NUMBER 57.

FEZ AND CRESCENT COMING

Caravans of Mystic Shriners Crossing Desirt Sands for Omaha Oasis.

BHEYKS WITH CAMELS AND ELEPHANTS

Origin and Bistory of the Ancient Arabic Order of the Nobles of the Mystle Shrine-Oriental Hospitality

Nobles, we creet you! Ourcity of the west Within the Temple of its heart would seat Serving milk to you and honey-and the rest

Nobies, we greet you. Eastward our eyes have long been set to meet you. That we might haste to tender you our best (If little, mete the spirit, we entreat you— Our stores too meager for so dear a guest.)

And now, in this bright hour when we may fete you. THE BEE would voice the city's kindliest,

"Nobies, we greet you." HE phrase, "Cross and crescent" brings into the con-

junction of a wonderfully comprehensive alliteration the symbols of two powerful forces that have been at war for centuries. The ages have crystailzed into these embiems the history, the spirit, the beliefs, the lope and the glory of two great religions so unalterably opposed, it has seemed increased ble that the followers of either should ever adopt the insignia should ever adopt the insignia of the other and honor junction in fact has come to

rais in this new world, which was unknown to civilized man when the embattled hosts of Christian crushders and Moslem Saracens met in hateful conflict under plistering southern sun and mid Syria's scorching sands. Here, in the land of free thought and religious toleration, the universal brotherhood of man has dawned, and its ris-Ing sun is shedding its beneficent beams across the deserts of ignorance and supersti-

The Knights Templar claim legitimate succession from the gallant chevaliers of the crusades, and the cross has in all times, and in all lands, been their dearest emblem. Today thousands of these knights are wearing near their hearts the sign of the crescent, and bestowing upon it scarcely less honor than upon their most cherished symbol. When their representatives meet at Omaha on August 15 and 16 in the imperial council of the Ancient Arabic Order of the Novles of the Mystic Shrine for North America there will be a host of the followers of the cross estimated at 20,000 to followers of the cross estimated at 20,000 to

North America there will got a tag of the followers of the cross estimated at 20,000 to 25,000 to pay homage to principles symbolized by the crescent. Cross and crescent will daugle side by side from a multitude of Christian breasts, typical of the union of men of differing race and creed in the brotherhood of a common humanity.

The crescent jewel and the searlet fez of the Noble of the Mystic Shrine (Shriner for short) are familiar to most people, but few know aught of the order. The general impression is that it is a Masonic body, as the Knights Tempiar are. As a matter of fact the Shrine is no part of Masonry, and yet every Shriner is a Mason. It is an independent organization, having no affiliation with and deriving no authority from any other body, but applicants for membership must be either Knights Templar or Scottish Rite Masons of the thirty-second or thirty-third degree. Hence the confusion in the public and deriving no au degree. Hence the confusion in the public mind, and hence, also, the universal interest among Masons in the affairs of the Shrine.

Its Origin Velled in Secreey.

The origin and early history of the Shrine were veiled in secrecy. Even members of the order, as a rule, know little of the sources and the development of the ceremonies made familiar to them in their tem-pies. The form of the early organization is accountable for this regrettable lack of definite information. The Shrine was found-ed in A. D., 656, by the Mohammedan Kaliff Alec, a son-in-law of the prophet. The authorities charged with the duty of ad-ministering justice at Mecca were cruel, corrupt, ignorant and fanatical. The koran

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taught justice, truth and mercy, and to give these precepts full effect the kaliff organized a sort of a vigilance committee to take cognizance of the doings of criminals and secretly punish those who es-caped their just deserts in the courts. His pian was to take into this organization on 1 v men of high char-

this answer:

were pledged to sam BRIGGS, IMPERIAL PO try and punish

try and punish

criminals without fear or favor. They
were required to take "the Arab oath,"
sevenring allegiance to the koran and binding
themselves to the most sacred secrecy. This path is a distinguishing feature of the orde in all oriental lands, and it is probable there was at the outset little of the present ritual beyond that oath. It was agreed that none of the proceedings or rites of the society should be committed to paper, and hence it came to be known in the east as the "order of the unthe distinction arising from the fact that the koran was known as written law." Some Shrines broke this rule written law." Some Surfaces orose this rule early in their careers, but others have held to it even to this day, for when William J. Florence a few years ago asked the Sprine at Alciers for a copy of its ritual to received

We have as yet not printed or written any word of the ritual or laws, and we hold strictly to the ancient tradition which names the order the Unwritten Law."

Of course the order was a religious as well as a political body. Its members were pledged to all the doctrines of the koran as cell as to the principles of common justice and humanity. It may be as well to explain and humanity. at this point that in preparing the ritual for use in America all the teachings of Islam in-consistent with Christianity were eliminated. The koran, as every intelligent reader knows, was largely inspired by the bible. The principles of truth, mercy, justice and helpfulness are common to both books, and hence the Christian of today can accept, with slight modification, the teachings of this order of the crescent and proudly wear an emblem symbolical of an ancient

The literature of the Mystic Shrine is exasperatingly meager, leaving long intervals of its history unfilled and omitting information about many interesting points. It is not ricar, for instance, what religious authority the kaliff had for his movement or what steps he took to make it general throughout islam. As a matter of fact, it did spread rapidly among the followers of the prophet and had a whole ome effect in reducing same and meting out secret but swift justice.

The faithful were new of the state of the st The faithful were nen of many tribes. great length of time. The con-fusion that would have arisen may be inferred from the babel of names by which the organization became known in dif-ferent localities. Here are some of

The Order of Bektash, Crescent Shrine, Order of the Crescent, Moslem Surine, sanctuarus of the Crescent, Holies of the Kaaba, Islam Sanctuarus, Crypts, Cloisters

of Islam, Sanctuarus of the Prophet, Secret Vauits of the Crescent, Legendary Cham-bers of Arabic Shrine, Sanctuarus of the Shareefs, Inquisitorial Order of the Crescent and Order of Bektashi Dervishes. Local custom established local names, but the Arab custom established local mames, but the Arab vow was essentially the same in all, and al-though there is now little connection be-tween the bodies in different countries the temples in the orient theoretically maintain a communication by sending representatives to an annual council that meets at Mecca.

Members of All Creeds.

The order flourished for many years under The order flourished for many years under its founder and his immediate successors, then apparently dwindled into insignificance. It also gradually changed in character. Instead of a vigitance committee for the trial of criminals it became an association of scholars, warriors and officials, who met to promote culture and the brothernood of man. It was thus transformed into a fraternal society, callivating followship, among its members

cultivating fellowship among its memoers and belief in God or Allah. On that common ground men of all nations and every creed ground men of all nations and every creed have been able to meet.

The Mohammedans respect a man who will declare, "There is no delty but Allab," without reference to what his private belief may be, for they have a maxim, "The interior belongs to God alone." Today the order includes Israelites and Christians of every seet as well as the Mohammedans, for the Noble who helds to the belief in a Supreme Being who holds to the belief in a Supreme Being

is not required to give any definition of that The Shrine has been alternately strong and obscure. There were notable revivals at Aleppo in 804 A. D. by strong Abd el-Kader el-Bagdadee, a renowned scholar; at Bagdad in 1160 by Abd el-Kader

scholar; at Bagdad in 1100 by Abd et-Kader Ghlianee, a noted Persian and an eminent doctor of the Sooft sect; at Mecca and Aleppo in 1608, and at Cairo in 1837. Among the famous patrons of the order was the Imam or Shayk Abu it-Barakat Abd-Ullah Ibn Ahman Almasafi, who is known among scholars by the title of Hafiz-uducen. He died in A. D. 1330. Hafiz, like Byron of England, wrote of wine and women in a glowing style that strict Mohammedans regard as too suggestive, but he continues one of the most popular poets in the east and his writings are full of secret allusions and the supplemental by members of the Mystic only understood by members of the Mystic

Shrine In 1698 Luigi Marracci, a noted orientalist who translated the koran into Latin and the bible into Arabic, was initiated into the order and translated the ritual into Italian. It is asserted that Garibaldi, Mazzini, Victor Emmanuel and Count Cavour, who achieved liberty and unity for Italy, were Noples, Marracci was confessor lope Innocent XI for several years and was censured by the college of the propaganda for aiding the work of a secret society. ritual was condemned to be burned, but a few copies were saved.

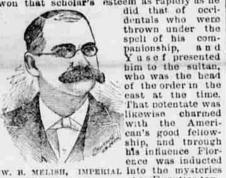
In 1776 the order was established in Ger-many by Adam Weishaupt, a Rosierucian and a professor of law in the University of Ingoistadt in Bayaria. From this Sprine several branches spread through Europe, and among the members are recorded the names among the members are recorded the hamong the members are recorded the hamong of Frederick the Great, Mirabeau, Goethe, Spineza, Kant and Bacon. This Europeau order was an intellectual society which studied the philosophy of Aristotle, Pythagoras, Plato, Confucius and others.

Billy Florence's Work in the Order, Even the details of the introduction of the

order into America are clouded with some uncertainty. The late William J. Florence, the beloved comedian, is concededly its

founder in this country.

The popular story is that while on a tour of the old world in 1870 the actor made the of the old world in 1873 the actor made the acquaintance of Yusef Cheer, or Churi, the famous orientalist. Florence seems to have won that scholar's esteem as rapidly as he did that of occi-



chief Rabban. at an Egyptian temple in Cairo. Through that connection with the order he was enabled to secure a copy of the ritual which he had translated from the Arabic into French and then from the French into English. On his return to New York he used that ritual in founding Mecca temple. So runs popular belief and urrent newspaper history.

In 1882 when it was proposed to put the proceedings of the American body into rinted form Mr. Florence wrote a letter which he apparently intended should give an account of his first glimpse into the Shrine and relate how he obtained the ritual. The following extract is pertinent to this

"In September, 1870, I was in the city of Marseilles, France, and having occasion to call on Luncan, Sherman & Co., bankers, I was told by one of the gentlemanly clerks that there was to be a ceremony of unusually attractive character at a hall near the Grand Hotel de l'Univers, and knowing me to be a Mason invited me to be present, offering to be my guide and voucher. My curiosity was excited by his glowing hints as to the initial

wonders to be seen there.
"Having been introduced to the ante-room of the hall in which the Mystic Shrine was concealed, I found a number of distinguished persons in animated conversation on the sub ject of our visit. One of these men was the British consul, another the Austrian vice onsul and there were dukes and counts consul and there were dukes and counts, bankers and merchants, scholars and artists, musicians and other professionals, all of whom seemed absorbed in the question of how the French of Marseilles had succeeded in getting, possession of such interesting secrets.

"The illustrious potentate of the evening was the celebrated Yusef Churi Bey, and the was the celebrated Tuser Churi Sey, and the temple was called Bokhara Shrine. Shayk Yusif had visited Bokhara, where he was made a member of the Mystic Shrine in that famous city of the Persians and brought away a hastily written sketch of the ritual

and laws of the order.
"It would be impossible to give a complete narrative of the ceremonies of that communication of the nobles of Bokhara Shrine, and must content myself with a mere The costumes were exact duplicates of ori ental patterns brought from t'ersia by Yusef Bey. In his long service as an attache of the Persian consulate he had seen many countries and profited by studies and obser-vation in each and was therefore well fitted to conduct such an institution. "The furniture of the temple was the most

peculiar I ever saw and must have been gotten up by some one weil skilled in stage scenery, for there were very well contrived dramatic effects, representing the sandy seashore, the rough, rocky hillside, the gloomy cavern, the solemn tomb and a transformation scene cemetery full of tombs and monu-ments inscribed with the names of

the departed, with epitaphs on their T. J. BUDSON, IMPERIAL AS-virtues and world, SISTANT CHIEF RABBAN, when in an instant, the lights having been lowered, the scene changed to a sumptuous banqueting hall with small tables for groups of three, five, seven and nine.

of three, five, seven and nine.

"I need not describe the work of the temple any further than to say that the intention is to enact a drama very much like our own, which had for its object the same lesson, and there can be no better or more zealous workers in a good cause than those French brothers who celebrated the mysteries at Marseilles on that evening.

on that evening. "My duties prevented a sufficiently long stay in Marsellies to witness a second per-formance, and I therefore begged Yusef Bey to allow me to have a copy of the ritual and

for Algiers.
"In Algiers the Shrine of the Mogribius was in full operation, meeting each week on Friday evening. Abu Mohammed Bani was the shayk, and among the members were nearly every one of the many consuls, vice consuls and other diplomats of the port, many of the most noted merchants and bankers and not a few of the learned and girted Mohammedans, who are passionately fond of perpetuating ancient customs which increase their social pleasures. The costumes and furniture of the Shrine in Algiers were gorgeous in silk, wool and fine decorated with embroldery in gold, silver and colors; and the sword, spears and other articles used by the guards and officers in the work were ganuine steel, many of which had been in actual service in the field of battle.

"The Shrine is referred to by the Moslems generally as 'The Order of the Unwritten Law' in distinction from 'The Written Law,'

which is the koran."

This letter of the dead actor is exasperatingly incomplete. It seems to indicate whence he got the ritual which he brought to America, but it does not clearly explain how deep he dipped into the myster-tes of the order in the orient. There is no reference to his supposed initiation at Cairo, but popular tradition is supported by the fact that the suitan presented Florence with a mammoth Shriner's jewel which the come-dian exhibited on his last tour through the west. The borns of the crescent were made of boar's tusks, and the emblem was set with a large number of jewels. A few months before Florence died Grand Secretary Parvin of Iowa submitted to nim a newspaper clipping stating, among other things, that he was initiated at Cairo. The actor wrote in

'The points in the paper are mainly cor rect. I was the first to introduce the order in America. Dr. Fleming amplified and per-fected the work." Dr. Fleming, who joined Florence in founding the American order, furnishes the following authoritative statement for this

sketch "Mr. Florence was entertained as a Mason at Marseilles in Bokhara temple of the Arabic Bektash. He at this time simply witnessed the opening session of the exoteric ceremonials which characterize the politico-religious order of Bektash of oriental Europe. A monitorial, historic and explanatory manuscript be also received there. It did not embrace the esoteric, inner temple exemplification or obligation nor the 'unwritten law,' which is never imparted to any one except from mouth to ear. Shortly afterwards Mr. Florence was similarly favored in Algiers and Alappo. Through letters and commendations he finally secured the manuscript monitor, history and descriptive matter from which sprang the order in this country. It was in Aigiers and Aleppo that he was received into the inner temple under the do-main of the crescent and first became possessor of the esoteric work, the 'unwritten law' and the shayk's obligation. Suose-quently he visited Cairo, Egypt, and was admitted, and collected more of oriental history and the manuscript of 'Memorial Cere-monials,' But Mr. Florence was never fully recognized or possessed of author-ity until long after his return to America. All he possessed was a disconnected series of sheets in Arabic and French with some marginal memoranda made by himself from appellation in Aleppo. Through verbal elucidation in Aleppo. I brough Prof. Albert L. Lawson these, with others received afterwards through correspondence abroad, comprised the translations from which the order started here. Mr. Fiorence and myself received authority to introduce the order here."

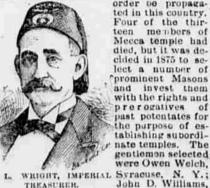
First Temple in America.

To Dr. Walter M. Fieming of New York belongs a great deal of the credit of organiz-ing and soreading the Mystic Shrine. On his return to America in 1871 Florence re-lated his experiences in the orient to the doctor and proposed founding a temple in New York. Dr. Fleming fell in with the the idea. Florence submitted his ritual and explained the ceremonies of the order. The doctor claims to have had detached and mutilated sections of a translation of the ritual brought to America by a foreign member, but it exceedingly imperfect, incomplete, badly translated and filled with unintelligible sympolisms. He also had some v gue history and ritualistic sections brought from Cairo by Sherwood C. Campbell. He says that Florence's ritual came from oriental Europe. At any rate it was marked and referred to certain sections of the koran for notes and allusions, which facilitated the revising of the ritual for American use. It was a considerable task, but Messrs. Fleming and Fiorence had the assistance of an Arabic scholar and compiled the work which became the foundation of the order in America, On June 16, 1871 they conferred the order on eleven Masons at New York, all Knights Templar or thirty-seconds, or thirty-thirds of the ancient accepted Scottish rite of Masonry. Following are the thirteen origi-

nal nobles in the new world: Milliam J. Florence, Walter M. Fleming, Sherwood C. Campoell, James S. Caspple, Oswold Merle Daubigne, Edward Eddy, Charles T. McClenachan, George W. Millar, John A. Moore, Albert P. Moriarty, William . Paterson, Daniel Sickles and John W. Simons.

These gentlemen apparently had little thought of propagating the new order, and certainly never dreamed of its taking its present rank among fraternal societies, for they did not organize Mecca temple of New York, the first in the United States, until September 26, 1872. Even that was a temporary spasm, for they did nothing further for two or three

In 1875 Florence was in Europe, where he witnessed the work of the Mystic Shrine exempified in most impressive form. On his return he enthusiastically urged that the order be propaga-



L. WRIGHT, IMPERIAL Syracuse, N. Y.; TREASURER. John D. Williams, TREASURER. John D. Williams, Eimira, N. Y., Charles H. Thomson, Corn-ing, N. Y.; Townsend Fondey, John S. Dickerman and Robert Waterman, Albany; John F. Collins, New York; John L. Stettinius, Cincinnati; Vincent L. Huribut, Chicago; Samuel Harner, Pitts-bury; George Scott, Paterson, N. J. The second Shrine in America was Damas-

The second Shrine in America was Damascus templo of Rochester, N. Y., organized
February 8, 1875.

A meeting for organizing the imperial
grand council of the Ancient Arabac Order
of the Nobles of the Mystic Shrine for the
United States of America was held
June 6, 1876, at Masonic hall,
corner of Sixth avenue and Twenty-third
street New York. There were present street, New York. There were present seventeen representatives from Mecca tem-ple, two from Damascus and one unattached noble from Paterson, N. J. The council was organized with the following officers, who were to hold office for three years, dating from an anticipated meeting to be held at Albany, February 6, 1877:

Grand potentate, Waiter M. Fleming, New York, dansity around potentials.

Grand potentate, Walter M. Fleming, New York; deputy grand potentate, George F. Loder, Rochester; grand chief rabban, Philip F. Lenhart, Brooklyn; grand assistant rabban, Edward M. L. Ehlers, New York; grand high priest and profit, William H. Whiting, Goorge and oriental guide, Samuel R Carter, Rochester; grand treasurer, Aaron L. Northorp, New York; grand recorder, William S. Paterson, New York; grand financial secretary, Albert P. Moriarty; grand ceremonial master, John L. Stettinus, Cincinnati, grand second cere-Loder, Rochester; grand chief rabban, Philip F. Leuhart, Brooklyn; grand assistant rabban, Edward M. L. Ehlers, New York; grand high priest and profit, William H. Whiting, Rochester; grand oriental guide, Samuel R Carter, Rochester; grand treasurer, Aaroe L. Northorp, New York; grand financial secretary, Albert P. Moriarty; grand ceremonial master, Benson Sherwood, New York; grand captain of the guard, Frank H. Bascom, Montpelier, Vt.; grand outer guard, George Scott, Paterson, N. J.

Potentate Fleming continued in that position until 1886, when he was succeeded by Sam Briggs of Cleveland, the present local of the American body. Recorder Paterson

laws, which I received on the day I sailed | held his position continuously till 1889, being succeeded by Frank M. Luce of Chicago. The constitution of the council provides for annual business sessions, but the officers are elected only every third year, as in Arabia.

The order grow slowly for the first ten years, and Potentate Fleming's annual reports are filled with discouraging state.

ports are filed with discouraging state-ments, which, however, are always light-ened with hopeful prophesics for the future. He frequently complains because temples do not exemplify the work, but it one report he naively explains that he himself was too busy propagating the order to exemplify the work in Mesca temple.

The first published official report of the membership appears to have been made in

membership appears to have been made in 1879. There were thirteen temples with 423 Shriners. The membership of the temples ranged from nine in Syrian of Cincinnati to sixty-nine in Meesa of New York and 154 in Damascus of Rochester. In 1880 there were the same temples and their membership had increased just thirteen.

The order has had its most rapid growth

since 1875. In 1889 there were fifty temples with 11,650 members. There are now sixty-two temples with a membership estimated at 20,000 to 25,000. Under a new constitution adopted in 1888, each temple is entitled to one representative in the imperial council and one additional representative for each 300 members or fraction thereof, except that no temple shall have more than four. The council of 1893 will have nearly two hundred representa-

It Is Not a Masonic Body.

The Mystic Shripe has no parentage or authority, from or affliation with any other organization. A prerequisite of membership is that the candidate shall have taken the thirty-second degree in Scottish Masonry or shall have become a Knight Templar. Its members, therefore are all Musons, but it is not a Masone body.

The ritual has undergone many changes, adapting it to varying times and conditions. In preparing the work for use in America the Mohammedan religious element was ex-

the Mohammedan religious element was ex-cluded, leaving those general principles, justice, truth, mercy and toleration, upon which all civilized men can meet in accord. Nor does it meddle with the work of the One of the most important departures in

America was the adoption of a rule making the Shrine the dispensor of charity among Masons in aged of assistance, but so secretly is that work carried on that the world know nothing of its good feeds.

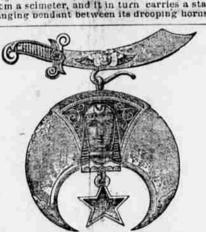
Another significant development in the

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new world is that of the social cle-ment inthe order. Hospitality been one of the notable virtues of the Arab for ages. The stranger who comes to his tent and partakes of his salt is treated with consideraevery tion and welcome to stay indefinitely without question. pitality

in the American FRANK M. LUCE, IMPERIAL noble an enthusias RECOUDER, tic and princely exemplar. A fraternal and social organization, the Mysuc Shrine in this country has become famous for goodfellowship.

The original and universal jewel of the order is a crescent. It may be made in any substance, but the favorite materials are the claws of the Bengal tiger uni ed at their bases in a gold setting. In America the head of the sphinx is engraved on one side of the center and a pyramid, urn or star on the other. Generally the emblem is engraved with the date of the wearer's reception into the order and an Arabic motto, "Kuwat wa Ghadab," which becomes "Robur et Furor" in Latin and "Strength and Fury" in in Latin and "Strength and Fury" in English. Usually the croscent is suspended from a scimeter, and it in turn carries a star hanging pendant between its drooping horns.



The crescent is most familiar to the west-ern raind as a political ensign used in Turkey and Persia but it has been a favorite re-ligious emblem in the orient for many ages. Even the ancient Greeks used the crescent as an emblem of the universal mother of all living things, the virgin mother of all souls who was known as Diana, Artemis, Phebe or Cyathia, varying with the character of her attributes in different localities. It seems to have been a symbol pointing to a higher and purer source, the great fountain of light, the sun, which is itself the emblem of the great first cause, of light and of intelligence.

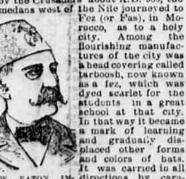
The Roman church uses the crescent sym-

bol in pictures of the Virgin Mary in the im-maculate conception, where, as in Murillo's celebrated painting, the Virgin is standing on the center of the crescent, the norns of which are turned up. Among American No-bles of the Shrine the horns are hung pointing downward to indicate the setting moon of the old faith and of intolerance at the mo ment of the rising sun of the new faith in the brotherhood of all mankind.

The Russian church uses the crescent, surmounted by the cross, to typify the triumph of Christianity over Mohammedanism. Among other insignia of the order are the pyramid, urn, sphinx head, sun, meen, stars and similar emblems peculiar to the orient. Significence of the Fez.

The Shriners wear rich costumes of eastern character, made of silk and brocaded velvet of oriental intensity of color. The ordinary costume for street parade is conwentional black with the regulation fez.

When pilgrimages to Mecca were interrupled by the Crusaders about A.D. 980, the
Mohammedans west of the Nile journeyed to
Fez (or Fas), in Mo-



OTHER W. EATON, IM- directions by cara-PERIAL MARSHAL. Vans and thus be-came the distinguishing headdress of Mos-lems in every part of the empire. Although the ritual has been adapted to the teachings of Christianity it is rich in the glowing metaphor of the east, and such ori-ental expressions as burning sands of the desert, unregenerate sons, thirsty pilgrims and caravaus at the oasis

ward C. Culp, imperial captain of the guard, Salina, Kan.; Charles L. Field, imperial outer guard, San Francisco, Cal.

PROCLAMATION FROM THE DIVAN OF

TANGIER TEMPLE A. A. O. N. M. S.

OASIS OF OMAHA, Aug. 10, 1892. T LLUSTRIOUS NO-



Yea, we can already see afar off the clouds of dust raised by the feet of their camels. In a short time they will be at our gates and in our midst. Come forth all ye good sons of Tangier and give them a hearty Arab greeting. Sulk not within your cool tents when our brethren need your care and attention.
Plead not that the market place and the place where shekels are exchanged, need your time end presence. For three whole days and nights, while our Arab friends sojourn with us, give them your services as they may see fit to use

them and make merry, that the good name of Tangier for hospitality may reach over and far beyond the desert, even from Connecticut to California, aye even from Alaska to Flor-ida. Come then Nobles from all parts of our oasis. Let your tents stand empty that you may give yourselves over to the entertain-ment of our fraternal visitors. The great caravan will assemble at Masonic hall at 6 o'clock Monday evening, the 15th. Tell all the N bles you see. Spread the good news. Wear your fez and a dress sult if you can, but surely be in Noble France's caravan which moves through our village with great pomp and coremony at 7 o'clock. The mighty Sheik El Sam Briggs and his suite of Noble Chiefs, will review the parade from the grand stand at the Paxton caravansary. FAIL NOT.

Von hear me and know my word. member the fate that follows the unfaithful. Seek rather the reward that awaits the true believer within the gates of Paradise. Allah HENRY C. ARIN. Scherif Sultani. il Allah!



STAMBOUL IN OMAHA.

List of Temples That Will be Represented in the Imperial Council.

MARAVANS temples in every state of the union and from Canada are journeying thither to participate in the work of the imperial council which convenes tomorrow in this city. The suricks of the camel

through the streets recalling every day scenes in Stamboul and Tangier. The rich vestments of the nobles will be reminiscent this and usage in the orient while it is oped that over all will hang a true oriental ky to make the picture complete. will take the place of hand shakes, while the liquid parase of the orientalist will for a ime supercede the staccato tones of the occidentalist. From flagstaffs innumerable will float the banner of Arabia, a star and crescent in black upon an orange field. Here and there the flag of Turkey and Egypt may be displayed, a crescent and star in upon a red field, which will add to the brilliancy of the scene and give a genuine touch of foreign life to a city that nestles in the iap of the western plain.

The following temples will send representatives to the imperial council and many

of them caravans to the easis of Tangier.

LIST OF TEMPLES.

them caravans to the oasis of Tan

LIST OF TEMPLES,
Abdallah, Leaven worth, Kas.
Acca, Richmond, Va.
Affil, Tacoma, Wash.
Aleppo, Boston, Mass.
Aleppo, Boston, Mass.
Algeria, Helena, Mont.
Alhambra, Chattanooga, Tenn.
Al Kader, Portland, Ore.
Al Korem, Cleveland, O.
Al Malaikah, Los Angeles, Cal.
Almas, Washington, D. C.
Al Chymia, U. D. Memphis, Tenn.
Ararat, Kansas City, Mo.
Bahut Abyad, Albuquerque, N. M.
Ben Har, Austin, Tex.
Boumi, Baltimore, M. J.
Cypress, Albany, S. Y.
El Jabet, Denver, Col.
El Kalah, Salt Lake City, Utah,
El Kalah, Salt Lake City, Utah,
El Kalah, Salt Lake City, Utah,
El Kalif, Spokane, Wash,
El Riad, Sloux Fails, S. D.
El Zagal, Farro, N. D.
Hamasa, Meridan, Mass,
Heila, Dallas, Tex.
Islan, San Francisco,
Islouilla, Buffalo, N. Y.
Jerusalem, New Orleans, La,
Kasha, Davenport, Ia,
Kismet, Brookiyn, N. Y.
Kora, U. D., Lewiston, Me,
Kosair, Louisville, Ky,
Lu Lu, Philadelphia, Pa,
Mecca, New York, N. Y.
Medinah, Chicingo, Ill.
Media, Watertown, N. Y.
Malia, St. Joseph, Mo.
Morocco, Jacksonville, Fla,
Moslem, Detroit, Mich,
Mount Sinal, Montpeiler, Vt.
Murat, Iudianapolis, Ind.
Orlental, Trov, N. Y.
Osman, St. Paul, Minn,
Palestine, Providence, R. I.
Pyramid, Bridgeport, Conn.
Ramesos, Toronto, Can.
Sahara, Pine Bluff, Ark.
Saiaam, Olosy, Ill.
Saladie, Grand Rapids, Mich,
Sesostris Lineolin, Neb,
Tripoli, Miwaukee, Wis,
Yasrab, Atlanta, Ga. Syrian, Cincinnati, O, Tangler, Omaha, Neb. Tripoli, Milwaukee, Wis. Yasrab, Atlanta, Ga. Zamora, Birmincham, Ala. Zem Zem, U. D., Frie, Pa. Zigra, Utica, N. Y. Zuhrah, Minneapoiis, Minn-

PROPOSED LEGISLATION.

What Will be Done Toward Codifying the Laws of the Shrine.

The imperial council in its deliberations will be called upon to change materially the old laws for the government of temples and enact new ones that seem necessary by reason of the unparalleled growth of the Mystic Sbrine. An effort will be made at the meeting of the imperial council this week to change the initiation fee from \$25 to \$50. The council will also endeavor to limit the number of temples in a state to three, the

wisdom of this being apparent to many Shriners. The question of the adoption of the new ritual will also demand the close attention of the imperial representatives. A resolution introduced at the last session of the imperial council will also call out heated cratory, the resolution being, "The combining of the emplems of other secret orders or societies with the jewel of the Shrine is deemed inappropriate and is there-fore prohibited. The wearing of the fez and jewel of the order upon occasions other than meetings of temples of the Arabic order, or gatherings of Shriners under the authority of some legal body of the order, is ill advised and potentates are expected to prevent such action on the part of their members." This proposed law grew out of an edict issued by This the grand master of the Knights Templar prohibiting knights from wearing any jowel, pin or mark other than that of a templar while in the costume of a knight. This proruncisments on the part of Grand Master Gobin called out considerable feeling on the part of the Shriners and this new law is aimed to react upon the kuights as knights. The following committees will be entrusted

with proposed legislation and will facilitate business by having their reports ready when

business by having their reports ready when
the council convenes:
Credentials—Louis P. Decker, Gustave
Anderson, George H. Walker, Lou Burt,
Dwight Byington.
Dispensations and Charters—Rich P.
Marvin, jr., William Ryan, Clark L.
Richards, Thomas J. Bishop, John A. May.
Finance and Accounts—Thomas J, Hudson,
George W. Millar, Horace W. Hubbard,
Joseph W. Smith, William A. Styles.
Grievances and Appeals—Thomas Waterman, Edward C, Culp, William A. Briggs,
Rufus E, Fleming, Charles L. Field.
Jurisprudence and Law—William B.
Melish, William H. Maye, Joseph L. Dobbin,
Charles W. Cushman, Lawrence M. Kaepfly.

Charles W. Cushman, Lawrence M. Kaenfly. Mileage and Pay of Representatives— James S. Wright, Oscar M. Metcalf, Samuel Watson, George F. Loder, Julius W. E. Watson Knowlton.

Foreign Correspondence-James B. Ea-Foreign Correspondence—James B. Ea-kins, Richard A. Ketner, Curtis H. Winsor, M. W. Steiner, Ezra S. Bartlett, Ritual—John W. Boyd, George H. Burn-ham, Cyrus W. Eaton, Archivald N. Sloan, Henry H. McGaffey.

Henry H. McGaffey.

Deceased Members—William C. Nickam,
James Tyler, Henry A. Coilins, Henry
Stowell, Albert B. McGaffey. Transactions of Imperial Officers-Way-land Trask, Thaddeus B. Beecher, F. Alien, Heary C. Stockdell, Alfred Paull.

HISTORY OF TANGIER. What Local Nobles Are Doing to Enter-

tain Visiting Mystle Shriners. HE history of Tangier temple, which has all the arrangements in charge for the entertainment and care of the thousands of Shriners and Knights Templar who will be guests of the city this week, can be told in a line, it has been crowded

with incident from that eventful night on May 24, 1889, when Tangier was made. The nstallation of the temple attracted a host of Masons from all parts of the country, delegations being in attendance from Lincoln, Atchison, Kearney, Cedar Rapids, Gibbon, Lexington, Minden, Holdrege, Grand Island, Council Bluffs, Topeka, St. Louis the Council Bluffs, Topeka, St. Louis the work of installation and initiation filling upon Abdallah temple of Leavenworth, which sent a large delegation of its representative citizens to see that the work was promptly and properly exemplified according

to ancient forms.
While the organization of Tangler temple was combatted by the brethren of Sesostris at Lincoln, the policy of the imperial council being to discourage the organization of more than one temple in a state, the result was that one temple was accorded to Omaha with jurisdiction over the North Platte country and one to Lincoln for the South Platte, since which time the most amicable relations have existed between the two temples in Nepraska The local committee hav ples in Nebraska The local committee having charge of the affair on the night of Friday, May 24, 1889, consisted of Colonel H. C. Akin, C. N. Dietz, T. K. Sudborough, and J. N. Westberg, and these men are still active in the councils of the shrine. That their work was well done 200 souls will still attest for it was long into the morning when the

mouna provided by
Tangier temple for
members and guests at
the Windsor where the
banquet was spread.
The officers elected then were
wherif at

Anderson, scherif al sultani; Henry C. Akin, scherif al emeer; Charles N. Dietz. scherif al sahib; L. M. Anderson, scherif al imam J. R. Stafford, scherif al ayn; T. K. Sud borough, scherif al chayzin; Victor White, scherif al katio; Fred J. Bostwick, scherif al wakil; Charles S. Huntington, scherif al dam; Richard Smith scherif al amal; M. O Maul, scherif al rays; William J. Mount

scherif ai muhalim.
Since the eveatful night in May, three
years ago, yearly, semi-yearly and even
mouthly pilgrimages have been made across the sands of the desert, and postulants by the score have made the self-same journey with the caravans which have outlitted at the easis of Tangier and the membership has grown until now Tangier has in good standing nearly 400 members who will assist in dispensing hospitality to the strangers camp with us during the

next three days.

A member of Tangier in speaking of the order has said that it is a sea containing in tself pearls of truth, gems of vereties and treasure in which are deposited subtleties; it is replete with in-trinsic symbolism, dif-ficult to penetrate, figure to post a life forming almost a life forming almost a life study even to the ini-tiated. Its member-ship in all countries includes Christians, Israelites, Mooslim

and men in bign posiearning. Upon the present officers of Tangier, assisted by the various committees, has the work fallen to properly care for the visitors, the officers for 1892 being: Henry C. Aiken, scherif al sultani; Joseph R. Stafford, scherif al emeer; Thomas K. Sudborough, scherif al sahib; L. M. Ander son, scherif at imam; Thomas Batterton, scherif at ayn; James S. France, scherif at scherif al ayn; James S. France, scherif al chayzin; F. E. Winning, scherif al katib; Charles S. Huntington, scherif al wakul; John T. Clarke, scherif al alam; Henry C. Crumb, scherif al amal; James Gilbert, scherif al rays; Henry Newell, scherif al hafiz; Lewis M. Rheem, scherif al malah; hafiz: Lewis M. Rheem, scherif al malah: Jo F. Barton, musical director; Fred C. Tuttle, executioner; Robert Carieton, alche-mist: John N. Westberg, sichemist. Following are the members of Tangier who have crossed the sands within the past

three years: Tangier's Membership. Abercrombie C Aakin Henry C
Aliya N C
Alien Edgar
Allen William
Allen Oscar R
Anderson L M
Anderson L M
Anderson W M
Askin Itev John
Askin Itev John
Askin Itev Tohn
Askin Itev Tohn
Askin Iter Tohn
Askin Itev John
Askin Itev Tohn
Askin Itev John
Askin Iter Tohn
Alien Homer J
Alien Homer Askin Rev John
Barnford John
Barnerd Frank
Bartlett J J Harlen Baker Selson A
Bartlett J J Harlen Sell Allen Baker Nelson A
Bartlett J J Harlen Sell Allen Baker Nelson A
Bartlett J J Harlen Sell Allen Baker Nelson A
Bartlett J J Harlen Baker Nelson A
Bartlett J J Harlen Baker Nelson A
Baker Benj S Heckel Wm F
Becken Mar B
Beckel Wm F
Bedluson C F
Brown Mar Na B
Boyston Fred L
Brown Wm H
Boyston Fred L
Brown Wm N
Brown Norths
Builard W C Butter John II
Builard W C Butter FA Carlibred W C Burt Frank E
Caldwell Sam D Carpenter F J
Campbell L W Case John P
Carlion Rubert Cady II F
Carlson A V Chubpuck II E
Claffin Chrence A Chark Hugh J
Condy Michael Coveling Chark
Coveling Covering Chark
Covering Covering

Davis Jos H Davis DrSummer Davis J W
Del.orimierl.outs Devalon H P Deuel Harry P
Devries Dr J S Dean Ggo P Dieta Charles N
Dinning H J Dixon Seth Dodds John A
Dowling Michael Dobbs W J Drezel John C

Drake Edward C Drew E E Dudley Ident E S Duke Elbert F Dunn Hiram E Duffle Edward it Eakin Capt Jos B Fastman II Ellis F M Ellis Geo Erickson Axel PEllis on Dr S R Evans Dudley Evans Carroll D Finley J P
Fowler Frank H
Former John
Foley James
France Joseph S
French Robi E
Fredrickson Ned Gardner W A Gilbert James Godell Benj H Grote John F

Galbraith Dr JasGallagher John M Gibbons Heary Glenger Robison Greenlee John Griffin J H Guild E it Gunzlerson M Greenice John
Guild E H
Guild E H
Gunderson M
Hartzeit Theo N Hawthorne Jas D
Hammond G R
Harriscon J N
Hart Alonzo J
Harriscon J N
Hake J A
Hockenbergor
Hockenbergor
Hockenbergor
Howard Blake O
L
Hull Charles M
Hunttreon C S
Hueste Otto Grote John F
Hartman Chris
Hahn Harry
Hahn C II
Harrison T O C
Hancy Edwin
Hetzel G D
Higley Harry
Hopkins A P

Holmes Dwight L B C Hungate Joh Huston Frank L Hull Charles M Hull Frank W Hull Geo M Huntington CS Huette Otto Humphreys T H Hunt A J Iddings Chas F Ipsen Christian Jackson F A Janus John Jameson W J James W C Janss Henry Jennings Victor Johnson W R James R L James M E Jensen H P Jordan Robt C Jones Stephen Kall T B Kellog A H King W S Knox John B Kutz John F Ketchum I. L. Kern G W. Kloman Chas Korty Louis H

Lowe John G Lytle John W
Mack Gottleib H Martin Euclid
Mail Michael O Marshall M M Mackay Rev T J
Marshalleu John T
Maxwell Dr W C Macball J H
Mactine Joseph
McNaughton M N McCann W H
McDonald R C
Merclith G W Miller Rome
Miller Albert L
Miller Rome
Miller Albert L
Moores J D Moody Harry C
Morris A U
Morris John
Mull George
Marshaller V Marshall Mack H J Mackay Rev T J

N McCann W H
McDonald W H
Mills George W
Millar G W
Monteith E J
Morris A U Moran John Nason W N Newball E P Norton C H Mull George Nevins S M Nichols P J Nye Ray Oliver Rev R W Olsen Theodore Patterson D C Parrish Thos J Patterson C L Parmalee F P Pedler Jos S Pickens Chas H Porter John R Parrotte J L Parrotte M L
Paul John L Parker Geo C
Page W A Park Wm L
Pender M E
Peters A W Peacock W H
PowellCinton N Points John J
Porter Hiram P Potter Charles S

Rankin Jos G
Reeyes F L
Richards Bartlett Rice W
Richins Chas
Robins Chas
Robinson Jos
Roth E A
Royce J H
Royce J H Reno Lewis J Ritchie R R Richards L D Robinson W T Robertson Fred Royer Geo Ross F B Sayre Edward LScott H W
Schurmon E
Scott Will J
Scaver E F
Shriver H W
Showers O J
Smith B David
Smith Jared J
Smith Helhard
Smith Jared J
Spafford F S
Strawn W S
Strawn W S
Stafford Jos R
Stafford Jos R
Strena P A C
Stafford Jos R
Stern Arthur C
Sudborough T K
Swobe Thos

snyder Edgar C utphen D C wain Edward S Faylor Cadet
lemple Fred L
Thompson J W Thummel Geo H
Thibaid J C Tont J L
Towle Albert L Turner Charles B
Turton Henry A Tuttle Fred C

Unlig Max Vaughan Fred W Van Sickel B W Vincent Frank T Wadsworth M Wasmer Chas Wallace Harry H Wedge WS Weipton D B Weisterg John A Weils Carlton H Wertz John T Webster Hasii M Weiling Louis E Whittaker G W White Victor Wisson John Wille S L Wind Feter H Williams Henry Wilhelmy H A Williams Henry Wilhelmy H A Williams Fimer Woodman Juss A Woodworth Dr L Wolbach S N Wood Walter E P Woodwork Windows Williams Williams Williams Woodwork Williams Woodwork Williams Woodwork Williams Woodwork Williams Williams Williams Woodwork Williams Williams Woodwork Williams Woodwork Williams Woodard Geo Wood Walter E Woodhurst Wm

Young Frank II HC Wright C B Zinnecker L G PROGRAM FOR THE OCCASION.

What Visiting Nobles and Their Lady Friends Will Find to Entertain Them. From the souvenir program which is a cautiful work of the printer's "art preservatvie." filled with half tone pictures, cuts of prominent buildings and wash drawings of oriental scenes, the following program has been taken, which will show what the Nobles of Tangier mean to do for their visiting

friends: MONDAY, AUGUST 15. 9 a. m., coaching party to Hanseom park from Paxton hotel. 10 n. m., carriage drive to places of interest from Millard hotel. Il a. in., coaching party to Hanseom park from Murray hotel. 2 p. m., coaching party from Millard hotel to points of interest.

3 to 5 p. m., reception by the ladies at Paxton. coaching party and carriage drive 3 p. m. coaching from Paxton notel coaching party and carriage drive 4p. m., coaching party and carriago drive from Murray hotel. 7p. m., parade of Nobles Mystic Shrine. 9p. m., reception by Governor Boyd and Mayor Bemis at Paxton hotel.

TUESDAY, AUGUST 16. m.. coaching party to Bayilss park, Council Bluffs, from Paxton hotel.
9:30 a.m., excursion to water works and smelting works by train from Union depot and packing house at South Omaha.
11 a.m., coaching party to points of interest from Miliard hotel.
2 p. m., drive to Fort Omaha to witness dress parade and walk through the Indian quarters. TS. 3 to 5 p. m., reception by the ladies at the 8 p. m., banquet to imperial council at Mil-iard hotel.

s p. m., evening coaching party, b p. m., informal reception at Paxton hotel. Route of the Parade. The Shriners' parade, Monday evening, by instruction of Illustrious Noble H. C. Akin, potentate of Tangier temple, be under command of Noble James S. France, who has issued his request that the Shriners assemble at Maonic hall, Sixteenth and Capitol avenue, at o'clock p. m. The column will form on the north side of

Capitol arenue west of Sixteenth street, ex-

ending west on Capitol avenue and north on

Seventeenth street, and will move at 7 Noble France will be assisted by the following nobles as aides: Louis H. Korty, Charles S. Potter, William T. Robinson, H. W. Shriver, Charles B. Horton, G. W. Mills, Joseph L. Stafford, Gustava Anderson, Jeff W. Bedford, Richard Smith and Frank F. Williams, The formation will be: Chief of Police.

Piatoons of Police. Second Infantry Band. Thurston Drum Corps. Chief of Parade. Shriners. SECOND DIVISION, Under Command of Illustrious Noble Gustave Anderson

Mounted Arabs and Escorts. Mounted Arabs and Escorts.

Shriners.

The line of march will be south on Sixteenth street to Douglas, east to Eleventh, south to Farnam, west to Eighteenth, south to Harney, east to Fourteenth, north to Farnam, and east on Farnam to be dismissed. If the numerical strength of the column is greater that now an attempt the line of march will be extended.

icipated, the line of march will be extended so that the line will not be embarrassed. Shriners' Special. Tuesday the Nobies of the Mystic Shrine will be treated to a visit to the packing houses at South Omaha and the water works at Florence. The following is the official time card:

Leave Tenth street depot 9:50 a. m. Arrive at Cudahy's 10:20 a. m.
Leave Cadaby's via Helt Line 11:40 a. m.
Arrive at Webster street depot 12:50 p. m.
Leave Webster street depot 1:10 p. r. Arrive at water works 1:35 p. m.

Leave water works 3:00 p. m. Arrive at Webster street depot 3:35 p. m. Grains of Sand. The central temple in the east is at Mecca,

The central temple in the east is at Mecca, to which representatives of other temples make pligrimages each year. These representatives must be Mohammedans. The temple at Damascus was the second founded. A. D. 657, and a few years since had over 3,000 members. Its records have but few breaks for over twelve centuries.

Jerusalem came third in 669, even after the baracens drove the Persians cut or the holy city. Among its members are the heads of the Christian accts in the city, the seventeen

the Christian scots in the city, the seventeen consuls of the various powers and noted travelers from all parts of the world. The temple at Berrout is said to be the richest in Syria.

The Druzes in Lebanon meet monthly in subterarnean chambers in the governor's