

will entail an extraordinary expense upon some, certainly a Session held at any other than a central or convenient point would entail more expense and a consequent smaller attendance, which conditions are certainly not desirable.

"A glance at our present financial condition is not now reassuring. At the beginning of 1890 we had a treasury balance of approximately Eleven Thousand Dollars. Our receipts the past twelve months were about \$9,700, and the out-go during said term was nearly \$13,300, leaving a balance in the treasury of not quite \$7,400. From the light of former experiences what the condition of the treasury will be in the not distant future may be easily seen.

"With this view of our affairs continually before me, the knowledge that our Institution is an expensive one to maintain, and the ready assent of a large majority of our representatives, determined me in my course to call this Session at Pittsburgh.

"It is suggested as a measure of relief that each subordinate Temple be required to pay Twenty Dollars per each hundred members as annual dues, and no Temple less than Fifty Dollars per annum, and that Diploma fees be increased to Four Dollars, and that but one-half of the revenue from these sources be allowed to mileage and per diem expenses. Or, in other words, that hereafter no representative or representatives shall be entitled to mileage beyond one-half the aggregate amount paid to the Imperial Council for annual dues and diploma fees for that year by such Temple as he or they represent.

COMMITTEE ON RITUAL

"It was *Resolved*, That a Committee of Five be now appointed to revise the Ritual, and shall have power to make such changes, alterations, amendments, or additions as shall be for the best interests of our Order.

"In accordance with action taken at the meeting of June 17, 1889, Past Acting Imperial Treasurer George William Millar was presented with a beautiful Testimonial for services rendered."

On motion, it was *Resolved* that this Special meeting of the Imperial Council, convened in the city of Pittsburgh, Pennsylvania, on Monday, June 23, 1890, shall take the place of the Annual Session of the Imperial Council for 1890, which was to be held in San Francisco, California.

Niagara Falls, New York, was chosen as the place, and June 9, 1891, was named as the time for holding the next Session of the Imperial Council.

SESSION OF 1891

Pursuant to resolution of June 23, 1890, the Seventeenth Annual Session of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America was duly convened at Niagara Falls, on Tuesday, June 9, 1891, at nine o'clock in the morning.

There were present at the opening the entire Official Divan, except the Imperial High Priest and Prophet, and Imperial Oriental Guide, and also the sixty-one Active Members, as well as a large number of Nobles from parts of the United States and Canada.

The Imperial Council was opened in full Ceremonial Form.

The Imperial Potentate then submitted and delivered his Annual Address, from which the following is excerpted:

“There is comparatively but little to note concerning the advancement of our Order during the past year. In some localities—notably where new Temples have recently been established—there appears the enthusiasm that always characterizes the advent of a new social organization; while in the older established Temples there now obtains a conservatism born of earlier experience, which tends more toward the cultivation of the associations and friendships already formed through the influence of the Order, rather than a desire to increase the numerical strength by an indiscriminate addition of the profane.

“The fateful messenger of Death has invaded our Council during the year, whereby two of our number have been called within the portals of the Unseen Temple. Benjamin Darlington, 33°, of Pittsburgh, Pennsylvania, born October 26, 1840, and who died March 7, 1891, also William Nelson Baldwin, born at Laurel, Maryland, July 31, 1839, and who died at Cleveland, Ohio, March 8, 1891, are the two Nobles who have taken their departure.

“Beyond the duties required by the Constitution, I note no extraordinary services performed by any officers of this Body of sufficient import to call for my special mention. Imperial authority has been granted in but two instances since the last Session of our Council. I commissioned Illustrious George William Millar, of New York City, to institute El Katif Temple at Spokane; a similar duty being delegated to Illustrious Charles W. Cushman, of Buffalo, to inspect and report upon the condition of Damascus Temple at Rochester, N. Y.

"In accordance with the directions of the Council in June, 1890, Charters have been issued to Alhambra, El Zabel, Sahara, Tangier, and Yaarad Temples; while Dispensations have not been considered of sufficient importance to either make record or report in this address, save those permitted to George S. Obear and others for the formation of Zamora Temple at Birmingham, Alabama, on November 10, 1890. Also to Richard H. Huntington and others on March 19, 1891, for formation of 'Media' at Watertown, N. Y. Again on April 18, 1891, to Bun F. Price and others for 'Al Chymia' at Memphis, Tennessee; and in conclusion this current month of June to Charles S. Morse and others, for 'Ben Hur' at Austin, Texas.

FOREIGN CORRESPONDENCE

"Illustrious Noble John Worthington, United States Consul at Malta, and 'our Representative in the East,' has returned to his post of duty, and from thence has revisited his old home in New York State. He forwards a very interesting report on 'The Condition of Our Order in the East,' and it is submitted to you on this occasion. I congratulate the Order upon the recovery of Illustrious Noble Worthington and his return to that field of usefulness for which he is so well equipped and wherein he has labored so long and successfully.

"Relating to Finance and Accounts, especial mention was made by the Imperial Potentate of the decrease to an extent of \$516 in the item of Diploma Fees, a matter of serious import. Much space was also given to particulars concerning the reason for, also its prolonged continuance, in the matter of the suspension of Charter issued to Ziyara Temple at Utica, New York.

"Under the caption of Jurisprudence and Laws, attention was particularly called to a communication from Islam Temple, of San Francisco, suggesting the advisability of an Amendment to the Constitution, whereby three black balls shall be required to reject an applicant. The Imperial Potentate stated that the reasons given were cogently set forth in a manner sufficient to carry weight and conclusion to the mind of every Noble who gave the case his consideration."

THE IMPERIAL TREASURER

submitted his statement of monies received and disbursed as follows:

June 11, 1890, Balance on hand.....	\$7,325 45
Eight remittances from Imperial Recorder Frank M. Luce, totaling.....	9,796 00
	<hr/>
Total Receipts.....	\$17,121 45
Total Disbursements.....	6,557 98
	<hr/>
Balance of cash on hand.....	\$10,563 47

REPORT OF IMPERIAL RECORDER

Temples that have been "chartered" to date.....	53
Temples under "Dispensation" to date.....	5
Active Members of the Imperial Council.....	71

A recapitulation of the Annual Reports from all Temples render the following totals:

Number of Nobles on December 31, 1889.....	13,638
" " " Entered the Unseen Temple... 119	119
" " " Dimitted..... 134	134
" " " Suspended..... 75	75
" " " Expelled..... 1	1
	<hr/>
Decrease in Membership.....	329
	<hr/>
Leaving a total of.....	13,309
Number of Nobles "Created" to December 31, 1890...	3,571
" " " "Affiliated" or restored to date....	66
" " " Under Dispensation as "Charter Members".....	34
	<hr/>
Total increase during 1890.....	3,671
Total number of Nobles December 31, 1890..	16,980

It was ordered that the Proceedings of this Seventeenth Annual Session of the Imperial Council be printed at an expense not to exceed Three Hundred Dollars.

The following is a part of the Report of the Committee on Jurisprudence and Laws:

"In the matter of decision given to Ararat Temple we can not concur in the opinion that a Noble of the Mystic Shrine in 'good standing' but on Dimit can not affiliate with-

out the permission of the Temple in whose Jurisdiction he may reside. We recommend that the decision of the Imperial Council in this respect be as follows:

“Affiliation is a matter solely between the applicant and the Temple to which he applies. A Noble of the Mystic Shrine holding a Dimit from a legal Temple may present his petition to any Temple of our Order.’

“In the matter of the Incorporation of the Imperial Council presented by the Imperial Potentate, we recommend that the matter be made a special subject of consideration at the next Session, and that the Standing Committee on Jurisprudence and Laws be authorized to present at that Session Articles of Incorporation of the Imperial Council under a board of five Trustees authorized to act as such, and hold property in the name of the Imperial Council.

“In the matter presented by Noble James McGee as to the present law regarding the election of officers, we beg to say that the matter was definitely settled at the Session of 1890, and that the law so adopted provides that from the close of the Triennial term of office holding, ending at the 1892 Session of the Imperial Council, the election of officers shall hereafter be held annually.

“From Islam Temple of San Francisco, a man who has been subjected to the rigid scrutiny pertaining to the Blue Lodge, Chapter, Council, and Commandery; also of the Ancient Accepted Scottish Rite’s Thirty-two Degrees, is entitled to be protected on application to the Mystic Shrine from the ignominy of rejection by a single vote, which may be cast under erroneous impression, or at times in malice, and it shall therefore require three black balls to reject an applicant thereafter.

“In explanation, we assert that gentlemen who have so far advanced in the Masonic Order as to be eligible to membership in the Mystic Shrine are entitled to both courtesy and protection at our hands, and that if a Noble has a fancied objection against an applicant, it is no wrong to him to subject his reasons to the judgment of two unbiased fellow Nobles.

“All of which is respectfully submitted.”

The Constitution was amended so as to provide that three black balls were necessary to reject, instead of one, as theretofore.

The Constitution was also changed so as to provide for the annual election of officers of the Imperial Council, instead of

triennially, as theretofore. This change seems to have really been made at the 1890 Session, to take effect after 1892.

Omaha, Nebraska, was selected as the place for holding the next Session, and the Monday following the Grand Encampment of Knights Templar at Denver as the time.

SESSION OF 1892

Pursuant to resolution of June 9, 1891, the Eighteenth Annual Session of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America was convened at nine o'clock in the morning of Monday, August 15, 1892, at Free Masons' Hall, corner of Sixteenth and Capitol Avenue, in the city of Omaha, Nebraska.

Present at the opening was Most Illustrious Imperial Potentate Sam Briggs; Gustave Anderson, Deputy (appointed); William B. Melish, Chief Rabban; Thomas J. Hudson, Assistant Rabban; John T. Brush, High Priest and Prophet; George W. Millar, Oriental Guide; Joseph S. Wright, Treasurer; Frank M. Luce, Recorder; William H. Mayo, First Ceremonial Master; Wayland Trask, Second Ceremonial Master; Cyrus W. Eaton, Marshal; Edward C. Culp, Captain of the Guard; Charles L. Field, Outer Guard.

A large number of Active Members were present, as well as a good attendance of Nobles from all sections of the United States and Canada.

The Imperial Recorder announced that the Proceedings of the Seventeenth Annual Session had been printed, and sent to each member of the Imperial Council, and to all Temples.

The Imperial Potentate then submitted and delivered his Annual Address, from which is excerpted:

"Nothing can more satisfactorily illustrate the present condition and prosperity of our Order than to advert to the following statistics, which will reflect the growth and progress of our Institution, and its evident influence in the communities where it has been established.

"From the inception of the Order to the close of 1892 (June 15), the following table will illustrate the advance of its popularity:

	New Temples	Nobles
1878	13	425
1879		11
1880	1	149
1881		125
1882	3	333
1883	5	423
1884	2	775
1885	8	1,030
1886	5	1,665
1887	11	2,272
1888	2	3,167
1889	3	3,261
1890	3	3,342
1891	5	4,309
1892 (to June 15)	1 . . (estimated)	1,500
Making a total of . . . 62		22,789

within the Jurisdiction of this Imperial Council. A grand achievement for the few years since the introduction of the Order in the Western Hemisphere, being a noble organization whose light once kindled has never been extinguished at any Oasis where a Charter has been granted. An Order not required to shine by borrowed light, but giving abundant tangible evidence of its ability to live and prosper in the light of its own beneficent and appreciable influence.

THE FRATERNAL DEAD

“While none of the Active Members of our Imperial Council have been summoned to the portals of the Unseen Temple during the past year, there has occurred the deaths of several prominent in the Ancient Arabic Order in America, among whom may be named David Kalakaua, 33°, King of the Hawaiian Islands, a Noble of Islam Temple, of San Francisco, who died in California, January 20, 1891.

“The well known comedian William Jermyn Florence, a Noble of Mecca, the Mother Temple, who died in Philadelphia on Thursday evening, November 19, 1891.”

The printed Proceedings for this year contain a beautiful tribute to the memory of Noble William J. Florence, whose death the Imperial Potentate mentioned in his Address.

"In pursuance of the action of our Council Session in June, 1891, Charters have been issued to Zamora Temple at Birmingham, Alabama; El Katif Temple in Spokane, Washington; and Media Temple of Watertown, New York.

"Since our Seventeenth Annual Session, Dispensations have been granted to F. T. Faulkner and others for Kora Temple at Lewiston, Maine, on December 14, 1891.

"To A. K. McMullen and others on December 22, 1891, for Zem Zem Temple in Erie, Pennsylvania.

"And on May 26, 1892, to O. A. Harrison and others for Hamasa Temple at Meridian, Mississippi.

"Requests for Dispensations for Temples, denied for the present, were received from San Antonio, Texas; Bristol, Virginia; and Columbus, Mississippi.

"Correspondence relative to the formation of Temples was also received from Deadwood, South Dakota; Reading, Pennsylvania; and Asheville, North Carolina.

FINANCE AND ACCOUNTS

"A summary of our Revenue for the past six years gives the following results:

1886-87	\$6,694 00
1887-88	9,478 00
1888-89	8,039 00
1889-90	9,697 00
1890-91	9,796 00
1891-92	15,016 00
<hr/>	
Revenue for six years	\$58,720 00
To which add balance from 1885-86 . . .	1,733 13
<hr/>	
Total money in Treasury 1886-92 . .	\$60,453 13

"The disbursements for actual expenses are for the same period classified as below:

Printing, Publications, Stationery, Diplomas, etc.	\$10,161 57
Imperial Recorder—Salary, Office Expenses, Rental, Engrossing, Diplomas, Furniture, etc.	8,976 37
Expenses of Imperial Potentate and his Deputies	13,069 13
Minor Outlays, etc.	4,340 61
<hr/>	
Total	\$43,881 71

PUBLICATIONS

“No additions of literature relative to the Mystic Shrine, made by authority of this Imperial Body, have been issued during the past year, with the exception of a newly revised Ritual, that has been alluded to in the Annual Address.

“Many have sought an apology, and attempted to explain, for the existence of our Order, so far from its ‘alleged’ ancestral home, but among the ‘offerings’ presented, none can more thoroughly justify our existence and marvelous growth than the essay of Noble Isaac P. Noyes, of Almas Temple. It may be profitably read by all into whose hands it may chance to come in the future.”

THE REPORT OF THE IMPERIAL RECORDER

submitted for the year May 30, 1891, to July 13, 1892, both dates inclusive, states that at the close of the Eighteenth Annual Session of the Imperial Council the statistics were in brief as follows:

No. of Active Members in Council.....	78
No. of Emeriti Members.....	4
No. of Temples “Chartered” to date.....	56
No. of Temples under “Dispensation” to date.....	6

A recapitulation of the Annual Reports received from all Temples shows these totals:

No. of Nobles on December 31, 1890.....	16,980
No. of Nobles—Entered the Unseen Temple....	186
No. of Nobles—Dimitted.....	345
No. of Nobles—Suspended.....	81
No. of Nobles—Expelled.....	2
	<hr/>
Decrease in Membership.....	614
	<hr/>
Leaving a total of.....	16,366
No. of Nobles “Created” to December 31, 1891.	4,563
No. of Nobles Affiliated and “restored”.....	185
No. of Nobles in Temples under Dispensation..	13
	<hr/>
Total increase of Nobles.....	4,761
	<hr/>
Total Membership of Nobles, Dec. 31, 1891,	21,127

At the afternoon Session of Monday, August 15th, the Roll of Representatives was called, and the ninety-four Active

Members duly assembled and took their seats. Imperial Potentate Sam Briggs appointed as Tellers Nobles George H. Walker, Leonard W. Campbell, and Charles L. Field. The election of officers resulted in the election of Noble William B. Melish as Imperial Potentate; Thomas J. Hudson as Deputy; Charles L. Field as Chief Rabban; Frank Locke as Assistant Rabban; after which the Imperial Council, upon motion of Noble H. C. Akin, adjourned until the next day at 10 A. M.

Promptly at ten o'clock on Tuesday, August 16th, the Imperial Potentate called the Council to order, every Representative being present. The election was then continued, with the result:

John T. Brush, High Priest and Prophet; Lou Burt, Oriental Guide; Joseph S. Wright, Treasurer; Frank M. Luce, Recorder; Louis P. Ecker, First Ceremonial Master; Rufus E. Fleming, Second Ceremonial Master; Thomas J. Bishop, Marshal; Gustave Anderson, Captain of the Guard; and Henry M. Spalding, Outer Guard.

The Committee on Time and Place of Meeting presented the following report:

“Your Committee, to whom was referred the time and place to hold the Imperial Council Session next year, beg leave to report Cincinnati the place, and the second Tuesday in June of 1893 as the time.”

This was adopted.

Noble Hudson, of the Committee on Finance and Accounts, reported that the recommendation of the Committee on Foreign Correspondence in regard to the Five Hundred Dollars to be appropriated for the use of Noble John Worthington, United States Consul at Malta—“our Representative at Temples in the East”—had been approved by the Committee.

Report received and adopted by a two-thirds vote.

The Committee on Jurisprudence and Laws made report that:

“The combining of the Emblems of other Secret Orders or Societies with the Jewel of the Mystic Shrine is deemed inappropriate, and is therefore prohibited. The wearing of the Fez and Jewel of our Order upon occasions other than Meetings

of Temples of this Arabic Order, or gatherings of Shrines, under the authority of some legal Body of our Order, is ill advised, and all Potentates are expected to prevent such action on the part of their members."

The Committee on Charters and Dispensations made report that:

"We would recommend that Charters be granted to 'Zem Zem Temple,' Erie, Pennsylvania; 'Kora,' Lewiston, Maine; 'Al Chymia,' Memphis, Tennessee; 'Ben Hur,' Austin, Texas; and 'El Kalah,' Salt Lake City, Utah.

"It is also recommended that the Dispensation of 'Hamasa Temple' at Meridian, Mississippi, be continued for another year; and that a Dispensation be issued to 'Rajah Temple,' Reading, Pennsylvania."

The Report was adopted.

Noble Hudson presented the following resolution, which was adopted:

Resolved, That a committee of three be appointed to propose a design for a Past Imperial Potentate Jewel, and if the same be approved by the Imperial Potentate-elect, a Jewel be purchased and presented to our retiring Chief Officer, Noble Sam Briggs."

The Imperial Potentate appointed Nobles Thomas J. Hudson, Edward R. Harris, and James A. Fox as said Committee.

Noble Wayland Trask presented the following resolutions in behalf of the Chairman of Committee on Finance, and moved their adoption:

"WHEREAS, The office of Imperial Potentate has been filled for the past six years by Illustrious Sam Briggs in a manner which has redounded to the honor of our Order, and to the credit of that Illustrious Noble; and

"WHEREAS, The phenomenal growth and the present high standing of the Order, which will stand as a monument commemorating his labors of the past six years, are largely due to the indefatigable efforts and zealous work, and suave, genial, and open-hearted disposition of Illustrious Noble Sam Briggs; and

"WHEREAS, The Mystic Shrine is and should be ready at all times to acknowledge merit wherever it exists, and especially so when individual worth has benefited and advanced the welfare of our noble Order; therefore be it

Resolved, That an appropriation of Twenty-five Hundred Dollars be made from the Imperial Treasury to procure a fitting

Testimonial to Illustrious Sam Briggs, which shall be to him a lasting reminder of the esteem and affection with which he is held by all of his brother Nobles in this Imperial Council.

"*Resolved*, That with the adoption of this resolution the disposition of the appropriation be left with the Imperial Potentate, with power to name the same after consultation with the Illustrious Noble Briggs."

The motion was seconded and carried by a two-thirds vote.

As before stated, Cincinnati was chosen as the next place of meeting and the time was fixed for the second Tuesday in June, 1893.

Charters were granted to Zem Zem Temple at Erie, Pa.; Kora Temple, at Lewiston, Me.; Al Chymia Temple, at Memphis, Tenn.; Ben Hur Temple, at Austin, Tex., and El Kalah Temple, at Salt Lake City, Utah; and Dispensations were granted for Naja Temple, at Deadwood, S. D., and Rajah Temple, at Reading, Pa.

SESSION OF 1893

(The proceedings of the year 1893 were reviewed by a Noble who is not a member of the Committee on History.)

Pursuant to resolution of August 16, 1892, the Nineteenth Annual Session of the Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America was called to order at ten o'clock in the morning of Tuesday, June 13, 1893, at the Scottish Rite Cathedral, in Cincinnati, Ohio.

The headquarters of the Order were established in the Grand Hotel, corner of Fourth and Central Avenues. The Ritual Committee, a most important one, the appointment of which had been ordered by the Imperial Council at the Session of 1892, assembled at half-past nine o'clock in the Grand Hotel, on Monday, June 12th. The various States were represented on the Committee as follows:

Alabama, Charles Wheelock; Arkansas, John T. Marsh; California, H. T. Graves; Colorado, A. B. McGaffey; Connecticut, Thaddeus B. Beecher; District of Columbia, George H. Walker; Florida, I. E. Baird; Georgia, H. C. Stockdell; Illinois, John A. May; Indiana, R. O. Hawkins; Iowa, W. S. Gardner; Kansas, Charles A. Hiller; Kentucky, William Ryan; Louisiana,

Richard Lambert; Maine, A. M. Penley; Maryland, George W. Starr; Massachusetts, Thomas Waterman; Michigan, George F. Buss; Minnesota, O. M. Metcalf; Missouri, E. F. Allen; Mississippi (unrepresented); Montana, James H. Monteith; Nebraska, Henry C. Akin; New Mexico, Edward Medler; New York, C. W. Cushman; North Dakota, R. E. Fleming; Ohio, Sam Briggs; Oregon (unrepresented); Pennsylvania, William S. Brown; Rhode Island, H. K. Blanchard; South Dakota (unrepresented); Tennessee, A. W. Sloan; Texas, L. M. Knepfly; Utah, Samuel McDowall; Vermont, Ira R. Allen; Virginia, L. P. Ecker; Washington, Eugene S. Elliott; Canada, Henry A. Collins.

The Nobility in Syrian Temple, of the Oasis of Cincinnati, had left nothing undone that could possibly add to the entertainment and enjoyment of their fellow Nobles, gathered in Council from every section of the North American Continent.

Present at the official opening on June 13th were: Most Illustrious William B. Melish, Imperial Potentate; Thomas J. Hudson, Deputy; Charles L. Field, Chief Rabban; Frank Locke, Assistant Rabban; John T. Brush, High Priest and Prophet; Lou Burt, Oriental Guide; Joseph S. Wright, Treasurer; Frank M. Luce, Recorder; Louis P. Ecker, First Ceremonial Master; Albert R. Guptill (appointed as substitute in place of Noble Fleming, who was absent), Second Ceremonial Master; Thomas J. Bishop, Marshal; Gustave Anderson, Captain of the Guard.

The list of Active Members, all of whom were supposed to be personally present, comprised 122 names, exclusive of the Imperial Divan itself.

The Imperial Potentate submitted and delivered his Annual Address, from which is collated these excerpts:

“We celebrate to-day the greatest cycle of our history. The growth of our Order in the number of its Initiates is magnificent. The summary of the returns from Temples, under date of December 31, 1891, showed a total membership of 21,127. During the year of 1892 there have been added 6,570. These figures are brought down to the first of the current year, as all our returns are ‘figured’ up to the first day of January. Since then to the present time we have had additional accessions that number about 2,000, making an aggregate to date of nearly, if not quite, 30,000. This in-

crease in membership is largely in excess of that of any year in our history. Our income is larger, and the future offers even brighter prospects. It is a magnificent and marvelous record, excelling that of any other secret organization of similar age and character of membership in the entire world.

"The growth of the Order in the number of Temples has been small. The establishing of new Temples in territory already crowded, or where the growth can be but stunted and sickly, is ill-advised, and has been avoided in the issuing of Dispensations.

"Although inquiries have been made in several different directions looking toward 'Dispensations' for Temples of our Order, but one has reached the culmination. On April 20, 1893, I issued a Dispensation to Illustrious Nobles M. A. Ware, H. T. Smith, James Cunningham, J. T. Allison, W. C. Brady, James Geary, and O. H. Catrow to form and open a Temple of the Order in Oklahoma City, Territory of Oklahoma, to be known as 'India.' Illustrious Noble H. T. Smith was appointed as the first Potentate, and authorized to conduct the work. This Dispensation, as required by law, ceases at this Session of the Imperial Council, and is to be continued, recalled, or a Charter given at your pleasure. I recommend that the Dispensation be continued until the next Annual Session, inasmuch as 'India' has been in existence less than thirty days. The Territory of Oklahoma is being rapidly settled. Enterprising cities, such as Oklahoma City, Guthrie, and El Reno, are springing up. Bodies of the Masonic Rite from which we draw our candidates have been established, and it is meet that the Mystic Shrine go hand in hand with the Masonic organizations in the development of civilization.

THE FRATERNAL DEAD

"No reports have been filed with me of the names of the lamented members of this Order who have been called to the Unseen Temple. He who, whether worshiped under the name of God, Jehovah, or Allah, is the same great Giver of all good things, has spared the Officers and Representatives of the Imperial Council, and Death has not invaded our Temple.

OFFICIAL VISITS MADE

"In entering upon the duties of my office I determined to visit a number of the Temples and learn their condition by a personal inspection of the equipment of each and their ability to do the Work. Accordingly, early in the winter I arranged for a trip to the eastern part of our Jurisdiction. During the three weeks at my disposal I visited 'Damascus' at Rochester; 'Ziyara' of Utica at its meeting in Binghamton;

'Cyprus' of Albany; 'Kismet' on Long Island; 'Aleppo' in Boston; 'Lu Lu' of Philadelphia; 'Rajah' at Reading, Pennsylvania; and 'Almas' in Washington, District of Columbia. Each of these Temples conferred the Order in full. I also met the officers of 'Mecca,' the Mother Temple, and inspected their working apartments in New York City. It had also been my desire to inspect several other Temples in the East, but their dates of meeting unintentionally conflicted, and I found it impossible to do so. Later in the year I officially inspected 'Ismailia' Temple of Buffalo, N. Y., 'Moslem' Temple of Detroit, Mich., and 'Syria' Temple of Pittsburgh, Pa.

FOREIGN CORRESPONDENCE

"Under our Constitution, and in its government of the Order as at present established, there is no authority for the creation of Foreign Representatives, or 'Representatives to the Temples in the East,' etc., etc. I fail to see any necessity of maintaining 'Offices' which exist only in name, or in cultivating any connections with foreign secret societies analagous to ours, until advances in that direction are made by them, with properly authenticated documents, or through accredited Representatives to this Imperial Council. While I do not 'question' the antiquity of the Arabic Orders from which we inherit our Mystic Rites, and do not decry the lessons, symbols, rites, and customs held in such high esteem by those who practiced them centuries ago, yet in the conduct of the business of this Imperial Council for North America we certainly ought to make alliances with only Imperial or governing Bodies of like standing with our own and await overtures from them, or else ask for recognition at their hands, through recognized channels of communication.

THE APPOINTMENT OF AN ACTING IMPERIAL RECORDER

"On or about February 7, 1893, it became necessary to appoint some Noble to act as Imperial Recorder for the balance of the Shrine year, or until this Session of the Imperial Council. I accordingly appointed Illustrious Noble William H. Mayo, of Moolah Temple of St. Louis, Missouri. That Illustrious Noble entered upon the duties of the office, and while deprecating the necessity of his appointment, realized the duty of accepting the responsibilities and conducting the affairs of the office in the interests of our Order. To those who have known Noble Mayo for years as a member of this Imperial Council, and have recognized his signal ability as the Grand Secretary for many years of the Grand Commandery of Knights Templar, Grand Chapter, and Grand Council of Missouri, I need not speak in detail of the pains-

taking attention to his new duties that this Illustrious Noble has given since the date of his appointment. All matters entrusted to him had prompt and courteous attention. He will present his Report as Acting Imperial Recorder, and I am certain it will meet with your approval. In requesting Noble Mayo to assume the duties of Imperial Recorder, I agreed that his salary should be at the rate of One Thousand Dollars per annum, for which I ask the approval of the Imperial Council. The announcement of the appointment of an Acting Imperial Recorder brings me to the presentation of the only matter that has detracted from the otherwise unalloyed pleasure of my official relations with the Nobility of the Mystic Shrine, as their Imperial Potentate.

"Upon assuming the duties of the Imperial Potentate I found that the laws of the Order were being openly violated by Imperial Recorder Frank M. Luce, who refused to recognize my authority, which he defied. Money collected by him was not promptly turned over to the Imperial Treasurer, as required by our laws. I charge no dishonesty in this matter. Other laws were violated."

The Imperial Potentate then reported the suspension by him of the Imperial Recorder, on February 7, 1893, for the remainder of the year, giving his reasons therefor. Later in the Session this suspension was disapproved by a vote of 75 to 47.

"At the last Session of the Imperial Council the Committee on Finance and Accounts recommended that 'the sum of One Thousand Dollars be appropriated to the Imperial Potentate, to cover expenses in the discharge of his official duties.

"It was my understanding that the Imperial Council desired by this act to place a generous sum at the disposal of the Imperial Potentate for use in furthering the interests of the Order, maintaining the dignity of the Imperial Council, and in paying all expenses of the Imperial Office. During the year I have drawn the full amount of the Appropriation and have expended the following amounts:

To traveling expenses, inspecting Temples.	\$303 44
Postage and expressage.	54 85
Telegrams.	33 76
Charity.	90 00
Traveling expenses of the acting Imperial Recorder.	27 25
Stationery, printing, stenographer, type-writing.	167 25
Sundries.	32 00
Total.	<u>\$708 55</u>

"Of this amount, \$137.50 represents the extra expenses growing out of the suspension of the Imperial Recorder, in the way of printing, telegrams, postage, etc., and the necessity of sending out telegrams, circulars, letters, etc., through the office of the Imperial Potentate. I will return to the treasury the unexpended balance of \$291.45 of the contingent fund.

"In the transaction of the business of my office I have written a little over a thousand letters, sent several thousand circulars, and have several times addressed each Potentate in our Jurisdiction on subjects tending to an increase of interest and a broader application of our principles of generous charity and the promotion of a spirit of true Brotherhood.

"Soon after the close of the Imperial Council Session of 1892, the Imperial Recorder drew a voucher on the Treasury in the sum of \$213.10 in favor of the Oriental Publishing Company, for advertising in a paper called *Kawkab America*.

"No contract for advertising accompanied the bill, and finding that the contract was claimed to have been made prior to our last Session and was to run a year, I declined to approve the payment of the bill until the matter could be investigated. No mention is made in our Proceedings of 1892 of this bill, and consequently it did not have the approval of the Imperial Council. Since rejecting the bill I wrote the Oriental Publishing Company, asking for their authority to advertise a list of the Officers of the Imperial Council, and ordering a discontinuance of the advertisement if no contract was in force. Since writing the Company I have heard nothing from them, and have neither seen nor heard of their publication.

"At our last Session the Imperial Council ordered 'that an appropriation of Five Hundred Dollars be made for the purpose of entertaining visiting Nobles on their way to Jerusalem and other places of equal interest,' who might visit the Island of Malta, the home of Noble John Worthington, United States Consul at that point. The Committee recommended 'that this appropriation be placed at the disposal of the Imperial Potentate.'

"The responsibility of the disposition of this appropriation being placed upon me, I have endeavored to find out the necessities of the situation, and the frequency or probability of Nobles of the Mystic Shrine needing either entertainment or assistance during a temporary sojourn at the Island of Malta. The case referred to in the Report of the Committee last year, where they say, 'a Noble had to rest by the wayside by reason of illness. He found a hospitable welcome within the sheltering dome of our Representative,

and was soon enabled to continue his journey,' proved to be that of a distinguished American Noble, a gentleman of wealth and refinement, who visited the Island of Malta in the interests of his researches in Templar history. He stopped at the best hotel, and being taken ill had the kind attention of Illustrious Noble Worthington and other Masons. The gentleman referred to did not accept entertainment, did not need assistance of any kind, and needed no 'sheltering dome' to enable him to continue on his journey. As a matter of fact the American Shriner, or Masonic traveler, is a rarity in Malta, or any other part of the Mediterranean, or in the Orient. The Committee were doubtless mistaken in thinking that 'Sons of the Desert are overcome with sickness, and have to rest awhile in the tent of our illustrious associate', and that 'he is also called upon to provide entertainment in the name of this Council.'

"However, to make assurance doubly sure, I addressed a communication to Illustrious Noble Worthington, assuring him of the desire of the Imperial Council to relieve him of any expense that he might incur in the direction referred to above. To this communication I have no reply. I have had no occasion, therefore, to draw upon the Imperial Council funds 'for the purpose of entertaining Nobles on their way to Jerusalem.'

"The office of Imperial Potentate, with its sway over thousands of gentlemen of high standing in our large Jurisdiction, I hold to be an honorable and very responsible trust, equal to that of the presiding officer of any secret society in the world. An Order which admits none but those found worthy of distinction in two such magnificent Fraternities as those of the Ancient Accepted Scottish Rite and the Order of Knights Templar can not establish too high a standard for itself. The Founder of the Nobility of the Mystic Shrine in America lighted a fire before a Shrine that has now, and will have, thousands of earnest Devotees in the years to come. The fire upon our Altar will not go out. The oil of true Fraternity and generous Hospitality will keep it alive, while the perfumed incense of Charity will attest to the world the purpose of our own Mystic Rites. Let us inscribe on the entrance door of our Temples, that all may read, this inscription:

" 'Pleasure without intemperance, hospitality without rudeness, and jollity without coarseness should here prevail among all of the true Faith.' "

At the Afternoon Session on June 13th, Illustrious Noble Frank M. Luce, Imperial Recorder, presented his Annual Report, with the following remarks: "In regard to the charges

made against me by our Imperial Potentate, I desire to say that I will answer those charges through a committee."

At the close of the last Annual Session, and to the present time, there are:

No. of Ad Vitam Members.....	2
No. of Active Members.....	141
No. of Emeritus Members.....	4
No. of Temples that have been chartered	61
No. of Temples under Dispensation to date.....	4

A recapitulation of the Annual Reports from all the Temples shows the following totals:

No. of Nobles on December 31, 1891.....	21,127
No. of Nobles Entered the Unseen Temple.....	231
No. of Nobles Dimitted.....	413
No. of Nobles Suspended.....	220
No. of Nobles Expelled.....	11

Decrease in Membership.....	875
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Leaving a total of.....	20,252
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No. of Nobles Created to December 31, 1892, in all the Temples.....	6,554
No. of Nobles Affiliated and restored to date.....	134
No. of Nobles in Temples under Dispensation as Charter Members.....	221

Total Increase in membership.....	6,909
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Total number of Nobles Dec. 31, 1892,	27,161
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Noble William H. Mayo, Acting Imperial Recorder, then presented his report for the few months he had served.

The Committee on Time and Place for the next Annual Session reported in favor of Denver, Colorado, as the place, and July 17, 1894, as the time, and their report was adopted.

Noble John C. Smith, of Chicago, presented the following resolution:

Resolved, That the incoming Imperial Potentate be, and he is hereby requested to forward the sum of Five Hundred Dollars in sterling exchange to Noble John Worthington, at Valletta, Malta, immediately upon the adjournment of this Imperial Council, the same being the sum appropriated for

the use of Noble Worthington at the last Session of this Imperial Council."

Illustrious Noble Sam Briggs moved the adoption of the resolution. The Imperial Potentate stated that it must go to the Committee on Finance and Accounts.

Noble Smith objected to this reference, and stated that it was not necessary, having been reported back by the Finance Committee at the late Session of this Imperial Council and adopted.

The motion having been duly seconded, the resolution was then adopted.

Noble James McGee presented the following communication, which, upon motion, was referred to the Committee on Finance and Accounts:

"To the Imperial Council, Nobles of the Mystic Shrine:

"The undersigned, in behalf of himself and of the Temple over which he has the honor to preside, courteously represents that the Past Imperial Potentate, Sam Briggs, before the expiration of his term of office, communicating with the officers of Mecca Temple, in the city of New York, authorized and directed them to insert an advertisement in an Arabic newspaper, the *Kawkab America*, published by the Oriental Publishing Company at 45 Pearl Street, city of New York, stating who were the Officers of the Imperial Council, where and when they assembled, etc., etc., and directing this Arabic newspaper to publish the notice for six months, and further directing that a large number of the issues should be sent to the place of meeting of the Imperial Council at Omaha. That in accordance with such order Mecca Temple contracted with such publishing house, and the advertisement was duly inserted and continuously published, as per agreement. Subsequently when the present Imperial Potentate ascended the Throne, he denied the power of his predecessor to make any such contract, and furthermore, repudiated the agreement, and refused to order the payment of the bill, whereupon Mecca Temple, to save the Order from scandal and in order to protect her own honor, deemed it her duty (especially as the Imperial Council was liable and threatened with suit at law) to pay the same, and did so pay.

"Now, therefore, if the Imperial Council coincides with the decision of the present Imperial Potentate, that the Illustrious Sam Briggs should not be sustained in authorizing

and directing such contract, made as he considered for the good of the Order, then Mecca Temple, ever mindful of the honor and integrity of the Mystic Shrine, presents the receipted bill to the Imperial Council, notwithstanding their firm conviction of the inviolability of the contract as denied by the present Imperial Potentate. A decision hereon is requested.

“Yours in the Nobility,

AUGUSTUS W. PETERS,

Potentate of Mecca Temple.”

To this is attached the receipted bill of the Oriental Publishing Company for \$230. This bill was subsequently ordered paid by the Imperial Council.

Noble Sam Briggs at this point moved that inasmuch as the Imperial Recorder had been reinstated and sustained in his position, that the Acting Imperial Recorder be now requested to turn over the books and papers to the Recorder of this Council.

The Imperial Potentate ruled the motion out of order and stated that inasmuch as the Imperial Recorder had been sustained by the Council, he was entitled to all books and papers belonging to this Imperial Council.

Noble Frank M. Luce thereupon received the books and papers from Acting Imperial Recorder William H. Mayo.

The Committee on Ritual asked and was granted further time to complete its work, and were authorized to meet three days in advance of the regular Session of the Imperial Council.

The Committee appointed to prepare a design for a Past Imperial Potentate Jewel reported that they had performed that duty and submitted the design of a Jewel to cost the sum of \$500, which design was adopted, and the Committee directed to procure such a Jewel.

ELECTION OF IMPERIAL OFFICERS

Noble John A. Smith at this point asked the unanimous consent of the Council to proceed to the election of officers.

Unanimous consent was thereupon granted.

The Imperial Potentate appointed as Tellers the following Nobles: Edward R. Harris, S. C. Pierce, George H. Walker, Joseph B. Hudson, and Gustave W. Niemann.

The ballot was then taken for Imperial Potentate, when, after some delay, the Imperial Potentate declared that there was no choice, and another ballot was then ordered by a call of the roll, resulting in the selection of Thomas J. Hudson, of Syria Temple, Pittsburgh, Pennsylvania. The roll-call was then dispensed with, and the following Nobles were elected officers to fill the remainder of the chairs of the Imperial Council for the ensuing year:

Charles L. Field, Deputy Potentate; Frank Locke, Chief Rabban; John T. Brush, Assistant Rabban; A. B. McGaffey, High Priest and Prophet; Alonzo Brymer, Oriental Guide; Joseph S. Wright, Treasurer; Frank M. Luce, Recorder; Louis P. Ecker, First Ceremonial Master; Ethelbert F. Allen, Second Ceremonial Master; Thomas J. Bishop, Marshal; Thaddeus B. Beecher, Captain of Guard, and Curtis H. Winsor, Outer Guard.

On recommendation of the Committee on Charters and Dispensations, Charters were granted to Mohammed Temple, at Peoria, Ill.; Rajah Temple, at Reading, Pa.; Hamasa Temple, at Meridian, Miss., and Naja Temple, at Deadwood, S. D.

SESSION OF 1894

The Twentieth Annual Session of the Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America was assembled in El Jebel Temple, at Denver, Colorado, at ten o'clock in the morning of Tuesday, July 24, 1894.

The headquarters of the Order were established at the Brown Palace Hotel, and it was generally understood that two of the most important matters to be considered was the action that would be decided upon by the Committee on Ritual, numbering forty Nobles, and a proposed amendment of the Constitution that would so alter Article V, Section 7, as to make it read:

“He shall have power, when in his judgment the exigencies of the case require, to suspend from office any officer of the Imperial Council until the next Session, and to provide during such suspension for the performance by another of the duties of the Officer so suspended.”

Noble W. W. Anderson, Potentate of El Jebel Temple, greeted the Nobility with these words of welcome:

"Imperial Potentate and Nobles of the Mystic Shrine: One of the most pleasing duties of my life now devolves upon me, that of welcoming you to the shades of the Rocky Mountains. In welcoming you, gentlemen, we have to say that we regret our inability to entertain you as we would like to do. You perhaps have noticed that our decorations are not as elaborate as we would like to have them; but you must remember that the finances of the country have not been in the best of shape. In welcoming you we have been disposed to accord you the best feeling. I thank you for your presence here; and anything that El Jebel can do for your pleasure we will strive to do."

Upon request of the Imperial Potentate, Thomas J. Hudson, who was suffering from throat trouble, Noble John H. Atwood, of Abdallah Temple, of Leavenworth, Kansas, responded for him.

Present at the opening were Thomas J. Hudson, Imperial Potentate; Charles L. Field, Deputy; Wayland Trask, as Chief Rabban; Cyrus W. Eaton, as Assistant Rabban; A. B. McGaffey, High Priest and Prophet; Joseph S. Wright, Treasurer; Frank M. Luce, Recorder; Louis P. Ecker, First Ceremonial Master; Ethelbert P. Allen, Second Ceremonial Master; Thomas J. Bishop, Marshal; Thaddeus B. Beecher, Captain of the Guard, and Horace K. Blanchard, Outer Guard.

In addition to those of the Imperial Divan, eighty-eight Active Nobles were also in attendance.

The Imperial Potentate submitted and delivered his Annual Address, from which is excerpted:

"During the past year the prosperity of our Order has continued unabated, and notwithstanding the disastrous effects of universal apathy in all branches of business, the very gratifying increase in membership under the existing financial depression is marvelous. On December 31, 1892, our total membership was 27,161, and one year later, December 31, 1893, it was 31,394, a net gain of 4,233 during that period. It is safe to say that our present membership is not far from thirty-five thousand Nobles. The growth of the Institution as to an increase in new Temples has been small. The establishing of new Temples in territory already crowded, or where the available material for membership is

inadequate, has been avoided, as far as possible, in the issue of Dispensations.

OUR FRATERNAL DEAD

"The past twelve months have made but few inroads into our Order. To the present time, so far as I am advised, but one member of our Council has been called to the Unseen Temple. He to whom I refer was so well known to nearly all of our membership as to require no eulogy from me. Illustrious Noble Frank Locke, late Imperial Chief Rabban of this Imperial Council, died at Boston on Friday, April 6, 1894.

"He was a native of New Hampshire, born March 13, 1847. He was a member in good standing of Temple Lodge, St. Matthew's Royal Arch Chapter, St. Omer Commandery; Lafayette Lodge of Perfection, Guild F. Yates Council of Princes of Jerusalem, Mount Olivet Chapter of Rose Croix, and Massachusetts Consistory. He had been a Director of Aleppo Temple since its organization, and continuously served as its Representative to the Imperial Council. He was also a member of the Gettysburg Post 191, G. A. R., of Boston.

"By authority of resolutions adopted at the Nineteenth Annual Session of this Imperial Council, Charters have been issued to 'Mohammed Temple,' Peoria, Illinois; 'Rajah,' Reading, Pennsylvania; 'Hamasa,' Meridian, Mississippi; and 'Naja' of Deadwood, South Dakota.

"Also by the same authority Dispensations have been granted to 'Ahmed Temple' at Marquette, Michigan; and 'Aladdin' in Columbus, Ohio.

"Doubtless many, if not all of you, are aware of the fact that there exists in the States of Ohio, Illinois, Missouri, Texas, and possibly other Western States, organizations composed of our colored fellow citizens, who have pirated our Title almost verbatim, and for this and other various reasons, after conference with a number of the Officers of this Council, it was deemed advisable to have our Body duly 'Incorporated,' not only that we might hold our present style and Title exclusively, but that if it should become necessary to own property, we would be able to hold same as a Body with a legal status. This has been recommended by my predecessor, and has been frequently discussed at previous Sessions of the Council, but no action taken. I therefore assumed the responsibility, and authorized Noble John W. Boyle, of Utica, New York, to prepare articles of Incorporation, and have the same enacted by special act of the Legislature of the State of New York. This has been accomplished by Noble Boyle, and now our Charter and Incorporation is

Chapter 192, Laws of New York, approved by Governor Roswell P. Flower on March 30, 1894. This satisfactory result was attained at a comparatively small cost. Noble Boyle has been requested to submit to you the act of Incorporation, and to prepare the necessary By-Laws, which I hope will be adopted by you; and that my action in this matter will merit your approbation and approval."

This action of the Imperial Potentate provoked much discussion, and, on motion, the whole subject of incorporation was referred to a Special Committee of Three to report at the next Session, and in the meantime the Articles of Incorporation were not accepted.

Imperial Recorder Frank M. Luce presented his Annual Report, as follows:

No. of Ad Vitam Members.....	3
No. of Active Members.....	151
No. of Emeritus Members.....	4
No. of Temples Chartered to date.....	65
No. of Temples under Dispensation to date.....	3

A recapitulation of the Annual Reports from all the Temples shows the following totals:

No. of Nobles on December 31, 1892.....	27,161
No. of Nobles Entered The Unseen Temple....	294
No. of Nobles Dimitted.....	266
No. of Nobles Suspended.....	252
No. of Nobles Expelled.....	5
	<hr/>
Decrease in Membership.....	817
	<hr/>
Leaving a total of.....	26,344
No. of Nobles created to December 31, 1893....	4,875
No. of Nobles Affiliated and 'Restored' to date..	129
No. of Nobles in Temples under 'Dispensation'.	81
	<hr/>
Total increase in Membership.....	5,085
	<hr/>
Total number of Nobles, Dec. 31, 1893,	31,429

He closed his report with the following:

"You will pardon me if in closing this Report I repeat what I said one year ago, 'That owing to other and impor-

tant duties, I would not, for any consideration, be a candidate for re-election.'

"It is therefore in sorrow, and with much regret, that I take official leave of the officers and members of this Imperial Council, from one and all of whom I have received so many kind words and so many assurances of continued friendship. Your generous confidence, and the many personal obligations your kind acts have placed me under, make the severance of these ties the more painful to me; but the duty I owe to others and myself compels me to this course.

"Honored as I have been through your partiality for me, and trusted by you as I have so often been with one of the most responsible offices in this Order, I may be permitted to say that it ever has been my aim to serve you honestly and faithfully, the better to conserve the interests of this Imperial Council and add to the satisfaction of its members.

"That I have done so with a reasonable degree of success is assured by your repeated votes of confidence and the attestation of your dearly loved friendship.

"With no heart-burnings or ill-will toward any one, I now retire from this high office to take my place among the unofficial; where, free from official cares, I may the better labor with you for the unity, prosperity, and harmony of this noble Order of ours."

During the fall and winter of 1893-94, the Imperial Potentate, being actively engaged in a spirited canvass for appointment to an important Federal office at Pittsburgh, Pennsylvania, he found it impossible to accept all of the many courteous invitations extended to him to make personal inspection of the Temples and their Work. He therefore availed himself of the privilege afforded by Section 1 of Article 12 of our Constitution and Laws, and appointed as Deputies to represent him for that purpose, Nobles George W. Buss, William A. Stiles, Frank Locke, Sam Briggs, Cyrus W. Eaton, Thaddeus B. Beecher, John C. Smith, Joseph B. Eakins, George William Millar, Harry A. Collins, Joseph S. Wright, J. H. Mauritius, John T. Brush, W. M. Bailey, T. J. Graham, and Charles W. Cushman.

In referring to these visitations, the Committee on "Transactions of Imperial Officers," said:

"A large number of Official Visitations were made, and it is believed that they were both essential and productive of much good, and it is hoped that the practice may be continued hereafter by those who may be in authority."

Noble Harrison Dingman moved that the Imperial Council proceed to the election of an Imperial Potentate for the coming year. Imperial Potentate Hudson appointed as Tellers of the election: Nobles Henry A. Collins, of Rameses Temple, Toronto; Frederick Leibrandt, of Lu Lu Temple, Philadelphia; Frank J. Bassett, of Zem Zem Temple, Erie; James Kerr, Jr., of Syria Temple, Pittsburgh, and Jacob H. Bromwell, of Syrian Temple, Cincinnati. Nominating speeches were dispensed with, and between the two contestants, Charles L. Field, of Islam Temple, San Francisco, and Wm. B. Melish, of Cincinnati, the latter was declared elected; also Wayland Trask, Deputy; John T. Brush, Chief Rabban; Cyrus W. Eaton, Assistant Rabban; Albert H. McGaffey, High Priest and Prophet; Ethelbert F. Allen, Oriental Guide; William S. Brown, Treasurer; Benjamin W. Rowell, Recorder; Thomas J. Bishop, First Ceremonial Master; Thaddeus B. Beecher, Second Ceremonial Master; William H. S. Wright, Marshal; John H. Atwood, Captain of the Guard; and Horace K. Blanchard, Outer Guard.

The Committee on Finance and Accounts recommended that Mileage and Pay of Representatives be at the rate of Ten Dollars a day for two days, and on the basis of three cents per mile each way traveled.

The Committee on Dispensations and Charters recommended that the establishment of Temples at Wilkesbarre, Pennsylvania, and Charlotte, North Carolina, be held in abeyance for another year. Also that a Dispensation be granted to Tebala Temple at Rockford, Illinois; and Charters issued to India Temple, Oklahoma City; Ahmed Temple, Marquette, Michigan; and Aladdin Temple, of Columbus, Ohio.

The Committee on Finance and Accounts recommended that a contingent fund of One Thousand Dollars be created, against which the Imperial Potentate may, in the usual manner, draw from the Imperial Treasury from time to time, to cover expenses in the discharge of his official duties.

Also that the salary of the Imperial Recorder for the coming year be fixed at Fifteen Hundred Dollars, subject to the same conditions as last year.

Also that those members of the Ritual Committee who were in actual attendance at the meetings of the Committee be paid in addition to the regular mileage and per diem, as voted by the

Imperial Council, the sum of Ten Dollars per day for as many days as they were in attendance, not exceeding three days, and that Noble Walker be allowed the additional sum of Sixty Dollars for expense of stenographer, etc.

The Committee on Ritual, after having given the subject earnest and careful consideration, presented the result of their labors, and requested that the Imperial Council hear their report, as read by Noble George H. Walker, Secretary of the Committee.

Noble William Finder, Jr., moved that the hearing of the reading be limited to the actual membership of the Imperial Council, which resolution was adopted.

Noble Walker then read the new Ritual in a very painstaking manner and to the general approval of all present. At the conclusion of the reading, it was moved and seconded that the Report of the Committee on Ritual be accepted, and that the newly revised Ritual be adopted as the exclusive and only lawful Ritual of the Order.

The motion was carried by unanimous vote, without debate.

The Committee on Time and Place of Next Meeting reported that no invitations had been extended by any Temple for the next Annual Session, and they could only offer the suggestion that the Imperial Council hold their Twenty-first Annual Session at Saratoga Springs, New York.

On motion, duly adopted, a Special Committee was appointed and authorized to select a place for holding the next Session of the Imperial Council.

Noble Wm. B. Melish moved that said Session be commenced on Monday, September 2, 1895, which was unanimously agreed to.

SESSION OF 1895

In compliance with the decision of the Special Committee appointed to select a place of meeting, the Twenty-first Annual Session of the Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America began at ten o'clock in the morning of Monday, September 2, 1895, in the Rockland House, at Nantasket Beach, Massachusetts.

The Session in question presented several novel phases, as well as being conducted upon some new lines quite at variance with those that had previously been followed. The Imperial Potentate, Recorder, and Treasurer had their official headquarters within the walls of the hotel that sheltered the Convention itself, and the Divan and Active Members of the Council were there taken care of by its genial, capable, and enterprising Boniface, who provided "room" and the "eats" (all included) on the good old American plan, at the attractive price of \$3.50 per day, which, in comparison with experiences encountered at some of the other Annual Sessions, was truly indeed a return to the simple life.

The fiscal year had been changed, and all returns of every nature from all Temples, instead of being confined to a period of twelve months, were made to cover an interval of one year and a third, dating from January 1, 1894, and inclusive of April 30, 1895.

After an invocation by the Rev. R. R. Swope, the Session was called to order by the Imperial Potentate, Wm. B. Melish, who was experiencing something that had never till then fallen to the lot of any Noble, a second term in the Potentate's chair, between which periods had existed an interregnum duly filled by an elected successor and predecessor.

Noble Caleb Saunders, Potentate of Aleppo Temple, Boston, extended a gracious welcome clothed in flowery and graceful verbiage, to which the Imperial Potentate made suitable response.

The Imperial Potentate directed the Council to rise as a token of Fraternal respect to the memory of the Imperial Assistant Rabban, Cyrus W. Eaton, who had died on May 12, 1895; and also stated that he would make no assignments, either to fill the vacancy caused by Noble Eaton's death, or a second vacancy made by the unavoidable absence of Deputy Imperial Potentate Wayland Trask.

Extracts from the Address of the Imperial Potentate are as follows:

"When the Imperial Council adjourned in Denver last year it was bankrupt. After the payment of the amounts ordered by the Body there was a shortage. It thus became necessary to reduce expenses to the minimum, and to dis-

continue as far as possible the practice of making Inspections or Visits to Temples, either by the Imperial Potentate or his appointed Deputies.

"It has sometimes been the practice of the Imperial Council to expend all the monies on hand at the date of the Annual Meeting, regardless of the fact that much of the Fund does not belong to the fiscal year which the Imperial Council is called upon to review. Thus the Imperial Council when it met in July of last year not only endorsed the expenditure of its Trust Funds of over Two Thousand Dollars and the receipts of the year ending December 31, 1893, but also expended every cent of its earnings for the six months prior to the Session in July, amounting to nearly Five Thousand Dollars. That sort of financial policy is, of course, suicidal, and it remains for the Imperial Council, by wise and prudent consideration, to limit its expenditures, if possible, to the income of the year ending with April 30th last, and thus make each fiscal year stand by itself. We have funds on hand belonging to that year amounting to \$8,878.16, which should be ample to defray the expenses of this Session."

Charters having been granted to India Temple, Oklahoma City; Ahmèd Temple, Marquette, Michigan, and Aladdin Temple, of Columbus, Ohio, the Imperial Potentate found that he could visit only the last named, which he did on October 29, 1894. Appointing as his Deputies Nobles Ethelbert F. Allen and John Q. Adams, those two gentlemen respectively performed their tasks at Oklahoma City and Marquette, the first-named Noble visiting India Temple on New Year's Eve.

The Imperial Potentate reported that during the year the Black Camel had knelt before the tents of three of our distinguished members, they being Cyrus Waldgrave Eaton, born at Bloomington, Vermont, September 21, 1837, and who died on Sunday morning, May 12, 1895; John S. Rogers, Chief Rabban of Palestine Temple, Providence, Rhode Island, and born in that city October 27, 1850, died February 14, 1895; Dwight Byington, who was born at Norwich, New York, February 20, 1831, died in Leavenworth, Kansas, October 19, 1894.

Of his visitations he said:

"Invitations have been extended to me on all hands and I was made to feel that my presence would be welcomed at many a social feast. To all but one I was forced to decline. On Thanksgiving afternoon I attended the first working of

our new Ritual at Kosair Temple of Louisville. My only other 'Official Visit' was that already alluded to in connection with that of newly organized, or Chartered Temples.

"On February 22, 1895, I presided in Syrian Temple of Cincinnati, in the dual rôle of its Potentate and the Imperial Potentate, and assisted in the initiation of a class of two hundred and nineteen candidates, believed to be the largest number ever initiated at any Shrine Temple at any one time. In the evening of the same day my Temple tendered the Imperial Potentate and his staff a magnificent reception in Music Hall, where an entertainment and banquet was given in honor of the occasion to eighteen hundred Nobles of our Order, representing twenty-three different Temples. The Imperial Treasurer and other members of the Imperial Council were present.

"Many requests have been made for Dispensations to confer the Order by communication, either in or out of the Temple. Cases were cited well worthy of consideration and acquiescence, did the Constitution permit it. The latter does not sanction communication of the Order except in the case of Petitioners for a new Temple in unoccupied territory, and then only performable by the Imperial Potentate or his Special Deputy. If such a power existed the Order would be communicated right and left under a great variety of circumstances, and in many cases to the detriment of the Order.

"During the year 1892, while Imperial Potentate, I called the attention of each Temple to the virtue of Charity, as well as Hospitality, and suggested that each Temple make a special effort to alleviate the poverty and distress of the worthy poor in their different Oases. This bore good fruit, and I had the pleasure in so reporting to the Imperial Council in 1893. During my present official year I again requested each Potentate to enlist the noble-hearted members of his Temple and engage in some special charitable work during the winter, in promoting the universal brotherhood of man either by kindly encouragement or reasonable charity to those who needed a helping hand, that the name of the Mystic Shrine might become as a sweet perfume in each Oasis. The result exceeded all expectations and proved that the Shriner 'hath a tear for pity and a hand open as day for melting charity.'

"In addition to this magnificent record of worthy effort, there have been many cases where relief was afforded to unfortunate members of our own Order and their families, but these deeds, while beautiful in themselves, are not emphasized because they are of our own and entitled to help. The sum total expended for Charity under the auspices of our subordinate Temples, and in the name of 'the Order of the

Nobles of the Mystic Shrine,' amounts to \$14,087.30. When carping criticism or captious comment derogatory to the Shrine is made by newspapers or by individuals, let us point to our charitable deeds to God's poor, who hath no claim upon us save that of common humanity, and say, 'This is the answer of the Shriners of America.'

"In Jurisprudence and Laws, no new decisions have been made during the year. Many questions of interpretation of law have been presented and passed upon, seemingly to the approval of those interested, as I have heard of no appeals. The amendments presented at this Session, and contained in the official call, are worthy of a most careful consideration at the hands of your Committee on Jurisprudence, and more especially by the Imperial Council. The late presentation of the Report of this most important Committee, and the hurried, undignified, and harmful manner in which the same has sometimes been considered, will all be obviated by your action of last year in calling together the Committee one day prior to the assembling of the Imperial Council. It is, in my opinion, a mistaken idea that little or no change is necessary in our Constitutional Law. Each year new questions are presented for which the Code offers no remedy. The Imperial Potentate can not make new Laws on entirely new subjects, but can decide what is the existing law, or make an interpretation of its meaning. It therefore becomes necessary in the growth of all progressive Legislative Bodies of all Secret Societies to annually make amendments to and changes in their Code of Laws.

THE PRESENT CONDITION OF THE ORDER

"The prosperity of the Order continues unabated. This is especially true in regard to numbers. Notwithstanding that financial depression existed during a greater portion of the year, our growth in membership during 1894 is the largest in our history. This increase is shown in the following table of net gains of the past four years:

Membership, Dec. 31, 1891 . . .	21,127—	Gain	4,147
" " " 1892 . . .	27,161—	"	6,034
" " " 1893 . . .	31,441—	"	4,280
" " " 1894 . . .	37,548—	"	6,107

"The complete statistics for the year 1894 are appended:

Number of Nobles January 1, 1894	31,441
Loss by Death during year	407
“ “ Dismissions during year	654
“ “ Suspensions “ “	697
“ “ Expulsion “ “	10
	1,768
Total	29,673
Number initiated during year	7,214
“ restored and affiliated	267
“ in Temples under Dis- pensation	194
	7,675
Membership, January 1, 1895	37,348
Net gain	5,907

“During 1893 the Initiations numbered 4,875, and in 1894, 7,214, a gain of 2,339. That was large indeed, and especially gratifying as showing an increased interest in the Order, with a promise of still better results in the future.

“During the year I have made a special effort to ascertain the condition and growth of our Order in other ways than in numerical strength, and am pleased to be enabled to now report definitely regarding our material prosperity. There are seventy-one Temples located in forty-three States, the condition of which is:

Total assets in bonds, real estate, parapher- nalia, cash, etc.	\$348,928 85
Total liabilities	44,987 50
	\$303,941 35
Net assets	\$303,941 35
Insurance carried	\$69,300 00

“Twelve Temples, namely, Zamora, Tangier, Salaam, Palestine, Naja, Mount Sinai, Media, Ismailia, India, Hamassa, Al Kader, and Algeria, report they carry no insurance. It would seem poor business judgment to neglect protection from fire when the small cost of obtaining it is considered.

“The eight largest Temples on May 1, 1895 (each containing more than one thousand Nobles), were:

Aleppo of Boston	2,573
Mecca, New York City	2,378
Lu Lu, Philadelphia	2,315
Medinah, Chicago	2,107
Syrian of Cincinnati	1,255
Moslem, Detroit	1,242
El Kahir, Cedar Rapids	1,136
Syria, Pittsburgh	1,068

THE IMPERIAL RECORDER

Respectfully submitted his report showing the following:

No. of Ad Vitam Members	4
No. of Active Members	162
No. of Emeritus Members	4
	<hr/>
Making a total of	170
No. of Temples Chartered to date	68
No. of Temples under Dispensation to date	3
	<hr/>
Making a total of	71

“A recapitulation of all reports from Temples, to and inclusive of April 30, 1895, shows that the total membership on that date was 37,348 Nobles, a gain of 5,907, or 18 39-50% increase of the membership on Dec. 31, 1893.”

The Committee on Dispensations and Charters recommend that it is at the present time inadvisable to grant a Dispensation for establishment of a Temple at Seattle, Washington; but assent in issuing Charters to “Tebala” Temple, Rockford, Ill.; “Korein” Temple, Rawlins, Wyo.; “Irem” Temple, Wilkes-Barre, Pa.; and “Oasis” Temple, at Charlotte, N. C.

The following Standing Resolution was proposed by the Committee on Jurisprudence and Laws:

“*Resolved*, That all amendments to the Constitution and Laws shall be reduced to writing and offered as required by Article XXXIV, and the entire Section proposed to be amended must be fully written out as the same will read with the ‘Amendments’ incorporated therein. Otherwise no amendment need be considered.”

On motion, the standing resolution, as read, was unanimously adopted.

The Annual Election was held by separate ballot for each office, and resulted as follows:

Charles L. Field, Imperial Potentate; John T. Brush, Deputy; Harrison Dingman, Chief Rabban; E. R. Harris, Assistant Rabban; A. B. McGaffey, High Priest and Prophet; Ethelbert F. Allen, Oriental Guide; William S. Brown, Treasurer; Benjamin W. Rowell, Recorder; W. H. S. Wright, First Ceremonial Master; Thomas J. Bishop, Second Ceremonial Master; Robert M. Johnson, Marshal; John H. Atwood, Captain of the Guard, and Horace K. Blanchard as the Outer Guard.

The Committee on Time and Place of Next Meeting reported that invitations had been received from San Francisco, California, and Cleveland, Ohio, and recommended as follows:

"The Nobles of the first named city would doubtless extend to us a royal welcome, and a visit to the Golden Gate would be one long to be remembered, but the members of the Committee believe that two facts should be borne in mind when considering the advisability of going to so distant a point. In the first place the condition of the Imperial Treasury is such that the expense of a trip across the continent could not be met, nor is there any likelihood that in the year to come there will be any surplus available. Temples in many instances would doubtless go unrepresented. Again, the time consumed in making the journey to California and return, since a majority of our membership reside east of the Mississippi, should be taken into account. Many Nobles would be unable to spare the time from their business.

"In view of the fact, however, that the Nobles of Cleveland, Ohio, are especially desirous of entertaining the Council next year, we recommend that city as the place, and Tuesday, June 16, 1896, as the time."

The recommendation of the Committee was unanimously adopted.

The Committee on Incorporation of the Imperial Council made a lengthy report, closing with the following resolutions, which were unanimously adopted:

Resolved, That this Imperial Council declines to recognize or accept the Charter heretofore granted by the Legislature of the State of New York to Thomas J. Hudson, Imperial Potentate; Frank M. Luce, Imperial Recorder; Joseph S. Wright, Imperial Treasurer; Charles W. Cushman, Thomas J. Bishop, John W. Boyle, and Joseph B. Eakins, Imperial Representatives; and their successors in office.

“Resolved, Further, That in the opinion of this Imperial Council its ‘Incorporation’ is not necessary or desirable.”

The Committee on Finance and Accounts recommended that the salary of the Imperial Recorder for the ensuing year be fixed at **Two Thousand Dollars**, this amount to include office rent and clerical assistance, also the engrossing of Diplomas; that six hundred copies of the Proceedings of 1895 be printed and distributed in the same manner as heretofore, and that the mileage of this Session be fixed at five cents per mile, one way; and that the per diem be Ten Dollars per day, for not to exceed two days, all of which was adopted.

The Future of the Order was voiced by Imperial Potentate Wm. B. Melish, who remarked:

“During the past year the Mystic Shrine has been subjected to more or less criticism from the outside. Masonic papers and magazines have contained articles both attacking and defending the Mystic Shrine. One presiding Officer of a Masonic Grand Body thought it within the line of his duty to comment unfavorably, and at length, upon the Mystic Shrine in his Annual Address. These are small matters if our Order is living up to its avowed principles. Wholesome criticism, and even unkind or unjust comment can do no harm if the Temples of the Order are properly conducted, and kept within their proper sphere. If the conduct of Shriners is such as to make them unfit tenants for a Masonic Temple or a Templar Asylum, then let the Mystic Shrine be expelled from such quarters. But, it is claimed that the Shriners control matters in such instances, and that to oppose them means discord in the Masonic Bodies. The government in the matter should be in the Imperial Council, it being the duty of that Body to uphold the dignity of the Order. I hold that no man has a right to commit acts in his capacity as a Shriner which would reflect upon his character, or subject him to discipline as a 32° Degree Mason or Knight Templar. That the Temples in some few localities are a disgrace to the Order is undoubtedly true. I believe it is confined to less than ten per cent of the Temples. When examples of riotous drunkenness, given by Officials of high rank, have gone unrebuked by the Imperial Council, it is small wonder that some Temples have permitted excesses of this nature. Turning a Shrine meeting into a drunken debauch seems to be the sole idea of a few Potentates and a few Temples. Some of the Notices issued make the drinking feature more prominent than the work.

“Newspaper accounts have reached me which indicate that the impression made upon the public is that a Shrine meeting in that locality at least, means a hilarious drunk. In one very prominent Temple the Potentate permits and encourages the assembling of a large number of his Nobles on each Sunday morning; calls this gathering ‘The Potentate’s Sunday School Class’; provides beer, whisky, cigars, etc., in unlimited quantities, and does it openly and defiantly. Is it any wonder that such a gathering is disgraced by scenes which are indescribable? Is it any wonder that hundreds of the Nobles of that Temple never go near its meetings, but quietly ‘let things go,’ rather than oppose a popular but unprincipled man?

“I am not one of those who decry the use of wine. I believe in the creed with which I closed my Annual Address to you in 1893:

“‘Pleasure without intemperance, hospitality without rudeness, and jollity without coarseness, should here prevail among all of the true Faith.’”

On recommendation of the Committee on Charters and Dispensations, Charters were granted to Tebala Temple at Rockford, Ill.; Korein Temple, at Rawlins, Wyo.; Irem Temple, at Wilkes-Barre, Pa., and Oasis Temple, at Charlotte, N. C.

In order to give to the Imperial Potentate the unquestionable right of discipline, Section 1 of Article V of the Constitution was amended to read as follows:

“SECTION 1. The Imperial Potentate is the executive officer of the Order within the Jurisdiction of this Imperial Council. He may suspend until the next Session of the Imperial Council, or for a less time, any official of the Imperial Council, or any Temple or officer thereof, for violation or disobedience of the Constitution, Regulations, or Edicts of the Imperial Council.”

SESSION OF 1896

The Twenty-second Annual Session of the Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America was convened at the city of Cleveland, Ohio, on June 23, 1896, and was opened in due and regular form by the Imperial Potentate, Noble Charles L. Field.

The record shows that the Official Divan was present, and that all of the Temples responded to roll-call, with the excep-

tion of Al Kader, El Kalah, El Zaribah, U. D., Naja, and Yaarab Temples. Ill. Nobles Walter M. Fleming, Sam Briggs, William B. Melish, and Thomas J. Hudson, members ad vitam, were also in attendance.

The Imperial Potentate, in his Annual Address, was pleased to report as follows:

“No wars or rumors of wars have sprung up in our ranks, and I am rejoiced to be able to truthfully report that the Black Camel, Death, has not visited any officer, past or present, of this Imperial Council. Allah be praised! We stand with ranks unbroken, shoulder to shoulder, ready to obey orders and to battle for the cause in which we are so deeply interested. No dissensions have arisen requiring interference by the Imperial Potentate, peace and harmony reigning supreme throughout the Jurisdiction. For the second time in the history of this Imperial Council we are called to deliberate and legislate under the protecting dome of Al Koran Temple, the twelfth session having been held here June 14, 1886, when that war-scarred veteran and prince of Nobles, Sam Briggs, was elected Imperial Potentate. At that time the entire membership of the Order was 4,938. Time has wrought its changes—gray hair, that indisputable evidence of age and experience, is more generally discernible, and the physical appearance of the Nobles composing the present Imperial Council exhibit additional intelligence, wisdom, and interest in the success and prosperity of this Ancient Arabic Order.”

He also reported the issuing of Dispensations to form and open a Temple at Phoenix, Arizona, to be called El Zaribah, and a Temple at Hartford, Connecticut, to be called Sphinx.

He reported the institution of Irem Temple, at Wilkes-Barre, Pennsylvania.

On the subject of Charity he well said:

“In considering the subject of dispensing Charity to the poor by the different Temples, I realize how limited is my command of the English language to fully and properly express the feelings I entertain in commendation of what has been done, as well as what is in the power of the Order to accomplish in this direction. ‘THE POOR YE HAVE WITH YOU ALWAYS’ is a saying that has been handed down to us from remote antiquity, and the truth of it seems to be more and more apparent with each succeeding generation. While our Order was not established with Charity as

one of the fundamental principles to govern it, yet it is a matter of record that much good has been accomplished, suffering relieved, the hungry fed, and the needy assisted by the true Nobility thereof. Different Temples have adopted different means to this end, and while all are to be highly commended, I desire to segregate and speak of the method adopted by Mecca Temple, which I would like to see adopted by every Temple in the Jurisdiction. The greatest assistance you can render and the greatest Charity you can bestow on a worthy Noble, is to obtain for him employment by which he can earn money to support and educate those dependent upon him. He will accept such a tender with heartfelt gratitude, while perhaps his innate pride might prompt him to decline the offer of coin, even though he be on the point of starvation.

“Nobles, you who are the Representatives of your respective Temples and regarded as the guiding spirits of its affairs, let me urge upon you the important results that may follow the carrying out of this suggestion. Take the matter in hand, investigate, and if you act promptly and with energy, I prophesy the benefits resulting therefrom will exceed your most sanguine anticipations.”

He reported that from all quarters he had received words of encouragement and cheer relative to the condition of the Order at that time, and advanced the idea that inasmuch as the Shriners looked to the prerequisite bodies of Masonry for material to increase its numbers, it behooves its members at banquets, as well as on all other occasions, to be so circumspect in acts and words that no adverse criticism may emanate from those Bodies.

The Imperial Recorder reported the number of chartered Temples to date 72, and number under Dispensation 2, with 4 ad vitam members, 4 Emeritus members, and 178 Active members.

In order to prevent the promiscuous visitation by Nobles holding dimits, a resolution was adopted providing that no Noble could thereafter visit a Temple other than his own except by producing a certificate signed by the Recorder of his own Temple and bearing the seal thereof, that such Noble was in good and regular standing, and it was declared to be a violation of good faith for any Temple to allow a member of any other Temple to visit it, except upon the production of such

certificate, or upon his being properly vouched for and being in good and regular standing.

An effort was made to provide for triennial instead of annual sessions of the Imperial Council, but on recommendation of the Committee on Jurisprudence and Laws, the proposition was rejected. The reasons given by the Committee were as follows:

“Our Order is still young, and some of its features, not to say principles, are evolutionary, and some of the measures adopted for its government are still experimental. The problems that have arisen have been met and solved, and we have prospered well under the management of our annual sessions. It is probable that for many years yet to come other difficulties will arise which can best be overcome by frequent meetings of the supreme governing tribunal. Not only the upbuilding of the Order, but the very fraternity we seek to promote among the nobility, is best served by these frequent gatherings. As we understand it, the only argument made against the position we maintain grows out of financial considerations. But our income is fairly commensurate with our expenditures, and this argument is therefore not so important.”

Following a plan adopted in many Masonic Bodies and other Fraternities, a change was made in the fundamental law, so as to provide that of the thirteen officers theretofore all elective, the last five should be thereafter appointed.

On the question of continuous membership in a Temple after Active membership in the prerequisite Bodies has ended, the Imperial Council approved the following statement made by the Committee on Jurisprudence and Laws:

“Since good standing in Templar or Scottish Rite Masonry is the basis of membership in this Order, it is fair that suspension or exclusion by either, as held by the Imperial Potentate, should disqualify one for membership in this organization. It is true, an applicant, in order to enter here, need not belong to both the other societies, but having rendered himself unworthy of affiliation in either he ought not to find shelter here on the ground that the other took no notice of his shortcomings. This we regard as correct interpretation of the spirit of our Order, for by this rule we hold up the highest standard of manhood, and preserve on the highest plane the friendly and fraternal relations between the Arabic Order and Templar and Scottish Rite Masonry.

"But at the same time it should be set forth as a true statement of our law, that there is nothing in its provision that in any way disqualifies a Noble for continuous membership in the Temple or in any way subjects him to discipline, if, having been a member of either or both the prerequisite Orders, he voluntarily and honorably withdraws from either or both of them and lives without offense against their laws.

"Amid the vicissitudes of life it may well happen that one who in prosperity joined, kept up his standing, and paid his dues in the Temple and in all the Masonic Bodies, through adversity finds himself, in justice to his family or to his creditors, unable to maintain himself in all these organizations. In such a case he should have his choice, and be permitted to keep in active membership in that society where he desires to go, and where he probably finds his dearest friends and most cherished companionship. He should be allowed to enjoy this without any compulsion to bear the burden of affiliation in all the prior bodies from which he has the right to voluntarily and honorably withdraw. Neither should he be required to subject himself to the humiliation of asking or expecting the prerequisite Orders to carry him by remitting his dues. They are often located in one place while he may reside in another, and they can not, therefore, know his changed condition in life. Besides, pride of character, which is one of the noblest attributes of true manhood, often forbids such a course.

"We felt it a duty to add these thoughts, and we ask the approval of the Imperial Council upon these expressions as a true statement of the law in this respect."

The election of officers resulted as follows: Noble Harrison Dingman, as Imperial Potentate; Noble Albert B. McGaffey, as Imperial Deputy Potentate; Noble Ethelbert F. Allen, as Imperial Chief Rabban; Noble John H. Atwood, as Imperial Assistant Chief Rabban; Noble William H. S. Wright, as Imperial High Priest and Prophet; Noble Lou B. Winsor, as Imperial Oriental Guide; Noble William S. Brown, as Imperial Treasurer; and Noble Benjamin W. Rowell, as Imperial Recorder.

The Committee on Time and Place recommended that Detroit, Michigan, be the place, and June 8 and 9, 1897, be the time for holding the next Annual Session of the Imperial Council, and the recommendation was approved.

The Committee appointed at the previous session to procure and present on behalf of the Imperial Council a suitable Past

Imperial Potentate's Jewel and such other testimonial as might be selected by the Committee, to Past Imperial Potentate William B. Melish, made report that they had discharged their duties and had presented to Ill. Noble Melish the Jewel, and in addition thereto, a handsome assortment of tableware, consisting of silver, cut glass, and china.

The Committee on Dispensations and Charters recommended that a Charter be issued to El Zaribah Temple at Phoenix, Arizona, and to Sphinx Temple at Hartford, Connecticut, and to one at Savannah, Georgia, under the name of Alee Temple; one at Boise City, Idaho, under the name of El Korah Temple, and one at Charleston, West Virginia, under the name of Beni Kedem Temple.

The Committee on Grievances and Appeals were pleased to report that no matters had been presented for their consideration.

The elective officers were duly installed into office by Past Imperial Potentate Noble William B. Melish, and upon proper motion the Imperial Potentate was authorized to appoint the remaining officers at his pleasure, and report to the Order, on appointment, of his action in the premises.

SESSION OF 1897

In compliance with the decision of the Committee on Time and Place, appointed at the Twenty-second Annual Session, held at Cleveland, Ohio, the Twenty-third Annual Session of the Imperial Council was held at the Masonic Temple in the city of Detroit, Michigan, commencing on June 8, 1897.

On roll-call of Temples, all responded except eleven. The address was delivered by Noble W. C. Maybury, mayor of the city of Detroit, and was an eloquent effort, in which he said in part:

"We are an ancient city, and have lived loyally under the reign of three nations; first, the lilies of France, then the cross of St. George, and now and forever, under the Stars and Stripes. We gladly float the banner of the Shriner today side by side with our own beloved flag, for though its symbols speak of bloodshed in the past, it floats over this Order as the emblem of mirth and minstrelsy, that has never shed a drop of blood, but rather speaks of joy and gladness.

“There is an ancient legend that your coming will fulfill. Long ago two brothers worked a field in common. One had his wife and children about him, the other had lost the last of his household and lived alone. The desolate one, sitting by his desolate hearth, as the twilight gathered around him said, ‘My brother has more needs than I. I have but myself to care for. I will go out to-night, and in the harvest field I will take some of the sheaves set apart for me and I will place them among his.’

“At the same time, his more fortunate brother, reflecting, said: ‘I have a home and household and my brother sits at a cheerless hearth. I will go out in the harvest field and take of the sheaves allotted to me, so that he may have the more of the harvest than I’.

“Each acted upon the impulse, and in the morning, as they returned to the field, each was amazed to find that the sheaves he had taken to his brother had been returned to his own. Each, unconscious of the other’s love, resolved to watch the mystery of the moving sheaves. And so they discovered their mutual and brotherly affection. Their neighbors, learning of this marked expression of fraternal affection, said that the field should no longer be planted with corn, but that it had been consecrated and hallowed by the love that had been shown; and they erected upon it a temple, dedicated forever to the worship of the God of love and charity. So, in the interchange of our hospitable sheaves with those which you bring, we hope to hallow this time and your visit. And, although no visible temple may be erected to tell of this fraternal exchange, there will be raised up in our hearts a temple of fraternal love and remembrance that will last unchanged until for us the heavens are rolled up as a scroll.”

In his Annual Address the Imperial Potentate reported that there had been no dissensions of any kind during the year, and that peace and harmony had reigned supreme in all parts of the Jurisdiction. He felt that when the great business depression was taken into consideration, the growth of the Order was cause for congratulation.

He reported that under authority of the change in the Constitution made at the last session, by which the last five officers in the official line became appointive, he had appointed Noble Henry C. Akin, Imperial First Ceremonial Master; Noble Allen Andrews, Imperial Second Ceremonial Master; Noble Horace K. Blanchard, Imperial Marshal; Noble George H. Green,

Imperial Captain of the Guard; and Noble George F. White, Imperial Outer Guard.

He reported the constitution of El Zaribah Temple, at Phoenix, Arizona, and Sphinx Temple, at Hartford, Connecticut.

He made the usual number of Visitations, and reported that in each and all of the Temples visited he found a feeling of fraternity and nobility worthy of the palmiest days of the Order.

He had been requested to issue a Dispensation to open a Shrine in Mexico, and also in the Sandwich Islands, but had declined. He issued a special commission to Noble J. Lew Rake, of Reading, Pennsylvania, appointing him Special Deputy Imperial Potentate, for the purpose of making full inquiry into the request of certain Masons at York, England, who are desirous of organizing a Temple of Nobles of the Mystic Shrine, and in the event of becoming satisfied as to the feasibility of having said Temple at the place named, then to issue the necessary Dispensation therefor, but the Deputy was unable to report any progress made in the matter.

On the question of Charity, the Imperial Potentate said:

“Having a strong desire for the continuance and enlargement of the good work of Christmas offerings to the deserving poor, as started some years ago by a number of our Temples, and encouraged so strongly by Past Imp. Potentate Melish during his two terms, I prepared and mailed during November and December, 1896, special letters to our Potentates, urging them to bring this subject to the attention of their Temples, that the necessary steps might be taken to interest the Nobility in making happy the hearts of the distressed in their respective Jurisdictions; to lighten the burden of the oppressed and bring joy and gladness in households where sorrow and despair had been prevalent; so that when the Christmas holidays had come and gone there would be thousands of grateful hearts sending up thankful prayers to the throne of grace for kindness rendered to them. I am sure that the burden of their songs was ‘Blessed be those who belong to the Nobles of the Mystic Shrine, for their hearts are filled with charitable feelings,’ and they fully carry out by deeds the thoughts that fill their hearts.

“One great object of belonging to the Mystic Shrine is to make our fellow Nobles happy, and history has recorded that in this we succeed; and so with sociability, hospitality, and good fellowship as the principal characteristics of our Order, what could be more appropriate than the effort of

endeavoring, on one day at least, to make those of our fellow-beings less fortunate than ourselves, realize that they and theirs are not forgotten?"

He reported that under his Call for Christmas offerings to the poor, donations to benevolent institutions and Masonic Homes, the reports show the grand sum of \$25,839.44 expended by Temples of the Mystic Shrine for charitable purposes during the past year.

He reported nine Temples having a membership of more than 1,000 each, as follows:

Aleppo Temple.....	2,900	Syrian Temple.....	1,442
Mecca Temple.....	2,765	Moslem Temple.....	1,400
Lu Lu Temple.....	2,499	El Kahir Temple.....	1,309
Medinah Temple.....	2,228	Syria Temple.....	1,181
		Kaaba Temple.....	1,050

In speaking of the future of the Order, the Imperial Potentate said:

"Before this Imperial Council shall have again assembled in Annual Session we will have passed one of the very important milestones of our career as an organization, for on September 26, 1897, Mecca Temple, the organizer and parent Temple of our seventy-six working Bodies, will have celebrated the twenty-fifth anniversary of her birth, September 26, 1872, having been the first organization of a Temple of the Nobles of the Mystic Shrine.

"Thirteen Knight Templars or Scottish Rite Masons gathered together in the city of New York on this, to us, eventful day and 'builded better than they knew.' In my judgment, no one of that thirteen had the most remote idea that a single one of their number would live to witness the astonishing results which have come from the gathering of that day; and yet there are people who still live and think the number thirteen unlucky. It has not proven so with the Mystic Shrine.

"During the first fifteen years of our existence the progress in new membership was considered rapid at that time, but in the light of subsequent events a change has come over the spirit of our dreams.

"December 31, 1886, ten years from the close of last year, our entire strength was 4,938, and from that time the Order seemed to have taken a new start, our increase from that date to the present time being 39,353, or an average of

about 4,000 per year. A wonderful growth in face of the fact that many croakers and grumblers who can only see the serious side of life predicted from the start that the Order could never be a success, or live any great number of years.

"We insure good health, long life, happy days, and nights, but let us not forget that at all times and under all circumstances we are Knights Templar or Scottish Rite Masons, and above and beyond all that we are an Order of gentlemen; and remembering these things let us so act. Then there will be no question but what our Order will live long after we shall have passed into another life, and those who come after us will say as we say now, that the originators of a quarter of a century ago, that mystic thirteen, builded better than they knew."

The Grand Recorder reported that there were at that time five ad vitam members, four Emeritus members, and one hundred and ninety-one Active members, and that there were seventy-four Chartered Temples, and three Temples under Dispensation.

He reported a total membership of 44,291, and a net gain for the year of 2,789.

The election of officers resulted as follows: Noble Albert B. McGaffey, as Imperial Potentate; Noble Ethelbert F. Allen, as Imperial Deputy Potentate; Noble John H. Atwood, as Imperial Chief Rabban; Noble Lou B. Winsor, as Imperial Assistant Rabban; Noble Philip C. Shaffer, as Imperial High Priest and Prophet; Noble Henry C. Akin, as Imperial Oriental Guide; Noble William S. Brown, as Imperial Treasurer; and Noble Benjamin W. Rowell, as Imperial Recorder.

Charters were granted to Beni Kedem Temple, at Charleston, West Virginia, and Alee Temple, at Savannah, Georgia, and Dispensation was granted for a Temple at Springfield, Massachusetts, under the name of Melha Temple, and another one for a Temple at Dayton, Ohio, to be known as Antioch Temple.

Legislation was adopted providing that no Noble can visit any other Temple than his own except he exhibit to the Temple which he desires to visit a certificate signed by the Recorder of his own Temple and bearing the seal thereof, that such Noble is in good and regular standing, and that such certificate should be in effect only during the year in which it is dated.

It was further provided by the Imperial Council that the Committee on Jurisprudence and Laws should thereafter meet at least one day in advance of the meeting of the Imperial Council, when they should be placed in possession of all papers and matters pertaining to the work of their Committee.

The Imperial Potentate Elect announced the following appointments: Noble Allen Andrews, Imperial First Ceremonial Master; Noble George H. Green, Imperial Second Ceremonial Master; Noble George L. Brown, Imperial Marshal; Noble Thad. B. Beecher, Imperial Captain of the Guard; and Noble Archibald N. Sloan, Imperial Outer Guard.

The Imperial Council was adjourned to meet in Dallas, Texas, on June 14 and 15, 1898.

SESSION OF 1898

The Imperial Council was called to order in the Opera House in the city of Dallas, Texas, by the Imperial Potentate, Noble A. B. McGaffey, on June 14, 1898, with all of the Official Divan present, and all Temples responding to roll-call except five.

Noble McGaffey, the Imperial Potentate, reported that the year had been a peaceful and prosperous one, although wars and rumors of wars had agitated the country, and the tramp of armed men had been heard in the streets.

He reported the constitution of Alee Temple, of Savannah, Georgia, and Beni Kedem, of Charleston, West Virginia.

He made a number of visitations and expressed regret that he was unable to report progress in the matter of establishing a Mystic Shrine in England.

He made the usual call for Christmas Charity, and said the result had been a glorious one.

He stated that the proverbial Green Bay Tree in its perennial verdure does not flourish with any more perpetual certainty than does the Mystic Shrine, and that the increase during the past year, both in membership and finance, had been astonishing.

He recommended that some action be taken looking to the formation of a Shrine at Manila, Philippine Islands.

The Grand Recorder reported a total membership of 47,416, and a net gain for the year of 3,136.

Charters were granted to El Korah Temple, at Boise, Idaho; Antioch Temple, at Dayton, Ohio, and Melha Temple, at Springfield, Massachusetts, and a Dispensation was granted to Zenobia Temple, at Toledo, Ohio.

Buffalo, New York, was chosen as the next place of meeting, and June 14, 1899, the time.

A Committee heretofore appointed on a Jewel for Past Imperial Potentates made an extended report with printed designs, and with a full description in detail of the proposed Jewel, which report was adopted, and the suggested Jewel thereupon became the official Jewel for Past Imperial Potentates.

The election of officers resulted as follows: Noble Ethelbert F. Allen, Imperial Potentate; Noble John H. Atwood, Deputy Imperial Potentate; Noble Lou B. Winsor, Imperial Chief Rabban; Noble Philip C. Shaffer, Imperial Assistant Rabban; Noble Henry C. Akin, Imperial High Priest and Prophet; Noble George H. Green, Imperial Oriental Guide; Noble William S. Brown, Imperial Treasurer; and Noble Benjamin W. Rowell, Imperial Recorder.

The Committee on Grievances and Appeals made the pleasing report that, owing to the peace and harmony prevailing, nothing had been presented to them for their consideration.

The Imperial Potentate-elect announced the following appointments: Noble Henry A. Collins, as Imperial First Ceremonial Master; Noble Rial S. Peck, as Imperial Second Ceremonial Master; Noble George L. Brown, as Imperial Marshal; Noble Archibald N. Sloan, as Imperial Captain of the Guard; and Noble Alvah P. Clayton, as Imperial Outer Guard.

SESSION OF 1899

The Imperial Council convened in the city of Buffalo, N. Y., on June 14, 1899, with all of the Official Divan present, and a constitutional number of Temples represented. The usual address of welcome and presenting of the key of the city were made, and suitable responses given thereto.

In the opening paragraph of his Annual Address Imperial Potentate Ethelbert F. Allen says:

“On the 6th day of June, A. D. 1876, in the city and State of New York, U. S. A., the Imperial Council of the

A. A. O. N. of the M. S. for North America was created, and assumed its position among the social and benevolent organizations of the world. From then until now it has been the only supreme, governing body of the Nobles of the Mystic Shrine throughout the length and breadth of its Jurisdiction. Through wisdom and foresight it chose for its foundation and building only such of mankind as had before expressed a belief in the existence of a Supreme Being and had demonstrated to their Brethren, and the world at large, a love for their fellow man in its broadest and grandest sense.

“Since its establishment it has grown far beyond the expectation of its most sanguine supporters. Each succeeding page of its history has become more and more bright, until the outer folds of its pages are crowned with luster and glory. To-day its influence extends to the remotest corners of its Jurisdiction. It has become a most important factor in the development of civilization in its highest type; in the enlargement of acquaintance; in the harmonizing of discordant factions; in the establishment of friendships; in the expansion of intellect; in the upbuilding of happiness; in the giving of alms to the worthy; it is without a peer in the great galaxy of associations known throughout the wide world.”

The Imperial Potentate reported the constitution of Antioch Temple, at Dayton, Ohio; Melha Temple, of Springfield, Massachusetts, and El Korah Temple, of Boise, Idaho.

He reported the issuing of his holiday circular letter, and that seventy-one of the seventy-eight chartered Temples had reported charity donations.

He was happy to report that no causes of Grievance or Appeal had come to his notice, and that there was a present membership of 50,069, making a total gain for the year of 2,644.

The Imperial Recorder reported that there were at present 8 ad vitam members, 3 Emeritus members, and 211 Active members. He further reported that Salaam Temple, which has been suspended by vote of the Imperial Council, had surrendered its books, Rituals, etc.

From the report of the Committee on Transactions of Imperial Officers we excerpt the following:

“From it will be gleaned the fact that our growth has been remarkable, more especially when the fact is considered that our membership is limited to those who have passed through the crucible of Blue Lodge, Chapter, and Com-

mandery or of the Ancient Accepted Scottish Rite before they are permitted to make the necessary clamorous alarm at our outer door. Prosperity is with us to stay, and the character, caliber and standing of the material from which we build is the best in the land.

“Referring to the establishment of Temples of our Order in England, Mexico, and the Sandwich Islands, we do not feel it necessary to encumber any Committee or occupy the valuable time of this Imperial Council with this subject. In the early struggling years of our existence, the mountain might possibly have been prevailed upon to move—just a little to accomplish a purpose—but at this late day it is unnecessary, as there is a good macadamized road leading up to the mountain by way of our Constitution which plainly stipulates the *Modus Operandi* to establish Temples. If in either of the countries named they have eligible material, they simply get together the requisite number with the required amount in United States currency, make application for a Dispensation for a Temple, and the Imperial Council will do the rest. From Knights Templar published reports, the fact can be gleaned that England and Wales have over 3,000 members of Preceptories (English K. T. Bodies) similar to those in existence in Canada, independent of the eighty-two mentioned 32ds.”

The Committee on Time and Place reported in favor of the city of Washington, and the 5th day of June, 1900, for the next Session, and their report was adopted.

The Constitution was amended so as to provide that the Potentate, Chief Rabban, and Assistant Rabban can not resign after having been duly elected and installed, but upon the death or removal from the Jurisdiction of the Potentate of any Temple a special election may be held to fill the vacancy, and any other vacancy or vacancies that may occur by virtue of any officer being promoted, and it was further provided that any other officer of a Temple may resign his office.

The election of officers resulted as follows: For Imperial Potentate, Noble John H. Atwood, of Kansas; for Imperial Deputy Potentate, Noble Lou B. Winsor, of Michigan; for Imperial Chief Rabban, Noble Philip C. Shaffer, of Pennsylvania; for Imperial Assistant Rabban, Noble Henry C. Akin, of Nebraska; for Imperial High Priest and Prophet, Noble George H. Green, of Texas; for Imperial Oriental Guide, Noble George L. Brown, of New York; for Imperial Treasurer, Noble William S. Brown,

of Pennsylvania, for Imperial Recorder, Noble Benjamin W. Rowell, of Massachusetts.

The Imperial Potentate appointed the following officers: for First Ceremonial Master, Noble Henry A. Collins, of Canada; for Second Ceremonial Master, Noble Rial S. Peck, of Connecticut; for Imperial Marshal, Noble Alvah P. Clayton, of Missouri; for Imperial Captain of Guard, Noble Archibald N. Sloan, of Tennessee; for Imperial Outer Guard, Noble Edwin I. Alderman, of Iowa.

On recommendation of the Committee on Charters and Dispensations, a Charter was granted to Zenobia Temple, at Toledo, Ohio, and a Dispensation was granted for a Temple at Binghamton, New York, under the name of Kalurah Temple.

SESSION OF 1900

Pursuant to the action of the Imperial Council at its Twenty-fifth Annual Session, it met in its Twenty-sixth Annual Session in the city of Washington, on May 22, 1900, the time fixed by the Committee at the former session having been changed by the Imperial Potentate, Noble John H. Atwood.

Eloquent welcoming addresses were delivered by Hon. John W. Ross, Commissioner of the District of Columbia, and a member of Almas Temple, and by Past Imperial Potentate Noble Harrison Dingman, who spoke the welcome of the Grand Lodge, Grand Chapter, Grand Commandery, and Ancient and Accepted Scottish Rite, as well as the Nobles of Almas Temple.

In responding thereto the Imperial Potentate eloquently said:

“By the shore of the Gulf of California; where the green waters of the St. Lawrence lave the shores of the Thousand Isles; amid the mighty forests where rolls the Oregon; and where the tireless tide of the Atlantic forever frets the Narragansett coast; in the pine lands of the North, in the palm lands of the South, and in the measureless pastures of the boundless West, the black tents of our many tribes cast shadows in the setting sun; from every clime and from every corner of the continent, we, the representatives of all these many tribes, have come as Moslems to their Mecca, and as citizens and guests to the city that capitals the mightiest empire seen by the sun, or washed by the waves of any

sea. There are those among us who, as subjects and citizens, owe allegiance to a different power than here is seated in incomparable splendor by the banks of the Potomac; but they will join with us, whose nation this is, in paying tribute to you the denizens of our Capital City, and would not stay my tongue when I say that here stands the metropolis of a realm matchless indeed—an empire above whose tropic islands of the sea flashes the Southern cross, and over whose continental provinces the pale pole star stands as a steadfast sentinel.

“From the mysteries of the desert came the Order of the Mystic Shrine. From the mysteries of Providence came this incomparable nation, with a government more wisely conceived than the rule of the philosophers that sat beneath the Acropolis—wider in its sway than that of the massive power that rose by the banks of the Tiber. It is fitting that in the Capital City of such a country should gather the chiefs of the greatest Order the world has ever seen.

“An ancient Egyptian papyrus tells of the lands of Estherphane, of which many wondrous things are told, and among others, that the quarries of its mountains and the boulders of its hillsides are of stone that are not only shining white and fair to look upon, but they neither crumble nor yet decay—the batteries of the hail nor the arrows of the storm, nor yet the bolts from the cloudy catapults of heaven can diminish them, for they are of a substance blessed of the gods and can not pass away.

“May the walls of your homes and palaces of your great municipality prove to be made of stones from the quarries of Estherphane, and may they lift their heads high as ‘the topless towers of Ilium,’ to stand forever as a symbol of liberty, as a token of freedom, until in the rush and roll of the coming years, time shall have become eternity, and earth be remanded to chaos again.”

Again, in his Annual Address, the Imperial Potentate paid tribute to the Order of which he was the head, in the following impressive sentences:

“For, my Nobles, great is the Order of the Star and Crescent. It lightens the dark places in the lives of men; its wearers stretch out their hands to cheer the sorrowful and to charm away with the touch of charity the cares that cluster on the brow of distress. It teaches men that neither Jehovah, the God of the Hebrew, nor Allah, the God of the Moslem, nor yet the great All Father, whose Son taught the great lesson of love by the sea and on the mountainside, that none of all these are pleased by the service of sorrow.

It teaches men that the sparkling of the wave, the nodding of the meadow's blossoms, the smothered laughter of the zephyrs among the trees, the joyous babble of the brook, the silence of the night, the laughter of children, and the glorious flood of sunshine poured from the inexhaustible treasury of divinity mantling the world, all proclaim that the Ruler of the universe would have man be glad that he lives.

"The Shriner proclaims the doctrine of joy—teaches the lesson that such joy as enters unto man's life is a boon and a blessing, sent to alleviate the darker hours that must come to all. There is a legend of our people, a saying that comes from Araby Felix, that sorrow ever journeys with us, whether we travel on a milk-white camel, in a golden howdah garnished with silver bells, and rest at eventide beneath striped tents from the looms of Damascus, or whether we journey with script and staff, with scollop shell and sandal shoon, and know no shelter in the darkness save such as is woven by the hand of Allah from the mists of the night.

"Let us remember, too, that a smile adds beauty to the plainest countenance, while a frown can but mar the features of the most beautiful; that the light of pleasantness and peace in the eyes of man or woman makes dark places bright, while scowls are centurions in the cohorts of darkness. And let us forget that the wisest botanist in all the world knows not of one black blossom. The blue of faith, the crimson of hope, the white of purity, and the gold of fruition gleam in the flowery garnitures of the darksome dell and sun-glinted hillside, but the livery of woe, the symbol of sorrow, finds no place within the world of bloom; and flowers, the Talmud tells us, are the completest manifestations of Allah's pleasure.

"And these lessons man is coming fast to learn, as is made manifest by the growth of our noble Order. For in the years of its life upon this continent it has waxed exceedingly and grown to proportions that are magnificent indeed. From sea to sea and from Montreal to Mexico our Temples lift aloft their heads to flash back the splendors of the rising sun. Our growth in numbers and our strength in wealth are made manifest by the reports of your Imperial Treasurer and Imperial Recorder, that in due time will be laid before you."

The Imperial Potentate expressed himself as favoring a revision of the Ritual of the Order, or the addition of certain portions thereto, and referred the matter to the Imperial Council.

He reported the establishment of Kalurah Temple at Binghamton, New York, and Zenobia Temple, at Toledo, Ohio, and

the issuing of Dispensations for a Temple to be known as Karnak Temple, in the city of Montreal, Canada.

The Grand Recorder reported a total membership of 55,453, and a net gain for the year of 5,384.

Kalurah Temple, of Binghamton, New York, returned to the Imperial Council its Dispensation and requested a Charter, and it was granted.

Karnak Temple, of Montreal, Canada, did likewise, and it was granted a Charter.

On report of the Committee on Dispensations, a Dispensation was granted for the establishment of a Temple at Honolulu, Hawaiian Islands, and also a Temple to be located at Des Moines, Iowa, under the name of Za-Ga-Zig Temple.

Kansas City was chosen as the next place of meeting of the Imperial Council, and June 11, 1901, was selected as the time.

The election of officers resulted as follows: For Imperial Potentate, Noble Lou B. Winsor, of Michigan; for Deputy Imperial Potentate, Noble Philip C. Shaffer, of Pennsylvania; for Imperial Chief Rabban, Noble Henry C. Akin, of Nebraska; for Imperial Assistant Rabban, Noble George H. Green, of Texas; for Imperial High Priest and Prophet, Noble George L. Brown, of New York; for Imperial Oriental Guide, Noble Henry A. Collins, of Toronto, Canada; for Imperial Treasurer, Noble William S. Brown, of Pennsylvania; for Imperial Recorder, Noble Benjamin W. Rowell, of Massachusetts;

The following amendment to the Constitution was adopted:

“ARTICLE XXIV

“No application for the Order shall be received unless the applicant is a regular Knight Templar in good standing in a Commandery, or a thirty-second degree Mason in good standing in a Consistory of the Ancient Accepted Scottish Rite of the obedience of either the Supreme Councils for the Northern or for the Southern Masonic Jurisdiction of such Rite in the United States and those Supreme Councils which are in amity with and recognized by them.”

It was further provided that a Noble can hold Active membership in but one Temple; that he can dimitt from Commandery or Consistory and still retain membership in his Temple, so long as he be in good standing in either of the above prerequisite Orders under the laws of the Jurisdiction in which he resides.

The Imperial Council having received courtesies at the hands of President and Mrs. McKinley, a resolution was unanimously adopted tendering thanks for the same.

The Imperial Potentate-elect announced the following appointments: For First Ceremonial Master, Noble Alvah P. Clayton, of Missouri; for Second Ceremonial Master, Noble Rial S. Peck, of Connecticut; for Imperial Marshal, Noble Edwin I. Alderman, of Iowa; for Imperial Captain of the Guard, Noble Archibald N. Sloan, of Tennessee; for Imperial Outer Guard, Noble George L. Street, of Virginia.

SESSION OF 1901

The Imperial Council was called to order in Kansas City, Missouri, by Imperial Potentate Noble Lou B. Winsor, on June 11, 1901, with the entire Official Divan present, and seven Past Imperial Potentates, and Representatives from eighty-two Temples in attendance.

The address of the Imperial Potentate was devoted entirely to routine business of the year, and presented a very fair statement of his official activities. In his opening paragraph he said:

"Again have the sheiks of our various tribes assembled for their annual deliberations, this time in the Oasis of Ararat, perhaps as near the center of our vast domains as we could be located. Here the representatives of Aleppo from our farthest eastern shores join hands with Islam's representatives from the shore of the Pacific, each having traveled about an equal distance. El Zagal comes down from the north and Ben Hur comes up from the south, and with the representatives of the remainder of our eighty-two various families unite to form the highest personnel of any ruling body on the face of the earth."

The Imperial Council, at its last Annual Session, in Washington, had expressed its thanks for courtesies received at the hands of President and Mrs. McKinley, and the Imperial Potentate reported that he had expressed the appreciation of the Imperial Council to the President through his Secretary, and had received an acknowledgment with the thanks of the President. Both letters appear in the printed Record.

The Imperial Potentate was gratified to report that the

official line had not been visited by the Messenger of Death during the year, but he paid a fitting tribute to other Illustrious Nobles who had passed on to the farther shore since the last Session.

He reported the constitution of Za-Ga-Zig Temple, at Des Moines, Iowa; Kalurah Temple, at Binghamton, New York, and Karnak Temple, at Montreal, Canada.

He also presented in great detail the report of his personal institution of Aloha Temple, at Honolulu, Hawaiian Islands. This trip of the Imperial Potentate and 114 Nobles and 58 ladies was one of the most notable events in the history of the Mystic Shrine in North America. The Imperial special train started from Grand Rapids, Michigan, on February 25, 1901, and the party reached the quarters of Medinah Temple, in Chicago, on its return on April 17th, having been on the road almost two months. Many Temples were visited by the party on the pilgrimage.

On March 14th the Imperial Potentate, with the assistance of Imperial Recorder and other Illustrious Nobles, instituted Aloha Temple under Designation. The trip covered 11,346 miles, of which 7,346 miles were on land and 4,000 miles on water. It was ended without a single accident of any serious nature, and the Imperial Council was not put to a single dollar's expense in connection therewith, the entire cost being defrayed by those who composed the caravan.

The Imperial Potentate reported a number of visitations, and expressed the opinion that the Temples of the Order were in a good, healthy condition, and vying with each other in presenting good work and in placing the Order upon the high level where it properly belongs.

He issued a special appeal to all Temples to respond liberally to the relief of the sufferers from the great flood disaster at Galveston, Texas, and reported that the responses to his appeal were prompt and generous.

His report showed that the Imperial Council was still riding on the high wave of prosperity; that the net gain in membership for the past year was but three short of 5,000, and that there was a present total membership of 60,422.

He stated that fully half of his time for the past year had been occupied with work pertaining to the office of Imperial

Potentate, but he felt many times rewarded by the honors which had been paid him. He well and truly said in closing his report:

"The eyes of the outside world are upon us, and it is a lamentable but true fact that reproach and censure are frequently cast upon our Order owing to the indiscretions of some of our thoughtless members at such times.

"I have the utmost respect and affection for the Order of Nobles of the Mystic Shrine. I believe it to be the greatest social organization existing in the world to-day, and I am very sensitive as to any reflections cast upon its good name.

"There is no reason why a Noble should not be able to participate in all the social enjoyments of our Order and at the same time maintain and preserve the same dignity and respect that is expected of a Knight Templar and a 32d degree Mason."

The Imperial Recorder reported that at present the Imperial Council consisted of 10 ad vitam members and 236 Active members, and that the total number of Temples was 83.

Some effort having previously been made to have a "Shrine Historian" appointed, which did not meet the approval of the Imperial Potentate, the question, on recommendation of the Committee on Transactions of Imperial Officers, was decided to be a "closed incident."

On recommendation of the Committee on Charters and Dispensations, a Charter was granted to Aloha Temple at Honolulu.

The following, from the report of the Committee on Jurisprudence and Laws relative to ad vitam members, is worth quoting:

"In the matter of representatives ad vitam, referred to by the Imperial Potentate, we believe his interpretation of the law to be correct. The Imperial Council has decreed that all Past Imperial Potentates shall be Representatives ad vitam. An Imperial Potentate can not be a Past Imperial Potentate until his successor in office is elected and installed. The Imperial Potentate can not, therefore, be a Representative ad vitam until his term of office has ended. His Temple should elect him as a Representative to that session of that Imperial Council over which he is to preside.

"We recommend that it be declared to be the sense of

this Imperial Council that the change of the law in reference to the Imperial Potentate was simply to provide that in case a Temple in which an Imperial Potentate is a member should fail to honor him with an election as a Representative, such failure to elect does not deprive him of a seat in the Imperial Council, but that this provision was not for the purpose of adding his name to the pay roll and allowing his Temple full representation in addition."

The Committee on Grievances and Appeals reported that nothing had been presented to them for their consideration.

A contest having arisen as to the place to be selected for the next Session of the Imperial Council, a majority of the Committee recommended San Francisco, California, and a minority recommended Saratoga, New York, and on submission to the Imperial Council the majority report was adopted.

The election of officers resulted as follows: Noble Philip C. Shaffer, of Lu Lu Temple, for Imperial Potentate; Noble Henry C. Akin, of Tangier Temple, for Deputy Imperial Potentate; Noble George H. Green, of Hella Temple, for Imperial Chief Rabban; Noble George L. Brown, of Ismailia Temple, for Imperial Assistant Rabban; Noble Henry A. Collins, of Rameses Temple, for Imperial High Priest and Prophet; Noble Alvah P. Clayton, of Moila Temple, for Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, for Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, for Imperial Recorder.

On proper motion, a committee consisting of Past Imperial Potentates William B. Melish, Harrison Dingman, and Lou B. Winsor, was appointed to prepare and report at the next Annual Session a form for installation, institution, and memorial services.

The Imperial Potentate appointed the following officers: Noble Rial S. Peck, of Sphinx Temple, as Imperial First Ceremonial Master; Noble Edwin I. Alderman, of El Kahir Temple, as Imperial Second Ceremonial Master; Noble George L. Street, of Acca Temple, as Imperial Marshal; Noble Charles F. Beck, of Moslem Temple, as Imperial Captain of the Guard; and Noble Frank C. Roundy, of Medinah Temple, as Imperial Outer Guard.

SESSION OF 1902

The Twenty-eighth Annual Session of the Imperial Council was held in the city of San Francisco, California, commencing on June 10, 1902, with the Imperial Potentate, Noble Philip C. Shaffer, and his Official Divan present, and 231 Representatives from 80 Temples in attendance.

The Californians are always enthusiastic over what they are pleased to call the Land of Sunshine, and the Illustrious Potentate of Islam Temple, Noble Charles H. Murphy, was no exception to the rule, as indicated by the following, taken from his address of welcome:

“Here you shall see Paradise restored, and prosperity growing day by day, until the far East shall pay its tribute to the Queen City of the West, and the palmy days of Palmyra and Thebes, and Carthage and Troy, shall dwindle into nothingness, under the royal commerical splendor of San Francisco.

“Here you shall see the rolling waves of the Pacific, singing their lullabies in such divine strains of harmony that the whistling winds shall carry the melody across the continent, and leave music in every one of your homes.

“Here you shall see forests, aged and noble, dating back into the dreamy past, and reaching out into the hopeful future, which shall fill your souls with grandness of nature and awaken your thoughts of the mightiness of Him whose power of omnific speech created words.

“Here you shall find climatic conditions, where sunshine and shadow combine in peace, and storms are hushed and soothed in the lap of comfort; no cold, no heat, but all one heavenly ray of light and damp, making life one joy and prosperity come out of a cloud and sunshine.

“Here you shall find broad fields where everything of the plant, or flower, or fruit, or grain, or grass Nature grows into the fullness of the tropics, seeds in abundance and ripens into wealth, and where farming is an occupation leading to the ease that lifts man into the place in the social scale, where the arts and sciences, religion, oratory, music, and all that ennobles mankind has an opportunity for growth.

“Here commerce expands, energy grows, life enlarges, the noblest in man develops, and all Nature enrobes itself in beauty, and the spiritual within us reaches out and grows in touch with the great Over-Soul of all things.”

The Imperial Potentate, in his Annual Address, reported that under the gracious protection of Allah the Merciful the Black Camel had not been permitted to approach the Official Divan during the year.

He reported a net gain in membership of 6,931, and stated that the cash receipts had exceeded those of the previous year \$5,430.30.

In his official circular asking for Christmas contributions, he well said:

“As children of the one Father wending our way across the sands of Time, we find in sharing our possessions, whether they be great or small, with others less fortunate than ourselves, a sense of gratification and joy, which ever comes with a moral obligation conscientiously performed.

“At the birth of the Mystic Shrine there sprang into being that which was destined and designed to bring gladness in place of gloom, sunshine instead of shadow. My Nobles, we know individually how truly this has been realized.

“Selfishness, however, forms no part of the creed of our beloved Order, and as we come to the Christmas time let us as in the past remember and assist those within the Jurisdiction of our Temples, whose hearts and homes are alike desolate.”

He reported the constitution of Aloha Temple at Honolulu, and a great number of official visitations made by him during the year.

He was called upon to answer many questions as to law and precedent, and embodied in his report the correspondence relative thereto, all of which was of necessity referred to the Committee on Jurisprudence and Law.

The Imperial Recorder reported the number of members of the Imperial Council to be 3 Emeritus members, 11 ad vitam members, and 246 Active members, and the total number of Temples 83.

He reported a total membership of 67,354, and a net gain for the year of 6,932.

The following was adopted as a part of the law of the Imperial Council, on recommendation of the Committee on Jurisprudence and Laws:

“SECTION 8. An Imperial Potentate does not become a Past Imperial Potentate until his successor in office is elected

and installed. His Temple should elect him as a representative to the session of the Imperial Council over which he is to preside as Imperial Potentate, but failure to so elect him does not deprive him of any of his official rights or prerogatives as Imperial Potentate."

The Committee on Time and Place for holding the next Annual Session of the Imperial Council reported in favor of Saratoga Springs, New York, and the second Wednesday and Thursday in July, 1903, as the time for holding said Session, and this recommendation was approved by the Imperial Council.

On recommendation of the Committee on Charters and Dispensations, a Temple was established at Galveston, Texas, under the name of El Mina Temple.

The election of officers resulted as follows: Noble Henry C. Akin, of Tangier Temple, for Imperial Potentate; Noble George H. Green, of Hella Temple, for Imperial Deputy Potentate; Noble George L. Brown, of Ismailia Temple, for Imperial Chief Rabban; Noble Henry A. Collins, of Rameses Temple, for Imperial Assistant Rabban; Noble Alvah P. Clayton, of Moila Temple, for Imperial High Priest and Prophet; Noble Frank C. Roundy, of Medinah Temple, for Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, for Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, for Imperial Recorder.

Morocco Temple, of Jacksonville, Florida, having suggested to the Imperial Council that it take steps to establish a National Permanent Home for indigent Shriners, and a school where the children of such Shriners and the dependent orphans of Shriners might be educated, and where the dependent widows of deceased Shriners might find employment and homes, the suggestion was referred to the Committee on Jurisprudence and Laws, and its report thereon was as follows:

"We beg to report that we can see no necessity at this time for any such action on the part of the Imperial Council. Under the blessings which Allah the Great has bestowed upon the oases in which we have erected our Temples, each member of the Nobility has opportunity afforded him to care for himself and those dependent upon him. Besides, the spirit of charity, especially to those who are of the household of faith, is so thoroughly inculcated in the hearts of the Nobility that indigence is almost unknown amongst

Shriners, and, if known, it can find relief in each Temple. The many Homes for Orphans and Widows which have been established by the Bodies, membership in which is a prerequisite for admission to the Ancient Arabic Order, and of which Homes we are advocates and supporters, precludes the necessity of establishing an eleemosynary institution under the auspices or control of the Imperial Council. We therefore recommend that the communication of Morocco Temple be printed in our Proceedings, and that no further consideration be given to the suggestions offered at this time."

The Imperial Potentate-Elect announced the following appointment of officers: Imperial First Ceremonial Master, Edwin I. Alderman, of El Kahir Temple; Imperial Second Ceremonial Master, George L. Street, of Acca Temple; Imperial Marshal, Fred A. Hines, of Al Malaikah Temple; Imperial Captain of the Guard, Charles A. Tonsor, of Kismet Temple; Imperial Outer Guard, J. Frank Treat, of El Zagal Temple.

On recommendation of the Committee on Charters and Dispensations, a Charter was granted to El Mina Temple, at Galveston, Texas.

The Special Committee to prepare forms for the Installation of Officers, the Institution of Temples, and for Memorial Services for the Dead, reported progress and asked further time to complete its work, which was granted.

SESSION OF 1903

The Twenty-ninth Annual Session of the Imperial Council was held in the village of Saratoga Springs, New York, commencing on July 8, 1903. The Official Divan was present, as well as 252 Representatives, representing eighty Temples. Eight Past Imperial Potentates were also present.

The Imperial Potentate, Noble Henry C. Akin, was pleased to inform the Imperial Council that the year had passed without any serious differences or misunderstandings, and that peace and harmony prevailed throughout the length and breadth of our great domain.

He reported the issuing of the usual charity circular, asking for Christmas donations, and said of the result:

"The record is one to be proud of, and is an object lesson to those who decry the Shrine, and have been frequently

heard to say that the Shrine does no good and is therefore a useless appendage to Masonry."

In condemning the use of objectionable language in printed circulars sent out by some of the Temples, the Imperial Potentate showed his exalted idea of the Shrine in his circular calling attention to the matter, in which he says:

"The Order of Nobles of the Mystic Shrine is composed of gentlemen taken from the highest ranks of Masonry and banded together for sociability.

"The literature which emanates from such a body of men should, therefore, be such as to convey nothing unworthy of our high character and standing. Yet thoughtless Recorders frequently issue notices filled with stuff so rank, that it is small wonder that the name of Shriner is often made synonymous with that of roysterer and bummer.

"Shriners understand that these references which are so objectionable are meant for a joke, along with the other extravagant utterances of these Shrine Circulars, but the public judges us upon the principle that from the abundance of the heart the mouth speaketh."

The Imperial Potentate stated in his address that this circular was well received all over America; that he had received many letters of approval and congratulations from the Nobility wherever he had visited, and as a proof of the loyalty of the membership he stated that since the issuing of the circular nothing had been issued by Temples which could in any way offend, and all circulars had been free from vulgarity or unpleasant suggestion.

He reported the institution of El Mina Temple, at Galveston, Texas, and the issuing of Dispensations for a new Temple at Victoria, B. C., to be known as Gizeh Temple; a new Temple at Newark, New Jersey, to be known as Salaam Temple; a new Temple at St. John, New Brunswick, to be known as Luxor Temple, and a new Temple at Mobile, Alabama, to be known as Abba Temple.

He was pleased to say that never before in the history of the Order had so much interest been manifested as in the year then drawing to a close.

He visited twenty-four Temples and found them all prepared and anxious to do him honor. One of his recommendations had

much to do with the future policy of the Imperial Council, and we quote it as follows:

“I have attended many banquets where wine was freely used, and some where there was none. I can truly say that just as much real pleasure and enjoyment is found at tables where there is no intoxicating liquor of any kind as at the other, and the temptation to excess, which is always found in a few of these happy occasions, is removed. If the Nobility generally realize this as fully as I do, the use of liquors at the banquets following our ceremonial sessions would be forbidden and they would join me in a recommendation to abolish it. The many are careful and prudent; the few are indiscreet and very often bring discredit upon themselves, our Order, and upon Masonry. For the sake of these unfortunate few, temptation should not be thrust in their way.”

The Imperial Potentate reported a net gain in membership for the year of 10,851, and a total membership of 78,182.

The Imperial Treasurer reported that the cash receipts for the year were \$10,924.15 in excess of those for the previous year.

The Imperial Potentate announced the appointment of a committee consisting of Past Imperial Potentates William B. Melish, Harrison Dingman, and Philip C. Shaffer, to codify and harmonize the laws of the Imperial Council.

The Committee on Time and Place reported in favor of Atlantic City, New Jersey, and the report was adopted.

The Committee on Dispensations and Charters recommended that Charters be granted to Salaam Temple, of Newark, N. J.; Abba Temple, of Mobile, Ala.; Cairo Temple, of Rutland, Vt.; Gizeh Temple, of Victoria, B. C.; Luxor Temple, at St. John, New Brunswick, and Abou Ben Adhem Temple, of Springfield, Mo.

The report was amended so as to include Jaffa Temple, at Altoona, Pennsylvania, and as amended, the report was adopted.

The question having been raised, it was decided by the Imperial Council that a quorum in a Temple consists of seven members entitled to vote therein, including an officer entitled to open the Body. It was likewise decided that there should be no interpolation of characters in the ritualistic work.

The Constitution was amended so as to provide that each

officer of the Imperial Council should thereafter be elected by ballot at each Annual Session.

The election of officers resulted as follows: Noble George H. Green, of Hella Temple, as Imperial Potentate; Noble George L. Brown, of Ismailia Temple, as Deputy Imperial Potentate; Noble Henry A. Collins, of Rameses Temple, as Imperial Chief Rabban; Noble Alvah P. Clayton, of Moila Temple, as Imperial Assistant Rabban; Noble Frank C. Roundy, of Medinah Temple, as Imperial High Priest and Prophet; Noble Edwin I. Alderman, of El Kahir Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble George E. Street, of Acca Temple, as Imperial First Ceremonial Master; Noble Fred A. Hines, of Al Malaikah Temple, as Imperial Second Ceremonial Master; Noble Charles A. Tonsor, of Kismet Temple, as Imperial Marshal; Noble Frank J. Treat, of El Zagal Temple, as Imperial Captain of the Guard; Noble William J. Cunningham, of Boumi Temple, as Imperial Outer Guard.

On motion of Past Imperial Potentate Lou B. Winsor, Nobles George W. Millar and James McGee, of Mecca Temple, and Noble George F. Loder, of Damascus Temple, were elected Emeritus members of the Imperial Council, in appreciation of their long service in that Body.

The Committee to prepare Forms for Installation of Officers, etc., reported the preparation of forms of installation and forms for instituting new Temples, but recommended that inasmuch as all Nobles are members of Masonic Bodies using burial services of great beauty and impressiveness, no further steps be taken by the Imperial Council at that time to prepare a burial or memorial service.

SESSION OF 1904

The Imperial Council convened in its Thirtieth Annual Session in Atlantic City, New Jersey, on July 13, 1904, with 89 Temples represented by 276 Representatives, and also 8 ad vitam members.

The Imperial Potentate, Noble George H. Green, in his Annual Address, emphasized the fact that the Imperial Council had

passed the experimental stage, and had taken its place well up in the ranks of the great fraternal orders of our land, and he urged upon the membership to so conduct its affairs that no reproach or adverse criticism might be uttered. He said that the fellowship of man is indigenous to our country, and this, combined with the magnificent charity we all applaud, is the corner-stone of our Order.

He was pleased to report that the ranks of the official family had not been invaded by the Grim Reaper during the year.

He issued the usual charity circular, and reported donations amounting to \$13,575.82.

He reported the institution of the following Temples: Sa-laam, Newark, New Jersey; Abba, Mobile, Alabama; Cairo, Rutland, Vermont; Gizeh, Victoria, B. C.; Luxor, St. John, N. B.; Jaffa, Altoona, Pa., and Abou Ben Adhem, Springfield, Mo.

Because of the limited time at his disposal, the Imperial Potentate reported that he was only able to visit personally sixteen Temples during the year, but he appointed Deputies, who made a number of visitations.

For its historical value, we quote the following from the report of Past Imperial Potentate William B. Melish, who was assigned to inspect Al Koran Temple, of Cleveland, Ohio:

“The work lasted nearly four hours, and was marked throughout with painstaking effort to enforce the teachings of the Order in a dramatic manner, which embraced the solemn ritualism as well as many novel and amusing features. I need not remind you that Al Koran Temple was the first Temple in America to exemplify the Ancient Arabic Order in full, and that for some years it was the only Temple in America fully equipped to do the work. It has been my good fortune to witness the work in Al Koran at frequent intervals from 1881 down to the present exemplification, and I am glad to report to you that this Temple is still among the first and best in the Jurisdiction of the Imperial Council.”

The Imperial Recorder reported a net gain in membership for the year of 8,545, and a total membership of 87,727.

The Committee on Grievances and Appeals reported that nothing of a serious nature had occurred during the past year to impair the harmony and progress characteristic of the Order.

The Committee on Dispensations and Charters recommended

that Dispensations be granted for a Temple at Harrisburg, Pennsylvania, to be known as Zembo Temple, and for a Temple at Aberdeen, South Dakota, to be known as Yelduz Temple.

A resolution was adopted directing the Imperial Recorder to procure bids for manufacturing for the Imperial Council three Past Imperial Potentate Jewels, to be made strictly in accordance with the design heretofore adopted by the Imperial Council.

On the question of issuing membership cards to Honorary members, the Committee on Jurisprudence and Laws reported as follows:

“We believe this decision to be correct, and at the same time an important one. Membership cards should only be issued to active members of the Temple, in good standing, and as a certificate of that fact. Honorary membership is purely complimentary, and, as our laws define that ‘such membership confers no rights or privileges,’ it follows that an Honorary member of a Temple is not entitled to an annual membership card in the Temple in which he holds honorary membership.”

The Committee on Time and Place of holding the next session made the following report, which was adopted:

“Pursuant to the suggestion made by the Imperial Potentate in his address, it has been pleased to consider the subject beyond the mere question of the time and place. The Imperial Council is a distinctive body in itself, apart from the rank and file of the great Order that creates it, and should not depend upon an invitation from a subordinate Temple in order to be guided for the selection of a place to meet.

“The growth of the Order and the extraordinary number of Nobles that attend the annual reunions have made it a matter of some concern to all subordinate Temples to engage in the entertainment of so large a number of people, and it is not fraternal nor judicious to give such an entertainment upon any Temple, unless such entertainment is urged by that Temple to do so.

“Therefore it is of opinion that the Imperial Council would be wise in selecting a (summer resort preferred) place where there is no Temple. It therefore recommends that at the next meeting-place the Imperial Potentate shall have the power to appoint a committee of arrangements to provide for the comfort and welfare of the Imperial Council for its meeting, and arrange such rates with transportation

companies and hotels as will be conducive to form and economy, so that all the Nobles who wish to attend may benefit thereby.

"It further recommends that the Imperial Council for 1905 shall meet on the third Tuesday in June, 1905, at a place agreed upon by this Committee, which at the proper time shall be announced by the Imperial Potentate in an official circular."

The election of officers resulted as follows: Noble George L. Brown, of Ismailia Temple, as Imperial Potentate; Noble Henry A. Collins, of Rameses Temple, as Deputy Imperial Potentate; Noble Alvah P. Clayton, of Moila Temple, as Imperial Chief Rabban; Noble Frank C. Roundy, of Medinah Temple, as Imperial Assistant Rabban; Noble Edwin I. Alderman, of El Kahir Temple, as Imperial High Priest and Prophet; Noble George L. Street, of Acca Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble Frederick A. Hines, of Al Malaikah Temple, as Imperial First Ceremonial Master; Noble J. Frank Treat, of El Zagal Temple, as Imperial Second Ceremonial Master; Noble William J. Cunningham, of Boumi Temple, as Imperial Marshal; Noble William W. Irwin, of Osiris Temple, as Imperial Captain of the Guard; Noble William J. Pettee, of India Temple, as Imperial Outer Guard.

The Committee appointed to codify the laws reported progress and asked further time to complete the work, which was granted.

The Committee on Time and Place made a supplemental report recommending that the next session be held at Niagara Falls, New York, and the recommendation was adopted.

The officers-elect were duly installed by Past Imperial Potentate William B. Melish, of Syrian Temple.

SESSION OF 1905

The Thirty-first Annual Session of the Imperial Council convened at Niagara Falls, New York, on July 20, 1905, with the entire Official Divan present, and eight Past Imperial Potentates, two Emeritus members, and Representatives from all Temples excepting Korein Temple, at Boise, Idaho, present.

In the opening paragraphs of his Annual Address, the Imperial Potentate, Noble George L. Brown, grew enthusiastic over the place of meeting, and said:

“It is fitting that here, in the Electric City, we should meet among the world-famous gems of scenery, and where are developed the greatest achievements that have ever emanated from the brain of man, who here has chained the torrent and the thunderbolt alike to his service and withal is not content.

“It is meet that here on the border line of the two great political divisions of our Jurisdiction we should gather as we have—from the dominion of our Lady of Snows, whose territory reaches well toward the region of eternal frost; from the Southland of the Republic; from the prairies of the West; the sands of the Pacific and its distant isles; from the great Northwest; from the maritime provinces of the Atlantic, and all the regions in between.”

He reported that the Order was in a flattering condition both as to membership and finances.

He issued Dispensations for new Temples as follows: At Winnipeg, Canada, to be known as Khartum; at Little Rock, Arkansas, to be known as Al Amin, and at Concord, New Hampshire, to be known as Bektash, and he further reported that these new Temples had been duly instituted under Dispensation.

He issued the usual charity circular, and urged a liberal response for the following reasons:

“The commercial depression now prevailing throughout the length and breadth of this continent accentuates the necessity for a more liberal exercise of that greatest of all Masonic virtues—Charity. Multitudes of wage-earners have been deprived of employment, and consequent distress must ensue, and it is fervently hoped that your benefactions for the benefit of the distressed and suffering may ever be a source of satisfaction to yourselves and an aid to the recipients.”

His report showed that seventy Temples responded to his appeal.

He visited twenty-three different Temples during the year, and found the true spirit of enthusiasm and brotherly love prevailing everywhere.

Among the many commissions issued by him for the inspection of Temples was one to Noble George W. Millar, of New York, who was assigned to inspect Moila Temple, at St. Joseph, Missouri. Noble Millar discharged the duty assigned him, and was so overwhelmed with the magnificence and grandeur of the work and paraphernalia of Moila Temple that he grew enthusiastic in describing them in his report, and for the purpose of embalming the same in the art preservative and in the hope that it may encourage other Temples to similar efforts, we quote a part of his report as follows:

“When I entered the Temple little was I prepared for the scene of Oriental splendor spread before my gaze. All the æsthetic senses were stirred to their deepest by the elaborate and magnificent ensemble which greeted my vision.

“Truly it was:

‘A scene where, if a god should cast his sight,
A god might gaze, and wonder with delight.’

“It seems a marvel that a scene of such bewildering magnificence, so wonderful in its contrasts, so illuminative in its panoramic suggestiveness, could be displayed within the confines of four walls.

“In the foreground the arid desert, its sterile waste stretching out into apparently illimitable distance, its parched sands corruscating and shimmering under the fiery heat of the torrid sun, here and there the whitening bones of dead and gone devotees, who in their pious pilgrimages had toiled and struggled until, smitten with livid flame, famished and athirst, far from ‘the shadow of a great rock in a weary land,’ they had fallen by the way, ever with their dead eyes turned longingly towards the Kaaba in Mecca.

“Surely it was a scene to startle and impress the neophyte just starting upon his pilgrimage toward the Mystic Shrine.

“But far in the east, seemingly a long journey towards the rising sun, there rose the fronded palms of a fertile oasis, the date fruit promising refreshment for the hungry pilgrim, a flowing fountain with its limpid waters flashing its scintillant ripples back in laughing greeting to the tempered sunbeams beckoning the thirsty traveler. Close by was the pavilion of the Potentate, its hangings of Syrian cloth of gold, its draperies of vari-colored Syrian dyes, hospitably festooned to display to the wandering guest the barbaric splendors of its interior. Within, a gorgeous divan and many cushioned lounging places, and round about the bewildering adornments of a Sultan’s suite, the glittering panoply of a

sheikh's caravan. Turkish rugs, brazen vessels of Aleppo, scimitars of Damascus, bric-a-brac from the markets of Bagdad and trophies from many eastern places, all combined to make a scene of Oriental luxuriousness, sensuous, dreamy, ravishing to the æsthetic soul.

"And there the Illustrious Potentate of Moila Temple, Noble Alvah P. Clayton, received your Representative with the stately grace for which he is famous, and with the warm-hearted hospitality which makes him a type of his western constituents. Here bread and salt, dates and running water were shared in the traditional Arabic rite of Peace, and after an eloquent address of welcome ending with a peroration which glowed and burned with loyalty to the Imperial Council and its Imperial Potentate, your representative made a brief response and the Ceremonial Reception of Pilgrims was inaugurated.

"And here was proven that skillful and elaborate preparations do not go for naught.

"A stately caravan entered in the far distant west, to the drone of pipes and the monotonous rhythm of Moorish drums and castanets. A group of pilgrims approached. Ungainly camels, their awkward limbs concealed by costly trappings, accompanied the caravan. Arab guards clad in the loose-flowing caftans of the torrid clime, their snowy turbans lighting the dusk of the desert scene, and bearing slender spears, vigilantly guarded the pilgrims from the dangers that stalk in the wilderness. In myriad convolutions the Arab Patrol of Moila Temple marched here and there in a maze of beautiful figures, kaleidoscopic in their variety, with evolutions of beautiful military precision always bringing them back into line of march, symmetrical and unbroken. Never have I seen a more finished and marvelous display of tactics than that shown on this occasion by the Arab Patrol. Slowly they proceeded along the metaphorically toilsome and dangerous journey until they reached the pavilion of the Potentate and then with a solemnity that could not fail to impress the most indifferent, the pilgrims were introduced into the arcana of the Mystic Shrine.

"Every officer seemed to emulate the seriousness of the Illustrious Potentate, and the result was a ceremony dignified, impressive, deeply solemn, a fit exemplification of our beautiful Ritual."

The Imperial Potentate reported the death of Past Imperial Potentate Sam Briggs, who died in Cleveland, Ohio, on December 22, 1904, and paid a fitting tribute to his memory. He

rt of his address the memorial issued by Al Koran the life and character of Illustrious Noble Briggs, we quote the following:

lustrious Noble Sam Briggs was the first Initiate and 1st Potentate of Al Koran Temple. The Order was indicated to him on the 21st of the month Shawwai, 1293, corresponding to October 21, 1876, by the r of the Order, Ill. William J. Florence.

n the 9th Rabih al Awwal, 1294, or March 9, 1877, it class of novices were received and inducted into the ies in full ceremonial form. This was the initiatory ny of the Shrine; while other Temples had been shed none had been equipped for work. As late as 1879, Al Koran conferred, by special request, the in full ceremonial form on a Noble elect of Mecca e, then designated 'The Parent Temple' of New York

lustrious Noble Briggs served as Potentate of Al from its inception until 1901. He served the Imperial il as High Priest and Prophet by appointment ury, 1879. Elected Imperial Assistant Rabban in Deputy Imperial Potentate in June, 1883; Imperial ate in 1886, and re-elected in 1889.

e originated, very largely, the Shrine literature, nd Legend, and made applicable many of the Egyptian ls, terms, and ceremonies, fitting them to the neces- n elaborating the dress parade of the Shrine, as well as lifying and amplifying the ceremonial sessions of the

What a pyramid of energy and activity was en- ssed within the horoscope of his lifetime! The silent of memory betrays to us only the symmetrical outline aster mind in conception and the touch of an artistic n execution.

ross the shifting sands of life that cover deep the ints of the passing caravans there comes the mirage y a delightful oasis."

ng his address the Imperial Potentate said:

he financial and numerical success of the Order has d its existence to its members, and commended it to od opinion of the world at large, and in the mainte- and perpetuation of that good opinion our future s is involved.

cepted, as we are, by the world at large as the summit efection of Masonic teaching and honor, the duties

we owe to the Bodies from which our membership is selected demand that a watchful and jealous care should be exercised over our affairs and actions, that the good repute of the Order may be enhanced and the good name of Masonic Brotherhood may receive honor and glory therefrom."

The Imperial Recorder reported a net gain in membership for the year of 9,069, and a total membership of 96,796.

The Committee on Transactions of Imperial Officers urged each Representative to consider himself a special envoy extraordinary and minister plenipotentiary to begin a crusade of reformation in his Temple, especially among the young and hilarious, or the old and vagarious, that the principles of Masonry may be kept constantly in view, and that no Noble of the Mystic Shrine should ever forget that the qualification entitling him to the privileges and honors of being a part of the Order, is that he is expected to show to the outside world that he has been deemed worthy of being chosen as an exemplar of the very highest type of a Mason in either of the great fundamental bodies of our Ancient and Honored Institution.

The Committee to Codify the Laws presented their report, which was adopted, and a part of which is as follows:

"While the authority vested in the Committee, under the resolution adopted at the last session, was broad enough to warrant us in preparing and submitting an entirely revised set of laws, incorporating such amendments as it might deem desirable, your Committee thinks that it would be more in accordance with your wishes, would lead to less confusion, and better accomplish the principal object for which the Committee was appointed, if we should report to this Body the existing laws without any changes, but merely re-arranged so as to group the various sections in such a way as to distinguish between those provisions which properly belong to a Constitution or fundamental law, those which are more properly By-Laws or rules for the conduct of the business of the Imperial Council, and those which relate more particularly to the government of the Temples and their members.

"This division is in accordance with the almost invariable and established custom of all laws governing Masonic Grand bodies in this country, and will therefore be readily understood by the members of this Body.

"Accordingly the Committee has refrained from making any changes in the law as it now exists, and has devoted its

attention to the re-arrangement of the various sections under the titles of 'The Constitution of The Imperial Council,' the By-Laws of The Imperial Council' and the 'Code' for the government of subordinate Temples and their members."

An effort having been made to amend the law so that Past Imperial Potentates should not be members of important committees of the Imperial Council, the Imperial Council adopted a report made by members of the Committee on Jurisprudence and Law who were not past Imperial Potentates, and a part of which report is as follows:

"But from the standpoint of the effect of such an amendment upon the interests of the Imperial Council itself, it is unworthy of your consideration or support. This Body is entitled to the best service that is available for the proper conduct of its affairs. It has a right to the experience, knowledge of its affairs, and ability of these Past Presiding Officers, who no longer having any interest, selfish or otherwise, to warp their judgment or affect their action, can give to the matters coming before the Committees of which they are members, a calm, dispassionate, and impartial consideration. They are familiar with the action taken by this Council upon the same or similar subjects. They are familiar with your Constitution and Laws. They are personally acquainted with a large majority of your representatives and most anxious that all should be treated squarely, and their personal characters are individually above any suspicion of prejudice or unfairness. This Body has honored them with official preferment and is entitled to all the return, in the way of service, they can render. It would be folly for the Imperial Council to voluntarily cut itself off from the benefit of that service.

"Your Committee therefore recommend that said proposed amendment be rejected."

The Code was amended so as to provide that every Temple shall annually elect its officers and its representative or representatives to the Imperial Council by ballot, and by a majority vote, at a stated session to be held in December, and the installation of officers shall take place immediately or at its first succeeding session.

Further, that in the event of the resignation or death of any official or representative, the Temple may elect a successor

without special Dispensation for that purpose, provided notice is given the members of the Temple that said election will be held.

Upon report of the Committee on Charters and Dispensations, Charters were granted to Crescent Temple, of Trenton, New Jersey; Al Amin Temple, of Little Rock, Arkansas, and Bektash Temple, of Concord, New Hampshire.

On motion of Past Imperial Potentate Lou B. Winsor, Noble Theodore W. Siemon, of Syria Temple, was elected an Emeritus member.

The Committee on Time and Place reported in favor of Los Angeles, California, and fixed the time as May 7 and 8, 1906, and their report was adopted.

The election of officers resulted as follows: Noble Henry A. Collins, of Rameses Temple, as Imperial Potentate; Noble Alvah P. Clayton, of Moila Temple, as Deputy Imperial Potentate; Noble Frank C. Roundy, of Medinah Temple, as Imperial Chief Rabban; Noble Edwin I. Alderman, of El Kahir Temple, as Imperial Assistant Rabban; Noble George L. Street, of Acca Temple, as Imperial High Priest and Prophet; Noble Fred A. Hines, of Al Malaika Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble J. Frank Treat, of El Zagal Temple, as Imperial First Ceremonial Master; Noble William J. Cunningham, of Boumi Temple, as Imperial Second Ceremonial Master; Noble William W. Irwin, of Sesostri Temple, as Imperial Marshal; Noble Jacob T. Barron, of Oasis Temple, as Imperial Captain of the Guard; Noble Frederick R. Smith, of Damascus Temple, as Imperial Outer Guard.

A Charter was granted to Khartum Temple, of Winnipeg, Canada.

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

SESSION OF 1906

The Imperial Council convened in its Thirty-second Annual Session in the city of Chicago, on June 12, 1906, the Imperial Potentate having changed the place of meeting from Los An-

geles because of the earthquake and fire in San Francisco. The entire Official Divan was present, and 12 Past Imperial Potentates, 3 Emeritus members, and 324 Nobles representing 98 Temples were in attendance.

In the opening paragraphs of his Annual Address the Imperial Potentate, Noble Henry A. Collins, gave the following reason for his changing the place of meeting from Los Angeles to Chicago:

“We are meeting to-day in the city of Chicago instead of in that beautiful city of Southern California—Los Angeles. This is owing to the dreadful catastrophe which overtook San Francisco, and I will, in as few sentences as possible, give you my reasons for postponing the meeting at Los Angeles and the convening of it in Chicago.

“When the dreadful news was flashed around the civilized world that San Francisco, the beautiful, had been almost entirely obliterated, and that want, suffering, and misery had predominated, the question arose in my mind—What about the meeting of the Imperial Council? I telegraphed to my Divan that I was in favor of postponing the meeting at Los Angeles and sending \$25,000 of our funds to be distributed for the relief of the distressed Nobles of Islam Temple. This met with a ready response, I being deluged with telegrams as to the course we should take, and having to make up my mind in a very short time I thought it best, and in the interests of the Nobility at large, to postpone the meeting at Los Angeles. In this I had the almost unanimous approval of my Imperial Officers, as well as many of the Representatives from whom I heard, and of the Masonic body in general. I therefore telegraphed the Imperial Recorder to issue an edict postponing the Session at Los Angeles; and you can imagine my surprise when almost immediately I received a telegram from Los Angeles saying that the meeting would go on irrespective of the awful calamity that had befallen San Francisco.

“I had considerable difficulty in making up my mind as to the postponement of that meeting. I was fully cognizant of the fact that the Nobles of Los Angeles had gone to considerable trouble and expense to make the assembly of the Imperial Council what it would have been, a pronounced success. I knew what a great disappointment it would be to the Nobles of that city, and not only to them but to those who were making preparations to cross the continent; and I may say that I think the members of the Nobility who had made arrangements to attend that assembly, and who had to forego that pleasure, made quite as many sacrifices

as those living at Los Angeles. On the other hand, I had to give considerable thought as to the effect our making the pilgrimage to Los Angeles would have on the Shrine body, and on the Masonic Fraternity in general. I knew we would be open to the charge of heartlessness and want of proper consideration for the sufferings of others, so that in the cause of common humanity I felt it my duty to call off the meeting at Los Angeles and assemble in the city of Chicago. This of course was not acceptable to the Nobles of Al Malaikah Temple, and by every means in their power they endeavored to get me to change my view and to go on with the meeting. This I would not do, even if I had to stand alone. I thought the time had come when we could demonstrate to the world at large that we were men possessing sympathetic hearts.

"I telegraphed the Imperial Treasurer to send the sum of \$25,000 from our funds to Past Imperial Potentate Field, fully realizing the fact in so doing that the man who gives quickly gives twice. Whether I had the authority or not to so dispose of your funds it is for you to say. However, I did so, and I take the full responsibility for the same. Correspondence with Noble Field will demonstrate to you how timely that assistance was, and I am delighted to state that many Temples have promptly come forward, and by their donations have shown that they were in sympathy with the sufferings of the Nobles of Islam Temple. Such in brief are the reasons which compelled me to cancel the meeting at Los Angeles."

He reported the issuing of Dispensations for new Temples as follows: At Duluth, Minn., to be known as Aad Temple; at Ashland, Ky., to be known as El Hasa Temple.

He also reported the institution under Charter of Crescent Temple, at Trenton, N. J.; Al Amin Temple, at Little Rock, Ark., and Khartum Temple, at Winnipeg, Manitoba.

In his Charity circular the Imperial Potentate very forcibly said:

"Just another thought or two. Now that we are almost on the threshold of a new year I trust that it will be the ambition of every Potentate to place his Temple in the very front rank, that nothing broad, vulgar, or even suggestive, will be permitted in our Ceremonial Sessions or appear in our Circulars. Sometimes I think we give far too much information to the public press and draw the attention of the outside world to our proceedings. I think that we should

be very careful in this respect, and not imagine for one moment that the Shrine is a circus or hippodrome merely for the amusement of the people. I trust that you will not permit any Noble of your Temple to appear on the public streets with his fez on, or take part in any parade without lawful authority having been first obtained. Can we not make a united effort to place the Shrine where it rightly belongs—at the head of all Social and Charitable bodies; so that the world at large may know that when we are Shriners we stand for that which is the highest, best, and noblest in mankind?"

He was pleased to report that nearly all of the Temples which he had visited during the year had eliminated from the banquet tables intoxicating liquors, and he felt that it was an example which should be speedily followed by all others.

He reported that the finances of the Imperial Council showed a credit amounting to \$89,997.62.

There had been no Grievances or Appeals, which he felt showed that the different Temples were working together in complete harmony.

Upon recommendation of the Committee on Jurisprudence and Laws, the action of the Imperial Potentate in changing the meeting-place from Los Angeles to Chicago was duly approved, ratified, and commended.

The Imperial Recorder reported a net gain in membership for the eight-months' term ending January 1, 1906, to be 5,993, and the total membership at the same date 102,791.

By acclamation, the Imperial Council voted to hold the next Annual Session in Los Angeles, California, on May 7 and 8, 1907.

The Code was unanimously amended so as to provide that a Noble can hold Active membership in but one Temple, and must retain his membership in a Commandery or Consistory to retain his membership in his Temple. Voluntary non-affiliation in Commandery or Consistory for six months shall deprive a Noble of the Mystic Shrine of his membership in his Temple.

The Code was further amended so as to provide as follows:

"All Past Imperial Potentates shall be Representatives *ad vitam*. The Imperial Council may at its pleasure elect any member of the Order an *emeritus* member of the Im-

perial Council. Said emeritus member or members shall have a voice in the proceedings of the Imperial Council, but shall have no other privileges or emoluments except in the case of an emeritus member who may have been a Representative to this Imperial Council for twenty-one years. Such emeritus member or members shall be entitled to all the rights and prerogatives of Past Imperial Potentates except the title as such."

In reporting upon the prompt action of the Imperial Potentate after the California disaster, the Committee on Transactions of Imperial Officers said:

"The organic law of our Body being inadequate to cover in time the exigency that then arose, he wisely looked to the spirit of the law, and his conclusion has already received your official approbation, and in all the glorious history of the Shrine no pages more splendid can be found than that which proclaims the prompt action of our Potentate and the wide-reaching charity of our Order; not so much in the dollars that were sent, as in the fact that that timely gift was a tangible and material expression of the heartfelt sympathy and the fraternal devotion felt for the stricken Brethren by the Nobility from every corner of our continent and from the far-off islands of the sea; by his prompt and happy action, Noble Collins made proclamation to the world that in the eyes and minds of all Shriners the greatest of all things under the sun is Charity."

On report of the Committee on Charters and Dispensations, Dispensations were granted for the following new Temples: One at Sheridan, Wyo., to be called Kalif Temple, and one at Saginaw, Mich., to be called Elf Khurafeh Temple, and Charters were granted to El Hasa Temple, at Ashland, Ky., and Aad Temple, at Duluth, Minn.

The election of officers resulted as follows: Noble Alvah P. Clayton, of Moila Temple, as Imperial Potentate; Noble Frank C. Roundy, of Medinah Temple, as Deputy Imperial Potentate; Noble Edwin I. Alderman, of Al Kadir Temple, as Imperial Chief Rabban; Noble George L. Street, of Acca Temple, as Imperial Assistant Rabban; Noble Fred A. Hines, of Al Malaikah Temple, as Imperial High Priest and Prophet; Noble J. Frank Treat, of El Zagal Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer;

Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble William J. Cunningham, of Boumi Temple, as Imperial First Ceremonial Master; Noble William W. Irwin, of Osiris Temple, as Imperial Second Ceremonial Master; Noble Jacob T. Barron, of Oasis Temple, as Imperial Marshal; Noble Frederick R. Smith, of Damascus Temple, as Imperial Captain of the Guard; Noble J. Putnam Stevens, of Kora Temple, as Imperial Outer Guard.

The Committee on Grievances and Appeals was pleased to report that nothing had been submitted for their consideration, and that peace and harmony prevailed everywhere.

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

SESSION OF 1907

The Imperial Council convened in its Thirty-third Annual Session in the city of Los Angeles, California, on May 7, 1907, and was opened in Due and Ample Form. The roll-call showed the entire Official Divan present, except Noble George L. Street, and Representatives from 97 Temples, and 8 Past Imperial Potentates, and 2 Emeritus members in attendance.

The Imperial Potentate, Noble Alvah P. Clayton, was pleased to inform the Imperial Council that during his year of service no serious differences or misunderstandings had occurred; that peace and harmony prevailed, and the Order was growing in numerical strength and personnel among the orders of the land.

He reported a net gain in membership for the year of 10,483, and a total membership of 113,274.

He reported the total receipts for the San Francisco Charity Fund to be \$42,168.39. He reported that Kalif Temple, at Sheridan, Wyoming; Kerak Temple, at Reno, Nevada; Anezeh Temple, in City of Mexico, and Omar Temple, at Charleston, South Carolina, had been instituted under Dispensation during the year, and that Elf Khurafeh Temple, at Saginaw, Michigan; Aad Temple, at Duluth, Minnesota, and El Hasa Temple, at Ashland, Kentucky, had been constituted under Charter.

The Imperial Potentate made a great number of visits, one of them being a pilgrimage to the City of Mexico, at which time he issued a Dispensation for Anezeh Temple in that city. He was

accompanied by a number of Illustrious Nobles, and gave in his address the full details of his trip.

On proper motion, telegrams of sympathy were sent to Noble George W. Millar and Past Imperial Potentate Walter M. Fleming, who were unable to be present.

The Committee on Time and Place reported in favor of St. Paul, Minnesota, and July 14 and 15, 1908, as the time for the next session, and their report was unanimously accepted and adopted.

The election of officers resulted as follows: Noble Frank C. Roundy, of Medinah Temple, as Imperial Potentate; Noble Edwin I. Alderman, of El Kahir Temple, as Imperial Deputy Potentate; Noble George L. Street, of Acca Temple, as Imperial Chief Rabban; Noble Fred A. Hines, of Al Malaikah Temple, as Imperial Assistant Rabban; Noble J. Frank Treat, of El Zagal Temple, as Imperial High Priest and Prophet; Noble William J. Cunningham, of Boumi Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble William W. Irwin, of Osiris Temple, as Imperial First Ceremonial Master; Noble Jacob T. Barron, of Oasis Temple, as Imperial Second Ceremonial Master; Noble Frederick R. Smith, of Damascus Temple, as Imperial Marshal; Noble J. Putnam Stevens, of Kora Temple, as Imperial Captain of the Guard; Noble H. F. Niedringhaus, Jr., of Moolah Temple, as Imperial Outer Guard

The Committee on Finance and Accounts was obliged to call the attention of the Representatives to the financial condition of the Imperial Council, and stated that the receipts for the past fiscal year were \$49,394, and that the pay-roll for the present session was \$61,997.35. They expressed the fear that the treasury would be empty in two or three years unless some provision was speedily made to increase the receipts, or decrease the expenses of the Imperial Council.

The Committee on Charters and Dispensations recommended that Charters be granted to Kerak Temple, at Reno, Nev.; Elf Khurafeh Temple, at Saginaw, Mich.; Kalif Temple, at Sheridan, Wyo.; Omar Temple, at Charleston, S. C., and Anezeh Temple in the City of Mexico, and that Dispensations be issued to El Maida Temple at El Paso, Texas; Calam Temple, at

Lewiston, Idaho, and Abu Bekr Temple, at Sioux City, Iowa, and the recommendations were approved.

Article XV of the Code was again amended so as to make the first paragraph read as follows:

“Every Temple shall annually elect Officers and its Representative or Representatives to the Imperial Council by ballot, and by a majority vote at a stated session to be held in December. The use of a blanket ballot for the election of Officers and Representatives is prohibited. The installation of officers shall take place immediately, or at its first succeeding session.”

SESSION OF 1908

The Imperial Council convened in its Thirty-fourth Annual Session in the city of St. Paul, Minnesota, on July 14, 1908, and was opened in due and regular form by the Imperial Potentate, with all of the officers of the Imperial Council being present and assisting. There were also present 11 Past Imperial Potentates, 3 Emeritus members, and 360 Representatives, being the representation from all of the Chartered Temples.

The Imperial Potentate, Noble Frank C. Roundy, in responding to the Address of Welcome, gave utterance to many splendid truths and uplifting thoughts that we are constrained to quote what he said in part, as follows:

“We stand, it seems to me, for the finer spirit of Christianity; for the spirit that says, I am my brother's keeper. What comes to him, comes to me. What he suffers, I suffer. Where he goes, there go I. This being our spirit, the soul of the soul of this common country, the faith of all the faiths that constitute our nation, we should as Nobles strive to spread it ever wider and wider over this broad land, resolved that we will never rest until from the Atlantic to the Pacific, and from Canada to the Gulf this idea and this ideal shall be everywhere crystallized into living action and into vital deeds that shall lighten the labors and beautify the hearths and homes of men.

“Life lived by hope. Therefore, let our hopes be high; let our hopes be clear; let our hopes be fearless, and then as surely as the sun shines after rain, and as certainly as spring and summer follow winter, so surely will our hopes become realities and our visions become deeds.

"What now is the basis of our hope? What is the reason of our belief? It lies rooted deep in our faith, a faith that we hold in common with all our country, nay! that we hold in common with all the living world of to-day. Our faith is this: that the best crop of any land consists of its men and its women; the best things produced by any soil are the people on it; the most valuable asset of any nation is not human wealth, but human beings. The mightiest of material things may vanish from sight in an hour, but humanity lives. The greatest of all great things that a country can grow are great men; not men great in mere intellect, not men great in mere mechanic skill; not men great in the possession of mere knowledge, but men who are great in having large hearts and kind natures, and the desire to fit their talents for human service.

"In olden times, the ancient Greek said proudly to himself: I am an Athenian, I am a Spartan, or I am a Theban.

"His civic vision was bounded by a river, a gulf, or a mountain range.

"The mediæval Italian said proudly to himself: I am a Venetian. I am a Florentine. I am a Roman.

"His civic sympathy was bounded by the walls of the city or the confines of a single province.

"To-day the modern American looks four thousand miles across this great continent from the pine lands of Maine to the orange groves of California and says: My countrymen live there. They are my brothers.

"From the waving palms of Florida, men gaze up from the brightness and warmth of their December to the cold winds of Dakota, to the snow and ice of Canada and say: My neighbors live there, their interests are mine.

"While all the citizens of our great country as they sit beside their firesides and read the news out of their local newspapers will reach out in heart and hand to victims of some earthquake in Italy, of some drouth in Russia, or of some famine in India and say: My fellow men live there, they need my help.

"This is the new, the great, the human, the modern ideal of life.

"This is the ideal of our Order.

"Toward this we are all consciously or unconsciously working.

"In proportion as we work, so shall we succeed.

"So far as we follow this ideal, so shall we grow to ever greater and greater influence until the time shall come, and I hope come soon, when men may look around them everywhere to see the flowers of human joy, of good-fellowship and comradeship, blossoming in the sunshine and bending

beneath the breezes, while to the melodious strains of sweetest music the gracious Nymph of Gladness shall spread broadcast the perfumed spirit of love through the beautiful gardens of a happy world."

In his Annual Address he reported that the Temples were prosperous and harmonious, and that the year had been a most successful one as to membership and finances. He found that liquor was being eliminated from banquet tables, and expressed the hope that the time would shortly come when all Temples would do likewise, and he well said:

"There is little doubt that good fellowship depends more on the things you think, than on the things you drink."

He reported a net gain in membership for the last year of 14,056, making a total membership at that date of 127,332.

It was so shortly after his election and installation that the frightful wreck occurred at Honda, California, which resulted in the death of so many Nobles, that there was thrust upon him without a moment's warning a great responsibility in doing what could be done for the injured, and in caring for the bodies of the dead.

As indicating that he left nothing undone in the premises, numerous resolutions were passed by Temples who had suffered from the wreck, commending him in the highest terms for having placed at the disposal of Past Imperial Potentate George L. Brown all the resources of the Imperial Council at his command, an unlimited credit at the banks of Santa Barbara, California, to which place the dead and some of the survivors were taken.

The Imperial Potentate also reported the unexpected death of Past Imperial Potentate Henry A. Collins, of Rameses Temple, who died on June 20, 1908.

He reported that \$34,534.10 of charity had been dispensed during the year by the several Temples.

He reported that Calam Temple, at Lewiston, Idaho; El Maida Temple, at El Paso, Texas; Abu Bekr Temple, at Sioux City, Iowa; Al Azher Temple, at Calgary, Manitoba; Mocha Temple, at London, Ontario, and Oleika Temple, at Lexington, Ky., had been instituted under Dispensation, and that Anezeh Temple, at Mexico City, Mexico; Kalif Temple, at Sheridan,

Wyo.; Kerak Temple, at Reno, Nev.; Omar Temple, at Charleston, S. C., and Elf Khurafeh Temple, at Saginaw, Mich., had been instituted under Charter.

The duty of instituting Anezeh Temple, at Mexico City, was assigned to Past Imperial Potentate Alvah P. Clayton, and instead of rendering a bill for the expenses of his trip, he receipted in full, and stated that it had been an honor and a pleasure for him to perform the duty assigned him.

The Imperial Potentate made a large number of official visitations, and rendered forty-three Decisions, the correspondence involved in which was set out in full in his Address.

His activities as Imperial Potentate received words of commendation from the Imperial Council as follows:

"The large number of Temples visited by him, the assiduity of his supervision of the subordinate Temples, his laborious examination of the knotty questions presented to his official notice, and the clarity and good sense that mark his decisions, entitle him to the unqualified praise of us, his constituents. It is with special pleasure that we note his admonitions to higher living, and his words of praise to those Temples that have taken their stand upon a loftier plane of demeanor, both in ceremonial and social sessions.

"The most punctilious observance of the proprieties is in keeping with the best vein of Shriner thought, and the Imperial Potentate who, by example and precept, directs to such a path earns the meed of honor that we so gladly bestow. His administration may be fairly described as an administration that is marked by sympathetic kindness, unvarying courtesy, and eminent common sense."

Beautiful tributes were paid to the memory of the Nobles who died as a result of the wreck in California, and also to Past Imperial Potentate Henry A. Collins.

On proper motion, Imperial Recorder Benjamin W. Rowell and Imperial Treasurer William S. Brown were elected Emeritus members, with all the rights and prerogatives of Past Imperial Potentates except the title.

A ceremonial was adopted for the dedication of Temples, which appears in full in the printed Proceedings.

A large number of applications for Dispensations for Temples was read by the Imperial Recorder, and out of the number but

three were authorized to be issued: one at Seattle, Wash., to be called Nile Temple; one at Madisonville, Ky., to be called Rizpah Temple, and one at Ashland, Ore., to be called Hillah Temple.

Charters were granted to Mocha Temple, at London, Canada; Al Azher Temple, at Calgary, Canada; Oleika Temple, at Lexington, Ky., and Abu Bekr, at Sioux City, Iowa.

The election of officers resulted as follows: Noble Edwin I. Alderman, of El Kahir Temple, as Imperial Potentate; Noble George L. Street, of Acca Temple, as Imperial Deputy Potentate; Noble Fred A. Hines, of Al Malaikah Temple, as Imperial Chief Rabban; Noble J. Frank Treat, of El Zagal Temple, as Imperial Assistant Rabban; Noble William J. Cunningham, of Boumi Temple, as Imperial High Priest and Prophet; Noble William W. Irwin, of Osiris Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble Jacob T. Barron, of Omar Temple, as Imperial First Ceremonial Master; Noble Frederick R. Smith, of Damascus Temple, as Imperial Second Ceremonial Master; Noble J. Putnam Stevens, of Kora Temple, as Imperial Marshal; Noble Henry F. Niedringhaus, Jr., of Moolah Temple, as Imperial Captain of the Guard, and Noble Charles E. Ovenshire, of Zuhrah Temple, as Imperial Outer Guard.

As defining what is meant by voluntary non-affiliation, it was held by the Imperial Council that voluntary non-affiliation means that the non-affiliate of his own free-will and accord has made no effort to affiliate during a period of six months. If he makes an effort to affiliate by petition in one or the other prerequisite Bodies, Commandery, or Consistory, then his non-affiliation is not voluntary, because he has done his part in trying to become affiliated.

The Imperial Potentate recommended that a Committee be appointed, to consist of five members, said Committee to have authority under the direction of the Imperial Potentate to act in conjunction with local committees of entertainment, and to arrange for official hotel headquarters, etc., and his recommendation was adopted.

The Committee on Time and Place recommended that the next session be held in the city of Louisville, Kentucky, beginning on June 8, 1909, and the report was approved.

SESSION OF 1909

The Thirty-fifth Annual Session of the Imperial Council was convened in the city of Louisville, Kentucky, on June 8, 1909, with the Official Divan present, and 12 Past Imperial Potentates, 5 Emeritus members, and 375 Representatives in attendance.

The address of welcome on behalf of the State was delivered by Governor A. E. Willson, and other addresses of welcome were delivered on behalf of the city of Louisville and Kosair Temple.

The public exercises having been completed, the Imperial Council was opened in Due Form by the Imperial Potentate, Illustrious Noble Edwin I. Alderman. He reported that peace and harmony prevailed, and that wherever he had found differences of opinion and misunderstandings he had also found a generous spirit of willingness to concede and harmonize.

He reported a net gain in membership of 10,619, which was not as large as the gain of the preceding year, but this he attributed to the increased fee for admission.

He reported the constitution of the following Temples under Charter: Calam Temple, Lewiston, Idaho; Al Azher Temple, Calgary, Alberta, Canada; Mocha Temple, London, Ontario; Abu Bekr Temple, Sioux City, Iowa, and Oleika Temple, Lexington, Ky.

He also reported that Hillah Temple, at Ashland, Ore.; Niles Temple, at Seattle, Wash.; Rizpah Temple, at Madisonville, Ky.; Hadi Temple, Evansville, Ind.; Orak Temple, Hammond, Ind., and Mizpah Temple, of Ft. Wayne, Ind., had been instituted under Dispensation.

He made a number of official visitations, and reported the laying of the corner-stone of the new Murat Temple at Indianapolis by himself and other Illustrious Nobles. The latter effort was a notable one in the history of Murat Temple and it marked the first quarter-century of its existence.

In closing his address the Imperial Potentate expressed regret that he had great difficulty in preparing his address, by reason of being detained at the bedside of his aged mother for many weeks.

As an incident to this Annual Session, Past Imperial Poten-

tate Charles L. Field, on behalf of the members of Aloha Temple, of Honolulu, in a very characteristic speech, presented to Imperial Potentate Edwin I. Alderman an emblem of the product of the Islands in the form of a rocking-chair made from native woods of the Islands.

It being customary in the Imperial Council to present each retiring Imperial Potentate with a substantial testimonial in the form of a Past Imperial Potentate's Jewel, Noble Lou B. Winsor, Past Imperial Potentate, offered a resolution which was unanimously adopted, providing that the sum of \$500 be appropriated for the purchase of a suitable Jewel to be presented to Imperial Recorder Benjamin W. Rowell in recognition of his Fraternal services, and a Committee for that purpose was appointed.

On proper motion, Noble John W. Boyle, of Ziyara Temple, was elected an Emeritus member.

Noble John R. Flotron, of Antioch Temple, submitted a resolution which was unanimously adopted, discouraging and prohibiting the use of intoxicating liquors in Temple headquarters, and a distribution of souvenirs other than the Official Temple Exchange Badges at or during the Annual Sessions of the Imperial Council.

The annual election of officers resulted as follows: Noble George L. Street, of Acca Temple, as Imperial Potentate; Noble Fred A. Hines, of Al Malaikah Temple, as Imperial Deputy Potentate; Noble J. Frank Treat, of El Zagal Temple, as Imperial Chief Rabban; Noble William J. Cunningham, of Boumi Temple, as Imperial Assistant Rabban; Noble William W. Irwin, of Osiris Temple, as Imperial High Priest and Prophet; Noble Jacob T. Barron, of Omar Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble Frederick R. Smith, of Damascus Temple, as Imperial First Ceremonial Master; Noble J. Putnam Stevens, of Kora Temple, as Imperial Second Ceremonial Master; Noble Henry F. Niedringhaus, Jr., of Moolah Temple, as Imperial Marshal; Noble Charles E. Ovenshire, of Zuhrah Temple, as Imperial Captain of the Guard; and Noble Elias J. Jacoby, of Murat Temple, as Imperial Outer Guard.

In its effort to keep Temples as free from criticism on ac-

count of the action of its officers as possible, the Constitution was amended so as to provide that any representative of the Imperial Council who shall remove or reside permanently out of its Jurisdiction, be suspended or expelled by a subordinate Temple, or found guilty of a felony or a criminal offense involving moral turpitude, shall thereby have vacated his office.

The Committee on Time and Place recommended that the next session of the Imperial Council be held at New Orleans, La., beginning on April 12, 1910, and their recommendation was adopted.

As more clearly defining the status of Emeritus members of the Imperial Council, the following amendment of the Constitution was adopted:

“SECTION 5. All Past Imperial Potentates shall be Representatives *ad vitam*. The Imperial Council may, at its pleasure, elect any member of the Order an Emeritus member of the Imperial Council. Said Emeritus member or members shall have a voice in the proceedings of the Imperial Council, but shall have no further privileges or emoluments, except in the case of an Emeritus member who may have been a Representative to this Imperial Council for twenty-one (21) consecutive years. Such Emeritus member or members shall be entitled to the rights and privileges of elected Representatives.”

The Committee on Charters and Dispensations recommended that Dispensations be granted for a Temple at Terre Haute, Ind., to be called Zorah Temple; a Temple at Pittsburgh, Kas., to be called Mirza Temple; a Temple at Grand Forks, N. Dak., to be called Kem Temple; a Temple at Wichita, Kas., to be called Midian Temple; and a Temple at Norfolk, Va., to be called Khedive Temple, and that Charters be granted to Nile Temple at Seattle, Wash.; Hillah Temple, at Ashland, Ore.; Rizpah Temple, at Madisonville, Ky., and El Maida Temple, at El Paso, Tex., and their report was adopted.

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

SESSION OF 1910

The Imperial Council convened in its Thirty-sixth Annual Session in the Scottish Rite Cathedral in the city of New Orleans,

Louisiana, on April 12, 1910. A program of considerable length and much merit was carried out, to which exercises the public were invited.

The Address of Welcome on behalf of the Shriners of Louisiana was delivered by Honorable Charles F. Buck, Past Potentate of Jerusalem Temple, and was an address of exalted conception and clear diction. We quote a portion of it as follows:

"But everybody says the O. of M. S. is not a Masonic Order—and we don't protest. Well, there are many good Masons who are of opinion that there is no Masonry but Blue Lodge Masonry. Let that go—there is no use quibbling. History records facts which carry their own story; they can not be changed by sophistry and hair-splitting. If not Masonry, the Order of Nobles of the Mystic Shrine acknowledges its loyalty to that great fountain of wisdom and insists on posing as her exclusive progeny. Masonry is solemn, profound, austere; it deals with problems of life and death and immortality, with the sterner duties and earnest mission of man; it imposes a constant restraint and exacts profound consecration.

"But the bow that is always bent loses its elasticity and strength. 'All work and no play makes Jack a dull boy,' and what are we but grown-up children.

"The age calls and the hero comes. Somehow at the psychological moment unknown and untried forces come to the fore and new things grow into the life of man.

"We always build wiser, or more foolishly if you will, than we know; in other words, no human being can foretell or foresee in the inseparable and inevitable concatenation of things all the consequences of the simplest actions of his life; a turn to the right or left, as the case may be, may throw the seeker athwart a fact or an incident that changes the current of his life.

"So the inspiration that came to the authors and founders of our Order came suddenly, like a searchlight on a background not fully explored or not appreciated in all its significance.

"Should Masonry be only a school of morality and a temple of wisdom? Should it live and strive altogether in the clouds of transcendentalism, or should it be a live, active, red-blooded body of the earth—earth warmed with human passion and vital with human energy? And the inspiration of the Shriner came along, supplies the social element which is really a part of Freemasonry itself, but too

much restricted by narrow interpretation. Our physical daily existence has some rights, and the A. A. O. N. M. S. recognizes them. The past is gone, the future uncertain, the present is all we have, and the Shriner is permitted to seize its opportunities and worship, 'this side of intemperance and excess,' at the altar of pleasure and social enjoyment.

"Human nature asserts itself and demands its daily bread—the bread of the heart, the wine of the spirit, the oil of joy. The communion of hearts in mutual happiness, the friendships which make prosperity brighter and adversity lighter in the contentment and satisfaction which come from sharing the joys of the one as well as the griefs of the other.

"We are not here to discuss affairs of state or finance, nor to build canals or deepen river channels, or in any way to accelerate the means of commerce or industry. No, all these things are relegated to oblivion for the time, and we are here to the greater glory of our humanity as men and brothers engaged in the rivalry of hearts for human loves' sake only, free from the taint of greed and unembittered by the struggles of ambition or the stings of victory."

At the conclusion of the public exercises the Imperial Council was opened by the Imperial Potentate, Illustrious George L. Street, and his Official Divan, all of whom were present except Noble Jacob T. Barron. There were also in attendance 12 Past Imperial Potentates, 6 Emeritus members, and Representatives from every Chartered Temple except Gizeh Temple, Victoria, B. C.

In his Annual Address the Imperial Potentate had much pleasure in reporting that no serious differences or misunderstandings had occurred during the year, and that peace and harmony prevailed, and that in his opinion the high standard of fraternity and hospitality was being upheld. His health had not been good, and under advice of his physicians he had been compelled to forego the pleasure of making many visits which he would otherwise have enjoyed.

His attention had been called to an organization calling itself "Ladies' Oriental Shrine," to be composed of the wives, daughters, mothers, or sisters of Nobles of the Mystic Shrine, and he issued a circular letter cautioning Temples against giving any encouragement or support to any such organization, and forbidding Temples to recognize any such organization of

women, for the reason that no authority had been granted by the Imperial Council for any such organization, and his action in this respect was approved by the Imperial Council.

In one of his Decisions he held that no Temple of Nobles of the Mystic Shrine can organize a Female Patrol or any uniform body of women, and introduce the same into the Temple at a Ceremonial Session, or permit such organization to parade, drill, or appear in public under the auspices of the Temple or by its authority, and this Decision was approved by the Imperial Council.

He reported a net gain in membership for the year of 11,021, and a total membership of 149,146.

He reported the constitution of Nile Temple at Seattle, Wash.; Hillah Temple, at Ashland, Ore.; Rizpah Temple, at Madisonville, Ky., and El Maida Temple at El Paso, Texas, under Charter, and the institution of Midian Temple, at Wichita, Kas.; Khedive Temple, at Norfolk, Va.; Zorah Temple, at Terre Haute, Ind.; Mirza Temple, at Pittsburg, Kas., and Kem Temple, at Grand Forks, N. Dak., under Dispensation.

As tending to show that the Freemasonry of Louisiana recognizes the Order of the Nobles of the Mystic Shrine as worthy of the highest consideration, there is printed in the Proceedings of this Annual Session a resolution adopted by the M. W. Grand Lodge of Louisiana extending to the Imperial Council and the members of the Order participating with them in this Annual Session a cordial and fraternal welcome, with the hope that their labors, as well as their pleasures, might result in benefit and satisfaction, and leave only happy memories to all concerned.

The Committee appointed to present to the Imperial Recorder a testimonial of appreciation, reported that duty discharged.

The election of officers resulted as follows: Noble Fred A. Hines, of Al Malaikah Temple, as Imperial Potentate; Noble John F. Treat, of El Zagal Temple, as Imperial Deputy Potentate; Noble William J. Cunningham, of Boumi Temple, as Imperial Chief Rabban; Noble William W. Irwin, of Osiris Temple, as Imperial Assistant Rabban; Noble Jacob T. Barron, of Omar Temple, as Imperial High Priest and Prophet; Noble Frederick R. Smith, of Damascus Temple, as Imperial Oriental

Guide; Noble William S. Brown of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble J. Putnam Stevens, of Kora Temple, as Imperial First Ceremonial Master; Noble Henry F. Niedringhaus, Jr., of Moolah Temple, as Imperial Second Ceremonial Master; Noble Charles E. Ovenshire, of Zuhrah Temple, as Imperial Marshal; Noble Elias J. Jacoby, of Murat Temple, as Imperial Captain of the Guard; and Noble W. Freeland Kendrick, of Lu Lu Temple, as Imperial Outer Guard.

To provide against the recognition of female organizations, Section 6 of Article II of the Code was amended by adding the following:

“No Temple shall organize or recognize in any way any body of women, or men and women, calling itself an ‘Oriental Shrine,’ or purporting to be an Oriental order, and to be composed of Nobles of the Mystic Shrine and female relatives of such, and making such relationship the prerequisite for membership in such body.”

Article XVII of the Code was also amended by the following section:

“In the annual parade of Temples of the Order, at meetings of the Imperial Council, or in parades given under the auspices of subordinate Temples of the Order, no one shall be permitted to participate in the parade but members of the Order, uniformed bands, and male servants accompanying Temples.”

As clarifying the questions involved, the Imperial Council adopted an amendment to Section 2 of Article XII to read as follows:

“A Noble can hold active membership in but one Temple. In order to retain membership in a Temple, a Noble must be in good standing in one or the other of the prerequisite Masonic bodies, a Commandery of the Order of Knights Templar, or a Consistory of the Ancient Accepted Scottish Rite, and so long as he is in good standing in one or the other of these bodies, his membership in the Temple is not affected by any action of the other prerequisite body in depriving him of membership in that body.

“Should a Noble become non-affiliated in the one pre-

requisite body upon which his membership in the Shrine is based, by reason of his taking a dimit, he must make an effort to reaffiliate with a prerequisite body of same Rite within six months from the date of his withdrawal, otherwise he shall be deprived of his membership in his Temple by reason of said voluntary non-affiliation. If the Noble makes an effort to affiliate during the six months period of his non-affiliation with the prerequisite body and is rejected, then his non-affiliation is not voluntary, and his membership in his Temple is not affected thereby. He must, however, make an effort to become affiliated during each six months period of his non-affiliation in the prerequisite body.

“When a Temple learns in an official manner that one of its members, by reason of his non-affiliation for six months or more, is not in good standing in at least one of the Masonic bodies, membership in which is a prerequisite to membership in the Shrine, then the Temple shall notify the member so charged that he must appear in the Temple or give evidence to the Temple, at its first stated session thereafter, that the non-affiliation is not voluntary on his part. Should he fail to do this, then he shall be declared suspended from all his rights and benefits of membership in the Temple until he removes the cause of his suspension.

“No dimit can be granted to a Noble accused of violation of the laws of the Order pending his trial. No Temple can withhold a dimit from a Noble who is free from charges and indebtedness to the Temple. A dimit is a certificate that the Noble named therein is in good standing and of good repute and recommended as such to other Temples. A Temple may issue a duplicate dimit to a Noble, but must satisfy itself that the Noble asking for it is still in good repute.”

On recommendation of the Committee on Charters and Dispensations, Charters were granted to Midian Temple at Wichita, Kas.; Mispah Temple, at Ft. Wayne, Ind.; Orak Temple, at Hammond, Ind.; Hadi Temple, at Evansville, Ind.; Zorah Temple, at Terre Haute, Ind.; Kem Temple, at Grand Forks, N. Dak.; Khedive Temple, at Norfolk, Va., and Mirza Temple, at Pittsburg, Kas., and Dispensations were granted to a Temple to be located at Macon, Ga., under the name of Al Sihah Temple; a Temple to be located at Jackson, Miss., under the name of Wahabi Temple, and a Temple to be located at Oakland, Cal., under the name of Aahmes Temple.

The Committee on Time and Place reported in favor of the

city of Rochester, New York, and July 11, 1911, as the time for holding the next Annual Session, and the report was adopted.

To provide against the abuse of privileges and courtesies shown in and about Temple Headquarters at Annual Sessions of the Imperial Council, the following By-law was unanimously adopted:

“Temples of the Order may maintain headquarters during the Annual Sessions of the Imperial Council for the purpose of dispensing Shrine hospitality and the promotion of good fellowship. The use of intoxicating liquors at such headquarters is prohibited. The use of Temple badges as gifts for exchange purposes is permitted. The indiscriminate distribution, in large quantities, of all kinds of souvenirs, to every one who calls at Temple Headquarters, should not be made. All courtesies shown in Temple Headquarters should be limited to Nobles of the Order and ladies accompanying them.

“No distribution of souvenirs or gifts of any kind shall be made by Temples or Representatives to the members of the Imperial Council or at the place of meeting of the Imperial Council while that body is holding its sessions.

“Each Potentate and each Representative should see that no abuse of any kind is permitted in Temple Headquarters that tends to discredit the Shrine, or its avowed principles and objects.”

On proper vote and recommendation, Noble George W. McCandless was elected an Emeriti member of the Imperial Council.

The Official Divan was installed into office by Senior Past Imperial Potentate William B. Melish, except Jacob T. Barron, Imperial High Priest and Prophet, who was absent on account of illness.

SESSION OF 1911

The Thirty-seventh Annual Session of the Imperial Council met in the city of Rochester, New York, on July 11, 1911. The Address of Welcome was by the Mayor of the City, and he paid a fine tribute to Nobles of the Mystic Shrine in the following words:

“It is peculiarly gratifying to bid you welcome because as Imperial Nobles of the Mystic Shrine you have it in your

hearts to pay due attention to the brighter side of life. Our every-day existence is made up of a good deal of hard work, and we have constantly to encounter many serious problems and difficulties. The somber side of existence is always with us, and it has its important lessons in self-development. It will not do, however, for any normal person to live in the shadows alone, sunshine and cheerfulness are quite as necessary, and these are attributes of which our Order makes much.

"In this respect I may add that charity and helpfulness go hand-in-hand with the mirth and jollity which the Shrine glorifies. It is a fact that men who make much of laughter are more apt to help and aid the afflicted, than those who permit sorrows to weigh them down and unfit them for the responsibilities of life. And it is the high mission (among other things) of the Noble Order of the Mystic Shrine to relieve suffering and lighten the burdens of those who are afflicted."

The Official Divan, except Noble Jacob T. Barron, Imperial High Priest and Prophet, who had passed to the other side during the year, were present, as well as 14 Past Imperial Potentates, 6 Emeritus members with rights and privileges, and 2 Emeritus members without such rights and privileges, and 435 Representatives from 121 Temples.

The address of the Imperial Potentate, Illustrious Noble Fred A. Hines, contains so much food for thought, and so many suggestions for improvement, that we quote a portion thereof as follows:

"The Shrine has reached that stage when this body can no longer work on the basis of sentiment. This body is here for business, and for business alone, and with the responsibility that now rests upon us, the minute we commence to deviate from these strict business duties, that minute we commence to weaken our position as the guiding hand of the Shrine of North America.

"Some may say that I have taken this matter too seriously. I have taken the matter seriously, and with the knowledge that I have of the conditions that exist all over North America, I say to you that all of the intellect that we are credited with having must be exerted to its fullest capacity to make the Order of the Mystic Shrine such an institution as it should be by virtue of its prerequisite degrees. The more we increase in numbers, the more necessary it is that when appearing before the public as Shriners

we should not only collectively but individually maintain our proud title of gentlemen, and the time must come when the wearing of the Shrine Jewel will have only that meaning.

"We all know that we have been adversely criticised by individual members of the Masonic degrees, and if I personally had the power of answering that criticism I would say, make the Shrine such an institution that those who criticise us the most could not but be proud of us. We are a child of Masonry; let us make ourselves a child to be proud of.

"The time has arrived when we must stop and think seriously of our future. We have become a wonderful power. No power can be neutral; it must either be for good or evil, nor can that power be maintained without having some specific object in view other than that of mere pleasure. The Mystic Shrine of North America to-day has 160,000 members, and is an institution built upon such a foundation as no other fraternal institution has ever dreamed of. Every member of our Order has had the benefit of the splendid teachings of Masonry in all its degrees, and you know that these teachings are such as can only make a man better, and if he has heeded well the lessons taught him, he must have reached the highest type of manhood.

"Masonry is splendid in its seriousness, and it needed only the touch of good, clean fun at the end, which the Shrine has given it, to make it what it is to-day, the most perfect fraternal organization that the world has ever seen. And Masonry did not have that touch, which any one can see who will take the trouble to read its history during the past forty-five years.

"The men who originated the Shrine in this country had little idea that the few who were called together were to be the nucleus of such an institution as the Mystic Shrine is proving to-day; if they had they would have commenced with more stringent laws, and *probably would not have made the success of it that they did*. We can not see nor understand the work of the Infinite, and it may be that the very freedom that was given the institution in its infancy is the reason of its success to-day.

"Be that as it may, the condition now confronts us of possessing this wonderful power, a power that can be grasped with ease now, but which allowed to go on in its pursuit of pleasure only will dash itself against the rocks of purposeless existence and go to pieces.

"We are so numerous that our influence is not only very great over our own future, but is still greater over that of Masonry. There is not a Noble here to-day who would admit for one moment that he did not love Masonry, and if

for no other reason than that alone, I have no fear in asking you to join me in the uplift of our Order, and in the fixing of a motive which shall perpetuate the Mystic Shrine for generation after generation to come."

He reported that there had been but very few dissensions in any of the Temples during the fifteen months of his administration.

He reported the death of Illustrious Noble Jacob T. Barron, Imperial High Priest and Prophet, who died on September 16, 1910, in Kansas City, Missouri, and paid a fitting tribute to his memory.

He reported the institution of Aahmes Temple, at Oakland, Cal., under Dispensation, and Al Sihah Temple, at Macon, Ga., under Dispensation.

He also reported the issuing of Dispensations to Wa Wa Temple, at Regina, Saskatchewan, and Bagdad Temple, at Butte, Mont. He further reported the constitution of the following Temples under their respective Charters: Mirzah Temple, of Pittsburg, Kas.; Hadi Temple, Evansville, Ind.; Mizpah Temple, Ft. Wayne, Ind.; Orak Temple, Hammond, Ind.; Zorah Temple, Terre Haute, Ind.; Khedive Temple, Norfolk, Va.; Kem Temple, Grand Forks, N. Dak., and Midian Temple, Wichita, Kas.

It takes eighty-four pages of the printed Proceedings to record the many official visitations made by the Imperial Potentate. One of the most pleasant seems to have been his visit to Aloha Temple, at Honolulu, a history of which pilgrimage is printed in the Proceedings.

He called attention of the Imperial Council to the fact that for the first time in its history it had passed the One Hundred Thousand Dollar mark of funds on hand.

The Imperial Recorder reported a net gain in membership for the year of 10,625, and a total membership of 159,782.

By proper action it was provided that the Imperial Potentate, upon request of any Temple, accompanied by waiver of jurisdiction from the Temple or Temples having concurrent jurisdiction, may grant a special Dispensation to hold a Ceremonial Session at any place requested in said concurrent Jurisdiction.

On recommendation of the Committee on Charters and

Dispensations, Dispensations were granted for a Temple at Halifax, Nova Scotia, to be known as Azhar Temple; for a Temple at Muskogee, Okla., to be known as Bedouin Temple, and for a Temple at Tulsa, Okla., to be known as Akdar Temple.

On like recommendation Charters were granted to Wa Wa Temple, at Regina, Saskatchewan; Al Sihah Temple, at Macon, Ga.; Aahmes Temple, at Oakland, Cal., and Bagdad Temple, at Butte, Mont.

The election of officers resulted as follows: Noble John F. Treat, of El Zagal Temple, as Imperial Potentate; Noble William J. Cunningham, of Boumi Temple, as Imperial Deputy Potentate; Noble William W. Irwin, of Osiris Temple, as Imperial Chief Rabban; Noble Frederick R. Smith, of Damascus Temple, as Imperial Assistant Rabban; Noble J. Putnam Stevens, of Kora Temple, as Imperial High Priest and Prophet; Noble Henry F. Niedringhaus, Jr., of Moolah Temple, as Imperial Oriental Guide; Noble William S. Brown, of Syria Temple, as Imperial Treasurer; Noble Benjamin W. Rowell, of Aleppo Temple, as Imperial Recorder; Noble Charles O. Ovenshire, of Zuhrah Temple, as Imperial First Ceremonial Master; Noble Elias J. Jacoby, of Murat Temple, as Imperial Second Ceremonial Master; Noble W. Freeland Kendrick, of Lu Lu Temple, as Imperial Marshal; Noble Ellis L. Garretson, of Afifi Temple, as Imperial Captain of the Guard; Noble William J. Matthews, of Mecca Temple, as Imperial Outer Guard.

On proper motion, a Dispensation was granted to Wahabi Temple, at Jackson, Mississippi.

The Committee on Grievances and Appeals was pleased to report that nothing whatever had come before it for its consideration.

The Committee on Time and Place reported in favor of Los Angeles, California, and their report was approved, the time being fixed as the first Tuesday and Wednesday in May, 1912.

It was provided by proper legislation that no Temple shall initiate or obligate a candidate except at a regular or Ceremonial Session, unless a special Dispensation therefor is granted by the Imperial Potentate.

A report of the Committee on Jurisprudence and Laws, holding that the combining of Masonic emblems with the Jewel

of the Shrine is inappropriate and should be prohibited, was approved by the Imperial Council.

In pursuance of a motion, duly adopted, a Committee of Three was appointed to select designs for a new set of Jewels for the Imperial Council at an expenditure of not more than Twenty-five Hundred Dollars (\$2,500).

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

SESSION OF 1912

The Imperial Council convened in its Thirty-eighth Annual Session in the Scottish Rite Cathedral in the city of Los Angeles, California, on May 7, 1912, with the Official Divan present, except the Imperial Outer Guard, and 451 Representatives from 125 Temples in attendance. The record indicates that 17 Past Imperial Potentates, 6 Emeritus members with rights and privileges, and 2 Emeritus members without such rights and privileges, were in attendance.

After the usual public exercises the Imperial Council was opened in due and regular form, and the Imperial Potentate, Illustrious Noble John F. Treat, read his Annual Address. He well said in one of his opening paragraphs:

“There is only one danger that can threaten our Shrine, and that is to allow it to become too common. The Shrine should not be used as an inducement to hurry through the prerequisite Masonic bodies. Anything easily obtained is never prized when possessed.”

He reported that Aahmes Temple, at Oakland, Cal.; Al Sihah Temple, at Macon, Ga.; Bagdad Temple, at Butte, Mont., and Wa Wa Temple, at Regina, Saskatchewan, had been constituted under Charter, and that Azhar Temple, at Halifax, Nova Scotia; Akdar Temple, at Tulsa, Okla.; Bedouin Temple, at Muskogee, Okla., and Wahabi Temple, at Jackson, Miss., had been instituted under Dispensation.

He issued a warning edict in anticipation of the Annual Session, in which he said:

“We as visitors, and especially as Shriners, should carefully consider the part we are to take in this great event.