ISLAM-MECCA FESTIVITIES.

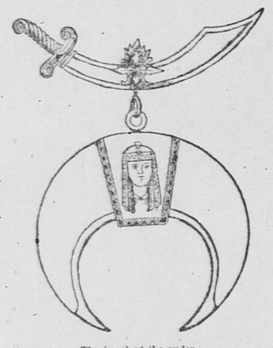
Pilgrimage of Eastern Nobles to the Mystic Shrine to the Pacific Coast.

ITS HISTORY AND INCEPTION.

Number of Temples Now in Existence—Arabic Terms Employed and Explanation of Lunar Festivals, With Their References—The Caravan's Route Going and Returning—Names of the Pilgrims.

The shriners of Mecca Temple, Ancient Arabic Order of the Nobles of the Mystic Shrine of New York City will arrive in this city this afternoon and domicile at the Palace Hotel.

The Nobles of Mecca Temple some time ago decided on making a pilgrimage to this Coast on a visit to Islam Temple of this city, and to this end the matter of arrange-



The jewel of the order.

ments was placed in the hands of James McGee of New York, who immediately prepared a prospectus of the journey, and later on an itinerary of the "caravan" as it would pass over the continent.

THE ROUTE OF THE PILGRIMS.

The pilgrims left New York on Monday, July 21st, in a special Pullman vestibule train with dining and combination baggage car attached, direct for Chicago, the home of Medina Temple; thence to St. Paul and Minneapolis, the oasis of Osmain Temple and the trysting place of Zurah. After leaving these twin cities a visit was made to the National Yellowstone Park, where the travelers reviewed the scenic wonders of the great Northwest. The next stopping place was at Helena, Mont., the home of Algeria Temple. After enjoying the hospitality of the Nobles in that city, the party headed for Spokane Falls, and thereafter to Tacoma, as guests of Afifi Temple. Portland, Oregon, the shrine of Al Kader Temple, was the next oasis at which the weary but delighted pilgrims made their stay, and from that point their journey is direct to Islam, where, as previously stated, they will arrive to-day, to remain for a week.

At every one of the places named the shriners have been met by their fellows, accorded the utmost hospitality and have been feted to their hearts' content.

As the Order of the Nobles of the Mystic Shrine may be new to many of our readers, the following historical sketch of its origin is given, as also a short history of the establishment of Mecca and Islam Temples respectively of New York and this city may not be out of place.

THE FOUNDING OF THE ORDER.

The Order of the Nobles of the Mystic Shrine was instituted at Mecca in the year A. D. 656, Hijra 25, by the son-in-law of Mohammed, as an inquisition or vigilance committee, rendered necessary by the failure of the laws, as then administered, to execute punishment upon criminals. The purpose of the order was to arrest, judge and execute the criminal, even within the hour, and thus strike terror and consternation into the hearts of evil-doers. It was equally devoted, however, to the cause of truth,

Peace be with you.

mercy and religious toleration; but its grand and mystic purposes can only be known to the initiated. It numbered among its members many of the most eminent of the educated classes, and has ever been held in the highest esteem among the secret orders existing in the Eastern countries. Founded by a Mohammedan, its rites, ceremonies and emblems are characteristic of the Oriental nation from which it emanates, but it does not teach nor require a belief in the Mohammedan religion—the Jew and the Christian being admitted on an equality with the Moslem.

The order flourishes in Arabia, Persia, Egypt and Turkey, and many encouragers of its principles are to be found among eminent men in all parts of Europe.

TEMPLES IN THE FAR EAST.

We have the authority of Hon. John Worthington, United States Consul at Malta, himself a Noble of the Mystic Shrine, for saying that throughout the Orient new shrines have everywhere sprung up, rivaling often, in their effective ceremonies and brilliant appointments, the more ancient and more richly endowed shrines, whose lineages were hoary with age centuries before America was discovered. In Constantine and Algiers and Bona and Tenes and Oran, and other towns of Algeria, there are shrines, each and every one in a prosperous condition. In Tunis, Hamammet and Susa, in the regency of Tunis, the shrines are doing well, and increasing annually in membership and wealth. In speaking of the Tunis Shrine, Noble Worthington says: "No words of mine can fitly describe the absolute beauty and gorgeousness which attended the session of this temple. Each individual regalia, every altar, every scepter, urn mallet, spear, etc., is inlaid or incrusted with precious stones or jewels, and often such stones and jewels have historic or classic associations that make them of value beyond the reach of cold figures. But above the wealth of this temple in appointments and jewels and large real estate investments I count the order and enthusiasm of its noble members of higher value to the true spirit and intent of our order. The next Grand Potentate of the Tunis Temple will probably be his ex-Highness Mustapha Hamzeh, late Prime Minister to the old Bey. He takes a deep interest in the order and has already served in the temple as Recorder, Guide, Prophet and Chief Rabban."

THE SHRINE IN AMERICA.

The power to establish the order in America was conferred upon Dr. Walter M. Fleming, thirty-third degree, and Past Eminent Commander of Columbian Commandery, No. 1, of Knights Templar, of New York, by Rizk Allah Hassoon Effendee, who had competent jurisdiction. Dr. Fleming, with several other prominent Knights Templar and Ancient Accepted Scottish Rite Masons of the thirty-second or thirty-third degrees, established Mecca Temple in the city of New York in 1875, and in the following year the Imperial Council of the United States was formed.

The prerequisites for membership in the order in America is that of a Knight Templar, or of a thirty-second degree A. A. S. Rite Mason in good standing, the latter holding allegiance to the Supreme Council of the northern or of the southern jurisdiction of the United States, or to one in amity with and recognized by them. In England the eighteenth degree is sufficient.

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

This is in substance a brief but concise history of the order and may be accepted as the correct one.

A FANCIFUL SKETCH.

The well-known comedian William J. Florence, who is also a noted wit and practical joker, claims to be the "father" of the shrine in America, as the following article, which appeared in THE CALL at date of Saturday, March 16, 1889, will show:

"It is true," admitted Mr. Florence, "that I am the father of the Order of the Mystic Shrine in this country. The order dates from the time of Mohammed, six centuries after Christ. The Sultan of Turkey is now at the head of the order, and the precepts of the order are from the Koran, and are to-day the unwritten laws of the Mohammedan tribes. While traveling through Southern France in 1870 I met at Marseilles an old friend in the person of Yusef Cheere, the famous and recently deceased Orientalist. Cheere was by birth a Syrian, born at Mount Lebanon, who had gained his first acquaintance with the Europeans at the English Consulate at Beyrout, and was a high official in the Order of the Mystic Shrine, which he explained. I went with Cheere to Cairo, and there, in an Egyptian temple of the order, surrounded by dusky Orientals, the only white man in the solemn conclave, I received the rites which made me a member of the order. I then had the ceremonies and other formulæ translated from Arabic into French and then into English, and upon my return to this country the same year, explained the order to Dr. Walter Fleming, who soon afterward established the Mecca Temple in New York City, the first lodge of the Mystic Shrine in America. One of the prerequisites to membership is that the applicant must be a thirty-second degree Mason or a Knight Templar, which constitutes its only connection with Masonry. There are now about fifty temples of the order in the United States. I have, as a gift from the Sultan—the head of the order—the decoration of Osmai—a green sash with a narrow strip of red down each outer edge and a seven-pointed star of silver, with the Sultan's own signature engraved on a gold plate in the center."

FORMATION OF MECCA TEMPLE.

Mecca Temple of New York City (the parent temple), was organized September 26, 1872, the first regularly organized temple of the Order in the United States. Its present membership is about 1500. The order was first conferred upon the following A. and A. Scottish Rite members on June 16, 1871: Sherwood C. Campbell, James S. Chappell, Oswald Merle d'Aubigne, Edward Eddy, Charles T. McClenachan, George W. Millar, John A. Moore, Albert P. Moriarty, William S. Paterson, Daniel Sickles and John W. Simons, who, together with W. J. Florence and Dr. Walter M. Fleming, constituted the thirteen who first organized Mecca Temple. Sherwood C. Campbell, James S. Chappell, Oswald Merle d'Aubigne, Edward Eddy, John A. Moore and John W. Simons are deceased. But seven of the original thirteen are living, all of whom keep up their active interest in Mecca. It commenced active work with full outfit in December, 1879. On January 9, 1880, it met in rooms on Twenty-third street, and increased its roster by a large addition of candidates. A pronounced success dates from this session.

Dr. Walter M. Fleming. *Augustus W. Peters.* *Charles T. McClenachan.*

Mecca's financial condition is good. It has meetings twice each month. One for regular business and initiation. No regular meetings are ever held without work, and as many as 105 candidates initiated in one evening. Many specials have had to be convened for initiation and to relieve heavy demands on regular meetings. One meeting each month is set aside for the ladies, "Daughters of Isis." Upon these occasions the entertainment is varied. It opens at 8:30 o'clock with musical and literary entertainment, initiation of ladies into the Daughters of Isis (of which there are nearly 1000 on the roll). Then the supper-room is thrown open, and dancing ends the evening's pleasure at midnight. The attendance at these affairs always tests the capacity of the hall, and are eagerly looked forward to. The demand for tickets became so great that a limit was necessary. At first no male was admitted unless of the Order of the Shrine, and he was permitted to bring the entire female portion of his family, sisters, cousins and aunts (not necessarily relatives of Shriners). Now the noble is admitted only, and he limited to two ladies; this necessary to prevent overcrowding. Next season it will no doubt have to be a larger hall or a smaller limit. The younger ladies, daughters of members, have formed themselves into a drill corps, with F. G. Inspector William D. May of the Grand Commandery Knights Templar of New York, as Drill Master, and it is wonderful to see what perfection they have obtained in the most difficult of movements—forming crosses, marching, triangles, and in forming the words Mecca-Isis with large Japanese fans.

James McGee. *William S. Paterson.*

Mecca has made many pilgrimages since her organization, and did more than any other body to enthuse and boom the order. Her membership, in a body, have visited Chicago, Detroit, Cleveland, Boston, Philadelphia, Washington, Richmond, Utica, Troy, Bridgeport, Rochester, Indianapolis, Toronto, and finally made one huge dash across the continent to this golden city.

From Mecca really came Islam of San Francisco, in the person of Noble John Gray, now an honored and enthusiastic member of Islam Temple, and during the enthusiasm of the Triennial of 1883, when visiting New York, Sirs Tristam Burgess and E. A. Newhall, in 1882, were made Nobles in Mecca.

Joseph B. Eakins.

During the 1883 triennial, at the first working session of Islam, Nobles James McGee, George Van Vliet, George Scott, John S. Bartlett, John Scott, Alex Robertson, P. H. Melley, N. J. Welton, Robert H. Smith and John D. Williams, of Mecca, were present and took active part.

George W. Millar.

The active members of the Imperial Council from Mecca Temple elected for three years are: George W. Millar, James McGee, Joseph B. Eakins and William S. Paterson, each a distinguished and very active member of the Masonic fraternity.

The present officers of Mecca Temple are as follows:

Officers of Mecca Temple,
A. H. 1307-8—A. D. 1890.

DIVAN AL AKARIM.

Augustus W. Peters (Potentate), Scherif Sultani; Charles A. Benedict (Chief Rabban), Scherif al Rabban; Scherif al Emir; Philip C. Benjamin (Assist. Rabban), Scherif as Sahib; Charles H. Heyzer (High Priest), Scherif al Imam; Robert P. Lyon (Oriental Guide), Scherif al Ayn; George W. Millar (Treasurer), Scherif al Kirij; William S. Paterson (Recorder), Scherif al Katib; James V. Kirby (Ceremonial Master), Scherif al Wakil; George H. Wyatt (Standard Bearer), Scherif al Alam; Edgar M. Ayers (Marshal), Scherif al Amal; Valentine Hammann (Captain of Guard), Scherif ar Rays; Stephen W. Swift, Thomas J. Leigh, George W. Nostrand, James F. Randolph (Outer Guards), Scherifs al Hafiz; Eben S. D. Shaw, C. Albert Marsh (Alchemists), Scherif al Gammaz, Scherif al Kymya.

Charles A. Benedict. *Robert P. Lyon.*

CHANTERS AL KORAN.

Albert C. Johnson (organist), Scherif al Geena; Arthur T. Hills (solo tenor), Scherif al Kanum; George E. Eddy (first tenor), Scherif al Mafhun; Amos L. See (second tenor), Scherif al Magna; Octave Whittaker (second tenor), Scherif al Wahid; Isaac T. Gorham (second bass), Scherif al Bawa; George W. Parker (second bass), Scherif as Sanad; George A. Dalton (solo basso), Scherif as Saghad; Antonio Pastor (solo tenor), Scherif al Gazeem; Gus Williams (solo tenor), Scherif al Majeed; Hugh McEwan (first bass), Scherif as Sabbar; Alessandro Liberati (cornetist), Scherif as Nawbati; William E. Sayers (cornetist), Scherif an Marsiyat; Frederick N. Innes (trombonist), Scherif al Hama.

S. R. Ellison.

TRUSTEES AL MASJID.

Robert C. Brown, Scherif an Naza; Chas. T. McClenachan, Scherif al Wazir; James McGee, Scherif al Mushir.

SAHABAH AL MANASIK.

Joseph B. Eakins, director; assistant director—William D. May. William Q. Titus, George Van Vliet, William J. Lawless, Stephen D. Affleck, Charles T. Griffith, Charles O. Hayden, Julius C. Lulley, John B. Hill; Joseph F. Warring, Scherif al Aiza; Judson W. Holbrook, Scherif as Sabiyah; John B. Russell, Scherif al Mehreb; George W. Van Buskirk, Scherif al Imarat; Samuel L. Terhune, Scherif ad Diyafat; William S. Laureys, Scherif al Hufai; Charles F. Ketterer, Scherif al Waqif; Joseph E. Miller, Scherif ash Shauwal; Charles H. Anderson, Scherif al Ihram.

KADDISH ASH SHUHAYIR.

Walter M. Fleming, Sheik ul Islam; William J. Florence, Amir ul Umra; Charles W. Towey, Scherif al Aschraf; Albert L. Rawson, Munshee al Arab; John Worthington, Scherif al Hadith; Rev. John F. Steen, Rev. Auselan Buchanan, Rev. Edwin F. Smal, Rev. Foster Ely, Rev. William A. Masker, Rev. Henry L. Ziegenfuss, Rev. Robert W. Hill, Scherifs al Iman; Jerome B. Borden, Scherif al Mastrepa; Joseph S. Farrand, Scherif al Zahab; T. Alston Brown, Scherif ash Shaddah; William S. Strong, Scherif al Tawaf; Edward M. Chadin, Scherif al Ahadis; George Scott, Scherif al Zemzem; Josiah Tice, Scherif al Mykkas; Thomas Moore, Scherif al Muhandis; Charles E. Lansing, Scherif al Bakshish.

Julius W. Knowlton.

Arab Patrol.

KHADAM AL BEYT ULLAH.

Martin Kalb, Ras es Mathem; Charles Cumming, As Sebek; Edward la Fuley, At Toxeden; James E. Gritman, As Sadem; Oscar G. Silber, Zalam; David M. Drury, Kamus; Thomas O. Ingling, Safiz; Charles H. Usher, Saleem; William Johnston Jr., musuman; Joseph H. Stiner, Sahoo; Charles Scott, Shom; Enos V. Wood, Saheeb; Warren E. Harwood, Shaul; William H. Turner, Sadooh; Frank Donnatin, Sadu; Horace J. Farrington, Areel; Harry D. Kyle, Beni Silden; George Chappell, Gaeeb; T. N. Browne, Sumam; John D. Beagle, Kasai; William D. Carter, Nazay; Edwin Hoogland, Harool; Jose M. Parraga, Kameen; H. A. Fletcher, Hadam; John A. Malmberg, Garo; Charles F. Bucken, Kashaf; Samuel W. Wiley, Gatab; Joseph Meier, Hateb; Thomas W. M. Worley, Joshua G. Many, John A. Rosenbaum, Charles G. Braxmar, Henry Casper, Jacob M. McGlensey, Henry A. Palmstine, Dober Fl Kaman; William Townsend, Frank Schoureck, George Wood, George M. Thomas, Otto O. Stillman, Frank T. Miller, Isaac Fromme, Beni Sirbah; John J. Clark, Joseph Clark, John Salisbury Jr., Andrew H. Kellogg, Benjamin Gilberga, James G. McMurray, Garvey Donaldson, Beni an Nazeeh; Thomas Lusk, James G. Palmer, Daniel W. McCarty, Floyd P. Sheldon, Abraham L. Fromme, Hermann Fromme, William M. Reynolds, Nusma; Henry J. Steffn, W. Irving Comes, Peter L. Van Wagenen, William H. Sheldon, Cyrus Edson, Haneef; Thomas Byrnes, Alex S. Williams, John J. Brogan, William H. Clinchy, George W. Gastlin, Donald Grant, Josiah A. Westervelt, John McCullagh Dober. Music Committee: Jacob W. Hortter, Edward R. Teller, Saram R. Ellison, Reibraw.

Thad Beecher. *Robert H. Smith.* *J. K. Ashley.* *Alessandro Liberati.*

ESTABLISHMENT OF ISLAM TEMPLE.

Islam Temple of this city, the hosts of Mecca, is known all over our country as being the most hospitable and the best entertainers among the temples of the order. Its affiliated members are truly Californian in spirit and sociability, as truly stated in its summons to its members notifying them of the visit of Mecca. The words "He who crosseth the desert to seek Islam, the same shall inherit the earth" are not only of thought but will be practically true, and the pilgrims may expect to "own" all of our city while guests of Islam. Its present officers are as follows:

The Seal of Islam Temple.

The establishment of Islam Temple was accomplished as follows:

The Imperial Council of the United States being desirous of establishing the Order of Nobles of the Mystic Shrine in California, Dr. Walter M. Fleming, Thirty-third Degree, Most Illustrious Grand Potentate, delegated Noble John H. Gray, a member of Mecca Temple, who, at the next session of the Imperial Council held in June, 1883, was elected its Deputy for California, with full power to confer the Order "at sight" upon a sufficient number of duly qualified brethren to form a temple. The order was so conferred upon thirteen Knights Templar, or Thirty-second Degree A. A. S. Rite Masons named in the dispensation, and they, together with the Deputy and Noble Charles L. Field, a member of Damascus Temple of Rochester, N. Y., having made a proper petition, the following dispensation was granted:

Charles L. Field.

RABBI SALAMINA, Sovereign of the World, Ancient Arabic Order Nobles of the Mystic Shrine, Revealed at Mecca, Arabia.

IMPERIAL GRAND COUNCIL FOR THE UNITED STATES OF AMERICA, GRAND ORIENT, NEW YORK.

To All Illustrious Nobles to whom these Presents shall Come:

POWER, JUSTICE, MERCY:

A petition in due form from a constitutional number of duly qualified brethren having been presented to our Imperial Grand Council, soliciting a dispensation to open a temple and confer the Order of the Mystic Shrine in San Francisco, and State of California, we do, by virtue of our constitutional authority, grant a dispensation to W. H. L. Barnes, Grand Potentate, A. W. Foster, A. T. Hatch, E. W. Newhall, Timothy Hopkins, Tristam Burges, G. D. Metcalf, Reuben H. Lloyd, John R. Jarboe, William P. Coleman, Charles L. Field, Frank W. Sumner, William Sonnenschein, Charles E. Brown, and John H. Gray. Deputy, to open a Temple of the Order under the title of

ISLAM TEMPLE,

in aforesaid place, there to confer the order and transact the business of such temple, in conformity with the statutes and regulations of the order. And we do command aforesaid brethren to make return of this dispensation, and all transactions by virtue thereof, to our Imperial Grand Council at the next annual session.

Given under our hands and the seal of the Imperial Grand Council, at its Grand Orient, this sixth day of March, 1883.

John H. Gray. *Victor D. Duboce.*

Attest:
WALTER M. FLEMING, Thirty-third Degree, Most Illustrious Grand Potentate.
W. S. PATERSON, Thirty-third Degree, Illustrious Grand Recorder.

Islam Temple was duly constituted and its first session held under this Dispensation on May 11, 1883, and a committee appointed to secure the necessary paraphernalia, etc., for its use. The robes and other regalia were manufactured in New York under the supervision of Illustrious Noble J. B. Eakins, now Deputy Imperial Potentate, who spared neither time nor trouble in the matter, and Islam Temple owes him a deep debt of gratitude for his untiring exertions in its behalf at all times.

Franklin H. Day.

Other meetings were held during the months of May, June and July, 1883, but the temple had no regular place of meeting until August, when the use of the Asylum of Golden Gate Commandery was obtained, and where the sessions of the temple have ever since been held.

The first session at which it was attempted to confer the order with full ceremonial was held on August 23, 1883, during the Triennial Conclave of the Grand Encampment of Knights Templar. Many of the Sir Knights who visited our city on that occasion were Nobles of the Mystic Shrine, and a large number of them visited our temple and aided us in the work. Noble George Scott of Mecca Temple acted as Grand Potentate, Noble Alfred Shaw of New Orleans as Chief Rabban, Noble George Van Vliet of Mecca as H. P. and P., and Noble James McGee, also of Mecca, as O. G. Among those who crossed the "hot sands" on that memorable occasion were Sir John S. Bartlett, Grand Commander of Knight Templar of the State of New York, and Sir George M. Moulton, Eminent Commander of St. Bernard Commandery, No. 33, of Chicago, the former on behalf of Mecca Temple and the latter of Medinah Temple.

Dr. C. G. Kenyon.

Since that time the sessions have been held regularly and the membership steadily increased until it now (August, 1890), numbers 375 members.

From the organization of the temple, the first consideration has been to keep up the standard of its membership; and while other temples have rapidly surpassed it in numbers, none can exceed it in the quality of of the material.

Brilsford. P. Flint

Its present staff of officers is as follows:

OFFICERS OF ISLAM TEMPLE.

"Divan al Akarim."

Charles L. Field (Potentate), Sultani; Hiram T. Graves (Ch. Rabban), Emeer; Brilsford P. Flint (Ass't Rabban), Sahib; Charles L. Patton (H. P. and Prophet), Iman; Eugene J. Gregory (Oriental Guide), Ayn; Edward H. Hanson (Treasurer), Miri; Victor D. Duboce (Recorder), Katib; G. Howard Thompson (First Cer. Master), Wakil; Charles F. Burnham (Second Cer. Master), Alam; Henry Edwards (Marshal), Amal; William H. Smith (Captain of Guard), Rays; Robert H. Mowbray (Outer Guard), Hafiz.

CHANTERS AL KORAN.

Samuel D. Mayer, Geena; Walter C. Campbell, Munshid; Joseph G. Baston, Mughanni; William H. Daniell, Nawbati.

Charles L. Patton.

SAHABAH MANASIK.

Frank W. Sumner (Director), Muhayyl; Courtland S. Benedict (Assistant Director), Musgwih; Carleton C. Coleman (Executioner), Jallad; Arthur F. Price (Alchemist), Kymya; John Hammond (Engineer), Muhandis; John M. Curtis (Architect), Imarat; Louis Glass, Gadar; William J. Younger, Khayyat; W. R. Jones, Gammaz; E. B. Partridge, Azra; Frank M. Cartan, Diyafat.

MUNSHEE AL ARAB.

William Edwards (Chief), G. R. Armstrong, H. C. Bunker, R. W. Burtis, A. W. Baldwin, W. H. Crim, G. E. de Golia, W. G. Dodd, C. E. Elliott, H. H. Ellis, J. G. Edmundson, J. K. Firth, Z. T. Gilpin, A. F. Gunn, B. F. Garratt, C. E. Green, D. E. Hayes, J. K. C. Hobbs, W. H. Heuer, C. H. E. Hardin, H. B. Hunt, Charles Jost Jr., W. D. Knights, Anton Krieg, E. H. Morgan, R. McMillan, W. B. Miller, George F. Neal, W. Frank Pierce, G. R. Sperry, A. W. Starbird, W. G. Stafford, L. E. Spear, James G. Walker, Asa R. Wellin, D. E. Walker, F. K. Zook.

Louis Glass. *Edward H. Hanson.*

KADDISIN ASH SHUHAYIR.

William H. L. Barnes (Past Grand Potentate), Ulema; Reuben H. Lloyd (Past Grand Potentate), Talbe; Arthur W. Foster (Past Grand Potentate), Nazir; William Corson Center (Past Grand Potentate), Wazir; Curtis G. Kenyon (Past Grand Potentate), Mushir; Franklin H. Day (Past Grand Potentate), Hakim.

The head of the order is known as the Imperial Council, and it is a movable body. Its present Imperial Recorder is Frank M. Luce, of Chicago, Ill. The order also has an official paper called The National Weekly, published by Noble C. H. Harris (Carl Pretzel), which every week gives a detailed account of the doings of the temples, and is a bright compendium of news of the order in general.

From the latest report of Frank M. Luce, dated June 10th, last, it is seen that the total receipts of the Imperial Council for the year was $20,621 53, and expenditures amounting to $13,296 08, leaving a cash balance on hand of $7,325 45. There are 53 temples under charter with a membership of nearly 14,000, and with the prospect of having at least 5000 more at the end of the present fiscal year. The names and location of the several temples are as follows:

The traditional fez.

TEMPLES IN EXISTENCE.

1. Abdallah—Leavenworth, Kan.
2. Acca—Richmond, Va.
3. Afifi—Tacoma, Wash.
4. Aleppo—Boston, Mass.
5. Algeria—Helena, Mont.
6. Alhambra—Chattanooga, Tenn.
7. Al Kader—Portland, Oregon.
8. Al Koran—Cleveland, Ohio
9. Al Malaikah—Los Angeles, Cal.
10. Almas—Washington, D. C.
11. Ararat—Kansas City, Mo.
12. Ballut Abyad—Albuquerque, N. Mex.
13. Boumi—Baltimore, Md.
14. Cyprus—Albany, N. Y.
15. Damascus—Rochester, N. Y.
16. El Jebel—Denver, Col.
17. El Kalah—Cedar Rapids, Iowa.
18. El Riad—Sioux Falls, S. Dak.
19. El Zagel—Fargo, N. Dak.
20. Hella—Dallas, Tex.
21. Isis—Salina, Kans.
22. Islam—San Francisco, Cal.
23. Ismailia—Buffalo, N. Y.
24. Jernsalem—New Orleans, La.
25. Kaaba—Davenport, Iowa.
26. Kismet—Brooklyn, N. Y.
27. Kosair—Louisville, Ky.
28. Lu Lu—Philadelphia, Pa.
29. Mecca—New York, N. Y.
30. Medina—Chicago, Ill.
31. Moila—St. Joseph, Mo.
32. Moolah—St. Louis, Mo.
33. Morocco—Jacksonville, Fla.
34. Moslem—Detroit, Mich.
35. Mount Sinai—Montpelier, Vt.
36. Murat—Indianapolis, Ind.
37. Oriental—Troy, N. Y.
38. Osiris—Wheeling, W. Va.
39. Osman—St. Paul, Minn.
40. Palestine—Providence, R. I.
41. Pyramid—Bridgeport, Conn.
42. Rameses—Toronto, Canada.
43. Sahara—Pin Bluff, Ark.
44. Saladin—Olney, Ill.
45. Saladin—Grand Rapids, Mich.
46. Seiotris—Lincoln, Nebr.
47. Syria—Pittsburg, Pa.
48. Syrian—Cincinnati, Ohio.
49. Tangier—Omaha, Nebr.
50. Tripoli—Milwaukee, Wis.
51. Yaarab—Atlanta, Ga.
52. Ziyara—Utica, N. Y.
53. Zuhrah—Minneapolis, Minn.

THE WORK OF THE ORDER.

The work of the order is very grand and impressive, and no "unbeliever" ever treads the "hot sands" of the desert, who afterward does not wish to escort some other "unbeliever" over the desert and to the "pinnacle of the pyramid." Arabic terms are frequently used in the ceremonies, and all official notices of meetings and events have their Arabic term. The Oriental day begins at sunset on the evening before the day named, that is, Moharrum 1, A. H. 1308, begins at sunset August 16, A. D. 1890. The Mohammedan era is reckoned from the flight (hejrah) of the Prophet from Medeenah to Mekkah, sunset, July 15, 622, A. D., which is styled Moharrum 1, A. H. 1. The days of the week have their Arabic signification as follows:

Friday, Yom Aljoomaa; Saturday, Yom Assabt; Sunday, Yom Allahad; Monday, Yom Allatneyn; Tuesday, Yom Altalata; Wednesday, Yom Allarbooa; Thursday, Yom Alkamis. The day is reckoned from sunset to sunset. The evening (Massa) and the morning (Sabakh) make a day (Yom.) The daylight, sunrise and sunset, is called (Nahar), and sunset to sunrise is the night (Leylet). The Turkish names of the months are: Moobarrum, Sawfar, Rabeeh el Awol, Rabeeh el Thanee, Jamad Allwol, Jamad Althnee, Rajab, Shoaban, Ramadan, Shoowal, Thelkaadeh, Thelhejjeh.

There are twelve regular lunar festivals during the year, classified and interpreted as follows, all of which are befittingly celebrated by the shrines: Muharram (Moharram in Egypt), the new moon opens the new year: Muharram is Cail el Haram, the sacred. The first ten days, and particularly the tenth day, is devoted to the commemoration of Adam and Eve, who were cast out of Paradise (el Janneh) on that day; and Noah left the ark; and the Arabs before Mohammed fasted; and Hoseyn, the grandson of the prophet, was slain at Kurbela, and on that account the day is called Yom Ashoora. The Hebrew days are Fishabeah, Tubeal and Rosh Hodesh Elool. 2. Safar, festival of the sacred bread (Aysh es seyyeed el Bedawee). This month is called Nezlet el Hag (arrival home of the Pilgrims from Mekkah) and the return of the sacred carpet (mathmal) is celebrated in grand procession, Jewish days, Tishree, Rosh, Hashhanah, Feast of Guedaylah. 3. Rabia el Awel (Rabia the First), Rebeca el Owhaal in Egypt, grand festival of the birth of the Prophet Moolid en Nabi with many zikrs, lanterns, games, dances, swings, merry-go-rounds, etc., and the banquet. The wonderful treading (Dosch). Jewish Yum Kipper, Succoi, Hoshaanah, Rabah Sheminee, Aseret, Simhat, Torah, Rosh, Hodesh, Heshvan. 4. Rabia el Akher (Rabia the Second), Rebeca et-Tance, the fourth month in Egypt; games, festival in honor of Sitt Futiomeh, the daughter of the Prophet, called also Sitt Fatimeh en Nebarviyeh, Moolid el Hasaneyn; Hebrew, Rosh Hodesh Kislev. 5. Jamada el Awel (Jamada the First), Foomadel Oola in Egypt, Moolid of Sheikh Yoonoos, Sooltan es Saleh, Hebrew Barech Alenn, Hanucah, Rosh Hodesh Tebit, first of the three annual fairs at Tantah. 6. Jamada el Akher (Goomadat Taniyeh in Egypt). Festival in honor of Seyyeed Akmet er Rooface, Yom Kooteb el Hakeekah (the teacher of truth), Moolid en Hasanein (birth of Hosein), Jewish Rosh Hodesh Shebat, Rosh Shanah Leaylanot. 7. Rejeb (Regeb in Egypt), Leylet el Mirag (27th), in memory of the night journey of the Prophet to Paradise (el Janneh), chant for the repose of the Weleee et Tushooshee. Moolid of the Seyyeedeh Zeyneb, daughter of the Imam Alee, granddaughter of the Prophet. Jewish Rosh Hodesh, Adar Rishon, Purim Katan. 8. Shaban-Sbooban (Shaaban in Egypt). Leylet en Noosuf Min Shaaban (15th, April 4th), when the fate of every living soul is settled for a year to come. Symbol of the Sidr al Jaunat or Shegeret el Moon taha (the tree of extremity in Paradise, Koran c. liii:14). Second Tanta fair recitation of the Soorat Ya Seen (Koran c. xxxvi) Jewish Kosh Hodesh Adar Shenee, Fast of Esther, Purim. 9. Ramadan-Ramazan (Rumadan in Egypt). The month of abstinence, Leylet er Rooyeh (night of observation of the new moon). Recitations from the classic romances of Antar Ez Zaheer, Aboo Zayd and Dethemel, Arbaa Eiyoob (Job's day). The night of power (Leylet el Kadr). Symbolical journey of the Prophet from Mekkah to Jerusalem and to Paradise and return. Eed es Sagheer, or Eed el Fitr (festival of the breaking of the fast) Leylet el Mubarak, Ramazan Bayram (Koran xcvii), Jewish Rosh Kodesh Hissan, Pesah. 10. Showal—Shooal (Showwal in Egypt), Jewish Rosh Hodesh Iyar, Pesah Shenee, Laghaomer, Rosh Hodesh Sivan. 11. Zulkada (Zool Kaada in Egypt). The month of repose; warfare, quarrels and litigation prohibited. Pilgrims arrange for the journey to Mekkah. Symbolic pilgrimage with chants, Zikers and recitations, display of the sacred Boorkoo, or Vial of the Sittna Futtoomeh, and the symbolic placing over the door of the Kaabeh. Night of the drop (Leylet en Nooktah). The Sacred Muhmac. Great Tanta fair. Jewish Shebnot Rosh Hodesh - Tomooz. 12. Zulhaja (Zool Heggeh in Egypt). Eed el Kebeer (Koorban Bayrom). The festival of the sacrifice of (symbolic) lambs, rams, goats and bulls. Visitation of the Tomb of Mohammed. Great fair at Dessoog. Banquet of the Fetteh. Shayk Ibrahim Dessoog. Hebrew Feast of Tamooz. Rosh Hodesh Ab.

Islam's pioneer camel-driver.

In order to properly entertain the pilgrims, Islam Temple some months ago on being apprised of the "caravan's coming," appointed an Executive Committee, consisting of Charles L. Field, Chairman, Victor D. Duboce, Secretary, B. P. Flint, Franklin H. Day, Hiram T. Graves, T. H. Goodman, C. G. Kenyon, Frank W. Sumner, John T. Cutting, F. M. Cartan and Samuel D. Mayer, for the purpose of making all arrangements for the entertainment of the shriners while in this city. The Executive Committee appointed about 150 of their fellow Nobles to serve as committeemen on minor committees, consisting of finance, parade, reception, hotel, excursions, transportation, ball, banquet, music, printing and invitations, all of which have met regularly and have performed their work in a very satisfactory manner. The official programme as outlined by them was published a few days ago in THE CALL, and will be strictly adhered to, with few changes, if any. A great deal of the work has fallen on Charles L. Field, Potentate of Islam Temple, and also Imperial Outer Guard, and Victor D. Duboce, the efficient Recorder, both of whom are also the present representatives to the Imperial Council from this temple. These gentlemen have labored unceasingly to make the visit of Mecca's Shriners one never to be forgotten, and as their work has been "sampled" on many previous occasions, there is no doubt but that their present labors will be as successful as those of yore.

As many of the members of Mecca Temple who are to arrive here are Knights Templar, an opportunity will be afforded them of witnessing how the work is done in California. On Monday evening Golden Gate Commandery, No. 16, will have work in the Red Cross Degree, and on Friday evening California Commandery, No. 1, will confer the Order of the Temple.

The pilgrims will remain in our city until Monday, the 11th inst., when they depart homeward by the following route, viz.: The C. P. R. R. to Ogden, thence to Salt Lake City. After viewing the sights in the City of the Saints they will take the Denver and Rio Grande Railroad to Denver, visiting en route Pueblo and Colorado Springs. In Denver they will be the guests of El Jabel Temple, remaining there two days, after which they travel direct to Chicago and then home to New York without further stopovers.

The names of Mecca's pilgrims and their ladies, as forwarded to THE CALL by James McGee, the Director of the pilgrimage, are as follows:

PILGRIMS OF MECCA.

George H. Millar, Joseph B. Eakins, James McGee, S. R. Ellison, M.D., H. M. Cooke, G. H. Davis, J. H. Downes, DD.S., J. S. Bryant, Joseph Clark, Mrs. John Clark, Miss Annie Clark, John H. Dressler and wife, Mrs. Julia Shandley, Miss Julia Shandley, New York City; Robert H. Smith and wife, W. E. Potter, Andrew H. Peck and wife, P. H. Bresnan and wife, E. B. Tompkins, Brooklyn, N. Y.; E. D. Bemis, M. D., J. S. Mundy, Newark, N. J.; Robert M. Taggart, Poughkeepsie, N. Y.; Hon. George West, Balston Spa, N. Y.; John H. Dawes, Buffalo, N. Y.; W. A. Dawes, Milwaukee, Wis.; William H. Higgs and wife, Miss S. D. Easton, J. F. Axteile, Alfred T. Ricker, Edgar F. Burnham and wife, J. N. Smith and wife, Hartford, Conn.; N. D. Granniss and wife, Waterbury, Conn.; A. H. Weaver and wife, Mrs. M. W. Prince, Mrs. Cyril Johnson, Stafford, Conn.; C. A. Grannis, Thad Beecher, William Frisbee, Orland Smith, Bridgeport, Conn.; Delos M. Johnson, Erie, Penn.; A. W. Allen, E. N. Smith, Thompsonville, Conn.; John F. Whitbeck, Chicago, Ill.; Ed L. Munn, Holyoke, Mass.; A. B. Lyman, M.D., and wife, Baltimore, Md.; George W. Robinson and wife, Albany, N. Y.; Rev. T. K. Perry, M.D., and wife, Albany, N. Y.; Mrs. Kate A. Dodson, Richmond, Va.; Miss Kate Dodson, Richmond, Va.; Miss Mary Dodson, Richmond, Va.; H. L. Turner, Norfolk, Va.; John W. Holland and wife, Danville, Va.; Miss Annie Clark, Danville, Va.; O. W. Dudley, Danville, Va.; Miss L. C. Morehead, Lakeville, N. C.; David E. Alling, New Haven, Conn.; Elwood H. Smith, New Haven, Conn.; Charles F. Root, New Haven, Conn.; S. M. Munson, New Haven, Conn.; H. W. Crawford, New Haven, Conn.; E. O.