that capacity was a most worthy one is verified by the fact that on December 31, 1883, a Dispensation was granted to Lu Lu Temple to form and open for the exemplification of the Work in Philadelphia, Illustrious Noble Daniel E. Hughes, M.D., being named as the first Grand Potentate. The success of Lu Lu Temple has exceeded all previous records, it being less than six months old, and with a present membership of 400.

On January 10, 1884, the officers of the Imperial Council, and those of Mecca Temple in New York City, instituted Lu Lu Temple and installed its officers. The Nobles of Philadelphia extended every courtesy to the entire delegation, and eighteen days later the Imperial Potentate granted special Dispensation to Grand Potentate Daniel E. Hughes, enabling him to ballot for and confer the Order on Tuesday afternoon and evening, January 29th, for the welfare of the Order.

On February 22, 1884, a Dispensation was granted to Deputy Potentate Sam Briggs, of Cleveland, Ohio, permitting him to confer the Order in that city in Al Koran Temple, on applicants from the Dominion of Canada.

On March 13, 1884, Dispensation was granted to Murat Temple, of Indianapolis, Indiana, to form and open a Temple for the exemplification of the Ceremonials of the Order, and Illustrious John T. Brush was named as the first Grand Potentate. The application was signed by himself and seven other petitioners, all of whom had received the Order in Syrian Temple in Cincinnati.

On March 20, 1884, in compliance with letter of application from Baltimore, Maryland, signed by seven petitioners of that city, a Dispensation was issued authorizing Illustrious Deputy

Edward B. Jordan to have Lu Lu Temple, of Philadelphia, exemplify the Ceremonial in full form in the city of Baltimore. Eleven days afterward, on March 31st, a Dispensation was granted to form and open Boumi Temple, of the city of Baltimore, Maryland, Noble Thomas McCoubay, Jr., being selected as the first Grand Potentate.

The issuing of Dispensations for and subsequent granting of Charters to Philadelphia, Indianapolis, and Baltimore, long and long ago demonstrated that 1884 was an epochal year in the history of the Shrine, for in all that now lengthy list of Mystic Shrine Temples, none have achieved greater results, are more widely known, or are more worth while in every possible sense than are Lu Lu, Murat, and Boumi Temples.

THE RITUAL

Those sticklers on "form" who are always decrying what they term "a tendency to stray from, and possibly abandon altogether, the ancient landmarks," are compelled to acquaint themselves with the fact that Imperial Potentate Fleming, away back in 1884, complimented the Nobility upon their newly revised and "improved" Ritual (then in use for two years) as having been fully tested, and that the consensus of opinion was that it proved a decided betterment over the initial one first in use. Since that day there have been other changes, eliminations, and additions, all of which in the aggregate have been for improvement. The official Proceedings of 1884 devote much space to the exploiting of the legendary and entirely fictional features of the Shrine, which it is said Imperial Potentate Fleming later very greatly regretted had ever been given such publicity and credence, inasmuch as the Mystic Shrine had in reality thriven on sincere sociability and not on foolish fable, or legendary lore.

SESSION OF 1885

The Eleventh Annual Session of the Imperial Council for the United States of America was held at the Grand Orient,

city of New York, in Masonic Hall, Sixth Avenue and Twenty-third Street, on Thursday, June 4, 1885, at 2 P. M.

Those of The Imperial Divan who were present comprised Most Illustrious Walter Millard Fleming, Grand Potentate; Sam Briggs, Deputy Potentate; William Bromwell Melish, Chief Rabban; William H. Whiting, High Priest and Prophet; James McGee, Oriental Guide; Joseph M. Levey, Treasurer; William Sleigh Paterson, Recorder; Julius W. Knowlton, First Ceremonial Master; Charles H. Flach, Second Ceremonial Master; William E. Fitch, Marshal; Thomas McCoubay, Jr., Captain of the Guard; Hugh McCurdy, Outer Guard; and Stephen W. Swift, Assistant Guard.

The Grand Recorder announced that the Proceedings of the Tenth Annual Session had been printed and sent to each member of The Imperial Council, and to all of the twenty-four Temples.

Imperial Potentate Fleming submitted and delivered the Annual Address, from which is excerpted the following:

“Illustrious Sirs: Again I greet you in this session of our Imperial Body, and congratulate you upon the privilege of your presence at our Eleventh Annual Session of this Council. It is now one year since we last assembled to deliberate upon the requirements of our Subordinate Representatives, and as a Congress to adjudicate upon all that may, in your wisdom, seem best for the welfare, harmony, and prosperity of our Order throughout the Western Hemisphere. The result of the previous deliberations of this Council is now manifest in many ways, and throughout our entire Jurisdiction evincing the great good and unparalleled success of our Cause.

“During the past year the advancement of The Shrine has been most satisfactory and gratifying. New territory is constantly being developed, and the growing interest of the membership is palpable in all sections. Much interest is manifested by newly established Temples; also by many eligible Nobles desiring to open Temples in new localities. There is an unusual bond of alliance, or fraternal feeling, developing between the Temples of different localities, both adjacent and remote, with the constant interchange of courtesies, and hospitality is the result, thus gradually forming an exchange of communication, sentiment, and fraternal affection.

“In my Annual Address for 1884 I refer particularly to the expediency of appointing the Grand Recorder in

regular position, under stipulated and fair compensation, to assume all the duties of the office, to answer and keep on file all letters of inquiry, and act as general correspondent for the Council, and thereby relieve the presiding officer of the arduous duties of this branch. I again call the attention of the Council to this subject, and recommend the adoption of the above proposition.

"I also desire to call the attention of the proper Committees to the fact that there are yet some deficiencies on the part of the Deputies and Potentates in making their proper returns. The Directorate will also please look to the enforcement of the Statutes and Regulations to further promote a just observance of the same, by recommending a careful perusal of the Laws by all subordinates in authority.

OUR FRATERNAL DEAD

"During the past year we have been again favored by an all-wise Providence, and Death has made but little inroad into our ranks. Up to the present writing but one of our number has been called to The Unseen Temple, and this was Illustrious John S. Dickerman, of the city of Albany, a Noble of The Shrine, and member of this Imperial Council from its beginning.

"Illustrious Noble Dickerman was born on January 7, 1833, at Troy, N. Y. From childhood he was a resident of Albany, where he died on January 21, 1885. His zeal and interest in Masonry was well known by all who were acquainted with him. His activity in The Ancient Accepted Scottish Rite secured for him the Thirty-third and Highest Degree, at the Altar of the Supreme Council for the Northern Masonic Jurisdiction, on the 19th of June, 1869. His genial disposition, ready wit, and courteous bearing won for him the love of all his fellows. The duty of setting apart a memorial page to this estimable Noble's memory, I shall assign to a competent Committee.

The Committee on Mileage and Pay of Representatives reported that it deemed it injudicious, at the present time, to offer any legislation on the financial subjects involved in their duties, as the interests of those who are devoted to our Order have thus far been a sufficient inducement for them to appear at our Annual Sessions.

The Committee on Finance recommended that the salary of the Grand Recorder for the past year be made One Hundred Dollars, and this was adopted.

At this time there were twenty-four Temples: Aleppo,

Boston; Al Koran, Cleveland; Boumi, Baltimore; Cyprus, Albany; Damascus, Rochester; Islam, San Francisco; Jerusalem, New Orleans; Kosair, Louisville; Lu Lu, Philadelphia; Mecca, New York City; Medina, Atchison (since replaced by Medinah, of Chicago); Mohammed, New Haven; Moslem, Detroit; Mount Sinai, Montpelier; Murat, Indianapolis; Oriental, Troy; Pyramid, Bridgeport; Pyramid, at Davenport; Salaam, Olney, Illinois (since replaced by Salaam, of Newark, New Jersey); Syria, Pittsburgh; Syrian, Cincinnati; Tripoli, Milwaukee; and Ziyara, at Utica. The total membership on December 21, 1883, was 1,460, and this had increased on December 31, 1884, to 2,243 Nobles.

SESSION OF 1886

In Al Koran Temple, in the city of Cleveland, Ohio, on Monday, June 14, 1886, The Imperial Council held its Twelfth Annual Session.

Illustrious Nobles Walter Millard Fleming, Imperial Potentate; Sam Briggs, Imperial Deputy Potentate; William Bromwell Melish, Imperial Chief Rabban; James McGee, Imperial Oriental Guide; Joseph M. Levey, Imperial Treasurer; Willis Sleigh Paterson, Imperial Recorder; Charles H. Flach, Imperial Second Ceremonial Master; and Joseph B. Eakins, Imperial Director, were present, and the vacant stations were filled by appointment.

Illustrious Imperial Potentate Fleming opened his address in part as follows:

“The prosperity that characterizes our Order to-day causes us to realize that after all the years of unflagging effort, unwavering zeal, and earnest devotion to the cause, on the part of a well known few from its infancy, and the gradually increasing accessions to our ranks of faithful and untiring disciples, we have succeeded in placing the Noble Order of the Crescent upon a Throne and a pinnacle high in establishment, colossal in proportions, and universally popular, and have won success to an extent that defies the ravages of dissension, the boisterous storm of persecution, or the disintegrating forces of Time. Peace and harmony now prevail throughout the boundaries of our vast

Jurisdiction. The past twelve months have been characterized by a hitherto unknown progress and advancement for the general good of our Order.

"There has not been one from all 'Our Active Roll' called to 'The Unseen Temple' during the past year, and our financial outlook is far better than it has ever heretofore been."

An important change was made relating to the Titles of the Offices in The Imperial Council. The former designation of "Grand" was stricken out, and in lieu thereof the word "Imperial" was substituted. Quite a number of Dispensations and Charters had been granted during the year 1885-86, the latter having been granted to these Temples: Almas, of Washington, D. C.; El Kahir, at Cedar Rapids, Iowa; Kosair, in Louisville, Kentucky; Moolah, of St. Louis; Palestine (now definitely accredited to Providence, Rhode Island), and also to Saladin, at Grand Rapids, Michigan; Tripoli, in Milwaukee, Wisconsin; Osman, St. Paul, Minnesota; and Zuhrah, at Minneapolis, Minnesota.

At the election of officers the following Nobles were duly elected to serve for the ensuing three years, 1886-1889: Sam Briggs, of Cleveland, Ohio, Imperial Potentate; Joseph B. Eakins, of New York, Deputy Potentate; James H. Thompson, Chicago, Ill., Chief Rabban; Henry E. Hosley, Boston, Mass., Assistant Rabban; John T. Brush, Indianapolis, Ind., High Priest and Prophet; James McGee, New York City, Oriental Guide; Joseph M. Levey, New York City, Treasurer; William S. Paterson, New York City, Recorder; Charles H. Flach, Cincinnati, Ohio, First Ceremonial Master; William Ryan, Louisville, Ky., Second Ceremonial Master; Clarence B. Mason, Newport, R. I., Marshal; George E. Pantlind, Grand Rapids, Mich., Captain of the Guard; Thomas J. Hudson, Pittsburgh, Pa., Outer Guard; and Theodore Elmendorf, Cleveland, Ohio, as Assistant Guard.

DISPENSATIONS AND CHARTERS

Under this head, the Imperial Potentate said:

"On June 20, 1885, Dispensation was issued to Illustrious Deputy Potentate of Minnesota, Noble C. M. Truman, to form and open Osman Temple at St. Paul. Subsequently

on July 25, I granted Dispensation to Noble John A. Schlener, to form and open Zuhrah Temple at Minneapolis. This exercise of authority, dispensating a second Temple in the State, and to be located in such close proximity to the St. Paul Temple, was the cause of dissension and animosity in that Jurisdiction, and after considerable effort on the part of all concerned, both in the State of Minnesota and the Grand Orient, to conciliate matters and promote harmony, and finding it impossible to do so, I requested Illustrious Noble Schlener, of Minneapolis, to discontinue the exercise of his authority until a decree should be issued by this Imperial Council, whereby all misunderstanding, it is to be hoped, might be equitably arranged, and harmony prevail.

"On October 7, 1885, I granted authority to our Illustrious Imperial Oriental Guide James McGee to confer the Order upon a class of eligible applicants in the city of Rochester, N. Y., October 12 to 16, during the Conclave of The Grand Commandery of the State of New York.

"On January 7, 1886, Dispensation was granted to Ill. Noble M. W. Bayliss of the city of Washington, D. C., to form and open a Temple there, under the chosen title of Almas Temple, through the endorsement and recommendation of Boumi Temple of Baltimore, Md.

"On January 28, 1886, Ill. Noble Clarence B. Mason of Newport, R. I., was appointed as Deputy for the State of Rhode Island, and on the same date he was also empowered to form and open a Temple at Newport, under the chosen title of Palestine Temple.

"February 9, 1886, I granted Dispensation and authority to Ill. Noble James Morton of Cedar Rapids, Iowa, to form and open a Temple of our Order at the above-named city, under the chosen title of El Kahir Temple, on endorsement and recommendation of Ill. Deputy of the State of Iowa, Noble Frank W. Angel, also endorsed by Pyramid Temple of Davenport, Iowa.

"April 27, 1886, Dispensation and authority was granted to Ill. Noble Charles S. Hazeltine of Grand Rapids, Michigan, to form and open Saladin Temple in that city. The nucleus of this Temple received the Order by conference some time previous, through our Illustrious Deputy for the State of Michigan, D. B. Tracy.

"On April 26, 1886, Dispensation and authority was granted Ill. Noble Eli J. Crandall of St. Louis, Mo., to form and open Moolah Temple of our Order in that city, said authority emanating from the Directory of The Imperial Council.

"On June 9, 1886, Dispensation and authority was con-

ferred upon Illustrious Noble Preston Belvin of Richmond, Va., with Fourteen Associates, to form and open Acca Temple of our Order in that city.

FINANCE AND ACCOUNTS

"As regards The Imperial Council, the financial outlook, I am most happy to state, is in far better condition than that of which it has ever heretofore been able to boast. The serious struggle to maintain establishment which it has undergone for several years past has ended. Health and stability have been the result of long and careful watchfulness, the vicissitudes of early life have been successfully tided over, and it now stands upon a foundation which promises to prove a lasting and reliable one. The revenue of The Imperial Council henceforth is assured, if the Temples of its creation prove loyal to the Parent. It now only requires the fulfillment of the provisions of our Statutes as regards Returns, Initiation fees, Deputy's adjustments, and such other tribute as the Parent Temple is entitled to from its offspring, and the exchequer of the Grand Body will be ample for its continuance and prosperity.

"The popularity of our already great Order is yet in its youth. Its increasing extension of Territory is assured, and with the exercise of courteous culture, its now widespread fame will become even more universal, and its revenue all that could be wished, to royally wield the power in a manner requisite to widen the latitude, untrammelled by want of finances, and to demonstrate an unquestionable independence. Henceforth the necessity of reliance upon any one or more of our principal officers or individual members, to liquidate even temporarily, will not be required; that emergency has lapsed forever. You have now but to go onward and upward to an unqualified victory.

"By the efforts of The Imperial Directory, and through the courtesy of Noble Andrew H. Kellogg, of Mecca Temple, who has furnished, free of rent, a part of his establishment, your Imperial Recorder has been enabled to establish a regular office for the transaction of the business of this Imperial Council and, having given up his professional engagements since January, 1886, he is now assured of the opportunity of satisfying all requirements."

Noble William Bromwell Melish moved, and it was *Resolved*: That a Committee of Three, with plenary powers, be appointed to draft Resolutions expressive of the sentiments of

The Imperial Council for the services of Most Illustrious Walter Millard Fleming, the first Imperial Potentate, and that a suitable Testimonial be procured to accompany the same.

As the Committee on Resolutions and Testimonial, the Imperial Potentate appointed: Noble William Bromwell Melish, Noble George P. Balmain, and Noble George William Millar.

On recommendation of the Committee on Charters and Dispensations, it was *Resolved*, That Charters be, and are hereby granted to Almas Temple, of Washington, D. C.; El Kahir, Cedar Rapids, Iowa; Kosair, Louisville, Kentucky; Moolah, St. Louis, Missouri; Palestine, Newport, Rhode Island; Saladin, Grand Rapids, Michigan; and Tripoli, Milwaukee, Wisconsin.

The Committee also recommended that "the Dispensations which have been issued to Acca Temple, of Richmond, Virginia, and Jerusalem Temple, at New Orleans, Louisiana, be and are hereby continued until the next Annual Session," and this was adopted.

The Committee also reported that, in the cases of Osman Temple, of St. Paul, Minnesota, and Zuhrah Temple, at Minneapolis, Minnesota, they disagreed and respectfully requested that The Imperial Council take action on these Dispensations, after hearing the representations of the Nobles who are now present in behalf of these Temples.

The Committee further reported that Medinah Temple, of Atchison, Kansas, and Mohammed Temple, at New Haven, Connecticut, had never made any report, and that no communication can be had with them, and recommended that determinative action on these Temples be taken at this Session.

The subject of the two Temples in Minnesota was called up, and The Imperial Council listened to Noble William H. C. Wright in behalf of "Osman," and to Noble Caleb H. Benton, on behalf of "Zuhrah"; when, on motion, it was *Resolved*, That Charters be granted to both said Temples.

Noble William Bromwell Melish then called up the case of the delinquent Temples in Kansas and Connecticut, when it was *Resolved*, That the Charters of Medinah Temple in Atchison, and Mohammed Temple at New Haven, for the reasons assigned, be and they are hereby revoked and declared to be null and void.

On recommendation of the Committee on Finance and Accounts, the salary of the Imperial Recorder for the ensuing year was fixed at the sum of Five Hundred Dollars, and this amount was to include any extra services which he might be required to render.

The following letters, published in full, in the Proceedings, explain themselves:

LETTER TO MR. W. W. CORCORAN

"It is with great pleasure that The Imperial Council has the honor of extending to you its cordial thanks for your unbounded generosity in transferring the mortal remains of America's Poet, John Howard Payne, to Washington, D. C., and honoring them with an appropriate monument to his glory; and also for your further liberality in substantially and appropriately commemorating the first resting place in Tunis of one who is enshrined in the hearts of our Nobles.

Courteously yours,

WALTER MILLARD FLEMING,
Imperial Potentate.

To which Mr. Corcoran replied:

"*Dear Sir:*—I have received your favor of the 11th inst., and also the Document conveying the thanks of 'The Imperial Council of The Ancient Arabic Order of The Nobles of The Mystic Shrine' for having the remains of John Howard Payne removed from Tunis to Washington, and in having a suitable tablet placed to mark the spot at Tunis from which they were removed.

Please present to the Council my appreciation of the compliment.

Very respectfully,

W. W. CORCORAN.

Washington, June 17, 1886."

SESSION OF 1887

The Thirteenth Annual Session of The Imperial Council was held in the city of Indianapolis, Indiana, on Monday, June 20, 1887, at ten o'clock A. M., in the headquarters of Murat

Temple, which Body in extraordinary session exemplified the Degree that same afternoon before an unusually large gathering of the Nobles, in a manner thoroughly in keeping with so important an occasion.

The entire Imperial Divan were present, with the exception of the Imperial Treasurer, Marshal, and Captain of the Guard. Said vacancies were respectively filled by Nobles Joseph S. Wright, of Philadelphia, Pennsylvania; Richard P. Marvin, of Akron, Ohio; and Robert G. Richards.

From the Annual Address of the Imperial Potentate is gleaned the following information:

“The continued progress and prosperity of our Order in the United States is abundantly apparent in the Report of the Imperial Recorder. The increased interest is evidenced by correspondence with individuals at remote points, desirous of having the privileges and benefits of the Order yet further extended.

“During the past twelve months ‘The Unseen Temple’ has encompassed but a very small percentage of our membership.”

By resolution on June 28, 1886, of the Twelfth Imperial Council Session, Charters have been issued to Almas Temple, Washington, D. C.; El Kahir Temple, Cedar Rapids, Iowa; Kosair Temple, Louisville, Ky.; Moolah Temple, St. Louis, Mo.; Osman Temple, St. Paul, Minn.; Palestine Temple, Newport (afterward changed to Providence), R. I.; Saladin Temple, Grand Rapids, Mich.; Tripoli Temple, Milwaukee, Wis.; and Zuhrah Temple, at Minneapolis, Minn. Requests were received for Temples at Kansas City, Mo.; Lyons and Clinton, Iowa; Staunton, Va.; Atlanta, Ga.; Fargo, Dak.; Lincoln, Neb.; and Brooklyn, N. Y.

The interest manifested is largely due to the notable visits made by officers of The Imperial Council under the escort of Mecca Temple of New York City; Medinah Temple, of Chicago, Ill., and Al Koran Temple, of Cleveland, Ohio, to the Oasis of Moolah Temple, at St. Louis, Mo.; Almas Temple, Washington, D. C.; Acca Temple, Richmond, Va.; and Saladin Temple, Grand Rapids, Mich., during the past year.

The Imperial Potentate in concluding his Address suggested the following:

“In your Sessions I desire that the cultivation of the social features be encouraged and that every effort be put forth to promote harmonious relations among the Nobility, else our title is a misnomer.

“Increased membership is of a secondary import to the necessity of inculcating the intimate acquaintance and fellowship of those already in possession of the attributes of our Order, to the end that, with the opportunities afforded by our Institution, it may exist in favorable contrast with other organizations, and that soon may be realized to the fullest extent the desire of the Prophet that—‘Ye shall sit on seats facing one another; all grudges shall be taken away out of your hearts’.

“The Imperial Treasurer’s Annual Report showed total receipts of \$8,427.13, with disbursements of \$2,790.17, and balance remaining of \$5,636.96.

“The total membership of all the thirty-seven Temples was reported as 4,938, being an increase during the year (1886) of 1899 Nobles.”

Committee on Mileage and Pay of Representatives reported in favor of payment of mileage at the rate of three cents per mile for each mile traveled. As to the matter of “per Diem,” they thought it wise that this part of the report be not adopted, which conclusion was accepted.

The word “Imperial” in the Title of Officers was accepted as a substitution in lieu of the previous designation of “Grand.”

The Imperial Recorder reported that a recapitulation of the Annual Reports from all the various thirty-seven Temples, of which number nine are under Dispensation, shows that on December 31, 1885, there was a net total of 2,888 Nobles; and that on December 31, 1886, an additional net total of 2,050 was credited to the prior roster, making a total to date of 4,938 Sons of the Desert.

CHANGE OF TITLE OF TEMPLE

In accordance with the resolution against similar names of Temples, adopted at the Session of 1886, Pyramid Temple of Davenport, Iowa, agreed to change its title, and on March 17, 1887, formally announced and proclaimed that it should be

known, designated, and recognized as Kaaba Temple at Davenport, Iowa.

DEFINITION OF THE SCOTTISH RITE

Noble Charles Thomson McClenachan offered the following Resolution, amending the Constitution:

“Resolved, That it is hereby declared as the meaning and intent of the last sentence of the first paragraph, Section XXX, which says, ‘a Thirty-second Degree Mason of The Ancient Accepted Scottish Rite of a regular Supreme Council of said Rite,’ that it is and shall be strictly construed to mean The Supreme Councils for the Northern and for the Southern Jurisdiction of such Rite in the United States, and those Supreme Councils which are in amity with and are recognized by them.”

On motion, the Resolution was received and adopted.

TITLE OF THE IMPERIAL COUNCIL

Noble George P. Balmain offered the following Resolution:

“Resolved, That the title of ‘The Imperial Council for the United States of America’ be changed to ‘The Imperial Council for North America.’

On motion, the resolution was received and referred to the Committee on Jurisprudence and Laws.

PREREQUISITE FOR MEMBERSHIP

Noble Henry H. McGaffey presented the following Resolution:

“Resolved, That the Prerequisite for membership in this Order shall be the possession of the Thirty-second Degree in The Ancient and Accepted Scottish Rite for the Northern or Southern Masonic Jurisdiction, U. S. A., or in any other Scottish Rite Body recognized by the same.”

On motion, the resolution was received and referred to the Committee on Jurisprudence and Laws.

The Committee on Dispensations and Charters made report as follows:

"We most respectfully report and recommend that Charters be granted to the following Temples, at present under Dispensation:

Abdallah Temple of Leavenworth, Kansas.
 Acca Temple of Richmond, Va.
 Isis Temple of Salina, Kansas.
 Osiris Temple of Wheeling, W. Va.

"We would further recommend that

Jerusalem Temple, New Orleans, La.,
 Rameses Temple, Toronto, Canada,
 Hella Temple, Dallas, Texas,
 Ballut Abyad Temple, Albuquerque, New Mexico,

be continued under Dispensation for another year.

"We would further recommend that no Charter be granted to Saltanat Temple of London, Ontario, and that their Dispensation be recalled.

"And WHEREAS, Your Committee has received from the Imperial Potentate a Petition from Nobles residing in Brooklyn, Long Island, asking that necessary permission be granted to organize and establish a Temple in their city, we therefore would respectfully recommend that a Charter be granted."

On motion, the report was received and the subjects and recommendations were ordered to be taken up seriatim.

Each subject of the report was separately read, considered, and on motions severally made, Charters were granted to Abdallah Temple, Isis Temple, Acca Temple, and Osiris Temple; Dispensations being also reported for continuance during the ensuing year, relative to Jerusalem Temple, Rameses Temple, Hella Temple, and Ballut Abyad Temple; while it was ordered that no Charter be granted to Saltanat Temple, and that its Dispensation be recalled.

The recommendation of the Committee to grant a Charter to Petitioners from Brooklyn, Long Island, was then considered, and after some discussion was, on motion, adopted.

Discussion ensued as to the regularity of the procedure, and on motion, the adoption of the recommendation was reconsidered.

On motion, the entire subject was referred back to the Committee for further consideration to be made the special matter for action after a short recess.

CANDIDATES OF ILLEGITIMATE SCOTTISH RITE BODIES

Noble George P. Balmain presented the following resolutions:

"WHEREAS, The Imperial Council A. A. O. N. M. S. has declared by resolution that the only Supreme Councils of the A. A. Scottish Rite recognized by this Body are those of the Northern and Southern Masonic Jurisdictions of the United States of America, and the Supreme Councils in amity with them. Therefore, be it

"Resolved, That it shall be an offense against the Order for any Temple or Potentate to confer the Order of The Nobles of The Mystic Shrine upon any one known to be a member of a Scottish Rite Body not recognized by this Imperial Council as 'legitimate'.

"Resolved, That the Imperial Recorder be instructed to notify all Temples subordinate to this Imperial Council of this action within thirty days from the date of this Session."

On motion, the resolutions were received, and referred to the Committee on Jurisprudence and Laws.

MAJORITY AND MINORITY REPORT OF COMMITTEE ON
DISPENSATIONS AND CHARTERS

MAJORITY REPORT

"To the Imperial Potentate and Members of the Imperial Council:

"Your Committee, to which was referred the matter of the Petition from the Nobles of Brooklyn, Long Island, for a Temple in that city, report that they have heard the arguments from the Nobles of Mecca Temple of New York, and those in Brooklyn; and

"WHEREAS, The members from New York gave assurance that if a Dispensation was asked for in a regular manner at its next official meeting in July it would receive their sanction, we feel that for the sake of harmony and the good of our Order it would be better for this Imperial Council to refer the Application back to the Nobles from Brooklyn for their further action.

"And your Committee would recommend that the several petitioners be requested to make application for Dispensation in the regular manner.

JOHN T. BRUSH,

JAMES H. THOMPSON,

Of Committee.

MINORITY REPORT

"I believe the matter is properly before the Imperial Council, and that it should decide whether or not a Charter should be granted.

RICHARD P. MARVIN, JR.,
Of Committee.

A motion to adopt the Minority Report was lost.

On motion, the Majority Report was adopted.

Of this Annual Session, Noble James McGee, of Mecca Temple, after thirty-one years had passed, said:

"At six o'clock on Monday afternoon, June 20, 1887, the Imperial Divan, accompanied by a large number of visitors, were escorted through the principal avenues to the Temple on South Pennsylvania Street, and there received a tumultuous and exceptionally cordial greeting from the Murat hosts, led by Grand Potentate John T. Brush.

"Welcomed, within the Mystic Circle they witnessed in full Ceremonial form the inducting of sixteen novitiates across the hot sands. The exemplification of the work was perfect, and supplemented as it was with gorgeous raiment and elaborate accessories, it proved a real and impressive revelation to the majority of the guests, who previously had never seen the Ritual presented on a scale of such importance and undisputed beauty.

"Late in the evening three hundred Nobles grouped at fifty tables partook of a thoroughly satisfactory banquet, the service of which was perfect and without a flaw, performed as it was by one hundred Nubians (actual full count). Judge Holman, in concluding the toasts, presented on behalf of Murat Temple to each of the visiting Nobles a souvenir that was really worth while.

"Murat Temple had apparently forgotten nothing, nor overlooked a single detail in the very careful, intelligent, and praiseworthy planning of many months, backed with a determination that this particular Session should in its line excel all that had preceded it, and in the years to follow would serve both as a pattern and incentive for other competing cities to live up to. That their intention was realized is proven by the fact that although nearly one-third of a century's Imperial Council Conventions have since materialized, which of necessity have naturally been progressively on a larger scale, yet not one of them have dimmed in the recollection of surviving Nobles that esteemed and highly

prized mental picture of "The Mystic Shrine as it was at Indianapolis in June of 1887." "

SESSION OF 1888

The Fourteenth Annual Session of The Imperial Council of the Nobles of the Mystic Shrine was convened at Rameses Temple, in the city of Toronto, Canada, on June 25, 1888, in accordance with notice previously issued by the Imperial Potentate, in which notice he stated that the meeting place had been changed from Niagara Falls to Toronto, because no convenient place could be had on either side of Niagara River for the purpose, nor at a time agreeable to the Imperial Council.

The following members of the Official Divan were present: Sam Briggs, Imperial Potentate; Joseph B. Eakins, Imperial Deputy Potentate; James H. Thompson, Imperial Chief Rabban; Henry M. Hosley, Imperial Assistant Rabban; James McGee, Imperial Oriental Guide; Joseph M. Levey, Imperial Treasurer; William S. Paterson, Imperial Recorder; William Ryan, Imperial Second Ceremonial Master; Thomas J. Hudson, Imperial Outer Guard, and Theodore Elmendorf, Imperial Assistant Guard.

The Imperial Council was opened in due and regular form by the Imperial Potentate and officers. Letters of regret were read from absent officers and members, after which the Imperial Potentate submitted his Annual Address. As showing the work of the year we quote from his address as follows:

"The prosperity of The Mystic Shrine continues unabated, our membership having largely increased since the Thirteenth Annual Session, at which date the then high water-mark period had been reached.

THE FRATERNAL DEAD

"The Imperial Council have not been advised during the year of the decease of any of their immediate household; but from among the membership of a subordinate Temple has been stricken down one of our valued Nobles, whose demise—in my opinion—requires more than a casual notice from this Imperial Body. 'The remorseless Azrael hath executed his errand, and separated the soul from the body' of Illus-

trious Noble Cortes F. Holliday, the Recorder of Murat Temple at Indianapolis, who passed to The Unseen Temple on Monday, March 5, 1888. He exemplified in his daily walk of life every virtue that might become a man. Endeared to his associates by all the ties of friendship and Fraternity, and embalmed in the memory of every guest of Murat Temple on the occasion of our recent Thirteenth Annual Session in his home city, by his untiring courtesy and many acts of kindness and hospitality, characteristic of this most unassuming and very worthy gentleman.

"In view of the exceptionally important services rendered to our Order by Noble Holliday, and the great esteem in which he was held by not only his immediate companions, but by all the members of this Imperial Body, I suggest that a page of these Proceedings be set apart as a tribute to his memory."

DISPENSATIONS AND CHARTERS

"June 18, 1887, an appointment to Noble E. S. Dudley to form and open Sesostris Temple at Lincoln, Nebraska.

"August 27, 1887, with consent of Committee on Charters and Dispensations, the Dispensation to Saltanat Temple, London, Ontario, was continued until the present Session of The Imperial Council.

"Charters have been issued to Abdallah Temple at Leavenworth, Kansas; Acca Temple, Richmond, Virginia; Isis Temple, Salina, Kansas; also Osiris Temple, of Wheeling, West Virginia. And during the year just ended Dispensations for the establishment of Temples were granted as below:

"June 22d, to Sesostris, at Lincoln, Neb.; June 2d, to Kismet, at Brooklyn, Long Island; November 5th, to Ismailia, at Buffalo, N. Y.; December 1, 1887, to Ararat, at Kansas City, Mo.; also Moila, at St. Joseph, Mo.; and El Jebel, in Denver, Colo.; January 3, 1888, to Al Kader, Portland, Ore.; February 20, to Al Malaikah, Los Angeles, Cal.; March 23d, to Algeria, Helena, Mont.; March 30th, to Morocco, Jacksonville, Fla.; and April 3d, to El Riad, at Sioux Falls, Dakota.

"It was my pleasure during the past winter, with the assent of The Imperial Directory, to make amends for what appeared to me to have been an unfortunate oversight of the last Imperial Council. I allude to the services of the Illustrious Noble John Worthington, 'the Representative of the Temples in the East,' whose 'Valuable correspond-

ence' has done so much to extend the influence of this Imperial Body, and whose many acts of courtesy extended to members of our Order who journeyed toward the East and visited the historic island of Malta—where our Representative has had his official residence for the past ten years—have endeared him to every one who has had the pleasure of personally meeting him or who was aware of the facts.

"In view of these services, I felt it but proper that some recognition should be made, and I accordingly directed that the sum of Five Hundred Dollars be forwarded to Illustrious Noble Worthington for his acceptance, and in reply our Representative says:

"I can not, I feel, fittingly say more than to inform you that . . . it is a most opportune gift. It lightens materially the load of debt I was leaving for doctor's services while ill in London . . . I can not thank your Imperial Body sufficiently. I can only try to make you understand how sincerely and how gratefully I do thank you. My heart is full. May Allah bless you and the Noble Council . . . who did me this kindness! My life was well worth saving, if only that I might experience this high and fine act of goodness from my Brother Nobles. Such an act as this stamps our Brotherhood at once as an example of what constitutes the very height of thoughtful and useful worth and excellence. I beg you to thank The Imperial Council for me and in my name, and please thank them warmly.'

JURISPRUDENCE AND LAWS

"In the matter of granting Dispensations for the establishment of Temples, I must admit that I have been much embarrassed during the past year in resolving my mind as to the proper course to pursue. Having already on the roster of the Imperial Council Temples which do not appear to give evidence of that prosperity which was so hoped for, I have not desired to multiply such, and, on the other hand, the extreme anxiety and enthusiasm manifested by applicants, even in communities where the existence of sufficient material for support was not apparent, moved me largely to issue the coveted authority.

"On consultation with the Directory, I find that they agree with me that some guarantee should be assured by applicants, such guarantee to be made good before Charter shall issue, and I submit to the Council at this Session they shall determine and make statutory what that guarantee shall be.

RITUAL

“Suggestions have been made during the past year toward the further elaboration and continued betterment of our Ritual, but as this has only been informally done, I request that those interested make their ideas known to the Council now.

“It has been found necessary and, upon consultation with the officers of the Imperial Council, deemed desirable to issue an Edict prescribing forms of Notices for Subordinate Temples, not only in the interest of uniformity and economy, but also that the dignity of our Order might be maintained, and the insignia of Subordinate Temples, as well as those of The Imperial Council, might be protected.

“I am pleased to note that the departure from the now set forms have been unimportant, and the general favor with which the ‘Edict’ has been received abundantly evidences the fact that wisdom prevails within our borders, and the desire for the perpetuity of our Order is well founded.

“And now, Illustrious Associates, in inaugurating the labors of this most important Session, let us enter upon our duties with the single purpose of promoting the general good of all; and may kind Fortune so favor us in our deliberations that the result of our labors may for all future time be considered worthy of praise.”

The following is a recapitulation of receipts:

Total amount of Receipts	\$15,114 96
Total amount of Disbursements	3,854 45
	<hr/>
Balance on hand	\$11,260 51

The following is the report of The Imperial Recorder:

Temples which have been chartered to date	32
Temples under Dispensation to date	16
Nobles Created in Chartered Temples to December 31, 1886	4,735
Nobles Created to December 31, 1887	3,299
Nobles Created in Temples under Dispensation during 1887, and to June 20, 1888	262
Affiliated to date	103
	<hr/>
Total number of Nobles	8,169
Nobles in “Good Standing” on December 31, 1886	4,735
Nobles died during the year	36
Nobles “Dimitted” during the year	165

Nobles Suspended or Expelled during the year...	29
Nobles "Created" during the year.....	3,299
Nobles "Affiliated" during the year.....	103
Nobles that are "Charter Members".....	262
Nobles in "Good Standing" on December 31, 1887	7,210

The Committee on Charters and Dispensations made the following recommendations, which were approved:

"We recommend that Charters be granted by this Imperial Body to the following Temples which are now under Dispensation:

"Algeria, Helena, Montana; Al Malaikah, Los Angeles, California; Ararat, Kansas City, Missouri; El Jebel, Denver, Colorado; El Riad, Sioux Falls, Dakota; Hella, Dallas, Texas; Ismailia, Buffalo, New York; Jerusalem, New Orleans, Louisiana; Kismet, Brooklyn, Long Island; Morocco, Jacksonville, Florida; Rameses, Toronto, Canada, and Sesostris, Lincoln, Nebraska.

"We further recommend that the following Temples be continued under Dispensation for one year:

"Ballut Abyad, Albuquerque, New Mexico; Al Kader, Portland, Oregon; also Moila, St. Joseph, Missouri.

"We further recommend that the Imperial Potentate be instructed to withdraw the Dispensation formerly granted to Saltanat Temple at London, Ontario."

The Committee on Finance reported that the Imperial Potentate had traveled some ten thousand miles on no other business than that of The Mystic Shrine, and recommended that not only his railroad fare be paid, but that he be allowed to draw Five Dollars per diem while on such business, and their recommendation was adopted.

The Committee on Jurisprudence and Laws presented the following Report on the Constitution:

"To The Imperial Council: It is suggested by your Committee, in submitting a draft of a Constitution which in many respects changes the existing Statutes, that they present the same as a united Committee, although in some of the sections they are not reconciled as to what would be for the best interests of our Order. In such cases where these differences exist the Committee submit their re-

spective views, desiring the counsel and wisdom of this Imperial Body to pass upon them. They have no doubt that in so doing the same harmony and generous spirit that has pervaded the Committee in their deliberations will be exercised by all the members of The Imperial Council for the general good, and to obtain the very best fundamental law for an Institution that has been so remarkable in its growth as to require great changes in its Constitutional government.

“Respectfully submitted,

CHARLES T. McCLENACHAN,
WILLIAM BROMWELL MELISH,
HENRY E. HOSLEY,
Committee.

On motion, the report was received, and the new Constitution ordered to be submitted and taken up by Sections seriatim.

JEWELS OF THE DIRECTORY

Noble Richard F. Marvin, Jr., observed that the new Constitution had abrogated the Imperial Directory, and offered the following Resolution:

“*Resolved*, That the Jewels of Office of The Imperial Directory now held by them be and the same are hereby presented to the Past Directors thereof, being Nobles Walter Millard Fleming, George William Millar, and William Bromwell Melish,”

which resolution was adopted.

Noble Joseph S. Wright moved, and it was

“*Resolved*, That the thanks of The Imperial Council of the Mystic Shrine are eminently due, and are hereby gratefully extended to the Masonic Hall Board of Toronto, Canada, for their great courtesy and generous kindness in tendering the use of the Masonic Hall of Toronto for this Annual Session.

On proper motion, Chicago was chosen as the next place of meeting, and the month of June as the time.

SESSION OF 1889

The Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America was convened in its Fifteenth Annual Session in the Consistory rooms of the Scottish Rite, in the city of Chicago, Illinois, on June 17, 1889. The officers present at the opening were: Sam Briggs, Imperial Potentate; Joseph B. Eakins, Deputy; James H. Thompson, Chief Rabban; Henry E. Hosley, Assistant Rabban; John T. Brush, High Priest and Prophet; James McGee, Oriental Guide; Joseph S. Wright, Treasurer; William S. Paterson, Recorder; Charles H. Flach, First Ceremonial Master; William Ryan, Second Ceremonial Master; Frank Locke, Marshal; George E. Pantlind, Captain of the Guard; Matthew R. Wolff, Outer Guard; and Theodore Elmendorf, Assistant Guard.

In addition to those enumerated above, there was also in attendance Charles W. Torrey, Staten Island, New York, Emeritus, and these Active Members:

George P. Balmain, Pittsburgh, Pa.; Thaddeus B. Beecher, Bridgeport, Conn.; Edward C. Culp, Salina, Kas.; Cyrus W. Eaton, Cedar Rapids, Iowa; James A. Fox, Cambridge, Mass.; John W. Haseltine, Philadelphia, Pa.; Howard W. Hubbard, Cleveland, Ohio; Edward B. Jordan, Philadelphia; Frederick Liebrandt, Philadelphia; Henry H. McGaffey, Indianapolis, Ind.; Richard P. Marvin, Akron, Ohio; John A. May, Chicago; William H. Mayo, St. Louis, Mo.; William Bromwell Melish, Cincinnati; William C. Nickum, Baltimore, Md.; William A. Styles, Chicago.

The Most Illustrious Potentate submitted and delivered his Annual Address, from which we quote as follows:

“Fortune again permits us to assemble this Imperial Body and mutually exchange the greetings enjoined by the Prophet, this occasion possessing more than usual interest from the fact that it closes a Triennial term—a session of unexampled prosperity and glory to our Order.

“The vitality of our Institution continues unimpaired, and prosperity is within each subordinate Temple that holds a Charter from this Imperial Council. At each Oasis where a Dispensation has been issued during the year, or continued

from previous years, there exists the same interest and enthusiasm which has always pervaded the communities in which, and for whose benefit, Temples have been established.

"The edict on July 13, 1888, prohibiting the Communication of our Order except under emergent conditions, which should alone warrant the issue of a Dispensation for such purpose, has aroused the officers of subordinate Bodies to the importance of the Ritual and accessories, until now there is not to my knowledge any Temple in this Jurisdiction which is not fully equipped and in condition to render the Ceremonial as prescribed in the Statutes.

OUR FRATERNAL DEAD

"The first instance of the invasion of this Official Divan of the Imperial Council by Death occurred during the past year. On August 20, 1888, Illustrious Noble Joseph Myers Levey, Imperial Treasurer and Active Member of this Council, was suddenly summoned hence to the portals of the Unseen Temple.

"His decease was announced officially at the time of his demise, and I can add but little to the testimony therein in reference to the superior qualities and reputation of our associate.

"His official relations with this Council were most pleasant, and his duties were performed with scrupulous and honorable exactness.

"A ripe sheaf of wheat was garnered by the Master on October 22, 1888, in the person of Illustrious John W. Simons of New York. Entering early the field of Masonry, he became celebrated throughout the world for his scholarship and devotion to the Craft. His well-known life needs no encomium at my hand. His name was used as 'one of the original Thirteen Shriners' that were mentioned as the formative Body who instituted the Mystic Shrine in 1871. He did, however, take active part in the latter day work that has made Mecca Temple what it is to-day, and was also named an Active Member of this Imperial Council in the records from 1877 to 1881.

"Noble Theodore E. Haselhurst, a Past Active Member of this Imperial Council was a member of the various Orders of Masonry located at Troy, New York, in which he had been honored with their highest offices; being an Honorary Member of the Supreme Council, Ancient Accepted Scottish Rite, and in 1887 attained the highest dignity in the Grand Commandery of New York. He was a Charter Member of Oriental Temple in 1877, and from 1883 to 1885 was an

Active Member of this Imperial Council. Hardly at the meridian of life, his star was dimmed, and he entered the Unseen Temple on December 4, 1888.

"One of the first officers of this Imperial Council was Noble Samuel Harper, who entered the Unseen Temple on May 16, 1888. Born in Pittsburgh, Pa., in August, 1837, he received a public school education, and was admitted to the Bar in 1859. During our Civil War he served in the State Volunteers, became First Lieutenant, and was made Regimental Quartermaster. He continued to take an active interest in matters military, and was Secretary of the State Commission of the Gettysburg National Cemetery. He then resumed his legal practice, and was justly celebrated for his learning. He received the Thirty-third Degree on December 5, 1871, and was 'crowned' Active Member on September 22, 1881. In the Grand Bodies of Masonry he was both efficient and prominent, and for a full quarter of a century was the recognized authority on all matters appertaining to Masonic jurisprudence. He had affiliations with many associations and was a notable figure in each and all. He was created a Noble of the Mystic Shrine in 1876, became Grand Marshal of the Imperial Council at its formation in that same year, and was an Active Member thereof until 1881, when commissioned Deputy for Pennsylvania. He organized Syria Temple in 1877, and was its Illustrious Potentate for the ensuing nine years. In civil, military, legal, and Masonic work, he was an all-round brilliant exemplar.

"The tokened pestilence, where Death is sure' has made sad inroads upon the community where was located the youngest of our Chartered Temples, 'Morocco,' at Jacksonville, Florida, and a history of the sad matter is the most doleful chronicle of the year 1888. The scourge was more than pitiful, an entire city depopulated, the marts of trade laid waste, and naught to be seen in the silent streets but the wasting victim, the constant funeral processions, and the unwearying physician with the self-sacrificing nurse plying their merciful services among those stricken down or unable to flee from the path of the fell contagion. The officers and members of Morocco Temple, aided by associate Knights Templar, organized themselves into a 'relief corps,' and, full Knightly with their armor on, displayed the beauties of Fraternal love and affection to all the suffering, irrespective of race, creed, or affiliation.

"Illustrious Noble Baldwin, the Recorder of Morocco Temple, himself a physician, fell a victim in combat against the destroyer, while his associates, Mallett, Ely, Dunn, and

McLain, equally braving the danger, carried on the work of charity so well begun and stoutly maintained, until the grim demon of Despair was vanquished.

"Well and nobly were the labors of that grand quintette aided by the Fraternity throughout the land, to whom no appeal for aid was ever made in vain. Brother, Companion, Frater, and Noble, all vied with one another in the grand work, and a steady stream of needed supplies poured forth from every town, village, and hamlet, with funds aggregating nearly Eleven Thousand Dollars, which went to this 'Templar Relief Corps' alone. The acknowledgments received classify the contributions to this noble Humanitarian work as follows:

Commanderies	\$5,904 50
Temples	2,769 25
Individuals	1,080 10
Lodges	730 00
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Total	\$10,483 85

"Another calamity, equally calling for our sympathies and material aid, has occurred within our borders, the loss of life and property, and the incidental distress, being known to us all. I have presumed upon the sentiment of this Imperial Body, and have directed the sum of Five Hundred Dollars to be forwarded for the relief fund at Johnstown, Pennsylvania.

"To date there has been contributed for the relief of the Johnstown Flood sufferers these amounts:

The Imperial Council	\$500 00
Abdallah Temple, Leavenworth	50 00
Aleppo, Boston	100 00
Al Koran, Cleveland (\$200 through local Committee)	300 00
Almas, Washington	25 00
Boumi, Baltimore	50 00
El Kahir, Cedar Rapids	50 00
Kismet, Brooklyn	50 00
Kosair, Louisville	25 00
Lu Lu, Philadelphia (\$500 through Pennsylvania Grand Lodge)	775 00
Mecca, New York City	250 00
Oriental, Troy	50 00
Murat, Indianapolis	100 00
Osiris, Wheeling	50 00

Osman, St. Paul.....	100 00
Pyramid, Bridgeport.....	100 00
Sesostris, Lincoln.....	25 00
Syria, Pittsburgh.....	200 00
Tripoli, Milwaukee.....	50 00
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Total.....	\$2,850 00

“At the decease of Imperial Treasurer Joseph Myers Levey, I appointed Illustrious Noble George William Millar, of New York City, as his successor for the remainder of the Triennial term. Illustrious Noble Millar and Recorder Paterson have each filed with me their official Bonds as required by Articles VIII and IX of the Constitution.

“By authority of the Fourteenth Imperial Council Session, Charters have been issued to Algeria Temple, Helena, Montana; Ararat, Kansas City, Missouri; El Riad, Sioux Falls, Dakota; Ismailia, Buffalo, New York; Kismet, Brooklyn, Long Island; Rameses, Toronto, Ontario; Al Malaikah, Los Angeles, California; El Jebel, Denver, Colorado; Hella, Dallas, Texas; Jerusalem, New Orleans; Morocco, Jacksonville, Florida; and Sesostris, Lincoln, Nebraska.

“It having been discovered that Syria Temple of Pittsburgh was yet working under a Dispensation issued May 9, 1877—a Charter having been recommended, but through inadvertence not having been issued—the error was corrected, and a Charter was therefore issued as of the proper date and forwarded to that Temple on January 7, 1889.

“The Dispensation heretofore issued to Saltanat Temple, London, Ontario, was, by order of the Imperial Council, withdrawn, and upon request Potentate Andrew W. Porte surrendered said document, and the members of that Temple were remanded to their former allegiance in Moslem Temple, Detroit.

“On September 5, 1888, Dispensation was issued to form and open Afifi Temple at Tacoma, Washington Territory. On April 19, 1889, the same as to ‘Tangier’ in Omaha, Nebraska; and ‘Sahara’ at Pine Bluff, Arkansas.

OFFICIAL VISITS

“During the past twelve months several Inspections of various Temples were made by myself, and Imperial Chief Rabban Thompson at my request.

“From the report of our Imperial Chief Rabban, coupled with my own experience and observation, I am convinced that these ‘Visits’ have been satisfactorily and encouragingly

repaid by an absolute knowledge of the growth and present condition of subordinate Temples. In every instance a high and appreciative order of talent has been incorporated in the respective Divans, and the rendition of the Ritual in each Temple visited has been elaborate, accurate, intelligent, and impressive. The social feature appears well guarded in each Temple that has been personally inspected, and the postprandial exercises evince a well concerted effort on the part of the officers of Temples to commendably vie with each other in elaborating and varying the entertainment at each successive Session, thereby increasing the interest in the observances, and contributing to that most to be desired end, an intimate and sincerely Fraternal intercourse among all the Nobles.

CONCLUSION

“What in the beginning was intended to be a ‘brief’, has lengthened out beyond my honest intent, and I trust you may ‘forgive and quite forget’ the fault.

“I thank you for your respectful attention, and ask that your endeavors be now, as they heretofore have been, entirely for the advancement of our Order.”

A condensed report of the Imperial Treasurer was submitted through Noble James McGee, as follows:

June 22, 1888—To balance on hand	\$11,260 51
June 12, 1889—Gross Receipts of Fiscal Year	8,223 33
	<hr/>
Total	\$19,483 84
Total Disbursements	8,590 92
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Balance on hand	\$10,892 92

From Imperial Recorder's Report:

Temples which have been Chartered	44
Temples under Dispensation	6
Number of Nobles on December 31, 1887	7,565
Entered the Unseen Temple	66
Dimitted	191
Suspended	68
Expelled	4
Decrease in Members	329
	<hr/>
Leaving a total of	7,236

Number of Nobles "Created" to De- cember 31, 1888.	2,881
Affiliated and Restored to Date.	79
In Temples under Dispensation.	181
	<hr/>
Increase of Membership.	3,141
	<hr/>
Total Number of Nobles.	10,377

On recommendation of the Committee on Charters and Dispensations, Charters were granted to the following Temples under Dispensation:

Afifi, at Tacoma; Al Kader, Portland, Oregon; Ballut Abyad, Albuquerque; Moila, St. Joseph, and Sahara, at Pine Bluff, Arkansas; also Tangier, in Omaha, Nebraska, which was continued under Dispensation for one year.

THE COMMITTEE ON FINANCE AND ACCOUNTS

congratulated the Imperial Council on the healthy state of its Imperial Treasury (\$10,892.92), and heartily commended the action of Imperial Treasurer Millar in allowing interest on funds amounting to One Hundred and Eighty-four Dollars and Thirty-three Cents (\$184.33).

COMMITTEE ON PLACE OF MEETING

San Francisco, California, was chosen as the place for the next Session of the Imperial Council, and the selection of the date was left with the Imperial Potentate.

ELECTION OF OFFICERS

By due nominations and regular ballot the following Nobles were declared duly elected officers of the Imperial Council for the ensuing three years, and accepted their respective offices:

Noble Sam Briggs, Imperial Potentate; Henry E. Hosley, Deputy; William Bromwell Melish, Chief Rabban; Thomas J. Hudson, Assistant Rabban; John T. Brush, High Priest and Prophet; Bruce Goodfellow, Oriental Guide; Joseph S. Wright, Treasurer; Frank M. Luce, Recorder; William H. Mayo, First Ceremonial Master; Wayland Trask, Second Ceremonial Master; Cyrus W. Eaton, Marshal; Edward C. Culp, Captain of the Guard; and Charles L. Field, Outer Guard. The Imperial Po-

tentate appointed Noble Theodore Elmendorf as Assistant Guard.

On motion of Noble Edward B. Jordan, it was "*Resolved*, That a vote of thanks be tendered to Noble George William Millar for his attention to the duties of Imperial Treasurer since the death of Noble Joseph Myers Levey."

On motion of Noble Richard P. Marvin, Jr., it was "*Resolved*, That a Committee be appointed to express the sentiments of the Imperial Council for the services rendered by the Imperial Treasurer Millar and the Imperial Recorder Paterson, and that such Committee consist of Nobles Sam Briggs, Henry A. Collins, and George P. Balmain."

The Committee on Testimonials, through Most Illustrious Sam Briggs, reported that they recommend Five Hundred Dollars be appropriated as a testimonial to the Past Imperial Recorder for his faithful services in the past, and that the matter of a Testimonial to the Acting Imperial Treasurer be left until the return of Noble George William Millar from Europe, on account of which trip he was absent from this Session.

SESSION OF 1890

Pursuant to a call of the Imperial Potentate on May 6, 1890, a Special Session of the Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America convened in the city of Pittsburgh, Pennsylvania, on Monday, June 23, at nine o'clock A. M.

The entire Official Divan was present at the opening, except the Imperial High Priest and Prophet and Imperial Outer Guard. There were also present a large number of Active Members of the Imperial Council, as well as many visitors from various parts of the United States and Canada, and the Imperial Council was opened in full Ceremonial Form.

The Imperial Potentate, Sam Briggs, then delivered his Annual Address, from which is taken these excerpts:

"The interest in our Order has been variable the past year, and in certain quarters noticeably so. In some Jurisdictions much work has been done, and in others, little or nothing. Several of our older Temples have decreased their

Initiates, which I believe to have been sound wisdom, while others have peregrinated about their Jurisdictions, striving to extend and develop an interest abroad, seemingly forgetting that there might be another duty, that of providing for the well-being, happiness, and interest of those who were already our own.

"On August 19 last, Palestine Temple, originally located at Newport, was removed therefrom to Providence, Rhode Island. This matter had been confided to our Deputy, Henry E. Hosley, who accomplished the same in an eminently satisfactory manner to both factions, and likewise to this Imperial Body, whose invariable desire should be to have all new Temples located in the larger cities, where greater benefits can accrue to the advantage of all.

"Acting upon the advice shadowed forth in the proposed amendment to the Constitution offered at our Council in 1889, the State of Nebraska has been divided into two Jurisdictions, governed respectively by 'Tangier' in Omaha, and 'Sesostris' at Lincoln. Evidencing the good fellowship existing in our Order, both Temples have jointly made a pilgrimage to Hastings, Nebraska, where I am informed they had a most glorious observance, thoroughly satisfactory to each Temple, the Novitiates being permitted to participate in all the ceremonies and festivities of the occasion.

THE FRATERNAL DEAD

"I have not been officially or otherwise advised of the decease of any member of our Order of prominence in any of our Jurisdictions. This is justly a cause for congratulation, and I may with reason point to our mortuary list of the past and say confidently, that reliable statistics show that membership in our Order is conducive to health and longevity.

DISPENSATIONS AND CHARTERS

"By your authority, Charters were forwarded to the following Temples: 'Afifi,' 'Al Kader,' 'Ballut-Abyad,' and 'Moila,' the same having been granted by the Imperial Council of 1889.

"Dispensations for Temples have been granted as follows: September 15, 1889, to Sir George C. Connor and others, for Alhambra Temple, Chattanooga, Tenn., November 13, to Illustrious Rufus E. Fleming and others, for 'El Zagal' at Fargo, North Dakota. November 21, to Illustrious John S. Alfred and others for 'Yaarab,' Atlanta, Georgia. Dispensations have also been permitted to Illustrious Francis M. Bishop and others, for 'El Kalah' in Salt Lake City; also to Illustrious Clarence S. Scott and others, for 'El Katif' in Spokane Falls, Washington.

OFFICIAL VISITS

"My opportunities have been restricted during the year now at an end, and 'Official Visits' in person have been few. Ismailia Temple was inspected last January. Alhambra was established by myself in September, 1889. I visited Washington the same month, and such other 'Inspections' as have been performed were made under authority granted to my Deputy, Henry E. Hosley, also to Assistant Rabban Thomas J. Hudson, and to Illustrious Charles H. Heaton.

CORRESPONDENCE

"I regret very much to note under this caption the continued illness of our 'Representative of Temples in the East,' Illustrious John Worthington, who has been unable to add to the interest of this Session, as in the past he has done at our Convocations, by forwarding his 'usual budget of correspondence,' such as could only be evolved and produced by himself.

FINANCE AND ACCOUNTS

"From such information as has been afforded me, I am able to estimate the revenue of the past year ('89-90) accruing from the particular business of the period to be about as follows:

Fees from new Temples and other equipment.....	\$821 00
From Annual Dues.....	1,600 00
Diploma Fees, 1889 and 1890.....	6,774 00
Diploma Fees for 1888 and 1889.....	574 00
	<hr/>
Making a total of.....	\$9,742 00

"An examination of reports from the various Temples shows thirty-one have experienced a decrease in the number of Initiations, while thirty-two Temples, inclusive of those three now working under Dispensation, exhibit a gratifying increase of Novitiates.

"It is hardly necessary to refer to the fact that the Imperial Council has aforesaid issued notices disapproving of any levity in the notices of meetings. If the Chief Executive, under the mandate of the Imperial Council, can not enforce this most salutary and proper regulation, it is then time for this Imperial Council to take the matter in its own hands.

EMERITI MEMBERS

“Concerning the proposed Amendment to the Constitution permitting the election of Emeriti Members, I would suggest that if such amendment prevails, all those former Members of the Imperial Council who have attained that honor be given properly engrossed Certificates of this fact. And in this connection would request that such proper Certificate be voted to Past Imperial Potentate Walter Millard Fleming, the founder of our Order, that shall attest his signal and exceptional service in this Imperial Body.

REVISION AND RITUAL

“Communications have been received by me during the past two years, making suggestion regarding the amending of our Ritual. Nearly every Temple has its own peculiar notion concerning what is, or what is not proper, to be added to or omitted from the Ritual, notwithstanding that the Constitution of the Imperial Council prescribes that no alterations or additions shall be made in the Ritual except by the authority of the Imperial Council, etc. As far as my observation goes, I find that the Law is more honored in the breach than in the observance, as hardly a Temple exists within the Jurisdiction of this Imperial Council that does not waver more or less from our prescribed form of Ceremonies. I trust that the Imperial Council will soon take decisive action looking to a revision of the Esoteric work of our Order, and that at once.

“Allusion is again deemed necessary to communications making justifiable complaint as to unworthy Meeting Notices, and also newspaper comment as to the conduct of said Sessions. It is hardly necessary to refer to the fact that the Imperial Council has frequently disapproved of the discreditable levity recorded first in the ‘Notices,’ and afterward observed at the ‘Meetings.’ I submit the same to your attention without further comment.

“The Annual Meetings of this Body constitute a National Assembly, having for its province legislation for the good of all concerned; consequently the more representatives that are personally present at every Session, the more thorough and satisfactory our work would be, and if our Order is to be placed and maintained upon an enduring foundation, it will be largely by reason of wise and thoughtful legislation at the Sessions of this Imperial Body.

“The day when the individual representative out of his own pocket defrayed the legislative expenses of his Temple has gone by, and a business rule now governs, and is engrafted on the Constitution.

“While a Session held at any point in our Jurisdiction

Public opinion must be observed for the general good of all. Our Imperial Council meetings have, during the last few years, been conducted in such a manner that there is very little to criticize, and my object in addressing you this letter is only to bring to your attention certain laws of the Imperial Council which have been adopted for the general good of all.

"Potentates, Representatives, Captains of Arab Patrol, and members of the Patrol are expected to see that no discredit be brought upon our Order, either by members (no real Shriner would bring discredit) or by outsiders who take advantage of the open door. Shriners should not hesitate to tell the police that hoodlums wearing our fez and badges do not belong to our Order."

The Imperial Recorder reported a net gain in membership for the year of 13,126, and a total membership of 172,661.

The Committee theretofore appointed on new Official Jewels made report of the result of their labors, from which we quote two paragraphs as follows:

"In asking for designs the Committee thought best to state that the sum of twenty-five hundred dollars would be expended, so that the competing manufacturers could be on an equality. The price to be paid for each of the Jewels was also stated. The Jewel of the Imperial Potentate was to be the costliest, and must be of an original and separate design, set with diamonds. The Jewel of the Deputy Imperial Potentate was second in expense, and was to be original in design, but less expensive in the jeweled settings. The Jewels of the two Rabbans, the High Priest, and the Oriental Guide are alike in design and cost, as are also those of the remaining seven Imperial officers.

"The work was completed in about thirty days and delivered to the Committee, which has the satisfaction of presenting the complete set of Official Jewels at this session for the inspection and approval of the Imperial Council. The Jewels are of pure 14-kt. gold, the tiger's claws are genuine and of the finest quality, the diamonds and other precious stones are of the best quality, the sphinx heads are of tigerite stone, the pyramids are of platinum, the seals are of correct design, and all the insignia is that of our Arabic Order. Each Jewel is put up in a Turkish leather case, marked with the name of the office and the words 'The property of the Imperial Council N. M. S. of North America.'"

On recommendation of the Committee on Charters and Dispensations, Charters were granted to Wahabi Temple, at Jackson, Miss.; Bedouin Temple, at Muskogee, Okla., and a Dispensation was granted for a new Temple at San Diego, Cal., to be known as Al Bahr Temple.

The Committee on Jurisprudence and Laws presented a lengthy report on the manner of choosing Emeritus members and Honorary members of the Imperial Council, which provided that a Committee consisting of two Past Imperial Potentates and five Elected Representatives shall be appointed by the Imperial Potentate, to which shall be referred all nominations for Emeritus membership or Honorary membership.

The following amendment to the Constitution was embodied in their report and duly adopted by the Imperial Council:

“SECTION 5. All Past Imperial Potentates shall be Representatives ad vitam. The Imperial Council may, by a three-fourths vote of the members present at any session, elect as an Emeritus member of the Imperial Council any Noble who has been a Representative for twenty-one years and who is recommended for said honor by the Committee on Nominations of Emeritus and Honorary members. Such Emeritus member shall be entitled to all the rights and privileges of elected Representatives. The Imperial Council may also, by a three-fourths vote of the members present at any session, elect as an Honorary member of the Imperial Council any member of the Order who is recommended for said honor by the Committee on Nominations of Emeritus and Honorary Members. All Honorary members shall have a voice in the proceedings of the Imperial Council, but shall have no other privileges or emoluments.”

The election of officers resulted as follows: Noble William J. Cunningham, of Boumi Temple, as Imperial Potentate; Noble William W. Irwin, of Osiris Temple, as Imperial Deputy Potentate; Noble Frederick R. Smith, of Damascus Temple, as Imperial Chief Rabban; Noble J. Putnam Stevens, of Kora Temple, as Imperial Assistant Rabban; Noble Henry F. Niedringhaus, Jr., of Moolah Temple, as Imperial High Priest and Prophet; Noble Charles E. Ovenshire, of Zuhrah Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble Elias J. Jacoby,

of Murat Temple, as Imperial First Ceremonial Master; Noble W. Freeland Kendrick, of Lu Lu Temple, as Imperial Second Ceremonial Master; Noble Ellis L. Garretson, of Afifi Temple, as Imperial Marshal; Noble William J. Matthews, of Mecca Temple, as Imperial Captain of the Guard; Noble Ernest A. Cutts, as Imperial Outer Guard.

The Committee on Time and Place recommended that the next Annual Session be held in the city of Dallas, Texas, on May 13 and 14, 1913, and their recommendation was adopted.

With a view of relieving the Imperial Potentate from much correspondence, all of which he felt in duty bound to submit to the Imperial Council, the Code was amended so as to provide that correspondence and complaints must be addressed in the first instance to the Potentate, and through him to the Imperial Potentate, if the latter has any jurisdiction in the case, but a member of the Imperial Council may communicate directly with the Imperial Potentate. In case the Potentate refuses or neglects to forward communications as herein provided, the complainant may transmit the same directly to the Imperial Potentate.

The Committee on Grievances and Appeals reported that universal harmony was prevalent throughout the entire Jurisdiction and nothing had been submitted to them for their consideration.

A Committee having been appointed to investigate the feasibility and wisdom of creating something in the nature of a Permanent Mecca made a lengthy report, which, on motion of Past Imperial Potentate Noble William B. Melish, was accepted and ordered to be printed in the Proceedings, and that the Committee be relieved from any further consideration of the matter.

The Committee on Charters and Dispensations recommended that Dispensations be issued for new Temples as follows: At East St. Louis, Ill., to be known as Aimad Temple, and at Nashville, Tenn., to be known as Al Menah Temple.

An effort was made to increase the annual dues to five dollars, but the minimum dues were finally fixed at three dollars.

The Imperial Council amended Section 1 of Article 3 of the Constitution so as to read as follows, as to the apportionment of Representatives:

“Representation in the Imperial Council shall be apportioned as follows: To every Temple working by authority of a Charter granted by this Imperial Council there shall be one Representative, who must be a member of the Temple electing him. Each Temple shall be entitled to two Representatives when its membership reaches three hundred, three Representatives when its membership reaches six hundred, and four Representatives when its membership reaches one thousand; but no Temple shall be allowed more than four Representatives.”

On recommendation of the Committee on Emeritus and Honorary Memberships, Noble Richard Lambert, of Jerusalem Temple, was elected an Emeritus member, and Nobles John G. Hunter, of Hella Temple; Preston Belvin, of Acca Temple; J. Harry Lewis, of Osman Temple, and Thaddeus B. Beecher, of Pyramid Temple, were elected to Honorary membership in the Imperial Council.

On proper motion, it was voted that the name of Azhar Temple, situated at Halifax, Nova Scotia, be changed to that of Philæ Temple, and on recommendation of the Committee on Charters and Dispensations, a Dispensation was granted for a new Temple at Parkersburg, West Virginia, to be called Nemesis Temple.

The officers-elect were duly installed into office by Past Imperial Potentate William B. Melish.

SESSION OF 1913

The Thirty-ninth Annual Session of the Imperial Council was convened in the Scottish Rite Cathedral, in the city of Dallas, Texas, on May 13, 1913, at twelve o'clock noon. After the public exercises were concluded, the Imperial Council was opened in due and regular form by the Imperial Potentate, with all officers of the Imperial Council present and assisting, and with 18 Past Imperial Potentates, 7 Emeritus members with rights and privileges, 6 Honorary members, and 423 Representatives of Temples in attendance.

In his Annual Address the Imperial Potentate, Illustrious Noble William J. Cunningham, became reminiscent and emphasized the wonderful changes, not only in the Imperial Council, but as well in the city of Dallas, which had taken place since June 14, 1898, when the Imperial Council last met in that city.

He reported the institution of Al Bahr Temple at San Diego, California; Ainad Temple, at East St. Louis, Illinois; Al Menah Temple, at Nashville, Tennessee; and Nemesis Temple, at Parkersburg, West Virginia; and the constitution of Wahabi Temple, at Jackson, Mississippi; Bedouin Temple, at Muskogee, Oklahoma; and Akdar Temple, at Tulsa, Oklahoma.

The Imperial Potentate felt it to be his duty to decline a number of requests from Temples to make pilgrimages to the Canal Zone for reasons given by him in his address, and his action in this respect was approved by the Imperial Council.

He reported the appropriation of the sum of \$5,000, which was placed in the hands of Illustrious Noble Melish, to be used in relieving the distress caused by the flood in what is known as the Ohio Valley. Later in the session Illustrious Noble Melish made a report in detail of the distribution of this fund, and the amount of relief that was afforded by the Nobles of the Mystic Shrine, not only in the flood region, but by Temples everywhere.

The Imperial Potentate reported in detail the official visitations made by him, and expressed himself as delighted with the courtesies extended him and the fealty shown by subordinate Temples to the Imperial Council of which he was for the time being the head.

The Imperial Recorder reported a net gain in membership for the year of 12,790, and a total membership on January 1, 1913, of 185,446.

On recommendation of the Committee on Charters and Dispensations, Charters were granted to Ainad Temple, at East St. Louis, Ill.; Al Bahr Temple, at San Diego, Cal.; Nemesis Temple, at Parkersburg, W. Va.; Al Menah Temple, at Nashville, Tenn., and Philæ Temple, at Halifax, Nova Scotia; and Dispensations were granted to form and open a Temple at Shreveport, La., to be called El Karubah Temple, and for a Temple at Montgomery, Ala., to be called Alcazar.

The Committee to Nominate Honorary Members recommended the election of Noble William Daly, of Korein Temple, of Rawlins, Wyo., and Seth F. Haskins, of Mahommed Temple, of Peoria, Ill.

The election of officers resulted as follows: Noble William W. Irwin, of Osiris Temple, as Imperial Potentate; Noble J.

Putnam Stevens, of Kora Temple, as Imperial Chief Rabban; Noble Henry F. Niedringhaus, Jr., of Moolah Temple, as Imperial Assistant Rabban; Noble Charles E. Ovenshire, of Zuhrah Temple, as Imperial High Priest and Prophet; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble Elias J. Jacoby, of Murat Temple, as Imperial Oriental Guide; Noble W. Freeland Kendrick, of Lu Lu Temple, as Imperial First Ceremonial Master; Noble Ellis L. Garretson, of Afifi Temple, as Imperial Second Ceremonial Master; Noble William J. Matthews, of Mecca Temple, as Imperial Marshal; Noble Ernest A. Cutts, of Alee Temple, as Imperial Captain of the Guard; and Noble James S. McCandless, of Aloha Temple, as Imperial Outer Guard.

The Committee on Time and Place recommended Buffalo, New York, as the place for holding the next Annual Session, but on submission of the question to the Imperial Council, the name of Atlanta, Georgia, was substituted for that of Buffalo, and May 13, 1914, was selected as the date.

The Imperial Potentate in his address having reported his Decisions to the Imperial Council, among which we find one holding that no Temple can make a reduction of its fees for initiation below the minimum fee of \$50, by making a rebate to candidates of railroad fare or any part of their expenses in attending a Ceremonial Session, one holding that it is deemed inadvisable for a Temple to take out incorporation papers under State or National Laws, and another holding that a Temple could not accept promissory notes as payment of initiation fees, the same were referred to the Committee on Jurisprudence and Laws, and they recommended the approval thereof, which was given.

Much discussion having been had from time to time concerning the election of officers of subordinate Temples, Article XV of the Constitution was amended so as to provide that every Temple shall annually elect its elective officers, and its representative or representatives, by ballot, and by a majority vote, said election to be held at a regular meeting in December. Each elective officer shall be elected separately, and by a distinct ballot, the use of a blanket ballot for the election of officers being prohibited. If there be but one representative to be elected, the

same rule shall prevail. If the Temple is to elect more than one representative, all candidates for representative shall be balloted for on one ballot, and a majority vote of those present and voting shall be necessary to elect said representative. The installation of officers shall take place immediately or at the first succeeding session of the Temple.

An effort having been made to provide for forms of ceremonies for the institution of new Temples and laying of Cornerstones, the Imperial Council decided that inasmuch as Masonic Rituals furnish such abundant material which can be so easily arranged for the use of Temples, no such special forms shall be provided for.

On proper motion, Noble Thomas J. Sherlock was placed on the Honorary list of members of the Imperial Council.

The officers-elect, except the Imperial Marshal, were installed by Past Imperial Potentate William B. Melish, and the Potentate of Mecca Temple was authorized to install the Imperial Marshal.

SESSION OF 1914

The Fortieth Annual Session of the Imperial Council was convened in the city of Atlanta, Georgia, on May 12, 1914, and the opening of the session was, as usual, preceded by public exercises consisting of addresses of welcome, responses thereto, and music.

There were present Representatives from 133 Temples, 15 Past Imperial Potentates, 5 Emeritus members with rights and privileges, 2 Emeritus members without such rights and privileges, and 4 Honorary Life members, in addition to the Official Divan.

The Imperial Potentate announced the illness of Noble Charles E. Ovenshire, of the Official Divan, and his absence from the session.

In his Annual Address the Imperial Potentate, Illustrious Noble William W. Irwin, well said:

“Would that the privilege were mine to-day to say a word that might reach the attentive ear of every member of this great organization. Were such an opportunity mine,

I should, if it were possible so to do, impress sincerely and deeply upon his heart that he belongs to a Fraternity such as never was even dreamed of in all the world's previous history; that to him is intrusted the good name and dignity of its record, the respect and admiration of those not honored with decorations and adornments.

"In this age of a marvelously rapid growth in our membership, when our pilgrimages, be they local or national, command the attention and approval of the world at large, it should be the constant aim and ambition of every Noble to preserve and sustain the dignity of our Nobility. Believe me when I say that I agree with you in the commonly accepted declaration that Shrinedom is the 'sunshine of Masonry.' I believe that we should have always a season of pleasure and sociability when Shriners meet together, and I have yet to learn of an occasion when that is not true. But with it all we should not forget that the prerequisites of this membership and the added testimonial of being a Shriner make it all the more necessary that our every act be well considered and our every act well guarded. Nobles, in the oases of our Nobility, or in the busy walks of life, remember always to 'acquit yourselves like men.'"

He stated the amount of cash on hand to be \$125,908.29, with all bills paid.

He reported that Al Bahr Temple, of San Diego, Cal.; Ainad Temple, of East St. Louis, Ill.; Philæ Temple, of Halifax, Nova Scotia; Al Menah Temple, of Nashville, Tenn., and Nemesis Temple, of Parkersburg, W. Va., had been instituted under Charter, and that El Karubah Temple, of Shreveport, La., and Alcazar Temple, of Montgomery, Ala., had been instituted under Dispensation.

The Imperial Potentate reported in great detail a pilgrimage made by him as a guest of Osman Temple to the Canal Zone, and the granting of a Dispensation by him to Osman Temple to confer the Order upon a class of eligibles in the Canal Zone.

He also made a part of his address the history of the pilgrimage of Nile Temple of Seattle to Manila, Philippine Islands. They left Seattle on December 30, 1913, at high twelve on the ship *Minnesota*, the party consisting of two hundred ladies and Nobles from all parts of the United States and Canada. Twenty-nine Temples were represented, and the account of the pilgrimage states that it covered a distance of fourteen thousand miles.

The only unpleasant feature of the year reported by the

Imperial Potentate was the matter of internal dissension in Alhambra Temple at Chattanooga, Tennessee. Past Imperial Potentate William B. Melish was assigned to visit Alhambra Temple and take charge of the same as the proxy of the Imperial Potentate, for the purpose of adjusting the differences, if possible. Illustrious Noble Melish discharged the duties assigned him and made report, and the matter was referred to the Committee on Jurisprudence and Laws, but its recommendation to the Imperial Council was not accepted.

The Imperial Potentate reported the dedication by him of Moolah Temple, at St. Louis, Missouri, on April 25, 1914.

One of the recommendations of the Imperial Potentate was that the Imperial Council should authorize the publication of a complete and authentic history of the early origin and records of the Ancient Arabic Order of Nobles of the Mystic Shrine, and also a history of the Order from which our Order emanates, and on recommendation of the Committee on Jurisprudence and Laws, the incoming Imperial Potentate was requested to appoint a Committee of three members of the Imperial Council to prepare such a history.

The Imperial Recorder reported a net gain in membership for the year of 14,655, and a total membership of 200,148.

On recommendation of the proper Committee, Noble Joseph Seinsheimer, of El Minah Temple, and Noble O. W. Burdats, of Osiris Temple, were elected to Honorary Life membership in the Imperial Council.

Illustrious Noble Charles L. Field, Past Imperial Potentate, being confined to his home by illness, a telegram was sent him, conveying best wishes and the hope for his speedy recovery, but alas, there was no recovery, for the printed Proceedings of this Annual Session contain the sad information that he died on June 17, 1914.

The election of officers resulted as follows: Noble Frederick R. Smith, of Damascus Temple, as Imperial Potentate; Noble J. Putnam Stevens, of Kora Temple, as Imperial Deputy Potentate; Noble Henry F. Niedringhaus, Jr., of Moolah Temple, as Imperial Chief Rabban; Noble Charles E. Ovenshire, of Zuhrah Temple, who was absent on account of illness, as Imperial Assistant Rabban; Noble Elias J. Jacoby, of Murat Temple, as Imperial High Priest and Prophet; Noble W. Free-

land Kendrick, of Lu Lu Temple, as Imperial Oriental Guide; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble Ellis L. Garretson, of Afifi Temple, as Imperial First Ceremonial Master; Noble Ernest A. Cutts, of Alee Temple, as Imperial Second Ceremonial Master; Noble James S. McCandless, of Aloha Temple, as Imperial Marshal; Noble John T. Jones, of India Temple, as Imperial Captain of the Guard; and Noble Conrad V. Dykeman, of Kismet Temple, as Imperial Outer Guard.

As exemplifying the true spirit of practical charity, a resolution was adopted providing that all local Temples having jurisdiction of the various parts of the United States be requested by the Imperial Council, if future events should cause the deportation of refugees from Mexico at any of said ports, to immediately investigate the condition and situation of such refugees, and finding among them members of the Mystic Shrine suffering and in need of assistance, to tender them prompt relief, and communicate with the Imperial Potentate, so that he might take proper action looking to their succor and assistance, and if he should think necessary, to reimburse the local Temple for amounts expended by it for the relief of the needs of such refugee Mystic Shriners.

On recommendation of the Committee on Charters and Dispensations, Dispensations were granted for a Temple at Fort Worth, Texas, to be known as Moslah Temple, or such other name as may later be agreed upon, and at Springfield, Illinois, to be known as Bokhara Temple, and Charters were granted to Alcazar Temple, at Montgomery, Alabama, and El Karubah Temple, at Shreveport, Louisiana.

The Committee on Time and Place recommended that the Forty-first Annual Session of the Imperial Council be held at Seattle, Washington, on June 15, 1915. Their recommendation was approved as to place, but the time was fixed for the second Tuesday, Wednesday, and Thursday in July, 1915.

One of the interesting features of this Annual Session was the presentation by Past Imperial Potentate William B. Melish to Noble Captain Shuey, of Zuhrah Temple, and the Captain of the First Arab Patrol organized by any Temple, and in behalf of the Patrol of Zuhrah Temple, a silver loving cup.

The Committee on Jurisprudence and Laws recommended

a change in the By-laws of the Imperial Council so as to provide that Past Imperial Potentates and Representatives should be paid mileage at the rate of six cents per mile one way by the shortest available route from the location of their Temple, and per diem expenses at the rate of \$10 per day for a three-days' session, but a substitute was adopted making the per diem \$15 per day for a three-days' session.

It was decided by the Imperial Council that a Temple may adopt resolutions of endorsement of one of its members as a candidate for office in the Imperial Council, and that these resolutions of endorsement may be sent under seal to Representatives and to other Temples, but that no other style of nominations or electioneering shall be permitted to be made by any Noble or any subordinate Temple for any Imperial Council office.

Illustrious Noble William B. Melish, Past Imperial Potentate, and Chairman of the Ohio Flood Relief Fund, made final report of the distribution of the funds placed in his hands, and showed a balance of \$1,535, which had been paid over to the Imperial Recorder, to be paid back into the treasury of the Imperial Council.

The officers-elect, except the Imperial Assistant Rabban, were duly installed into office by Past Imperial Potentate William B. Melish.

SESSION OF 1915

The Forty-first Annual Session of the Imperial Council was convened in the city of Seattle, Washington, on July 13, 1915, and after the completion of the public exercises, was opened in due and regular form by the Imperial Potentate, Illustrious Noble Frederick R. Smith, and his Official Divan.

There were present 12 Past Imperial Potentates, 3 Emeritus members with rights and privileges, 1 Emeritus member without such rights and privileges, 5 Honorary Life members, and 480 Nobles, representing 134 Temples, all of the Temples being represented except two.

In his Annual Address the Imperial Potentate first made mention of the heavy toll of Death during the year and the passing to the Great Beyond of Past Imperial Potentate Charles

L. Field, who died in San Francisco, California, on June 16, 1914; Fred A. Hines, who died at Scranton, Pennsylvania, February 5, 1915; and George H. Green, who died at Dallas, Texas, on March 28, 1915. He also made mention of the death of Illustrious Noble Arthur MacArthur, Most Excellent Grand Master of the Grand Encampment Knights Templar of the United States, who died at Troy, New York, on December 27, 1914.

He congratulated the Imperial Council upon its splendid financial condition, and reported a balance of cash on hand of \$150,976.18.

Under the head of Decisions, after noting a few interpretations made by him, he said:

“From the foregoing it will be noted that a new epoch in Imperial Council proceedings has been established, in that there have been no real decisions necessary, due to the fact that all dissensions and troubles have been settled either by a personal visitation to the locality in question, by arbitration or correspondence, and all correspondence regarding same, having either been returned or is on file in my office, would be burdensome were it printed in this report.”

Under date of June 1, 1915, he sent out to the Representatives of the Forty-first Annual Session a letter having the true ring to it and in the following words:

“It affords me great pleasure to appoint you a ‘Committee of ONE on Public Opinion,’ and associated with you are all the other Representatives of the Forty-first Annual Session of the Imperial Council.

“The world knows us only as we appear before them, and will you use your influence with the Nobility, that they may so conduct themselves at Seattle that no criticism can be directed against our Order?

“Will you assist me in leaving such a good impression in Seattle that the citizens will be glad we came and will invite us to return?

“The motto you are to deliver to your Shrine delegations is this, ‘A true Noble is always a gentleman under all circumstances.’ ”

He gave in full in his address the appeal issued by him in behalf of The Masonic War Relief Association of the United

States, which was organized by Past Imperial Potentate William B. Melish, in Cincinnati, on November 28, 1914, and in which organization the Imperial Potentate was elected as one of the Vice-presidents. He showed by his report that in responding to his appeal nearly \$10,000 had been contributed by the various Temples to this worthy cause.

The Imperial Potentate well said in his address:

“To Past Imperial Potentate William B. Melish belongs the honor of originating the idea, which is unique in that it is the first time in the history of Masonry, so far as is known, that all the different branches have been united in a charity which promises to be the greatest ever undertaken.”

The Imperial Potentate reported the construction of Alcazar Temple, at Montgomery, Ala., and El Karubah Temple, at Shreveport, La., and the institution under Dispensation of Moslah Temple, at Fort Worth, Tex., and Ansar Temple, at Springfield, Ill.

It required 117 pages of the printed Proceedings to describe the many official visitations made by the Imperial Potentate during his year of service.

The Imperial Recorder reported a net gain in membership for the year of 13,487, and a total membership of 213,527.

A Committee previously appointed to consider the advisability and practicability of establishing a tuberculosis sanatorium for afflicted children of Shriners, or some equally excellent institution for dependent Shriners or their families, reported adversely on the proposition, largely because of the necessary cost of the same, but gave as a further reason the following:

“Further, your Committee is of the opinion that in view of the numerous charitable institutions and benevolences being at the present time maintained by the Masonic Fraternity for the very purposes suggested, as well as by the various State and municipal governments for combating tuberculosis, that the further establishment of such by this Order is neither imperative nor in any sense necessary. The territory of the Jurisdiction of the Order is so very extensive as to render the proper control and management of such an institution and the selection of the proposed inmates or objects of benevolence impracticable.

“Your Committee has reached the decision that the proposition is both inadvisable and impracticable only after the most conscientious thought and deliberation upon the subject. The reasons which have guided it to this decision have been ‘but very briefly set forth in this report.’”

An effort was made to amend the Constitution so as to provide that an applicant must be both a Knight Templar and a Thirty-second Degree Mason, unless he was unable or unwilling to subscribe to the doctrines of Christian Masonic Knighthood, in which case he must be both a Royal Arch Mason and a Thirty-second Degree Mason, but on recommendation of the Committee on Jurisprudence and Laws this proposed amendment was rejected.

On recommendation of the Committee on Dispensations and Charters, a Charter was granted for a Temple at Knoxville, Tennessee, to be known as Kerbela Temple.

The Committee on Grievances and Appeals were able to make a verbal report, congratulating the Order on the harmony and good-will prevalent everywhere, and on the fact that nothing had been submitted to them for their consideration.

On recommendation of the Committee on Emeritus and Honorary Membership, Nobles Carleton E. Hoadley, of Pyramid Temple, Bridgeport, Conn.; Wilden E. Josephs, of Aladdin Temple, Columbus, Ohio; and Preston Belvin, of Acca Temple, of Richmond, Va., were elected Emeritus members, and Nobles James T. Rogers, of Kalurah Temple, Binghamton, N. Y.; Will A. Washburn, of Osman Temple, St. Paul, Minn.; Lou A. Cornelius, of Saladin Temple, Grand Rapids, Mich.; George W. Booth, of Jerusalem Temple, New Orleans, La.; George W. Fowle, of Moslem Temple, Detroit, Mich., and Clarence A. Hale, of Kem Temple, Grand Forks, N. Dak., were elected to Honorary Life membership in the Imperial Council.

The Committee on Dispensations and Charters made a further report, recommending that a Charter be issued for a new Temple at Houston, Texas, to be known as Arabia Temple, and the recommendation was adopted.

The election of officers resulted as follows: Noble J. Putnam Stevens, of Kora Temple, as Imperial Potentate; Noble Henry F. Niedringhaus, Jr., of Moolah Temple, as Imperial Deputy Potentate; Noble Charles E. Ovenshire, of Zuhrah Temple, as

Imperial Chief Rabban; Noble Elias J. Jacoby, of Murat Temple, as Imperial Assistant Rabban; Noble W. Freeland Kendrick, of Lu Lu Temple, as Imperial High Priest and Prophet; Noble Ellis L. Garretson, of Afifi Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble Ernest A. Cutts, of Alee Temple, as Imperial First Ceremonial Master; Noble James S. McCandless, of Aloha Temple, as Imperial Second Ceremonial Master; Noble John T. Jones, of India Temple, as Imperial Marshal; Noble Conrad V. Dykeman, of Kismet Temple, as Imperial Captain of the Guard; and Noble James E. Chandler, of Ararat Temple, as Imperial Outer Guard.

Legislation was adopted by the Imperial Council providing that no Temple shall adopt any By-Law setting aside or appropriating any portion of the fees or dues of the Temple to and for the exclusive use of any Band or Patrol, or other Subordinate Club or organization of the Temple.

Some question having arisen as to the proper fez to be worn by Nobles, the By-Law of the Imperial Council relating thereto was amended to read as follows:

"SECTION 2. The red Turkish fez with black tassel, bearing only the name of the Temple of which the Noble is an active member, with a facsimile of a scimitar and that portion of the Jewel of the Order consisting of the crescent sphinx head, and star combined and embroidered thereon in gold and silver bullion or silk, without any designation of rank or title, or other indication of position or place whatsoever thereon, is hereby adopted as the uniform exclusive style of head covering for all Nobles of the Mystic Shrine, and none other shall be worn. This restriction does not apply to parts of costumes of patrols and bands when worn by members of these organizations while performing their duties as the working corps of a Temple."

The Code was amended so as to provide that annual dues in each Temple shall not be less than five dollars, to be paid alike by all members of the Temple, except life members.

On recommendation of the Committee on Time and Place, Buffalo, New York, was chosen as the place of meeting for the next session of the Imperial Council, and the time was fixed as the 11th, 12th and 13th days of July, 1916.

The officers elect, except the Imperial Assistant Rabban, who was at the time in a hospital, were duly installed into office in the Imperial Council by Senior Past Imperial Potentate William B. Melish, and the Imperial Assistant Rabban was duly installed at the hospital.

SESSION OF 1916

The Imperial Council convened in its Forty-second Annual Session in the city of Buffalo, New York, on July 11, 1916, and the usual public ceremonies were held, after which the Imperial Council was opened in due and regular form with the entire Official Divan present, and 15 Past Imperial Potentates, 7 Emeritus members with rights and privileges, 1 Emeritus member without such rights and privileges, 11 Honorary Life members, and 498 Representatives in attendance. Every Temple under the jurisdiction of the Imperial Council was represented.

The Imperial Potentate, Noble J. Putnam Stevens, found that the present By-law and Code of the Imperial Council covered almost every condition that might arise, and his recommendations, therefore, were very few.

He reported that peace, harmony, good fellowship, and love of man for fellow-man prevailed over the entire domain of Shrinedom.

He reported the death of Noble George F. Loder, who was the oldest Noble so far as years in the Order go in North America.

He reported the constitution of Kerbela Temple at Knoxville, Tenn.; Ansar Temple, at Springfield, Ill.; Arabia Temple, at Houston, Tex., and Moslah Temple, at Ft. Worth, Tex.

He reported a pilgrimage made by himself and many other Nobles from different Temples throughout the United States, and their ladies, to Alaska, but it does not appear that the pilgrimage had any connection with the Imperial Council.

He made eighty visitations during the year, and in ninety pages of the printed Proceedings reports in detail the pleasures enjoyed by him in the various Temples, all of whom were delighted to do him honor.

He also made a pilgrimage to Aloha Temple, at Honolulu, where he attended a Ceremonial Session.

The Imperial Recorder reported a net gain in membership for the year of 10,388, and a total membership of 223,999.

At this session of the Imperial Council a full exemplification of the Ritual, in seven scenes, was staged by a Committee theretofore appointed by the Imperial Potentate. A description of this scenery, and an explanation thereof so far as permissible, is published in the printed Proceedings. We notice that the cost of the scenery alone was \$2,443.05.

The Committee on History of the Order reported progress and asked further time, which was granted it.

The Committee on Grievances and Appeals was pleased to report that nothing had been submitted for its consideration.

The annual election of officers resulted as follows: Noble Henry F. Niedringhaus, Jr., of Moolah Temple, as Imperial Potentate; Noble Charles E. Ovenshire, of Zuhrah Temple, as Imperial Deputy Potentate; Noble Elias J. Jacoby, of Murat Temple, as Imperial Chief Rabban; Noble W. Freeland Kendrick, of Lu Lu Temple, as Imperial Assistant Rabban; Noble Ellis L. Garretson, of Afifi Temple, as Imperial High Priest and Prophet; Noble Ernest A. Cutts, of Alee Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble James S. McCandless, of Aloha Temple, as Imperial First Ceremonial Master; Noble John T. Jones, of India Temple, as Imperial Second Ceremonial Master; Noble Conrad V. Dykeman, of Kismet Temple, as Imperial Marshal; Noble James E. Chandler, of Ararat Temple, as Imperial Captain of the Guard; Noble James C. Burger, of El Jebel Temple, as Imperial Outer Guard.

On recommendation of the proper Committee, Noble William Daly, of Korein Temple, of Rawlins, Wyoming, was elected an Emeritus member, and Nobles William P. Ryrie, of Rameses Temple; Jesse Norton, of Aad Temple; John Soller, of Kaaba Temple; Chalmers Brown, of Murat Temple; Hathon G. Getchell, of Moila Temple; Edward B. Jordan, of Lu Lu Temple; E. E. Downham, of Acca Temple; W. G. Haskell, of El Kahir Temple, and George Filmer, of Islam Temple, were elected to Honorary membership in the Imperial Council.

As showing the love and affection borne for Ill. Noble William B. Melish, Past Imperial Potentate, by the members of the

Imperial Council, and as showing the sympathy for him in his sorrow caused by the death of his wife, we quote the following resolution which was unanimously adopted by the Imperial Council:

"In the death of Mrs. Sallie Gatch Melish, this minute of the Imperial Council records the deep sympathy of the members who had the high privilege of knowing the good wife of our Senior Past Imperial Potentate, William B. Melish.

"To him we can only tender the sincere sympathy of those who esteemed and loved her, not only for her husband's sake, but for her own. She was the American woman whose good influence we all felt and retained. The memory of her beautiful character will be ever green in the hearts of her many friends in this Imperial Council."

The Committee on Finance and Accounts having reported in favor of an appropriation of \$5,000 to the George Washington Masonic National Memorial Association, the matter, on motion, was referred to the incoming Imperial Potentate for such action as he might deem best.

The Committee on Time and Place unanimously recommended Minneapolis, Minnesota, as the place, and June 26, 27 and 28, 1917, as the time for holding the next Annual Session of the Imperial Council, and the report was unanimously adopted.

On report of the Committee on Dispensations and Charters, a Charter was granted for a Temple at San Antonio, Tex., to be known as Alzar Temple, and Dispensations were granted for a Temple at Roanoke, Va., to be known as Kazim Temple, and one at New Berne, N. Car., to be known as Sudan Temple.

The officers-elect were duly installed into office by Senior Past Imperial Potentate William B. Melish.

SESSION OF 1917

The Forty-third Annual Session of the Imperial Council was convened in the city of Minneapolis, Minnesota, on June 26, 1917, but owing to war conditions the Imperial Potentate, Noble Henry F. Niedringhaus, Jr., had requested the local Temple to abandon its plan of elaborately entertaining at this Annual Session, and it was therefore strictly a business session of the Imperial Council.

The usual addresses of welcome were delivered, to which the Imperial Potentate fittingly responded. We quote from his address the following:

“Profoundly grateful am I that this mission has brought my feet to press the soil of the fairest spot in the upper middle West, and my eyes to the knowledge of her beauty and her thrift. Geographically I stand in a natural pulpit, from which I can happily see a land that has been carved from the rough into majestic greatness. Here and to the east, to the west and to the south, separated only by the imaginary lines of statehood, lies the fairest and richest domain on earth—the United States.

“It is the home of a brave and hospitable people. In it is centered all that can please and prosper mankind. Its fertile soil yields to the husbandman every product. Here by day the wheat locks the sunshine in its bearded sheaf, and down there by night the cotton whitens beneath the stars; over yonder other crops catch the quickening influence of the rains, and out there the mountains are stored with exhaustless treasures.

“That is the picture and the promise of our home—a land better and fairer than I have told you, and yet but a fitting setting in its material excellence for the loyal and gentle quality of its citizenship. And, adding to its greatness is a government that is the embodiment of human genius and the perfected model of human liberty!

“Deep is my regret that there are not here contemplative thousands who might enjoy the view from the same perspective. Conditions arose that made necessary the sacrifice of plans and pleasures. Occasion stationed a guard at the sanctuary of American freedom and placed loyalty between the United States and danger.

“To-day a mighty inspiration impels every one of us to lose in patriotic consecration whatever has disappointed, whatever has estranged, whatever has divided.

“We are Americans, and we stand for human liberty and human justice!

“Let us resolve to crown the miracles of the past with the spirit of a republic, compact, united, indissoluble in the bonds of love and patriotism—from the Lakes to the Gulf, from the Atlantic to the Pacific—the wounds of disappointments, past differences, and war healed in every heart.

“Let us plant on every hill the Stars and Stripes, where they will wave serene and resplendent and typify the summit of human achievement and earthly glory—where

they may blaze out the path and make clear the way up which all the nations of the earth must come in God's appointed time!

"And may God forget us if we forget the divinity of our purpose."

The public ceremonies having been concluded the Imperial Council was opened in due and regular form with the Official Divan in their respective stations, and 13 Past Imperial Potentates, 7 Emeritus members with rights and privileges, 1 Emeritus member without such rights and privileges, 10 Honorary Life members, and Representatives from every Temple in attendance.

The Annual Address of the Imperial Potentate breathed the spirit of patriotism in its words, and his tribute to Old Glory is so inspiring that we quote it as follows:

"It is but meet and proper at this time, when the Starry Banner of our country is carried aloft at the head of marching hosts whose destinations may be windowless palaces of rest beneath foreign sod, that we collectively and individually pledge our unswerving fealty to the flag of our country, and subscribe without reserve to all the things for which it has stood and still stands. Its stripes of white have ever been the emblems of purity of purpose and honesty of motive. Its lines of red have ever beckoned the rising sun of civilization, and figuratively have illumined the path toward democracy, liberty, and justice. Its starry field of blue always has been true in the prediction that there will dawn another and a better day following each season of night and gloom. Collectively the red, the white, and blue always have been emblematic of friendship, charity, equity, and righteousness. To-day, as never before, we doff our hats to Old Glory, and pledge unswerving loyalty to the various virtues for which it stands; to the chosen representatives of the people who have its integrity in their keeping; and to the institutions of our beloved country. The colors of Old Glory have never run; and may we never run from out its benign influence.

"There are within the ranks of the Mystic Shrine men who by reason of birth and residence owe allegiance to other flags and other countries. As we of America love our country and our flag, so in just proportion do we hail with delight the devotion of those men to their governments and their banners. We believe that Nobles of the Mystic Shrine, no matter what their birthright and no matter where their home, are enlisted in the cause of humanity,

justice, and charity; and we believe that from the minaret of each Shrine heart there floats a figurative flag that will be the token of admission to that Sacred City of the Future. God grant that the flags of all countries will resolve themselves into one banner of spotless purity and love—one insignia that may be in the van of marching hosts who smile at death and who yearn to grip the hand of our Eternal Host."

He reported the appointment of Noble Clarence B. Green, Potentate of Antioch Temple, of Dayton, Ohio, as his Secretary, the business of Imperial Council having increased to such an extent as to make it necessary to employ a Secretary.

He issued the usual Christmas circular, in which he urged the Nobility to put forth renewed efforts in doing acts of charity which would make happy the sorrowful, the needy, and the homeless.

It became his sad duty to announce the death of Past Imperial Potentate Alvah P. Clayton, of Moila Temple, St. Joseph, Missouri, who died on November 12, 1916.

He reported that when international conditions became so complicated as to cause the delegated authority of the United States to consider this country in a state of war, he had forwarded to the President a telegram pledging the loyalty of the Nobles of the Mystic Shrine to our government.

He strongly recommended that the Imperial Council determine upon a date which shall annually be known as Shrine Memorial Day, on which day the Nobles should pay tribute to the departed and engage in devotional exercises, but the Imperial Council on recommendation of the Committee on Jurisprudence and Laws, while approving the sentiment, decided against the recommendation, on the ground that it would not be advisable to make it compulsory in all Temples, but recommended that the Imperial Potentate each year issue a general order requesting each Temple to hold such service.

The Imperial Recorder reported a net gain in membership for the year of 14,901, and a total membership of 238,993.

On report of the proper Committee, the Constitution was amended so as to provide that no Charter shall be granted to any Temple until it has worked under Dispensation for a period of at least the time elapsing between two sessions of the Imperial

Council, held in regular session, and then not until it has provided itself with a proper place of meeting and the necessary paraphernalia for conferring the Order.

On recommendation of the Committee on Charters and Dispensations, Charters were granted to Sudan Temple, at New Berne, N. Car., and Kazim Temple, at Roanoke, Va., and Dispensations were granted for a Temple at Tampa, Fla., to be known as Egypt Temple; to Abou Saad Temple, in the Panama Canal Zone, and for a Temple at Hastings, Neb., to be known as Tehama Temple.

The election of officers resulted as follows: Noble Charles E. Ovenshire, of Zuhrah Temple, as Imperial Potentate; Noble Elias J. Jacoby, of Murat Temple, as Imperial Deputy Potentate; Noble W. Freeland Kendrick, of Lu Lu Temple, as Imperial Chief Rabban; Noble Ellis L. Garretson, of Afifi Temple, as Imperial Assistant Rabban; Noble Ernest A. Cutts, of Alee Temple, as Imperial High Priest and Prophet; Noble James S. McCandless of Aloha Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble John T. Jones, of India Temple, as Imperial First Ceremonial Master; Noble Conrad V. Dykeman, of Kismet Temple, as Imperial Second Ceremonial Master; Noble James E. Chandler, of Ararat Temple, as Imperial Marshal; Noble James C. Burger, of El Jabel Temple, as Imperial Captain of the Guard; Noble David W. Crosland, of Alcazar Temple, as Imperial Outer Guard.

The Imperial Council showed its willingness to treat the nobility of Zuhrah Temple fairly in the matter of the expenses incurred by them in connection with their arrangements for this Annual Session, and on resolution of the Committee on Finance and Accounts the sum of \$25,000 was appropriated to Zuhrah Temple to enable it to return every dollar of the money subscribed to the entertainment fund by those not directly connected with the Order.

On motion of the Committee on Finance and Accounts, the sum of \$5,000 was appropriated to the George Washington National Memorial Association to be paid at the rate of \$1,000 a year.

The Committee on Time and Place recommended Atlantic

City as the place, and June 4, 5, and 6, 1918, as the time for holding the next Annual Session, and their recommendation was approved.

The Committee on History of the Order made a short report in which they reported some progress, but inability to complete their labors in a satisfactory manner, owing to the illness of the Chairman, Noble Saram R. Ellison, and asking further time, which was granted.

On recommendation of the Committee on Honorary and Emeritus Members, Noble Walter S. Liddell, of Oasis Temple, of Charlotte, N. Car., and Seth F. Haskins, of Mohammed Temple, of Peoria, Ill., were elected Emeritus members, and Nobles Ben S. Gaitskill, of Mirzah Temple, Pittsburg, Kas.; James W. Porter, of Pyramid Temple, Bridgeport, Conn.; John J. Sweeney, of El Zaribah Temple, Phoenix, Ariz., and William Van Sickle, of Moslem Temple, Detroit, Mich., were elected to Honorary membership in the Imperial Council.

A resolution having been introduced providing that no Temple of Nobles of the Mystic Shrine should be declared open for business or ceremony without the display of and salute to the National colors, the Committee on Jurisprudence and Laws recommended that the resolution be not adopted, and expressed the regret that they couldn't see their way clear to concur in the patriotic sentiments expressed in the resolution insofar as making the ceremonies *compulsory* in all Temples. They stated that there would be no objection whatever to any Temple displaying or saluting the National colors, and singing a National anthem if they so desired, especially during the stirring times of the war, but to make such a ceremony compulsory they felt would not be desirable. Their recommendation was approved by the Imperial Council.

Noble James McGee, of Mecca Temple, New York, was introduced as the oldest living Shriner in the matter of fellowship, and he was greeted with the applause of all present.

In order to avoid any seeming conflict in the Code on the question of the necessity of membership in the prerequisite Body, on recommendation of the Committee on Jurisprudence and Laws the following was declared to be the law of the Imperial Council on the subject:

"SECTION 2 (of Article XII of Code): A Noble can hold active membership in but one Temple. In order to retain membership in a Temple a Noble must be in good standing in one or the other of the two prerequisite Masonic bodies, a Commandery of the Order of Knights Templar or a Consistory of the Ancient Accepted Scottish Rite. Where a Noble holds membership in both of these prerequisite bodies, so long as he is in good standing in one or the other of these bodies his membership in the Temple is not affected by any action of the other prerequisite body in depriving him of membership in that body.

"In case a Noble holds membership only in one of the prerequisite bodies, and who, for any cause, is suspended or expelled by that body, he stands suspended or expelled, as the case may be, in his Temple, until restored to good standing by the prerequisite body suspending or expelling him, when he shall be restored to good standing in his Temple without vote of that body. He shall not be charged with dues to the Temple during the period of his suspension.

"The acquirement of the other prerequisite subsequent to his suspension or expulsion does not restore him to good standing in his Temple."

The officers-elect were duly installed into office by Past Imperial Potentate William B. Melish.

SESSION OF 1918

The Forty-fourth Annual Session of the Imperial Council was convened in the Auditorium on the Steel Pier in Atlantic City, New Jersey, on June 4, 1918, and the exercises were in charge of Ill. Chief Rabban W. Freeland Kendrick, of Lu Lu Temple. In answer to the addresses of welcome the Imperial Potentate, Noble Charles E. Ovenshire, said in part as follows:

"Fraternity of the real type, of the type so commendably present in every meeting of Shrines and Shriners, finds its most courteous and hospitable expression in your reception here. Your kind words of welcome, your deeds of good will, your efforts to make our stay a pleasant one, are bright lights along the dark path the Nation now is treading.

"On these shores the brutal strife that is being carried on across that great body of water emphasizes itself most strongly. Here we in peaceful convention gather, sending forth messages of peace and love and fraternal good-will;

across that water, within a few miles of its other shore, discordant strife, destruction, and death are the prevailing keynote.

"The two pictures are the extremes—one representative of a free Nation engaged in mapping out work of a peaceful nature; the other that of the world setting at defiance every sentiment that has been so eloquently and forcefully expressed here by you to-day. It takes no great mental effort to decide which is the better path to choose, which the nobler part to play."

After the public ceremonies were ended the Imperial Council was opened by the Official Divan in due and regular form, with 16 Past Imperial Potentates, 7 Emeritus members with rights and privileges, 1 Emeritus member without such rights and privileges, 14 Honorary Life members, and Representatives from every Temple in attendance.

The Imperial Potentate in his Annual Address said:

"The year has been one of great activity. New conditions have arisen owing to the great conflict in which our country has been engaged. In a world so full of sorrow the Mystic Shrine has added a touch of happiness with its ceremonials and afforded an opportunity of touching elbows with friends and giving to one another that moral support so much needed when civilization itself seems to be tottering while at the same time it has co-operated with every branch of the Government in every way.

"Since the day when the first tribe of cave men gathered up their stone axes and swam the river to give battle to a neighboring tribe war has meant just one thing—Sacrifice; sacrifice of one of two kinds, either of blood or treasure. All over the country the service flags of the various Temples are dotted with stars representing the heroes who had left that Temple to make the supreme sacrifice of blood, if necessary. May Allah bless and protect them!"

He reported that the Temples of North America had purchased Liberty Loan bonds to the extent of \$754,200; had subscribed to the Red Cross \$110,453; to the Y. M. C. A., \$14,498, and to other war activities \$39,661. He reported that there were 11,649 Nobles in the service of their country, and that 2,792 Nobles had been initiated while in the service.

Of his visitations he said:

“One wearies of going up and down the world, of looking at its mountains and seas, of the forests which cover it and the streams which streak it with silver. One wearies of wealth, of fame, and of excitement, but we never grow weary of looking into the friendly faces which break into smiles when they look into your eyes.”

He reported that he had authorized the sending of \$1,000 for the relief of Nobles in the Halifax disaster, and his action was approved by the Imperial Council.

He reported the death of Noble Salaam R. Ellison, of Mecca Temple, New York, who died on March 25, 1918. Noble Ellison had served as Recorder of Mecca Temple for twenty-five years and was one of the best known and best posted Nobles in America.

He reported that the Shrine had more than doubled its membership in the last ten years, and urged that the future watchword should essentially be quality, rather than quantity.

He was pleased to report that every Temple was at peace with every other Temple, and that this session of the Imperial Council would show no man's hand or voice raised against another.

He set aside precedent and omitted all details of his visitations. He condensed the whole matter into the following few lines:

“Conservation being the order of the day, and having in mind the high cost of print paper and printing, and having the opinion of several of the Imperial Divan who agree with me, I have decided not to follow precedent, will omit details and simply list my visitations as made.

“I have visited sixty-one Temples, have traveled forty-three thousand miles, have been very cordially received, and in every instance have been accorded every courtesy, attention, and hospitality, and have received many beautiful souvenirs, each of which has been accepted in the same loving and kindly spirit in which they were given.”

The Imperial Recorder reported a net gain in membership for the year of 20,241, and a total membership of 259,113.

Ill. Past Imperial Potentate William B. Melish presented an appeal to the Imperial Council in behalf of the Masonic War

Relief Association of the United States, of which Past Imperial Potentate Frederick R. Smith was one of the Vice-presidents, and on recommendation of the Committee on Finance and Accounts the sum of \$10,000 was appropriated to said Association, with the request that they divide said sum between the Masonic Orphan Asylum in France and the Masonic War Hospital in England.

A report having been made to the Imperial Council of the landing of the survivors of the Steamer *Carolina*, which was torpedoed off the coast of New Jersey, and who had landed on the beach the day before, contributions were taken in the sum of \$1,002.58 for the relief of the stranded sailors and passengers of said steamer.

The election of officers resulted as follows: Noble Elias J. Jacoby, of Murat Temple, as Imperial Potentate; Noble W. Freeland Kendrick, of Lu Lu Temple, as Imperial Deputy Potentate; Noble Ellis L. Garretson, of Afifi Temple, as Imperial Chief Rabban; Noble Ernest A. Cutts, of Alee Temple, as Imperial Assistant Rabban; Noble James S. McCandless, of Aloha Temple, as Imperial High Priest and Prophet; Noble John T. Jones, of India Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble Conrad V. Dykeman, of Kismet Temple, as Imperial First Ceremonial Master; Noble James E. Chandler, of Ararat Temple, as Imperial Second Ceremonial Master; Noble James C. Burger, of El Jebel Temple, as Imperial Marshal; Noble David W. Crosland, of Alcazar Temple, as Imperial Captain of the Guard; and Noble Nelson N. Lampert, of Medinah Temple, as Imperial Outer Guard.

On recommendation of the Committee on Nomination of Emeritus and Honorary members, the following were elected to Honorary membership: Noble A. C. Foust, of Alhambra Temple; Robert A. Kincaid, of El Jebel Temple; John N. Sebrell, Jr., of Khedive Temple; Robert J. Daly, of Medinah Temple; Clarence A. Sinclair, of Moolah Temple; John W. Holtman, of Moila Temple; Harry Edgar Sharrer, of Orak Temple; Theodore A. Motheral, of Syria Temple, and Edward S. Keefer, of Syrian Temple.

It being reported to the Imperial Council by the Committee

on Finance and Accounts that the next Annual Reports of the Imperial Treasurer and Imperial Recorder would be the Twenty-fifth, it was, on recommendation of said Committee, decided that the Annual Session of the Imperial Council for 1919 shall be designated as "The Quarter Century Jubilee Session of the Imperial Recorder and the Imperial Treasurer."

On recommendation of the Committee on Dispensations and Charters, Charters were granted to Egypt Temple, at Tampa, Fla.; Tehama Temple, at Hastings, Neb., and Abou Saad Temple, in the Panama Canal Zone.

For the first time in over a quarter of a century, and probably for the first time in the history of the Imperial Council, no applications for Dispensations were presented at this Annual Session.

The Committee on Time and Place recommended Indianapolis, Indiana, as the place, and June 10, 11, and 12, 1919, as the time of holding the next Annual Session, and the recommendation was approved.

The Committee on History of the Order reported some progress made during the year and its expectation to have its report completed during the coming year, and at its request further time was granted.

No matters of Grievance or Appeal had been submitted to the Committee on Grievances and Appeals, and its report was in the nature of a congratulation to the Imperial Council on the harmonious conditions existing.

The officers-elect were installed into their respective stations by Past Imperial Potentate William B. Melish.

SESSION OF 1919

The Forty-fifth Annual Session of the Imperial Council Ancient Arabic Order Nobles of the Mystic Shrine for North America was convened in the Murat Temple Shrine Mosque at Indianapolis, Indiana, on June 10, 1919, and the public ceremonies were opened by Noble Leon T. Leach, Potentate of Murat Temple. Welcoming addresses were delivered by Nobles Charles W. Jewett, mayor of Indianapolis; James Goodrich, Governor of the State of Indiana, and Charles J. Orbison, Grand Master of Masons of the State of Indiana, to which the Imperial

Deputy Potentate, Noble W. Freeland Kendrick, made suitable response in behalf of the Order.

The public ceremonies having been completed, the Imperial Council was opened in due and regular form. While the printed Proceedings fail to show who of the Official Divan were present, an examination of the Report of the Committee on Mileage and Per Diem indicates that all were present except the Imperial Outer Guard, who had died during the year. Sixteen Representatives ad vitam, nine Emeriti members with rights and privileges, one Emeriti member, twenty-seven Honorary members, and Representatives from one hundred and forty-five subordinate Temples were in attendance, every Temple being represented. A telegram was read announcing the serious illness of Noble James McGee, the oldest Emeritus member, and the oldest living member of the Imperial Council. A proposed Amendment to the By-Laws of the Imperial Council, providing for the payment of mileage to Past Imperial Potentates and Representatives, at the rate of ten cents per mile, one way, by the shortest available route, from the location of their Temples to the place of session of the Imperial Council, and per diem expenses at the rate of Fifteen Dollars per day for not more than three days of actual attendance, was adopted, the Committees on Jurisprudence and Laws, Finance and Accounts, Mileage and Per Diem, Dispensations and Charters, and Grievances and Appeals to receive one additional day's allowance.

The Annual Address of the Imperial Potentate, Illustrious Noble Elias J. Jacoby, occupied but eleven pages of the printed Proceedings, but his Decisions, Reports of his Special Deputies, and a list of his visitations and circulars issued, which he properly appends to his Address, occupied nearly two hundred pages of the Proceedings, showing great activity during his year of service.

He well said of the situation that faced him at his installation:

“At that time our country and our Order were tense in the throes of the most cruel war in history, our Nobles and countrymen were already in the field, and millions were going over-seas or in preparation for that purpose. Our banner of liberty was on the battlefields of France. It was no time to be idle. As free men we had come to feel that eternal vigilance is still the price of liberty, and as Nobles of the Mystic Shrine we were more keenly alive to the

virtues to which we dedicate our mosques, namely, to the cause of justice, good-fellowship, charity, love of country, and love for our neighbors. To fight for one's self is natural; to fight for one's country is noble; to fight for the liberties of the human race is sublime. Entering into the spirit of helpfulness with which we were all imbued, the work of my year began."

Notwithstanding the war conditions and the dreadful epidemic of Spanish influenza, the Imperial Potentate visited one hundred and twenty-six of the one hundred and forty-five Temples during the year. In addition to this, he officiated at the dedications of the Mosques of three Temples. These were: Kalurah, at Binghamton, N. Y.; Islam, at San Francisco, and Jerusalem, at New Orleans. He reported that the Order throughout the Jurisdiction was in a healthy and financially sound condition, and that its growth had been phenomenal.

He reported the death of Illustrious Noble Nelson N. Lampert, Imperial Outer Guard, which occurred on October 30, 1918, at Excelsior Springs, Missouri, and of Past Imperial Potentate, Illustrious Noble Frederick R. Smith, which occurred at his home in Rochester, New York, on March 25, 1919.

In regard to the ruling of the Commissioner of Internal Revenue to the effect that under the Revenue Laws in force on November 1, 1917, Temples of the Order of the Mystic Shrine were liable for taxes upon initiation fees and dues, the Imperial Potentate reported that he had made an application for a rehearing of the question, and had appointed as his Special Deputy Illustrious Noble William B. Melish, Past Imperial Potentate, to represent the Imperial Council.

The result of the rehearing was a suggestion made to Congress by the Commissioner of Internal Revenue for an amendment of the law so as to exempt from its provisions all amounts paid as dues or fees to a fraternal society, order, or association, operating under the lodge system, and the provision was incorporated in the Revenue Laws by act of Congress. Much credit is given Illustrious Noble Melish by the Imperial Potentate for the successful handling of this matter.

The Imperial Potentate reported the constitution of Tehama Temple, at Hastings, Nebraska; Egypt Temple, at Tampa, Florida, and Abou Saad Temple, in the Canal Zone.

His address further shows that 26,135 Nobles were in the armies of the United States on December 31, 1918, and that 1,918 soldiers were initiated into the Shrine in 1918. It further showed that \$970,525 of Liberty Bonds had been purchased by Temples in 1918; that they had contributed to the Red Cross the sum of \$198,340, and to other war work the sum of \$98,556. A suit had been brought in the State of Georgia to enjoin the Negro Shrine from the use of its name, badges, emblems, titles, etc., and the Imperial Potentate took pleasure in reporting that the injunction granted by the local court in Georgia had been made permanent by the Supreme Court of the United States.

The report of the Imperial Recorder showed a total membership on January 1, 1919, of 288,859, making a net gain in membership for the year of 30,031. Of the heroic sacrifice made by those who gave their all in the World War, the Committee on Transactions of Imperial Officers well said:

“Their deeds must point the way for us not to shirk our civic duties at home in preserving American civilization and ideals to the world and preventing the alien unbeliever, who has stolen into our midst by abuse of freedom and hospitality, from tearing down in blood-thirsty madness what it has taken our nation more than a century to create.”

In presenting its report the Committee on Finance and Accounts called attention to the fact that the reports submitted to them by the Imperial Recorder and Imperial Treasurer were the Twenty-fifth Annual Reports of these officers, and the Seventeenth that the present Chairman of the Committee had examined, and the Committee adds:

“In accordance with the recommendation of this Committee at the last annual session of the Imperial Council, held at Atlantic City, New Jersey, we are now celebrating the Quarter-Century Jubilee Session of the Imperial Recorder and Imperial Treasurer, an event as delightful as it is rare.”

In one of his decisions the Imperial Potentate ruled against the carrying of advertising matter of a business nature in publications of the Temple, because the same was in his judgment not in keeping with the high standing of the Order, and his decision was approved by the Imperial Council.

In pursuance of the report of a special Committee appointed for the purpose, beautiful gold watches were presented to the Imperial Recorder and Imperial Treasurer in recognition of their faithful and long-continued service.

Dispensations were granted for new Temples at Greenville, South Carolina, to be known as Hejas Temple, and at Waco, Texas, to be known as Karem Temple. Concurrent jurisdiction was granted to Temples across State lines, where satisfactory evidence is furnished of agreement by the Temples in interest, providing the initiatory fee in the concurrent territory shall be the same for all Temples.

The Committee on Jurisprudence expressed the opinion that the term of ten years as Representative now required to make a Noble eligible for honorary membership in the Imperial Council was entirely too short, and would soon have the tendency to make the Imperial Council much too cumbersome, and recommended a change in Article III of the Constitution, making the required time fifteen instead of ten years. On submission of the question to the Imperial Council the proposed change was rejected.

As a means of preventing the improper electioneering for office in the Imperial Council, Section 2, Article IV of the Constitution was amended by adding the following:

“Any Noble who is a candidate for any office in the Imperial Council, who personally violates, or who knowingly permits this clause to be violated in his behalf, shall not be eligible for nomination for any office in the Imperial Council at the session following such violation. It shall be the duty of the Imperial Potentate to suspend the Charter of any Temple or the membership of any individual Noble violating this section until the next session of the Imperial Council.”

There has always been much question among the thinking members of the Imperial Council as to whether the Ritual of the Order, as promulgated by Past Imperial Potentate Fleming, had any real connection with any pre-existing Arabic Order or society, or whether it was purely the result of imagination. The Committee on Revision of the Ritual made a report at the annual session, and we quote a portion of their report referring to the Fleming Ritual, as follows:

"In our study of the original Ritual written by our beloved departed Illustrious Noble, friend, Walter M. Fleming, and of the later Ritual, adopted by the Imperial Council, July 24, 1894, many glaring errors were discovered, particularly in the titles, terms, and usages prevalent in the language of the Ritual. From an academic standpoint our Shrine and our Ritual would be held in ridicule by the savant, or even the progressive student of Arabic learning. . . . In spite of all the criticism made, it must be admitted that the Shrine has become the greatest, most liberal, and most potent organization of friendly fellowship in the world to-day.

"To revise the Ritual of the Shrine academically, to make it conform to Arabic nomenclature, customs, practices, and ideals, would be to drastically reconstruct the entire work, and to deprive it of all that has made it so attractively amusing to its many thousands of admiring followers. The Ritual as it was has held its own with little or no criticism or objection for nearly forty years; on its foundation an organization of Nobility numbering four hundred thousand has been erected. In the opinion of your Committee, any drastic attack on the established foundation of our organization would be a grievous mistake. 'The Mason's Playground' is a place of kindly, wholesome humor. Noble Fleming gave the Shrine such harmless humor in his conception of its Ritual, we would not mar his work through cold conformation to Arabic—or any other customs. To Noble Fleming's Ritual we have added little, and this little only to teach the novice a high conception of moral standards of the Mystic Shrine, to impress upon his mind the purposes of the Order, and a lesson for his guidance in his conduct toward his Brother Nobles. This prologue we suggest be given to the candidates, in their room, and before the ceremonies of initiation.

"Other revisions made are mostly of a character of corrections of errors and elimination of matter never used, or long since passed into disuse, and insertions explanatory to give sense and continuity to the reading of the Ritual."

On recommendation of the Committee on Finance and Accounts, the sum of \$10,000 was donated by the Imperial Council for the relief of destitute widows and orphans of Masons in France, and for the destitute widows and orphans of Masons in Belgium, Italy, and Serbia, this amount to be forwarded to the Masonic War Relief Association of the United States of America for disbursement.

The Committee on History of the Order reported that its

work was done, and it submitted the result to the Imperial Council for its consideration. On proper motion the Committee was continued and authorized to publish the History in suitable form for distribution. Portland, Oregon, was chosen as the place for holding the Forty-sixth Annual Session, and June 22, 23, and 24 was designated as the dates for holding the sessions.

The election of officers for the year resulted as follows: Imperial Potentate, Noble W. Freeland Kendrick, of Lu Lu Temple; Imperial Deputy Potentate, Noble Ellis Lewis Garretson, of Afifi Temple; Imperial Chief Rabban, Noble Ernest A. Cutts, of Alee Temple; Imperial Assistant Rabban, Noble James S. McCandless, of Aloha Temple; Imperial High Priest and Prophet, Noble Conrad V. Dykeman, of Kismet Temple; Imperial Treasurer, Noble William S. Brown, of Syria Temple; Imperial Recorder, Noble Benjamin W. Rowell, of Aleppo Temple; Imperial Oriental Guide, Noble James E. Chandler, of Ararat Temple; Imperial First Ceremonial Master, Noble James C. Burger, of El Jebel Temple; Imperial Second Ceremonial Master, Noble David W. Crosland, of Alcazar Temple; Imperial Marshal, Noble Clarence M. Dunbar, of Palestine Temple; Imperial Captain of the Guard, Noble Frank C. Jones, of Arabia Temple; Imperial Outer Guard, Noble Leo V. Youngworth, of Al Malaikah Temple.

SESSION OF 1920

The Forty-sixth Annual Session of the Imperial Council, Ancient Arabic Order, Nobles of the Mystic Shrine for North America, was convened in the auditorium, in the city of Portland, Oregon, on June 22, 1920, at noon.

The public exercises as usual consisted of music and addresses of welcome and responses thereto. The opening surprise of the session, prepared by the Nobles of Al Kader Temple, is thus described in the Proceedings:

“The curtain was raised at 11.50 A. M., the faint lighting effect dimly revealing the exquisite oriental scenery upon the stage, and as the varihued illumination in which the Shrine colors predominated was increased, finally revealing the full splendor of the gorgeous settings, the audience spontaneously arose and evinced its appreciation and admiration with enthusiastic applause.”

The first address of welcome was delivered by Noble Ben W. Olcott, Governor of Oregon, in which he extended a very cordial welcome on behalf of the citizens of that state. Among other good things in his address, he made the following humorous reference to prohibition:

“While the bed of the stream where formerly flowed the camel’s milk is now dry and the spring is choked by the debris of national and state legislation, the date palms in the oasis are still green and Allah has left us some recompense in life. We may not drink deep of the draught at the fountain of youth, but the memory lingers and, while the suds are gone, we still may gaze at the bucket and remember. The can is in the alley, its contents spilled, but the scent of the foam still haunts the atmosphere. The world has become a desert and the oases are not what they used to be; but, Allah be praised, there are those among us who remember how in our youth the camels danced and the old men were as young men as they sipped from the fountains of joy.

He also said:

“In our humble way we ask you to break bread with us in the tents of our fathers. If we cannot moisten it for you and the crumbs are dry ’neath the desert sun, our spirit goes with it and may sweeten it to your tongue.”

Noble George L. Baker, Mayor of the city of Portland, also delivered an address welcoming the Imperial Council on behalf of the citizens of Portland, and the Grand Master of Masons of the state of Oregon, Noble W. J. Kerr, also delivered an address of welcome on behalf of the Masons of Oregon. While admitting that there is no direct connection between Freemasonry and the Mystic Shrine, he said:

“It has been said that the Shrine is the sunshine of Masonry; by another that the Shrine is the playground of Masonry. Hardly could the Shrine be the playground of Masonry, because Masonry has no playground. Masonry is solemn, profound, austere, dealing with the problems of life, of death, of immortality. But, my friends, if a bow retain its strength, it must on occasion be unbended; and so in the great Order of Masonry, it is fitting, appropriate, and important that there be organized agency for diversion, for pleasure, for sociability.

The last address of welcome was delivered by Noble George W. Stapleton, Past Potentate of Al Kader Temple, who extended a cordial welcome on behalf of the Nobles of that Temple.

To all of these addresses appropriate response was made by the Imperial Potentate, Noble W. Freeland Kendrick. An unusual honor was paid the Imperial Potentate when the Nobles of Lu Lu Temple, to the music of the band, marched upon the platform and each placed an American Beauty rose upon the shoulder or at the feet of the Imperial Potentate.

The afternoon or business session opened with all of the one hundred and forty-five chartered Temples represented. The Imperial Potentate was very active during his year of service and devoted his entire time and services to the performance of his duties. In his address he stated that the pleasures he anticipated when he assumed the duties of his station had paled into insignificance when compared with the real pleasure he had enjoyed during the year, and frankly stated that the year had been the happiest of his fraternal life. He made a great many visitations but was not able to visit all of the Temples. He expressed the opinion that the Shrine is creating a better understanding between the men of Canada and the United States, and is spreading the teachings of brotherly love, the promotion of justice, and the suppression of wrong.

He reported that the increase in membership was far greater in the year then closing than in any preceding year in the history of the Imperial Council; that there had been an increase of 74,298 during the year, and that the total membership was 380,000. He was frank to say that in his judgment the large classes which were being initiated were not beneficial to the Order and suggested that a limit be placed upon the number of candidates to be initiated at one session of the Temple.

He expressed himself as very strongly opposed to all female organizations composed of the families of the Nobility, and stated that they were organized in direct violation of Article II, Section 6, of the Code.

He reported that the Committee appointed to confer with the Commissioner of Internal Revenue, relative to a ruling by him that taxes should be paid upon initiation fees and dues, had failed to convince the Revenue Commissioner of his error.

Under the head of "Charity" the Imperial Potentate well said:

"In the great realm of Fraternalism, no one feature stands forth more prominently than the bountiful and unselfish charities that mark the efforts of various orders.

"A glorious characteristic of America is her charitable-ness. In this, as along so many other lines, she leads the world. Our beloved Order has always been conspicuous for its manly attitude in caring for any of the Nobles with whom for a time Fate has dealt unkindly."

The Imperial Potentate in referring to the resolution offered by Ill. Noble Philip D. Gordon, at Indianapolis, proposing the establishment of a Home for Friendless, Orphan, and Crippled Children, said, "the Nobility of our great Order but awaits leadership in an undertaking of this kind, and they will support it and make it the greatest institution for the welfare of humanity in the world," and his recommendations in reference thereto were as follows:

Recommendation No. 12: "I recommend that at this session of the Imperial Council, a resolution be adopted authorizing the establishment of a hospital for crippled children, to be supported by the Nobility of the Mystic Shrine of North America, on an annual per capita basis, and to be known as The Shriners' Hospital for Crippled Children.

"I further recommend that an assessment of two dollars per capita be levied upon our entire membership, to be collected by the various subordinate Temples with the dues, payable in advance in December, 1920, and the amounts to be paid to the Imperial Recorder not later than February 1, 1921.

"I further recommend that a committee of seven be appointed by the incoming Imperial Potentate to select a site and secure plans and specifications and arrange for immediate action in regard to all details in connection with the establishment of such hospital.

"I further recommend that additional assessments be levied annually as may be required for the support of the institution."

After a lengthy discussion the recommendations of the Imperial Potentate were adopted by a unanimous vote of the Imperial Council, those who had opposed them joining in the vote.

The Imperial Potentate was called upon to render thirty-

five decisions during the year, most of which were approved by the Imperial Council.

In one of his rulings he held that an Arab Patrol or Shrine Band is part of the working corps of the Temple and is under the control and authority of the Potentate.

In another decision he held that in the matter of the suspension from a Blue Lodge of a Past Potentate, the suspension makes him ineligible to hold membership in any of the bodies in the higher degrees, and also suspends him from membership in the Temple, and that, being a suspended member of the Shrine, he should not have his portrait placed with the other Past Potentates of the Temple, or his name published in the ceremonial announcement as a Past Potentate, until he is properly reinstated into membership.

In another decision he held that it is illegal to permit ministers of the gospel, or anyone else, to become members of a Temple without the payment of the required fee.

He also held in another decision that there is nothing in the Constitution and By-laws of the Imperial Council regarding physical qualifications of a candidate for the Order of the Mystic Shrine, and ruled that a candidate having the necessary prerequisite degrees is not disqualified by the loss of any limb of his body.

The Imperial Potentate reported that he had visited more than one-half of the one hundred and forty-seven Temples within the Jurisdiction of North America during the year; that his visitation had been a revelation to him. He said he had thought that he understood human nature fairly well, but found that he had never known the real red-blooded men of our Country until this wonderful opportunity had been presented to him.

He reported that membership all over the Jurisdiction was growing by leaps and bounds and that many Temples had outgrown their mosques, even those built in recent years, and that the financial condition of all Temples was excellent and the rendition of the Ritual everywhere had met with his fullest approval.

The detailed statement of his visitations to the various Temples shows clearly the fraternal spirit prevalent everywhere, and the esteem in which he is held by the Nobles throughout the Jurisdiction.

The Imperial Treasurer, Noble William S. Brown, presented his twenty-sixth annual report, showing receipts and expenditures during the year, and showing a total cash balance in his hands on May 1, 1920, of \$393,243.55.

The Imperial Recorder, Noble Benjamin W. Rowell, reported that there were at that time 18 Ad Vitam Members; 11 Emeritus Members with rights and privileges of elected representatives; 2 Emeritus Members; 39 Honorary Members; 2 Associate Honorary Members, and 543 Active Members, making a total of 613. He also reported that there were 145 chartered Temples, and 2 Temples under dispensation. His summary of membership for the year showed a net gain of 74,725 in membership, and a total membership on January 1, 1920, of 363,692.

A new Article to be known as Article XI of the Code was adopted, which reads as follows:

“ARTICLE XI

“Charters of Temples. Every Temple, after receiving its charter, must have the charter on exhibition at the place of holding its regular sessions, in order to show it is properly constituted and working under the authority of the Imperial Council. A Temple under dispensation only must, for the same reason, have its dispensation on exhibition until such time as a charter is granted and delivered to the Temple. Should the charter of the Temple be lost or destroyed, a duplicate must be applied for immediately to the Imperial Recorder, the cost of this duplicate to be ten dollars.”

Section 4 of Article XIII of the Code was amended to read, as follows:

“No Temple shall carry a member on its books who is more than two years in arrears for dues without taking action thereon.”

As evidence of the general harmony prevailing throughout the Jurisdiction of North America, but one matter was presented to the Committee on Grievances and Appeals, and action on it was deferred for one year.

The By-laws were changed at the suggestion of the Imperial Potentate so as to eliminate the provision that the Order of

the Mystic Shrine might be conferred upon persons actually engaged in the army for \$25.00.

Article II, Section 5, of the Code was amended to read, as follows:

“ARTICLE II, SECTION 5

“Temples may open and confer the Order at any place within their jurisdiction, notice being given of such intent, and candidates having been properly elected by ballot; but no other business can be transacted at such sessions except conferring the Order, unless where two or more Temples hold concurrent jurisdiction over territory, in which case all ceremonial sessions must be held at the city or town in which the Temple is permanently located; but the Imperial Potentate, upon request of any Temple, accompanied by a waiver of jurisdiction from the Temple or Temples having concurrent jurisdiction, may grant a special dispensation to hold a ceremonial session at any place requested in said concurrent jurisdiction.”

An incident worthy of note was the presentation of a Canadian Flag to the Imperial Council by Noble William F. Taylor, of Khartum Temple, who in making the presentation said:

“After the kind reference that our Imperial Potentate made to the Canadian Temples in his report this year, we feel that the line has been entirely wiped out, and that after many years of mingling our love and affection, and in later years of mixing our blood on Flanders fields, the Canadian Representatives felt at this time that they would like to present to the Imperial Potentate, and through him to the Imperial Council, our flag, that it might intermingle with your flag, the Stars and Stripes.”

A resolution was adopted endorsing the War Savings Campaign being carried on by the Government in its effort to bring about a return to normal conditions, and recommended that each Temple appoint a Thrift Committee, and that each Temple be requested to purchase Treasury Savings Certificates to such an extent as its funds will warrant.

An important change was made in the Section of the Constitution, providing for the election to honorary membership in the Supreme Council of Nobles who have been Representatives for not less than ten years, by inserting the following amendment:

"The election of such honorary member shall constitute him a permanent Representative to the Imperial Council from his Temple, with all rights and privileges, until such time as he shall have served for twenty-one years as Representative, when he shall be eligible to be elected an Emeritus Member, as provided for in the former paragraph of this Section."

All recognition of female organizations purporting to be connected with the Order of the Mystic Shrine was prohibited by an amendment to the Code reading, as follows:

"No Temple, or member thereof, shall organize or recognize in any way, any body of women, or men and women, purporting to be an order connected with the Ancient Arabic Order of Nobles of the Mystic Shrine, and to be composed of Nobles of the Mystic Shrine and female relatives of such, and making such relationship the prerequisite for membership in such body.'

On the last day of the session, Noble George L. Baker, Mayor of the city of Portland, on behalf of the Temples of North America, presented to the Imperial Potentate a check for \$7,000.00 subscribed by the Temples, the same to be known as the W. Freeland Kendrick Charity Fund, the said fund to be used as the Imperial Council might see fit. The Imperial Potentate accepted the gift and immediately presented it to the Home or Hospital for Crippled Children, as a nucleus for other contributions.

A resolution was adopted favoring the free and compulsory education of the children of America in public primary schools, supported by public taxation.

On recommendation of the Committee on Finance and Accounts, a donation of twenty thousand dollars was made to The Masonic War Relief Association of the United States of America.

The Committee on History of the Order reported that the history had been published in one volume of 250 pages, and had been copyrighted in order to prevent pirating upon the officially adopted work. The Committee reported that the first edition had been limited to two thousand copies.

The Committee recommended that the incoming Imperial Potentate appoint a Committee of three members to be known as

the Publication Committee of the Imperial Council, and that it be authorized, with the approval of the Imperial Potentate, to publish a second edition of the History, which should contain a report of the 1920 session of the Imperial Council, and that the second edition be placed on sale and the proceeds, less expenses of publication, be paid into the treasury of the Imperial Council.

Thereupon Noble James McGee, of Mecca Temple, New York, presented a signed statement to the Imperial Council in which he found fault with some of the statements in the first edition of the History, and suggested that they be corrected in the second edition if it be issued. His statement was received and printed in full in the proceedings.

The Committee on Emblems of the Order reported that after recommendations which it had made to the Imperial Potentate, and acting upon his instructions, and in connection with him, it had registered the title, its abbreviation, the red Turkish fez, the words "Shrine," "Shriners," "Nobles," and the emblems of the Order, under the trade mark laws of the individual states of the union, and that up to that time applications had been accepted and registration completed in thirty-three states of the union, with prospects of favorable action in the remaining states.

The election of officers resulted, as follows:

Noble Ellis Lewis Garretson, of Afifi Temple, as Imperial Potentate; Noble Ernest A. Cutts, of Alee Temple, as Imperial Deputy Potentate; Noble James S. McCandless, of Aloha Temple, as Imperial Chief Rabban; Noble Conrad V. Dykeman, of Kismet Temple, as Imperial Assistant Rabban; Noble James E. Chandler, of Ararat Temple, as Imperial High Priest and Prophet; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble James C. Burger, of El Jebel Temple, as Imperial Oriental Guide; Noble David W. Crosland, of Alcazar Temple, as Imperial First Ceremonial Master; Noble Clarence M. Dunbar, of Palestine Temple, as Imperial Second Ceremonial Master; Noble Frank C. Jones, of Arabia Temple, as Imperial Marshal; Noble Leo V. Youngworth, of Al Malaikah Temple, as Imperial Captain of the Guard, and Noble Esten A. Fletcher, of Damascus Temple, as Imperial Outer Guard.

SESSION OF 1921

For what appeared to the Imperial Potentate as good and sufficient reasons, he changed the meeting place for the Forty-seventh Annual Session of the Imperial Council of Nobles of the Mystic Shrine, from Atlantic City, New Jersey, to Des Moines, Iowa, and accordingly this session of the Imperial Council was held at Des Moines, commencing on June 14, 1921.

This being National Flag Day, a unique beginning of the exercises was presented by the local Nobles in what they were pleased to call "the development of our flag." This consisted in the presentation before the audience of all the different United States flags from the beginning to the present time, the flag bearers being in costumes of the times represented by the adoption of the several flags.

Following this, Noble Leigh A. Lumbard, of Za-Ga-Zig Temple, delivered an address, relative to, as well as descriptive of, the American flag.

It was announced that for the first time in the history of the United States the President was a member of the Mystic Shrine, and as showing his interest therein, the following message was read from him:

"It would be a great pleasure to attend the Imperial Council session at the middle of June, and I am sorry that public business will prevent. As an alternative I am asking you to extend my greetings to the Nobles who will be gathered for the annual session of the Imperial Council, with the assurances of my best wishes for the Order and its members, and my hope for its continued success and usefulness."

"Very Truly Yours,
WARREN G. HARDING."

Addresses of welcome were delivered by the Governor of the State of Iowa, Noble N. E. Kendall, and by Noble Fisher, Potentate of Za-Ga-Zig Temple, to which the Imperial Potentate, Noble Ellis L. Garretson, responded.

The Imperial Potentate reported that he had devoted his entire time during the year to the discharge of the duties which had been imposed upon him by his fellow Nobles, and expressed his high appreciation, not only of the honors conferred, but as

well of the friendships formed, and of the kindness shown him by the Nobility.

He reported an increase in membership during the year of 100,172, and a total membership of 456,506. He believed that at least 50,000 Nobles had been added to this number since the Recorders of Subordinate Temples had reported, which would make a membership of at least half a million Nobles.

He instituted new Councils at Wichita Falls, Texas, Amarillo, Texas, and Pueblo, Colorado, and constituted two new Temples, one at Waco, Texas, in person, and one at Greenville, South Carolina, by proxy.

He gives a list of seventy-one Temples visited by him during the year, which shows him to have been an exceedingly busy man, for these visitations carried him to all parts of our great country, as well as to Alaska and British Columbia.

He was obliged to decline an invitation extended to him by Aladdin Temple, of Columbus, Ohio, to be present and witness the initiation of President-elect Warren G. Harding, on the afternoon and evening of January 7, 1921.

He appointed Past Imperial Potentate, Elias J. Jacoby, as his Special Deputy to attend said ceremonial and extend the congratulations of the Nobles of North America to the President-elect. Ill. Noble Jacoby performed the duty assigned him, and made an extended report to the Imperial Potentate. The impressions formed by him of our distinguished candidate are so well described in his report, that we quote one of his paragraphs, as follows:

“The Order of the Mystic Shrine may feel justly proud of the acquisition of this distinguished gentleman, for this he is in the very best acceptation of the word. He is a man of great intellect, well educated, and who has lived a thoroughly honorable life, and has so been recognized by the best citizens of his home town, the people who have been his neighbors for more than thirty years. Many of these were present, and I saw them with tears of joy in their eyes meeting the tears of joy in his, to me, a visible evidence of the most admirable Masonic spirit. From information gathered from his friends who have known him best of all these years, and judging by my own delightful acquaintance, I feel warranted in saying that he is a man who as President will show the great, fine, tender heart of a Lincoln, the courage of Roosevelt, differently manifested, and the

diplomacy of McKinley, combined as one. In your name, Imperial Potentate, I took occasion to give Noble Harding the assurance of the confidence and cordial support of the Nobility, numbering over a half million, believing as we do, that without regard to any political differences that may exist, we shall all think of him as one who will exercise his great ability with a thoroughly honorable purpose in the interest of all the citizens of our common country. The President-elect went to Columbus a worthy Master Mason, a noble man. He returned to Marion a recognized prince among his equals, a Sublime Prince of the Royal Secret and a Noble of the Mystic Shrine. He has lived the qualities and the character of man portrayed as an ideal in the ritualistic work, but Scioto Consistory and Aladdin Temple conferring the degrees named the ideal character, Warren G. Harding."

During the year the Imperial Potentate visited the tomb of Abraham Lincoln and George Washington, and called upon President and Noble Warren G. Harding at the White House.

He rendered eighty-three decisions during the year, all of which are set out in detail in his report. Many of these simply referred to existing laws. In one of his decisions he held that a Noble of the Mystic Shrine, who is a member of the White Shrine of Jerusalem, is subject to trial and discipline by his own Temple under the usual procedure for violation of Shrine law.

He closed his report by expressions of great appreciation of the service rendered the Nobility, as well as himself, by the Deputy Imperial Potentate, and by his own Secretary who had relieved him of much of the detail work of his office.

The report of the Committee on Credentials showed an attendance of 14 Representatives Ad Vitam; 10 Emeriti Members with rights and privileges; 1 Emeriti Member; 37 Honorary Members; 2 Associate Honorary Members, and representatives from all Temples in the Jurisdiction of North America.

The Imperial Potentate made a supplemental report in which he stated that after his regular report had been printed, the Pueblo disaster had occurred, and that he had wired \$1,000.00 for their relief. This report was followed by a motion duly adopted, that an appropriation of \$10,000.00 be made for the purpose of alleviating the sufferings of the Pueblo flood sufferers.

The Committee on Mileage and Per Diem, reported in favor of a mileage of ten cents per mile one way, by the shortest

available route, but on motion the amount was changed to fifteen cents per mile.

A very gratifying report to the Imperial Council was that made by Noble Clifford Ireland, in which he advised that after repeated efforts, and disheartening rebuffs, the Committee had secured a favorable decision from the Revenue Department of the United States, in regard to the taxes theretofore paid by the Subordinate Temples under the act of 1917, and that all such taxes had been ordered by the Revenue Department to be refunded to the several Temples.

Then followed what is destined to become the most notable and important act of the Imperial Council since its organization.

The Committee of seven to whom the recommendation of the Imperial Potentate, made at the 1920 session of the Imperial Council, at Portland, Oregon, relative to the establishment of a hospital for crippled children, to be supported by the Nobility of the Mystic Shrine of North America, had been referred, made a very full and complete report of the investigation made by them, of their decision in selecting a site for the hospital and of the general line of policy to be pursued in the establishment of said hospital, and of the financial support which would be required therefor. A Majority Report and a Minority Report were submitted; the Majority Report being signed by six members of the Committee and the Minority Report by one member of the Committee.

Because of the fact that this enterprise is one of the largest if not the largest ever proposed by any fraternity or social order or society; and because of the further fact that there should be permanent record of the investigation made, the recommendations adopted and the legislation enacted, which will contribute the real corner stone upon which this magnificent enterprise shall in the future rest, we publish in full both the Majority and Minority Reports, as follows:

REPORT OF CRIPPLED CHILDREN'S HOSPITAL COMMITTEE

Des Moines, Iowa, June 14, 1921.

*To the Imperial Council, Ancient Arabic Order, Nobles of
the Mystic Shrine, for North America:*

At the session of the Imperial Council in Portland, Oregon, on June 23, 1920, the following resolution of the

then Imperial Potentate, Noble W. Freeland Kendrick, was unanimously adopted:

RESOLUTION

"No. 12: I recommend that at this session of the Imperial Council, a resolution be adopted authorizing the establishment of a hospital for crippled children to be supported by the Nobility of the Mystic Shrine of North America on an annual per capita basis and to be known as The Shriners' Hospital for Crippled Children.

"I further recommend that an assessment of two dollars per capita be levied upon our entire membership, to be collected by the various subordinate Temples, with the dues, payable in advance in December, 1920, and the entire amount to be paid to the Imperial Recorder not later than February 1, 1921.

"I further recommend that a committee of seven be appointed by the incoming Imperial Potentate to select a site and secure plans and specifications and arrange for immediate action in regard to all details in connection with the establishment of such hospital.

"I recommend that additional assessments be levied annually as may be required for the support of such hospital."

In pursuance of this resolution the Imperial Potentate, Noble Ellis Lewis Garretson, appointed the following committee of seven, viz:

SAM P. COCHRAN, Hella Temple, *Chairman*.
 W. FREELAND KENDRICK, Lu Lu Temple,
 PHILIP D. GORDON, Karnak Temple,
 FREDERIC W. KEATOR, Afifi Temple,
 OSCAR M. LANSTRUM, Algeria Temple,
 JOHN D. MCGILVRAY, Islam Temple,
 JOHN A. MORISON, Kismet Temple.

The whole committee met in St. Louis, Missouri, on October 30, 1920, organized for business, and spent a day in discussing the scope of the work assigned to it and plans for carrying out such work. After directing letters of inquiry and investigation to be sent to a number of places which had either been nominated for the location of a Crippled Children's Hospital or had made request therefor, the committee adjourned to meet on call of the chairman when matters were in shape for further consideration.

The next meeting of the committee was held in the city of Chicago, Illinois (all members present), on January 17 and 18, 1921, at which time committees from various

cities were heard with respect to the advantages of such cities as suitable places for the location of a Crippled Children's Hospital such as your committee had under consideration. Various matters pertaining to erection, maintenance, operation, etc., of such a hospital were gone into and discussed, including questions of cost, size, number of rooms to be provided, character of service required, the possibility of securing same, and general questions relating to the founding and maintenance of such an institution. Upon invitation of a committee of doctors who are Nobles of the Order, your committee visited, on January 18th, a home for destitute crippled children which is maintained as a charity and co-operates with the Chicago Board of Education in the maintenance of a graded and vocational school. After two days of full consideration of these matters, the committee adjourned late at night on the second day to meet again at Toronto, Canada, on April 1st, and then go to Montreal, Canada, for further session. A committee (sub) consisting of Nobles McGilvray, Lanstrum, and Cochran was appointed to visit Memphis, Tennessee, St. Louis, Missouri, Rochester, Minnesota, and other places in the Mississippi Valley deemed worthy of consideration as possible desirable locations for the hospital.

The subcommittee named met in Memphis, Tennessee, on the morning of March 26, 1921, and spent the day there. We found there a Crippled Children's Hospital already in operation, being maintained by a ladies' organization, with an annex under construction which was being provided by the Nobles of Al Chymia Temple, at a cost of \$40,000. This hospital is under direction and control of Dr. Willis C. Campbell, whose hospital and surgical establishment were also visited.

Nashville, Tennessee, was visited on March 27th, and a full presentation of the opportunities for co-operation between Vanderbilt University and the Imperial Council with regard to a Crippled Children's Hospital was made by Professor Kirkland, Chancellor of the University, and others. Available sites were inspected and in the afternoon a delightful visit to Hermitage, the former home of President Andrew Jackson, was afforded your committee.

Louisville, Kentucky, was visited on March 28th, and the advantages and possibilities of co-operation with the University of Louisville were fully gone into, presenting a situation which appealed strongly to your committee, in view of the age and successful operation of the university and its medical department in that city.

St. Louis, Missouri, was next visited on March 29th, and the operations of the Medical School of Washington

University and of Barnes Hospital affiliated therewith were fully inspected and considered.

March 30th was spent at Rochester, Minnesota, inspecting and examining the various hospitals in that city, all of which are under direction and control of the Mayo Clinic, a wonderful organization.

At all these cities, which were visited as enumerated above, we of the subcommittee were received by Nobles of the local Temples and other citizens at the depot, on arrival, were most courteously looked after and provided for during the time of our stay, and shown every possible attention under the circumstances, being the guests at a formal dinner or other function at each place, where we had the privilege of meeting many of the Nobles and citizens. So genuine and complete were the courtesies and attentions shown us at each place, that it would be ungenerous for us to make comparisons or specialize more particularly, further than to mention the great kindness of the brethren of Rochester, who drove forty miles in automobiles to Owatonna to take us back to Rochester in order that we might have a full day there.

Pursuant to notice, the full committee (all present except Noble W. Freeland Kendrick) met at Chicago on March 31st and continued in session through April 1st, it being decided not to hold the session of the committee in Toronto and Montreal, as a measure of saving time and expense. During these two days other local committees were heard, and we would here record that the following-named places have at one time or another during the sessions of your committee presented arguments for the location of a Crippled Children's Hospital in their respective cities and made most generous offers of assistance and co-operation, to wit:

Rochester, Minn.	Nashville, Tenn.
Phoenix, Ar z.	Rock Island, Ill.
Memphis, Tenn.	Hot Springs, Ark.
Leavenworth, Kans.	Chicago, Ill.
Richmond, Va.	St. Joseph, Mo.
Louisville, Ky.	San Antonio, Texas.
Madison, Wis.	St. Louis, Mo.
Salina, Kans.	Sebetha, Kans.

Council Bluffs, Iowa.

Many of these places sent delegations to appear in person before your committee, all of whom we endeavored to receive and treat with becoming courtesy; and we also gave careful consideration to such presentations as were made by letter.

At the first meeting of your committee (St. Louis, on October 20, 1920), a discussion of the means for carrying out the evident desire of the Imperial Council with respect to doing a great benevolent work clearly indicated to your committee that it would be necessary to have a legal organization to which the execution of the desires and instructions of the Imperial Council could be confided. This seemed imperatively necessary in order that there might be a continuity of work along established lines, with some recognized authority legally empowered to conduct business operations, yet under the direction and control of the Imperial Council; and that the best results might be obtained by creating a Board of Trustees, representative of the membership of the Imperial Council, sincerely interested in its work and thoroughly competent to execute the great trust to be placed in its hands, the matter of preparing the form of legal organization for the purposes indicated was assigned to Noble Ed. H. Merritt, of Mizpah Temple, Ft. Wayne, Indiana, and Noble John N. Sebrell, Jr., of Khedive Temple, Norfolk, Virginia.

At the committee session, in Chicago, on January 17, 1921, Noble Ed. H. Merritt met with your committee and presented a full draft of a plan for the organization and government of a legal corporation to manage all of the affairs in relation to the establishment, operation, and maintenance of a Crippled Children's Hospital. Your Committee adopted, subject to your ratification, the report submitted; and after much discussion and consideration selected the name, "Shriners Charity Foundation," for the proposed organization, said name being short and we believe expressive of its purposes. The document prepared by Noble Merritt, is presented herewith, with the recommendation of your committee that it be adopted by the Imperial Council and duly completed by insertion of names, dates, and other data necessary, then executed in due form to make it legally complete and binding. This will create a legal body under the control of the Imperial Council through its Board of Trustees, in every way competent to carry out the wishes and purposes of the Imperial Council and of others who may wish to contribute to the great work to be conducted by this Board of Trustees. The committee desires to return its especial thanks to Noble Ed. H. Merritt for the splendid and able service rendered by him in preparing the proposed charter, by-laws, etc., for the organization of the Shriners Charity Foundation.

At the session in Chicago, Illinois, March 31 and April 1, 1921 (all present except Noble W. Freeland Kendrick), after discussing all other matters and hearing the report of the

subcommittee regarding the cities visited, the committee gave full consideration to the claims of each of these cities, and we desire to record the fact that at each and every one of them, Memphis, Nashville, Louisville, St. Louis, Rochester, and Chicago, the offers of assistance and co-operation were most generous and all that could have been desired. Those engaged in or connected with the administration of such service as would be required in the conduct of a Crippled Children's Hospital offered in each case the full professional service of their entire surgical and medical staffs and the hearty co-operation of all others connected with their respective institutions. The offers in this respect from Dr. Willis C. Campbell, of Memphis, Vanderbilt University, of Nashville, University of Louisville, at Louisville, Kentucky, Washington University, at St. Louis, the Mayo Brothers and their Clinic at Rochester, and the Masonic Medical Association of Chicago, filled your committee with pride and admiration for these splendid humanitarian institutions and the noble men who are in charge of and conducting them, and who are so ready and willing to assist in the great work for the benefit of unfortunate children even at large costs and sacrifice to themselves or their institutions.

As a result of the careful deliberations of your committee, five of the six members present voted for the establishment of the main unit or parent hospital at St. Louis, Missouri. Noble John A. Morison, of the committee, stated his position as being that he was not in favor of the establishment of any hospital at this time, consequently not in favor of the selection of any particular city as the site for such hospital. Noble W. Freeland Kendrick was communicated with by telephone and expressed his hearty concurrence in the selection of St. Louis. Notwithstanding the splendid opportunities and advantages offered by other cities, yet the committee believed that on the whole it found the most available and desirable situation and condition at St. Louis.

After reaching this conclusion the committee spent the day of April 2d at St. Louis, and had a full conference with Mr. Robert S. Brookings, President of Washington University, together with Mr. William K. Bixby, Vice-president, and Dr. Nathaniel Allison, surgeon in charge of Department of Orthopedies, and others of the professional staff. The offer of the officials of the University contemplated that the treatment of patients in the Hospital for Crippled Children would be assumed by the entire professional staff of the Medical Department of Washington University, which service would be rendered without charge, but under the independent control of the Shriners

Charity Foundation. It was readily agreed that the Children's Hospital should have the benefit of steam and electric power, electric current, refrigeration, laundry service, etc., from the Barnes Hospital plants on the basis of a pro rata cost of service, and a form of contract covering such agreement has been prepared and is in the hands of your committee.

The committee realized that there were many details of arrangement which would need attention at the hands of some one actually on the ground and in constant touch with developments; and in view of this fact a local committee was appointed consisting of Past Imperial Potentate Henry F. Niedringhaus, Chairman, and Nobles John E. Bishop, W. K. Bixby, and Isaac A. Hedges (with one vacancy to be filled), to serve under direction of your committee in carrying out the details in connection with the securing of property, etc.

Your committee also inspected a plot of ground immediately south of the Medical School of Washington University, fronting 380 feet on King's Highway Boulevard, facing Forest Park, and running back 364 feet 3 inches, on Clayton Avenue, and 345 feet on McKinley Avenue, which measurements include a 20-foot alley. This property, it was ascertained through our local committee, could be purchased at not exceeding \$150,000, which includes two substantial residences which can be utilized; and it was and is the opinion of your committee that the Imperial Council should purchase and pay in full for whatever property it desires to acquire for the purposes of this hospital, without asking for contributions from local Temples of the Shrine or other parties or individuals. Your committee considers that the price of the ground is a legitimate part of the cost of establishing a great benevolent institution, and that the Imperial Council should assume this entire cost and be independent of any obligations to other organizations or individuals. Moolah Temple, of St. Louis, through its officers, advanced the sum of \$8,400 to be paid as earnest money to secure contracts of sale from the owners of the several pieces of property involved in the tract mentioned, and your committee requested the Imperial Potentate to direct the issuance of a check for the sum of \$5,000 on account of said advance payments and in anticipation of the final payment of the entire balance of the purchase price. When this request was submitted to the Imperial Potentate he informed your committee that after careful consideration of the resolution adopted by the Imperial Council he was unable to concur in the opinion of the committee that said resolution authorized

the committee to proceed to the extent of purchasing ground or making contracts for such purchase or for the erection of a building. The Imperial Potentate was willing to direct the payment of \$5,000 to secure options on the ground selected, with the stipulation that the Imperial Council should not be liable for more than that sum if the options were not availed of.

The St. Louis subcommittee, by direction of your committee, had promptly secured contracts with the owners of the several pieces of property involved for sales at satisfactory prices, and had entered into contracts of purchase with such owners in the name of Henry F. Niedringhaus, Trustee. Upon receipt of information from the Imperial Potentate as to his construction of the resolution of the Imperial Council creating your committee, the St. Louis subcommittee was instructed to proceed no further and that the whole matter would have to remain in abeyance awaiting the action of the Imperial Council. The St. Louis subcommittee obtained from the several owners of the properties involved, extensions of time for completion of the contracts to July 1st, or thereabouts, so that at this time the matter stands thus: the St. Louis subcommittee, by direction of your committee, has contracted to purchase the above described pieces of property at a total cost of a little less than \$150,000, the contracts being in the name of Henry F. Niedringhaus, Trustee, and it remains for the Imperial Council to say whether the contracts shall be carried out; and if not, to properly protect the trustee in the premises, who acted by direction of your committee under their construction of the power and instructions conveyed by the resolution adopted at Portland.

During the visit of your committee to St. Louis, on April 4th, we considered the matter of employment of an architect, and a little later on, upon the unanimous recommendation of the St. Louis subcommittee, we selected Mr. William B. Ittner, of that city, a Noble of Moolah Temple. Notwithstanding the tie-up with regard to purchase of ground for the building site, the wording of the Portland resolution is so specific in regard to securing plans and specifications that there seemed to be no room for doubt as to the authority of the committee or the desire of the Imperial Council in this respect, and accordingly after the unanimous approval of Mr. Ittner as architect, the chairman of your committee had a conference with him and reached the following agreement, to wit:

(1) That Mr. Ittner would prepare tentative plans and general specifications for a hospital of approximately one hundred and fifty beds, and have same present for in-

spection by the members of the Imperial Council at the Des Moines session.

(2) That if the Imperial Council proceeds with the erection of the hospital and Mr. Ittner is retained as architect, the cost of preparing said plans and specifications will be included in the general cost for his services as architect under the rules of the American Association of Architects; but if the Imperial Council should not proceed with the work of erecting the hospital in St. Louis, then the architect shall be reimbursed for the cost of preparing said plans and specifications, the charge therefore not to exceed the sum of \$1,000.

Your committee would respectfully report that Noble Ittner, the architect, is present at this session and the plans and specifications prepared by him are open for inspection by any and all members of the Imperial Council and other interested parties.

GENERAL LINE OF POLICY

When your committee was first appointed, the members thereof had but vague ideas as to the exact nature of the needs, requirements, and operative scope of a hospital for crippled children. Each one had in his mind some idea of a large building where some hundred or two maimed or crippled children could be taken in, housed, treated, and otherwise properly cared for, but with small appreciation of the real difficulties and the great amount of work involved in such an undertaking. As our investigations proceeded we learned that the proposition to establish a genuine and successful hospital for crippled children involves many phases of work, and its scope broadens out into unexpected but most attractive fields. We discovered from an investigation of existing institutions that a modern, successful hospital must not only provide beds and food for the inmates, but also requires a large and efficient staff of surgeons and doctors, a well-organized and specially trained corps of nurses, extensive laboratory equipment for research work, specialists to deal with the various lines of treatment or operation required, with such ordinary things as kitchens, bakery, laundry, cold storage, and refrigeration, supply store, light, heat, etc. To successfully handle orthopedic work would not call for all these various requirements and departments, but would necessitate a majority of them, or arrangements by which such services as is indicated could be procured.

In this connection it is well to refer to the fact that at all places of investigation your committee found that it was the unanimous opinion of those in charge of hospital work

that one of the most important features of such service is what may be termed "the convalescent treatment," or care of patients after a critical stage has been passed, and the further work consists mainly in recuperation and upbuilding. Everywhere the point was stressed that one of the greatest needs to-day is convalescent hospitals, and your committee believes that wherever sanitarium or hospital work is undertaken a convalescent home is a necessary adjunct, as is a graded school, a properly equipped gymnasium, and a school for vocational training. Washington University already owns and maintains a convalescent home for children on the Merrimac River, in the use of which the Shriners Charity Foundation will be participants, or a suitable site will be donated for the erection of a separate home for our use.

It soon became apparent to your committee that the character of work proposed to be done by the Imperial Council under its resolution, to be made really effective and beneficent should be distributed over a very large portion, if not the entire area, of our jurisdictional domain. Further investigation showed to your committee that there is great need for such beneficent work in many sections of our North American countries, and while limited provision therefor is available in existing institutions in some parts of the country, such as Boston, New York, Philadelphia, Baltimore, Chicago, and San Francisco, yet outside of these and other large centers where science has gathered many of its ablest exponents and demonstrators and from which the item of expense bars a great majority of those needing such specialized service, there is in some other portions of North America a great and pressing need for just such beneficent service and specialized work as could be done under the fostering direction and liberal support of the Imperial Council, with its purposes properly directed by a committee entrusted with the great duty of administering relief to destitute and crippled children. Your committee was strongly disposed to recommend the establishment of hospitals at various points throughout our jurisdiction, but upon careful consideration of the scope and intent of the resolution adopted at Portland in June, 1920, the committee concluded that its instructions and authorization extended only to the domain of establishing one central unit or parent hospital at this time, leaving questions of expansion to be considered hereafter.

Accordingly your committee devoted its attention to the consideration of those features and matters of importance relating to one hospital which it was the design of your committee to have constructed and arranged for the care

of very special or what might be termed exceptional cases. The information gained by your committee led it to believe that a majority of the cases which would come within the purview of the Imperial Council's proposed operations would be of such general and simple character as to be readily and successfully handled in local hospitals, or at those in cities not remote from the place of origin of the case to be treated. It seemed to your committee to be a well-established fact that in nearly all cities of, say, fifty thousand inhabitants or upward there are surgeons qualified to handle the average case of child deformity, and that there are institutions in such cities, or others within easy access, where ample and satisfactory hospital attention and professional service for such cases are available. It is easily recognizable, however, that extreme cases of maim or deformity pass beyond the domain of the experience or skill of the average surgeon and require such specialized service and treatment as can only be had at the hands of those who have been highly trained and specially instructed in particular branches of surgical work and in hospitals equipped to meet the requirements of the unusual and difficult cases submitted.

Your committee believes that one of the most practical and far-reaching results of the establishment of a parent hospital and its teaching clinic herein proposed would be the development in the process of a time of considerable corps of surgeons specially trained in orthopedic work, who would become valuable factors in the propagation of service throughout the country by virtue of their ability to take charge of such other hospitals or institutions as might be established under authority and direction of the Imperial Council or other management. And further, that the increase in the number of these highly trained men in this special line of service would result in the diffusion of such instruction and assistance as to eventually improve those conditions and minimize those faults which now tend so largely to produce the very cases which call for the generous assistance of this Imperial Council or other bodies inspired by high humanitarian sentiments. It is the thought of your committee that none but charity patients shall be the beneficiaries of the benevolence of this Imperial Council, there being a number of well-established hospitals, sanitariums, etc., in every section of our Jurisdiction where those who are able to pay therefor may obtain the best class of surgical and medical service. It will, in the opinion of your committee, be one of the crowning glories of this enterprise that its benevolence will extend only to those who otherwise might be deprived of beneficial assistance and

continue throughout life in an impaired, if not helpless, physical condition.

It was therefore the idea of your committee to establish such a parent hospital at the place selected as would be readily accessible from all parts of our jurisdiction and to which such notable or extreme cases might be sent for the specialized service above spoken of; and it is the recommendation of your committee that such an institution, properly equipped and officered, be created and established in the city of St. Louis, Missouri, with a capacity of approximately one hundred and fifty beds, to be under the control of a board of trustees under the form of organization and government outlined in the plan of the Shriners Charity Foundation submitted herewith.

And it is the further recommendation of your committee that this Imperial Council adopt for itself the following general policy with relation to assistance to destitute crippled children, to wit:

(a) The establishment of subsidiary hospitals and institutions for the care and treatment of destitute crippled children in other cities of our jurisdiction as rapidly and as broadly as available funds will permit.

(b) The rendering of assistance to children where it is found unwise, impossible, or inexpedient to remove them to a distance from the city or place of their residence, to the end that they may be assisted in such conveniently located hospitals or institutions near their homes as are available, and receive treatment and care at the hands of local competent orthopedic surgeons or other skillful practitioners selected or approved by boards or committees of Shriners appointed for such duty by the Trustees of Shriners Charity Foundation.

(c) The whole of these propositions to be under the control of the Shriners Charity Foundation.

Such arrangements as are here proposed will spread the benevolent work of the Imperial Council over practically the entire territory under its jurisdiction, and will enable it to achieve the greatest and best results by localizing its work at the places and among the people where such service is most needed.

FINANCIAL SUPPORT

The resolution adopted at the June, 1920, session of the Imperial Council, at Portland, Oregon, provides that an "assessment of two dollars per capita be levied upon our entire membership," etc., and further that "additional assessments be levied annually as may be required," etc.

Your committee is informed that the sum of \$779,383

has been paid into the Imperial Treasury to the credit of the Crippled Children's Hospital Fund by virtue of the assessment heretofore levied, and there will probably be further collected an additional sum of \$135,215, making the total realized from such assessment \$914,598. In a general way your committee has reached the conclusion that such a hospital as it has in mind will cost in round figures about \$700,000, fully equipped for service, and it may be here remarked that if such hospital is built in St. Louis, on the site selected by the committee, and under such arrangements as have been agreed upon with the officials of Washington University, a very large sum of money will be saved through such co-operative arrangement, which will eliminate the necessity for the erection of independent light, power, refrigerator, and laundry plants as parts of our institution. It will be seen that there are in hand ample funds for the erection and equipment of such an institution as your present committee has in mind, and it is estimated that when completed and put in operation the expense of maintenance of such hospital will be about \$150,000 per annum.

To support and maintain this institution will of course require a further assessment upon the membership of our Order, and to enlarge the scope of benevolent operations as contemplated and recommended by your committee will necessitate a further large sum of money. It is the belief of your committee, however, that the Nobility of North America having put its hand to the plow and set its heart upon this work, does not intend to turn back to minimize its efforts and the good results to be obtained by reason of insufficient support, and that the hearts of the Nobles of the Order leap in such sympathetic unison with the ideas of the committee that they are ready to respond to any call made upon them for the support and expansion of this great work of healing and benefiting crippled children. The cost to each Noble of our Order will be trifling in comparison with the good to be accomplished, and less than the average Shriner would spend in a day for cigars or other personal enjoyment. We believe deep down in our hearts that our Nobles are ready to make any sacrifice necessary for the accomplishment of the great purposes undertaken and to be undertaken by this Imperial Council; and we therefore have arranged for the submission by Noble Philip D. Gordon, on behalf of our committee, of an amendment to the By-laws to provide further assessments of two dollars per capita upon all members of our subordinate Temples, which small contribution from each Noble will provide a sum of money sufficient in volume to enable this Imperial Council to inaugurate and carry forward what

we do not hesitate to designate as the greatest and grandest benevolent and humanitarian movement ever inaugurated in the world, and with an assured financial support which guarantees and insures its permanency and success.

Fraternally submitted,

Yours in the Faith,

SAM P. COCHRAN, *Chairman.*

W. FREELAND KENDRICK,

PHILIP D. GORDON,

FREDERIC W. KEATOR,

OSCAR M. LANSTRUM,

JOHN D. MCGILVRAY,

Crippled Children's Hospital Committee.

MINORITY REPORT OF THE COMMITTEE ON SHRINERS HOSPITAL FOR CRIPPLED CHILDREN

Des Moines, Iowa, June 14, 1921.

*To the Imperial Council, Ancient Arabic Order, Nobles of
the Mystic Shrine, for North America:*

Since adherence to my understanding of the object and purpose of this Imperial Council, in its resolution respecting the relief of America's suffering childhood, requires my dissent from the views of the other members of the committee, I am reluctantly compelled to file a minority report.

It is my conviction that the work intended by the resolution at Portland was the relief of crippled children, and not the mere erection of a monument of stone and wood.

No Noble who is successful in his business would consider embarking upon a new enterprise without a careful weighing of every consideration affecting that business. He would consult those best informed in the line of his prospective activity, and in so far as possible obtain disinterested opinions as to the demand, the need, and the best means of accomplishing the end he had in view.

Except to a negligible extent, the committee has failed to adopt this course in connection with the projected charitable work in hand. They have proceeded to pass upon the question of how one of the potentially greatest charities of modern times should be handled, but they have attempted to do so without obtaining the advantage of the knowledge of those who have the expert acquaintance with the needs of crippled children, which is essential, to enable them intelligently to determine by what method the humanitarian generosity of the Nobility may be made to yield the greatest returns in the alleviation of suffering and the rehabilitation of America's crippled little ones.

This criticism of the methods of the committee is not intended to imply that eminent members of the medical profession did not, in several instances, accompany some of the delegations which were seeking to secure from your committee a decision favorable to the location of a splendid institution in their respective communities, but in substantially every instance they were merely adjuncts to such committees, and for all purposes of practical determination of the main question involved, namely the manner in which the Shrine might do the greatest good to the greatest number of America's crippled children, they might as well have been absent. So far as concerned this essentially vital matter, the attitude and assistance of the delegations differed in no essential degree or kind from the arguments which might have been advanced by similar local delegations, which, filled with local pride, were seeking to induce a corporation to locate a projected new factory within their confines.

The single exception to this general attitude occurred in Chicago, where one of the leading orthopedic surgeons of that city, who accompanied the delegation, made the remark: "I consider it inconceivable that you gentlemen contemplate building a large central hospital," his reason for the remark being based upon the considerations which forced me, after extended investigation and consultation with many of America's most eminent surgeons dealing with children, to dissent from the majority report of the committee.

If, as I assume it to be, it is the purpose of the Nobility of America really to help crippled and suffering children, and not merely to indulge in glorification, they must understand what the needs and conditions of the work are. These needs and conditions as I have learned them from eminent specialists from many parts of the country should be briefly outlined. The work of rehabilitation, as a whole, is required only among those portions of the community which are in indigent or extremely modest circumstances. The children of those in better financial condition will not come to our charity in any event, and the financial situation of their parents does not make it needful that they should do so. Turning, therefore, to conditions affecting those whom our project would aid, we find that facilities are already in existence in almost all parts of the land for doing a certain part of the work of rehabilitating these crippled children, but that such work is suffering under an almost insuperable handicap in most localities for two reasons. First, but less important, in consequence of a lack of sufficient facilities and endowment for the conduct of the work already under way;

and, secondly, and this is of vital importance, because of an almost complete lack of provision for convalescent treatment. The average necessary stay of a crippled child in a surgical hospital bed is not over fifteen days, provided that after the expiration of such period a proper convalescent home is available to which the child may be transferred. But the period of convalescence is often very slow, perhaps averaging approximately six months. If, therefore, the children when they have passed beyond the surgical stage, would be immediately removed to convalescent homes, a single surgical bed which at present is available for an average of two children a year would automatically become available for twenty-six.

The majority report states that only such cases as might be termed "exceptional" would be sent to the projected 150 bed hospital at St. Louis. It is obvious that even if this plan were successfully operated, in the absence of a convalescent home, as has been discussed, the hospital would suffer under the same difficulties which existing institutions in all parts of the country have found insuperable, and that in addition that since only the more difficult cases were to be handled, the time of each individual child in the hospital would be lengthened beyond the six months' average, with the ultimate result that when once the beds were filled, a very long waiting list, with few vacancies, would be formed, and instead of an institution by means of which many little ones may be restored to health, happiness, and usefulness, we would really establish a custodial institution substantially similar to hundreds of others all over the land.

This is the brightest picture which can be painted for the institution which the majority of the committee is urging you to found, but even this picture is incapable of realization in consequence of characteristic features of human nature. First, it is an unwarranted assumption to conclude that the many able and self-sacrificing surgeons who are to-day successfully carrying on similar work in various parts of our land will send the little ones who have been entrusted to their care, be their cases spectacular or otherwise, many hundreds of miles, perhaps, to this projected hospital at St. Louis, the facilities of which in the very nature of things could not greatly excel those of many existing local institutions of the same variety, and which, unless the methods of approaching the problem now adopted by your committee are radically altered, could not for years equal many existing institutions. An even greater obstacle to the success of the project advocated by the committee is the universal attitude of the parents of the prospective patients themselves. All of you who are parents can realize

that even though the mothers are poor and needy and the children weak and suffering—perhaps, indeed, more on that account, the poor, pain-wracked little one is the apple of its mother's eye. They have an instinctive fear of all institutions, which proverbially increases the difficulties of the would-be benefactor in inducing the parents to submit the children to treatment, and this in spite of the fact that in local institutions parents can visit them frequently and receive ocular demonstration of the promised improvement. With a project such as is here advocated, this difficulty would become insuperable, since with human nature as it is, few parents could be induced to permit their little ones to be taken away from them and sent hundreds of miles to face alone terrors which their lack of knowledge would magnify in untold measures. It would be equally unfeasible to send the parents with the child, since not only would the cost be incurred at the expense of benefits to many others equally deserving of a fair chance at life, but in almost every instance it would be found that through the necessity for adding to the earning power of the family, the care for the husband and other children, and many other reasons personal to each case, the parent could not go to St. Louis, even though the transportation costs were defrayed.

Two solutions of the problem are available. The first is to make careful surveys of the needs of a number of chosen localities at the start, and if immediate appropriation is desired, make an appropriation for each of such localities; appoint a general committee for general oversight and to correlate the work, and have local subcommittees appointed to ascertain the needs of the work in each locality. By such a plan, immediate action and immediate beneficial results would follow.

As an alternative, and as assuring a more comprehensive and systematic plan, but one which would be somewhat slower in going into effect, I would advocate either the continuance of the present committee or the appointment of a new one which should obtain the best advice possible from eminent members of the medical profession in all parts of the country engaged in this form of work, and after thus obtaining a general view of the needs and conditions, prepare and submit a general plan based on expert advice.

I therefore recommend that the present committee, or a new committee to be appointed by the Imperial Potentate, be authorized and directed to distribute not exceeding one half of the fund now in hand for the assistance or extension of the work of existing institutions now engaged in restoring crippled children to health, upon the recom-

mendation and advice of the surgeons in charge of such work, and that the balance of the fund, together with such amounts as may be added thereto during the coming year, be held intact until a general plan can be formulated and submitted to this Imperial Council at its annual session in 1922.

I further recommend that the committee have power to expand such funds as may be necessary to defray the expenses involved for obtaining the best expert advice from the orthopedic surgeon specializing in work amongst crippled children as to the best means for aiding and extending such work, and

I further recommend that no central hospital project be undertaken or considered until a full and complete report, based upon expert advice, is laid before and approved by this Imperial Council.

With all the power that is in me, I plead to you not to be led astray—not to be induced to fritter away in useless waste the splendid fund which has been dedicated to the rebuilding of America's suffering children. It is not improper for you to desire to establish a great national memorial which will reflect honor and credit on you and our institution, but in the name of the pain-wracked little bodies which look to you as their new hope of happiness in life, I beg that this national Shriners' memorial be not a mere mass of brick and stone of merely local significance, but that it be made a nation-wide memorial built in thousands of thankful hearts by the return to health and joy and usefulness of the children now suffering in painful bondage.

Respectfully submitted,
JOHN A. MORISON.

After a very full discussion of the entire matter the Majority Report was adopted.

The Committee appointed to devise means of protecting the Emblems of the Order from misuse reported, that all of the states which had refused to register the Emblems of the Order under their respective trade-mark laws had withdrawn their objections, except the state of New York; that registrations had therefore been accomplished in all of the states of the Union, excepting New York; that a Bill had been introduced in the Legislature of New York, but had not become a Law, and that another Bill would be introduced at the next session of the Legislature. The Committee was therefore continued to complete the work.

A resolution was introduced providing that thereafter every

odd year Imperial Council should meet in business session only, without the display of general parades, bands, and so forth, and that in the year 1922, and every even year thereafter, Imperial Council may be attended by such parades, bands, patrols, and so forth, as the Temples may wish, but on a discussion of the matter the proposed resolution was rejected.

The By-laws of the Imperial Council were changed so as to include a Committee on "Dispensations and Charters" among the standing Committees, to be appointed by the newly elected Imperial Potentate before the close of each annual session.

To prevent the borrowing of names to secure the necessary number of Nobles to procure a dispensation for a new Temple, a change in the Code was made, providing that each application for a new Temple must show that it has provided itself with a proper place of meeting, and the necessary paraphernalia for conferring the Order, "and has at least four hundred Nobles in good standing on its roll of membership."

A further change in the Code was made, providing that a Shrine band must be composed wholly of Shriners in good standing in some Temple of the Order.

The Imperial Treasurer presented his twenty-seventh Annual Report showing the financial transactions of the Imperial Council, and showing a total of cash and bonds on hand of \$1,006,080.06

The Imperial Recorder also presented his twenty-seventh Annual Report showing the total number of chartered Temples to be 147, with three Temples under dispensation.

His report further showed that since the last session of the Imperial Council the Temples at Pueblo, Colorado; Wichita Falls, Texas; and Amarillo, Texas, have been constituted under dispensation.

His report further showed that there were at that time 19 Ad Vitam Members; 13 Emeritus Members with rights and privileges; 2 Emeritus Members without such rights and privileges; 45 Honorary Members; 2 Associate Honorary Members, and 576 Active Members, or a total of 657 Members.

His report further showed a net gain in membership for the year of 92,762, and a total membership of 456,506.

The Committee having in charge an effort to secure a refund of War Taxes which had been paid by the several Temples reported that it had secured a ruling from the Internal Revenue

Office to the effect that Temples would not be obliged to pay such War Taxes, which is a reversal of its former holding, but the Committee was unable to definitely state whether or not the taxes which had been paid under the former ruling would be refunded.

The Committee theretofore appointed by the Imperial Potentate to divide the jurisdiction of North America into a sufficient number of districts, and arrange other details for the appointment of a sufficient number of district deputies to attend and supervise all ceremonial sessions of Temples within said districts made a report of such subdivision, but after a full discussion of the question, the matter was postponed for consideration for one year.

The Committee on the spirit and purpose of the Shrine made report from which we excerpt two paragraphs, as follows:

"With our phenomenal growth has come in the course of time the consciousness that too great latitude of hilarity has its limitations, and it speaks well for the manhood of our membership that, not so much by the written law as by common consent, by the exercise of wholesome self-restraint, it has been decreed that in all our doings liberty of action must not be suffered to degenerate into license, but that at all times and in all places we must never as Shriners forget that we are men and Masons.

"So also is it to our great credit that it has been borne upon us that our Order cannot be justified if we are to exist solely for pleasure-seeking and self-delight, and our finer impulses have caught the vision that to our festive spirit there should be added a great and laudable purpose,—to practise true charity, to minister to the sufferings of the little ones, to promote good citizenship, and to inculcate a finer loyalty to the flags of the nations to which our members acknowledge their proud allegiance."

Section I, Article VI, of the By-laws was amended so as to read, as follows:

"SECTION I

"The Order of the Nobles of the Mystic Shrine shall not be conferred upon any one for a less sum than seventy-five (\$75) dollars, but Temples may increase the amount if desired. No portion of any fee shall in any manner be rebated or refunded either in money or material."

Section I, Article I, of the Code was amended so as to provide that the Petition for dispensation for a new Temple shall

be the territory of the proposed new Temple, and that such dispensation shall not be granted, unless the membership of any Temple in the same jurisdiction or the nearest Temple in another jurisdiction will be at least fifteen hundred members after the withdrawal of those of its members who propose to unite in forming the new Temple.

The words "Shriners Charity Foundation," having appeared in the report of the Majority Committee, providing for the hospital for crippled children, and some question having arisen, and some discussion having been had as to whether these words were happily chosen by the Committee, considering the work proposed to be done under its report, a resolution was duly adopted providing that wherever the words "Shriners Charity Foundation" appear in the Majority Committee Report, and in the resolutions then under discussion, the words "Shriners Hospitals for Crippled Children" be substituted.

Thereupon a preamble and resolution having for its purpose the authorizing of the Hospital Committee to proceed with its work was duly adopted, and is, as follows:

"WHEREAS, The Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine of North America has at this session adopted the majority report of the Hospital Committee; and

"WHEREAS, It is necessary and important to define the plan under which said report and its recommendations may be carried out; now, therefore, be it

"Resolved, That there be elected at this session a Board of Trustees of the Shriners Hospitals for Crippled Children, said board to consist of seven members of this Imperial Council, with full rights and privileges, and after their election they shall decide by lot their respective terms, two of whom shall serve for one year, two for two years, and three for three years; and thereafter at the annual meeting of the Imperial Council, members of said board shall be elected to succeed those whose terms expire at that time, to serve for the term of three years and until their successors are elected and qualified. Any member of said board shall be eligible for reelection to the board.

"The said Board of Trustees shall, as soon as practicable, meet and organize, and shall elect from its members a chairman, vice-chairman, and secretary, each of whom shall hold office subject to the pleasure of the Board of Trustees.

"The said Board of Trustees shall apply for incorporation under the name of 'The Shriners Hospitals for Crippled

Children' in any State or States they may deem necessary, with full power to make provision in such incorporation or corporations, for such power or authority as may be deemed by the Trustees necessary to carry out the purposes intended to be covered by this resolution.

"The said Board of Trustees is hereby vested with full authority to select and purchase sites, and to erect and maintain hospitals for treatment of children afflicted with clubbed feet, curved spines, tubercular spines and joints, infantile paralysis, and such disease and deformities that come within the scope and province of orthopedic surgery. Said hospitals to admit no pay patients except at the discretion of the Board of Trustees.

"The said Board of Trustees shall consult and advise with orthopedic surgeons of skill, ability, and character as to the maintenance and operation of said hospitals, and the chief of staff of each hospital shall be an orthopedic surgeon.

"These hospitals shall be located in various parts of the jurisdiction of the Imperial Council, and as rapidly as the funds may be available.

"The said Board of Trustees shall adopt by-laws and rules and regulations governing their conduct, and also governing admission to and the general care and maintenance of such hospitals as may be established.

"That further assessments of two (\$2) dollars per capita shall be and are hereby levied upon the entire membership (including life members) to be collected by the various subordinate Temples with the dues annually, which assessments shall be promptly remitted to the Imperial Recorder to be deposited in a separate fund for the establishment and maintenance of Hospitals for Crippled Children and other charitable orthopedic objects as outlined in the report of the committee submitted to and adopted by the Imperial Council at its 1921 session; and to be paid out by the Imperial Treasurer upon warrants signed by the chairman or vice-chairman and secretary of said Board of Trustees."

Charters were granted to Al Kaly Temple, at Pueblo, Colorado; Maskat Temple, at Wichita Falls, Texas, and Khiva Temple, at Amarillo, Texas, and dispensations were granted for a new Temple at Bangor, Maine, to be known as Anah Temple; a new Temple at Syracuse, New York, to be known as Tigris Temple; a new Temple at Miami, Florida, to be known as Mahi Temple, and a new Temple at Billings, Montana, to be known as Al Bedoo Temple.

The following Nobles were duly elected as Trustees for the

Sam P. Cochran, W. Freeland Kendrick, Philip D. Gordon, Frederic W. Keator, Oscar M. Lanstrum, John D. McGilvray, and Forrest Adair.

An additional section was added to Article VI of the By-laws, providing for an addition of two dollars per capita to the annual dues to be collected from each member, including life membership, each year, for the "Shriners Hospitals for Crippled Children," and providing further that no card shall be issued to any member unless this per capita is paid.

The Committee on History of the Order, recommended that the History be revised to date so as to include the years 1920 and 1921; that two or three thousand copies of the new edition be published and sold at one dollar and fifty cents per copy, and that the sale of the same be placed in the hands of the Committee on History of the Order, and these recommendations were approved by the Imperial Council.

The Committee on Appeals and Grievances was pleased to report that because of the great harmony prevailing throughout the jurisdiction of North America, no important question had been submitted for its consideration.

The loyal support and hearty co-operation of the Imperial Council was pledged to the Near East Relief, an organization incorporated for the purpose of affording relief for the distressed peoples of the Near East.

The election of Officers resulted, as follows:

Noble Ernest A. Cutts, of Alee Temple, as Imperial Potentate; Noble James S. McCandless, of Aloha Temple, as Imperial Deputy Potentate; Noble Conrad V. Dykeman, of Kismet Temple, as Imperial Chief Rabban; Noble James E. Chandler, of Ararat Temple, as Imperial Assistant Rabban; Noble James C. Burger, of El Jebel Temple, as Imperial High Priest and Prophet; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble David W. Crosland, of Alcazar Temple, as Imperial Oriental Guide; Noble Clarence M. Dunbar, of Palestine Temple, as Imperial First Ceremonial Master; Noble Frank C. Jones, of Arabia Temple, as Imperial Second Ceremonial Master; Noble Leo V. Youngworth, of Al Malaikah Temple, as Imperial Marshal; Noble Esten A. Fletcher, of Damascus Temple, as Imperial Captain of the Guard, and Noble Thomas J. Houston, of Medinah Temple, as Imperial Outer Guard.

The Imperial Council adjourned to meet in San Francisco, California, on June 13, 14, 15, 1922.

PAST IMPERIAL POTENTATES, AND PLACES AND DATES OF ANNUAL SESSIONS

The following is a list of the Past Imperial Potentates of the Imperial Council of The Ancient Arabic Order of the Nobles of the Mystic Shrine for North America, with date of their election and length of service as Imperial Potentate, and if dead, the date of their death:

- *ILL. WALTER M. FLEMING.....Mecca Temple
June 6, 1876, to June 14, 1886.
Died September 9, 1913.
- *ILL. SAM BRIGGS..... Al Koran Temple
June 14, 1886, to August 16, 1892.
Died December 22, 1904.
- ILL. WILLIAM B. MELISH.....Syrian Temple
August 16, 1892, to June 13, 1893.
- *ILL. THOMAS J. HUDSON..... Syria Temple
June 1, 1893, to July 25, 1894.
Died September 18, 1908
- ILL. WILLIAM B. MELISH.....Syrian Temple
July 25, 1894, to September 3, 1895.
- *ILL. CHARLES L. FIELD.....Islam Temple
September 23, 1895, to June 23, 1896.
Died June 17, 1914.
- ILL. HARRISON DINGMAN.....Almas Temple
June 23, 1896, to June 9, 1897.
- ILL. ALBERT B. MCGAFFEY.....El Jebel Temple
June 9, 1897, to June 15, 1898.
- *ILL. ETHELBERT F. ALLEN.....Ararat Temple
June 15, 1898, to June 15, 1899.
Died August 26, 1913.
- ILL. JOHN H. ATWOOD.....Abdallah Temple
June 15, 1899, to May 23, 1900.
- ILL. LOU B. WINSOR.....Saladin Temple
May 23, 1900, to June 12, 1901.
- ILL. PHILIP C. SHAFFER.....Lu Lu Temple
June 12, 1901, to July 9, 1902.
- ILL. HENRY C. AKIN.....Tangier Temple
June 11, 1902, to July 9, 1903.
- *ILL. GEORGE H. GREEN.....Hella Temple
July 9, 1903, to July 14, 1904.
Died March 28, 1915.

* Deceased.

- *ILL. GEORGE L. BROWN.....Ismailia Temple
July 14, 1904, to June 21, 1905.
- *ILL. HENRY A. COLLINS.....Rameses Temple
June 21, 1905, to June 13, 1906.
Died June 20, 1908.
- *ILL. ALVAH P. CLAYTON.....Moila Temple
June 13, 1906, to May 8, 1907.
Died November 11, 1916.
- ILL. FRANK C. ROUNDY.....Medinah Temple
May 8, 1907, to July 15, 1908.
- ILL. EDWIN I. ALDERMAN.....El Kahir Temple
July 15, 1908, to June 9, 1909.
- ILL. GEORGE L. STREET.....Acca Temple
June 9, 1909, to April 12, 1910.
- *ILL. FRED A. HINES.....Al Malaikah Temple
April 12, 1910, to July 12, 1911.
Died February 5, 1915.
- ILL. JOHN F. TREAT.....El Zagal Temple
June 12, 1911, to May 8, 1912.
- ILL. WILLIAM J. CUNNINGHAM.....Boumi Temple
May 8, 1912, to May 14, 1913.
- ILL. WILLIAM W. IRWIN.....Osiris Temple
May 14, 1913, to May 13, 1914.
- *ILL. FREDERICK R. SMITH.....Damascus Temple
May 13, 1914, to July 15, 1915.
- ILL. J. PUTNAM STEVENS.....Kora Temple
July 15, 1915, to July 13, 1916.
- ILL. HENRY F. NIEDRINGHAUS, JR.....Moolah Temple
July 13, 1916, to June 27, 1917.
- ILL. CHARLES E. OVENSHERE.....Zuhrah Temple
June 27, 1917, to June 6, 1918.
- ILL. ELIAS J. JACOBY.....Murat Temple
June 6, 1918, to June 12, 1919.
- ILL. W. FREELAND KENDRICK.....Lu Lu Temple
June 12, 1919, to June 24, 1920.
- ILL. ELLIS L. GARRETSON.....Afifi Temple
June 24, 1920, to June 16, 1921.
- ILL. ERNEST A. CUTTS.....Alee Temple
June 16, 1921, to _____.

* Deceased.

It will be seen by this list that Illustrious Walter M. Fleming, the first Imperial Potentate, presided over the first eleven sessions of the Imperial Council, and that Illustrious Sam Briggs presided over the next six sessions. After Illustrious Noble Briggs, each Imperial Potentate held office for only one year, except Illustrious William B. Melish, of Syrian Temple, who served for two years, first from August 16, 1892, to June 13, 1893, and again from July 25, 1894, to September 3, 1895.

Since the organization of the Imperial Council, it has had but five Imperial Treasurers and four Imperial Recorders. The Treasurers were: Illustrious Nobles Aaron L. Northrop, Joseph

M. Levey, George W. Millar, Joseph S. Wright, and William S. Brown; and the Recorders were: Illustrious Nobles William S. Paterson, Frank H. Luce, William H. Mayo, and Benjamin W. Rowell. Illustrious Nobles Brown and Rowell have served continuously as Imperial Treasurer and Imperial Recorder, respectively, for the last twenty-five years.

The Imperial Council has held its Annual Sessions since its organization at the following times and places:

1.	June	6, 1876,	Masonic Hall.....	New York, N. Y.
2.	Feb.	6, 1877,	Masonic Hall.....	Albany, N. Y.
3.	Feb.	6, 1878,	Masonic Temple.....	New York, N. Y.
4.	Feb.	5, 1879,	Masonic Temple.....	Albany, N. Y.
5.	Feb.	4, 1880,	Masonic Temple.....	Albany, N. Y.
6.	June	2, 1880,	Temple Hall.....	New York, N. Y.
7.	June	9, 1881,	Temple Hall.....	New York, N. Y.
8.	June	7, 1882,	Masonic Temple.....	New York, N. Y.
9.	June	6, 1883,	Masonic Temple.....	New York, N. Y.
10.	June	4, 1884,	Masonic Temple.....	New York, N. Y.
11.	June	4, 1885,	Masonic Temple.....	New York, N. Y.
12.	June	14, 1886,	Al Koran Temple.....	Cleveland, Ohio
13.	June	20, 1887,	Murat Temple.....	Indianapolis, Ind.
14.	June	25, 1888,	Rameses Temple.....	Toronto, Can.
15.	June	17, 1889,	Medinah Temple.....	Chicago, Ill.
16.	June	23, 1890,	Syria Temple.....	Pittsburgh, Pa.
17.	June	9, 1891,	Masonic Hall.....	Niagara Falls, N. Y.
18.	Aug.	15, 1892,	Masonic Hall.....	Omaha, Neb.
19.	June	13, 1893,	Scottish Rite Cathedral.....	Cincinnati, Ohio
20.	July	24, 1894,	Masonic Temple.....	Denver, Colo.
21.	Sept.	2, 1895,	Rockland House.....	Nantasket Beach, Mass.
22.	June	23, 1896,	Masonic Temple.....	Cleveland, Ohio.
23.	June	8, 1897,	Masonic Temple.....	Detroit, Mich.
24.	June	14, 1898,	Opera House.....	Dallas, Tex.
25.	June	14, 1899,	German-American Hall.....	Buffalo, N. Y.
26.	May	22, 1900,	Columbia Theater.....	Washington, D. C.
27.	June	11, 1901,	Standard Theater.....	Kansas City, Mo.
28.	June	10, 1902,	Golden Gate Hall.....	San Francisco, Cal.
29.	July	8, 1903,	Saratoga Springs, N. Y.
30.	July	13, 1904,	Marine Hall.....	Atlantic City, N. J.
31.	June	20, 1905,	International Theater.....	Niagara Falls, N. Y.
32.	June	12, 1906,	Medinah Temple.....	Chicago, Ill.
33.	May	7, 1907,	Scottish Rite Hall.....	Los Angeles, Cal.
34.	July	14, 1908,	Auditorium.....	St. Paul, Minn.
35.	June	8, 1909,	Scottish Rite Cathedral.....	Louisville, Ky.
36.	April	12, 1910,	Scottish Rite Cathedral.....	New Orleans, La.
37.	July	11, 1911,	Convention Hall.....	Rochester, N. Y.
38.	May	7, 1912,	Scottish Rite Cathedral.....	Los Angeles, Cal.
39.	May	13, 1913,	Scottish Rite Cathedral.....	Dallas, Tex.
40.	May	12, 1914,	Lytic Theater.....	Atlanta, Ga.
41.	May	13, 1915,	Moore Theater.....	Seattle, Wash.
42.	July	11, 1916,	Majestic Theater.....	Buffalo, N. Y.
43.	June	26, 1917,	Orpheum Theater.....	Minneapolis, Minn.
44.	June	4, 1918,	Auditorium.....	Atlantic City, N. J.
45.	June	10, 1919,	Murat Temple.....	Indianapolis, Ind.
46.	June	26, 1920,	Auditorium.....	Portland, Ore.
47.	June	14, 1921,	Opera House.....	Des Moines, Ia.

The meetings of the Imperial Council have been held in all sections of our country, North, South, East, and West. It has met three times in California, once at Seattle, five times in the South, namely, at Louisville, Atlanta, New Orleans, and twice at Dallas, Texas. It met in Toronto, Canada, in 1888, and many times in the cities of the East and Middle West. It is a rather remarkable fact that it has not met in the city of New York, the place where it was organized, since the year 1885.

The annual pilgrimages and sessions have been remarkably free from accident or casualties of any kind which would throw a pall of sorrow or sadness over the Fraternity. A single exception was the frightful railroad wreck of the Shrine Special at Honda, California, in 1907, on the return trip from Los Angeles, as a result of which many Nobles were ushered into the Unseen Temple without a moment's warning.

All of the meetings held from the beginning to the present have been marked with a peculiar fraternal spirit only known to Shriners. There have been no dissensions or disruptions, and even in the matter of election of officers there has been no unseemly contest, but nothing but friendly rivalry. Hopes have been shattered, ambitions of many individuals have not been attained at each of these meetings, but defeats have left no sting, and contests have always wound up in glorious jubilation for the successful ones. To those who have been fortunate enough to visit these Imperial Council meetings, the pleasures enjoyed will live while memory lasts. Pen can not picture nor language describe the good-fellowship and friendly greeting which has marked the sessions of the Imperial Council.

Thus have annually met in various localities from coast to coast, business men, professional men, orators, statesmen, and divines to transact business, formulate laws that govern without friction the greatest Order on earth, and in from two to three days have passed on momentous questions, determined on new Temples, settled accounts, elected officers, and heard the reports of various Committees, with a dispatch and decorum that would be a credit to the greatest parliaments of the world. In these bodies have sat some of the first citizens of our country and of Canada; alongside with the business man has sat a bishop, a judge, or a governor, in a truly democratic fashion, each the peer of the other, a representative of a Temple, the one perhaps

of a Temple of thousands strong, the other from a new and small Temple from the obscure provincial town.

In these meetings there has perhaps been as much, if not more, talent than has ever met under the same roof at any time, for here is represented the cream of every profession, every business, every political party, every Protestant religious denomination on the continent.

No more eloquent speeches have ever fallen from the lips of the members of a deliberative body than through these years have electrified the Imperial Council meetings, and often, indeed nearly always, they have been impromptu and unprepared. It is a great pity that we have no stenographic record of many of them.

Nearly all the meetings of the Imperial Council have been attended by the patrols and bands of the various subordinate Temples, and these have added greatly to the pleasures of the sessions.

Our work as the Committee on History of the Order is finished. It has been a labor of love as well as one of exceeding interest, especially to the veteran members of the Committee, who are James McGee, the oldest living member of the Order (1874), William B. Melish, Senior Past Imperial Potentate (1882), and Preston Belvin (1885).

Yours in the Faith,

WILLIAM B. MELISH, *Chairman*,
 PRESTON BELVIN, JAMES MCGEE,
 GEORGE S. MEREDITH, FRED C. SCHRAMM.

June 19, 1919.

This Second Edition of the History of the Imperial Council has been published by order of the Imperial Council at its session of 1921.

This brings up the History of the Ancient Arabic Order of Nobles of the Mystic Shrine to December 31, 1921.

Fraternally submitted,

WILLIAM B. MELISH, *Chairman*,
 PRESTON BELVIN, E. J. JACOBY,
 A. F. HAMILL, W. A. MCKAY,

December 31, 1921.

Committee.

DIRECTORY OF TEMPLES OF THE IMPERIAL COUNCIL FOR 1919-21

CORRECTED TO DECEMBER 31, 1921

REPRESENTATIVES AD VITAM

Melish, William B.	Third and Walnut Sts., Cincinnati, Ohio
Dingman, Harrison	Washington, D. C.
McGaffey, Albert B.	Los Angeles, Cal.
Atwood, John H.	Kansas City, Mo.
Winsor, Lou B.	Grand Rapids, Mich.
Shaffer, Philip C.	1337 Spring Garden St., Philadelphia, Pa.
Akin, Henry C.	Postmaster's Office, Omaha, Neb.
Brown, George L.	Buffalo, N. Y.
Roundy, Frank C.	Chicago, Ill.
Alderman, Edwin I.	Los Angeles, Cal.
Street, George L.	Richmond, Va.
Treat, John F.	Fargo, N. D.
Cunningham, William J.	Baltimore, Md.
Irwin, William W.	Wheeling, W. Va.
Stevens, J. Putnam	Portland, Me.
Niedringhaus, Henry F.	St. Louis, Mo.
Ovenshire, Charles E.	Minneapolis, Minn.
Jacoby, Elias J.	Indianapolis, Ind.
Cutts, Ernest A.	Savannah, Ga.

EMERITI MEMBERS WITH RIGHTS AND PRIVILEGES

McGee, James	New York, N. Y.
Rowell, Benjamin W.	Lynn, Mass.
Brown, William S.	Pittsburgh, Pa.
Boyle, John W.	Utica, N. Y.
Hoadley, Carleton E.	New Haven, Conn.
Joseph, Wilden E.	Columbus, Ohio
Belvin, Preston	Richmond, Va.
Daley, William	Rawlins, Wyo.
Haskins, Seth F.	Peoria, Ill.
Liddell, Walter S.	Charlotte, N. C.
Downham, E. E.	Alexandria, Va.
Adair, Forrest	Atlanta, Ga.
Matthews, Geo. T.	St. Louis, Mo.
Glanville, James	Toronto, Canada

EMERITI MEMBERS

Siemon, W. Theodore	334 Maple Ave., Edgewood Park, Pa.
McCandless, George W.	Pittsburgh, Pa.

HONORARY LIFE MEMBERS

Beecher, Thaddeus B.	Pyramid Temple
Brown, Chalmers	Murat Temple
Burdats, O. W.	Osiris Temple
Cameron, Albert E.	Al Chymia Temple
Cornelius, L. A.	Saladin Temple
Cook, Peter S.	Korein Temple
Clark, George W.	India Temple
Daley, Robert J.	Medinah Temple

Dinkey, Charles E.	Syria Temple
Filmer, George	Islam Temple
Fowle, George W.	Moslem Temple
Foust, A. C.	Alhambra Temple
Fitch, Thos. D.	Midian Temple
Getchell, Hathon G.	Moila Temple
Gaitskill, B. S.	Mirza Temple
Hale, Clarence A.	Kem Temple
Haskell, Willis G.	El Kahir Temple
Holtman, John W.	Moila Temple
Hobson, Charles W.	Hella Temple
Jordan, Edward B.	Lu Lu Temple
Johnson, James R.	Omar Temple
Jessup, Albert A.	El Korah Temple
Kincaid, Robert A.	El Jebel Temple
Keefer, Edward S.	Syrian Temple
Lewis, J. Harry	Osman Temple
Lewis, George H.	Khedive Temple
Merritt, Edward H.	Mizpah Temple
Motheral, Theo. A.	Syria Temple
Norton, Jesse	Aad Temple
Reinhardt, Robt. S.	Oasis Temple
Rogers, James T.	Kalurah Temple
Roberts, Harry B.	Egypt Temple
Seinsheimer, Joseph	El Mina Temple
Soller, John	Kaaba Temple
Sweeney, John J.	El Zaribah Temple
Sebrell, John N., Jr	Khedive Temple
Sinclair, Clarence A.	Moolah Temple
Sharrer, Harry E.	Orak Temple
Stern, Jos. A.	Zem Zem Temple
Symms, Charles D.	El Riad Temple
Van Sickle, William	Moslem Temple
Vail, William S.	Anezeh Temple
Washburn, Will O.	Osman Temple
Wyatt, John M.	El Maida Temple

ASSOCIATE HONORARY MEMBERS

Alexander Gilliland	Syria Temple
A. M. Shuey	Zuhrah Temple
Clyde C. Mowry	Rameses Temple

STATES WITH TEMPLES

JANUARY 1, 1922

STATE	TEMPLES.
Alabama	Abba, Zamora, and Alcazar Temples
Arkansas	Al Amin and Sahara Temples
Arizona	El Zaribah Temple
California	Al Malaikah, Islam, Aahmes, and Al Bahr Temples
Colorado	El Jebel Temple
Connecticut	Pyramid and Sphinx Temples
District of Columbia	Almas Temple
Florida	Morocco, Egypt and Mahi Temples
Georgia	Alee, Yaarab, and Al Sihah Temples
Halifax, N. S.	Philae Temple
Idaho	El Korah and Calam Temples
Illinois	Medinah, Mohammed, Tebala, Ainad, and Ansar Temples
Indiana	Murat, Orak, Hadi, Mizpah, and Zorah Temples
Iowa	El Kahir, Kaaba, Za-Ga-Zig, and Abu Bekr Temples
Kansas	Abdallah, Isis, Mirza and Midian Temples

STATE	TEMPLES
Kentucky	Kosair, El Hasa, Rizpah, and Oleika Temples
Louisiana	Jerusalem and El Karubah Temples
Maine	Kora and Anah Temples
Maryland	Boumi Temple
Massachusetts	Aleppo and Melha Temples
Michigan	Ahmed, Moslem, Saladin, and Elf Khurafeh Temples
Minnesota	Aad, Osman, and Zuhrah Temples
Missouri	Abou Ben Adhem, Ararat, Moila, and Moolah Temples
Mississippi	Wahabi and Hamasa Temples
Montana	Bagdad, Algeria and Al Bedoo Temples
Nebraska	Sesostris, Tangier, and Tehama Temples
New Hampshire	Bektash Temple
New Jersey	Crescent and Salaam Temples
New Mexico	Ballut Abyad Temple
New York	Cyprus, Damascus, Ismahia, Kalurah, Kismet, Mecca, Media, Oriental, Ziyara, and Tigris Temples
Nevada	Kerak Temple
North Carolina	Oasis and Sudan Temples
North Dakota	Kem and El Zagal Temples
Ohio	Aladdin, Al Koran, Antioch, Syrian, and Zenobia Temples
Oklahoma	Akdar, Bedouin, and India Temples
Oregon	Al Kader and Hillah Temples
Pennsylvania, Irem, Jaffa, Lu Lu, Rajah, Syria, Zem Zem, and Zembo Temples	
Rhode Island	Palestine Temple
South Carolina	Hcjaz and Omar Temples
South Dakota	El Riad, Naja, and Yelduz Temples
Tennessee	Al Chymia, Alhanibra, Al Menah, and Kerbela Temples
Texas	El Mina, Ben Hur, Hella, El Maida, Moslah, Arabia, Alzafar, and Karem Temples
Utah	El Kaleh Temple
Vermont	Cairo and Mount Sinai Temples
Virginia	Khedive, Acca, and Kazim Temples
Washington	Afifi, El Katif, and Nile Temples
West Virginia	Beni Kedem, Osiris, and Nemesis Temples
Wisconsin	Tripoli Temple
Wyoming	Kalif and Korein Temples
Canada	Al Azhar, Mocha, Gizeh, Luxor, Karnak, Rameses, Philae, Khartum, and Wa-Wa Temples
Canal Zone	Abou Saad Temple
Hawaiian Islands	Aloha Temple
Mexico	Anezeh Temple
Number of Nobles, January 1, 1921 456,506	

CITIES WITH TEMPLES
JANUARY 1, 1922

NAME OF CITY	NAME OF TEMPLE
Aberdeen, South Dakota	Yelduz Temple
Albany, New York	Cyprus Temple
Albuquerque, New Mexico	Ballut Abyad Temple
Altoona, Pennsylvania	Jaffa Temple
Amarillo, Texas	Khiva Temple
Ashland, Kentucky	El Hasa Temple
Ashland, Oregon	Hillah Temple
Atlanta, Georgia	Yaarab Temple
Austin, Texas	Ben Hur Temple
Baltimore, Maryland	Boumi Temple
Bangor, Maine	Anah Temple
Billings, Montana	Al Bedoo Temple
Binghamton, New York	Kalurah Temple
Birmingham, Alabama	Zamora Temple

NAME OF CITY	NAME OF TEMPLE
Boise City, Idaho.....	El Korah Temple
Boston, Massachusetts.....	Aleppo Temple
Bridgeport, Connecticut.....	Pyramid Temple
Brooklyn, New York.....	Kismet Temple
Buffalo, New York.....	Ismailia Temple
Butte, Montana.....	Bagdad Temple
Calgary, Manitoba.....	Al Azhar Temple
Canal Zone.....	Abou Saad Temple
Cedar Rapids, Iowa.....	El Kahir Temple
Charlotte, North Carolina.....	Oasis Temple
Charleston, South Carolina.....	Omar Temple
Charleston, West Virginia.....	Beni Kedem Temple
Chattanooga, Tennessee.....	Alhambra Temple
Chicago, Illinois.....	Medinah Temple
Cincinnati, Ohio.....	Syrian Temple
Cleveland, Ohio.....	Al Koran Temple
Columbus, Ohio.....	Aladdin Temple
Concord, New Hampshire.....	Bektash Temple
Dallas, Texas.....	Hella Temple
Davenport, Iowa.....	Kaaba Temple
Dayton, Ohio.....	Antioch Temple
Deadwood, South Dakota.....	Naja Temple
Denver, Colorado.....	El Jebel Temple
Des Moines, Iowa.....	Za-Ga-Zig Temple
Detroit, Michigan.....	Moslem Temple
Duluth, Minnesota.....	Aad Temple
East St. Louis, Illinois.....	Ainad Temple
El Paso, Texas.....	El Maida Temple
Erie, Pennsylvania.....	Zem Zem Temple
Evansville, Indiana.....	Hadi Temple
Fargo, North Dakota.....	El Zagal Temple
Fort Wayne, Indiana.....	Mizpah Temple
Fort Worth, Texas.....	Moslah Temple
Galveston, Texas.....	El Mina Temple
Grand Forks, North Dakota.....	Kem Temple
Grand Rapids, Michigan.....	Saladin Temple
Greenville, South Carolina.....	Hejaz Temple
Halifax, Nova Scotia.....	Philae Temple
Hammond, Indiana.....	Orak Temple
Harrisburg, Pennsylvania.....	Zembo Temple
Hartford, Connecticut.....	Sphinx Temple
Hastings, Nebraska.....	Tehama Temple
Helena, Montana.....	Algeria Temple
Honolulu, Hawaiian Islands.....	Aloha Temple
Houston, Texas.....	Arabia Temple
Indianapolis, Indiana.....	Murat Temple
Jackson, Mississippi.....	Wahabi Temple
Jacksonville, Florida.....	Morocco Temple
Kansas City, Missouri.....	Ararat Temple
Knoxville, Tennessee.....	Kerbela Temple
Leavenworth, Kansas.....	Abdallah Temple
Lewiston, Idaho.....	Calam Temple
Lewiston, Maine.....	Kora Temple
Lexington, Kentucky.....	Oleika Temple
Lincoln, Nebraska.....	Sesostris Temple
Little Rock, Arkansas.....	Al Amin Temple
London, Ontario.....	Mocha Temple
Los Angeles, California.....	Al Malaikah Temple
Louisville, Kentucky.....	Kosair Temple
Macon, Georgia.....	Al Sihah Temple

NAME OF CITY	NAME OF TEMPLE
Madisonville, Kentucky	Rizpah Temple
Marquette, Michigan	Ahmed Temple
Memphis, Tennessee	Al Chymia Temple
Meridian, Mississippi	Hamasa Temple
Mexico City, Mexico	Anezeh Temple
Miami, Florida	Mahi Temple
Milwaukee, Wisconsin	Tripoli Temple
Minneapolis, Minnesota	Zuhrah Temple
Mobile, Alabama	Abba Temple
Montgomery, Alabama	Alcazar Temple
Montpelier, Vermont	Mount Sinai Temple
Montreal, Canada	Karnak Temple
Muskogee, Oklahoma	Bedouin Temple
Nashville, Tennessee	Al Menah Temple
Newark, New Jersey	Salaam Temple
New Bern, North Carolina	Sudan Temple
New Orleans, Louisiana	Jerusalem Temple
New York, New York	Mecca Temple
Norfolk, Virginia	Khedive Temple
Oklahoma City, Oklahoma	India Temple
Oakland, California	Aahmes Temple
Omaha, Nebraska	Tangier Temple
Parkersburg, West Virginia	Nemesis Temple
Peoria, Illinois	Mohammed Temple
Philadelphia, Pennsylvania	Lu Lu Temple
Phoenix, Arizona	El Zaribah Temple
Pine Bluff, Arkansas	Sahara Temple
Pittsburgh, Pennsylvania	Syria Temple
Pittsburg, Kansas	Mirza Temple
Portland, Oregon	Al Kader Temple
Providence, Rhode Island	Palestine Temple
Pueblo, Colorado	Al Kaly Temple
Rawlins, Wyoming	Korein Temple
Reading, Pennsylvania	Rajah Temple
Regina, Canada	Wa-Wa Temple
Reno, Nevada	Kerak Temple
Richmond, Virginia	Acca Temple
Roanoke, Virginia	Kazim Temple
Rochester, New York	Damascus Temple
Rockford, Illinois	Tebala Temple
Rutland, Vermont	Cairo Temple
Saginaw, Michigan	Elf Khurafeh Temple
Salina, Kansas	Isis Temple
Salt Lake City, Utah	El Kalah Temple
San Antonio, Texas	Alzafar Temple
San Diego, California	Al Bahr Temple
San Francisco, California	Islam Temple
Savannah, Georgia	Alee Temple
Seattle, Washington	Nile Temple
Sheridan, Wyoming	Kalif Temple
Shreveport, Louisiana	El Karubah Temple
Sioux City, Iowa	Abu Bekr Temple
Sioux Falls, South Dakota	El Riad Temple
Spokane, Washington	El Katif Temple
Springfield, Illinois	Ansar Temple
Springfield, Massachusetts	Melha Temple
Springfield, Missouri	Abou Ben Adhem Temple
St. John, New Brunswick	Luxor Temple
St. Joseph, Missouri	Moilah Temple
St. Louis, Missouri	Moolah Temple

NAME OF CITY	NAME OF TEMPLE
St. Paul, Minnesota	Osman Temple
Syracuse, N. Y.	Tigris Temple
Tacoma, Washington	Affi Temple
Tampa, Florida	Egypt Temple
Terre Haute, Indiana	Zorah Temple
Toledo, Ohio	Zenobia Temple
Toronto, Canada	Rameses Temple
Trenton, New Jersey	Crescent Temple
Troy, New York	Oriental Temple
Tulsa, Oklahoma	Akdar Temple
Utica, New York	Ziyara Temple
Victoria, British Columbia	Gizeh Temple
Waco, Texas	Karem Temple
Washington, District of Columbia	Almas Temple
Watertown, New York	Media Temple
Wheeling, West Virginia	Osiris Temple
Wichita, Kansas	Midian Temple
Wichita Falls, Texas	Mascat Temple
Wilkes-Barre, Pennsylvania	Irem Temple
Winnipeg, Canada	Khartum Temple

RANK OF TEMPLES ACCORDING TO DATE OF CHARTERS

TEMPLE	LOCATION	DATE OF CHARTER
1 Mecca	New York, N. Y.	Sept. 26, 1872
2 Damascus	Rochester, N. Y.	June 7, 1876
3 Mt. Sinai	Montpelier, Vt.	Oct. 31, 1876
4 Al Koran	Cleveland, O.	Nov. 16, 1876
5 Cyprus	Albany, N. Y.	Feb. 2, 1877
6 Oriental	Troy, N. Y.	Feb. 7, 1877
7 Syrian	Cincinnati, O.	Feb. 8, 1877
8 Pyramid	Bridgeport, Conn.	April 18, 1877
9 Syria	Pittsburgh, Pa.	May 27, 1877
10 Ziyara	Utica, N. Y.	Oct. 30, 1877
11 Kaaba	Davenport, Ia.	July 1, 1878
12 Moslem	Detroit, Mich.	April 27, 1880
13 Aleppo	Boston, Mass.	June 23, 1882
14 Medinah	Chicago, Ill.	Oct. 30, 1882
15 Islam	San Francisco, Cal.	March 6, 1883
16 Lu Lu	Philadelphia, Pa.	Dec. 31, 1883
17 Murat	Indianapolis, Ind.	March 13, 1884
18 Boumi	Baltimore, Md.	April 1, 1884
19 Kosair	Louisville, Ky.	Dec. 5, 1884
20 Tripoli	Milwaukee, Wis.	March 8, 1885
21 Jerusalem	New Orleans, La.	March 30, 1885
22 Osman	St. Paul, Minn.	July 13, 1885
23 Zuhrah	Minneapolis, Minn.	July 22, 1885
24 Almas	Washington, D. C.	Jan. 17, 1886
25 Palestine	Providence, R. I.	Feb. 6, 1886
26 El Kahir	Cedar Rapids, Ia.	Feb. 9, 1886
27 Saladin	Grand Rapids, Mich.	April 22, 1886
28 Moolah	St. Louis, Mo.	April 26, 1886
29 Acca	Richmond, Va.	June 9, 1886
30 Osiris	Wheeling, W. Va.	July 22, 1886
31 Abdallah	Leavenworth, Kan.	March 28, 1887
32 Isis	Salina, Kan.	March 29, 1887
33 Rameses	Toronto, Can.	April 21, 1887
34 Hella	Dallas, Tex.	May 31, 1887
35 Ballut Abyad	Albuquerque, N. M.	June 11, 1887

TEMPLE	LOCATION	DATE OF CHARTER
36	Sesostris.....	Lincoln, Neb..... June 22, 1887
37	Kismet.....	Brooklyn, N. Y..... July 2, 1887
38	Ismailia.....	Buffalo, N. Y..... Nov. 5, 1887
39	El Jebel.....	Denver, Colo..... Dec. 11, 1887
40	Moila.....	St. Joseph, Mo..... Dec. 11, 1887
41	Ararat.....	Kansas City, Mo..... Dec. 11, 1887
42	Al Kader.....	Portland, Ore..... Jan. 3, 1888
43	Al Malaikah.....	Los Angeles, Cal..... Feb. 28, 1888
44	Algeria.....	Helena, Mont..... March 23, 1888
45	Morocco.....	Jacksonville, Fla..... March 28, 1888
46	El Riad.....	Sioux Falls, S. D..... May 25, 1888
47	Afifi.....	Tacoma, Wash..... Aug. 1, 1888
48	Sahara.....	Pine Bluff, Ark..... April 16, 1889
49	Tangier.....	Omaha, Neb..... April 24, 1889
50	Alhambra.....	Chattanooga, Tenn..... Sept. 17, 1889
51	Yaarab.....	Atlanta, Ga..... Dec. 8, 1889
52	El Zagal.....	Fargo, N. D..... Dec. 14, 1889
53	El Kalah.....	Salt Lake City, Utah..... June 8, 1890
54	El Katif.....	Spokane, Wash..... June 10, 1890
55	Zem Zem.....	Erie, Pa..... Nov. 10, 1890
56	Zamora.....	Birmingham, Ala..... Nov. 10, 1890
57	Media.....	Watertown, N. Y..... March 21, 1891
58	Al Chymia.....	Memphis, Tenn..... May 21, 1891
59	Ben Hur.....	Austin, Tex..... June 2, 1891
60	Kora.....	Lewiston, Me..... Dec. 6, 1891
61	Hamasa.....	Meridian, Miss..... May 22, 1892
62	Rajah.....	Reading, Pa..... Aug. 20, 1892
63	Naja.....	Deadwood, S. D..... Sept. 19, 1892
64	India.....	Oklahoma City, Okla..... May 3, 1893
65	Mohammed.....	Peoria, Ill..... June 12, 1893
66	Aladdin.....	Columbus, Ohio..... June 14, 1893
67	Ahmed.....	Marquette, Mich..... June 14, 1893
68	Tebala.....	Rockford, Ill..... May 10, 1894
69	Korein.....	Rawlins, Wyo..... Oct. 8, 1894
70	Oasis.....	Charlotte, N. C..... Oct. 10, 1894
71	Irem.....	Wilkes-Barre, Pa..... Oct. 18, 1895
72	El Zaribah.....	Phoenix, Ariz..... Jan. 20, 1896
73	Sphinx.....	Hartford, Conn..... April 13, 1896
74	Alee.....	Savannah, Ga..... June 23, 1896
75	Al Korah.....	Boise City, Idaho..... June 23, 1896
76	Beni Kedem.....	Charleston, W. Va..... June 26, 1896
77	Melha.....	Springfield, Mass..... June 9, 1897
78	Antioch.....	Dayton, O..... June 9, 1898
79	Zenobia.....	Toledo, O..... June 14, 1898
80	Kalurah.....	Binghamton, N. Y..... June 14, 1898
81	Karnak.....	Montreal, Can..... Oct. 9, 1899
82	Za-Ga-Zig.....	Des Moines, Ia..... May 23, 1900
83	Aloha.....	Honolulu, H. I..... May 23, 1900
84	El Mina.....	Galveston, Tex..... June 11, 1902
85	Gizeh.....	Victoria, B. C..... Aug. 1, 1902
86	Salaam.....	Newark, N. J..... May 4, 1903
87	Abba.....	Mobile, Ala..... June 18, 1903
88	Luxor.....	St. John, N. B..... June 26, 1903
89	Abou Ben Adhem.....	Springfield, Mo..... July 9, 1903
90	Jaffa.....	Altoona, Pa..... July 9, 1903
91	Cairo.....	Rutland, Vt..... July 9, 1903
92	Zembo.....	Harrisburg, Pa..... July 14, 1904
93	Yelduz.....	Aberdeen, S. D..... July 14, 1904
94	Crescent.....	Trenton, N. J..... July 14, 1904

TEMPLE	LOCATION	DATE OF CHARTER
95	Khartum.....	Winnipeg, Can..... Nov. 19, 1904
96	Al Amin.....	Little Rock, Ark..... Dec. 19, 1904
97	Bektash.....	Concord, N. H..... Jan. 25, 1905
98	Aad.....	Duluth, Minn..... Sept. 5, 1905
99	El Hasa.....	Ashland, Ky..... March 3, 1906
100	Elf Khurafeh.....	Saginaw, Mich..... June 13, 1906
101	Kalif.....	Sheridan, Wyo..... June 13, 1906
102	Anezeh.....	Mexico City..... Dec. 1, 1906
103	Kerak.....	Reno, Nev..... Dec. 10, 1906
104	Omar.....	Charleston, S. C..... Dec. 25, 1906
105	El Maida.....	El Paso, Tex..... May 8, 1907
106	Abu Bekr.....	Sioux City, Ia..... May 8, 1907
107	Calam.....	Lewiston, Idaho..... May 8, 1907
108	Al Azhar.....	Calgary, Man..... Sept. 27, 1907
109	Mocha.....	London, Can..... Jan. 1, 1908
110	Oleika.....	Lexington, Ky..... Jan. 1, 1908
111	Nile.....	Seattle, Wash..... July 15, 1908
112	Rizpah.....	Madisonville, Ky..... July 15, 1908
113	Hillah.....	Ashland, Ore..... July 15, 1908
114	Orak.....	Hammond, Ind..... April 27, 1909
115	Hadi.....	Evansville, Ind..... April 21, 1909
116	Mizpah.....	Fort Wayne, Ind..... April 27, 1909
117	Kem.....	Grand Forks, N. D..... June 9, 1909
118	Khediye.....	Norfolk, Va..... June 9, 1909
119	Mirza.....	Pittsburg, Kan..... June 9, 1909
120	Zorah.....	Terre Haute, Ind..... June 9, 1909
121	Midian.....	Wichita, Kan..... June 9, 1909
122	Aahmes.....	Oakland, Cal..... April 13, 1910
123	Al Sihah.....	Macon, Ga..... April 13, 1910
124	Wa-Wa.....	Regina, Can..... Dec. 1, 1910
125	Bagdad.....	Butte, Mont..... Jan. 20, 1911
126	Akdar.....	Tulsa, Okla..... July 12, 1911
127	Philae.....	Halifax, N. S..... July 12, 1911
128	Bedouin.....	Muskogee, Okla..... July 12, 1911
129	Wahabi.....	Jackson, Miss..... July 12, 1911
130	Al Bahr.....	San Diego, Cal..... May 8, 1912
131	Ainad.....	East St. Louis, Ill..... May 8, 1912
132	Al Menah.....	Nashville, Tenn..... May 8, 1912
133	Nemesis.....	Parkersburg, W. Va..... May 8, 1912
134	El Karubah.....	Shreveport, La..... May 14, 1913
135	Alcazar.....	Montgomery, Ala..... May 14, 1913
136	Ansar.....	Springfield, Ill..... May 13, 1914
137	Moslah.....	Fort Worth, Texas..... May 13, 1914
138	Kerbela.....	Knoxville, Tenn..... July 14, 1915
139	Arabia.....	Houston, Texas..... July 14, 1915
140	Alzafar.....	San Antonio, Texas..... July 13, 1916
141	Kazim.....	Roanoke, Va..... July 13, 1916
142	Sudan.....	New Bern, N. C..... July 13, 1916
143	Abou Saad.....	Canal Zone..... June 25, 1917
144	Egypt.....	Tampa, Fla..... June 25, 1917
145	Tehama.....	Hastings, Neb..... June 25, 1917
146	Hejaz.....	Greenville, S. C..... June 11, 1919
147	Karem.....	Waco, Texas..... June 11, 1919
148	Maskat.....	Wichita Falls, Texas..... June 24, 1920
149	Khiva.....	Amarillo, Texas..... June 24, 1920
150	Al Kaly.....	Pueblo, Col..... June 24, 1920
151	Anah.....	Bangor, Maine..... June 15, 1921
152	Al Bedoo.....	Billings, Mont..... June 15, 1921
153	Mahi.....	Miami, Fla..... June 15, 1921
154	Tigris.....	Syracuse, N. Y..... June 15, 1921

will entail an extraordinary expense upon some, certainly a Session held at any other than a central or convenient point would entail more expense and a consequent smaller attendance, which conditions are certainly not desirable.

"A glance at our present financial condition is not now reassuring. At the beginning of 1890 we had a treasury balance of approximately Eleven Thousand Dollars. Our receipts the past twelve months were about \$9,700, and the out-go during said term was nearly \$13,300, leaving a balance in the treasury of not quite \$7,400. From the light of former experiences what the condition of the treasury will be in the not distant future may be easily seen.

"With this view of our affairs continually before me, the knowledge that our Institution is an expensive one to maintain, and the ready assent of a large majority of our representatives, determined me in my course to call this Session at Pittsburgh.

"It is suggested as a measure of relief that each subordinate Temple be required to pay Twenty Dollars per each hundred members as annual dues, and no Temple less than Fifty Dollars per annum, and that Diploma fees be increased to Four Dollars, and that but one-half of the revenue from these sources be allowed to mileage and per diem expenses. Or, in other words, that hereafter no representative or representatives shall be entitled to mileage beyond one-half the aggregate amount paid to the Imperial Council for annual dues and diploma fees for that year by such Temple as he or they represent.

COMMITTEE ON RITUAL

"It was *Resolved*, That a Committee of Five be now appointed to revise the Ritual, and shall have power to make such changes, alterations, amendments, or additions as shall be for the best interests of our Order.

"In accordance with action taken at the meeting of June 17, 1889, Past Acting Imperial Treasurer George William Millar was presented with a beautiful Testimonial for services rendered."

On motion, it was *Resolved* that this Special meeting of the Imperial Council, convened in the city of Pittsburgh, Pennsylvania, on Monday, June 23, 1890, shall take the place of the Annual Session of the Imperial Council for 1890, which was to be held in San Francisco, California.

Niagara Falls, New York, was chosen as the place, and June 9, 1891, was named as the time for holding the next Session of the Imperial Council.

SESSION OF 1891

Pursuant to resolution of June 23, 1890, the Seventeenth Annual Session of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America was duly convened at Niagara Falls, on Tuesday, June 9, 1891, at nine o'clock in the morning.

There were present at the opening the entire Official Divan, except the Imperial High Priest and Prophet, and Imperial Oriental Guide, and also the sixty-one Active Members, as well as a large number of Nobles from parts of the United States and Canada.

The Imperial Council was opened in full Ceremonial Form.

The Imperial Potentate then submitted and delivered his Annual Address, from which the following is excerpted:

“There is comparatively but little to note concerning the advancement of our Order during the past year. In some localities—notably where new Temples have recently been established—there appears the enthusiasm that always characterizes the advent of a new social organization; while in the older established Temples there now obtains a conservatism born of earlier experience, which tends more toward the cultivation of the associations and friendships already formed through the influence of the Order, rather than a desire to increase the numerical strength by an indiscriminate addition of the profane.

“The fateful messenger of Death has invaded our Council during the year, whereby two of our number have been called within the portals of the Unseen Temple. Benjamin Darlington, 33°, of Pittsburgh, Pennsylvania, born October 26, 1840, and who died March 7, 1891, also William Nelson Baldwin, born at Laurel, Maryland, July 31, 1839, and who died at Cleveland, Ohio, March 8, 1891, are the two Nobles who have taken their departure.

“Beyond the duties required by the Constitution, I note no extraordinary services performed by any officers of this Body of sufficient import to call for my special mention. Imperial authority has been granted in but two instances since the last Session of our Council. I commissioned Illustrious George William Millar, of New York City, to institute El Katif Temple at Spokane; a similar duty being delegated to Illustrious Charles W. Cushman, of Buffalo, to inspect and report upon the condition of Damascus Temple at Rochester, N. Y.

"In accordance with the directions of the Council in June, 1890, Charters have been issued to Alhambra, El Zabel, Sahara, Tangier, and Yaarad Temples; while Dispensations have not been considered of sufficient importance to either make record or report in this address, save those permitted to George S. Obear and others for the formation of Zamora Temple at Birmingham, Alabama, on November 10, 1890. Also to Richard H. Huntington and others on March 19, 1891, for formation of 'Media' at Watertown, N. Y. Again on April 18, 1891, to Bun F. Price and others for 'Al Chymia' at Memphis, Tennessee; and in conclusion this current month of June to Charles S. Morse and others, for 'Ben Hur' at Austin, Texas.

FOREIGN CORRESPONDENCE

"Illustrious Noble John Worthington, United States Consul at Malta, and 'our Representative in the East,' has returned to his post of duty, and from thence has revisited his old home in New York State. He forwards a very interesting report on 'The Condition of Our Order in the East,' and it is submitted to you on this occasion. I congratulate the Order upon the recovery of Illustrious Noble Worthington and his return to that field of usefulness for which he is so well equipped and wherein he has labored so long and successfully.

"Relating to Finance and Accounts, especial mention was made by the Imperial Potentate of the decrease to an extent of \$516 in the item of Diploma Fees, a matter of serious import. Much space was also given to particulars concerning the reason for, also its prolonged continuance, in the matter of the suspension of Charter issued to Ziyara Temple at Utica, New York.

"Under the caption of Jurisprudence and Laws, attention was particularly called to a communication from Islam Temple, of San Francisco, suggesting the advisability of an Amendment to the Constitution, whereby three black balls shall be required to reject an applicant. The Imperial Potentate stated that the reasons given were cogently set forth in a manner sufficient to carry weight and conclusion to the mind of every Noble who gave the case his consideration."

THE IMPERIAL TREASURER

submitted his statement of monies received and disbursed as follows:

June 11, 1890, Balance on hand.....	\$7,325 45
Eight remittances from Imperial Recorder Frank M. Luce, totaling.....	9,796 00
	<hr/>
Total Receipts.....	\$17,121 45
Total Disbursements.....	6,557 98
	<hr/>
Balance of cash on hand.....	\$10,563 47

REPORT OF IMPERIAL RECORDER

Temples that have been "chartered" to date.....	53
Temples under "Dispensation" to date.....	5
Active Members of the Imperial Council.....	71

A recapitulation of the Annual Reports from all Temples render the following totals:

Number of Nobles on December 31, 1889.....	13,638
" " " Entered the Unseen Temple... 119	119
" " " Dimitted..... 134	134
" " " Suspended..... 75	75
" " " Expelled..... 1	1
	<hr/>
Decrease in Membership.....	329
	<hr/>
Leaving a total of.....	13,309
Number of Nobles "Created" to December 31, 1890...	3,571
" " " "Affiliated" or restored to date....	66
" " " Under Dispensation as "Charter Members".....	34
	<hr/>
Total increase during 1890.....	3,671
Total number of Nobles December 31, 1890..	16,980

It was ordered that the Proceedings of this Seventeenth Annual Session of the Imperial Council be printed at an expense not to exceed Three Hundred Dollars.

The following is a part of the Report of the Committee on Jurisprudence and Laws:

"In the matter of decision given to Ararat Temple we can not concur in the opinion that a Noble of the Mystic Shrine in 'good standing' but on Dimit can not affiliate with-

out the permission of the Temple in whose Jurisdiction he may reside. We recommend that the decision of the Imperial Council in this respect be as follows:

“Affiliation is a matter solely between the applicant and the Temple to which he applies. A Noble of the Mystic Shrine holding a Dimit from a legal Temple may present his petition to any Temple of our Order.’

“In the matter of the Incorporation of the Imperial Council presented by the Imperial Potentate, we recommend that the matter be made a special subject of consideration at the next Session, and that the Standing Committee on Jurisprudence and Laws be authorized to present at that Session Articles of Incorporation of the Imperial Council under a board of five Trustees authorized to act as such, and hold property in the name of the Imperial Council.

“In the matter presented by Noble James McGee as to the present law regarding the election of officers, we beg to say that the matter was definitely settled at the Session of 1890, and that the law so adopted provides that from the close of the Triennial term of office holding, ending at the 1892 Session of the Imperial Council, the election of officers shall hereafter be held annually.

“From Islam Temple of San Francisco, a man who has been subjected to the rigid scrutiny pertaining to the Blue Lodge, Chapter, Council, and Commandery; also of the Ancient Accepted Scottish Rite’s Thirty-two Degrees, is entitled to be protected on application to the Mystic Shrine from the ignominy of rejection by a single vote, which may be cast under erroneous impression, or at times in malice, and it shall therefore require three black balls to reject an applicant thereafter.

“In explanation, we assert that gentlemen who have so far advanced in the Masonic Order as to be eligible to membership in the Mystic Shrine are entitled to both courtesy and protection at our hands, and that if a Noble has a fancied objection against an applicant, it is no wrong to him to subject his reasons to the judgment of two unbiased fellow Nobles.

“All of which is respectfully submitted.”

The Constitution was amended so as to provide that three black balls were necessary to reject, instead of one, as theretofore.

The Constitution was also changed so as to provide for the annual election of officers of the Imperial Council, instead of

triennially, as theretofore. This change seems to have really been made at the 1890 Session, to take effect after 1892.

Omaha, Nebraska, was selected as the place for holding the next Session, and the Monday following the Grand Encampment of Knights Templar at Denver as the time.

SESSION OF 1892

Pursuant to resolution of June 9, 1891, the Eighteenth Annual Session of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America was convened at nine o'clock in the morning of Monday, August 15, 1892, at Free Masons' Hall, corner of Sixteenth and Capitol Avenue, in the city of Omaha, Nebraska.

Present at the opening was Most Illustrious Imperial Potentate Sam Briggs; Gustave Anderson, Deputy (appointed); William B. Melish, Chief Rabban; Thomas J. Hudson, Assistant Rabban; John T. Brush, High Priest and Prophet; George W. Millar, Oriental Guide; Joseph S. Wright, Treasurer; Frank M. Luce, Recorder; William H. Mayo, First Ceremonial Master; Wayland Trask, Second Ceremonial Master; Cyrus W. Eaton, Marshal; Edward C. Culp, Captain of the Guard; Charles L. Field, Outer Guard.

A large number of Active Members were present, as well as a good attendance of Nobles from all sections of the United States and Canada.

The Imperial Recorder announced that the Proceedings of the Seventeenth Annual Session had been printed, and sent to each member of the Imperial Council, and to all Temples.

The Imperial Potentate then submitted and delivered his Annual Address, from which is excerpted:

“Nothing can more satisfactorily illustrate the present condition and prosperity of our Order than to advert to the following statistics, which will reflect the growth and progress of our Institution, and its evident influence in the communities where it has been established.

“From the inception of the Order to the close of 1892 (June 15), the following table will illustrate the advance of its popularity:

	New Temples	Nobles
1878	13	425
1879		11
1880	1	149
1881		125
1882	3	333
1883	5	423
1884	2	775
1885	8	1,030
1886	5	1,665
1887	11	2,272
1888	2	3,167
1889	3	3,261
1890	3	3,342
1891	5	4,309
1892 (to June 15)	1 . . (estimated)	1,500
Making a total of . . . 62		22,789

within the Jurisdiction of this Imperial Council. A grand achievement for the few years since the introduction of the Order in the Western Hemisphere, being a noble organization whose light once kindled has never been extinguished at any Oasis where a Charter has been granted. An Order not required to shine by borrowed light, but giving abundant tangible evidence of its ability to live and prosper in the light of its own beneficent and appreciable influence.

THE FRATERNAL DEAD

"While none of the Active Members of our Imperial Council have been summoned to the portals of the Unseen Temple during the past year, there has occurred the deaths of several prominent in the Ancient Arabic Order in America, among whom may be named David Kalakaua, 33°, King of the Hawaiian Islands, a Noble of Islam Temple, of San Francisco, who died in California, January 20, 1891.

"The well known comedian William Jermyn Florence, a Noble of Mecca, the Mother Temple, who died in Philadelphia on Thursday evening, November 19, 1891."

The printed Proceedings for this year contain a beautiful tribute to the memory of Noble William J. Florence, whose death the Imperial Potentate mentioned in his Address.

"In pursuance of the action of our Council Session in June, 1891, Charters have been issued to Zamora Temple at Birmingham, Alabama; El Katif Temple in Spokane, Washington; and Media Temple of Watertown, New York.

"Since our Seventeenth Annual Session, Dispensations have been granted to F. T. Faulkner and others for Kora Temple at Lewiston, Maine, on December 14, 1891.

"To A. K. McMullen and others on December 22, 1891, for Zem Zem Temple in Erie, Pennsylvania.

"And on May 26, 1892, to O. A. Harrison and others for Hamasa Temple at Meridian, Mississippi.

"Requests for Dispensations for Temples, denied for the present, were received from San Antonio, Texas; Bristol, Virginia; and Columbus, Mississippi.

"Correspondence relative to the formation of Temples was also received from Deadwood, South Dakota; Reading, Pennsylvania; and Asheville, North Carolina.

FINANCE AND ACCOUNTS

"A summary of our Revenue for the past six years gives the following results:

1886-87.....	\$6,694 00
1887-88.....	9,478 00
1888-89.....	8,039 00
1889-90.....	9,697 00
1890-91.....	9,796 00
1891-92.....	15,016 00
	<hr/>
Revenue for six years.....	\$58,720 00
To which add balance from 1885-86...	1,733 13
	<hr/>
Total money in Treasury 1886-92..	\$60,453 13

"The disbursements for actual expenses are for the same period classified as below:

Printing, Publications, Stationery, Diplomas, etc.	\$10,161 57
Imperial Recorder—Salary, Office Expenses, Rental, Engrossing, Diplomas, Furniture, etc.....	8,976 37
Expenses of Imperial Potentate and his Deputies	13,069 13
Minor Outlays, etc.....	4,340 61
	<hr/>
Total.....	\$43,881 71

PUBLICATIONS

“No additions of literature relative to the Mystic Shrine, made by authority of this Imperial Body, have been issued during the past year, with the exception of a newly revised Ritual, that has been alluded to in the Annual Address.

“Many have sought an apology, and attempted to explain, for the existence of our Order, so far from its ‘alleged’ ancestral home, but among the ‘offerings’ presented, none can more thoroughly justify our existence and marvelous growth than the essay of Noble Isaac P. Noyes, of Almas Temple. It may be profitably read by all into whose hands it may chance to come in the future.”

THE REPORT OF THE IMPERIAL RECORDER

submitted for the year May 30, 1891, to July 13, 1892, both dates inclusive, states that at the close of the Eighteenth Annual Session of the Imperial Council the statistics were in brief as follows:

No. of Active Members in Council.....	78
No. of Emeriti Members.....	4
No. of Temples “Chartered” to date.....	56
No. of Temples under “Dispensation” to date.....	6

A recapitulation of the Annual Reports received from all Temples shows these totals:

No. of Nobles on December 31, 1890.....	16,980
No. of Nobles—Entered the Unseen Temple....	186
No. of Nobles—Dimitted.....	345
No. of Nobles—Suspended.....	81
No. of Nobles—Expelled.....	2
	<hr/>
Decrease in Membership.....	614
	<hr/>
Leaving a total of.....	16,366
No. of Nobles “Created” to December 31, 1891.	4,563
No. of Nobles Affiliated and “restored”.....	185
No. of Nobles in Temples under Dispensation..	13
	<hr/>
Total increase of Nobles.....	4,761
	<hr/>
Total Membership of Nobles, Dec. 31, 1891,	21,127

At the afternoon Session of Monday, August 15th, the Roll of Representatives was called, and the ninety-four Active

Members duly assembled and took their seats. Imperial Potentate Sam Briggs appointed as Tellers Nobles George H. Walker, Leonard W. Campbell, and Charles L. Field. The election of officers resulted in the election of Noble William B. Melish as Imperial Potentate; Thomas J. Hudson as Deputy; Charles L. Field as Chief Rabban; Frank Locke as Assistant Rabban; after which the Imperial Council, upon motion of Noble H. C. Akin, adjourned until the next day at 10 A. M.

Promptly at ten o'clock on Tuesday, August 16th, the Imperial Potentate called the Council to order, every Representative being present. The election was then continued, with the result:

John T. Brush, High Priest and Prophet; Lou Burt, Oriental Guide; Joseph S. Wright, Treasurer; Frank M. Luce, Recorder; Louis P. Ecker, First Ceremonial Master; Rufus E. Fleming, Second Ceremonial Master; Thomas J. Bishop, Marshal; Gustave Anderson, Captain of the Guard; and Henry M. Spalding, Outer Guard.

The Committee on Time and Place of Meeting presented the following report:

"Your Committee, to whom was referred the time and place to hold the Imperial Council Session next year, beg leave to report Cincinnati the place, and the second Tuesday in June of 1893 as the time."

This was adopted.

Noble Hudson, of the Committee on Finance and Accounts, reported that the recommendation of the Committee on Foreign Correspondence in regard to the Five Hundred Dollars to be appropriated for the use of Noble John Worthington, United States Consul at Malta—"our Representative at Temples in the East"—had been approved by the Committee.

Report received and adopted by a two-thirds vote.

The Committee on Jurisprudence and Laws made report that:

"The combining of the Emblems of other Secret Orders or Societies with the Jewel of the Mystic Shrine is deemed inappropriate, and is therefore prohibited. The wearing of the Fez and Jewel of our Order upon occasions other than Meetings

of Temples of this Arabic Order, or gatherings of Shrines, under the authority of some legal Body of our Order, is ill advised, and all Potentates are expected to prevent such action on the part of their members."

The Committee on Charters and Dispensations made report that:

"We would recommend that Charters be granted to 'Zem Zem Temple,' Erie, Pennsylvania; 'Kora,' Lewiston, Maine; 'Al Chymia,' Memphis, Tennessee; 'Ben Hur,' Austin, Texas; and 'El Kalah,' Salt Lake City, Utah.

"It is also recommended that the Dispensation of 'Hamasa Temple' at Meridian, Mississippi, be continued for another year; and that a Dispensation be issued to 'Rajah Temple,' Reading, Pennsylvania."

The Report was adopted.

Noble Hudson presented the following resolution, which was adopted:

Resolved, That a committee of three be appointed to propose a design for a Past Imperial Potentate Jewel, and if the same be approved by the Imperial Potentate-elect, a Jewel be purchased and presented to our retiring Chief Officer, Noble Sam Briggs."

The Imperial Potentate appointed Nobles Thomas J. Hudson, Edward R. Harris, and James A. Fox as said Committee.

Noble Wayland Trask presented the following resolutions in behalf of the Chairman of Committee on Finance, and moved their adoption:

"WHEREAS, The office of Imperial Potentate has been filled for the past six years by Illustrious Sam Briggs in a manner which has redounded to the honor of our Order, and to the credit of that Illustrious Noble; and

"WHEREAS, The phenomenal growth and the present high standing of the Order, which will stand as a monument commemorating his labors of the past six years, are largely due to the indefatigable efforts and zealous work, and suave, genial, and open-hearted disposition of Illustrious Noble Sam Briggs; and

"WHEREAS, The Mystic Shrine is and should be ready at all times to acknowledge merit wherever it exists, and especially so when individual worth has benefited and advanced the welfare of our noble Order; therefore be it

Resolved, That an appropriation of Twenty-five Hundred Dollars be made from the Imperial Treasury to procure a fitting

Testimonial to Illustrious Sam Briggs, which shall be to him a lasting reminder of the esteem and affection with which he is held by all of his brother Nobles in this Imperial Council.

“Resolved, That with the adoption of this resolution the disposition of the appropriation be left with the Imperial Potentate, with power to name the same after consultation with the Illustrious Noble Briggs.”

The motion was seconded and carried by a two-thirds vote.

As before stated, Cincinnati was chosen as the next place of meeting and the time was fixed for the second Tuesday in June, 1893.

Charters were granted to Zem Zem Temple at Erie, Pa.; Kora Temple, at Lewiston, Me.; Al Chymia Temple, at Memphis, Tenn.; Ben Hur Temple, at Austin, Tex., and El Kalah Temple, at Salt Lake City, Utah; and Dispensations were granted for Naja Temple, at Deadwood, S. D., and Rajah Temple, at Reading, Pa.

SESSION OF 1893

(The proceedings of the year 1893 were reviewed by a Noble who is not a member of the Committee on History.)

Pursuant to resolution of August 16, 1892, the Nineteenth Annual Session of the Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America was called to order at ten o'clock in the morning of Tuesday, June 13, 1893, at the Scottish Rite Cathedral, in Cincinnati, Ohio.

The headquarters of the Order were established in the Grand Hotel, corner of Fourth and Central Avenues. The Ritual Committee, a most important one, the appointment of which had been ordered by the Imperial Council at the Session of 1892, assembled at half-past nine o'clock in the Grand Hotel, on Monday, June 12th. The various States were represented on the Committee as follows:

Alabama, Charles Wheelock; Arkansas, John T. Marsh; California, H. T. Graves; Colorado, A. B. McGaffey; Connecticut, Thaddeus B. Beecher; District of Columbia, George H. Walker; Florida, I. E. Baird; Georgia, H. C. Stockdell; Illinois, John A. May; Indiana, R. O. Hawkins; Iowa, W. S. Gardner; Kansas, Charles A. Hiller; Kentucky, William Ryan; Louisiana,

Richard Lambert; Maine, A. M. Penley; Maryland, George W. Starr; Massachusetts, Thomas Waterman; Michigan, George F. Buss; Minnesota, O. M. Metcalf; Missouri, E. F. Allen; Mississippi (unrepresented); Montana, James H. Monteith; Nebraska, Henry C. Akin; New Mexico, Edward Medler; New York, C. W. Cushman; North Dakota, R. E. Fleming; Ohio, Sam Briggs; Oregon (unrepresented); Pennsylvania, William S. Brown; Rhode Island, H. K. Blanchard; South Dakota (unrepresented); Tennessee, A. W. Sloan; Texas, L. M. Knepfly; Utah, Samuel McDowall; Vermont, Ira R. Allen; Virginia, L. P. Ecker; Washington, Eugene S. Elliott; Canada, Henry A. Collins.

The Nobility in Syrian Temple, of the Oasis of Cincinnati, had left nothing undone that could possibly add to the entertainment and enjoyment of their fellow Nobles, gathered in Council from every section of the North American Continent.

Present at the official opening on June 13th were: Most Illustrious William B. Melish, Imperial Potentate; Thomas J. Hudson, Deputy; Charles L. Field, Chief Rabban; Frank Locke, Assistant Rabban; John T. Brush, High Priest and Prophet; Lou Burt, Oriental Guide; Joseph S. Wright, Treasurer; Frank M. Luce, Recorder; Louis P. Ecker, First Ceremonial Master; Albert R. Guptill (appointed as substitute in place of Noble Fleming, who was absent), Second Ceremonial Master; Thomas J. Bishop, Marshal; Gustave Anderson, Captain of the Guard.

The list of Active Members, all of whom were supposed to be personally present, comprised 122 names, exclusive of the Imperial Divan itself.

The Imperial Potentate submitted and delivered his Annual Address, from which is collated these excerpts:

“We celebrate to-day the greatest cycle of our history. The growth of our Order in the number of its Initiates is magnificent. The summary of the returns from Temples, under date of December 31, 1891, showed a total membership of 21,127. During the year of 1892 there have been added 6,570. These figures are brought down to the first of the current year, as all our returns are ‘figured’ up to the first day of January. Since then to the present time we have had additional accessions that number about 2,000, making an aggregate to date of nearly, if not quite, 30,000. This in-

crease in membership is largely in excess of that of any year in our history. Our income is larger, and the future offers even brighter prospects. It is a magnificent and marvelous record, excelling that of any other secret organization of similar age and character of membership in the entire world.

"The growth of the Order in the number of Temples has been small. The establishing of new Temples in territory already crowded, or where the growth can be but stunted and sickly, is ill-advised, and has been avoided in the issuing of Dispensations.

"Although inquiries have been made in several different directions looking toward 'Dispensations' for Temples of our Order, but one has reached the culmination. On April 20, 1893, I issued a Dispensation to Illustrious Nobles M. A. Ware, H. T. Smith, James Cunningham, J. T. Allison, W. C. Brady, James Geary, and O. H. Catrow to form and open a Temple of the Order in Oklahoma City, Territory of Oklahoma, to be known as 'India.' Illustrious Noble H. T. Smith was appointed as the first Potentate, and authorized to conduct the work. This Dispensation, as required by law, ceases at this Session of the Imperial Council, and is to be continued, recalled, or a Charter given at your pleasure. I recommend that the Dispensation be continued until the next Annual Session, inasmuch as 'India' has been in existence less than thirty days. The Territory of Oklahoma is being rapidly settled. Enterprising cities, such as Oklahoma City, Guthrie, and El Reno, are springing up. Bodies of the Masonic Rite from which we draw our candidates have been established, and it is meet that the Mystic Shrine go hand in hand with the Masonic organizations in the development of civilization.

THE FRATERNAL DEAD

"No reports have been filed with me of the names of the lamented members of this Order who have been called to the Unseen Temple. He who, whether worshiped under the name of God, Jehovah, or Allah, is the same great Giver of all good things, has spared the Officers and Representatives of the Imperial Council, and Death has not invaded our Temple.

OFFICIAL VISITS MADE

"In entering upon the duties of my office I determined to visit a number of the Temples and learn their condition by a personal inspection of the equipment of each and their ability to do the Work. Accordingly, early in the winter I arranged for a trip to the eastern part of our Jurisdiction. During the three weeks at my disposal I visited 'Damascus' at Rochester; 'Ziyara' of Utica at its meeting in Binghamton;

'Cyprus' of Albany; 'Kismet' on Long Island; 'Aleppo' in Boston; 'Lu Lu' of Philadelphia; 'Rajah' at Reading, Pennsylvania; and 'Almas' in Washington, District of Columbia. Each of these Temples conferred the Order in full. I also met the officers of 'Mecca,' the Mother Temple, and inspected their working apartments in New York City. It had also been my desire to inspect several other Temples in the East, but their dates of meeting unintentionally conflicted, and I found it impossible to do so. Later in the year I officially inspected 'Ismailia' Temple of Buffalo, N. Y., 'Moslem' Temple of Detroit, Mich., and 'Syria' Temple of Pittsburgh, Pa.

FOREIGN CORRESPONDENCE

"Under our Constitution, and in its government of the Order as at present established, there is no authority for the creation of Foreign Representatives, or 'Representatives to the Temples in the East,' etc., etc. I fail to see any necessity of maintaining 'Offices' which exist only in name, or in cultivating any connections with foreign secret societies analagous to ours, until advances in that direction are made by them, with properly authenticated documents, or through accredited Representatives to this Imperial Council. While I do not 'question' the antiquity of the Arabic Orders from which we inherit our Mystic Rites, and do not decry the lessons, symbols, rites, and customs held in such high esteem by those who practiced them centuries ago, yet in the conduct of the business of this Imperial Council for North America we certainly ought to make alliances with only Imperial or governing Bodies of like standing with our own and await overtures from them, or else ask for recognition at their hands, through recognized channels of communication.

THE APPOINTMENT OF AN ACTING IMPERIAL RECORDER

"On or about February 7, 1893, it became necessary to appoint some Noble to act as Imperial Recorder for the balance of the Shrine year, or until this Session of the Imperial Council. I accordingly appointed Illustrious Noble William H. Mayo, of Moolah Temple of St. Louis, Missouri. That Illustrious Noble entered upon the duties of the office, and while deprecating the necessity of his appointment, realized the duty of accepting the responsibilities and conducting the affairs of the office in the interests of our Order. To those who have known Noble Mayo for years as a member of this Imperial Council, and have recognized his signal ability as the Grand Secretary for many years of the Grand Commandery of Knights Templar, Grand Chapter, and Grand Council of Missouri, I need not speak in detail of the pains-

taking attention to his new duties that this Illustrious Noble has given since the date of his appointment. All matters entrusted to him had prompt and courteous attention. He will present his Report as Acting Imperial Recorder, and I am certain it will meet with your approval. In requesting Noble Mayo to assume the duties of Imperial Recorder, I agreed that his salary should be at the rate of One Thousand Dollars per annum, for which I ask the approval of the Imperial Council. The announcement of the appointment of an Acting Imperial Recorder brings me to the presentation of the only matter that has detracted from the otherwise unalloyed pleasure of my official relations with the Nobility of the Mystic Shrine, as their Imperial Potentate.

“Upon assuming the duties of the Imperial Potentate I found that the laws of the Order were being openly violated by Imperial Recorder Frank M. Luce, who refused to recognize my authority, which he defied. Money collected by him was not promptly turned over to the Imperial Treasurer, as required by our laws. I charge no dishonesty in this matter. Other laws were violated.”

The Imperial Potentate then reported the suspension by him of the Imperial Recorder, on February 7, 1893, for the remainder of the year, giving his reasons therefor. Later in the Session this suspension was disapproved by a vote of 75 to 47.

“At the last Session of the Imperial Council the Committee on Finance and Accounts recommended that ‘the sum of One Thousand Dollars be appropriated to the Imperial Potentate, to cover expenses in the discharge of his official duties.

“It was my understanding that the Imperial Council desired by this act to place a generous sum at the disposal of the Imperial Potentate for use in furthering the interests of the Order, maintaining the dignity of the Imperial Council, and in paying all expenses of the Imperial Office. During the year I have drawn the full amount of the Appropriation and have expended the following amounts:

To traveling expenses, inspecting Temples.	\$303 44
Postage and expressage.	54 85
Telegrams.	33 76
Charity.	90 00
Traveling expenses of the acting Imperial Recorder.	27 25
Stationery, printing, stenographer, type-writing.	167 25
Sundries.	32 00
Total.	<u>\$708 55</u>

"Of this amount, \$137.50 represents the extra expenses growing out of the suspension of the Imperial Recorder, in the way of printing, telegrams, postage, etc., and the necessity of sending out telegrams, circulars, letters, etc., through the office of the Imperial Potentate. I will return to the treasury the unexpended balance of \$291.45 of the contingent fund.

"In the transaction of the business of my office I have written a little over a thousand letters, sent several thousand circulars, and have several times addressed each Potentate in our Jurisdiction on subjects tending to an increase of interest and a broader application of our principles of generous charity and the promotion of a spirit of true Brotherhood.

"Soon after the close of the Imperial Council Session of 1892, the Imperial Recorder drew a voucher on the Treasury in the sum of \$213.10 in favor of the Oriental Publishing Company, for advertising in a paper called *Kawkab America*.

"No contract for advertising accompanied the bill, and finding that the contract was claimed to have been made prior to our last Session and was to run a year, I declined to approve the payment of the bill until the matter could be investigated. No mention is made in our Proceedings of 1892 of this bill, and consequently it did not have the approval of the Imperial Council. Since rejecting the bill I wrote the Oriental Publishing Company, asking for their authority to advertise a list of the Officers of the Imperial Council, and ordering a discontinuance of the advertisement if no contract was in force. Since writing the Company I have heard nothing from them, and have neither seen nor heard of their publication.

"At our last Session the Imperial Council ordered 'that an appropriation of Five Hundred Dollars be made for the purpose of entertaining visiting Nobles on their way to Jerusalem and other places of equal interest,' who might visit the Island of Malta, the home of Noble John Worthington, United States Consul at that point. The Committee recommended 'that this appropriation be placed at the disposal of the Imperial Potentate.'

"The responsibility of the disposition of this appropriation being placed upon me, I have endeavored to find out the necessities of the situation, and the frequency or probability of Nobles of the Mystic Shrine needing either entertainment or assistance during a temporary sojourn at the Island of Malta. The case referred to in the Report of the Committee last year, where they say, 'a Noble had to rest by the wayside by reason of illness. He found a hospitable welcome within the sheltering dome of our Representative,

and was soon enabled to continue his journey,' proved to be that of a distinguished American Noble, a gentleman of wealth and refinement, who visited the Island of Malta in the interests of his researches in Templar history. He stopped at the best hotel, and being taken ill had the kind attention of Illustrious Noble Worthington and other Masons. The gentleman referred to did not accept entertainment, did not need assistance of any kind, and needed no 'sheltering dome' to enable him to continue on his journey. As a matter of fact the American Shriner, or Masonic traveler, is a rarity in Malta, or any other part of the Mediterranean, or in the Orient. The Committee were doubtless mistaken in thinking that 'Sons of the Desert are overcome with sickness, and have to rest awhile in the tent of our illustrious associate', and that 'he is also called upon to provide entertainment in the name of this Council.'

"However, to make assurance doubly sure, I addressed a communication to Illustrious Noble Worthington, assuring him of the desire of the Imperial Council to relieve him of any expense that he might incur in the direction referred to above. To this communication I have no reply. I have had no occasion, therefore, to draw upon the Imperial Council funds 'for the purpose of entertaining Nobles on their way to Jerusalem.'

"The office of Imperial Potentate, with its sway over thousands of gentlemen of high standing in our large Jurisdiction, I hold to be an honorable and very responsible trust, equal to that of the presiding officer of any secret society in the world. An Order which admits none but those found worthy of distinction in two such magnificent Fraternities as those of the Ancient Accepted Scottish Rite and the Order of Knights Templar can not establish too high a standard for itself. The Founder of the Nobility of the Mystic Shrine in America lighted a fire before a Shrine that has now, and will have, thousands of earnest Devotees in the years to come. The fire upon our Altar will not go out. The oil of true Fraternity and generous Hospitality will keep it alive, while the perfumed incense of Charity will attest to the world the purpose of our own Mystic Rites. Let us inscribe on the entrance door of our Temples, that all may read, this inscription:

" 'Pleasure without intemperance, hospitality without rudeness, and jollity without coarseness should here prevail among all of the true Faith.' "

At the Afternoon Session on June 13th, Illustrious Noble Frank M. Luce, Imperial Recorder, presented his Annual Report, with the following remarks: "In regard to the charges

made against me by our Imperial Potentate, I desire to say that I will answer those charges through a committee."

At the close of the last Annual Session, and to the present time, there are:

No. of Ad Vitam Members.....	2
No. of Active Members.....	141
No. of Emeritus Members.....	4
No. of Temples that have been chartered	61
No. of Temples under Dispensation to date.....	4

A recapitulation of the Annual Reports from all the Temples shows the following totals:

No. of Nobles on December 31, 1891.....	21,127
No. of Nobles Entered the Unseen Temple.....	231
No. of Nobles Dimitted.....	413
No. of Nobles Suspended.....	220
No. of Nobles Expelled.....	11
	<hr/>
Decrease in Membership.....	875
	<hr/>
Leaving a total of.....	20,252
No. of Nobles Created to December 31, 1892, in all the Temples.....	6,554
No. of Nobles Affiliated and restored to date.....	134
No. of Nobles in Temples under Dispensation as Charter Members.....	221
	<hr/>
Total Increase in membership.....	6,909
	<hr/>
Total number of Nobles Dec. 31, 1892,	27,161

Noble William H. Mayo, Acting Imperial Recorder, then presented his report for the few months he had served.

The Committee on Time and Place for the next Annual Session reported in favor of Denver, Colorado, as the place, and July 17, 1894, as the time, and their report was adopted.

Noble John C. Smith, of Chicago, presented the following resolution:

Resolved, That the incoming Imperial Potentate be, and he is hereby requested to forward the sum of Five Hundred Dollars in sterling exchange to Noble John Worthington, at Valletta, Malta, immediately upon the adjournment of this Imperial Council, the same being the sum appropriated for

the use of Noble Worthington at the last Session of this Imperial Council."

Illustrious Noble Sam Briggs moved the adoption of the resolution. The Imperial Potentate stated that it must go to the Committee on Finance and Accounts.

Noble Smith objected to this reference, and stated that it was not necessary, having been reported back by the Finance Committee at the late Session of this Imperial Council and adopted.

The motion having been duly seconded, the resolution was then adopted.

Noble James McGee presented the following communication, which, upon motion, was referred to the Committee on Finance and Accounts:

"To the Imperial Council, Nobles of the Mystic Shrine:

"The undersigned, in behalf of himself and of the Temple over which he has the honor to preside, courteously represents that the Past Imperial Potentate, Sam Briggs, before the expiration of his term of office, communicating with the officers of Mecca Temple, in the city of New York, authorized and directed them to insert an advertisement in an Arabic newspaper, the *Kawkab America*, published by the Oriental Publishing Company at 45 Pearl Street, city of New York, stating who were the Officers of the Imperial Council, where and when they assembled, etc., etc., and directing this Arabic newspaper to publish the notice for six months, and further directing that a large number of the issues should be sent to the place of meeting of the Imperial Council at Omaha. That in accordance with such order Mecca Temple contracted with such publishing house, and the advertisement was duly inserted and continuously published, as per agreement. Subsequently when the present Imperial Potentate ascended the Throne, he denied the power of his predecessor to make any such contract, and furthermore, repudiated the agreement, and refused to order the payment of the bill, whereupon Mecca Temple, to save the Order from scandal and in order to protect her own honor, deemed it her duty (especially as the Imperial Council was liable and threatened with suit at law) to pay the same, and did so pay.

"Now, therefore, if the Imperial Council coincides with the decision of the present Imperial Potentate, that the Illustrious Sam Briggs should not be sustained in authorizing

and directing such contract, made as he considered for the good of the Order, then Mecca Temple, ever mindful of the honor and integrity of the Mystic Shrine, presents the receipted bill to the Imperial Council, notwithstanding their firm conviction of the inviolability of the contract as denied by the present Imperial Potentate. A decision hereon is requested.

“Yours in the Nobility,

AUGUSTUS W. PETERS,

Potentate of Mecca Temple.”

To this is attached the receipted bill of the Oriental Publishing Company for \$230. This bill was subsequently ordered paid by the Imperial Council.

Noble Sam Briggs at this point moved that inasmuch as the Imperial Recorder had been reinstated and sustained in his position, that the Acting Imperial Recorder be now requested to turn over the books and papers to the Recorder of this Council.

The Imperial Potentate ruled the motion out of order and stated that inasmuch as the Imperial Recorder had been sustained by the Council, he was entitled to all books and papers belonging to this Imperial Council.

Noble Frank M. Luce thereupon received the books and papers from Acting Imperial Recorder William H. Mayo.

The Committee on Ritual asked and was granted further time to complete its work, and were authorized to meet three days in advance of the regular Session of the Imperial Council.

The Committee appointed to prepare a design for a Past Imperial Potentate Jewel reported that they had performed that duty and submitted the design of a Jewel to cost the sum of \$500, which design was adopted, and the Committee directed to procure such a Jewel.

ELECTION OF IMPERIAL OFFICERS

Noble John A. Smith at this point asked the unanimous consent of the Council to proceed to the election of officers.

Unanimous consent was thereupon granted.

The Imperial Potentate appointed as Tellers the following Nobles: Edward R. Harris, S. C. Pierce, George H. Walker, Joseph B. Hudson, and Gustave W. Niemann.

The ballot was then taken for Imperial Potentate, when, after some delay, the Imperial Potentate declared that there was no choice, and another ballot was then ordered by a call of the roll, resulting in the selection of Thomas J. Hudson, of Syria Temple, Pittsburgh, Pennsylvania. The roll-call was then dispensed with, and the following Nobles were elected officers to fill the remainder of the chairs of the Imperial Council for the ensuing year:

Charles L. Field, Deputy Potentate; Frank Locke, Chief Rabban; John T. Brush, Assistant Rabban; A. B. McGaffey, High Priest and Prophet; Alonzo Brymer, Oriental Guide; Joseph S. Wright, Treasurer; Frank M. Luce, Recorder; Louis P. Ecker, First Ceremonial Master; Ethelbert F. Allen, Second Ceremonial Master; Thomas J. Bishop, Marshal; Thaddeus B. Beecher, Captain of Guard, and Curtis H. Winsor, Outer Guard.

On recommendation of the Committee on Charters and Dispensations, Charters were granted to Mohammed Temple, at Peoria, Ill.; Rajah Temple, at Reading, Pa.; Hamasa Temple, at Meridian, Miss., and Naja Temple, at Deadwood, S. D.

SESSION OF 1894

The Twentieth Annual Session of the Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America was assembled in El Jebel Temple, at Denver, Colorado, at ten o'clock in the morning of Tuesday, July 24, 1894.

The headquarters of the Order were established at the Brown Palace Hotel, and it was generally understood that two of the most important matters to be considered was the action that would be decided upon by the Committee on Ritual, numbering forty Nobles, and a proposed amendment of the Constitution that would so alter Article V, Section 7, as to make it read:

“He shall have power, when in his judgment the exigencies of the case require, to suspend from office any officer of the Imperial Council until the next Session, and to provide during such suspension for the performance by another of the duties of the Officer so suspended.”

Noble W. W. Anderson, Potentate of El Jebel Temple, greeted the Nobility with these words of welcome:

"Imperial Potentate and Nobles of the Mystic Shrine:
One of the most pleasing duties of my life now devolves upon me, that of welcoming you to the shades of the Rocky Mountains. In welcoming you, gentlemen, we have to say that we regret our inability to entertain you as we would like to do. You perhaps have noticed that our decorations are not as elaborate as we would like to have them; but you must remember that the finances of the country have not been in the best of shape. In welcoming you we have been disposed to accord you the best feeling. I thank you for your presence here; and anything that El Jebel can do for your pleasure we will strive to do."

Upon request of the Imperial Potentate, Thomas J. Hudson, who was suffering from throat trouble, Noble John H. Atwood, of Abdallah Temple, of Leavenworth, Kansas, responded for him.

Present at the opening were Thomas J. Hudson, Imperial Potentate; Charles L. Field, Deputy; Wayland Trask, as Chief Rabban; Cyrus W. Eaton, as Assistant Rabban; A. B. McGaffey, High Priest and Prophet; Joseph S. Wright, Treasurer; Frank M. Luce, Recorder; Louis P. Ecker, First Ceremonial Master; Ethelbert P. Allen, Second Ceremonial Master; Thomas J. Bishop, Marshal; Thaddeus B. Beecher, Captain of the Guard, and Horace K. Blanchard, Outer Guard.

In addition to those of the Imperial Divan, eighty-eight Active Nobles were also in attendance.

The Imperial Potentate submitted and delivered his Annual Address, from which is excerpted:

"During the past year the prosperity of our Order has continued unabated, and notwithstanding the disastrous effects of universal apathy in all branches of business, the very gratifying increase in membership under the existing financial depression is marvelous. On December 31, 1892, our total membership was 27,161, and one year later, December 31, 1893, it was 31,394, a net gain of 4,233 during that period. It is safe to say that our present membership is not far from thirty-five thousand Nobles. The growth of the Institution as to an increase in new Temples has been small. The establishing of new Temples in territory already crowded, or where the available material for membership is

inadequate, has been avoided, as far as possible, in the issue of Dispensations.

OUR FRATERNAL DEAD

"The past twelve months have made but few inroads into our Order. To the present time, so far as I am advised, but one member of our Council has been called to the Unseen Temple. He to whom I refer was so well known to nearly all of our membership as to require no eulogy from me. Illustrious Noble Frank Locke, late Imperial Chief Rabban of this Imperial Council, died at Boston on Friday, April 6, 1894.

"He was a native of New Hampshire, born March 13, 1847. He was a member in good standing of Temple Lodge, St. Matthew's Royal Arch Chapter, St. Omer Commandery; Lafayette Lodge of Perfection, Guild F. Yates Council of Princes of Jerusalem, Mount Olivet Chapter of Rose Croix, and Massachusetts Consistory. He had been a Director of Aleppo Temple since its organization, and continuously served as its Representative to the Imperial Council. He was also a member of the Gettysburg Post 191, G. A. R., of Boston.

"By authority of resolutions adopted at the Nineteenth Annual Session of this Imperial Council, Charters have been issued to 'Mohammed Temple,' Peoria, Illinois; 'Rajah,' Reading, Pennsylvania; 'Hamasa,' Meridian, Mississippi; and 'Naja' of Deadwood, South Dakota.

"Also by the same authority Dispensations have been granted to 'Ahmed Temple' at Marquette, Michigan; and 'Aladdin' in Columbus, Ohio.

"Doubtless many, if not all of you, are aware of the fact that there exists in the States of Ohio, Illinois, Missouri, Texas, and possibly other Western States, organizations composed of our colored fellow citizens, who have pirated our Title almost verbatim, and for this and other various reasons, after conference with a number of the Officers of this Council, it was deemed advisable to have our Body duly 'Incorporated,' not only that we might hold our present style and Title exclusively, but that if it should become necessary to own property, we would be able to hold same as a Body with a legal status. This has been recommended by my predecessor, and has been frequently discussed at previous Sessions of the Council, but no action taken. I therefore assumed the responsibility, and authorized Noble John W. Boyle, of Utica, New York, to prepare articles of Incorporation, and have the same enacted by special act of the Legislature of the State of New York. This has been accomplished by Noble Boyle, and now our Charter and Incorporation is

Chapter 192, Laws of New York, approved by Governor Roswell P. Flower on March 30, 1894. This satisfactory result was attained at a comparatively small cost. Noble Boyle has been requested to submit to you the act of Incorporation, and to prepare the necessary By-Laws, which I hope will be adopted by you; and that my action in this matter will merit your approbation and approval."

This action of the Imperial Potentate provoked much discussion, and, on motion, the whole subject of incorporation was referred to a Special Committee of Three to report at the next Session, and in the meantime the Articles of Incorporation were not accepted.

Imperial Recorder Frank M. Luce presented his Annual Report, as follows:

No. of Ad Vitam Members.....	3
No. of Active Members.....	151
No. of Emeritus Members.....	4
No. of Temples Chartered to date.....	65
No. of Temples under Dispensation to date.....	3

A recapitulation of the Annual Reports from all the Temples shows the following totals:

No. of Nobles on December 31, 1892.....	27,161
No. of Nobles Entered The Unseen Temple....	294
No. of Nobles Dimitted.....	266
No. of Nobles Suspended.....	252
No. of Nobles Expelled.....	5
	<hr/>
Decrease in Membership.....	817
	<hr/>
Leaving a total of.....	26,344
No. of Nobles created to December 31, 1893....	4,875
No. of Nobles Affiliated and 'Restored' to date..	129
No. of Nobles in Temples under 'Dispensation'.	81
	<hr/>
Total increase in Membership.....	5,085
	<hr/>
Total number of Nobles, Dec. 31, 1893,	31,429

He closed his report with the following:

"You will pardon me if in closing this Report I repeat what I said one year ago, 'That owing to other and impor-

tant duties, I would not, for any consideration, be a candidate for re-election.'

"It is therefore in sorrow, and with much regret, that I take official leave of the officers and members of this Imperial Council, from one and all of whom I have received so many kind words and so many assurances of continued friendship. Your generous confidence, and the many personal obligations your kind acts have placed me under, make the severance of these ties the more painful to me; but the duty I owe to others and myself compels me to this course.

"Honored as I have been through your partiality for me, and trusted by you as I have so often been with one of the most responsible offices in this Order, I may be permitted to say that it ever has been my aim to serve you honestly and faithfully, the better to conserve the interests of this Imperial Council and add to the satisfaction of its members.

"That I have done so with a reasonable degree of success is assured by your repeated votes of confidence and the attestation of your dearly loved friendship.

"With no heart-burnings or ill-will toward any one, I now retire from this high office to take my place among the unofficial; where, free from official cares, I may the better labor with you for the unity, prosperity, and harmony of this noble Order of ours."

During the fall and winter of 1893-94, the Imperial Potentate, being actively engaged in a spirited canvass for appointment to an important Federal office at Pittsburgh, Pennsylvania, he found it impossible to accept all of the many courteous invitations extended to him to make personal inspection of the Temples and their Work. He therefore availed himself of the privilege afforded by Section 1 of Article 12 of our Constitution and Laws, and appointed as Deputies to represent him for that purpose, Nobles George W. Buss, William A. Stiles, Frank Locke, Sam Briggs, Cyrus W. Eaton, Thaddeus B. Beecher, John C. Smith, Joseph B. Eakins, George William Millar, Harry A. Collins, Joseph S. Wright, J. H. Mauritius, John T. Brush, W. M. Bailey, T. J. Graham, and Charles W. Cushman.

In referring to these visitations, the Committee on "Transactions of Imperial Officers," said:

"A large number of Official Visitations were made, and it is believed that they were both essential and productive of much good, and it is hoped that the practice may be continued hereafter by those who may be in authority."

Noble Harrison Dingman moved that the Imperial Council proceed to the election of an Imperial Potentate for the coming year. Imperial Potentate Hudson appointed as Tellers of the election: Nobles Henry A. Collins, of Rameses Temple, Toronto; Frederick Leibrandt, of Lu Lu Temple, Philadelphia; Frank J. Bassett, of Zem Zem Temple, Erie; James Kerr, Jr., of Syria Temple, Pittsburgh, and Jacob H. Bromwell, of Syrian Temple, Cincinnati. Nominating speeches were dispensed with, and between the two contestants, Charles L. Field, of Islam Temple, San Francisco, and Wm. B. Melish, of Cincinnati, the latter was declared elected; also Wayland Trask, Deputy; John T. Brush, Chief Rabban; Cyrus W. Eaton, Assistant Rabban; Albert H. McGaffey, High Priest and Prophet; Ethelbert F. Allen, Oriental Guide; William S. Brown, Treasurer; Benjamin W. Rowell, Recorder; Thomas J. Bishop, First Ceremonial Master; Thaddeus B. Beecher, Second Ceremonial Master; William H. S. Wright, Marshal; John H. Atwood, Captain of the Guard; and Horace K. Blanchard, Outer Guard.

The Committee on Finance and Accounts recommended that Mileage and Pay of Representatives be at the rate of Ten Dollars a day for two days, and on the basis of three cents per mile each way traveled.

The Committee on Dispensations and Charters recommended that the establishment of Temples at Wilkesbarre, Pennsylvania, and Charlotte, North Carolina, be held in abeyance for another year. Also that a Dispensation be granted to Tebala Temple at Rockford, Illinois; and Charters issued to India Temple, Oklahoma City; Ahmed Temple, Marquette, Michigan; and Aladdin Temple, of Columbus, Ohio.

The Committee on Finance and Accounts recommended that a contingent fund of One Thousand Dollars be created, against which the Imperial Potentate may, in the usual manner, draw from the Imperial Treasury from time to time, to cover expenses in the discharge of his official duties.

Also that the salary of the Imperial Recorder for the coming year be fixed at Fifteen Hundred Dollars, subject to the same conditions as last year.

Also that those members of the Ritual Committee who were in actual attendance at the meetings of the Committee be paid in addition to the regular mileage and per diem, as voted by the

Imperial Council, the sum of Ten Dollars per day for as many days as they were in attendance, not exceeding three days, and that Noble Walker be allowed the additional sum of Sixty Dollars for expense of stenographer, etc.

The Committee on Ritual, after having given the subject earnest and careful consideration, presented the result of their labors, and requested that the Imperial Council hear their report, as read by Noble George H. Walker, Secretary of the Committee.

Noble William Finder, Jr., moved that the hearing of the reading be limited to the actual membership of the Imperial Council, which resolution was adopted.

Noble Walker then read the new Ritual in a very painstaking manner and to the general approval of all present. At the conclusion of the reading, it was moved and seconded that the Report of the Committee on Ritual be accepted, and that the newly revised Ritual be adopted as the exclusive and only lawful Ritual of the Order.

The motion was carried by unanimous vote, without debate.

The Committee on Time and Place of Next Meeting reported that no invitations had been extended by any Temple for the next Annual Session, and they could only offer the suggestion that the Imperial Council hold their Twenty-first Annual Session at Saratoga Springs, New York.

On motion, duly adopted, a Special Committee was appointed and authorized to select a place for holding the next Session of the Imperial Council.

Noble Wm. B. Melish moved that said Session be commenced on Monday, September 2, 1895, which was unanimously agreed to.

SESSION OF 1895

In compliance with the decision of the Special Committee appointed to select a place of meeting, the Twenty-first Annual Session of the Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America began at ten o'clock in the morning of Monday, September 2, 1895, in the Rockland House, at Nantasket Beach, Massachusetts.

The Session in question presented several novel phases, as well as being conducted upon some new lines quite at variance with those that had previously been followed. The Imperial Potentate, Recorder, and Treasurer had their official headquarters within the walls of the hotel that sheltered the Convention itself, and the Divan and Active Members of the Council were there taken care of by its genial, capable, and enterprising Boniface, who provided "room" and the "eats" (all included) on the good old American plan, at the attractive price of \$3.50 per day, which, in comparison with experiences encountered at some of the other Annual Sessions, was truly indeed a return to the simple life.

The fiscal year had been changed, and all returns of every nature from all Temples, instead of being confined to a period of twelve months, were made to cover an interval of one year and a third, dating from January 1, 1894, and inclusive of April 30, 1895.

After an invocation by the Rev. R. R. Swope, the Session was called to order by the Imperial Potentate, Wm. B. Melish, who was experiencing something that had never till then fallen to the lot of any Noble, a second term in the Potentate's chair, between which periods had existed an interregnum duly filled by an elected successor and predecessor.

Noble Caleb Saunders, Potentate of Aleppo Temple, Boston, extended a gracious welcome clothed in flowery and graceful verbiage, to which the Imperial Potentate made suitable response.

The Imperial Potentate directed the Council to rise as a token of Fraternal respect to the memory of the Imperial Assistant Rabban, Cyrus W. Eaton, who had died on May 12, 1895; and also stated that he would make no assignments, either to fill the vacancy caused by Noble Eaton's death, or a second vacancy made by the unavoidable absence of Deputy Imperial Potentate Wayland Trask.

Extracts from the Address of the Imperial Potentate are as follows:

"When the Imperial Council adjourned in Denver last year it was bankrupt. After the payment of the amounts ordered by the Body there was a shortage. It thus became necessary to reduce expenses to the minimum, and to dis-

continue as far as possible the practice of making Inspections or Visits to Temples, either by the Imperial Potentate or his appointed Deputies.

"It has sometimes been the practice of the Imperial Council to expend all the monies on hand at the date of the Annual Meeting, regardless of the fact that much of the Fund does not belong to the fiscal year which the Imperial Council is called upon to review. Thus the Imperial Council when it met in July of last year not only endorsed the expenditure of its Trust Funds of over Two Thousand Dollars and the receipts of the year ending December 31, 1893, but also expended every cent of its earnings for the six months prior to the Session in July, amounting to nearly Five Thousand Dollars. That sort of financial policy is, of course, suicidal, and it remains for the Imperial Council, by wise and prudent consideration, to limit its expenditures, if possible, to the income of the year ending with April 30th last, and thus make each fiscal year stand by itself. We have funds on hand belonging to that year amounting to \$8,878.16, which should be ample to defray the expenses of this Session."

Charters having been granted to India Temple, Oklahoma City; Ahmed Temple, Marquette, Michigan, and Aladdin Temple, of Columbus, Ohio, the Imperial Potentate found that he could visit only the last named, which he did on October 29, 1894. Appointing as his Deputies Nobles Ethelbert F. Allen and John Q. Adams, those two gentlemen respectively performed their tasks at Oklahoma City and Marquette, the first-named Noble visiting India Temple on New Year's Eve.

The Imperial Potentate reported that during the year the Black Camel had knelt before the tents of three of our distinguished members, they being Cyrus Waldgrave Eaton, born at Bloomington, Vermont, September 21, 1837, and who died on Sunday morning, May 12, 1895; John S. Rogers, Chief Rabban of Palestine Temple, Providence, Rhode Island, and born in that city October 27, 1850, died February 14, 1895; Dwight Byington, who was born at Norwich, New York, February 20, 1831, died in Leavenworth, Kansas, October 19, 1894.

Of his visitations he said:

"Invitations have been extended to me on all hands and I was made to feel that my presence would be welcomed at many a social feast. To all but one I was forced to decline. On Thanksgiving afternoon I attended the first working of

our new Ritual at Kosair Temple of Louisville. My only other 'Official Visit' was that already alluded to in connection with that of newly organized, or Chartered Temples.

"On February 22, 1895, I presided in Syrian Temple of Cincinnati, in the dual rôle of its Potentate and the Imperial Potentate, and assisted in the initiation of a class of two hundred and nineteen candidates, believed to be the largest number ever initiated at any Shrine Temple at any one time. In the evening of the same day my Temple tendered the Imperial Potentate and his staff a magnificent reception in Music Hall, where an entertainment and banquet was given in honor of the occasion to eighteen hundred Nobles of our Order, representing twenty-three different Temples. The Imperial Treasurer and other members of the Imperial Council were present.

"Many requests have been made for Dispensations to confer the Order by communication, either in or out of the Temple. Cases were cited well worthy of consideration and acquiescence, did the Constitution permit it. The latter does not sanction communication of the Order except in the case of Petitioners for a new Temple in unoccupied territory, and then only performable by the Imperial Potentate or his Special Deputy. If such a power existed the Order would be communicated right and left under a great variety of circumstances, and in many cases to the detriment of the Order.

"During the year 1892, while Imperial Potentate, I called the attention of each Temple to the virtue of Charity, as well as Hospitality, and suggested that each Temple make a special effort to alleviate the poverty and distress of the worthy poor in their different Oases. This bore good fruit, and I had the pleasure in so reporting to the Imperial Council in 1893. During my present official year I again requested each Potentate to enlist the noble-hearted members of his Temple and engage in some special charitable work during the winter, in promoting the universal brotherhood of man either by kindly encouragement or reasonable charity to those who needed a helping hand, that the name of the Mystic Shrine might become as a sweet perfume in each Oasis. The result exceeded all expectations and proved that the Shriner 'hath a tear for pity and a hand open as day for melting charity.'

"In addition to this magnificent record of worthy effort, there have been many cases where relief was afforded to unfortunate members of our own Order and their families, but these deeds, while beautiful in themselves, are not emphasized because they are of our own and entitled to help. The sum total expended for Charity under the auspices of our subordinate Temples, and in the name of 'the Order of the

Nobles of the Mystic Shrine,' amounts to \$14,087.30. When carping criticism or captious comment derogatory to the Shrine is made by newspapers or by individuals, let us point to our charitable deeds to God's poor, who hath no claim upon us save that of common humanity, and say, 'This is the answer of the Shriners of America.'

"In Jurisprudence and Laws, no new decisions have been made during the year. Many questions of interpretation of law have been presented and passed upon, seemingly to the approval of those interested, as I have heard of no appeals. The amendments presented at this Session, and contained in the official call, are worthy of a most careful consideration at the hands of your Committee on Jurisprudence, and more especially by the Imperial Council. The late presentation of the Report of this most important Committee, and the hurried, undignified, and harmful manner in which the same has sometimes been considered, will all be obviated by your action of last year in calling together the Committee one day prior to the assembling of the Imperial Council. It is, in my opinion, a mistaken idea that little or no change is necessary in our Constitutional Law. Each year new questions are presented for which the Code offers no remedy. The Imperial Potentate can not make new Laws on entirely new subjects, but can decide what is the existing law, or make an interpretation of its meaning. It therefore becomes necessary in the growth of all progressive Legislative Bodies of all Secret Societies to annually make amendments to and changes in their Code of Laws.

THE PRESENT CONDITION OF THE ORDER

"The prosperity of the Order continues unabated. This is especially true in regard to numbers. Notwithstanding that financial depression existed during a greater portion of the year, our growth in membership during 1894 is the largest in our history. This increase is shown in the following table of net gains of the past four years:

Membership, Dec. 31, 1891 . . .	21,127—	Gain	4,147
" " " 1892 . . .	27,161—	"	6,034
" " " 1893 . . .	31,441—	"	4,280
" " " 1894 . . .	37,548—	"	6,107

"The complete statistics for the year 1894 are appended:

Number of Nobles January 1, 1894.....	31,441
Loss by Death during year.....	407
“ “ Dismissions during year..	654
“ “ Suspensions “ “ ..	697
“ “ Expulsion “ “ ..	10
	1,768
Total.....	29,673
Number initiated during year....	7,214
“ restored and affiliated... ..	267
“ in Temples under Dis- pensation.....	194
	7,675
Membership, January 1, 1895....	37,348
Net gain.....	5,907

“During 1893 the Initiations numbered 4,875, and in 1894, 7,214, a gain of 2,339. That was large indeed, and especially gratifying as showing an increased interest in the Order, with a promise of still better results in the future.

“During the year I have made a special effort to ascertain the condition and growth of our Order in other ways than in numerical strength, and am pleased to be enabled to now report definitely regarding our material prosperity. There are seventy-one Temples located in forty-three States, the condition of which is:

Total assets in bonds, real estate, parapher- nalia, cash, etc.....	\$348,928 85
Total liabilities.....	44,987 50
	\$303,941 35
Net assets.....	\$303,941 35
Insurance carried.....	\$69,300 00

“Twelve Temples, namely, Zamora, Tangier, Salaam, Palestine, Naja, Mount Sinai, Media, Ismailia, India, Hamassa, Al Kader, and Algeria, report they carry no insurance. It would seem poor business judgment to neglect protection from fire when the small cost of obtaining it is considered.

“The eight largest Temples on May 1, 1895 (each containing more than one thousand Nobles), were:

Aleppo of Boston.....	2,573
Mecca, New York City.....	2,378
Lu Lu, Philadelphia.....	2,315
Medinah, Chicago.....	2,107
Syrian of Cincinnati.....	1,255
Moslem, Detroit.....	1,242
El Kahir, Cedar Rapids.....	1,136
Syria, Pittsburgh.....	1,068

THE IMPERIAL RECORDER

Respectfully submitted his report showing the following:

No. of Ad Vitam Members.....	4
No. of Active Members.....	162
No. of Emeritus Members.....	4
	<hr/>
Making a total of.....	170
No. of Temples Chartered to date.....	68
No. of Temples under Dispensation to date.....	3
	<hr/>
Making a total of.....	71

“A recapitulation of all reports from Temples, to and inclusive of April 30, 1895, shows that the total membership on that date was 37,348 Nobles, a gain of 5,907, or 18 39-50% increase of the membership on Dec. 31, 1893.”

The Committee on Dispensations and Charters recommend that it is at the present time inadvisable to grant a Dispensation for establishment of a Temple at Seattle, Washington; but assent in issuing Charters to “Tebala” Temple, Rockford, Ill.; “Korein” Temple, Rawlins, Wyo.; “Irem” Temple, Wilkes-Barre, Pa.; and “Oasis” Temple, at Charlotte, N. C.

The following Standing Resolution was proposed by the Committee on Jurisprudence and Laws:

“*Resolved*, That all amendments to the Constitution and Laws shall be reduced to writing and offered as required by Article XXXIV, and the entire Section proposed to be amended must be fully written out as the same will read with the ‘Amendments’ incorporated therein. Otherwise no amendment need be considered.”

On motion, the standing resolution, as read, was unanimously adopted.

The Annual Election was held by separate ballot for each office, and resulted as follows:

Charles L. Field, Imperial Potentate; John T. Brush, Deputy; Harrison Dingman, Chief Rabban; E. R. Harris, Assistant Rabban; A. B. McGaffey, High Priest and Prophet; Ethelbert F. Allen, Oriental Guide; William S. Brown, Treasurer; Benjamin W. Rowell, Recorder; W. H. S. Wright, First Ceremonial Master; Thomas J. Bishop, Second Ceremonial Master; Robert M. Johnson, Marshal; John H. Atwood, Captain of the Guard, and Horace K. Blanchard as the Outer Guard.

The Committee on Time and Place of Next Meeting reported that invitations had been received from San Francisco, California, and Cleveland, Ohio, and recommended as follows:

"The Nobles of the first named city would doubtless extend to us a royal welcome, and a visit to the Golden Gate would be one long to be remembered, but the members of the Committee believe that two facts should be borne in mind when considering the advisability of going to so distant a point. In the first place the condition of the Imperial Treasury is such that the expense of a trip across the continent could not be met, nor is there any likelihood that in the year to come there will be any surplus available. Temples in many instances would doubtless go unrepresented. Again, the time consumed in making the journey to California and return, since a majority of our membership reside east of the Mississippi, should be taken into account. Many Nobles would be unable to spare the time from their business.

"In view of the fact, however, that the Nobles of Cleveland, Ohio, are especially desirous of entertaining the Council next year, we recommend that city as the place, and Tuesday, June 16, 1896, as the time."

The recommendation of the Committee was unanimously adopted.

The Committee on Incorporation of the Imperial Council made a lengthy report, closing with the following resolutions, which were unanimously adopted:

Resolved, That this Imperial Council declines to recognize or accept the Charter heretofore granted by the Legislature of the State of New York to Thomas J. Hudson, Imperial Potentate; Frank M. Luce, Imperial Recorder; Joseph S. Wright, Imperial Treasurer; Charles W. Cushman, Thomas J. Bishop, John W. Boyle, and Joseph B. Eakins, Imperial Representatives; and their successors in office.

“Resolved, Further, That in the opinion of this Imperial Council its ‘Incorporation’ is not necessary or desirable.”

The Committee on Finance and Accounts recommended that the salary of the Imperial Recorder for the ensuing year be fixed at **Two Thousand Dollars**, this amount to include office rent and clerical assistance, also the engrossing of Diplomas; that six hundred copies of the Proceedings of 1895 be printed and distributed in the same manner as heretofore, and that the mileage of this Session be fixed at five cents per mile, one way; and that the per diem be Ten Dollars per day, for not to exceed two days, all of which was adopted.

The Future of the Order was voiced by Imperial Potentate Wm. B. Melish, who remarked:

“During the past year the Mystic Shrine has been subjected to more or less criticism from the outside. Masonic papers and magazines have contained articles both attacking and defending the Mystic Shrine. One presiding Officer of a Masonic Grand Body thought it within the line of his duty to comment unfavorably, and at length, upon the Mystic Shrine in his Annual Address. These are small matters if our Order is living up to its avowed principles. Wholesome criticism, and even unkind or unjust comment can do no harm if the Temples of the Order are properly conducted, and kept within their proper sphere. If the conduct of Shriners is such as to make them unfit tenants for a Masonic Temple or a Templar Asylum, then let the Mystic Shrine be expelled from such quarters. But, it is claimed that the Shriners control matters in such instances, and that to oppose them means discord in the Masonic Bodies. The government in the matter should be in the Imperial Council, it being the duty of that Body to uphold the dignity of the Order. I hold that no man has a right to commit acts in his capacity as a Shriner which would reflect upon his character, or subject him to discipline as a 32° Degree Mason or Knight Templar. That the Temples in some few localities are a disgrace to the Order is undoubtedly true. I believe it is confined to less than ten per cent of the Temples. When examples of riotous drunkenness, given by Officials of high rank, have gone unrebuked by the Imperial Council, it is small wonder that some Temples have permitted excesses of this nature. Turning a Shrine meeting into a drunken debauch seems to be the sole idea of a few Potentates and a few Temples. Some of the Notices issued make the drinking feature more prominent than the work.

"Newspaper accounts have reached me which indicate that the impression made upon the public is that a Shrine meeting in that locality at least, means a hilarious drunk. In one very prominent Temple the Potentate permits and encourages the assembling of a large number of his Nobles on each Sunday morning; calls this gathering 'The Potentate's Sunday School Class'; provides beer, whisky, cigars, etc., in unlimited quantities, and does it openly and defiantly. Is it any wonder that such a gathering is disgraced by scenes which are indescribable? Is it any wonder that hundreds of the Nobles of that Temple never go near its meetings, but quietly 'let things go,' rather than oppose a popular but unprincipled man?

"I am not one of those who decry the use of wine. I believe in the creed with which I closed my Annual Address to you in 1893:

"'Pleasure without intemperance, hospitality without rudeness, and jollity without coarseness, should here prevail among all of the true Faith.'"

On recommendation of the Committee on Charters and Dispensations, Charters were granted to Tebala Temple at Rockford, Ill.; Korein Temple, at Rawlins, Wyo.; Irem Temple, at Wilkes-Barre, Pa., and Oasis Temple, at Charlotte, N. C.

In order to give to the Imperial Potentate the unquestionable right of discipline, Section 1 of Article V of the Constitution was amended to read as follows:

"SECTION 1. The Imperial Potentate is the executive officer of the Order within the Jurisdiction of this Imperial Council. He may suspend until the next Session of the Imperial Council, or for a less time, any official of the Imperial Council, or any Temple or officer thereof, for violation or disobedience of the Constitution, Regulations, or Edicts of the Imperial Council."

SESSION OF 1896

The Twenty-second Annual Session of the Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America was convened at the city of Cleveland, Ohio, on June 23, 1896, and was opened in due and regular form by the Imperial Potentate, Noble Charles L. Field.

The record shows that the Official Divan was present, and that all of the Temples responded to roll-call, with the excep-

tion of Al Kader, El Kalah, El Zaribah, U. D., Naja, and Yaarab Temples. Ill. Nobles Walter M. Fleming, Sam Briggs, William B. Melish, and Thomas J. Hudson, members ad vitam, were also in attendance.

The Imperial Potentate, in his Annual Address, was pleased to report as follows:

“No wars or rumors of wars have sprung up in our ranks, and I am rejoiced to be able to truthfully report that the Black Camel, Death, has not visited any officer, past or present, of this Imperial Council. Allah be praised! We stand with ranks unbroken, shoulder to shoulder, ready to obey orders and to battle for the cause in which we are so deeply interested. No dissensions have arisen requiring interference by the Imperial Potentate, peace and harmony reigning supreme throughout the Jurisdiction. For the second time in the history of this Imperial Council we are called to deliberate and legislate under the protecting dome of Al Koran Temple, the twelfth session having been held here June 14, 1886, when that war-scarred veteran and prince of Nobles, Sam Briggs, was elected Imperial Potentate. At that time the entire membership of the Order was 4,938. Time has wrought its changes—gray hair, that indisputable evidence of age and experience, is more generally discernible, and the physical appearance of the Nobles composing the present Imperial Council exhibit additional intelligence, wisdom, and interest in the success and prosperity of this Ancient Arabic Order.”

He also reported the issuing of Dispensations to form and open a Temple at Phoenix, Arizona, to be called El Zaribah, and a Temple at Hartford, Connecticut, to be called Sphinx.

He reported the institution of Irem Temple, at Wilkes-Barre, Pennsylvania.

On the subject of Charity he well said:

“In considering the subject of dispensing Charity to the poor by the different Temples, I realize how limited is my command of the English language to fully and properly express the feelings I entertain in commendation of what has been done, as well as what is in the power of the Order to accomplish in this direction. ‘THE POOR YE HAVE WITH YOU ALWAYS’ is a saying that has been handed down to us from remote antiquity, and the truth of it seems to be more and more apparent with each succeeding generation. While our Order was not established with Charity as

one of the fundamental principles to govern it, yet it is a matter of record that much good has been accomplished, suffering relieved, the hungry fed, and the needy assisted by the true Nobility thereof. Different Temples have adopted different means to this end, and while all are to be highly commended, I desire to segregate and speak of the method adopted by Mecca Temple, which I would like to see adopted by every Temple in the Jurisdiction. The greatest assistance you can render and the greatest Charity you can bestow on a worthy Noble, is to obtain for him employment by which he can earn money to support and educate those dependent upon him. He will accept such a tender with heartfelt gratitude, while perhaps his innate pride might prompt him to decline the offer of coin, even though he be on the point of starvation.

“Nobles, you who are the Representatives of your respective Temples and regarded as the guiding spirits of its affairs, let me urge upon you the important results that may follow the carrying out of this suggestion. Take the matter in hand, investigate, and if you act promptly and with energy, I prophesy the benefits resulting therefrom will exceed your most sanguine anticipations.”

He reported that from all quarters he had received words of encouragement and cheer relative to the condition of the Order at that time, and advanced the idea that inasmuch as the Shriners looked to the prerequisite bodies of Masonry for material to increase its numbers, it behooves its members at banquets, as well as on all other occasions, to be so circumspect in acts and words that no adverse criticism may emanate from those Bodies.

The Imperial Recorder reported the number of chartered Temples to date 72, and number under Dispensation 2, with 4 ad vitam members, 4 Emeritus members, and 178 Active members.

In order to prevent the promiscuous visitation by Nobles holding dimits, a resolution was adopted providing that no Noble could thereafter visit a Temple other than his own except by producing a certificate signed by the Recorder of his own Temple and bearing the seal thereof, that such Noble was in good and regular standing, and it was declared to be a violation of good faith for any Temple to allow a member of any other Temple to visit it, except upon the production of such

certificate, or upon his being properly vouched for and being in good and regular standing.

An effort was made to provide for triennial instead of annual sessions of the Imperial Council, but on recommendation of the Committee on Jurisprudence and Laws, the proposition was rejected. The reasons given by the Committee were as follows:

“Our Order is still young, and some of its features, not to say principles, are evolutionary, and some of the measures adopted for its government are still experimental. The problems that have arisen have been met and solved, and we have prospered well under the management of our annual sessions. It is probable that for many years yet to come other difficulties will arise which can best be overcome by frequent meetings of the supreme governing tribunal. Not only the upbuilding of the Order, but the very fraternity we seek to promote among the nobility, is best served by these frequent gatherings. As we understand it, the only argument made against the position we maintain grows out of financial considerations. But our income is fairly commensurate with our expenditures, and this argument is therefore not so important.”

Following a plan adopted in many Masonic Bodies and other Fraternities, a change was made in the fundamental law, so as to provide that of the thirteen officers theretofore all elective, the last five should be thereafter appointed.

On the question of continuous membership in a Temple after Active membership in the prerequisite Bodies has ended, the Imperial Council approved the following statement made by the Committee on Jurisprudence and Laws:

“Since good standing in Templar or Scottish Rite Masonry is the basis of membership in this Order, it is fair that suspension or exclusion by either, as held by the Imperial Potentate, should disqualify one for membership in this organization. It is true, an applicant, in order to enter here, need not belong to both the other societies, but having rendered himself unworthy of affiliation in either he ought not to find shelter here on the ground that the other took no notice of his shortcomings. This we regard as correct interpretation of the spirit of our Order, for by this rule we hold up the highest standard of manhood, and preserve on the highest plane the friendly and fraternal relations between the Arabic Order and Templar and Scottish Rite Masonry.

"But at the same time it should be set forth as a true statement of our law, that there is nothing in its provision that in any way disqualifies a Noble for continuous membership in the Temple or in any way subjects him to discipline, if, having been a member of either or both the prerequisite Orders, he voluntarily and honorably withdraws from either or both of them and lives without offense against their laws.

"Amid the vicissitudes of life it may well happen that one who in prosperity joined, kept up his standing, and paid his dues in the Temple and in all the Masonic Bodies, through adversity finds himself, in justice to his family or to his creditors, unable to maintain himself in all these organizations. In such a case he should have his choice, and be permitted to keep in active membership in that society where he desires to go, and where he probably finds his dearest friends and most cherished companionship. He should be allowed to enjoy this without any compulsion to bear the burden of affiliation in all the prior bodies from which he has the right to voluntarily and honorably withdraw. Neither should he be required to subject himself to the humiliation of asking or expecting the prerequisite Orders to carry him by remitting his dues. They are often located in one place while he may reside in another, and they can not, therefore, know his changed condition in life. Besides, pride of character, which is one of the noblest attributes of true manhood, often forbids such a course.

"We felt it a duty to add these thoughts, and we ask the approval of the Imperial Council upon these expressions as a true statement of the law in this respect."

The election of officers resulted as follows: Noble Harrison Dingman, as Imperial Potentate; Noble Albert B. McGaffey, as Imperial Deputy Potentate; Noble Ethelbert F. Allen, as Imperial Chief Rabban; Noble John H. Atwood, as Imperial Assistant Chief Rabban; Noble William H. S. Wright, as Imperial High Priest and Prophet; Noble Lou B. Winsor, as Imperial Oriental Guide; Noble William S. Brown, as Imperial Treasurer; and Noble Benjamin W. Rowell, as Imperial Recorder.

The Committee on Time and Place recommended that Detroit, Michigan, be the place, and June 8 and 9, 1897, be the time for holding the next Annual Session of the Imperial Council, and the recommendation was approved.

The Committee appointed at the previous session to procure and present on behalf of the Imperial Council a suitable Past

Imperial Potentate's Jewel and such other testimonial as might be selected by the Committee, to Past Imperial Potentate William B. Melish, made report that they had discharged their duties and had presented to Ill. Noble Melish the Jewel, and in addition thereto, a handsome assortment of tableware, consisting of silver, cut glass, and china.

The Committee on Dispensations and Charters recommended that a Charter be issued to El Zaribah Temple at Phoenix, Arizona, and to Sphinx Temple at Hartford, Connecticut, and to one at Savannah, Georgia, under the name of Alee Temple; one at Boise City, Idaho, under the name of El Korah Temple, and one at Charleston, West Virginia, under the name of Beni Kedem Temple.

The Committee on Grievances and Appeals were pleased to report that no matters had been presented for their consideration.

The elective officers were duly installed into office by Past Imperial Potentate Noble William B. Melish, and upon proper motion the Imperial Potentate was authorized to appoint the remaining officers at his pleasure, and report to the Order, on appointment, of his action in the premises.

SESSION OF 1897

In compliance with the decision of the Committee on Time and Place, appointed at the Twenty-second Annual Session, held at Cleveland, Ohio, the Twenty-third Annual Session of the Imperial Council was held at the Masonic Temple in the city of Detroit, Michigan, commencing on June 8, 1897.

On roll-call of Temples, all responded except eleven. The address was delivered by Noble W. C. Maybury, mayor of the city of Detroit, and was an eloquent effort, in which he said in part:

"We are an ancient city, and have lived loyally under the reign of three nations; first, the lilies of France, then the cross of St. George, and now and forever, under the Stars and Stripes. We gladly float the banner of the Shriner today side by side with our own beloved flag, for though its symbols speak of bloodshed in the past, it floats over this Order as the emblem of mirth and minstrelsy, that has never shed a drop of blood, but rather speaks of joy and gladness.

“There is an ancient legend that your coming will fulfill. Long ago two brothers worked a field in common. One had his wife and children about him, the other had lost the last of his household and lived alone. The desolate one, sitting by his desolate hearth, as the twilight gathered around him said, ‘My brother has more needs than I. I have but myself to care for. I will go out to-night, and in the harvest field I will take some of the sheaves set apart for me and I will place them among his.’

“At the same time, his more fortunate brother, reflecting, said: ‘I have a home and household and my brother sits at a cheerless hearth. I will go out in the harvest field and take of the sheaves allotted to me, so that he may have the more of the harvest than I’.

“Each acted upon the impulse, and in the morning, as they returned to the field, each was amazed to find that the sheaves he had taken to his brother had been returned to his own. Each, unconscious of the other’s love, resolved to watch the mystery of the moving sheaves. And so they discovered their mutual and brotherly affection. Their neighbors, learning of this marked expression of fraternal affection, said that the field should no longer be planted with corn, but that it had been consecrated and hallowed by the love that had been shown; and they erected upon it a temple, dedicated forever to the worship of the God of love and charity. So, in the interchange of our hospitable sheaves with those which you bring, we hope to hallow this time and your visit. And, although no visible temple may be erected to tell of this fraternal exchange, there will be raised up in our hearts a temple of fraternal love and remembrance that will last unchanged until for us the heavens are rolled up as a scroll.”

In his Annual Address the Imperial Potentate reported that there had been no dissensions of any kind during the year, and that peace and harmony had reigned supreme in all parts of the Jurisdiction. He felt that when the great business depression was taken into consideration, the growth of the Order was cause for congratulation.

He reported that under authority of the change in the Constitution made at the last session, by which the last five officers in the official line became appointive, he had appointed Noble Henry C. Akin, Imperial First Ceremonial Master; Noble Allen Andrews, Imperial Second Ceremonial Master; Noble Horace K. Blanchard, Imperial Marshal; Noble George H. Green,

Imperial Captain of the Guard; and Noble George F. White, Imperial Outer Guard.

He reported the constitution of El Zaribah Temple, at Phoenix, Arizona, and Sphinx Temple, at Hartford, Connecticut.

He made the usual number of Visitations, and reported that in each and all of the Temples visited he found a feeling of fraternity and nobility worthy of the palmiest days of the Order.

He had been requested to issue a Dispensation to open a Shrine in Mexico, and also in the Sandwich Islands, but had declined. He issued a special commission to Noble J. Lew Rake, of Reading, Pennsylvania, appointing him Special Deputy Imperial Potentate, for the purpose of making full inquiry into the request of certain Masons at York, England, who are desirous of organizing a Temple of Nobles of the Mystic Shrine, and in the event of becoming satisfied as to the feasibility of having said Temple at the place named, then to issue the necessary Dispensation therefor, but the Deputy was unable to report any progress made in the matter.

On the question of Charity, the Imperial Potentate said:

“Having a strong desire for the continuance and enlargement of the good work of Christmas offerings to the deserving poor, as started some years ago by a number of our Temples, and encouraged so strongly by Past Imp. Potentate Melish during his two terms, I prepared and mailed during November and December, 1896, special letters to our Potentates, urging them to bring this subject to the attention of their Temples, that the necessary steps might be taken to interest the Nobility in making happy the hearts of the distressed in their respective Jurisdictions; to lighten the burden of the oppressed and bring joy and gladness in households where sorrow and despair had been prevalent; so that when the Christmas holidays had come and gone there would be thousands of grateful hearts sending up thankful prayers to the throne of grace for kindness rendered to them. I am sure that the burden of their songs was ‘Blessed be those who belong to the Nobles of the Mystic Shrine, for their hearts are filled with charitable feelings,’ and they fully carry out by deeds the thoughts that fill their hearts.

“One great object of belonging to the Mystic Shrine is to make our fellow Nobles happy, and history has recorded that in this we succeed; and so with sociability, hospitality, and good fellowship as the principal characteristics of our Order, what could be more appropriate than the effort of

endeavoring, on one day at least, to make those of our fellow-beings less fortunate than ourselves, realize that they and theirs are not forgotten?"

He reported that under his Call for Christmas offerings to the poor, donations to benevolent institutions and Masonic Homes, the reports show the grand sum of \$25,839.44 expended by Temples of the Mystic Shrine for charitable purposes during the past year.

He reported nine Temples having a membership of more than 1,000 each, as follows:

Aleppo Temple.....	2,900	Syrian Temple.....	1,442
Mecca Temple.....	2,765	Moslem Temple.....	1,400
Lu Lu Temple.....	2,499	El Kahir Temple.....	1,309
Medinah Temple.....	2,228	Syria Temple.....	1,181
		Kaaba Temple.....	1,050

In speaking of the future of the Order, the Imperial Potentate said:

"Before this Imperial Council shall have again assembled in Annual Session we will have passed one of the very important milestones of our career as an organization, for on September 26, 1897, Mecca Temple, the organizer and parent Temple of our seventy-six working Bodies, will have celebrated the twenty-fifth anniversary of her birth, September 26, 1872, having been the first organization of a Temple of the Nobles of the Mystic Shrine.

"Thirteen Knight Templars or Scottish Rite Masons gathered together in the city of New York on this, to us, eventful day and 'builded better than they knew.' In my judgment, no one of that thirteen had the most remote idea that a single one of their number would live to witness the astonishing results which have come from the gathering of that day; and yet there are people who still live and think the number thirteen unlucky. It has not proven so with the Mystic Shrine.

"During the first fifteen years of our existence the progress in new membership was considered rapid at that time, but in the light of subsequent events a change has come over the spirit of our dreams.

"December 31, 1886, ten years from the close of last year, our entire strength was 4,938, and from that time the Order seemed to have taken a new start, our increase from that date to the present time being 39,353, or an average of

about 4,000 per year. A wonderful growth in face of the fact that many croakers and grumblers who can only see the serious side of life predicted from the start that the Order could never be a success, or live any great number of years.

"We insure good health, long life, happy days, and nights, but let us not forget that at all times and under all circumstances we are Knights Templar or Scottish Rite Masons, and above and beyond all that we are an Order of gentlemen; and remembering these things let us so act. Then there will be no question but what our Order will live long after we shall have passed into another life, and those who come after us will say as we say now, that the originators of a quarter of a century ago, that mystic thirteen, builded better than they knew."

The Grand Recorder reported that there were at that time five ad vitam members, four Emeritus members, and one hundred and ninety-one Active members, and that there were seventy-four Chartered Temples, and three Temples under Dispensation.

He reported a total membership of 44,291, and a net gain for the year of 2,789.

The election of officers resulted as follows: Noble Albert B. McGaffey, as Imperial Potentate; Noble Ethelbert F. Allen, as Imperial Deputy Potentate; Noble John H. Atwood, as Imperial Chief Rabban; Noble Lou B. Winsor, as Imperial Assistant Rabban; Noble Philip C. Shaffer, as Imperial High Priest and Prophet; Noble Henry C. Akin, as Imperial Oriental Guide; Noble William S. Brown, as Imperial Treasurer; and Noble Benjamin W. Rowell, as Imperial Recorder.

Charters were granted to Beni Kedem Temple, at Charleston, West Virginia, and Alee Temple, at Savannah, Georgia, and Dispensation was granted for a Temple at Springfield, Massachusetts, under the name of Melha Temple, and another one for a Temple at Dayton, Ohio, to be known as Antioch Temple.

Legislation was adopted providing that no Noble can visit any other Temple than his own except he exhibit to the Temple which he desires to visit a certificate signed by the Recorder of his own Temple and bearing the seal thereof, that such Noble is in good and regular standing, and that such certificate should be in effect only during the year in which it is dated.

It was further provided by the Imperial Council that the Committee on Jurisprudence and Laws should thereafter meet at least one day in advance of the meeting of the Imperial Council, when they should be placed in possession of all papers and matters pertaining to the work of their Committee.

The Imperial Potentate Elect announced the following appointments: Noble Allen Andrews, Imperial First Ceremonial Master; Noble George H. Green, Imperial Second Ceremonial Master; Noble George L. Brown, Imperial Marshal; Noble Thad. B. Beecher, Imperial Captain of the Guard; and Noble Archibald N. Sloan, Imperial Outer Guard.

The Imperial Council was adjourned to meet in Dallas, Texas, on June 14 and 15, 1898.

SESSION OF 1898

The Imperial Council was called to order in the Opera House in the city of Dallas, Texas, by the Imperial Potentate, Noble A. B. McGaffey, on June 14, 1898, with all of the Official Divan present, and all Temples responding to roll-call except five.

Noble McGaffey, the Imperial Potentate, reported that the year had been a peaceful and prosperous one, although wars and rumors of wars had agitated the country, and the tramp of armed men had been heard in the streets.

He reported the constitution of Alee Temple, of Savannah, Georgia, and Beni Kedem, of Charleston, West Virginia.

He made a number of visitations and expressed regret that he was unable to report progress in the matter of establishing a Mystic Shrine in England.

He made the usual call for Christmas Charity, and said the result had been a glorious one.

He stated that the proverbial Green Bay Tree in its perennial verdure does not flourish with any more perpetual certainty than does the Mystic Shrine, and that the increase during the past year, both in membership and finance, had been astonishing.

He recommended that some action be taken looking to the formation of a Shrine at Manila, Philippine Islands.

The Grand Recorder reported a total membership of 47,416, and a net gain for the year of 3,136.

Charters were granted to El Korah Temple, at Boise, Idaho; Antioch Temple, at Dayton, Ohio, and Melha Temple, at Springfield, Massachusetts, and a Dispensation was granted to Zenobia Temple, at Toledo, Ohio.

Buffalo, New York, was chosen as the next place of meeting, and June 14, 1899, the time.

A Committee heretofore appointed on a Jewel for Past Imperial Potentates made an extended report with printed designs, and with a full description in detail of the proposed Jewel, which report was adopted, and the suggested Jewel thereupon became the official Jewel for Past Imperial Potentates.

The election of officers resulted as follows: Noble Ethelbert F. Allen, Imperial Potentate; Noble John H. Atwood, Deputy Imperial Potentate; Noble Lou B. Winsor, Imperial Chief Rabban; Noble Philip C. Shaffer, Imperial Assistant Rabban; Noble Henry C. Akin, Imperial High Priest and Prophet; Noble George H. Green, Imperial Oriental Guide; Noble William S. Brown, Imperial Treasurer; and Noble Benjamin W. Rowell, Imperial Recorder.

The Committee on Grievances and Appeals made the pleasing report that, owing to the peace and harmony prevailing, nothing had been presented to them for their consideration.

The Imperial Potentate-elect announced the following appointments: Noble Henry A. Collins, as Imperial First Ceremonial Master; Noble Rial S. Peck, as Imperial Second Ceremonial Master; Noble George L. Brown, as Imperial Marshal; Noble Archibald N. Sloan, as Imperial Captain of the Guard; and Noble Alvah P. Clayton, as Imperial Outer Guard.

SESSION OF 1899

The Imperial Council convened in the city of Buffalo, N. Y., on June 14, 1899, with all of the Official Divan present, and a constitutional number of Temples represented. The usual address of welcome and presenting of the key of the city were made, and suitable responses given thereto.

In the opening paragraph of his Annual Address Imperial Potentate Ethelbert F. Allen says:

“On the 6th day of June, A. D. 1876, in the city and State of New York, U. S. A., the Imperial Council of the

A. A. O. N. of the M. S. for North America was created, and assumed its position among the social and benevolent organizations of the world. From then until now it has been the only supreme, governing body of the Nobles of the Mystic Shrine throughout the length and breadth of its Jurisdiction. Through wisdom and foresight it chose for its foundation and building only such of mankind as had before expressed a belief in the existence of a Supreme Being and had demonstrated to their Brethren, and the world at large, a love for their fellow man in its broadest and grandest sense.

“Since its establishment it has grown far beyond the expectation of its most sanguine supporters. Each succeeding page of its history has become more and more bright, until the outer folds of its pages are crowned with luster and glory. To-day its influence extends to the remotest corners of its Jurisdiction. It has become a most important factor in the development of civilization in its highest type; in the enlargement of acquaintance; in the harmonizing of discordant factions; in the establishment of friendships; in the expansion of intellect; in the upbuilding of happiness; in the giving of alms to the worthy; it is without a peer in the great galaxy of associations known throughout the wide world.”

The Imperial Potentate reported the constitution of Antioch Temple, at Dayton, Ohio; Melha Temple, of Springfield, Massachusetts, and El Korah Temple, of Boise, Idaho.

He reported the issuing of his holiday circular letter, and that seventy-one of the seventy-eight chartered Temples had reported charity donations.

He was happy to report that no causes of Grievance or Appeal had come to his notice, and that there was a present membership of 50,069, making a total gain for the year of 2,644.

The Imperial Recorder reported that there were at present 8 ad vitam members, 3 Emeritus members, and 211 Active members. He further reported that Salaam Temple, which has been suspended by vote of the Imperial Council, had surrendered its books, Rituals, etc.

From the report of the Committee on Transactions of Imperial Officers we excerpt the following:

“From it will be gleaned the fact that our growth has been remarkable, more especially when the fact is considered that our membership is limited to those who have passed through the crucible of Blue Lodge, Chapter, and Com-

mandery or of the Ancient Accepted Scottish Rite before they are permitted to make the necessary clamorous alarm at our outer door. Prosperity is with us to stay, and the character, caliber and standing of the material from which we build is the best in the land.

“Referring to the establishment of Temples of our Order in England, Mexico, and the Sandwich Islands, we do not feel it necessary to encumber any Committee or occupy the valuable time of this Imperial Council with this subject. In the early struggling years of our existence, the mountain might possibly have been prevailed upon to move—just a little to accomplish a purpose—but at this late day it is unnecessary, as there is a good macadamized road leading up to the mountain by way of our Constitution which plainly stipulates the *Modus Operandi* to establish Temples. If in either of the countries named they have eligible material, they simply get together the requisite number with the required amount in United States currency, make application for a Dispensation for a Temple, and the Imperial Council will do the rest. From Knights Templar published reports, the fact can be gleaned that England and Wales have over 3,000 members of Preceptories (English K. T. Bodies) similar to those in existence in Canada, independent of the eighty-two mentioned 32ds.”

The Committee on Time and Place reported in favor of the city of Washington, and the 5th day of June, 1900, for the next Session, and their report was adopted.

The Constitution was amended so as to provide that the Potentate, Chief Rabban, and Assistant Rabban can not resign after having been duly elected and installed, but upon the death or removal from the Jurisdiction of the Potentate of any Temple a special election may be held to fill the vacancy, and any other vacancy or vacancies that may occur by virtue of any officer being promoted, and it was further provided that any other officer of a Temple may resign his office.

The election of officers resulted as follows: For Imperial Potentate, Noble John H. Atwood, of Kansas; for Imperial Deputy Potentate, Noble Lou B. Winsor, of Michigan; for Imperial Chief Rabban, Noble Philip C. Shaffer, of Pennsylvania; for Imperial Assistant Rabban, Noble Henry C. Akin, of Nebraska; for Imperial High Priest and Prophet, Noble George H. Green, of Texas; for Imperial Oriental Guide, Noble George L. Brown, of New York; for Imperial Treasurer, Noble William S. Brown,

of Pennsylvania, for Imperial Recorder, Noble Benjamin W. Rowell, of Massachusetts.

The Imperial Potentate appointed the following officers: for First Ceremonial Master, Noble Henry A. Collins, of Canada; for Second Ceremonial Master, Noble Rial S. Peck, of Connecticut; for Imperial Marshal, Noble Alvah P. Clayton, of Missouri; for Imperial Captain of Guard, Noble Archibald N. Sloan, of Tennessee; for Imperial Outer Guard, Noble Edwin I. Alderman, of Iowa.

On recommendation of the Committee on Charters and Dispensations, a Charter was granted to Zenobia Temple, at Toledo, Ohio, and a Dispensation was granted for a Temple at Binghamton, New York, under the name of Kalurah Temple.

SESSION OF 1900

Pursuant to the action of the Imperial Council at its Twenty-fifth Annual Session, it met in its Twenty-sixth Annual Session in the city of Washington, on May 22, 1900, the time fixed by the Committee at the former session having been changed by the Imperial Potentate, Noble John H. Atwood.

Eloquent welcoming addresses were delivered by Hon. John W. Ross, Commissioner of the District of Columbia, and a member of Almas Temple, and by Past Imperial Potentate Noble Harrison Dingman, who spoke the welcome of the Grand Lodge, Grand Chapter, Grand Commandery, and Ancient and Accepted Scottish Rite, as well as the Nobles of Almas Temple.

In responding thereto the Imperial Potentate eloquently said:

“By the shore of the Gulf of California; where the green waters of the St. Lawrence lave the shores of the Thousand Isles; amid the mighty forests where rolls the Oregon; and where the tireless tide of the Atlantic forever frets the Narragansett coast; in the pine lands of the North, in the palm lands of the South, and in the measureless pastures of the boundless West, the black tents of our many tribes cast shadows in the setting sun; from every clime and from every corner of the continent, we, the representatives of all these many tribes, have come as Moslems to their Mecca, and as citizens and guests to the city that capitals the mightiest empire seen by the sun, or washed by the waves of any

sea. There are those among us who, as subjects and citizens, owe allegiance to a different power than here is seated in incomparable splendor by the banks of the Potomac; but they will join with us, whose nation this is, in paying tribute to you the denizens of our Capital City, and would not stay my tongue when I say that here stands the metropolis of a realm matchless indeed—an empire above whose tropic islands of the sea flashes the Southern cross, and over whose continental provinces the pale pole star stands as a steadfast sentinel.

“From the mysteries of the desert came the Order of the Mystic Shrine. From the mysteries of Providence came this incomparable nation, with a government more wisely conceived than the rule of the philosophers that sat beneath the Acropolis—wider in its sway than that of the massive power that rose by the banks of the Tiber. It is fitting that in the Capital City of such a country should gather the chiefs of the greatest Order the world has ever seen.

“An ancient Egyptian papyrus tells of the lands of Estherphane, of which many wondrous things are told, and among others, that the quarries of its mountains and the boulders of its hillsides are of stone that are not only shining white and fair to look upon, but they neither crumble nor yet decay—the batteries of the hail nor the arrows of the storm, nor yet the bolts from the cloudy catapults of heaven can diminish them, for they are of a substance blessed of the gods and can not pass away.

“May the walls of your homes and palaces of your great municipality prove to be made of stones from the quarries of Estherphane, and may they lift their heads high as ‘the topless towers of Ilium,’ to stand forever as a symbol of liberty, as a token of freedom, until in the rush and roll of the coming years, time shall have become eternity, and earth be remanded to chaos again.”

Again, in his Annual Address, the Imperial Potentate paid tribute to the Order of which he was the head, in the following impressive sentences:

“For, my Nobles, great is the Order of the Star and Crescent. It lightens the dark places in the lives of men; its wearers stretch out their hands to cheer the sorrowful and to charm away with the touch of charity the cares that cluster on the brow of distress. It teaches men that neither Jehovah, the God of the Hebrew, nor Allah, the God of the Moslem, nor yet the great All Father, whose Son taught the great lesson of love by the sea and on the mountainside, that none of all these are pleased by the service of sorrow.

It teaches men that the sparkling of the wave, the nodding of the meadow's blossoms, the smothered laughter of the zephyrs among the trees, the joyous babble of the brook, the silence of the night, the laughter of children, and the glorious flood of sunshine poured from the inexhaustible treasury of divinity mantling the world, all proclaim that the Ruler of the universe would have man be glad that he lives.

"The Shriner proclaims the doctrine of joy—teaches the lesson that such joy as enters unto man's life is a boon and a blessing, sent to alleviate the darker hours that must come to all. There is a legend of our people, a saying that comes from Araby Felix, that sorrow ever journeys with us, whether we travel on a milk-white camel, in a golden howdah garnished with silver bells, and rest at eventide beneath striped tents from the looms of Damascus, or whether we journey with script and staff, with scollop shell and sandal shoon, and know no shelter in the darkness save such as is woven by the hand of Allah from the mists of the night.

"Let us remember, too, that a smile adds beauty to the plainest countenance, while a frown can but mar the features of the most beautiful; that the light of pleasantness and peace in the eyes of man or woman makes dark places bright, while scowls are centurions in the cohorts of darkness. And let us forget that the wisest botanist in all the world knows not of one black blossom. The blue of faith, the crimson of hope, the white of purity, and the gold of fruition gleam in the flowery garnitures of the darksome dell and sun-glinted hillside, but the livery of woe, the symbol of sorrow, finds no place within the world of bloom; and flowers, the Talmud tells us, are the completest manifestations of Allah's pleasure.

"And these lessons man is coming fast to learn, as is made manifest by the growth of our noble Order. For in the years of its life upon this continent it has waxed exceedingly and grown to proportions that are magnificent indeed. From sea to sea and from Montreal to Mexico our Temples lift aloft their heads to flash back the splendors of the rising sun. Our growth in numbers and our strength in wealth are made manifest by the reports of your Imperial Treasurer and Imperial Recorder, that in due time will be laid before you."

The Imperial Potentate expressed himself as favoring a revision of the Ritual of the Order, or the addition of certain portions thereto, and referred the matter to the Imperial Council.

He reported the establishment of Kalurah Temple at Binghamton, New York, and Zenobia Temple, at Toledo, Ohio, and

the issuing of Dispensations for a Temple to be known as Karnak Temple, in the city of Montreal, Canada.

The Grand Recorder reported a total membership of 55,453, and a net gain for the year of 5,384.

Kalurah Temple, of Binghamton, New York, returned to the Imperial Council its Dispensation and requested a Charter, and it was granted.

Karnak Temple, of Montreal, Canada, did likewise, and it was granted a Charter.

On report of the Committee on Dispensations, a Dispensation was granted for the establishment of a Temple at Honolulu, Hawaiian Islands, and also a Temple to be located at Des Moines, Iowa, under the name of Za-Ga-Zig Temple.

Kansas City was chosen as the next place of meeting of the Imperial Council, and June 11, 1901, was selected as the time.

The election of officers resulted as follows: For Imperial Potentate, Noble Lou B. Winsor, of Michigan; for Deputy Imperial Potentate, Noble Philip C. Shaffer, of Pennsylvania; for Imperial Chief Rabban, Noble Henry C. Akin, of Nebraska; for Imperial Assistant Rabban, Noble George H. Green, of Texas; for Imperial High Priest and Prophet, Noble George L. Brown, of New York; for Imperial Oriental Guide, Noble Henry A. Collins, of Toronto, Canada; for Imperial Treasurer, Noble William S. Brown, of Pennsylvania; for Imperial Recorder, Noble Benjamin W. Rowell, of Massachusetts;

The following amendment to the Constitution was adopted:

“ARTICLE XXIV

“No application for the Order shall be received unless the applicant is a regular Knight Templar in good standing in a Commandery, or a thirty-second degree Mason in good standing in a Consistory of the Ancient Accepted Scottish Rite of the obedience of either the Supreme Councils for the Northern or for the Southern Masonic Jurisdiction of such Rite in the United States and those Supreme Councils which are in amity with and recognized by them.”

It was further provided that a Noble can hold Active membership in but one Temple; that he can dimit from Commandery or Consistory and still retain membership in his Temple, so long as he be in good standing in either of the above prerequisite Orders under the laws of the Jurisdiction in which he resides.

The Imperial Council having received courtesies at the hands of President and Mrs. McKinley, a resolution was unanimously adopted tendering thanks for the same.

The Imperial Potentate-elect announced the following appointments: For First Ceremonial Master, Noble Alvah P. Clayton, of Missouri; for Second Ceremonial Master, Noble Rial S. Peck, of Connecticut; for Imperial Marshal, Noble Edwin I. Alderman, of Iowa; for Imperial Captain of the Guard, Noble Archibald N. Sloan, of Tennessee; for Imperial Outer Guard, Noble George L. Street, of Virginia.

SESSION OF 1901

The Imperial Council was called to order in Kansas City, Missouri, by Imperial Potentate Noble Lou B. Winsor, on June 11, 1901, with the entire Official Divan present, and seven Past Imperial Potentates, and Representatives from eighty-two Temples in attendance.

The address of the Imperial Potentate was devoted entirely to routine business of the year, and presented a very fair statement of his official activities. In his opening paragraph he said:

“Again have the sheiks of our various tribes assembled for their annual deliberations, this time in the Oasis of Ararat, perhaps as near the center of our vast domains as we could be located. Here the representatives of Aleppo from our farthest eastern shores join hands with Islam’s representatives from the shore of the Pacific, each having traveled about an equal distance. El Zagal comes down from the north and Ben Hur comes up from the south, and with the representatives of the remainder of our eighty-two various families unite to form the highest personnel of any ruling body on the face of the earth.”

The Imperial Council, at its last Annual Session, in Washington, had expressed its thanks for courtesies received at the hands of President and Mrs. McKinley, and the Imperial Potentate reported that he had expressed the appreciation of the Imperial Council to the President through his Secretary, and had received an acknowledgment with the thanks of the President. Both letters appear in the printed Record.

The Imperial Potentate was gratified to report that the

official line had not been visited by the Messenger of Death during the year, but he paid a fitting tribute to other Illustrious Nobles who had passed on to the farther shore since the last Session.

He reported the constitution of Za-Ga-Zig Temple, at Des Moines, Iowa; Kalurah Temple, at Binghamton, New York, and Karnak Temple, at Montreal, Canada.

He also presented in great detail the report of his personal institution of Aloha Temple, at Honolulu, Hawaiian Islands. This trip of the Imperial Potentate and 114 Nobles and 58 ladies was one of the most notable events in the history of the Mystic Shrine in North America. The Imperial special train started from Grand Rapids, Michigan, on February 25, 1901, and the party reached the quarters of Medinah Temple, in Chicago, on its return on April 17th, having been on the road almost two months. Many Temples were visited by the party on the pilgrimage.

On March 14th the Imperial Potentate, with the assistance of Imperial Recorder and other Illustrious Nobles, instituted Aloha Temple under Designation. The trip covered 11,346 miles, of which 7,346 miles were on land and 4,000 miles on water. It was ended without a single accident of any serious nature, and the Imperial Council was not put to a single dollar's expense in connection therewith, the entire cost being defrayed by those who composed the caravan.

The Imperial Potentate reported a number of visitations, and expressed the opinion that the Temples of the Order were in a good, healthy condition, and vying with each other in presenting good work and in placing the Order upon the high level where it properly belongs.

He issued a special appeal to all Temples to respond liberally to the relief of the sufferers from the great flood disaster at Galveston, Texas, and reported that the responses to his appeal were prompt and generous.

His report showed that the Imperial Council was still riding on the high wave of prosperity; that the net gain in membership for the past year was but three short of 5,000, and that there was a present total membership of 60,422.

He stated that fully half of his time for the past year had been occupied with work pertaining to the office of Imperial

Potentate, but he felt many times rewarded by the honors which had been paid him. He well and truly said in closing his report:

"The eyes of the outside world are upon us, and it is a lamentable but true fact that reproach and censure are frequently cast upon our Order owing to the indiscretions of some of our thoughtless members at such times.

"I have the utmost respect and affection for the Order of Nobles of the Mystic Shrine. I believe it to be the greatest social organization existing in the world to-day, and I am very sensitive as to any reflections cast upon its good name.

"There is no reason why a Noble should not be able to participate in all the social enjoyments of our Order and at the same time maintain and preserve the same dignity and respect that is expected of a Knight Templar and a 32d degree Mason."

The Imperial Recorder reported that at present the Imperial Council consisted of 10 ad vitam members and 236 Active members, and that the total number of Temples was 83.

Some effort having previously been made to have a "Shrine Historian" appointed, which did not meet the approval of the Imperial Potentate, the question, on recommendation of the Committee on Transactions of Imperial Officers, was decided to be a "closed incident."

On recommendation of the Committee on Charters and Dispensations, a Charter was granted to Aloha Temple at Honolulu.

The following, from the report of the Committee on Jurisprudence and Laws relative to ad vitam members, is worth quoting:

"In the matter of representatives ad vitam, referred to by the Imperial Potentate, we believe his interpretation of the law to be correct. The Imperial Council has decreed that all Past Imperial Potentates shall be Representatives ad vitam. An Imperial Potentate can not be a Past Imperial Potentate until his successor in office is elected and installed. The Imperial Potentate can not, therefore, be a Representative ad vitam until his term of office has ended. His Temple should elect him as a Representative to that session of that Imperial Council over which he is to preside.

"We recommend that it be declared to be the sense of

this Imperial Council that the change of the law in reference to the Imperial Potentate was simply to provide that in case a Temple in which an Imperial Potentate is a member should fail to honor him with an election as a Representative, such failure to elect does not deprive him of a seat in the Imperial Council, but that this provision was not for the purpose of adding his name to the pay roll and allowing his Temple full representation in addition."

The Committee on Grievances and Appeals reported that nothing had been presented to them for their consideration.

A contest having arisen as to the place to be selected for the next Session of the Imperial Council, a majority of the Committee recommended San Francisco, California, and a minority recommended Saratoga, New York, and on submission to the Imperial Council the majority report was adopted.

The election of officers resulted as follows: Noble Philip C. Shaffer, of Lu Lu Temple, for Imperial Potentate; Noble Henry C. Akin, of Tangier Temple, for Deputy Imperial Potentate; Noble George H. Green, of Hella Temple, for Imperial Chief Rabban; Noble George L. Brown, of Ismailia Temple, for Imperial Assistant Rabban; Noble Henry A. Collins, of Rameses Temple, for Imperial High Priest and Prophet; Noble Alvah P. Clayton, of Moila Temple, for Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, for Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, for Imperial Recorder.

On proper motion, a committee consisting of Past Imperial Potentates William B. Melish, Harrison Dingman, and Lou B. Winsor, was appointed to prepare and report at the next Annual Session a form for installation, institution, and memorial services.

The Imperial Potentate appointed the following officers: Noble Rial S. Peck, of Sphinx Temple, as Imperial First Ceremonial Master; Noble Edwin I. Alderman, of El Kahir Temple, as Imperial Second Ceremonial Master; Noble George L. Street, of Acca Temple, as Imperial Marshal; Noble Charles F. Beck, of Moslem Temple, as Imperial Captain of the Guard; and Noble Frank C. Roundy, of Medinah Temple, as Imperial Outer Guard.

SESSION OF 1902

The Twenty-eighth Annual Session of the Imperial Council was held in the city of San Francisco, California, commencing on June 10, 1902, with the Imperial Potentate, Noble Philip C. Shaffer, and his Official Divan present, and 231 Representatives from 80 Temples in attendance.

The Californians are always enthusiastic over what they are pleased to call the Land of Sunshine, and the Illustrious Potentate of Islam Temple, Noble Charles H. Murphy, was no exception to the rule, as indicated by the following, taken from his address of welcome:

“Here you shall see Paradise restored, and prosperity growing day by day, until the far East shall pay its tribute to the Queen City of the West, and the palmy days of Palmyra and Thebes, and Carthage and Troy, shall dwindle into nothingness, under the royal commerical splendor of San Francisco.

“Here you shall see the rolling waves of the Pacific, singing their lullabies in such divine strains of harmony that the whistling winds shall carry the melody across the continent, and leave music in every one of your homes.

“Here you shall see forests, aged and noble, dating back into the dreamy past, and reaching out into the hopeful future, which shall fill your souls with grandness of nature and awaken your thoughts of the mightiness of Him whose power of omnific speech created words.

“Here you shall find climatic conditions, where sunshine and shadow combine in peace, and storms are hushed and soothed in the lap of comfort; no cold, no heat, but all one heavenly ray of light and damp, making life one joy and prosperity come out of a cloud and sunshine.

“Here you shall find broad fields where everything of the plant, or flower, or fruit, or grain, or grass Nature grows into the fullness of the tropics, seeds in abundance and ripens into wealth, and where farming is an occupation leading to the ease that lifts man into the place in the social scale, where the arts and sciences, religion, oratory, music, and all that ennobles mankind has an opportunity for growth.

“Here commerce expands, energy grows, life enlarges, the noblest in man develops, and all Nature enrobes itself in beauty, and the spiritual within us reaches out and grows in touch with the great Over-Soul of all things.”

The Imperial Potentate, in his Annual Address, reported that under the gracious protection of Allah the Merciful the Black Camel had not been permitted to approach the Official Divan during the year.

He reported a net gain in membership of 6,931, and stated that the cash receipts had exceeded those of the previous year \$5,430.30.

In his official circular asking for Christmas contributions, he well said:

“As children of the one Father wending our way across the sands of Time, we find in sharing our possessions, whether they be great or small, with others less fortunate than ourselves, a sense of gratification and joy, which ever comes with a moral obligation conscientiously performed.

“At the birth of the Mystic Shrine there sprang into being that which was destined and designed to bring gladness in place of gloom, sunshine instead of shadow. My Nobles, we know individually how truly this has been realized.

“Selfishness, however, forms no part of the creed of our beloved Order, and as we come to the Christmas time let us as in the past remember and assist those within the Jurisdiction of our Temples, whose hearts and homes are alike desolate.”

He reported the constitution of Aloha Temple at Honolulu, and a great number of official visitations made by him during the year.

He was called upon to answer many questions as to law and precedent, and embodied in his report the correspondence relative thereto, all of which was of necessity referred to the Committee on Jurisprudence and Law.

The Imperial Recorder reported the number of members of the Imperial Council to be 3 Emeritus members, 11 ad vitam members, and 246 Active members, and the total number of Temples 83.

He reported a total membership of 67,354, and a net gain for the year of 6,932.

The following was adopted as a part of the law of the Imperial Council, on recommendation of the Committee on Jurisprudence and Laws:

“SECTION 8. An Imperial Potentate does not become a Past Imperial Potentate until his successor in office is elected

and installed. His Temple should elect him as a representative to the session of the Imperial Council over which he is to preside as Imperial Potentate, but failure to so elect him does not deprive him of any of his official rights or prerogatives as Imperial Potentate."

The Committee on Time and Place for holding the next Annual Session of the Imperial Council reported in favor of Saratoga Springs, New York, and the second Wednesday and Thursday in July, 1903, as the time for holding said Session, and this recommendation was approved by the Imperial Council.

On recommendation of the Committee on Charters and Dispensations, a Temple was established at Galveston, Texas, under the name of El Mina Temple.

The election of officers resulted as follows: Noble Henry C. Akin, of Tangier Temple, for Imperial Potentate; Noble George H. Green, of Hella Temple, for Imperial Deputy Potentate; Noble George L. Brown, of Ismailia Temple, for Imperial Chief Rabban; Noble Henry A. Collins, of Rameses Temple, for Imperial Assistant Rabban; Noble Alvah P. Clayton, of Moila Temple, for Imperial High Priest and Prophet; Noble Frank C. Roundy, of Medinah Temple, for Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, for Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, for Imperial Recorder.

Morocco Temple, of Jacksonville, Florida, having suggested to the Imperial Council that it take steps to establish a National Permanent Home for indigent Shriners, and a school where the children of such Shriners and the dependent orphans of Shriners might be educated, and where the dependent widows of deceased Shriners might find employment and homes, the suggestion was referred to the Committee on Jurisprudence and Laws, and its report thereon was as follows:

"We beg to report that we can see no necessity at this time for any such action on the part of the Imperial Council. Under the blessings which Allah the Great has bestowed upon the oases in which we have erected our Temples, each member of the Nobility has opportunity afforded him to care for himself and those dependent upon him. Besides, the spirit of charity, especially to those who are of the household of faith, is so thoroughly inculcated in the hearts of the Nobility that indigence is almost unknown amongst

Shriners, and, if known, it can find relief in each Temple. The many Homes for Orphans and Widows which have been established by the Bodies, membership in which is a prerequisite for admission to the Ancient Arabic Order, and of which Homes we are advocates and supporters, precludes the necessity of establishing an eleemosynary institution under the auspices or control of the Imperial Council. We therefore recommend that the communication of Morocco Temple be printed in our Proceedings, and that no further consideration be given to the suggestions offered at this time."

The Imperial Potentate-Elect announced the following appointment of officers: Imperial First Ceremonial Master, Edwin I. Alderman, of El Kahir Temple; Imperial Second Ceremonial Master, George L. Street, of Acca Temple; Imperial Marshal, Fred A. Hines, of Al Malaikah Temple; Imperial Captain of the Guard, Charles A. Tonsor, of Kismet Temple; Imperial Outer Guard, J. Frank Treat, of El Zagal Temple.

On recommendation of the Committee on Charters and Dispensations, a Charter was granted to El Mina Temple, at Galveston, Texas.

The Special Committee to prepare forms for the Installation of Officers, the Institution of Temples, and for Memorial Services for the Dead, reported progress and asked further time to complete its work, which was granted.

SESSION OF 1903

The Twenty-ninth Annual Session of the Imperial Council was held in the village of Saratoga Springs, New York, commencing on July 8, 1903. The Official Divan was present, as well as 252 Representatives, representing eighty Temples. Eight Past Imperial Potentates were also present.

The Imperial Potentate, Noble Henry C. Akin, was pleased to inform the Imperial Council that the year had passed without any serious differences or misunderstandings, and that peace and harmony prevailed throughout the length and breadth of our great domain.

He reported the issuing of the usual charity circular, asking for Christmas donations, and said of the result:

"The record is one to be proud of, and is an object lesson to those who decry the Shrine, and have been frequently

heard to say that the Shrine does no good and is therefore a useless appendage to Masonry."

In condemning the use of objectionable language in printed circulars sent out by some of the Temples, the Imperial Potentate showed his exalted idea of the Shrine in his circular calling attention to the matter, in which he says:

"The Order of Nobles of the Mystic Shrine is composed of gentlemen taken from the highest ranks of Masonry and banded together for sociability.

"The literature which emanates from such a body of men should, therefore, be such as to convey nothing unworthy of our high character and standing. Yet thoughtless Recorders frequently issue notices filled with stuff so rank, that it is small wonder that the name of Shriner is often made synonymous with that of roysterer and bummer.

"Shriners understand that these references which are so objectionable are meant for a joke, along with the other extravagant utterances of these Shrine Circulars, but the public judges us upon the principle that from the abundance of the heart the mouth speaketh."

The Imperial Potentate stated in his address that this circular was well received all over America; that he had received many letters of approval and congratulations from the Nobility wherever he had visited, and as a proof of the loyalty of the membership he stated that since the issuing of the circular nothing had been issued by Temples which could in any way offend, and all circulars had been free from vulgarity or unpleasant suggestion.

He reported the institution of El Mina Temple, at Galveston, Texas, and the issuing of Dispensations for a new Temple at Victoria, B. C., to be known as Gizeh Temple; a new Temple at Newark, New Jersey, to be known as Salaam Temple; a new Temple at St. John, New Brunswick, to be known as Luxor Temple, and a new Temple at Mobile, Alabama, to be known as Abba Temple.

He was pleased to say that never before in the history of the Order had so much interest been manifested as in the year then drawing to a close.

He visited twenty-four Temples and found them all prepared and anxious to do him honor. One of his recommendations had

much to do with the future policy of the Imperial Council, and we quote it as follows:

“I have attended many banquets where wine was freely used, and some where there was none. I can truly say that just as much real pleasure and enjoyment is found at tables where there is no intoxicating liquor of any kind as at the other, and the temptation to excess, which is always found in a few of these happy occasions, is removed. If the Nobility generally realize this as fully as I do, the use of liquors at the banquets following our ceremonial sessions would be forbidden and they would join me in a recommendation to abolish it. The many are careful and prudent; the few are indiscreet and very often bring discredit upon themselves, our Order, and upon Masonry. For the sake of these unfortunate few, temptation should not be thrust in their way.”

The Imperial Potentate reported a net gain in membership for the year of 10,851, and a total membership of 78,182.

The Imperial Treasurer reported that the cash receipts for the year were \$10,924.15 in excess of those for the previous year.

The Imperial Potentate announced the appointment of a committee consisting of Past Imperial Potentates William B. Melish, Harrison Dingman, and Philip C. Shaffer, to codify and harmonize the laws of the Imperial Council.

The Committee on Time and Place reported in favor of Atlantic City, New Jersey, and the report was adopted.

The Committee on Dispensations and Charters recommended that Charters be granted to Salaam Temple, of Newark, N. J.; Abba Temple, of Mobile, Ala.; Cairo Temple, of Rutland, Vt.; Gizeh Temple, of Victoria, B. C.; Luxor Temple, at St. John, New Brunswick, and Abou Ben Adhem Temple, of Springfield, Mo.

The report was amended so as to include Jaffa Temple, at Altoona, Pennsylvania, and as amended, the report was adopted.

The question having been raised, it was decided by the Imperial Council that a quorum in a Temple consists of seven members entitled to vote therein, including an officer entitled to open the Body. It was likewise decided that there should be no interpolation of characters in the ritualistic work.

The Constitution was amended so as to provide that each

officer of the Imperial Council should thereafter be elected by ballot at each Annual Session.

The election of officers resulted as follows: Noble George H. Green, of Hella Temple, as Imperial Potentate; Noble George L. Brown, of Ismailia Temple, as Deputy Imperial Potentate; Noble Henry A. Collins, of Rameses Temple, as Imperial Chief Rabban; Noble Alvah P. Clayton, of Moila Temple, as Imperial Assistant Rabban; Noble Frank C. Roundy, of Medinah Temple, as Imperial High Priest and Prophet; Noble Edwin I. Alderman, of El Kahir Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble George E. Street, of Acca Temple, as Imperial First Ceremonial Master; Noble Fred A. Hines, of Al Malaikah Temple, as Imperial Second Ceremonial Master; Noble Charles A. Tonsor, of Kismet Temple, as Imperial Marshal; Noble Frank J. Treat, of El Zagal Temple, as Imperial Captain of the Guard; Noble William J. Cunningham, of Boumi Temple, as Imperial Outer Guard.

On motion of Past Imperial Potentate Lou B. Winsor, Nobles George W. Millar and James McGee, of Mecca Temple, and Noble George F. Loder, of Damascus Temple, were elected Emeritus members of the Imperial Council, in appreciation of their long service in that Body.

The Committee to prepare Forms for Installation of Officers, etc., reported the preparation of forms of installation and forms for instituting new Temples, but recommended that inasmuch as all Nobles are members of Masonic Bodies using burial services of great beauty and impressiveness, no further steps be taken by the Imperial Council at that time to prepare a burial or memorial service.

SESSION OF 1904

The Imperial Council convened in its Thirtieth Annual Session in Atlantic City, New Jersey, on July 13, 1904, with 89 Temples represented by 276 Representatives, and also 8 ad vitam members.

The Imperial Potentate, Noble George H. Green, in his Annual Address, emphasized the fact that the Imperial Council had

passed the experimental stage, and had taken its place well up in the ranks of the great fraternal orders of our land, and he urged upon the membership to so conduct its affairs that no reproach or adverse criticism might be uttered. He said that the fellowship of man is indigenous to our country, and this, combined with the magnificent charity we all applaud, is the corner-stone of our Order.

He was pleased to report that the ranks of the official family had not been invaded by the Grim Reaper during the year.

He issued the usual charity circular, and reported donations amounting to \$13,575.82.

He reported the institution of the following Temples: Sa-laam, Newark, New Jersey; Abba, Mobile, Alabama; Cairo, Rutland, Vermont; Gizeh, Victoria, B. C.; Luxor, St. John, N. B.; Jaffa, Altoona, Pa., and Abou Ben Adhem, Springfield, Mo.

Because of the limited time at his disposal, the Imperial Potentate reported that he was only able to visit personally sixteen Temples during the year, but he appointed Deputies, who made a number of visitations.

For its historical value, we quote the following from the report of Past Imperial Potentate William B. Melish, who was assigned to inspect Al Koran Temple, of Cleveland, Ohio:

“The work lasted nearly four hours, and was marked throughout with painstaking effort to enforce the teachings of the Order in a dramatic manner, which embraced the solemn ritualism as well as many novel and amusing features. I need not remind you that Al Koran Temple was the first Temple in America to exemplify the Ancient Arabic Order in full, and that for some years it was the only Temple in America fully equipped to do the work. It has been my good fortune to witness the work in Al Koran at frequent intervals from 1881 down to the present exemplification, and I am glad to report to you that this Temple is still among the first and best in the Jurisdiction of the Imperial Council.”

The Imperial Recorder reported a net gain in membership for the year of 8,545, and a total membership of 87,727.

The Committee on Grievances and Appeals reported that nothing of a serious nature had occurred during the past year to impair the harmony and progress characteristic of the Order.

The Committee on Dispensations and Charters recommended

that Dispensations be granted for a Temple at Harrisburg, Pennsylvania, to be known as Zembo Temple, and for a Temple at Aberdeen, South Dakota, to be known as Yelduz Temple.

A resolution was adopted directing the Imperial Recorder to procure bids for manufacturing for the Imperial Council three Past Imperial Potentate Jewels, to be made strictly in accordance with the design heretofore adopted by the Imperial Council.

On the question of issuing membership cards to Honorary members, the Committee on Jurisprudence and Laws reported as follows:

“We believe this decision to be correct, and at the same time an important one. Membership cards should only be issued to active members of the Temple, in good standing, and as a certificate of that fact. Honorary membership is purely complimentary, and, as our laws define that ‘such membership confers no rights or privileges,’ it follows that an Honorary member of a Temple is not entitled to an annual membership card in the Temple in which he holds honorary membership.”

The Committee on Time and Place of holding the next session made the following report, which was adopted:

“Pursuant to the suggestion made by the Imperial Potentate in his address, it has been pleased to consider the subject beyond the mere question of the time and place. The Imperial Council is a distinctive body in itself, apart from the rank and file of the great Order that creates it, and should not depend upon an invitation from a subordinate Temple in order to be guided for the selection of a place to meet.

“The growth of the Order and the extraordinary number of Nobles that attend the annual reunions have made it a matter of some concern to all subordinate Temples to engage in the entertainment of so large a number of people, and it is not fraternal nor judicious to give such an entertainment upon any Temple, unless such entertainment is urged by that Temple to do so.

“Therefore it is of opinion that the Imperial Council would be wise in selecting a (summer resort preferred) place where there is no Temple. It therefore recommends that at the next meeting-place the Imperial Potentate shall have the power to appoint a committee of arrangements to provide for the comfort and welfare of the Imperial Council for its meeting, and arrange such rates with transportation

companies and hotels as will be conducive to form and economy, so that all the Nobles who wish to attend may benefit thereby.

"It further recommends that the Imperial Council for 1905 shall meet on the third Tuesday in June, 1905, at a place agreed upon by this Committee, which at the proper time shall be announced by the Imperial Potentate in an official circular."

The election of officers resulted as follows: Noble George L. Brown, of Ismailia Temple, as Imperial Potentate; Noble Henry A. Collins, of Rameses Temple, as Deputy Imperial Potentate; Noble Alvah P. Clayton, of Moila Temple, as Imperial Chief Rabban; Noble Frank C. Roundy, of Medinah Temple, as Imperial Assistant Rabban; Noble Edwin I. Alderman, of El Kahir Temple, as Imperial High Priest and Prophet; Noble George L. Street, of Acca Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble Frederick A. Hines, of Al Malaikah Temple, as Imperial First Ceremonial Master; Noble J. Frank Treat, of El Zagal Temple, as Imperial Second Ceremonial Master; Noble William J. Cunningham, of Boumi Temple, as Imperial Marshal; Noble William W. Irwin, of Osiris Temple, as Imperial Captain of the Guard; Noble William J. Pettee, of India Temple, as Imperial Outer Guard.

The Committee appointed to codify the laws reported progress and asked further time to complete the work, which was granted.

The Committee on Time and Place made a supplemental report recommending that the next session be held at Niagara Falls, New York, and the recommendation was adopted.

The officers-elect were duly installed by Past Imperial Potentate William B. Melish, of Syrian Temple.

SESSION OF 1905

The Thirty-first Annual Session of the Imperial Council convened at Niagara Falls, New York, on July 20, 1905, with the entire Official Divan present, and eight Past Imperial Potentates, two Emeritus members, and Representatives from all Temples excepting Korein Temple, at Boise, Idaho, present.

In the opening paragraphs of his Annual Address, the Imperial Potentate, Noble George L. Brown, grew enthusiastic over the place of meeting, and said:

“It is fitting that here, in the Electric City, we should meet among the world-famous gems of scenery, and where are developed the greatest achievements that have ever emanated from the brain of man, who here has chained the torrent and the thunderbolt alike to his service and withal is not content.

“It is meet that here on the border line of the two great political divisions of our Jurisdiction we should gather as we have—from the dominion of our Lady of Snows, whose territory reaches well toward the region of eternal frost; from the Southland of the Republic; from the prairies of the West; the sands of the Pacific and its distant isles; from the great Northwest; from the maritime provinces of the Atlantic, and all the regions in between.”

He reported that the Order was in a flattering condition both as to membership and finances.

He issued Dispensations for new Temples as follows: At Winnipeg, Canada, to be known as Khartum; at Little Rock, Arkansas, to be known as Al Amin, and at Concord, New Hampshire, to be known as Bektash, and he further reported that these new Temples had been duly instituted under Dispensation.

He issued the usual charity circular, and urged a liberal response for the following reasons:

“The commercial depression now prevailing throughout the length and breadth of this continent accentuates the necessity for a more liberal exercise of that greatest of all Masonic virtues—Charity. Multitudes of wage-earners have been deprived of employment, and consequent distress must ensue, and it is fervently hoped that your benefactions for the benefit of the distressed and suffering may ever be a source of satisfaction to yourselves and an aid to the recipients.”

His report showed that seventy Temples responded to his appeal.

He visited twenty-three different Temples during the year, and found the true spirit of enthusiasm and brotherly love prevailing everywhere.

Among the many commissions issued by him for the inspection of Temples was one to Noble George W. Millar, of New York, who was assigned to inspect Moila Temple, at St. Joseph, Missouri. Noble Millar discharged the duty assigned him, and was so overwhelmed with the magnificence and grandeur of the work and paraphernalia of Moila Temple that he grew enthusiastic in describing them in his report, and for the purpose of embalming the same in the art preservative and in the hope that it may encourage other Temples to similar efforts, we quote a part of his report as follows:

“When I entered the Temple little was I prepared for the scene of Oriental splendor spread before my gaze. All the æsthetic senses were stirred to their deepest by the elaborate and magnificent ensemble which greeted my vision.

“Truly it was:

‘A scene where, if a god should cast his sight,
A god might gaze, and wonder with delight.’

“It seems a marvel that a scene of such bewildering magnificence, so wonderful in its contrasts, so illuminative in its panoramic suggestiveness, could be displayed within the confines of four walls.

“In the foreground the arid desert, its sterile waste stretching out into apparently illimitable distance, its parched sands corruscating and shimmering under the fiery heat of the torrid sun, here and there the whitening bones of dead and gone devotees, who in their pious pilgrimages had toiled and struggled until, smitten with livid flame, famished and athirst, far from ‘the shadow of a great rock in a weary land,’ they had fallen by the way, ever with their dead eyes turned longingly towards the Kaaba in Mecca.

“Surely it was a scene to startle and impress the neophyte just starting upon his pilgrimage toward the Mystic Shrine.

“But far in the east, seemingly a long journey towards the rising sun, there rose the fronded palms of a fertile oasis, the date fruit promising refreshment for the hungry pilgrim, a flowing fountain with its limpid waters flashing its scintillant ripples back in laughing greeting to the tempered sunbeams beckoning the thirsty traveler. Close by was the pavilion of the Potentate, its hangings of Syrian cloth of gold, its draperies of vari-colored Syrian dyes, hospitably festooned to display to the wandering guest the barbaric splendors of its interior. Within, a gorgeous divan and many cushioned lounging places, and round about the bewildering adornments of a Sultan’s suite, the glittering panoply of a

sheikh's caravan. Turkish rugs, brazen vessels of Aleppo, scimitars of Damascus, bric-a-brac from the markets of Bagdad and trophies from many eastern places, all combined to make a scene of Oriental luxuriousness, sensuous, dreamy, ravishing to the æsthetic soul.

"And there the Illustrious Potentate of Moila Temple, Noble Alvah P. Clayton, received your Representative with the stately grace for which he is famous, and with the warm-hearted hospitality which makes him a type of his western constituents. Here bread and salt, dates and running water were shared in the traditional Arabic rite of Peace, and after an eloquent address of welcome ending with a peroration which glowed and burned with loyalty to the Imperial Council and its Imperial Potentate, your representative made a brief response and the Ceremonial Reception of Pilgrims was inaugurated.

"And here was proven that skillful and elaborate preparations do not go for naught.

"A stately caravan entered in the far distant west, to the drone of pipes and the monotonous rhythm of Moorish drums and castanets. A group of pilgrims approached. Ungainly camels, their awkward limbs concealed by costly trappings, accompanied the caravan. Arab guards clad in the loose-flowing caftans of the torrid clime, their snowy turbans lighting the dusk of the desert scene, and bearing slender spears, vigilantly guarded the pilgrims from the dangers that stalk in the wilderness. In myriad convolutions the Arab Patrol of Moila Temple marched here and there in a maze of beautiful figures, kaleidoscopic in their variety, with evolutions of beautiful military precision always bringing them back into line of march, symmetrical and unbroken. Never have I seen a more finished and marvelous display of tactics than that shown on this occasion by the Arab Patrol. Slowly they proceeded along the metaphorically toilsome and dangerous journey until they reached the pavilion of the Potentate and then with a solemnity that could not fail to impress the most indifferent, the pilgrims were introduced into the arcana of the Mystic Shrine.

"Every officer seemed to emulate the seriousness of the Illustrious Potentate, and the result was a ceremony dignified, impressive, deeply solemn, a fit exemplification of our beautiful Ritual."

The Imperial Potentate reported the death of Past Imperial Potentate Sam Briggs, who died in Cleveland, Ohio, on December 22, 1904, and paid a fitting tribute to his memory. He

rt of his address the memorial issued by Al Koran the life and character of Illustrious Noble Briggs, we quote the following:

lustrious Noble Sam Briggs was the first Initiate and 1st Potentate of Al Koran Temple. The Order was indicated to him on the 21st of the month Shawwai, 1293, corresponding to October 21, 1876, by the r of the Order, Ill. William J. Florence.

n the 9th Rabih al Awwal, 1294, or March 9, 1877, 1st class of novices were received and inducted into the ies in full ceremonial form. This was the initiatory ny of the Shrine; while other Temples had been shed none had been equipped for work. As late as 1879, Al Koran conferred, by special request, the in full ceremonial form on a Noble elect of Mecca e, then designated 'The Parent Temple' of New York

lustrious Noble Briggs served as Potentate of Al from its inception until 1901. He served the Imperial il as High Priest and Prophet by appointment ry, 1879. Elected Imperial Assistant Rabban in Deputy Imperial Potentate in June, 1883; Imperial ate in 1886, and re-elected in 1889.

e originated, very largely, the Shrine literature, nd Legend, and made applicable many of the Egyptian ls, terms, and ceremonies, fitting them to the neces- n elaborating the dress parade of the Shrine, as well as lifying and amplifying the ceremonial sessions of the

What a pyramid of energy and activity was en- ssed within the horoscope of his lifetime! The silent of memory betrays to us only the symmetrical outline aster mind in conception and the touch of an artistic n execution.

ross the shifting sands of life that cover deep the ints of the passing caravans there comes the mirage y a delightful oasis."

ng his address the Imperial Potentate said:

he financial and numerical success of the Order has d its existence to its members, and commended it to od opinion of the world at large, and in the mainte- and perpetuation of that good opinion our future s is involved.

cepted, as we are, by the world at large as the summit unction of Masonic teaching and honor, the duties

we owe to the Bodies from which our membership is selected demand that a watchful and jealous care should be exercised over our affairs and actions, that the good repute of the Order may be enhanced and the good name of Masonic Brotherhood may receive honor and glory therefrom."

The Imperial Recorder reported a net gain in membership for the year of 9,069, and a total membership of 96,796.

The Committee on Transactions of Imperial Officers urged each Representative to consider himself a special envoy extraordinary and minister plenipotentiary to begin a crusade of reformation in his Temple, especially among the young and hilarious, or the old and vagarious, that the principles of Masonry may be kept constantly in view, and that no Noble of the Mystic Shrine should ever forget that the qualification entitling him to the privileges and honors of being a part of the Order, is that he is expected to show to the outside world that he has been deemed worthy of being chosen as an exemplar of the very highest type of a Mason in either of the great fundamental bodies of our Ancient and Honored Institution.

The Committee to Codify the Laws presented their report, which was adopted, and a part of which is as follows:

"While the authority vested in the Committee, under the resolution adopted at the last session, was broad enough to warrant us in preparing and submitting an entirely revised set of laws, incorporating such amendments as it might deem desirable, your Committee thinks that it would be more in accordance with your wishes, would lead to less confusion, and better accomplish the principal object for which the Committee was appointed, if we should report to this Body the existing laws without any changes, but merely re-arranged so as to group the various sections in such a way as to distinguish between those provisions which properly belong to a Constitution or fundamental law, those which are more properly By-Laws or rules for the conduct of the business of the Imperial Council, and those which relate more particularly to the government of the Temples and their members.

"This division is in accordance with the almost invariable and established custom of all laws governing Masonic Grand bodies in this country, and will therefore be readily understood by the members of this Body.

"Accordingly the Committee has refrained from making any changes in the law as it now exists, and has devoted its

attention to the re-arrangement of the various sections under the titles of 'The Constitution of The Imperial Council,' the By-Laws of The Imperial Council' and the 'Code' for the government of subordinate Temples and their members."

An effort having been made to amend the law so that Past Imperial Potentates should not be members of important committees of the Imperial Council, the Imperial Council adopted a report made by members of the Committee on Jurisprudence and Law who were not past Imperial Potentates, and a part of which report is as follows:

"But from the standpoint of the effect of such an amendment upon the interests of the Imperial Council itself, it is unworthy of your consideration or support. This Body is entitled to the best service that is available for the proper conduct of its affairs. It has a right to the experience, knowledge of its affairs, and ability of these Past Presiding Officers, who no longer having any interest, selfish or otherwise, to warp their judgment or affect their action, can give to the matters coming before the Committees of which they are members, a calm, dispassionate, and impartial consideration. They are familiar with the action taken by this Council upon the same or similar subjects. They are familiar with your Constitution and Laws. They are personally acquainted with a large majority of your representatives and most anxious that all should be treated squarely, and their personal characters are individually above any suspicion of prejudice or unfairness. This Body has honored them with official preferment and is entitled to all the return, in the way of service, they can render. It would be folly for the Imperial Council to voluntarily cut itself off from the benefit of that service.

"Your Committee therefore recommend that said proposed amendment be rejected."

The Code was amended so as to provide that every Temple shall annually elect its officers and its representative or representatives to the Imperial Council by ballot, and by a majority vote, at a stated session to be held in December, and the installation of officers shall take place immediately or at its first succeeding session.

Further, that in the event of the resignation or death of any official or representative, the Temple may elect a successor

without special Dispensation for that purpose, provided notice is given the members of the Temple that said election will be held.

Upon report of the Committee on Charters and Dispensations, Charters were granted to Crescent Temple, of Trenton, New Jersey; Al Amin Temple, of Little Rock, Arkansas, and Bektash Temple, of Concord, New Hampshire.

On motion of Past Imperial Potentate Lou B. Winsor, Noble Theodore W. Siemon, of Syria Temple, was elected an Emeritus member.

The Committee on Time and Place reported in favor of Los Angeles, California, and fixed the time as May 7 and 8, 1906, and their report was adopted.

The election of officers resulted as follows: Noble Henry A. Collins, of Rameses Temple, as Imperial Potentate; Noble Alvah P. Clayton, of Moila Temple, as Deputy Imperial Potentate; Noble Frank C. Roundy, of Medinah Temple, as Imperial Chief Rabban; Noble Edwin I. Alderman, of El Kahir Temple, as Imperial Assistant Rabban; Noble George L. Street, of Acca Temple, as Imperial High Priest and Prophet; Noble Fred A. Hines, of Al Malaika Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble J. Frank Treat, of El Zagal Temple, as Imperial First Ceremonial Master; Noble William J. Cunningham, of Boumi Temple, as Imperial Second Ceremonial Master; Noble William W. Irwin, of Sesostri Temple, as Imperial Marshal; Noble Jacob T. Barron, of Oasis Temple, as Imperial Captain of the Guard; Noble Frederick R. Smith, of Damascus Temple, as Imperial Outer Guard.

A Charter was granted to Khartum Temple, of Winnipeg, Canada.

The officers-elect were duly installed by Past Imperial Potentate William B. Melish.

SESSION OF 1906

The Imperial Council convened in its Thirty-second Annual Session in the city of Chicago, on June 12, 1906, the Imperial Potentate having changed the place of meeting from Los An-

geles because of the earthquake and fire in San Francisco. The entire Official Divan was present, and 12 Past Imperial Potentates, 3 Emeritus members, and 324 Nobles representing 98 Temples were in attendance.

In the opening paragraphs of his Annual Address the Imperial Potentate, Noble Henry A. Collins, gave the following reason for his changing the place of meeting from Los Angeles to Chicago:

“We are meeting to-day in the city of Chicago instead of in that beautiful city of Southern California—Los Angeles. This is owing to the dreadful catastrophe which overtook San Francisco, and I will, in as few sentences as possible, give you my reasons for postponing the meeting at Los Angeles and the convening of it in Chicago.

“When the dreadful news was flashed around the civilized world that San Francisco, the beautiful, had been almost entirely obliterated, and that want, suffering, and misery had predominated, the question arose in my mind—What about the meeting of the Imperial Council? I telegraphed to my Divan that I was in favor of postponing the meeting at Los Angeles and sending \$25,000 of our funds to be distributed for the relief of the distressed Nobles of Islam Temple. This met with a ready response, I being deluged with telegrams as to the course we should take, and having to make up my mind in a very short time I thought it best, and in the interests of the Nobility at large, to postpone the meeting at Los Angeles. In this I had the almost unanimous approval of my Imperial Officers, as well as many of the Representatives from whom I heard, and of the Masonic body in general. I therefore telegraphed the Imperial Recorder to issue an edict postponing the Session at Los Angeles; and you can imagine my surprise when almost immediately I received a telegram from Los Angeles saying that the meeting would go on irrespective of the awful calamity that had befallen San Francisco.

“I had considerable difficulty in making up my mind as to the postponement of that meeting. I was fully cognizant of the fact that the Nobles of Los Angeles had gone to considerable trouble and expense to make the assembly of the Imperial Council what it would have been, a pronounced success. I knew what a great disappointment it would be to the Nobles of that city, and not only to them but to those who were making preparations to cross the continent; and I may say that I think the members of the Nobility who had made arrangements to attend that assembly, and who had to forego that pleasure, made quite as many sacrifices

as those living at Los Angeles. On the other hand, I had to give considerable thought as to the effect our making the pilgrimage to Los Angeles would have on the Shrine body, and on the Masonic Fraternity in general. I knew we would be open to the charge of heartlessness and want of proper consideration for the sufferings of others, so that in the cause of common humanity I felt it my duty to call off the meeting at Los Angeles and assemble in the city of Chicago. This of course was not acceptable to the Nobles of Al Malaikah Temple, and by every means in their power they endeavored to get me to change my view and to go on with the meeting. This I would not do, even if I had to stand alone. I thought the time had come when we could demonstrate to the world at large that we were men possessing sympathetic hearts.

"I telegraphed the Imperial Treasurer to send the sum of \$25,000 from our funds to Past Imperial Potentate Field, fully realizing the fact in so doing that the man who gives quickly gives twice. Whether I had the authority or not to so dispose of your funds it is for you to say. However, I did so, and I take the full responsibility for the same. Correspondence with Noble Field will demonstrate to you how timely that assistance was, and I am delighted to state that many Temples have promptly come forward, and by their donations have shown that they were in sympathy with the sufferings of the Nobles of Islam Temple. Such in brief are the reasons which compelled me to cancel the meeting at Los Angeles."

He reported the issuing of Dispensations for new Temples as follows: At Duluth, Minn., to be known as Aad Temple; at Ashland, Ky., to be known as El Hasa Temple.

He also reported the institution under Charter of Crescent Temple, at Trenton, N. J.; Al Amin Temple, at Little Rock, Ark., and Khartum Temple, at Winnipeg, Manitoba.

In his Charity circular the Imperial Potentate very forcibly said:

"Just another thought or two. Now that we are almost on the threshold of a new year I trust that it will be the ambition of every Potentate to place his Temple in the very front rank, that nothing broad, vulgar, or even suggestive, will be permitted in our Ceremonial Sessions or appear in our Circulars. Sometimes I think we give far too much information to the public press and draw the attention of the outside world to our proceedings. I think that we should

be very careful in this respect, and not imagine for one moment that the Shrine is a circus or hippodrome merely for the amusement of the people. I trust that you will not permit any Noble of your Temple to appear on the public streets with his fez on, or take part in any parade without lawful authority having been first obtained. Can we not make a united effort to place the Shrine where it rightly belongs—at the head of all Social and Charitable bodies; so that the world at large may know that when we are Shriners we stand for that which is the highest, best, and noblest in mankind?"

He was pleased to report that nearly all of the Temples which he had visited during the year had eliminated from the banquet tables intoxicating liquors, and he felt that it was an example which should be speedily followed by all others.

He reported that the finances of the Imperial Council showed a credit amounting to \$89,997.62.

There had been no Grievances or Appeals, which he felt showed that the different Temples were working together in complete harmony.

Upon recommendation of the Committee on Jurisprudence and Laws, the action of the Imperial Potentate in changing the meeting-place from Los Angeles to Chicago was duly approved, ratified, and commended.

The Imperial Recorder reported a net gain in membership for the eight-months' term ending January 1, 1906, to be 5,993, and the total membership at the same date 102,791.

By acclamation, the Imperial Council voted to hold the next Annual Session in Los Angeles, California, on May 7 and 8, 1907.

The Code was unanimously amended so as to provide that a Noble can hold Active membership in but one Temple, and must retain his membership in a Commandery or Consistory to retain his membership in his Temple. Voluntary non-affiliation in Commandery or Consistory for six months shall deprive a Noble of the Mystic Shrine of his membership in his Temple.

The Code was further amended so as to provide as follows:

"All Past Imperial Potentates shall be Representatives ad vitam. The Imperial Council may at its pleasure elect any member of the Order an emeritus member of the Im-

perial Council. Said emeritus member or members shall have a voice in the proceedings of the Imperial Council, but shall have no other privileges or emoluments except in the case of an emeritus member who may have been a Representative to this Imperial Council for twenty-one years. Such emeritus member or members shall be entitled to all the rights and prerogatives of Past Imperial Potentates except the title as such."

In reporting upon the prompt action of the Imperial Potentate after the California disaster, the Committee on Transactions of Imperial Officers said:

"The organic law of our Body being inadequate to cover in time the exigency that then arose, he wisely looked to the spirit of the law, and his conclusion has already received your official approbation, and in all the glorious history of the Shrine no pages more splendid can be found than that which proclaims the prompt action of our Potentate and the wide-reaching charity of our Order; not so much in the dollars that were sent, as in the fact that that timely gift was a tangible and material expression of the heartfelt sympathy and the fraternal devotion felt for the stricken Brethren by the Nobility from every corner of our continent and from the far-off islands of the sea; by his prompt and happy action, Noble Collins made proclamation to the world that in the eyes and minds of all Shriners the greatest of all things under the sun is Charity."

On report of the Committee on Charters and Dispensations, Dispensations were granted for the following new Temples: One at Sheridan, Wyo., to be called Kalif Temple, and one at Saginaw, Mich., to be called Elf Khurafeh Temple, and Charters were granted to El Hasa Temple, at Ashland, Ky., and Aad Temple, at Duluth, Minn.

The election of officers resulted as follows: Noble Alvah P. Clayton, of Moila Temple, as Imperial Potentate; Noble Frank C. Roundy, of Medinah Temple, as Deputy Imperial Potentate; Noble Edwin I. Alderman, of Al Kadir Temple, as Imperial Chief Rabban; Noble George L. Street, of Acca Temple, as Imperial Assistant Rabban; Noble Fred A. Hines, of Al Malaikah Temple, as Imperial High Priest and Prophet; Noble J. Frank Treat, of El Zagal Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer;

Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble William J. Cunningham, of Boumi Temple, as Imperial First Ceremonial Master; Noble William W. Irwin, of Osiris Temple, as Imperial Second Ceremonial Master; Noble Jacob T. Barron, of Oasis Temple, as Imperial Marshal; Noble Frederick R. Smith, of Damascus Temple, as Imperial Captain of the Guard; Noble J. Putnam Stevens, of Kora Temple, as Imperial Outer Guard.

The Committee on Grievances and Appeals was pleased to report that nothing had been submitted for their consideration, and that peace and harmony prevailed everywhere.

The officers-elect were duly installed by Past Imperial Potentate William B. Melish.

SESSION OF 1907

The Imperial Council convened in its Thirty-third Annual Session in the city of Los Angeles, California, on May 7, 1907, and was opened in Due and Ample Form. The roll-call showed the entire Official Divan present, except Noble George L. Street, and Representatives from 97 Temples, and 8 Past Imperial Potentates, and 2 Emeritus members in attendance.

The Imperial Potentate, Noble Alvah P. Clayton, was pleased to inform the Imperial Council that during his year of service no serious differences or misunderstandings had occurred; that peace and harmony prevailed, and the Order was growing in numerical strength and personnel among the orders of the land.

He reported a net gain in membership for the year of 10,483, and a total membership of 113,274.

He reported the total receipts for the San Francisco Charity Fund to be \$42,168.39. He reported that Kalif Temple, at Sheridan, Wyoming; Kerak Temple, at Reno, Nevada; Anezeh Temple, in City of Mexico, and Omar Temple, at Charleston, South Carolina, had been instituted under Dispensation during the year, and that Elf Khurafeh Temple, at Saginaw, Michigan; Aad Temple, at Duluth, Minnesota, and El Hasa Temple, at Ashland, Kentucky, had been constituted under Charter.

The Imperial Potentate made a great number of visits, one of them being a pilgrimage to the City of Mexico, at which time he issued a Dispensation for Anezeh Temple in that city. He was

accompanied by a number of Illustrious Nobles, and gave in his address the full details of his trip.

On proper motion, telegrams of sympathy were sent to Noble George W. Millar and Past Imperial Potentate Walter M. Fleming, who were unable to be present.

The Committee on Time and Place reported in favor of St. Paul, Minnesota, and July 14 and 15, 1908, as the time for the next session, and their report was unanimously accepted and adopted.

The election of officers resulted as follows: Noble Frank C. Roundy, of Medinah Temple, as Imperial Potentate; Noble Edwin I. Alderman, of El Kahir Temple, as Imperial Deputy Potentate; Noble George L. Street, of Acca Temple, as Imperial Chief Rabban; Noble Fred A. Hines, of Al Malaikah Temple, as Imperial Assistant Rabban; Noble J. Frank Treat, of El Zagal Temple, as Imperial High Priest and Prophet; Noble William J. Cunningham, of Boumi Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble William W. Irwin, of Osiris Temple, as Imperial First Ceremonial Master; Noble Jacob T. Barron, of Oasis Temple, as Imperial Second Ceremonial Master; Noble Frederick R. Smith, of Damascus Temple, as Imperial Marshal; Noble J. Putnam Stevens, of Kora Temple, as Imperial Captain of the Guard; Noble H. F. Niedringhaus, Jr., of Moolah Temple, as Imperial Outer Guard

The Committee on Finance and Accounts was obliged to call the attention of the Representatives to the financial condition of the Imperial Council, and stated that the receipts for the past fiscal year were \$49,394, and that the pay-roll for the present session was \$61,997.35. They expressed the fear that the treasury would be empty in two or three years unless some provision was speedily made to increase the receipts, or decrease the expenses of the Imperial Council.

The Committee on Charters and Dispensations recommended that Charters be granted to Kerak Temple, at Reno, Nev.; Elf Khurafeh Temple, at Saginaw, Mich.; Kalif Temple, at Sheridan, Wyo.; Omar Temple, at Charleston, S. C., and Anezeh Temple in the City of Mexico, and that Dispensations be issued to El Maida Temple at El Paso, Texas; Calam Temple, at

Lewiston, Idaho, and Abu Bekr Temple, at Sioux City, Iowa, and the recommendations were approved.

Article XV of the Code was again amended so as to make the first paragraph read as follows:

“Every Temple shall annually elect Officers and its Representative or Representatives to the Imperial Council by ballot, and by a majority vote at a stated session to be held in December. The use of a blanket ballot for the election of Officers and Representatives is prohibited. The installation of officers shall take place immediately, or at its first succeeding session.”

SESSION OF 1908

The Imperial Council convened in its Thirty-fourth Annual Session in the city of St. Paul, Minnesota, on July 14, 1908, and was opened in due and regular form by the Imperial Potentate, with all of the officers of the Imperial Council being present and assisting. There were also present 11 Past Imperial Potentates, 3 Emeritus members, and 360 Representatives, being the representation from all of the Chartered Temples.

The Imperial Potentate, Noble Frank C. Roundy, in responding to the Address of Welcome, gave utterance to many splendid truths and uplifting thoughts that we are constrained to quote what he said in part, as follows:

“We stand, it seems to me, for the finer spirit of Christianity; for the spirit that says, I am my brother’s keeper. What comes to him, comes to me. What he suffers, I suffer. Where he goes, there go I. This being our spirit, the soul of the soul of this common country, the faith of all the faiths that constitute our nation, we should as Nobles strive to spread it ever wider and wider over this broad land, resolved that we will never rest until from the Atlantic to the Pacific, and from Canada to the Gulf this idea and this ideal shall be everywhere crystallized into living action and into vital deeds that shall lighten the labors and beautify the hearths and homes of men.

“Life lived by hope. Therefore, let our hopes be high; let our hopes be clear; let our hopes be fearless, and then as surely as the sun shines after rain, and as certainly as spring and summer follow winter, so surely will our hopes become realities and our visions become deeds.

“What now is the basis of our hope? What is the reason of our belief? It lies rooted deep in our faith, a faith that we hold in common with all our country, nay! that we hold in common with all the living world of to-day. Our faith is this: that the best crop of any land consists of its men and its women; the best things produced by any soil are the people on it; the most valuable asset of any nation is not human wealth, but human beings. The mightiest of material things may vanish from sight in an hour, but humanity lives. The greatest of all great things that a country can grow are great men; not men great in mere intellect, not men great in mere mechanic skill; not men great in the possession of mere knowledge, but men who are great in having large hearts and kind natures, and the desire to fit their talents for human service.

“In olden times, the ancient Greek said proudly to himself: I am an Athenian, I am a Spartan, or I am a Theban.

“His civic vision was bounded by a river, a gulf, or a mountain range.

“The mediæval Italian said proudly to himself: I am a Venetian. I am a Florentine. I am a Roman.

“His civic sympathy was bounded by the walls of the city or the confines of a single province.

“To-day the modern American looks four thousand miles across this great continent from the pine lands of Maine to the orange groves of California and says: My countrymen live there. They are my brothers.

“From the waving palms of Florida, men gaze up from the brightness and warmth of their December to the cold winds of Dakota, to the snow and ice of Canada and say: My neighbors live there, their interests are mine.

“While all the citizens of our great country as they sit beside their firesides and read the news out of their local newspapers will reach out in heart and hand to victims of some earthquake in Italy, of some drouth in Russia, or of some famine in India and say: My fellow men live there, they need my help.

“This is the new, the great, the human, the modern ideal of life.

“This is the ideal of our Order.

“Toward this we are all consciously or unconsciously working.

“In proportion as we work, so shall we succeed.

“So far as we follow this ideal, so shall we grow to ever greater and greater influence until the time shall come, and I hope come soon, when men may look around them everywhere to see the flowers of human joy, of good-fellowship and comradeship, blossoming in the sunshine and bending

beneath the breezes, while to the melodious strains of sweetest music the gracious Nymph of Gladness shall spread broadcast the perfumed spirit of love through the beautiful gardens of a happy world."

In his Annual Address he reported that the Temples were prosperous and harmonious, and that the year had been a most successful one as to membership and finances. He found that liquor was being eliminated from banquet tables, and expressed the hope that the time would shortly come when all Temples would do likewise, and he well said:

"There is little doubt that good fellowship depends more on the things you think, than on the things you drink."

He reported a net gain in membership for the last year of 14,056, making a total membership at that date of 127,332.

It was so shortly after his election and installation that the frightful wreck occurred at Honda, California, which resulted in the death of so many Nobles, that there was thrust upon him without a moment's warning a great responsibility in doing what could be done for the injured, and in caring for the bodies of the dead.

As indicating that he left nothing undone in the premises, numerous resolutions were passed by Temples who had suffered from the wreck, commending him in the highest terms for having placed at the disposal of Past Imperial Potentate George L. Brown all the resources of the Imperial Council at his command, an unlimited credit at the banks of Santa Barbara, California, to which place the dead and some of the survivors were taken.

The Imperial Potentate also reported the unexpected death of Past Imperial Potentate Henry A. Collins, of Rameses Temple, who died on June 20, 1908.

He reported that \$34,534.10 of charity had been dispensed during the year by the several Temples.

He reported that Calam Temple, at Lewiston, Idaho; El Maida Temple, at El Paso, Texas; Abu Bekr Temple, at Sioux City, Iowa; Al Azher Temple, at Calgary, Manitoba; Mocha Temple, at London, Ontario, and Oleika Temple, at Lexington, Ky., had been instituted under Dispensation, and that Anezeh Temple, at Mexico City, Mexico; Kalif Temple, at Sheridan,

Wyo.; Kerak Temple, at Reno, Nev.; Omar Temple, at Charleston, S. C., and Elf Khurafeh Temple, at Saginaw, Mich., had been instituted under Charter.

The duty of instituting Anezeh Temple, at Mexico City, was assigned to Past Imperial Potentate Alvah P. Clayton, and instead of rendering a bill for the expenses of his trip, he receipted in full, and stated that it had been an honor and a pleasure for him to perform the duty assigned him.

The Imperial Potentate made a large number of official visitations, and rendered forty-three Decisions, the correspondence involved in which was set out in full in his Address.

His activities as Imperial Potentate received words of commendation from the Imperial Council as follows:

"The large number of Temples visited by him, the assiduity of his supervision of the subordinate Temples, his laborious examination of the knotty questions presented to his official notice, and the clarity and good sense that mark his decisions, entitle him to the unqualified praise of us, his constituents. It is with special pleasure that we note his admonitions to higher living, and his words of praise to those Temples that have taken their stand upon a loftier plane of demeanor, both in ceremonial and social sessions.

"The most punctilious observance of the proprieties is in keeping with the best vein of Shriner thought, and the Imperial Potentate who, by example and precept, directs to such a path earns the meed of honor that we so gladly bestow. His administration may be fairly described as an administration that is marked by sympathetic kindness, unvarying courtesy, and eminent common sense."

Beautiful tributes were paid to the memory of the Nobles who died as a result of the wreck in California, and also to Past Imperial Potentate Henry A. Collins.

On proper motion, Imperial Recorder Benjamin W. Rowell and Imperial Treasurer William S. Brown were elected Emeritus members, with all the rights and prerogatives of Past Imperial Potentates except the title.

A ceremonial was adopted for the dedication of Temples, which appears in full in the printed Proceedings.

A large number of applications for Dispensations for Temples was read by the Imperial Recorder, and out of the number but

three were authorized to be issued: one at Seattle, Wash., to be called Nile Temple; one at Madisonville, Ky., to be called Rizpah Temple, and one at Ashland, Ore., to be called Hillah Temple.

Charters were granted to Mocha Temple, at London, Canada; Al Azher Temple, at Calgary, Canada; Oleika Temple, at Lexington, Ky., and Abu Bekr, at Sioux City, Iowa.

The election of officers resulted as follows: Noble Edwin I. Alderman, of El Kahir Temple, as Imperial Potentate; Noble George L. Street, of Acca Temple, as Imperial Deputy Potentate; Noble Fred A. Hines, of Al Malaikah Temple, as Imperial Chief Rabban; Noble J. Frank Treat, of El Zagal Temple, as Imperial Assistant Rabban; Noble William J. Cunningham, of Boumi Temple, as Imperial High Priest and Prophet; Noble William W. Irwin, of Osiris Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble Jacob T. Barron, of Omar Temple, as Imperial First Ceremonial Master; Noble Frederick R. Smith, of Damascus Temple, as Imperial Second Ceremonial Master; Noble J. Putnam Stevens, of Kora Temple, as Imperial Marshal; Noble Henry F. Niedringhaus, Jr., of Moolah Temple, as Imperial Captain of the Guard, and Noble Charles E. Ovenshire, of Zuhrah Temple, as Imperial Outer Guard.

As defining what is meant by voluntary non-affiliation, it was held by the Imperial Council that voluntary non-affiliation means that the non-affiliate of his own free-will and accord has made no effort to affiliate during a period of six months. If he makes an effort to affiliate by petition in one or the other prerequisite Bodies, Commandery, or Consistory, then his non-affiliation is not voluntary, because he has done his part in trying to become affiliated.

The Imperial Potentate recommended that a Committee be appointed, to consist of five members, said Committee to have authority under the direction of the Imperial Potentate to act in conjunction with local committees of entertainment, and to arrange for official hotel headquarters, etc., and his recommendation was adopted.

The Committee on Time and Place recommended that the next session be held in the city of Louisville, Kentucky, beginning on June 8, 1909, and the report was approved.

SESSION OF 1909

The Thirty-fifth Annual Session of the Imperial Council was convened in the city of Louisville, Kentucky, on June 8, 1909, with the Official Divan present, and 12 Past Imperial Potentates, 5 Emeritus members, and 375 Representatives in attendance.

The address of welcome on behalf of the State was delivered by Governor A. E. Willson, and other addresses of welcome were delivered on behalf of the city of Louisville and Kosair Temple.

The public exercises having been completed, the Imperial Council was opened in Due Form by the Imperial Potentate, Illustrious Noble Edwin I. Alderman. He reported that peace and harmony prevailed, and that wherever he had found differences of opinion and misunderstandings he had also found a generous spirit of willingness to concede and harmonize.

He reported a net gain in membership of 10,619, which was not as large as the gain of the preceding year, but this he attributed to the increased fee for admission.

He reported the constitution of the following Temples under Charter: Calam Temple, Lewiston, Idaho; Al Azher Temple, Calgary, Alberta, Canada; Mocha Temple, London, Ontario; Abu Bekr Temple, Sioux City, Iowa, and Oleika Temple, Lexington, Ky.

He also reported that Hillah Temple, at Ashland, Ore.; Niles Temple, at Seattle, Wash.; Rizpah Temple, at Madisonville, Ky.; Hadi Temple, Evansville, Ind.; Orak Temple, Hammond, Ind., and Mizpah Temple, of Ft. Wayne, Ind., had been instituted under Dispensation.

He made a number of official visitations, and reported the laying of the corner-stone of the new Murat Temple at Indianapolis by himself and other Illustrious Nobles. The latter effort was a notable one in the history of Murat Temple and it marked the first quarter-century of its existence.

In closing his address the Imperial Potentate expressed regret that he had great difficulty in preparing his address, by reason of being detained at the bedside of his aged mother for many weeks.

As an incident to this Annual Session, Past Imperial Poten-

tate Charles L. Field, on behalf of the members of Aloha Temple, of Honolulu, in a very characteristic speech, presented to Imperial Potentate Edwin I. Alderman an emblem of the product of the Islands in the form of a rocking-chair made from native woods of the Islands.

It being customary in the Imperial Council to present each retiring Imperial Potentate with a substantial testimonial in the form of a Past Imperial Potentate's Jewel, Noble Lou B. Winsor, Past Imperial Potentate, offered a resolution which was unanimously adopted, providing that the sum of \$500 be appropriated for the purchase of a suitable Jewel to be presented to Imperial Recorder Benjamin W. Rowell in recognition of his Fraternal services, and a Committee for that purpose was appointed.

On proper motion, Noble John W. Boyle, of Ziyara Temple, was elected an Emeritus member.

Noble John R. Flotron, of Antioch Temple, submitted a resolution which was unanimously adopted, discouraging and prohibiting the use of intoxicating liquors in Temple headquarters, and a distribution of souvenirs other than the Official Temple Exchange Badges at or during the Annual Sessions of the Imperial Council.

The annual election of officers resulted as follows: Noble George L. Street, of Acca Temple, as Imperial Potentate; Noble Fred A. Hines, of Al Malaikah Temple, as Imperial Deputy Potentate; Noble J. Frank Treat, of El Zagal Temple, as Imperial Chief Rabban; Noble William J. Cunningham, of Boumi Temple, as Imperial Assistant Rabban; Noble William W. Irwin, of Osiris Temple, as Imperial High Priest and Prophet; Noble Jacob T. Barron, of Omar Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble Frederick R. Smith, of Damascus Temple, as Imperial First Ceremonial Master; Noble J. Putnam Stevens, of Kora Temple, as Imperial Second Ceremonial Master; Noble Henry F. Niedringhaus, Jr., of Moolah Temple, as Imperial Marshal; Noble Charles E. Ovenshire, of Zuhrah Temple, as Imperial Captain of the Guard; and Noble Elias J. Jacoby, of Murat Temple, as Imperial Outer Guard.

In its effort to keep Temples as free from criticism on ac-

count of the action of its officers as possible, the Constitution was amended so as to provide that any representative of the Imperial Council who shall remove or reside permanently out of its Jurisdiction, be suspended or expelled by a subordinate Temple, or found guilty of a felony or a criminal offense involving moral turpitude, shall thereby have vacated his office.

The Committee on Time and Place recommended that the next session of the Imperial Council be held at New Orleans, La., beginning on April 12, 1910, and their recommendation was adopted.

As more clearly defining the status of Emeritus members of the Imperial Council, the following amendment of the Constitution was adopted:

“SECTION 5. All Past Imperial Potentates shall be Representatives *ad vitam*. The Imperial Council may, at its pleasure, elect any member of the Order an Emeritus member of the Imperial Council. Said Emeritus member or members shall have a voice in the proceedings of the Imperial Council, but shall have no further privileges or emoluments, except in the case of an Emeritus member who may have been a Representative to this Imperial Council for twenty-one (21) consecutive years. Such Emeritus member or members shall be entitled to the rights and privileges of elected Representatives.”

The Committee on Charters and Dispensations recommended that Dispensations be granted for a Temple at Terre Haute, Ind., to be called Zorah Temple; a Temple at Pittsburgh, Kas., to be called Mirza Temple; a Temple at Grand Forks, N. Dak., to be called Kem Temple; a Temple at Wichita, Kas., to be called Midian Temple; and a Temple at Norfolk, Va., to be called Khedive Temple, and that Charters be granted to Nile Temple at Seattle, Wash.; Hillah Temple, at Ashland, Ore.; Rizpah Temple, at Madisonville, Ky., and El Maida Temple, at El Paso, Tex., and their report was adopted.

The officers-elect were then duly installed into office by Past Imperial Potentate William B. Melish.

SESSION OF 1910

The Imperial Council convened in its Thirty-sixth Annual Session in the Scottish Rite Cathedral in the city of New Orleans,

Louisiana, on April 12, 1910. A program of considerable length and much merit was carried out, to which exercises the public were invited.

The Address of Welcome on behalf of the Shriners of Louisiana was delivered by Honorable Charles F. Buck, Past Potentate of Jerusalem Temple, and was an address of exalted conception and clear diction. We quote a portion of it as follows:

“But everybody says the O. of M. S. is not a Masonic Order—and we don't protest. Well, there are many good Masons who are of opinion that there is no Masonry but Blue Lodge Masonry. Let that go—there is no use quibbling. History records facts which carry their own story; they can not be changed by sophistry and hair-splitting. If not Masonry, the Order of Nobles of the Mystic Shrine acknowledges its loyalty to that great fountain of wisdom and insists on posing as her exclusive progeny. Masonry is solemn, profound, austere; it deals with problems of life and death and immortality, with the sterner duties and earnest mission of man; it imposes a constant restraint and exacts profound consecration.

“But the bow that is always bent loses its elasticity and strength. ‘All work and no play makes Jack a dull boy,’ and what are we but grown-up children.

“The age calls and the hero comes. Somehow at the psychological moment unknown and untried forces come to the fore and new things grow into the life of man.

“We always build wiser, or more foolishly if you will, than we know; in other words, no human being can foretell or foresee in the inseparable and inevitable concatenation of things all the consequences of the simplest actions of his life; a turn to the right or left, as the case may be, may throw the seeker athwart a fact or an incident that changes the current of his life.

“So the inspiration that came to the authors and founders of our Order came suddenly, like a searchlight on a background not fully explored or not appreciated in all its significance.

“Should Masonry be only a school of morality and a temple of wisdom? Should it live and strive altogether in the clouds of transcendentalism, or should it be a live, active, red-blooded body of the earth—earth warmed with human passion and vital with human energy? And the inspiration of the Shriner came along, supplies the social element which is really a part of Freemasonry itself, but too

much restricted by narrow interpretation. Our physical daily existence has some rights, and the A. A. O. N. M. S. recognizes them. The past is gone, the future uncertain, the present is all we have, and the Shriner is permitted to seize its opportunities and worship, 'this side of intemperance and excess,' at the altar of pleasure and social enjoyment.

"Human nature asserts itself and demands its daily bread—the bread of the heart, the wine of the spirit, the oil of joy. The communion of hearts in mutual happiness, the friendships which make prosperity brighter and adversity lighter in the contentment and satisfaction which come from sharing the joys of the one as well as the griefs of the other.

"We are not here to discuss affairs of state or finance, nor to build canals or deepen river channels, or in any way to accelerate the means of commerce or industry. No, all these things are relegated to oblivion for the time, and we are here to the greater glory of our humanity as men and brothers engaged in the rivalry of hearts for human loves' sake only, free from the taint of greed and unembittered by the struggles of ambition or the stings of victory."

At the conclusion of the public exercises the Imperial Council was opened by the Imperial Potentate, Illustrious George L. Street, and his Official Divan, all of whom were present except Noble Jacob T. Barron. There were also in attendance 12 Past Imperial Potentates, 6 Emeritus members, and Representatives from every Chartered Temple except Gizeh Temple, Victoria, B. C.

In his Annual Address the Imperial Potentate had much pleasure in reporting that no serious differences or misunderstandings had occurred during the year, and that peace and harmony prevailed, and that in his opinion the high standard of fraternity and hospitality was being upheld. His health had not been good, and under advice of his physicians he had been compelled to forego the pleasure of making many visits which he would otherwise have enjoyed.

His attention had been called to an organization calling itself "Ladies' Oriental Shrine," to be composed of the wives, daughters, mothers, or sisters of Nobles of the Mystic Shrine, and he issued a circular letter cautioning Temples against giving any encouragement or support to any such organization, and forbidding Temples to recognize any such organization of

women, for the reason that no authority had been granted by the Imperial Council for any such organization, and his action in this respect was approved by the Imperial Council.

In one of his Decisions he held that no Temple of Nobles of the Mystic Shrine can organize a Female Patrol or any uniform body of women, and introduce the same into the Temple at a Ceremonial Session, or permit such organization to parade, drill, or appear in public under the auspices of the Temple or by its authority, and this Decision was approved by the Imperial Council.

He reported a net gain in membership for the year of 11,021, and a total membership of 149,146.

He reported the constitution of Nile Temple at Seattle, Wash.; Hillah Temple, at Ashland, Ore.; Rizpah Temple, at Madisonville, Ky., and El Maida Temple at El Paso, Texas, under Charter, and the institution of Midian Temple, at Wichita, Kas.; Khedive Temple, at Norfolk, Va.; Zorah Temple, at Terre Haute, Ind.; Mirza Temple, at Pittsburg, Kas., and Kem Temple, at Grand Forks, N. Dak., under Dispensation.

As tending to show that the Freemasonry of Louisiana recognizes the Order of the Nobles of the Mystic Shrine as worthy of the highest consideration, there is printed in the Proceedings of this Annual Session a resolution adopted by the M.:W.: Grand Lodge of Louisiana extending to the Imperial Council and the members of the Order participating with them in this Annual Session a cordial and fraternal welcome, with the hope that their labors, as well as their pleasures, might result in benefit and satisfaction, and leave only happy memories to all concerned.

The Committee appointed to present to the Imperial Recorder a testimonial of appreciation, reported that duty discharged.

The election of officers resulted as follows: Noble Fred A. Hines, of Al Malaikah Temple, as Imperial Potentate; Noble John F. Treat, of El Zagal Temple, as Imperial Deputy Potentate; Noble William J. Cunningham, of Boumi Temple, as Imperial Chief Rabban; Noble William W. Irwin, of Osiris Temple, as Imperial Assistant Rabban; Noble Jacob T. Barron, of Omar Temple, as Imperial High Priest and Prophet; Noble Frederick R. Smith, of Damascus Temple, as Imperial Oriental

Guide; Noble William S. Brown of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble J. Putnam Stevens, of Kora Temple, as Imperial First Ceremonial Master; Noble Henry F. Niedringhaus, Jr., of Moolah Temple, as Imperial Second Ceremonial Master; Noble Charles E. Ovenshire, of Zuhrah Temple, as Imperial Marshal; Noble Elias J. Jacoby, of Murat Temple, as Imperial Captain of the Guard; and Noble W. Freeland Kendrick, of Lu Lu Temple, as Imperial Outer Guard.

To provide against the recognition of female organizations, Section 6 of Article II of the Code was amended by adding the following:

“No Temple shall organize or recognize in any way any body of women, or men and women, calling itself an ‘Oriental Shrine,’ or purporting to be an Oriental order, and to be composed of Nobles of the Mystic Shrine and female relatives of such, and making such relationship the prerequisite for membership in such body.”

Article XVII of the Code was also amended by the following section:

“In the annual parade of Temples of the Order, at meetings of the Imperial Council, or in parades given under the auspices of subordinate Temples of the Order, no one shall be permitted to participate in the parade but members of the Order, uniformed bands, and male servants accompanying Temples.”

As clarifying the questions involved, the Imperial Council adopted an amendment to Section 2 of Article XII to read as follows:

“A Noble can hold active membership in but one Temple. In order to retain membership in a Temple, a Noble must be in good standing in one or the other of the prerequisite Masonic bodies, a Commandery of the Order of Knights Templar, or a Consistory of the Ancient Accepted Scottish Rite, and so long as he is in good standing in one or the other of these bodies, his membership in the Temple is not affected by any action of the other prerequisite body in depriving him of membership in that body.

“Should a Noble become non-affiliated in the one pre-

requisite body upon which his membership in the Shrine is based, by reason of his taking a dimit, he must make an effort to reaffiliate with a prerequisite body of same Rite within six months from the date of his withdrawal, otherwise he shall be deprived of his membership in his Temple by reason of said voluntary non-affiliation. If the Noble makes an effort to affiliate during the six months period of his non-affiliation with the prerequisite body and is rejected, then his non-affiliation is not voluntary, and his membership in his Temple is not affected thereby. He must, however, make an effort to become affiliated during each six months period of his non-affiliation in the prerequisite body.

“When a Temple learns in an official manner that one of its members, by reason of his non-affiliation for six months or more, is not in good standing in at least one of the Masonic bodies, membership in which is a prerequisite to membership in the Shrine, then the Temple shall notify the member so charged that he must appear in the Temple or give evidence to the Temple, at its first stated session thereafter, that the non-affiliation is not voluntary on his part. Should he fail to do this, then he shall be declared suspended from all his rights and benefits of membership in the Temple until he removes the cause of his suspension.

“No dimit can be granted to a Noble accused of violation of the laws of the Order pending his trial. No Temple can withhold a dimit from a Noble who is free from charges and indebtedness to the Temple. A dimit is a certificate that the Noble named therein is in good standing and of good repute and recommended as such to other Temples. A Temple may issue a duplicate dimit to a Noble, but must satisfy itself that the Noble asking for it is still in good repute.”

On recommendation of the Committee on Charters and Dispensations, Charters were granted to Midian Temple at Wichita, Kas.; Mispah Temple, at Ft. Wayne, Ind.; Orak Temple, at Hammond, Ind.; Hadi Temple, at Evansville, Ind.; Zorah Temple, at Terre Haute, Ind.; Kem Temple, at Grand Forks, N. Dak.; Khedive Temple, at Norfolk, Va., and Mirza Temple, at Pittsburg, Kas., and Dispensations were granted to a Temple to be located at Macon, Ga., under the name of Al Sihah Temple; a Temple to be located at Jackson, Miss., under the name of Wahabi Temple, and a Temple to be located at Oakland, Cal., under the name of Aahmes Temple.

The Committee on Time and Place reported in favor of the

city of Rochester, New York, and July 11, 1911, as the time for holding the next Annual Session, and the report was adopted.

To provide against the abuse of privileges and courtesies shown in and about Temple Headquarters at Annual Sessions of the Imperial Council, the following By-law was unanimously adopted:

“Temples of the Order may maintain headquarters during the Annual Sessions of the Imperial Council for the purpose of dispensing Shrine hospitality and the promotion of good fellowship. The use of intoxicating liquors at such headquarters is prohibited. The use of Temple badges as gifts for exchange purposes is permitted. The indiscriminate distribution, in large quantities, of all kinds of souvenirs, to every one who calls at Temple Headquarters, should not be made. All courtesies shown in Temple Headquarters should be limited to Nobles of the Order and ladies accompanying them.

“No distribution of souvenirs or gifts of any kind shall be made by Temples or Representatives to the members of the Imperial Council or at the place of meeting of the Imperial Council while that body is holding its sessions.

“Each Potentate and each Representative should see that no abuse of any kind is permitted in Temple Headquarters that tends to discredit the Shrine, or its avowed principles and objects.”

On proper vote and recommendation, Noble George W. McCandless was elected an Emeriti member of the Imperial Council.

The Official Divan was installed into office by Senior Past Imperial Potentate William B. Melish, except Jacob T. Barron, Imperial High Priest and Prophet, who was absent on account of illness.

SESSION OF 1911

The Thirty-seventh Annual Session of the Imperial Council met in the city of Rochester, New York, on July 11, 1911. The Address of Welcome was by the Mayor of the City, and he paid a fine tribute to Nobles of the Mystic Shrine in the following words:

“It is peculiarly gratifying to bid you welcome because as Imperial Nobles of the Mystic Shrine you have it in your

hearts to pay due attention to the brighter side of life. Our every-day existence is made up of a good deal of hard work, and we have constantly to encounter many serious problems and difficulties. The somber side of existence is always with us, and it has its important lessons in self-development. It will not do, however, for any normal person to live in the shadows alone, sunshine and cheerfulness are quite as necessary, and these are attributes of which our Order makes much.

"In this respect I may add that charity and helpfulness go hand-in-hand with the mirth and jollity which the Shrine glorifies. It is a fact that men who make much of laughter are more apt to help and aid the afflicted, than those who permit sorrows to weigh them down and unfit them for the responsibilities of life. And it is the high mission (among other things) of the Noble Order of the Mystic Shrine to relieve suffering and lighten the burdens of those who are afflicted."

The Official Divan, except Noble Jacob T. Barron, Imperial High Priest and Prophet, who had passed to the other side during the year, were present, as well as 14 Past Imperial Potentates, 6 Emeritus members with rights and privileges, and 2 Emeritus members without such rights and privileges, and 435 Representatives from 121 Temples.

The address of the Imperial Potentate, Illustrious Noble Fred A. Hines, contains so much food for thought, and so many suggestions for improvement, that we quote a portion thereof as follows:

"The Shrine has reached that stage when this body can no longer work on the basis of sentiment. This body is here for business, and for business alone, and with the responsibility that now rests upon us, the minute we commence to deviate from these strict business duties, that minute we commence to weaken our position as the guiding hand of the Shrine of North America.

"Some may say that I have taken this matter too seriously. I have taken the matter seriously, and with the knowledge that I have of the conditions that exist all over North America, I say to you that all of the intellect that we are credited with having must be exerted to its fullest capacity to make the Order of the Mystic Shrine such an institution as it should be by virtue of its prerequisite degrees. The more we increase in numbers, the more necessary it is that when appearing before the public as Shriners

we should not only collectively but individually maintain our proud title of gentlemen, and the time must come when the wearing of the Shrine Jewel will have only that meaning.

"We all know that we have been adversely criticised by individual members of the Masonic degrees, and if I personally had the power of answering that criticism I would say, make the Shrine such an institution that those who criticise us the most could not but be proud of us. We are a child of Masonry; let us make ourselves a child to be proud of.

"The time has arrived when we must stop and think seriously of our future. We have become a wonderful power. No power can be neutral; it must either be for good or evil, nor can that power be maintained without having some specific object in view other than that of mere pleasure. The Mystic Shrine of North America to-day has 160,000 members, and is an institution built upon such a foundation as no other fraternal institution has ever dreamed of. Every member of our Order has had the benefit of the splendid teachings of Masonry in all its degrees, and you know that these teachings are such as can only make a man better, and if he has heeded well the lessons taught him, he must have reached the highest type of manhood.

"Masonry is splendid in its seriousness, and it needed only the touch of good, clean fun at the end, which the Shrine has given it, to make it what it is to-day, the most perfect fraternal organization that the world has ever seen. And Masonry did not have that touch, which any one can see who will take the trouble to read its history during the past forty-five years.

"The men who originated the Shrine in this country had little idea that the few who were called together were to be the nucleus of such an institution as the Mystic Shrine is proving to-day; if they had they would have commenced with more stringent laws, and *probably would not have made the success of it that they did*. We can not see nor understand the work of the Infinite, and it may be that the very freedom that was given the institution in its infancy is the reason of its success to-day.

"Be that as it may, the condition now confronts us of possessing this wonderful power, a power that can be grasped with ease now, but which allowed to go on in its pursuit of pleasure only will dash itself against the rocks of purposeless existence and go to pieces.

"We are so numerous that our influence is not only very great over our own future, but is still greater over that of Masonry. There is not a Noble here to-day who would admit for one moment that he did not love Masonry, and if

for no other reason than that alone, I have no fear in asking you to join me in the uplift of our Order, and in the fixing of a motive which shall perpetuate the Mystic Shrine for generation after generation to come."

He reported that there had been but very few dissensions in any of the Temples during the fifteen months of his administration.

He reported the death of Illustrious Noble Jacob T. Barron, Imperial High Priest and Prophet, who died on September 16, 1910, in Kansas City, Missouri, and paid a fitting tribute to his memory.

He reported the institution of Aahmes Temple, at Oakland, Cal., under Dispensation, and Al Sihah Temple, at Macon, Ga., under Dispensation.

He also reported the issuing of Dispensations to Wa Wa Temple, at Regina, Saskatchewan, and Bagdad Temple, at Butte, Mont. He further reported the constitution of the following Temples under their respective Charters: Mirzah Temple, of Pittsburg, Kas.; Hadi Temple, Evansville, Ind.; Mizpah Temple, Ft. Wayne, Ind.; Orak Temple, Hammond, Ind.; Zorah Temple, Terre Haute, Ind.; Khedive Temple, Norfolk, Va.; Kem Temple, Grand Forks, N. Dak., and Midian Temple, Wichita, Kas.

It takes eighty-four pages of the printed Proceedings to record the many official visitations made by the Imperial Potentate. One of the most pleasant seems to have been his visit to Aloha Temple, at Honolulu, a history of which pilgrimage is printed in the Proceedings.

He called attention of the Imperial Council to the fact that for the first time in its history it had passed the One Hundred Thousand Dollar mark of funds on hand.

The Imperial Recorder reported a net gain in membership for the year of 10,625, and a total membership of 159,782.

By proper action it was provided that the Imperial Potentate, upon request of any Temple, accompanied by waiver of jurisdiction from the Temple or Temples having concurrent jurisdiction, may grant a special Dispensation to hold a Ceremonial Session at any place requested in said concurrent Jurisdiction.

On recommendation of the Committee on Charters and

Dispensations, Dispensations were granted for a Temple at Halifax, Nova Scotia, to be known as Azhar Temple; for a Temple at Muskogee, Okla., to be known as Bedouin Temple, and for a Temple at Tulsa, Okla., to be known as Akdar Temple.

On like recommendation Charters were granted to Wa Wa Temple, at Regina, Saskatchewan; Al Sihah Temple, at Macon, Ga.; Aahmes Temple, at Oakland, Cal., and Bagdad Temple, at Butte, Mont.

The election of officers resulted as follows: Noble John F. Treat, of El Zagal Temple, as Imperial Potentate; Noble William J. Cunningham, of Boumi Temple, as Imperial Deputy Potentate; Noble William W. Irwin, of Osiris Temple, as Imperial Chief Rabban; Noble Frederick R. Smith, of Damascus Temple, as Imperial Assistant Rabban; Noble J. Putnam Stevens, of Kora Temple, as Imperial High Priest and Prophet; Noble Henry F. Niedringhaus, Jr., of Moolah Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble Charles O. Ovenshire, of Zuhrah Temple, as Imperial First Ceremonial Master; Noble Elias J. Jacoby, of Murat Temple, as Imperial Second Ceremonial Master; Noble W. Freeland Kendrick, of Lu Lu Temple, as Imperial Marshal; Noble Ellis L. Garretson, of Afifi Temple, as Imperial Captain of the Guard; Noble William J. Matthews, of Mecca Temple, as Imperial Outer Guard.

On proper motion, a Dispensation was granted to Wahabi Temple, at Jackson, Mississippi.

The Committee on Grievances and Appeals was pleased to report that nothing whatever had come before it for its consideration.

The Committee on Time and Place reported in favor of Los Angeles, California, and their report was approved, the time being fixed as the first Tuesday and Wednesday in May, 1912.

It was provided by proper legislation that no Temple shall initiate or obligate a candidate except at a regular or Ceremonial Session, unless a special Dispensation therefor is granted by the Imperial Potentate.

A report of the Committee on Jurisprudence and Laws, holding that the combining of Masonic emblems with the Jewel

of the Shrine is inappropriate and should be prohibited, was approved by the Imperial Council.

In pursuance of a motion, duly adopted, a Committee of Three was appointed to select designs for a new set of Jewels for the Imperial Council at an expenditure of not more than Twenty-five Hundred Dollars (\$2,500).

The officers-elect were duly installed by Past Imperial Potentate William B. Melish.

SESSION OF 1912

The Imperial Council convened in its Thirty-eighth Annual Session in the Scottish Rite Cathedral in the city of Los Angeles, California, on May 7, 1912, with the Official Divan present, except the Imperial Outer Guard, and 451 Representatives from 125 Temples in attendance. The record indicates that 17 Past Imperial Potentates, 6 Emeritus members with rights and privileges, and 2 Emeritus members without such rights and privileges, were in attendance.

After the usual public exercises the Imperial Council was opened in due and regular form, and the Imperial Potentate, Illustrious Noble John F. Treat, read his Annual Address. He well said in one of his opening paragraphs:

“There is only one danger that can threaten our Shrine, and that is to allow it to become too common. The Shrine should not be used as an inducement to hurry through the prerequisite Masonic bodies. Anything easily obtained is never prized when possessed.”

He reported that Aahmes Temple, at Oakland, Cal.; Al Sihah Temple, at Macon, Ga.; Bagdad Temple, at Butte, Mont., and Wa Wa Temple, at Regina, Saskatchewan, had been constituted under Charter, and that Azhar Temple, at Halifax, Nova Scotia; Akdar Temple, at Tulsa, Okla.; Bedouin Temple, at Muskogee, Okla., and Wahabi Temple, at Jackson, Miss., had been instituted under Dispensation.

He issued a warning edict in anticipation of the Annual Session, in which he said:

“We as visitors, and especially as Shriners, should carefully consider the part we are to take in this great event.