

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,

*Past Imperial Potentate, Chairman*



1921

CINCINNATI, OHIO

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Chairman History Committee  
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Senior Living Past Imperial Potentate  
Chairman History Committee  
CINCINNATI, OHIO

## FOREWORD

**I**N 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

**T**HE 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 Mohammedan, 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

**W**HILE 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-seconds 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-seconds. 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:

"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 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

**I**N 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!

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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<sup>o</sup>, 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."

III.: 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

**T**HE 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 Fondy, 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 wide-spread 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 Fondey, 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 Dispensations 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 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 unwearied 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
	<hr/>
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
	<hr/>
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