

The PALIMPSEST



Welcome to the Protecting Dome of Kaaba Temple

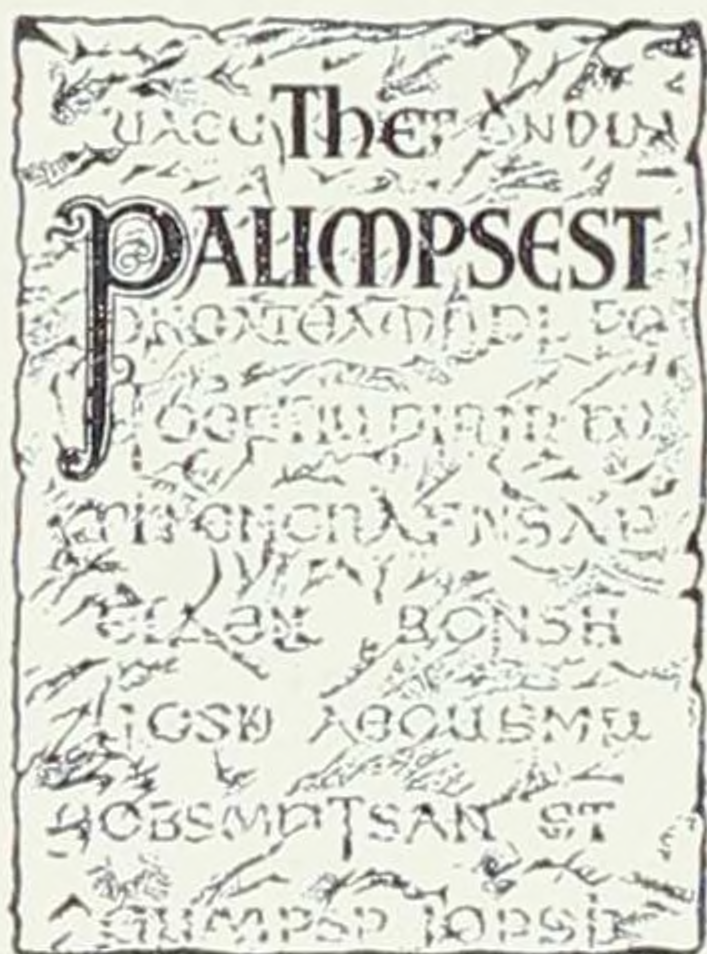
Temples of the Mystic Shrine in Iowa

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The Meaning of Palimpsest

In early times a palimpsest was a parchment or other material from which one or more writings had been erased to give room for later records. But the erasures were not always complete; and so it became the fascinating task of scholars not only to translate the later records but also to reconstruct the original writings by deciphering the dim fragments of letters partly erased and partly covered by subsequent texts.

The history of Iowa may be likened to a palimpsest which holds the record of successive generations. To decipher these records of the past, reconstruct them, and tell the stories which they contain is the task of those who write history.

Contents

THE SHRINE IN IOWA

WILLIAM J. PETERSEN

Historic Beginnings	157
Kaaba Temple	165
El Kahir Temple	181
Za-Ga-Zig Temple	193
Abu-Bekr Temple	207
The Shrine Today	218

Illustrations

The following Shrine Recorders — Charles Ross of Kaaba, Ed Rudin of El Kahir, and Roy Carlson of Za-Ga-Zig — furnished most of the pictures for this issue of *THE PALIMPSEST*. Past Potentate Herman N. Slotsky sent pictures and material on Abu-Bekr. Imperial Recorder George M. Saunders supplied information and the Andrews Studio took the photo of Iowa officials at the Za-Ga-Zig Ceremonial in Des Moines on May 5, 1963.

Author

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THE PALIMPSEST

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Historic Beginnings

Despite its name The Ancient Arabic Order of the Nobles of the Mystic Shrine for North America is as American as apple pie. Such at least is the opinion of George M. Saunders, Imperial Recorder of the Shrine. In his *A Short History of the Shrine* Noble Saunders records:

This is a story of brotherhood, good fellowship and philanthropy. . . .

It is a story of an organization which has grown strong and powerful through the years without losing the human warmth and light-heartedness in which it had its beginning.

It also is a story which has puzzled a few well intentioned scholars and historians who have tried solemnly to link this organization with secret societies of antiquity. Despite its name, however, The Ancient Arabic Order of the Nobles of the Mystic Shrine for North America was conceived, founded and developed in America by Americans. Any similarity it may have to ancient societies of the Middle East is more an indication of the founders' imagination and showmanship than of any historical significance.

The Shrine was in large measure the brainchild of Dr. Walter Fleming and Actor Billy Florence. Dr. Fleming was completing his work in Scottish and York Rite Masonry, and in his quest for complete relaxation, conceived the idea of an organization abounding in good fellowship and fraternalism that would serve as a playground for Masons. Dr. Fleming was fortunate in his choice of men to assist in this undertaking, particularly in Billy Florence, an outstanding showman and one of the most popular actors on the American stage.

From its inception, Dr. Fleming and his associates had insisted that a Master Mason or Third Degree Mason must have continued until he had either reached the Order of Knights Templar, or Commandery degree, via the York Rite, or had followed the colorful Scottish Rite ritual to the Master of the Royal Secret, or 32° Mason. The complexity of this quest for further light in Masonry is demonstrated by the Plan of the Orders of Masonry reproduced herewith. Although the Shrine represents a single step from either York or Scottish Rite, it was not originally associated with the Masonic orders. One can not become a Shriner, however, without first following one of the above two courses.

During its early years, especially under its founder, Dr. Walter M. Fleming and Actor William Jermyn Florence, the Ancient Arabic Order of the Nobles of the Mystic Shrine experienced a

slow growth. Dr. Fleming was deeply immersed in all phases of Masonry, particularly with the work beyond the Third Degree, while William Florence was busy on both the American and European stage. They, and their immediate associates — Charles T. McClenachan, lawyer; William S. Paterson, paper merchant; George Millar, printer; and William Fowler, restaurateur and wine merchant — dined regularly each noon at 12:13 on the second floor of Knickerbocker Cottage at 426 Sixth Avenue in New York City.

The time — 12:13 — was associated with the "13" craze which at the time swept New York City, a flouting of all ill omens in an effort to forget the ravages of the Civil War. There were thirteen seats at this huge round table where these men gathered, and it was out of their meetings that Dr. Fleming conjured up an order expressly for Masons that would serve as a playground for eligible members of that fraternity.

The first ritual appears to have been completed in rough draft by Billy Florence in August, 1870. Dr. Fleming then began visiting Scottish Rite and York Rite gatherings, and soon discussion of the proposed new order became anteroom talk at such meetings. On September 26, 1872, the first Shrine Temple in the United States was organized and appropriately named Mecca. On January 4, 1875, eight high ranking Masons from Rochester, New York, were empowered to establish a second

Shrine Temple named Damascus. It was duly organized under a charter granted by Mecca Temple on June 6, 1876. The success of this venture gave Dr. Fleming the idea of selecting a number of prominent Masons in various parts of the United States and investing them with the rights and prerogatives of Past Potentates so they could establish subordinate Temples. They were carried on the rolls as members of Mecca Temple until they joined another Temple. This procedure was followed in creating Iowa Temples.

Some idea of the speed with which Shrinedom spread may be gathered from the following list.

TEMPLE	LOCATION	DATE OF CHARTER
1. Mecca	New York, N. Y.	Sept. 26, 1872
2. Damascus	Rochester, N. Y.	June 6, 1875
3. Mount Sinai	Montpelier, Vt.	Oct. 31, 1876
4. Al Koran	Cleveland, Ohio	Jan. 22, 1877
5. Cyprus	Albany, N. Y.	Feb. 6, 1877
6. Syrian	Cincinnati, Ohio	Feb. 6, 1877
7. Oriental	Troy, N. Y.	Feb. 27, 1877
8. Syria	Pittsburgh, Pa.	Feb. 6, 1878
9. Pyramid	Bridgeport, Conn.	Feb. 7, 1878
10. Kaaba	Davenport, Iowa	July 1, 1878
11. Ziyara	Utica, N. Y.	July 1, 1878
12. Moslem	Detroit, Mich.	June 2, 1880
13. Aleppo	Boston, Mass.	June 6, 1883
14. Medinah	Chicago, Ill.	June 6, 1883
15. Islam	San Francisco, Calif.	June 6, 1883
16. Lu Lu	Philadelphia, Pa.	June 4, 1884
17. Murat	Indianapolis, Ind.	June 4, 1884
18. Boumi	Baltimore, Md.	June 4, 1884

A distinguishing feature of the Shriner is his unquenchable desire to travel to Mecca — and Mecca to him was any Temple where Good Fellowship prevailed — be it East, West, North or South. As early as 1882 Imperial Potentate Fleming had journeyed to Detroit with Sam Briggs and twenty-four Nobles to exemplify the Ritual at Moslem Temple. There had been pilgrimages to Oriental Temple in Troy, New York, and to Pyramid Temple in Bridgeport, Connecticut. In April of 1884 they had gone to Medinah Temple in Chicago which had been chartered with Aleppo of Boston and Islam of San Francisco, on June 6, 1883.

The first real recorded Shrine parade was at the investiture of Boumi Temple at Baltimore by Lu Lu Temple of Philadelphia. But the first great Imperial Session took place in Cleveland in the spring of 1886. At that time nineteen Temples had been created and the membership had sprouted from a handful in a dozen Temples to over three thousand. Eight more Temples were to be created at the Cleveland session — June 19, 1886.

NO.	TEMPLE	CITY	NO.	TEMPLE	CITY
20.	Kosair	Louisville	24.	Almas	Washington, D. C.
21.	Tripoli	Milwaukee	25.	El Kahir	Cedar Rapids
22.	Osman	St. Paul	26.	Moolah	St. Louis
23.	Zuhrah	Minneapolis	27.	Saladin	Grand Rapids

This was a historic convention in more than one way. It was the last but one Imperial Session the

Directory of 166 Temples in Shrinedom

155 in the U. S. A., 9 in Canada, 1 in Canal Zone, 1 in Mexico

Aad	Duluth, Minn.	Kalif	Sheridan, Wyo.
Aahmes	Oakland, Cal.	Kalurah	Binghamton, N. Y.
Abba	Mobile, Ala.	Karem	Waco, Tex.
Abdallah	Kansas City, Kansas	Karnak	Montreal, Que.
Abou Ben Adhem	Springfield, Mo.	Kazim	Roanoke, Va.
Abou Saad	Canal Zone	Kem	Grand Forks, N. D.
Abu Bekr	Sioux City, Ia.	Kena	Alexandria, Va.
Acca	Richmond, Va.	Kerak	Reno, Nev.
Afifi	Tacoma, Wash.	Kerbela	Knoxville, Tenn.
Ahmed	Marquette, Mich.	Khartum	Winnipeg, Man.
Ainad	East St. Louis, Ill.	Khedive	Norfolk, Va.
Akdar	Tulsa, Okla.	Khiva	Amarillo, Tex.
Aladdin	Columbus, O.	Kismet	Brooklyn, N. Y.
Al Azhar	Calgary, Alta.	Kora	Lewiston, Me.
Al Bahr	San Diego, Cal.	Korein	Rawlins, Wyo.
Al Bedoo	Billings, Mont.	Kosair	Louisville, Ky.
Alcazar	Montgomery, Ala.	Lu Lu	Philadelphia, Pa.
Al Chymia	Memphis, Tenn.	Luxor	St. John, N. B.
Alee	Savannah, Ga.	Mahi	Miami, Fla.
Aleppo	Boston, Mass.	Maskat	Wichita Falls, Tex.
Algeria	Helena, Mont.	Mecca	New York, N. Y.
Alhambra	Chattanooga, Tenn.	Media	Watertown, N. Y.
Ali Ghan	Cumberland, Md.	Medinah	Chicago, Ill.
Al Kader	Portland, Ore.	Melha	Springfield, Mass.
Al Kaly	Pueblo, Colo.	Midian	Wichita, Kan.
Al Koran	Cleveland, O.	Mirza	Pittsburg, Kan.
Al Malaikah	Los Angeles, Cal.	Mizpah	Fort Wayne, Ind.
Almas	Washington, D. C.	Mocha	London, Ont.
Al Menah	Nashville, Tenn.	Mohammed	Peoria, Ill.
Aloha	Honolulu, Hawaii	Molla	St. Joseph, Mo.
Al Sihah	Macon, Ga.	Moolah	St. Louis, Mo.
Alzafar	San Antonio, Tex.	Morocco	Jacksonville, Fla.
Anah	Bangor, Me.	Moslah	Fort Worth, Tex.
Anezeh	Mexico City, Mex.	Moslem	Detroit, Mich.
Ansar	Springfield, Ill.	Mt. Sinai	Montpelier, Vt.
Antioch	Dayton, O.	Murat	Indianapolis, Ind.
Arab	Topeka, Kan.	Naja	Deadwood, S. D.
Arabia	Houston, Texas	Nemesis	Parkersburg, W. Va.
Ararat	Kansas City, Mo.	Nile	Seattle, Wash.
Bagdad	Butte, Mont.	Nur	Wilmington, Del.
Bahia	Orlando, Fla.	Oasis	Charlotte, N. C.
Ballut Abyad	Albuquerque, N. M.	Oleika	Lexington, Ky.
Bedouin	Muskogee, Okla.	Omar	Charleston, S. C.
Bektash	Concord, N. H.	Orak	Hammond, Ind.
Ben Ali	Sacramento, Calif.	Oriental	Troy, N. Y.
Ben Hur	Austin, Tex.	Osiris	Wheeling, W. Va.
Benl Kedem	Charleston, W. Va.	Osman	St. Paul, Minn.
Boumi	Baltimore, Md.	Palestine	Providence, R. I.
Cairo	Rutland, Vt.	Philae	Halifax, N. S.
Calam	Lewiston, Idaho	Pyramid	Bridgeport, Conn.
Crescent	Trenton, N. J.	Rajah	Reading, Pa.
Cyprus	Albany, N. Y.	Rameses	Toronto, Ont.
Damascus	Rochester, N. Y.	Rizpah	Madisonville, Ky.
Egypt	Tampa, Fla.	Sahara	Pine Bluff, Ark.
El Bekal	Long Beach, Cal.	Salaam	Newark, N. J.
Elf Khurafeh	Saginaw, Mich.	Saladin	Grand Rapids, Mich.
El Hasa	Ashland, Ky.	Scimitar	Little Rock, Ark.
El Jebel	Denver, Colo.	Sesostris	Lincoln, Neb.
El Kahir	Cedar Rapids, Ia.	Sphinx	Hartford, Conn.
El Kalah	Salt Lake City, Utah	Sudan	New Bern, N. C.
El Karubah	Shreveport, La.	Suez	San Angelo, Tex.
El Katif	Spokane, Wash.	Syria	Pittsburgh, Pa.
El Korah	Boise, Idaho	Syrian	Cincinnati, O.
El Maida	El Paso, Tex.	Tadmor	Akron, O.
El Mina	Galveston, Tex.	Tangler	Omaha, Neb.
El Riad	Sioux Falls, S. D.	Tebala	Rockford, Ill.
El Zagal	Fargo, N. D.	Tehama	Hastings, Neb.
El Zaribah	Phoenix, Ariz.	Tehran	Fresno, Cal.
Gizeh	Vancouver, B. C.	Tigris	Syracuse, N. Y.
Hadl	Evansville, Ind.	Tripoli	Milwaukee, Wis.
Hamasa	Meridian, Miss.	Wahabi	Jackson, Miss.
Hasan	Albany, Ga.	Wa-Wa	Regina, Sask.
Hejaz	Greenville, S. C.	Yaarab	Atlanta, Ga.
Hella	Dallas, Tex.	Yelduz	Aberdeen, S. D.
Hillah	Ashland, Ore.	Za-Ga-Zig	Des Moines, Ia.
India	Oklahoma City, Okla.	Zamora	Birmingham, Ala.
Irem	Wilkes-Barre, Pa.	Zembo	Harrisburg, Pa.
Isis	Salina, Kan.	Zem-Zem	Erle, Pa.
Islam	San Francisco, Cal.	Zenobia	Toledo, O.
Ismailia	Buffalo, N. Y.	Ziyara	Utica, N. Y.
Jaffa	Altoona, Pa.	Zor	Madison, Wis.
Jerusalem	New Orleans, La.	Zorah	Terre Haute, Ind.
Kaaba	Davenport, Ia.	Zuhrah	Minneapolis, Minn.

founder of Shrinedom ever attended. It marked the beginning of two successive three-year terms for Sam Briggs of Al Koran Temple, Cleveland. The infancy of Shrine was over, and a period of tremendous expansion began with the energetic and dynamic Sam Briggs playing a leading role as he emphasized the fellowship and social features of Shrinedom.

Meanwhile, Mecca Temple continued to show the way, challenged no doubt by the magnitude of the Cleveland session. It organized a series of great pilgrimages to various temples. These pilgrimages, leading very shortly to Imperial Sessions, were destined to increase greatly the number of Temples and members, and make the Shrine a powerful force by the opening of the 20th Century. The 167 Shrine Temples that have been established in the United States since the founding of Mecca Temple are the outgrowth of these colorful Ceremonials and Imperial Council Sessions.

WILLIAM J. PETERSEN

Kaaba Temple

The Nobility of Kaaba can look back with pride as they observe the 85th Anniversary of the founding of their Shrine Temple at Davenport in 1878. Not only is Kaaba the first Temple in Iowa but it was the first Temple established west of Ohio and the tenth established in the United States. Such famous temples as Moslem in Detroit, Aleppo in Boston, Medinah in Chicago, and Lu Lu in Philadelphia, must bow to Kaaba at National Ceremonials whenever the question of seniority in rank arises.

The story of Kaaba begins in February, 1877, just five years after the founding of the first Shrine Temple in the world — historic Mecca in New York City. It appears that Frank W. Angel, a Davenport businessman, had visited with his friend, William J. Florence, one of the founders of the Shrine in New York City, and while there had been inducted into the mysteries of the Nobility and given a dispensation to form a Shrine Temple in Iowa.

Delighted with the colorful ritual, Angel returned to Davenport and promptly contacted several Scottish and York Rite Masons about the formation of a Shrine Temple in Iowa with its

center in bustling Davenport. All were delighted and the first formal meeting was held in the hall of Trinity Lodge No. 208, A.F.&A.M., on July 9, 1878. The officers elected at this meeting were:

Frank W. Angel	Illustrious Potentate
Samuel A. Fisher	Chief Rabban
Jarvis White	Assistant Rabban
Daniel B. Shelley	High Priest and Prophet
William G. Jones	Oriental Guide
Frank S. Hastings	Treasurer
Cornelius J. Brown	Recorder

Who were these illustrious founders of historic Kaaba Temple? A few vignettes must suffice.

Frank W. Angel was born in Geneseo, New York, in 1840, and had been "fitted" for Yale College when President Buchanan appointed his father Minister to Sweden. Frank went to Europe with his father where he forsook college work for extensive travel in the principal countries — Sweden, Germany, England, and France. He spent nine months in the gay city of Paris. Returning to the United States in 1860, young Frank engaged in various activities, including the study of law under his uncle — Judge Flint, in Fond du Lac, Wisconsin. He settled in Davenport in 1865 and was admitted to the bar. He held a clerkship in the firm of McNear & Jordan until 1874 when he joined the staff of Des Saint & Nutting, general hardware dealers, both wholesale and retail. Frank Angel became a member of this firm early

William G. Jones was a candy manufacturer; and in 1878, the same year he established the first Shrine Temple in Iowa. He probably was on a buying trip when he visited New York City in 1877.

The three men comprising the firm of Hastings, White, and Fisher, photographers and dealers in chromos and engravings, were all elected to Pyramid Temple's first Divan. Daniel B. Shelley was a notary public, conveyancer, and accountant; Cornelius J. Brown was a clerk at the Rock Island Arsenal.

The second meeting of Pyramid Temple was held on July 31, 1878, and produced five more members. They were: Fred A. Balch, of the firm of Balch, Frazer & Co., coal dealers; John N. Davis, a machinist; George R. Marvin, owner of the Davenport Shirt Factory and steam laundry; Thomas Murray, city engineer, and Fred M. Melchert, dealer in agricultural implements. Of the latter the *History of Scott County* (1882) records: "Mr. Melchert is a member of the Masonic, K[nights] T[emplar], Nobles of Domestic[!] Shrine. He is vice-president of the Board of Trade, also of the Board of Produce. He is a director of the Davenport Plow Company."

The names of these five Nobles, and the seven officers listed above, are inscribed on the charter issued to Pyramid Temple on February 5, 1878, which hangs in the Recorder's office in Davenport.

They represent substantial, highly-regarded citizens of the Davenport community, men who had risen to the top rank in Masonry, men who were not averse to becoming associated with a new club that would promise wholesome fun and good fellowship. They, and the thousands of Masons who have "crossed the hot sands of the desert" since the founding of Pyramid Temple, have not been disappointed in their quest.

Success did not immediately crown the creation of the first Temple of the Ancient Arabic Order of Nobles of the Mystic Shrine at Davenport. At the close of 1882 Pyramid Temple could count only 25 members! During the next three years no meetings were held, and no explanation given in the Minute Books. Activities were resumed on May 8, 1886, when initiation fees were raised from \$10 to \$20, an unwise act apparently, for they were lowered to \$15 on November 18, 1886. At this same meeting, the long reign of Frank W. Angel came to a close with the election of Lewis P. Dosh as Potentate — 1887-1889. On January 13, 1887, eight candidates were hailed as the "biggest class yet." The following month, nine candidates were initiated. Pyramid Temple at last appeared to be on the move.

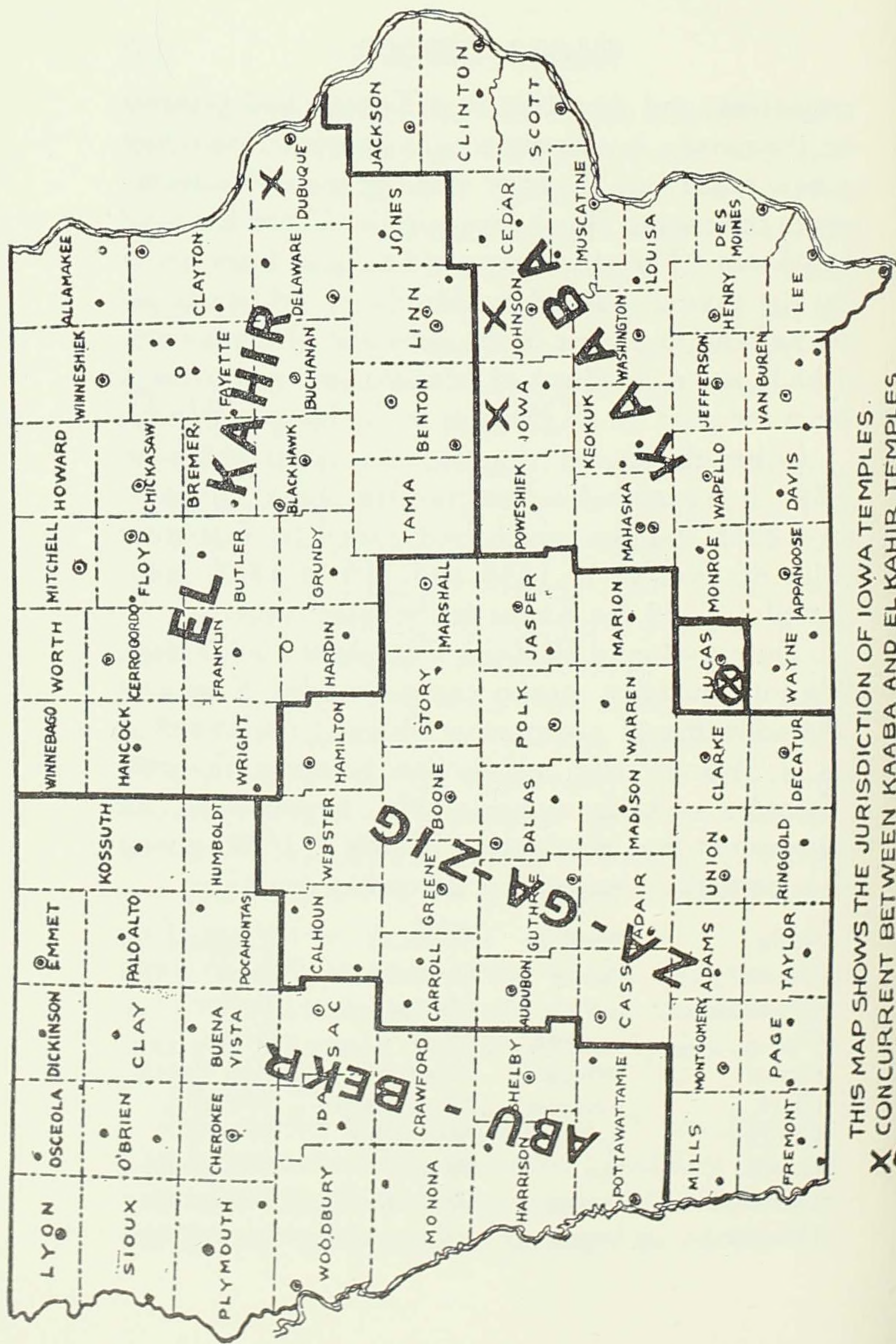
Two weeks later, on January 27, the Imperial Council informed the Davenport Nobility that the name "Pyramid" had been granted the Temple at Bridgeport, Connecticut, through an earlier dis-

pensation, and therefore that Temple had priority on the name. A committee was appointed to select a new name and "Kaaba" was chosen to commemorate the sacred Black Stone in the Great Mosque at Mecca. The stone was said to have been given by the Angel Gabriel to Abraham. Moslems always bend in prayer in the direction of the Kaaba, which, since the days of Mohammed, has always been the goal for all Hegiras in the Islamic World.

Although Kaaba doubled its membership in 1887, it lagged behind newly-established El Kahir in Cedar Rapids, which had ended its first year with 45 Nobles in 1886 and 116 in 1887, compared with 54 for Kaaba in the latter year.

The creation of El Kahir Temple at Cedar Rapids introduced a strong competitor for Kaaba in the soliciting of prospective Shriners and resulted in a dispute over jurisdiction between the two Temples. After considerable negotiation, an agreement was reached on March 5, 1889, giving Kaaba jurisdiction in the following counties:

Adair	Fremont	Madison	Ringgold
Adams	Henry	Mahaska	Scott
Appanoose	Iowa	Marion	Taylor
Cass	*Jackson	Mills	Union
*Cedar	Jefferson	Monroe	Van Buren
Clark	Johnson	Montgomery	Wapello
*Clinton	Keokuk	Muscatine	Warren
Davis	Lee	Page	Washington
Des Moines	Louisa	Poweshiek	Wayne
Decatur	Lucas	*Indicates concurrent jurisdiction.	



THIS MAP SHOWS THE JURISDICTION OF IOWA TEMPLES.
X CONCURRENT BETWEEN KAABA AND EL KAHIR TEMPLES
⊗ "ZA-GA-ZIG"

This agreement was later changed by the Imperial Council making the entire State of Iowa open territory between the two Temples.

A new era dawned when Kaaba, noting the success of El Kahir Temple, began its own series of Hegiras to various Iowa towns. The first of these, to Oskaloosa on January 7, 1891, netted forty-three "wild Arabs" who had been eagerly awaiting an escort across the hot sands to Mecca.

After the Initiation Ceremonies at Oskaloosa, an evening of fellowship including a banquet by Freelands Restaurant was enjoyed by everyone. The banquet was an elaborate affair with a menu of: Blue Points on the Half Shell, Oyster Stew, Celery in Branches, Olives, Chow Chow, Fillet of Young White Fish in Wine Sauce, Antelope with Jelly, Quail on Toast, French Peas, Cold Young Turkey with Cranberry Sauce, Cold Tongue, Cold Mahaska Ham, Roman Ice, Chicken Salad, Shrimp Salad, Saratoga Chips, Vanilla Ice Cream, Pineapple Ice, Assorted Cake, Tangerine Oranges, Bananas, Malaga Grapes, Cheese, Crackers, Salted Almonds, Fresh Rolls, and Coffee.

Encouraged by the success of their pilgrimage to Oskaloosa, the Nobility of Kaaba made the long trek to southwestern Iowa where forty-four neophytes attained the sublime degree at Red Oak in the fall of 1891. Two special trains were needed to carry enthusiastic members of Kaaba to Ot-

tumwa on December 29, 1891, where seventy neophytes awaited admission to the Nobility. As a result of these activities, membership increased from 106 to 342 by the close of 1891.

Following their warm reception in Oskaloosa, Red Oak, and Ottumwa, the Nobility of Kaaba sought "wild sons of the desert" at Burlington, Atlantic, Centerville, and Maquoketa, before returning to Ottumwa in the spring of 1893. On April 13 of that year, the editor of *The Sun* in Ottumwa wrote:

The Shriners were here in force last Friday — over 200 of them, from all parts of the State and they enjoyed themselves.

They had a right royal procession and the presence of so many of them with the red fez on the head, made the streets look quite oriental. Schwabkey's band furnished the excellent music. There was a banquet at night and the toasts responded to were as follows.

Zem Zem — R. L. Tilton

Touching points in the Nobility — J. W. Geiger

The Shriner's smile — G. M. Titus

Poem — H. T. Bowers

The Modern Arab — J. W. Eel

Local Shriners performed their whole duty in extending hospitality to the brethren. Among these were Messrs. W. C. Wyman, J. B. McCarrol, Arthur Gephart, E. M. B. Scott, Geo. Withall, James H. Coes, R. L. Tilton, Chas. Bachman and Dr. C. G. Lewis. Among the recent accessions to the degree in this city were Dr. Philpott, W. H. H. Asbury, H. C. Peters and C. C. Ayres.

The date of ceremonial, place, number of candi-

dates, and total membership at the close of each year to 1900 is shown in the following:

DATE	TOWN	CANDIDATES	MEMBERSHIP
1-7-1891	Oskaloosa	43	
10-26-1891	Red Oak	44	
12-29-1891	Ottumwa	70	342
4-20-1892	Burlington	76	
9-16-1892	Atlantic	46	
11-28-1892	Centerville	34	566
3-28-1893	Maquoketa	12	
4-7-1893	Ottumwa	38	618
6-6-1894	Burlington	39	
12-7-1894	Atlantic	52	720
5-21-1895	Keokuk	44	
5-22-1895	Fort Madison	33	
12-12-1895	Newton	27	824
3-19-1896	Oskaloosa	41	
4-7-1896	Sioux City	61	1,098
10-7-1897	Oskaloosa	17	
12-29-1897	Fort Madison	27	1,080
10-27-1898	Burlington	24	1,112
12-1-1899	Centerville	21	1,143

The growth of Kaaba Temple was truly spectacular during the Gay Nineties. This same growth could be noted throughout the Nation which had witnessed the chartering of thirty-two Temples, bringing the total to seventy-nine on June 15, 1899. As the Twentieth Century dawned, the following new Temples were chartered:

NO.	NAME	LOCATION	DATE
80	Kalurah	Binghamton, N. Y.	May 23, 1900
81	Karnak	Montreal, Que.	May 23, 1900
82	Za-Ga-Zig	Des Moines, Iowa	May 23, 1900
83	Aloha	Honolulu, T. H.	June 12, 1901

The chartering of a third Temple in Iowa did not arrest the growth nor dampen the enthusiasm of Kaaba even though it meant the loss of half the counties heretofore allotted to it through agreement with El Kahir. Members of the Nobility simply redoubled their efforts to improve the ritualistic work and enlist the participation of more members in the varied activities of a thriving Temple. Ritualistic regalia which had cost \$38.50 in 1879, and \$278.50 ten years later, were destined to rise in price to over \$2,100 for fourteen robes in 1961.

The growth of Kaaba Temple during the first two decades of the Twentieth Century can be attributed to two things — the nurturing of informal Shrine Clubs and the development of uniformed units. In 1903 the membership stood at 1,344; twenty years later it reached an all time high of 5,344, a net gain of 4,000. Meanwhile, Kaaba continued to revisit such towns as Ottumwa, Oskaloosa, and Fort Madison, while adding Clinton and Iowa City to its list in 1902 and Leon in 1904. The problem of jurisdiction sprang up occasionally with El Kahir and Za-Ga-Zig, as well as with Mohammed Temple of Peoria. In the latter

case the question was over who should have jurisdiction over Rock Island and Moline, with Mohammed waiving its rights to candidates within the corporate limits of the above named towns on condition Kaaba advise prospective candidates living outside those cities that they must join an Illinois Temple. In 1907 Mohammed Temple revoked this blanket waiver but two months later reconsidered its action and once more granted it.

Members of Kaaba had been thrilled by the colorful uniformed marching units representing different Temples at National Conventions. Soon members of the Kaaba Nobility were clamoring for similar units in Davenport. Later, as Shrine Clubs were created in Kaaba territory, they too sought to develop their own units for the entertainment of members and friends.

One of the best evidences of continued healthy growth is the number of Nobles identified with the uniformed bodies that are always a source of joy to every Temple. On May 14, 1908, the first mention is made of the Arab Patrol. Three years later, in January, 1911, the Potentate authorized the Nobility to hold dances and other activities in order to raise money to send the Arab Patrol to the Imperial Session in Rochester, New York, home of the second Temple. A special train carried the Nobility from Kaaba, El Kahir, El Riad, Za-Ga-Zig, and Abu-Bekr to Rochester where Kaaba's Arab Patrol performed beautifully.

Flushed with success, the Arab Patrol made its second pilgrimage to Los Angeles in 1912. Two years later, in 1914, the Band was organized and it, with the Arab Patrol and color bearers, was sent to the Imperial Session in Atlanta. These trips, of necessity, were expensive but a limit of thirty-two men was placed on the number of members of the uniformed ranks that could participate.

Despite its many Hegiras the Nobility of Kaaba Temple could point with pride to a steadily-growing treasury that was frequently used for more altruistic purposes than mere personal fun. In 1903 the Assets of Kaaba were placed at \$9,320.-99; in 1908 initiation fee was set at \$50; in 1915 an endowment of \$1,000 was contributed to the Masonic Room at St. Luke's Hospital; in the latter year the Potentate and Recorder were authorized to purchase the Trinity Church building at 7th and Brady with \$17,000 from the Life Membership Fund.

When the new Masonic Temple Association was formed to acquire a site and proceed with the construction of a building, the Trustees of Kaaba Temple were authorized to sell to the Association the 7th and Brady Streets property for \$22,500. Thus was begun a project which resulted in a new building, opened in 1923, housing all nineteen Masonic affiliated organizations regularly using the facilities of this beautiful building — Blue Lodge, York and Scottish Rite, Eastern Star and

Daughters of the Nile, DeMolay and Rainbow, to mention a few. This is the only instance in Iowa, and it is believed to be the only instance in the United States, where such a happy situation prevails. And no small satisfaction is felt among the Nobility of Kaaba that they played a significant role through the investment of over \$200,000, in achieving this goal.

The "Great Depression" of the 1930's cast its withering spell on Kaaba Temple as well as on many other activities — economic, religious, social. Many Ceremonials were held with as few as two or three candidates. At the same time, hundreds of Nobles, because of depleted finances, were forced to drop their membership in all organizations. But courage, optimism, and hard work proved effective antidotes to the economic crisis and soon Kaaba was once more forging ahead.

The fun-loving Nobility of Kaaba can be identified with many other worthy causes — local, state, and National. When the Imperial Session at Portland adopted a resolution in June, 1920, that laid the foundation for a system of Crippled Children's Hospitals throughout the Nation, Kaaba was ready and eager to participate. Few Temples can equal, and perhaps none surpass, the united front presented by Kaaba in this worthy program whose charitable qualities have electrified the Nation.

Thus, the year 1937 witnessed the beginning of

a long and happy association between Kaaba Temple and the Royal American Shows, the world's largest carnival. The sponsorship of this great organization has brought much favorable publicity and goodwill to Kaaba Temple, the City of Davenport, and the State of Iowa — all over the United States and Canada. The appearance of Kaaba's Uniformed Units in Imperial Council and regional parades in the Midwest has largely been the result of profits from this sponsorship.

During the 1947 performances of the Royal American Shows in Davenport, Kaaba's Potentate secured a special dispensation from the Imperial Potentate to form the Royal American Shrine Club. It is the only traveling Shrine Club in the world and is the envy of every Temple in Shrine-dom. The active membership of the Club is composed of Shriners who are connected with and travel with the Royal American Shows. Hundreds of Shriners from nearly every Temple in the world are now dues-paying members of the Club. During the short period of fifteen years, the Royal American Shrine Club has contributed nearly \$100,000 to the Shriners Hospitals for Crippled Children, and for parties held for the little patients in children's hospitals located in cities where the Shows play.

It was no easy thing for many of those early Shriners to loyally attend a Spring and Fall Ceremonial. William H. Yakish, station agent and

telegraph operator at the Rock Island Railroad station in Lone Tree, was initiated into Kaaba on November 24, 1908. In order to get to the Ceremonials in Davenport, Yakish would have the section foreman take him on a pump car to Nichols, where he boarded the Rock Island for West Liberty, arriving in time to catch the 4:00 p.m. train that was due in Davenport at 5:00.

After the Ceremonial, Yakish returned on the westbound midnight train to West Liberty where he slept at the Globe Hotel until 4:00 a.m. when he boarded the 4:30 train for Nichols. He then walked home to Lone Tree, a distance of seven miles. If the roads were muddy, Yakish would use the railroad track which was usually full of weeds and wet with the morning dew. Sometimes a skunk impeded his progress by refusing to move, and Yakish had to circle around it. But neither rain nor snow, mud nor ice, nor stubborn skunk, could deter Noble Yakish, who usually arrived home about 7:00 a.m. and, after a hearty breakfast, would be back at work at 8:00 a.m. Looking back over the years, Yakish recalled in 1963 that attending the Ceremonial was well worth the effort. His treasured annual membership cards (he had saved all but two since he received his first in 1908) continue to stimulate his happy memories.

The strength of Kaaba today can be found in its Shrine Clubs. In addition to concurrent jurisdiction over Dubuque and Iowa City these clubs are:

SHRINE CLUB	CHARTERED	SHRINE CLUB	CHARTERED
Louisa County	1942	Fort Madison	1956
Muscatine	1942	Keokuk Fez Club	1956
Ottumwa	1943	Southeastern Iowa (Burlington)	1956
Clinton	1944	Cedar County (Tipton)	1957
Oskaloosa	1947	Centerville	1957
Royal American	1947	Buffalo Bill (Scott County)	1958
Washington	1948	Fairfield	1959

Shrine Clubs contribute more than dues to a Temple; they frequently are responsible for Uniformed Units, as the following list of Kaaba Temple illustrates:

UNIFORMED UNITS	ORGANIZED	UNIFORMED UNITS	ORGANIZED
Patrol	1908	Clowns (Ottumwa)	1960
Band	1914	Firemen (Oskaloosa)	1962
Directors Staff	1923	Cycle Patrol (Ottumwa)	1963
Chanters	1958	Provost Guard	1963

As Illustrious Potentate Earl Ackerman and his hard working Divan look back over the eighty-five years that have elapsed since Pyramid Temple was chartered, they can rejoice in the tremendous growth of Kaaba in the past and can look forward with confidence to its continued growth in the future. In their wildest dreams the founding fathers of present-day Kaaba could scarcely envision a Temple that was destined to initiate 13,923 candidates in 248 Ceremonials; a Temple whose unselfish labors for the poor and the handicapped has won for it the plaudits of Americans everywhere.

WILLIAM J. PETERSEN

El Kahir Temple

Although Kaaba is the oldest Shrine Temple in Iowa, El Kahir in Cedar Rapids has the distinction of being the fastest-growing Temple in the United States prior to 1900. On February 16, 1899, on the occasion of the Shrine Ceremonial in the Capital City, the *Des Moines Register* commented as follows on El Kahir's spectacular growth.

Of the sixty [78] temples in America no one body has shown such a rapid increase in membership. Of those in Iowa eligible to receive the order, numbering about 4,000, more than 1,500 hold certificates of membership in El Kahir, which stands fifth in point of numbers in the United States — being exceeded only by those much older bodies in larger centers, *viz.*: Aleppo of Boston, Mecca of New York, Lu Lu of Philadelphia, and Medinah of Chicago.

From its beginning in 1886, El Kahir Temple enjoyed truly phenomenal membership growth. It was on February 16, 1886, that James Morton received the Shrine rituals from Imperial Potentate Walter M. Fleming. Hastening back to Cedar Rapids, Morton initiated Cyrus Waldgrave Eaton as the Grand Potentate elect of El Kahir Temple. The following day Eaton and Morton conferred the Order of Nobility on James L. Bever, George

W. Bever, Upton C. Blake, Edward L. Foster, and Calvin G. Greene. The following officers were then elected:

Cyrus W. Eaton	32°	Grand Potentate
George W. Bever	32°	Illustrious Chief Rabban
Calvin G. Greene	32°	Assistant Rabban
James Morton	32°	High Priest & Prophet
Upton C. Blake	32°	Oriental Guide
James L. Bever	32°	Treasurer
Edward I. Foster	32°	Recorder

At this same meeting Theodore S. Parvin and John B. Bever were elected to membership and the initiation fee was set at \$25. Theodore S. Parvin might well be called the "Father of Masonry in Iowa"; the Masonic Library at Cedar Rapids stands as a monument to his vision.

The founders of El Kahir were outstanding Cedar Rapids citizens — men whose enterprise and integrity were matched by their benevolence and desire to participate in all worthy causes. Cyrus W. Eaton was born in Vermont in 1837 and settled in Cedar Rapids in 1869. He was a member of the firm of Jones & Eaton, wholesale and retail hardware merchants, and was active in all civic affairs. The two Bevers (with their newly-elected brother, John B.) were officers in the City National Bank and active in both civic and fraternal matters. Calvin G. Greene was a prominent Cedar Rapids real estate man, whose illustrious father had served with distinction on the Su-

preme Court of Iowa. James Morton, who was born in New York State in 1843, served as ticket agent for the Chicago & North Western and the Burlington, Cedar Rapids & Northern railroads, a fact that possibly accounts for El Kahir's frequent railroad excursions to various Iowa towns to conduct Ceremonials. Upton C. Blake was a senior member of the law firm of Blake & Hormel. Born in Ohio in 1845, Blake graduated from Kenyon College in the Buckeye State in 1865.

El Kahir Temple manifested from the start a whole-hearted desire to foster the spread of Shrinedom throughout the State and Nation. Thus, on June 10, 1886, Cyrus W. Eaton and Edward I. Foster were elected to represent El Kahir at the triennial meeting of the Shrine to be held at Cleveland, Ohio, on June 14th. El Kahir was always well represented at National Conclaves. As a result, one of its Nobles, Edward I. Alderman, was elected Imperial Potentate of North America for the term 1908-1909. Only two Iowans have been thus honored.

Meanwhile, El Kahir was not neglecting the Iowa scene. On August 28, 1886, Potentate Eaton appointed the following Nobles to complete the roster of officers of El Kahir Temple:

John B. Bever
H. T. Milliken
Wm. B. Leach
E. Olin Soule

First Ceremonial Master
Second Ceremonial Master
Marshal
Captain of the Guard

Zelotus Farr Outer Guard
 Thomas R. Ercanbrack Director

The growth of El Kahir during the following fifteen years was truly gratifying.

<i>Annual Return</i>	<i>Last Return</i>	<i>Created During Year</i>	<i>Lapse</i>	<i>Total Membership</i>
12-31-1886	16	30	1	45
12-31-1887	45	70		116
12-31-1888	116	112		219
12-31-1890	305	87	-6	387
12-31-1891	387	179	-6	560
12-31-1900	1,681	125		1,329

The expansion of El Kahir during its first five years as well as its continued growth throughout the 1890's is attested in the above statistics. The membership loss in 1900 (there were only 17 deaths and 45 suspensions) must be attributed to the creation of Za-Ga-Zig Temple in Des Moines that year, when 415 El Kahir Nobles demitted to the newly-formed Temple. The prospective heavy loss of dues-paying members would be sufficient cause for any fraternity to oppose the establishment of a rival in its domain.

The best explanation for the spectacular growth of El Kahir was its Hegiras to various Iowa towns. These began in 1888, when an invitation of Marshalltown Nobles dated Demember 24, 1887, urged El Kahir to invade their fair city and stage a Ceremonial. The invitation was accepted and the following entry made in the Minutes.

Feby 22d 1888

Pursuant to a general notice given the members of the Temple the Caravan departed from the Oasis of Cedar Rapids via C & NW trail this date. . . . The work was exemplified in a complete & very satisfactory manner. The meeting was a success in every particular. Besides the 56 candidates there were fifty two members of the Temple present, with visiting Nobles.

Among those initiated was Sidney A. Foster, famous for his saying: "In all that is good, Iowa affords the best."

Another invitation came from Nobles of El Kahir living in Sioux Falls, South Dakota, together with a plea for help in securing a dispensation to establish a Temple. The invitation was accepted, support granted, and a special round-trip fare arranged. The following is a portion of the handsome printed invitations sent El Kahir Nobles:

The officers accompanied by many Nobles of El Kahir Temple, will depart from Cedar Rapids in special conveyance, B.C.R. & N.R.R., on the evening of Thursday, May 24th, at 10:50 P.M., arriving at Sioux Falls at 11 o'clock A.M., Friday, May 25th. Leaving at 3 o'clock P.M., Saturday, 26th. Fare for round trip, \$10. Kindly inform the "Katib" if you desire to accompany the caravan, that due preparation may be MADE FOR YOUR accommodation.

Geo. W. Bever, *Katib*.

Cyrus W. Eaton, *Sultani*.

According to one eye-witness the banquet at the Cataract House left lingering memories for all who attended the Sioux Falls Ceremonial.

The delicious spread was enough to have tempted a Bedouin from his revenge, and to have set fluttering in the heart of a desert anchorite a desire for comradeship and luxury. . . . Enchanting music swelled through the apartment, its harmonious rhythm finding echoes in the happy hearts of the throng. Beautiful flowers charmed the senses of sight and smell.

The menu consisted of the following, a truly imposing array of delicacies.

Sliced Oranges, Bananas aux Glaise

Shrimp au Mayonnaise
Chicken Salad

Pineapple Salad
Salmon Salad

Assorted Fruit Jellies
Boned Capon
Cold Ham
Round of Pork
Leg of Mutton

Southwell's Fruit Jams
Cold Turkey
Beef Tongue Glaise
Roast Beef
Roast Veal

a la Mode Beef

Punch Aux Sauterne
Fresh Strawberries

Tutti Frutti Panache Ice Cream

Assorted Cake Lady Cake Angel Food
Fancy Macaroons Champagne Kisses
Sponge Drops Lady Fingers

Mixed Nuts Layer Raisins Oranges
Figs Bananas
French Coffee Chocolate

The visit of El Kahir Nobles to Sioux Falls was remembered long after their return to Cedar Rapids across the "sandy dangers of the Hawkeye Sahara." According to one Sioux Falls Noble who witnessed their departure:

They are adopted into the family. To Arab hospitality is added kinship, and as they go forth they take the blessings of those whom they have made happy by their courtesy. May the red on their fez never wane!

Thus it was that El Kahir took a leading role in establishing El Riad Temple, the first Temple in Dakota Territory, one year before that Territory achieved Statehood in 1889.

Not content with their trips to Marshalltown and Sioux Falls, the El Kahir Nobility accepted a third invitation in 1888 to visit the Oasis of Medinah Temple in Chicago. Thirty-five Nobles made up the caravan that left the Oasis at Cedar Rapids to make the Pilgrimage to Medinah aboard the "new Pullman Camel" *Vancouver*. A reception committee met the delegation at the depot and escorted the weary Pilgrims to the Tremont House.

El Kahir continued its Hegiras to the various Oases in Iowa, a map of its membership on October 18, 1888, showing 61 Nobles in Cedar Rapids, 33 in Marshalltown, 18 in Des Moines, 11 in Marion, and the remainder located in thirty other towns.

Due recognition of their labors was given the officers of El Kahir at the annual meeting on De-

cember 26, 1888. After the regular business had been taken up, George W. Bever recorded in his Minutes:

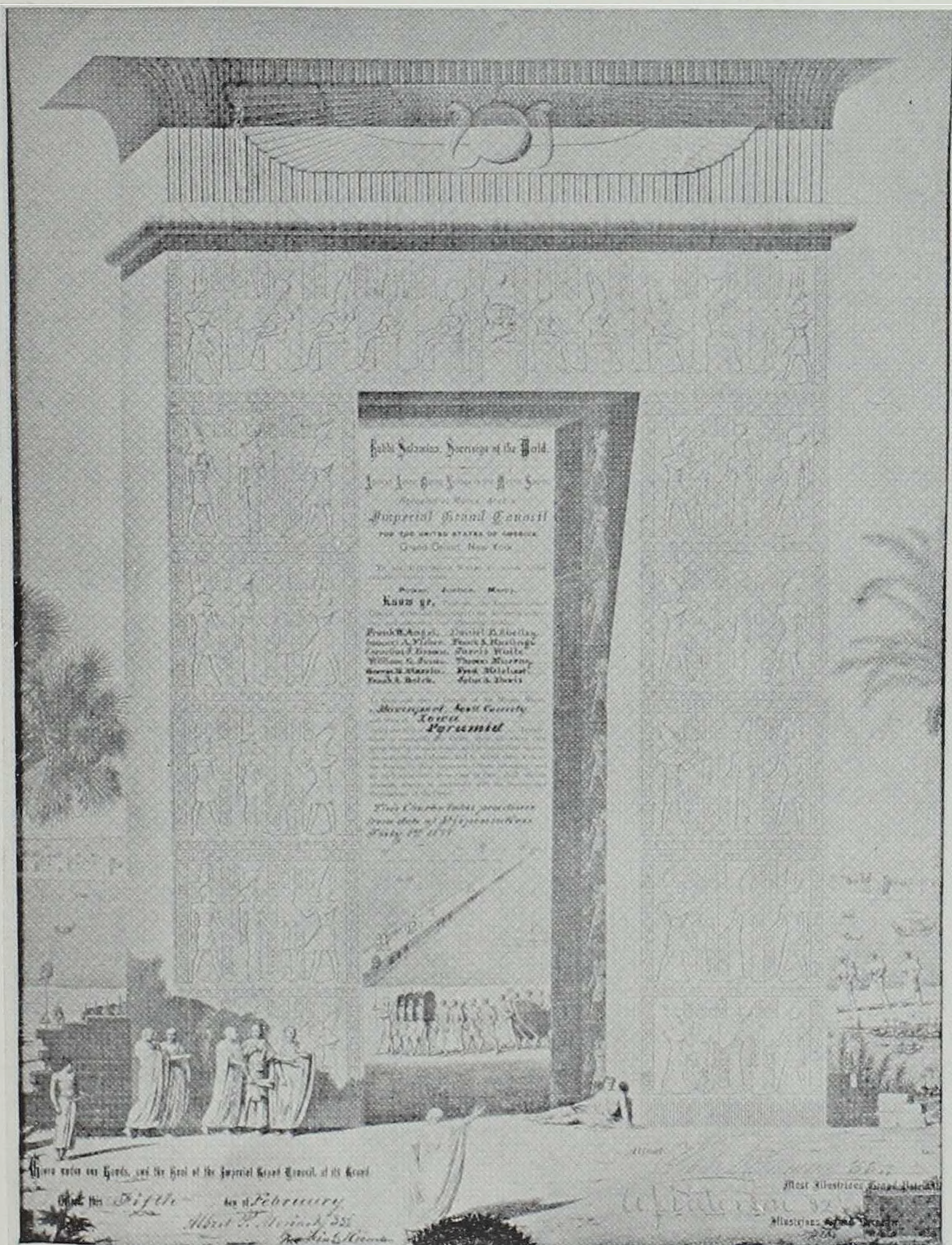
Right here, a very happy incident occurred, which will always be remembered by the Recorder with the greatest of pleasure. — Noble Buren R. Sherman, (may his shadow never grow less) stepped out to the front, & in his most inimitable manner, spoke of the glory and renown of El Kahir Temple, and that although less than three years old, her name and fame had spread both far and near, due to the personal interest, enthusiasm, and devotion of her officers. After paying them a just tribute for their labors, he approached the Recorder & in behalf of many Nobles, presented him with a beautiful . . . etching of the "Ships of the Desert."

The Rec's wits had a total eclipse and as a result of his surprise, responded in a very feeble and ignoble manner.
. . .

Buren R. Sherman was the first, but by no means the last, Governor of Iowa to be inducted into the Ancient Arabic Order Nobles of the Mystic Shrine.

An outstanding characteristic of El Kahir has been the enthusiasm, loyalty and devotion of its Nobility to their Temple. On November 20, 1936, on the occasion of the Golden Jubilee Ceremonial, the only living Charter Member, Illustrious Calvin G. Greene, recalled this spirit of the founding fathers:

In the year 1886 . . . Cyrus Waldgrave Eaton and George Woltz Bever, Past Commanders of Apollo Commandery and Scottish Rite Masons, both of whom had



THE FIRST SHRINE CHARTER IN IOWA

Shrinedom was in its infancy when Kaaba Temple (originally Pyramid Temple) received its charter on February 5, 1878. Such charters are proudly displayed in the Temple and are the subject of much study and discussion as members look back over their yesteryears.

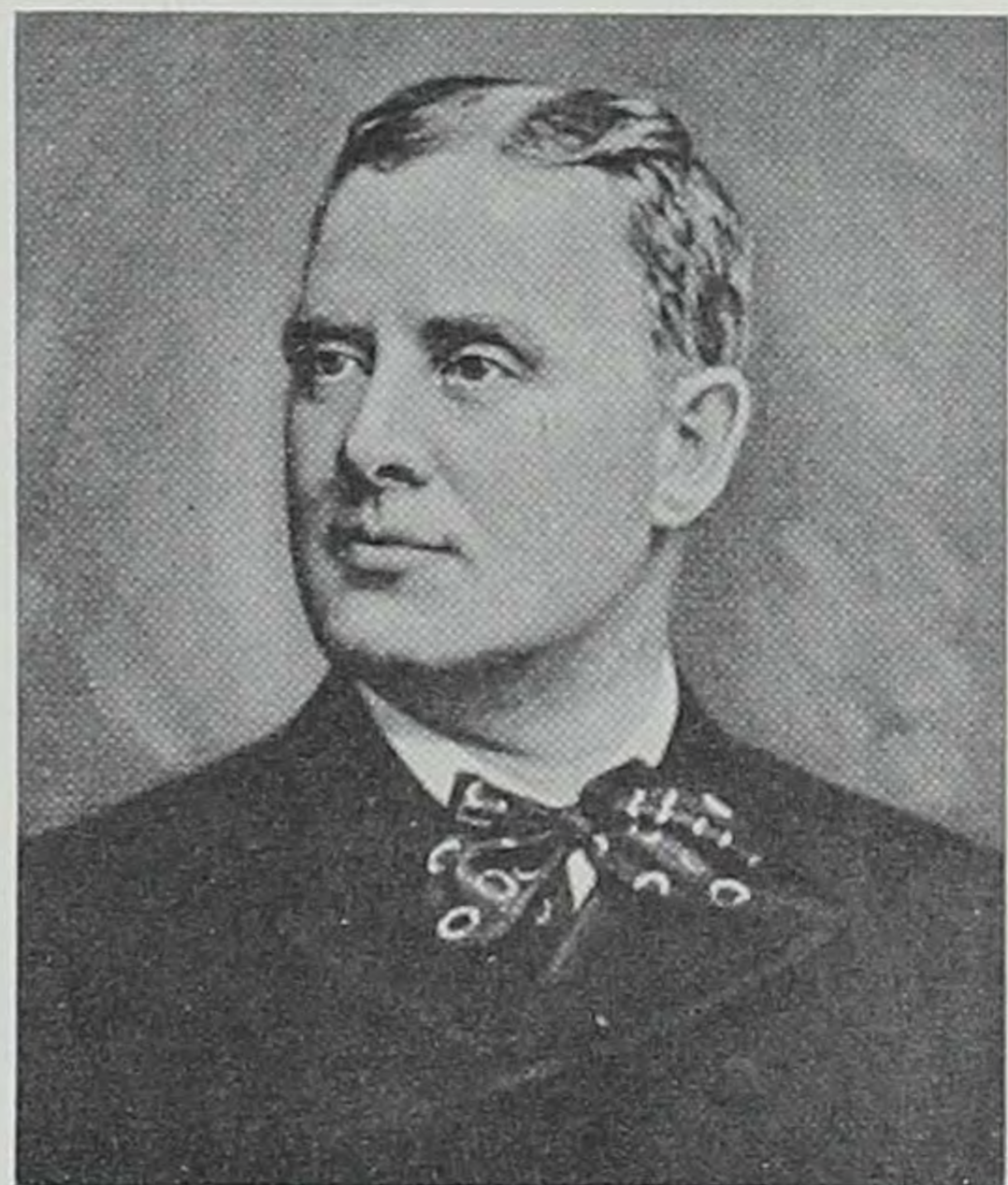
KAABA POTENTATES FROM 1878 TO 1955



FOUNDERS OF THE A.A.O.N.M.S.



DR. WALTER FLEMING



WILLIAM J. FLORENCE

RECENT POTENTATES OF KAABA



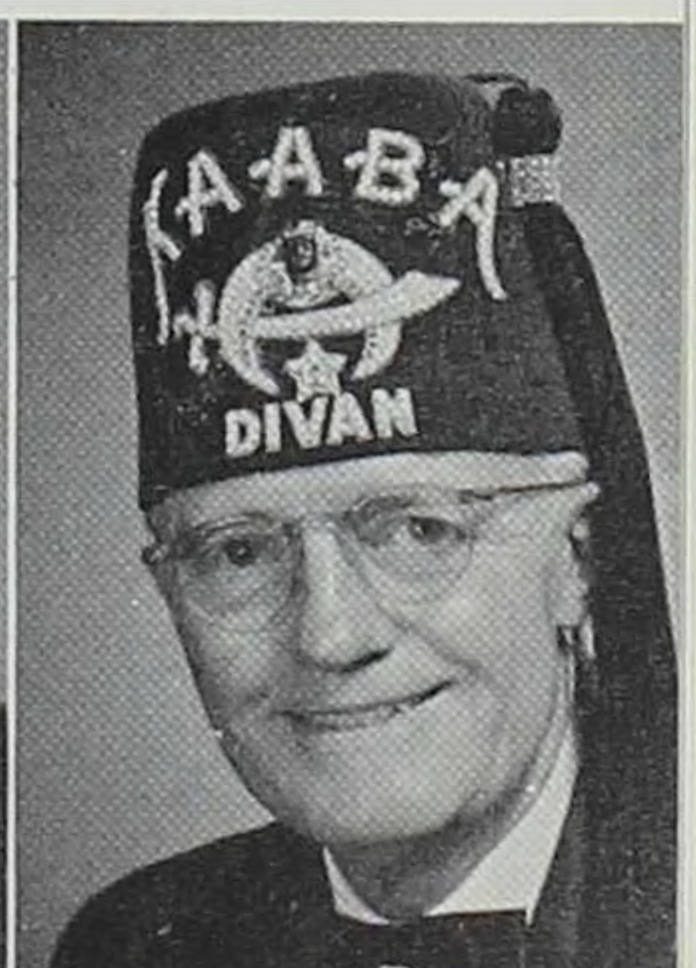
CARL R. ACKERMAN
1963



KENNETH E. NAUGLE
1962



WALTER E. PAUSTIAN
1961



CHRIS W. CUNDIFF
1960



PAUL B. MCCRAY
1959



EDWIN C. CHENEY
1958



RAYMOND DRAKE
1957



DON MAXWELL
1956

EARLY KAABA UNIFORMED UNITS



Kaaba Temple All Shrine Patrol



Kaaba Temple All Shrine Band

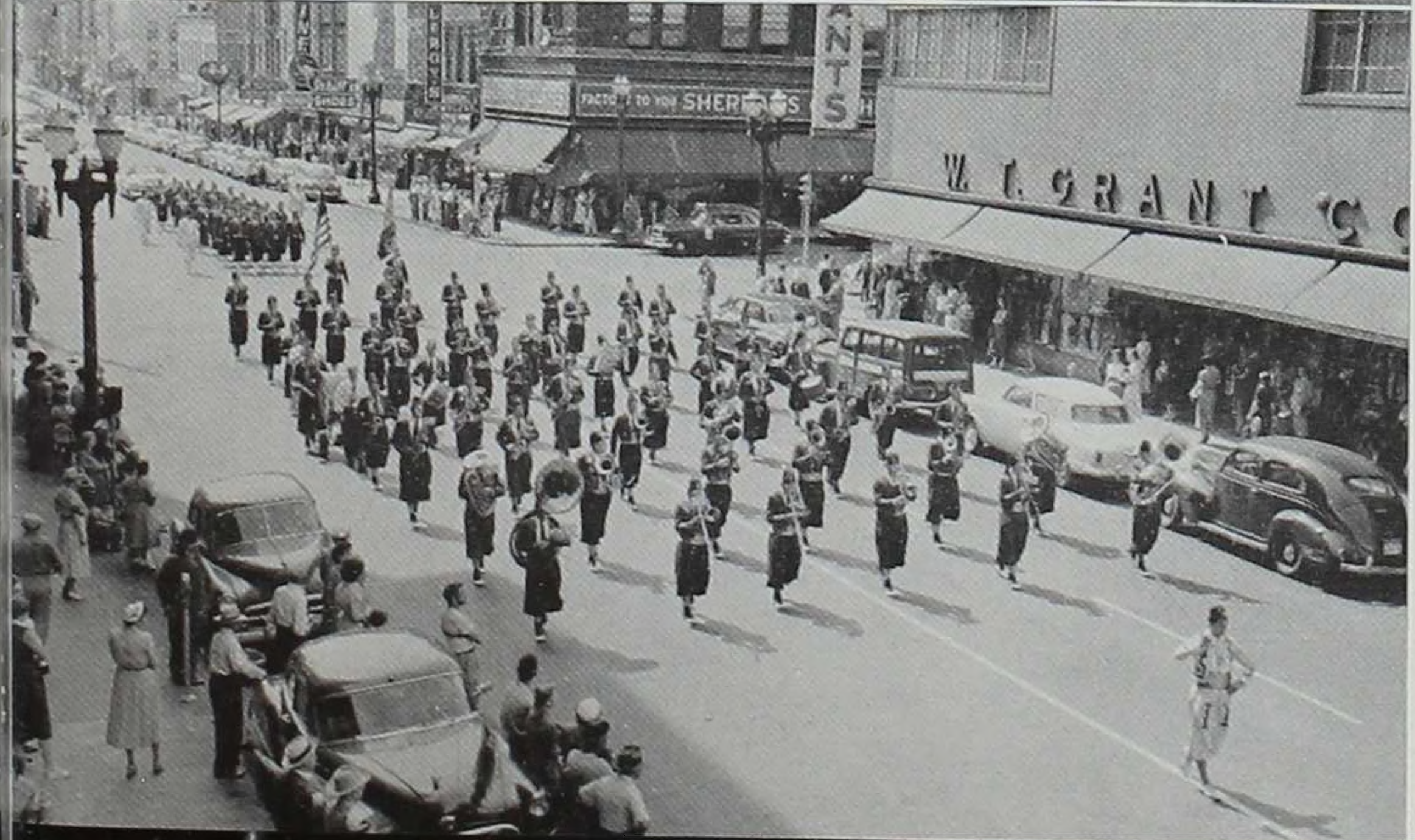


KAABA
TEMPLE

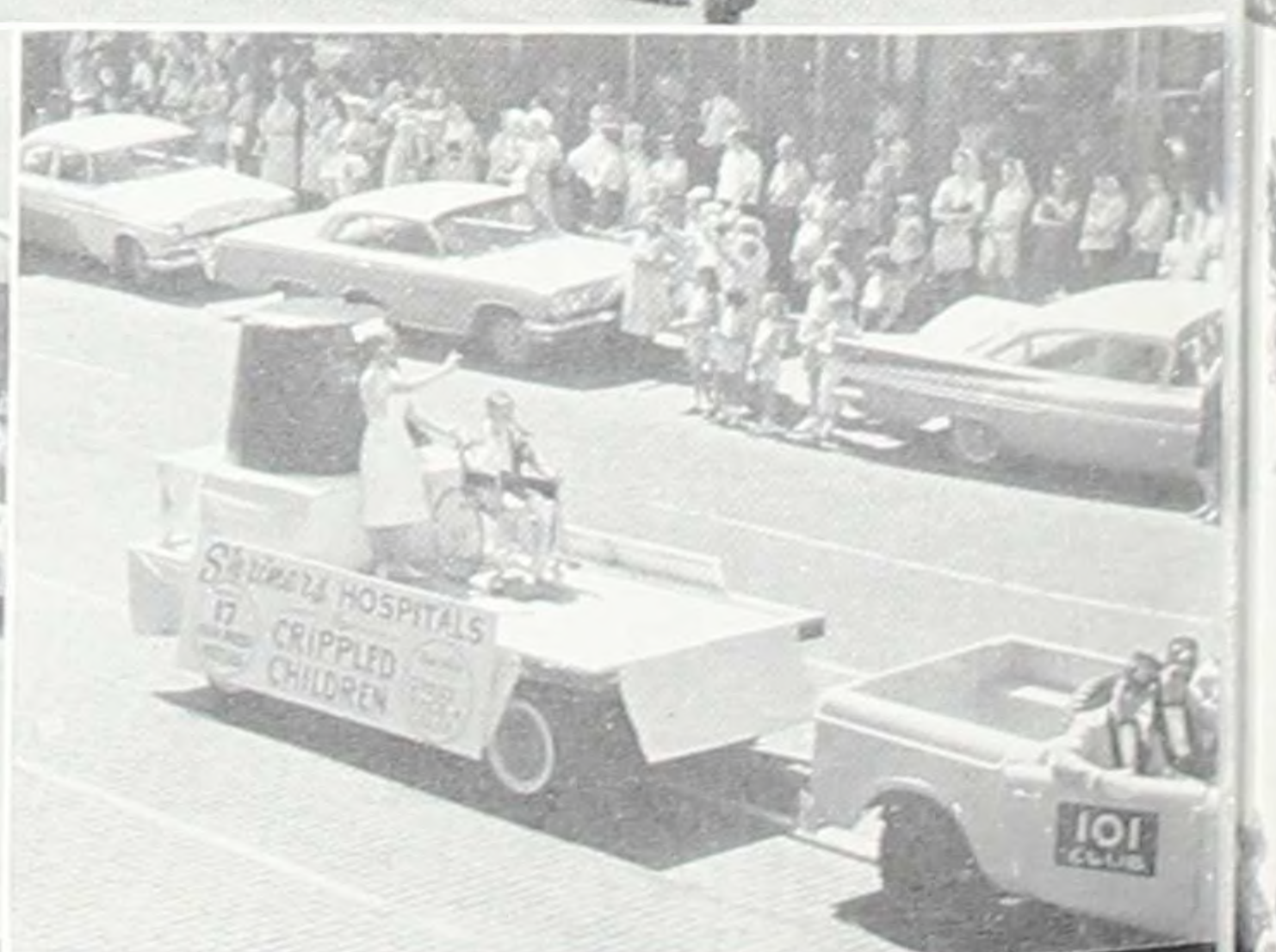
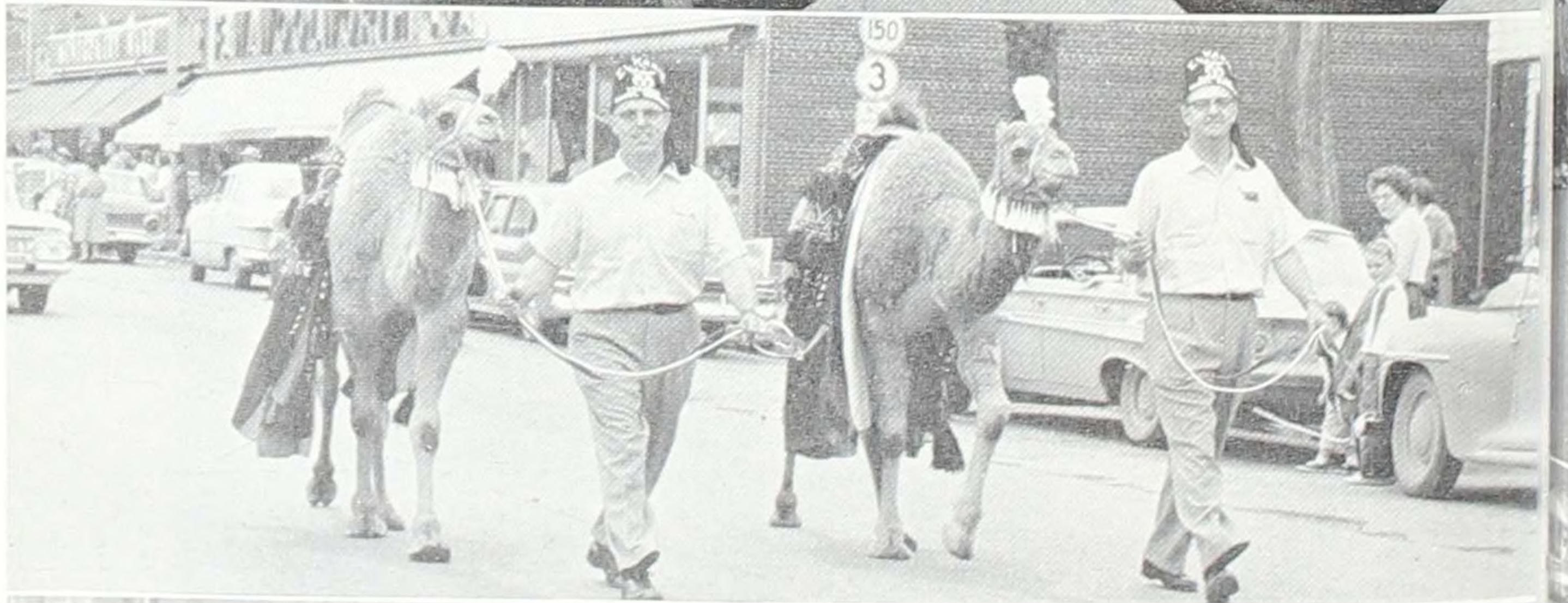
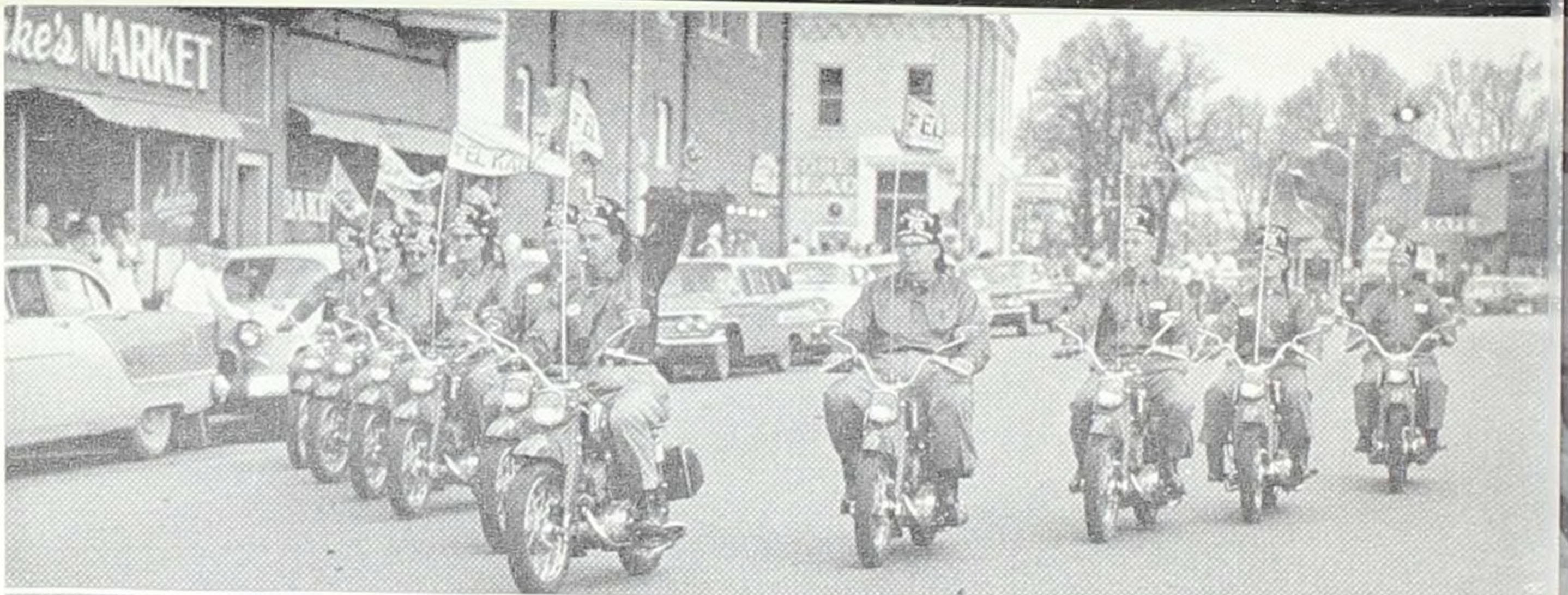
Patrol

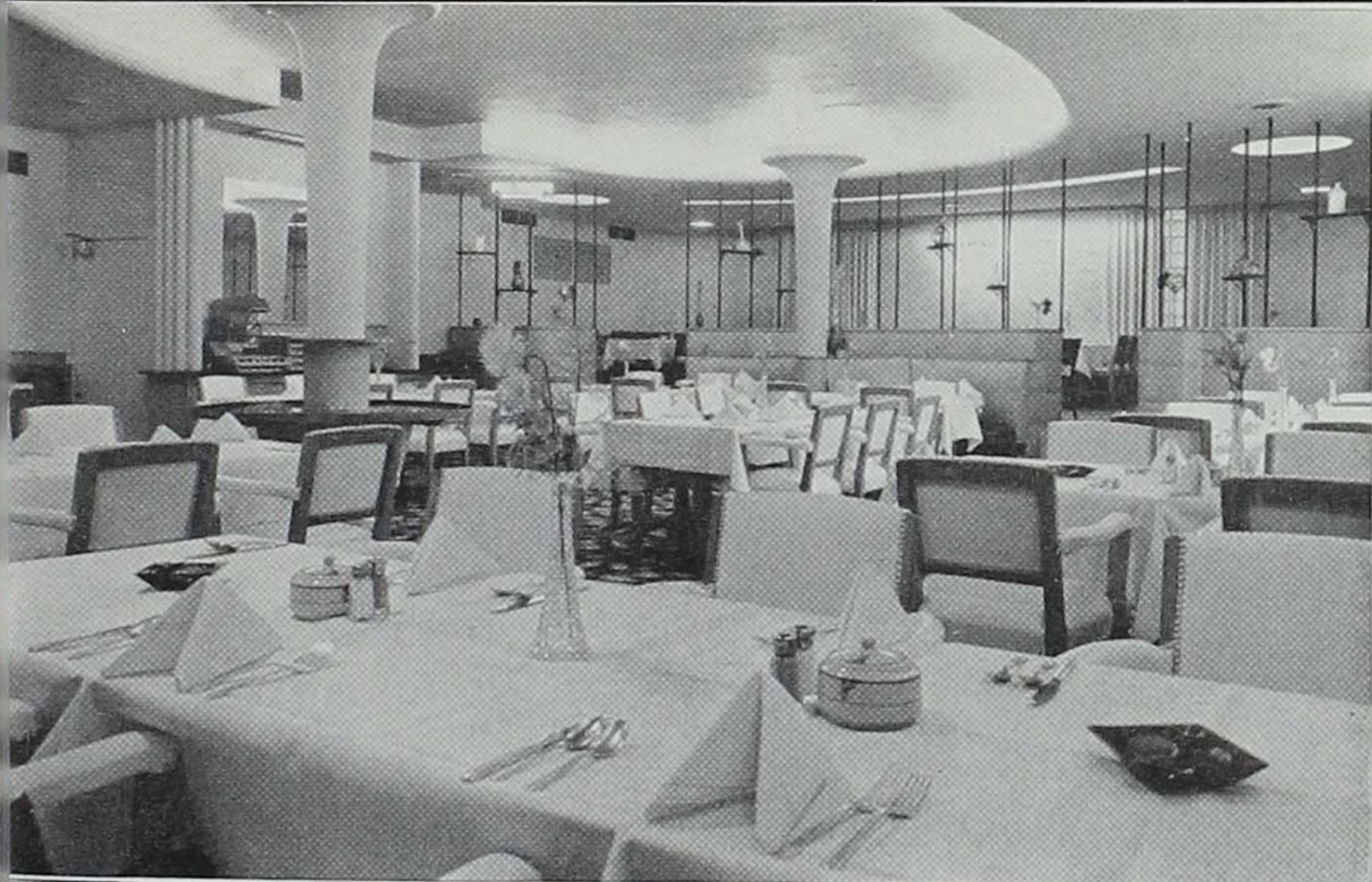


Band



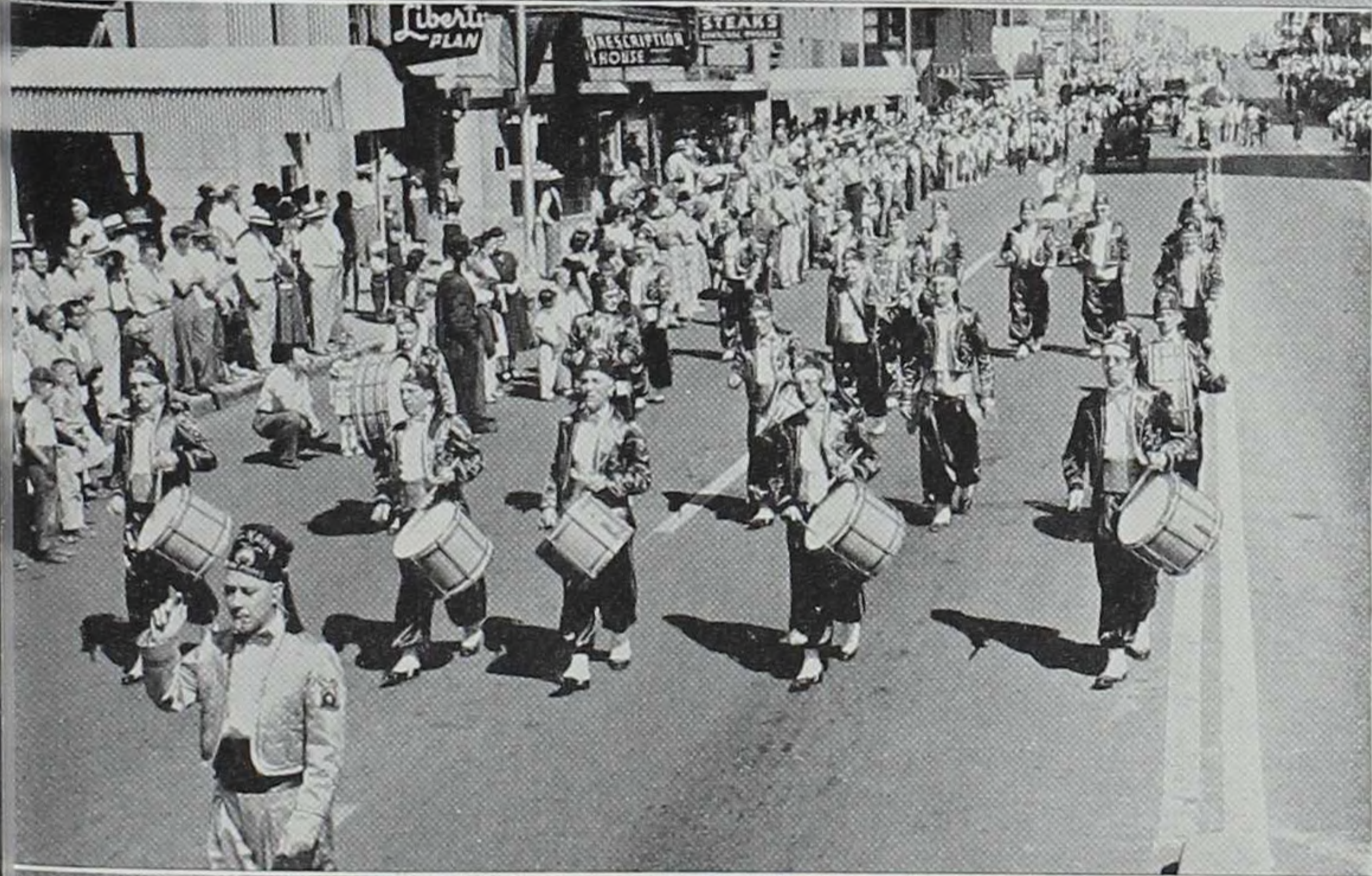
On Parade





EL KAHIR

Embassy Club
Dining Room
Cedar Rapids



Drum and
Bugle Corps



On
Parade

Opposite:
El Kahir
Entertains
Cedar Rapids

Photo-Gravure
Picture Section

Des Moines Sunday Register

SECTION EIGHT

JUNE 12, 1921

Eight Pages of
Art Illustrations

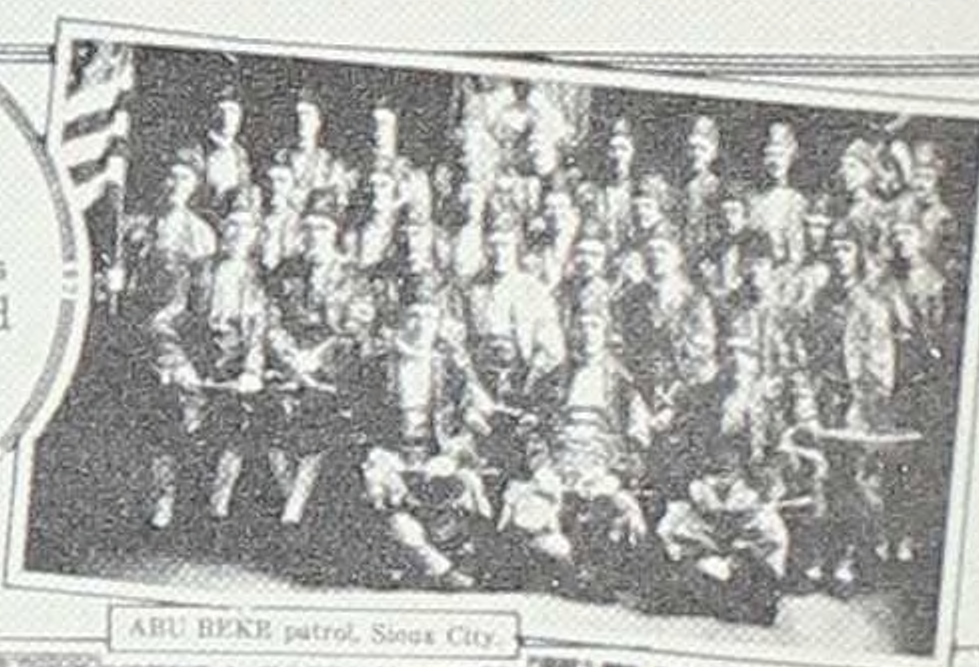
Welcome,
Shriners!

These Iowa temples
extend the glad hand
for your visit to
Des Moines.

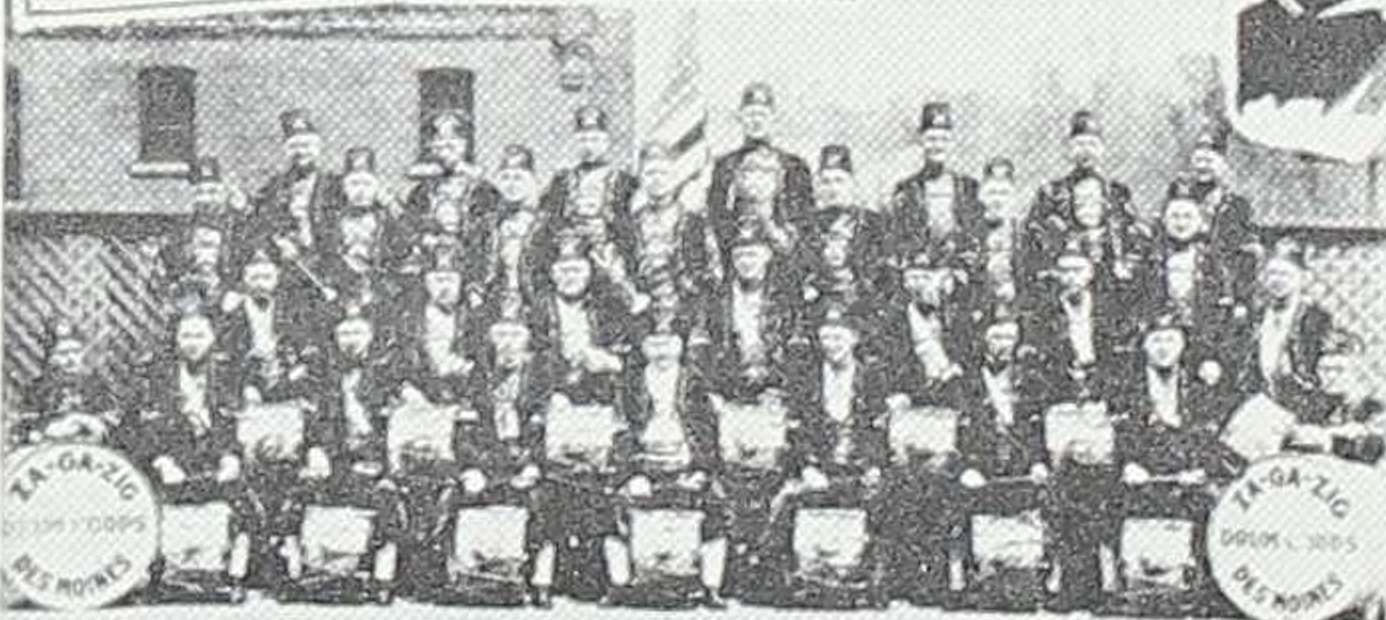


KAABA temple patrol, Davenport.

EARL MILLS of
Des Moines, candi-
date for Imperial
Outer Guard.



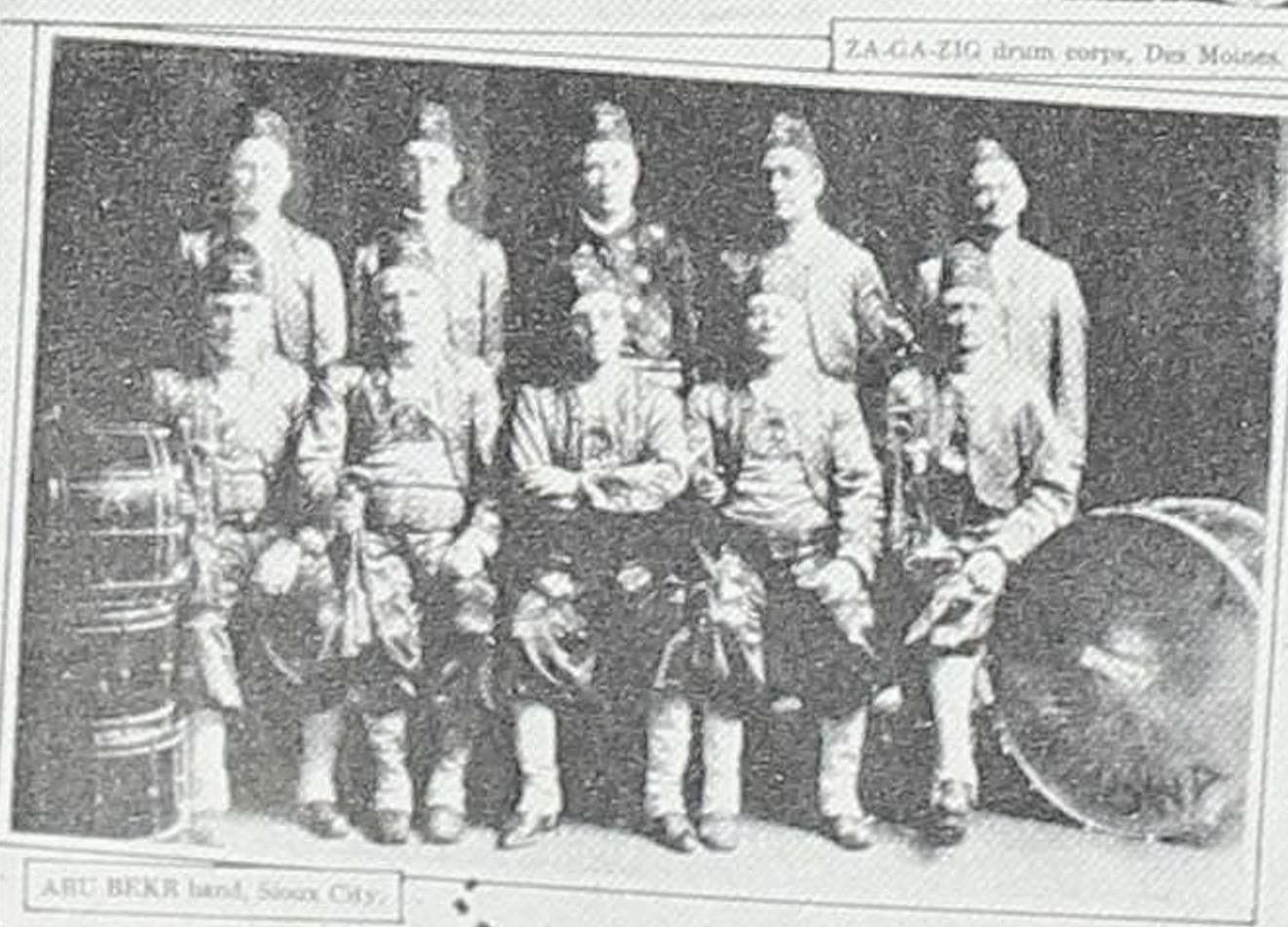
ABU BEKE patrol, Sioux City.



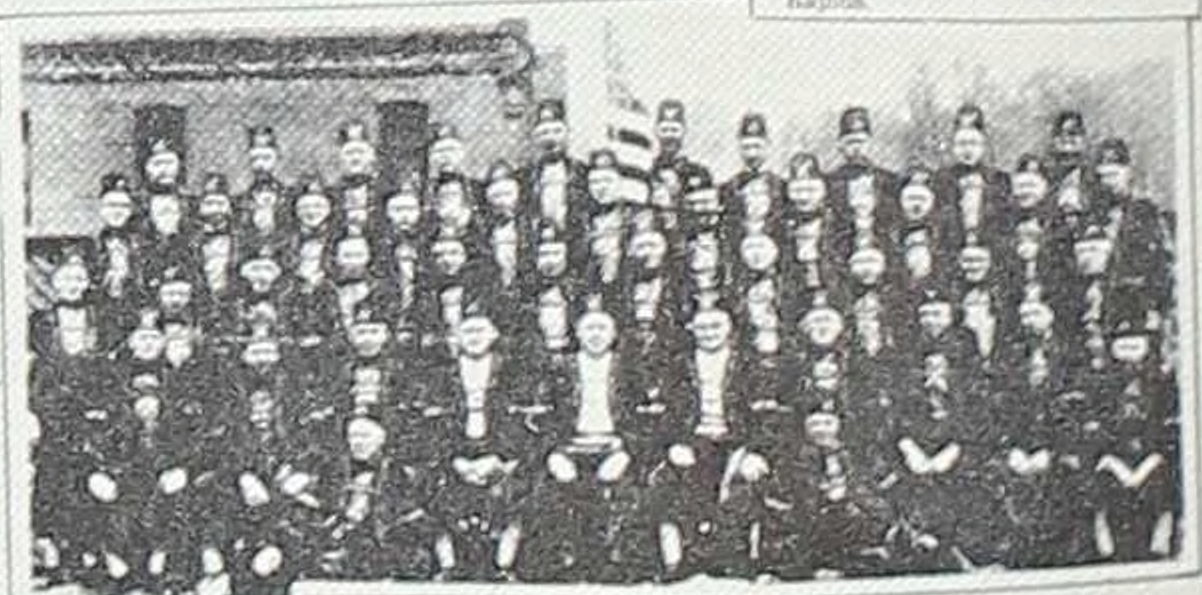
ZAGA-ZIG drum corps, Des Moines.



EL-KAHIR temple patrol, Cedar
Rapids.



ABU BEKE band, Sioux City.



ZAGA-ZIG patrol, Des Moines.



BAND OF ZAGA-ZIG temple, Des
Moines.



EL-KAHIR temple band, Cedar
Rapids.

Uniformed Units from all four Shrine Temples in Iowa were given full page display on the front page of the *Des Moines Sunday Register* in June, 1921. Insert is of Earl C. Mills, past Za-Ga-Zig Potentate, who was destined to become Imperial Potentate of all Shrinedom in 1932.



Kaaba Temple is observing the 85th Anniversary of its founding at Davenport in 1878. It was the tenth Temple founded in the United States, the first in Iowa, and the first west of Cincinnati, Ohio. Kaaba is the second largest Temple in Iowa and has initiated more than 13,000 candidates in 248 Ceremonials.



Caravan of El Kahir Temple

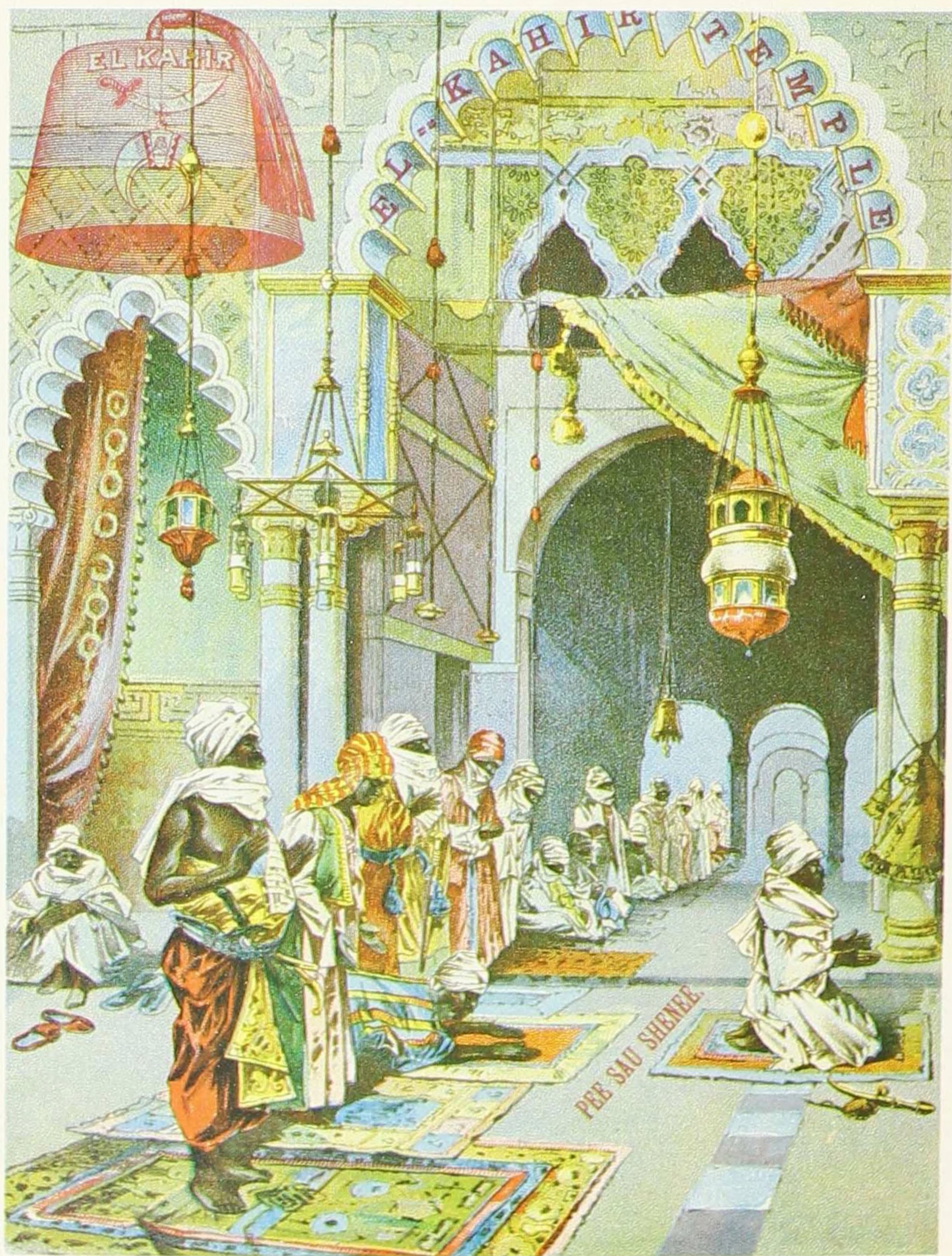


Cedar Rapids, Iowa, 1888.



Caravan of El Kahir Temple

Cedar Rapids, Iowa, 1888.



Oriental Splendor Greets the Weary Sons of the Desert at Their Mecca in the Oasis.

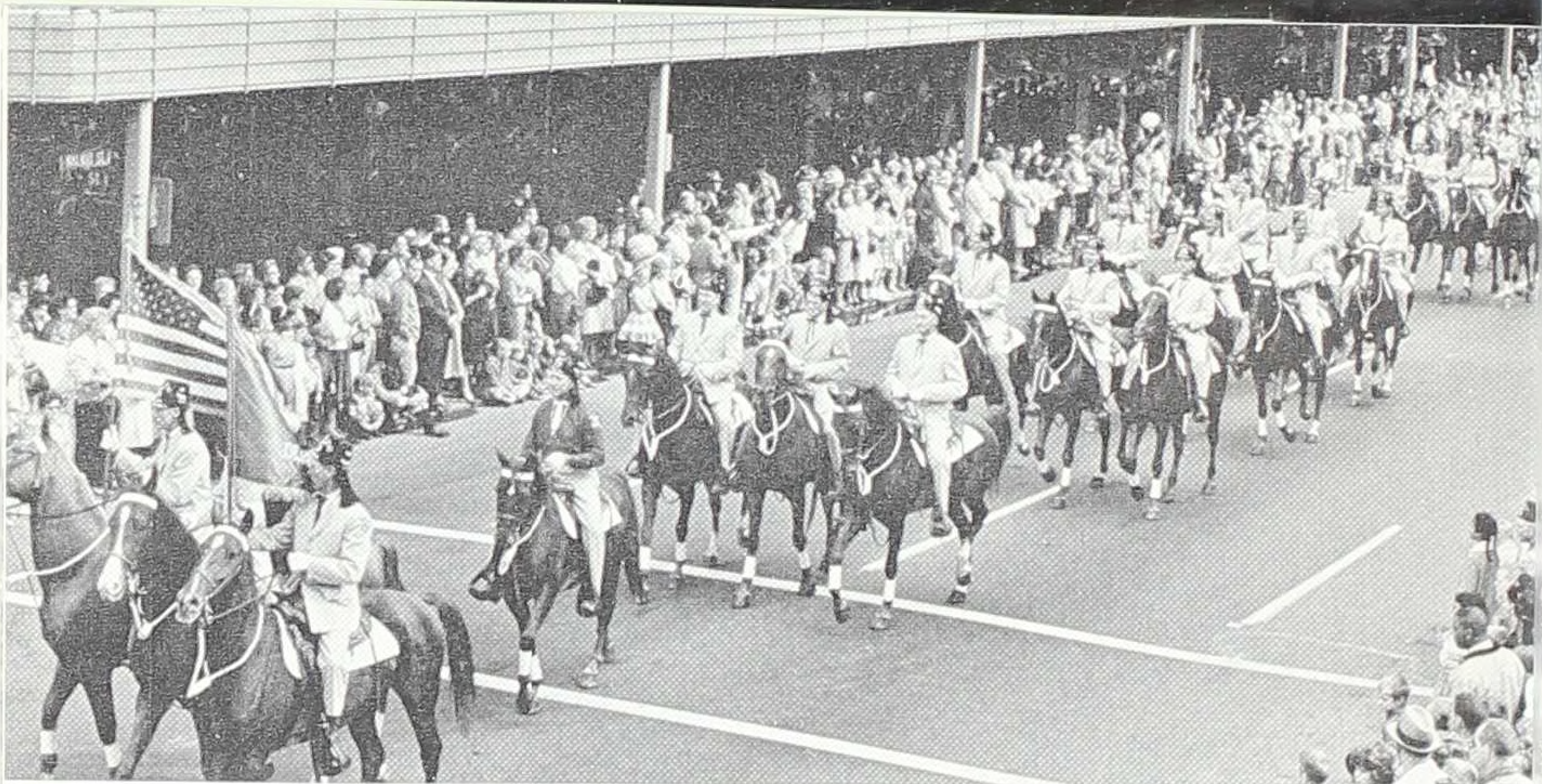
SMALL ZA-GA-ZIG TEMPLE UNITS



Saxophone Sextette—Organized 1955



Troubadours—Organized 1958



Center:
Street scene in Za-Ga-
Zig, Egypt.

Za-Ga-Zig in Old Egypt never witnessed pageantry comparable to what Des Moines saw in the Central States Ceremonial in 1962!





High Jinks
at the
Central
States
Conclave!
Des Moines
September 22
1962



Waterloo
Shrine Club
Oriental Band

ZA-GA-ZIG

Oriental Band

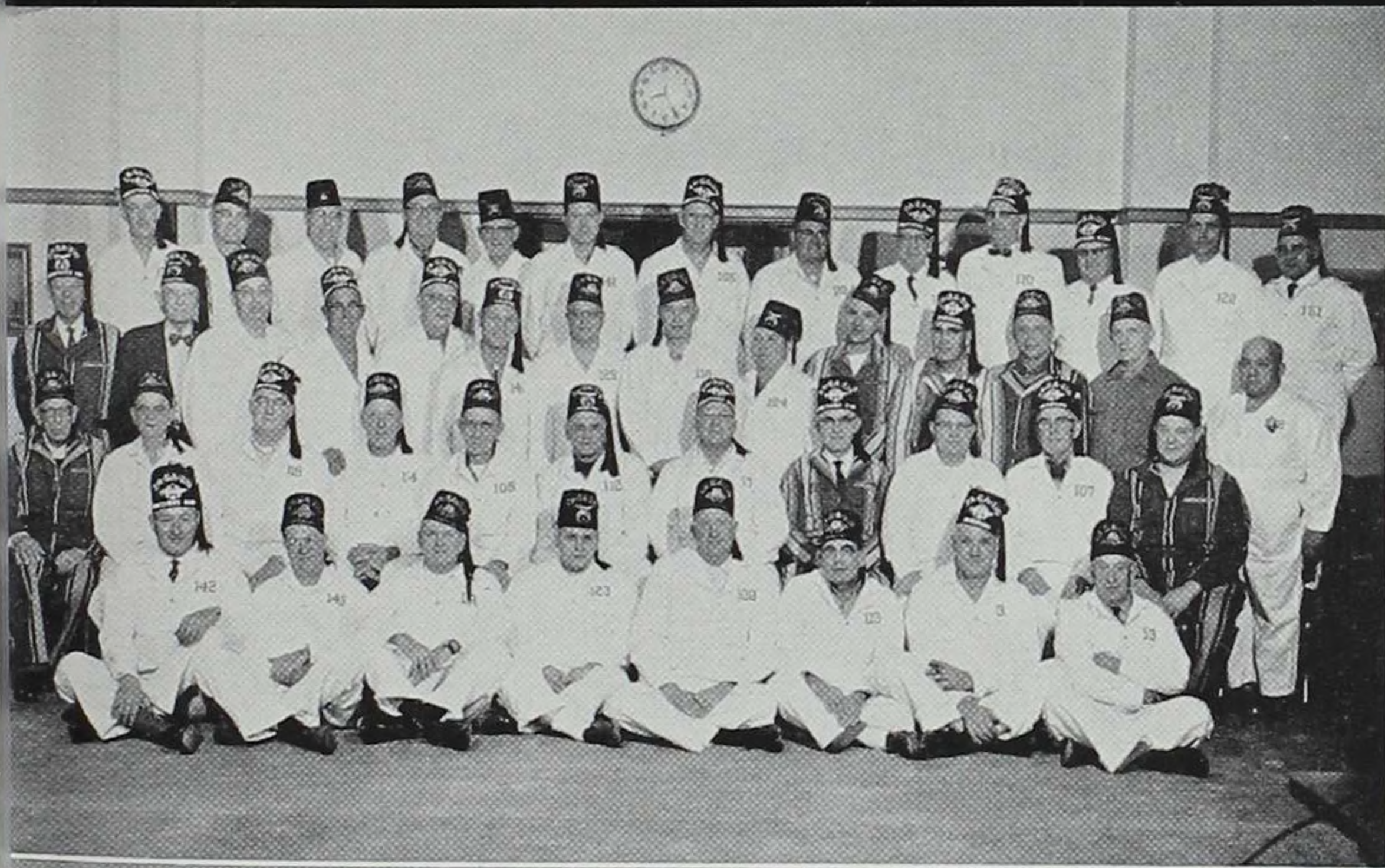


Chanters



Shrine Band



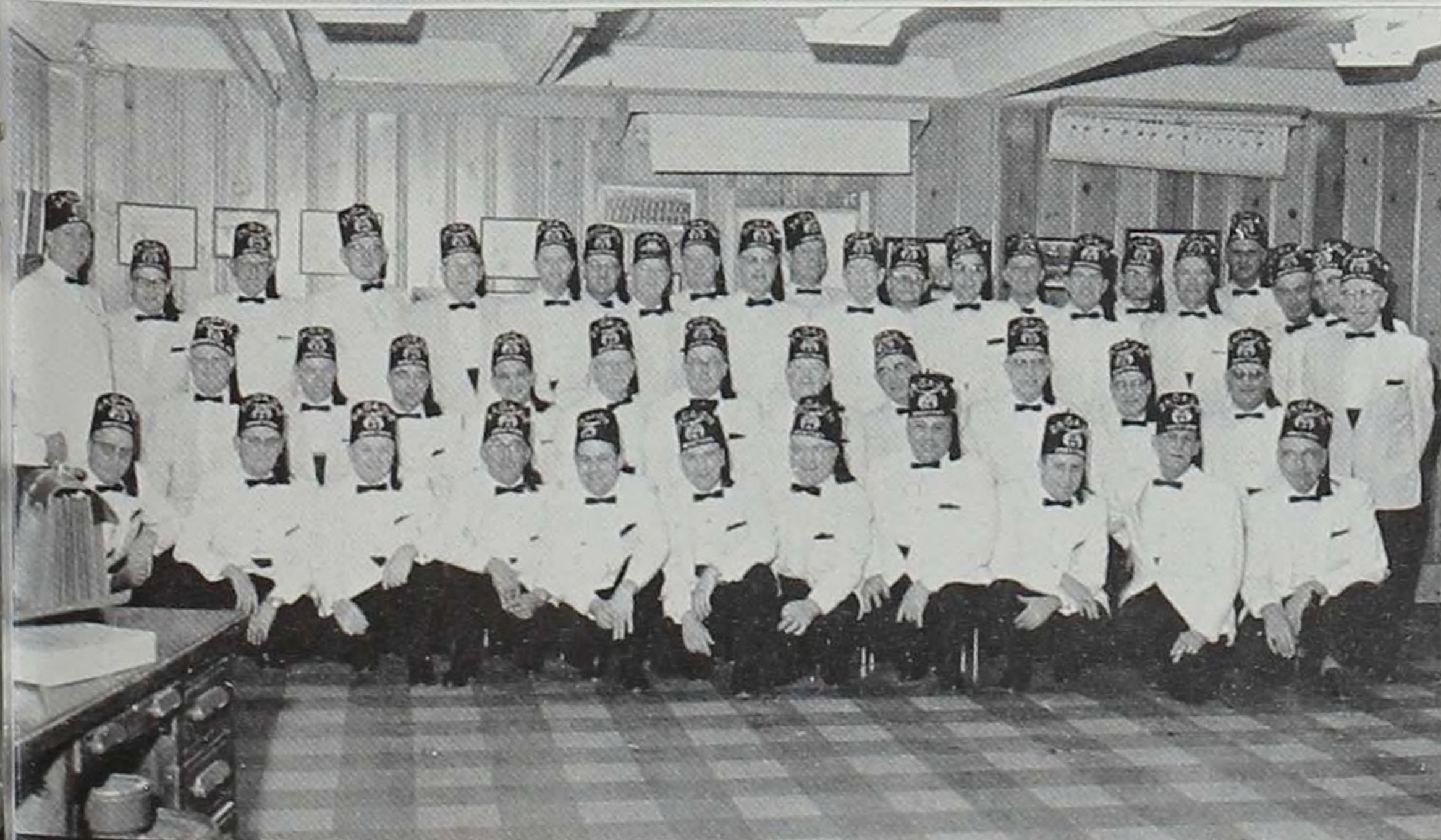


ZA-GA-ZIG

Bedouins
or
Directors
Staff

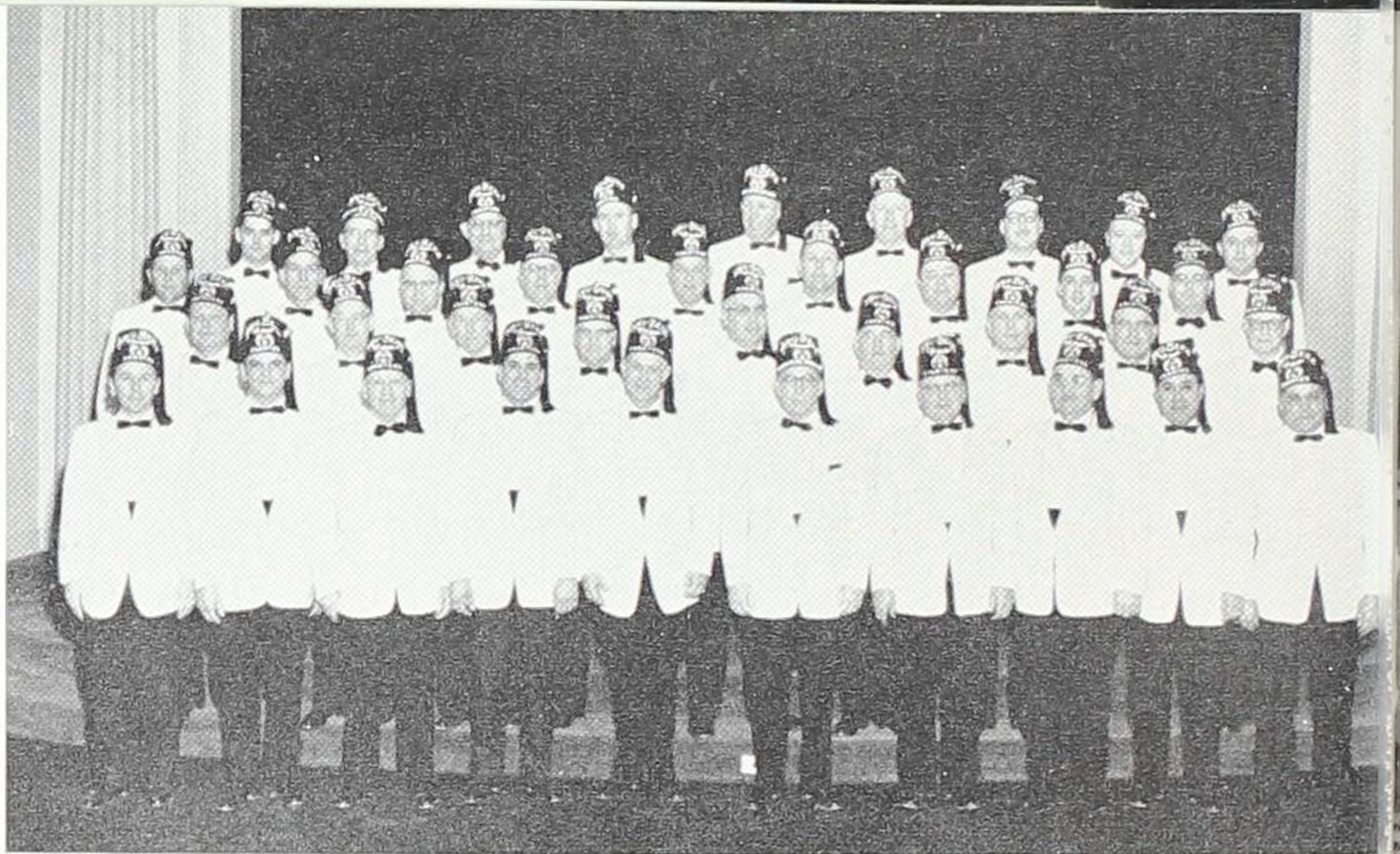


Marshalltown
Shrine Club
Tin Lizzy
Patrol



Greeters

ABU BEKR



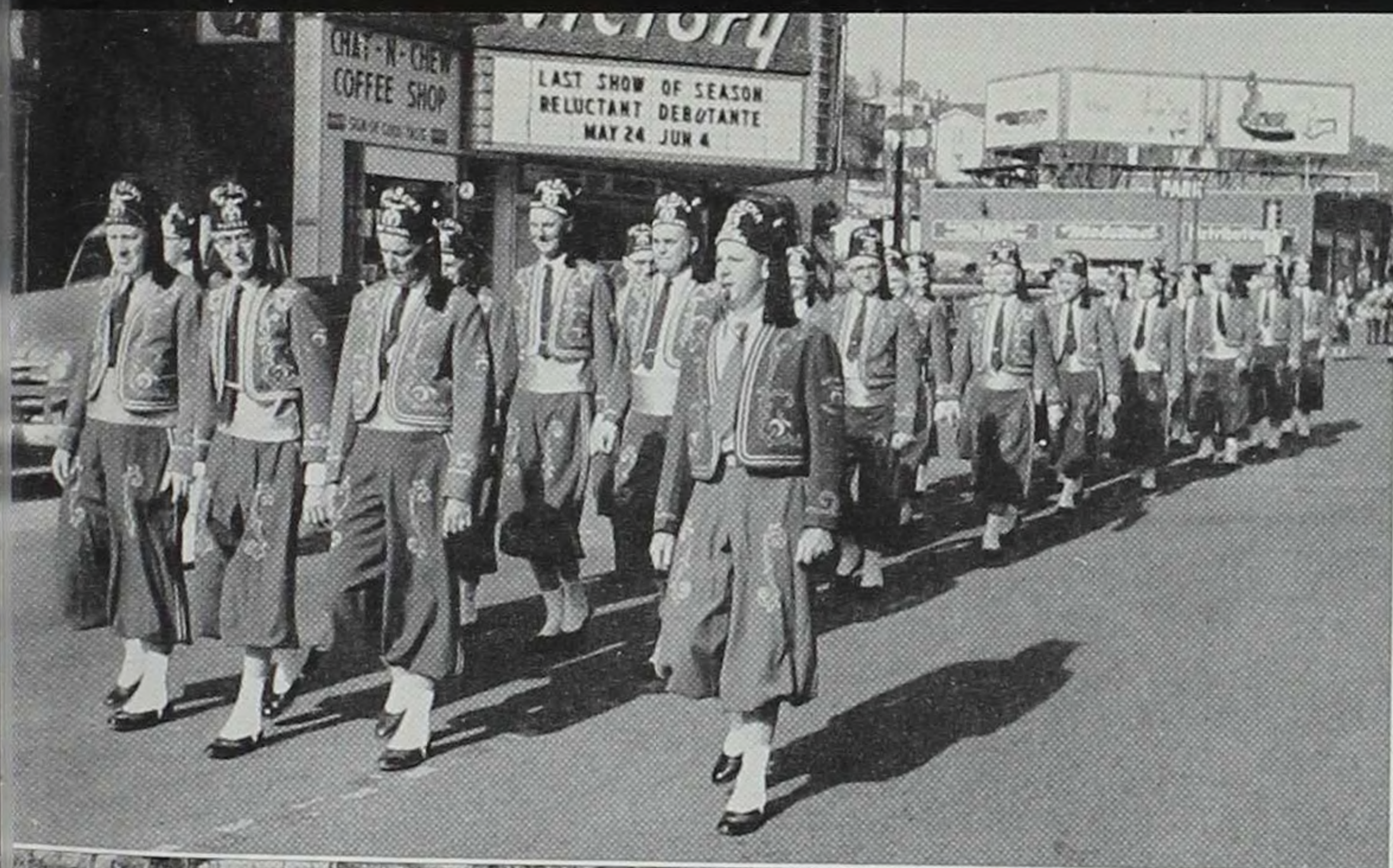
Chanters



Foot Patrol
(1909)

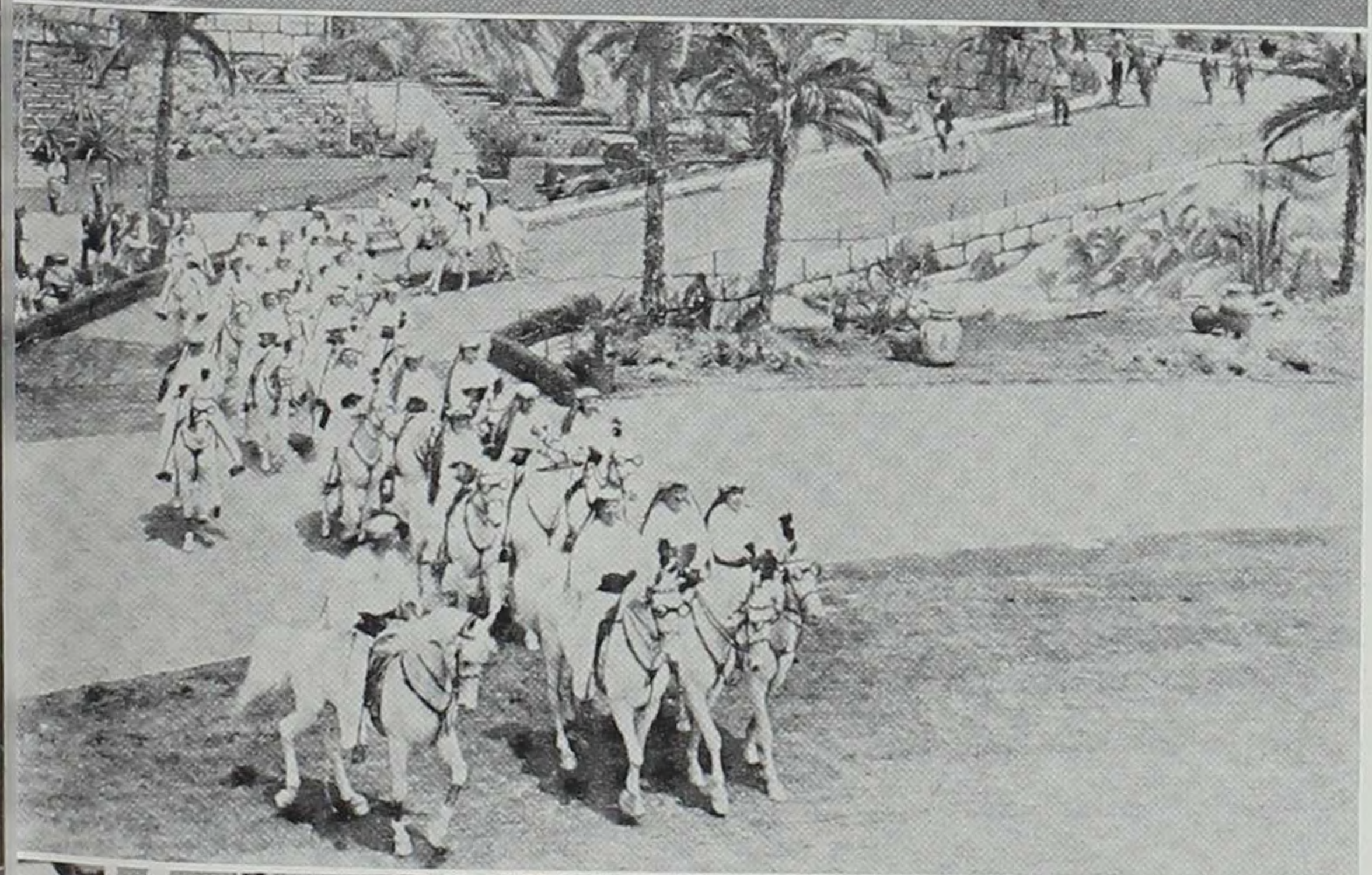


Divan (1963)



ABU BEKR

Foot Patrol



White Horse
Mounted
Patrol

Horses Wore
Horn-Rimmed
Glasses at
Los Angeles to
Honor Imperial
Potentate
Harold Lloyd.



Oriental
Band &
Motor
Scooters

SEVENTEEN SHRINE HOSPITALS — THE FRUITION OF A DREAM



Montreal Unit, Montreal, Que., Canada



Winnipeg Unit, Winnipeg, Man., Canada



Mexico City Unit, Mexico City, Mexico



Shreveport Unit, Shreveport, La.



Portland Unit, Portland, Ore.



Los Angeles Unit, Los Angeles, Cal.



Lexington Unit, Lexington, Ky.

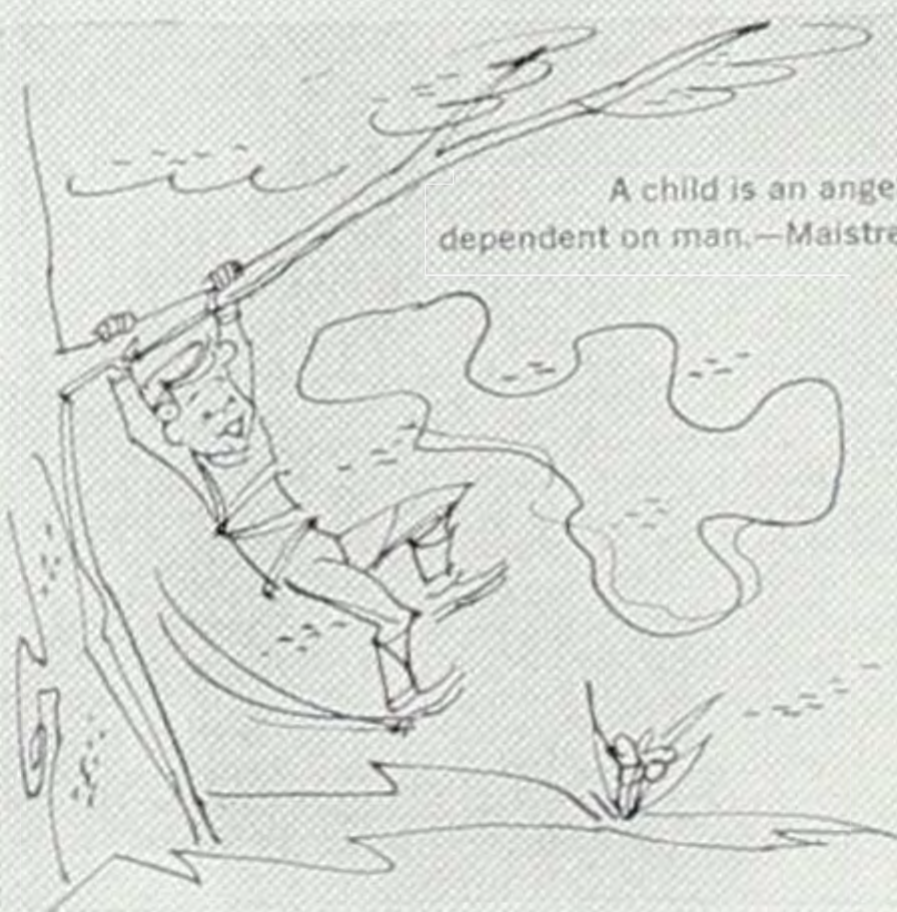


San Francisco Unit, San Francisco, Cal.



Springfield Unit,
Springfield, Mass.

Shriners Hospitals for Crippled Children



Forty years of Tender Loving Care



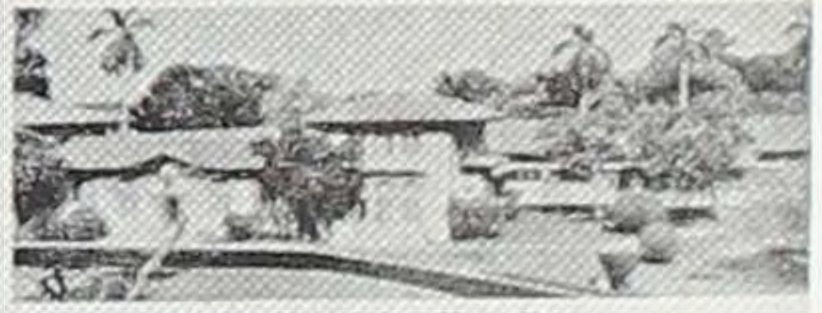
Philadelphia Unit, Philadelphia, Pa.



Chicago Unit, Chicago, Ill.



St. Louis Unit, St. Louis, Mo.



Honolulu Unit, Honolulu, Hawaii



Twin Cities Unit, Minneapolis, Minn.



Intermountain Unit, Salt Lake City, Utah



Greenville Unit, Greenville, S. C.



Spokane Unit, Spokane, Wash.

SHRINERS HOSPITALS FOR CRIPPLED CHILDREN—EXPENDITURES 1961

Unit	Operating Expense	Building & Equipment Additions	Total	Unit	Operating Expense	Building & Equipment Additions	Total
CHICAGO	\$411,362	\$6,366	\$417,729	SAN FRANCISCO	\$454,207	\$1,574	\$455,782
GREENVILLE	357,251	8,709	365,960	SHREVEPORT	308,880	1,642	310,523
HONOLULU	252,380	6,896	259,277	SPOKANE	280,940	4,133	285,074
SALT LAKE CITY	347,548	16,939	364,487	TWIN CITIES	446,408	77,015	523,423
LEXINGTON	339,301	16,028	355,329	MONTREAL	319,934	169,331	489,266
LOS ANGELES	459,074	2,308	461,382	WINNIPEG	277,638	383,323	660,961
PHILADELPHIA	417,858	15,553	433,411	SPRINGFIELD	379,842	13,766	393,609
PORTLAND	452,997	52,140	505,137	MEXICO CITY	97,629	439,883	537,512
ST. LOUIS	574,412	761,657	1,336,070				
				Totals	\$6,177,670	\$1,977,269	\$8,154,939

attended Grand Encampments of Knights Templar and there met some of the outstanding Shriners of that day, joined in determining that a Temple of the Shrine should be established here.

They selected five others to become Charter members with them. I was one of those so favored. We co-operated heartily with our two active and inspiring chiefs, diligently attended the frequent early meetings, rehearsed our several parts in the ritual and did our best to convey to pioneer candidates some knowledge of what it was all about.

Nobles Eaton and Bever were imbued with the spirit of the Order and gave vital expression to it. Much of this spirit became absorbed by their associates and still more by some of the candidates. This new blood caused the body to flourish, began to fill official stations, represent the Temple in the Imperial Council, attract larger classes of candidates and establish a durable financial basis.

With occasional natural back-sets, progress continued, so that now, in its Fiftieth year, El Kahir holds a place, strong and of high character, not only in Shrinedom, but in the opinion of other Masons and of the public.

The first uniformed El Kahir unit was its Patrol, organized under the direction of Potentate W. G. Haskell in 1907. The Patrol attended the Imperial Council at St. Paul in 1908 where Noble Edwin I. Alderman of El Kahir was elected Imperial Potentate. The following year the El Kahir Patrol was the official escort of Imperial Potentate Alderman at the Imperial Council at Louisville, Kentucky. It was at this session, in 1909, that the Iowa Corn Song was introduced to the general public by El Kahir Patrol, unaccompanied by a

band, but sung lustily by the other uniformed bodies of the Iowa Temples as they paraded the streets of Louisville.

The following comprise El Kahir's uniformed units:

El Kahir Patrol	Chanters	Cycle Patrol
El Kahir Band	Color Guard	Clowns
Drum & Bugle Corps	101	Scooter Patrol
Wrecking Crew	Oriental Band	Camels (Sheba & Fatima)

The spirit of the founders is manifested in El Kahir in 1963 — seventy-seven years after the Temple was established in Cedar Rapids. During this period El Kahir has initiated 11,303 members of the Nobility and could count 4,050 Nobles on its membership rolls on December 31, 1962. The most revered, in point of length of membership, is Charles C. St. Clair of Marshalltown, who was initiated with that first Marshalltown class in 1888. Born in Pennsylvania in 1867, Noble St. Clair is not only the oldest living member of El Kahir Temple, but his membership dates back farther than any other Shriner in Iowa.

The early meetings of El Kahir were held in the Masonic Hall, located in the old Union Block on the northwest corner of First Avenue and Second Street, East. Later, the lodge rooms were moved to the O.R.C. Building, and then to the present Masonic Hall. Ceremonials were staged at the C. S. P. S. Hall, Auditorium, Greene's Opera

House, and Masonic Hall. Many sumptuous banquets were served in the Grand Hotel. In 1928 El Kahir Temple moved into its newly-built mosque in which all meetings and ceremonials were held until the withering blight of the Depression of the 1930's forced the Nobility to give up this magnificent edifice in 1939. Since that time most activities of El Kahir are carried on at the Embassy Club with its Recorder's Office, lavish dining room, and all-purpose third floor party quarters. Thus, when the 26th Annual Business Meeting of the Central States Shrine Association met in Cedar Rapids the Embassy Club was the scene of luncheons, dinners and social functions given the dignitaries from twenty-three Temples.

Ceremonials are held in the Memorial Coliseum, but the registration and indoctrination of candidates and the First and Third Sections of the initiations are held on the third floor of the Embassy Club. The Shrine Circuses and Annual Horse Shows sponsored by El Kahir have been outstanding; funds from the former are generally used for the Crippled Children's Fund, while the latter contributes largely to the development of the Uniformed Units.

A key to the success of El Kahir over the years is the leadership given the Temple by its Illustrious Potentates and their Divans. The Potentates between 1886 and 1963 whose names are inscribed on the Obelisk of Fame are:

Potentates of El Kahir Temple

1886-95	*Cyrus W. Eaton	1934	Robert W. Black
1896	*George W. Bever	1935	*R. L. Savage
1897	*Austin D. Brown	1936	Thomas F. Suchomel
1898-99	*Edwin I. Alderman	1937	*Otto A. Ambroz
1900	*Frank O. Evans	1938	Alvin A. Kannewurf
1901	*B. M. Cleveland	1939	*Edwin D. Monilaw
1902	*William N. Dearborn	1940	E. J. Petranek
1903	*Collins P. Emerson	1941	Henry E. Haegg
1904	*M. S. Jackson	1942	G. King Thompson
1905	*C. O. Johnson	1943	James H. Smith
1906-*7	*W. G. Haskell	1944	Ray C. Coutts
1909-09	*James A. Plumb	1945	Mark D. McWilliams
1910-11	*E. Olin Soule	1946	*William M. Wiley
1912	*S. S. Brotherton	1947	Edward C. Rudin
1913-14	*T. F. Tobin	1948	Glenn E. Norton
1915	*George Yuill	1949	Floyd Philbrick
1916-17	Malcolm M. Thompson	1950	Levert L. Dolson
1918-19	*Kent C. Ferman	1951	O. Lee Eckert
1920	*David Turner	1952	*George H. Cockburn
1921	*M. W. Houser	1953	Edwin E. Hruska
1922	*C. L. Van Valkenburg	1954	Clyde G. Landis
1923	*C. B. Whelpley	1955	Stewart E. Shank
1924	*Steve W. Wilder	1956	Richard H. Veldhouse
1925	*Frank H. Keyser	1957	Ernest H. Gundling
1926-27	Charles C. Kuning	1958	C. Russell Davis
1928	*James E. Blake	1959	H. J. Bronson
1929	Malcolm M. Thompson	1960	Ralph F. Whitlock
1930	*E. N. Helm	1961	Edwin F. Klouda
1931	*Arthur E. Chase	1962	James E. Kelty
1932-33	*Paul Newton Clark	1963	Glen W. Brehm

(*Deceased)

On May 25, 1963, El Kahir initiated almost one hundred Sons of the Desert at its Spring Ceremonial, clearly evincing that the spirit of the pioneer founders still burns brightly in the hearts of present-day members of the El Kahir Nobility.

WILLIAM J. PETERSEN

Za-Ga-Zig Temple

Za-Ga-Zig Temple in Des Moines was the eighty-second Shrine Temple created in the United States, being established with Kalurah of Binghamton, New York, and Karnak of Montreal, on May 23, 1900. Za-Ga-Zig is named for a city in northern Egypt in the delta of the Nile. It is located in the capital and largest city in Iowa, and it has in its jurisdiction twenty-eight Iowa counties. It has the largest membership of the four Shrine Temples in Iowa and its colorful patrols and uniformed bodies stage parades of unparalleled grandeur.

As early as December 10, 1890, the Nobility of Des Moines, who at that time were members of El Kahir in Cedar Rapids, petitioned El Kahir Temple to urge the Imperial Potentate to issue a dispensation to establish a Temple in Des Moines. The petition was tabled, and when reconsidered, after considerable discussion, the motion was defeated by a vote of 38 for and 83 against, the creation of a Shrine Temple at Des Moines. At this same meeting the petition to establish a Temple at Sioux City was also denied by El Kahir.

Undaunted by this rebuff, the Nobles of Des Moines bided their time, awaiting a more favor-

able opportunity. Membership in Des Moines and nearby counties continued to grow. The opportunity arose in 1898 when El Kahir held a Ceremonial in Carroll. Noble Frank O. Evans of Des Moines attended the Carroll Ceremonial with a small band of candidates. The enthusiasm of Evans was so contagious that Illustrious Potentate Ed Alderman and Recorder John Geiger of El Kahir promised him and his small class of candidates that if they would "organize and promote a class at Des Moines, they would see that a petition for a Temple at Des Moines received favorable action from the El Kahir Nobles."

Frank Evans was just the kind of man to confront with such a challenge. Born in Mendota, Illinois, on October 4, 1867, Evans was the son of English-born parents who had migrated to America and reared a family of six. Frank was educated in the Mendota public schools and "Columbus [Ohio] University." He studied telegraphy at Grand Island, Nebraska, and was first employed as a telegraph operator by the Burlington Railroad. After two years he forsook railroading for a position with Story & Clark Piano Company of New York, rising rapidly to the position of a director and stockholder. Meanwhile, he established and became president of the F. O. Evans Piano Company, a large piano manufacturer in Des Moines employing fifty highly skilled men and a large office force. Instruments manufactured in

the Des Moines factory were shipped all over the United States.

A Knight Templar and a Scottish Rite Mason, Frank O. Evans served as Illustrious Potentate of El Kahir during the hectic fight for the Des Moines Temple. He was elected the second Illustrious Potentate of Za-Ga-Zig, continuing in that exalted post from 1901 to 1909, the longest term ever held in that body. A member of many Des Moines civic, social and fraternal groups, Evans was described as "one of the most enterprising business men" in the capital city, and just the type of man to establish and build a strong Shrine Temple in Des Moines.

Noble Evans and his fellow Shriners were not slow in facing the challenge made in good faith by El Kahir's officers. Meetings were called, committees named, assessments voted, and the date February 15, 1899, chosen for a rousing Des Moines Ceremonial by El Kahir.

On February 15, 1899, the *Des Moines Register* announced that wearers of the "Red Fez, Crescent, Scimitar" would "Parade, Initiate, Banquet, and Disport Themselves Joyfully in the Capital City Today." Four cartoons were used and a partial list of candidates printed. The Toastmaster's welcome was given by Noble Sidney A. Foster, Des Moines. Other toasts, with their responders, were:

"On the Sands with General Shafter, or a

Shriner Done up Brown in Cuba," response by Prospective Noble Lafayette Young, of Des Moines.

"An International Position, or Hanging onto Manila," response, Prospective Noble Ed H. Addison, of Maxwell.

The Ceremonial received the following headlines on February 16:

SHRINERS OWNED DES MOINES

Took Possession of it early Wednesday and Hung
on till Daylight Today

Had a Parade That was Immense and Made 133 Candidates
Walk the Hot Sands

Began a Banquet at the Savery at 1 O'clock This Morning
and Made Speeches Till Sunrise.

Headquarters of the Shriners was at the Kirkwood Hotel which by noon resembled a Moham-
medan Temple. Streets were decorated and the
leading business houses carried lavish greetings.
The colorful parade, in which over 700 Shriners
marched, began at Turner Hall and covered the
principal downtown streets before stopping at the
Kirkwood to receive the Keys of the City from
Mayor John MacVicar. The Mayor gave an un-
usually appropriate welcome, to which Illustrious
Potentate Edwin I. Alderman responded in part
as follows:

I accept your tender of the freedom of the city in behalf
of my companions, and the many eminent members of the
Mystic Shrine present. But there is one thing which you

have omitted to mention as a characteristic of a good man. Besides good deeds, good words, and good hearts, there is one other thing, a good appetite. We agree to use the keys to open all the locks in the city which they will open. From this time on till sunrise you must expect the greatest Arab invasion since the Ottomans entered the Alhambra. If your police are allowed to go abroad, handcuff them.

In addition to a complete list of the 133 candidates, said to be "the largest class ever put through the initiatory service west of the Mississippi River," the *Register* sketched the beginnings of the Shrine in Iowa. Kaaba was recognized as the oldest Shrine, with 1,200 members "comprising many of the leading men in Iowa, in politics, business and the professions. It has one of the finest club rooms in the state, and its resident members always extend an Oriental welcome to any wandering Arab who may stray within the limits of the oasis." The spectacular growth of El Kahir, to which Des Moines Nobles belonged, also won high acclaim because it ranked fifth in the Nation in membership.

Spurred on by their successful Ceremonial in Des Moines and the promise of El Kahir's Illustrious Potentate and Recorder to help them attain a Shrine Temple, a delegation of Des Moines and western Iowa Nobles journeyed to Cedar Rapids by special train to attend the annual business meeting of El Kahir on December 13, 1899. Meanwhile, opposition to another Iowa Temple

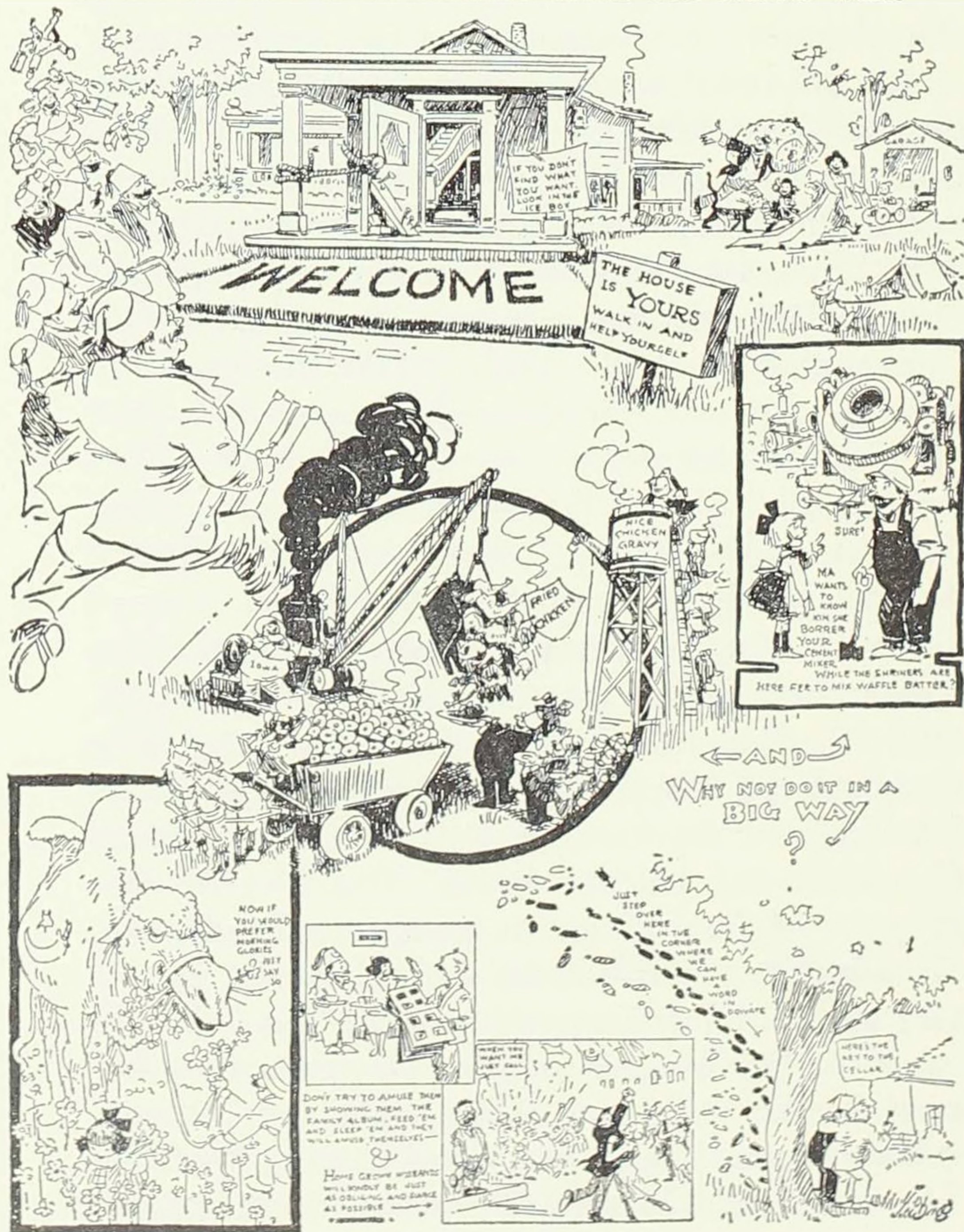
had developed in El Kahir. When the meeting convened and the vote was taken, the Des Moines contingent lost by a small margin. El Kahir Nobles opposed to a new Temple in Iowa left the meeting and returned to their work — their mission accomplished. But the Nobility from the Capital City remained for the annual election. To the chagrin of local members of El Kahir, who were now in the minority, those present chose Noble Frank O. Evans of Des Moines as Illustrious Potentate of El Kahir and elected as representatives to the Imperial Council of 1900 in Washington, D. C., those Nobles who presumably would be favorable to establishing a Temple in Des Moines.

The petition for a Shrine Temple in Des Moines was strengthened by the addition of a special delegation composed of Nobles George McCartney, Charles H. Austin, Conrad Youngerman, John J. Price, S. N. Maine, George Christian, and John Holsman who were to present it at the National Conclave. On May 23, 1900, the Committee on Charters and Dispensations reported favorably. The Des Moines Nobles had so successfully campaigned for a Temple that not a single vote was in the negative, although El Kahir and Kaaba, the two Iowa Temples, did not vote. The feeling was so intense that no dispensation was required, and a charter to Za-Ga-Zig was promptly granted. Noble George McCartney was chosen as the first Potentate of the third Shrine Temple in Iowa.

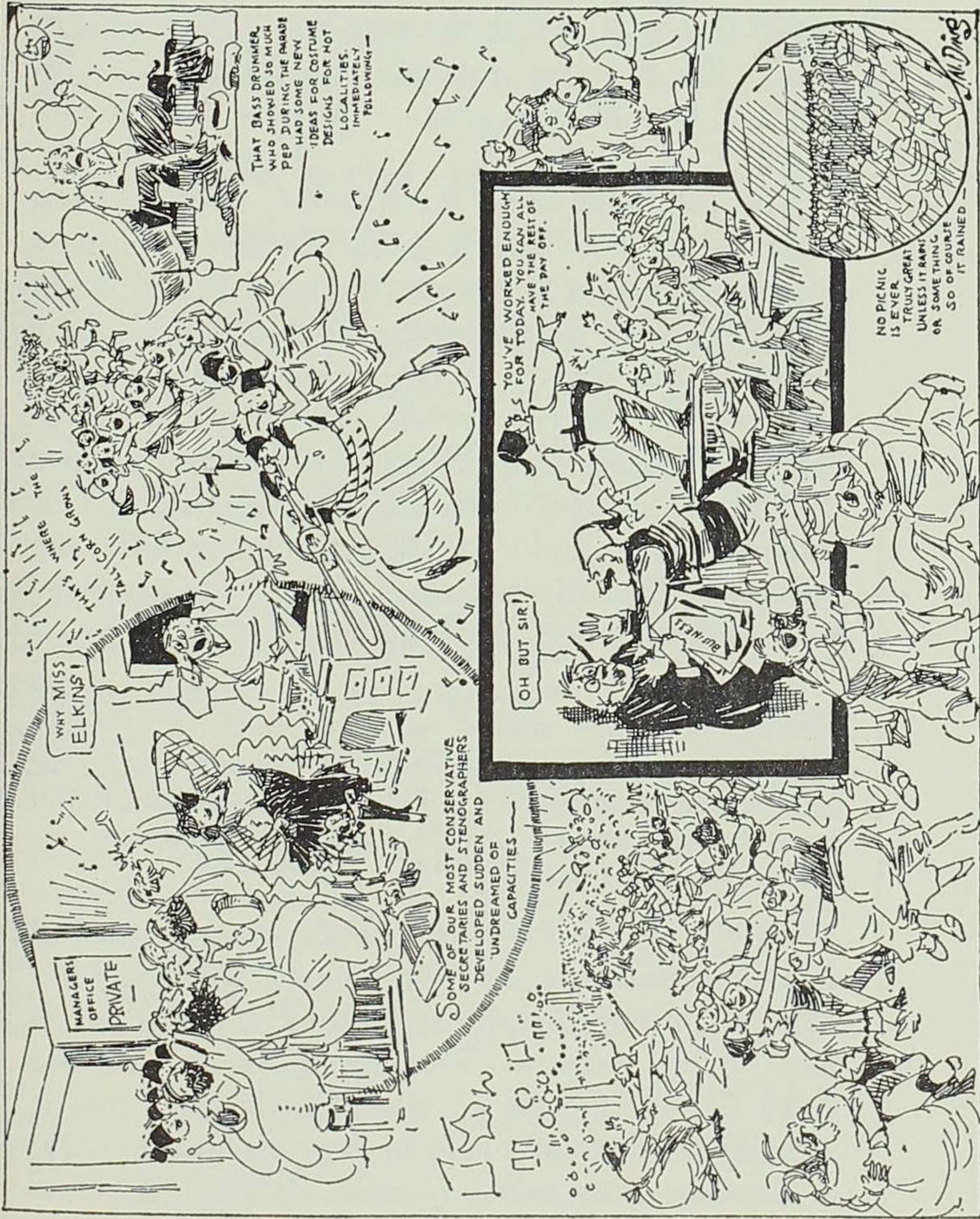
The first Ceremonial and formal installation of Za-Ga-Zig Temple took place in Des Moines on September 4, 1900. Imperial Potentate Lou B. Winsor of Michigan volunteered to be the first official guest. Invitations went out to Potentates of all Midwestern Temples. Uniformed Units from Omaha, Minneapolis, St. Paul, St. Joseph, Kansas City, and Chicago lent color and grandeur to the pageantry which included camels and gorgeously ornate robes far eclipsing anything ever seen in Des Moines, not excepting the exciting Ceremonial of 1899. Fully 2,000 Nobles were present. Again a record was broken when a class of 136 was initiated from Central Iowa. This made a total of 600 Nobles in Za-Ga-Zig, which deserved to be called a "remarkably strong Shrine Temple" at the close of its first year.

But Za-Ga-Zig should be remembered for two outstanding Shrine events. On June 14, 15, 16, 1921, the Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine met in Des Moines, the first and only time the National Conclave was held in Iowa. The *Des Moines Register* of June 13 had a front page headline — "Nobles Greet Garretson" — as Imperial Potentate Ellis L. Garretson steamed into the "verdant oasis" of Des Moines to preside over the 47th Annual Session. He was accompanied by "wierdly oriental music" as he was driven to the Fort Des Moines Hotel. Meanwhile, feverish preparations

DING GIVES A FEW HOSPITALITY HINTS FOR SHRINE WEEK



Shrine Circus Sidelights the Camera Men Overlooked



"The Shrine With Their Bands Did Play With Such Skill, That No One Who Heard Them Could Ever Stand Still"—Modified Mother Goose.—By J. N. Darling
"Ding" The Register's Famous Staff Cartoonist.

were being made to care for between 80,000 and 100,000 guests. With the weather warm and sunshiny, the greatest dilemma confronting Za-Ga-Zig and Des Moines was — "Where will they all bathe?"

The following day, on June 14, another front page headline in the *Register* declared Shriners were "dolling up" for their first big parade. Fully 35,000 Nobles were already in town with "armies more on the way." A five-column map showed the route of the big parade. A feature story related that President Warren G. Harding once played cornet in the Aladdin Shrine Band of Columbus, Ohio. Fully 100,000 spectators lined the streets of Des Moines to cheer the "Great Pageant of Shrinedom" on June 14.

Like a flashing oriental army seen in a mirage, 10,000 well-drilled Shrine nobles, ornate in uniforms of every color of the spectrum and every cut envisioned in a tailor's nightmare, created a matchless spectacle which will never be forgotten by 100,000 people who witnessed yesterday morning's parade.

Bands from all sections of the country played favorite selections, but the *Iowa Corn Song* became the prime favorite and could be heard on almost every corner. The popularization of the *Iowa Corn Song* on a national scale grew out of the Shrine Conclave held in Des Moines in 1921.

Another memorable feature of the 1921 conclave was the induction of three new Shrines —

Shrine Corn Song Puts Iowa on Map

IOWA CORN SONG



We're from I - o - way I - o - way,



Oh it's Simply Grand In that Fine Old



Land, We're from I - o - way I - o -



Way That's Where the Tall Corn Grows -

While the Shriners are in Des Moines, they have one song that has become a "national Shrine anthem" to them.

Band after band marched through the streets Tuesday morning, playing the famous Iowa corn song as they went.

When the parade was held

up temporarily, and the bands stopped marching, they would strike up the Iowa corn song.

Des Moines people know it, the Shriners know it, and Iowa people visiting here now know it.

It is the song that is putting Iowa on the map.

"That's where the tall corn grows."

Maskat of Wichita Falls, Texas, Al Kaly of Pueblo, Colorado, and Khiva of Amarillo, Texas, on June 16, 1921. The previous day, June 15, dispensations were granted to Al Bedoo of Billings, Montana, Anah of Bangor, Maine, Mahi of Miami, Florida, and Tigris of Syracuse, New York. On this same day the Imperial Council rejected twelve petitions for dispensations, including those of Fort Dodge and Ottumwa in Iowa.

Most memorable of all, however, is the fact that it was at Des Moines in 1921 that the Shriners, after much discussion as to aims and procedures, established "The Shriners' Hospitals for Crippled Children." The clinching argument in this now nationally famous humanitarian project came in a telegram from Dr. William Mayo, himself a Shriner. It read — "I approve of the principle of the building of Shrine hospitals for the care of crippled children. Several should be built. . . . The plan is laudable and worthy of the great body of Shriners."

Most Iowans will be surprised to learn that the Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America is an Iowa Corporation — incorporated on December 15, 1936. Article II declares:

The principal office and place of business of this Corporation shall be in the City of Des Moines, in the County of Polk and State of Iowa and, particularly, the office of the Recorder of Za-Ga-Zig Temple, Ancient Arabic Order

of the Nobles of the Mystic Shrine for North America in the City of Des Moines, County of Polk, State of Iowa.

Za-Ga-Zig proudly points to Earl C. Mills, the second Imperial Potentate elected from Iowa, who served in that capacity from July 27, 1932, to July 13, 1933. Mills was Illustrious Potentate of Za-Ga-Zig from 1911 to 1913, and his name heads the list of Shriners on the Articles of Incorporation.

In the sixty-three years of its existence, Za-Ga-Zig has initiated and affiliated 17,588 Nobles and can count on its membership rolls for 1963 fully 6,875 Shriners. It has jurisdiction over the following twenty-eight counties:

Adair	Clarke	Jasper	Polk
Adams	Dallas	Madison	Ringgold
Audubon	Decatur	Marion	Story
Boone	Fremont	Marshall	Taylor
Calhoun	Greene	Mills	Union
Carroll	Guthrie	Montgomery	Warren
Cass	Hamilton	Page	Webster
Lucas — Concurrent			

A key to the success of any Temple is its Shrine Clubs. The eight Za-Ga-Zig Shrine Clubs, their location and date of founding, appear below.

- Fort Dodge Shrine Club (1956)
- Raccoon Valley Shrine Club, Perry (1957)
- Boone County Shrine Club (1957)
- Nishna Valley Shrine Club, Atlantic (1960)
- Southwest Iowa Shrine Club, Shenandoah (1960)
- Story County Shrine Club, Nevada (1960)

Lucas County Shrine Club, Chariton (1961)
Marshalltown Shrine Club (1962)

The Uniformed Units of Za-Ga-Zig are made up of Nobles from Des Moines and its immediate environs, and from the eight Shrine Clubs. The variety of activity open to Nobles of Za-Ga-Zig Temple is almost endless. The names and dates the various Units were formed were provided by Recorder Roy C. Carlson:

Arab Patrol (1900)	Mounties (1953)
Band (1914)	Ritualistic Cast (1954)
Chanters (1920)	Saxophone Sextette (1955)
Bedouins (1928)	Nomads (1957)
Oriental Band (1930)	Motor Clowns (1957)
Class Conductors (1949)	Troubadours (1958)
Provost Guard (1949)	Legion of Honor (1962)
Greeters (1950)	Noble Chords (1962)
Tux Brigade (1952)	

A noted Iowan, Sidney Foster, once said, "In all that is good, Iowa affords the best." Noble Foster might have quite appropriately said of his own Temple: "In all that is good, Za-Ga-Zig affords the best."

WILLIAM J. PETERSEN

Abu-Bekr Temple

Abu-Bekr Temple in Sioux City is the youngest of the four Shrine Temples located in Iowa. Its name was selected upon its submission by a committee chairmanned by George D. Perkins, editor of the *Sioux City Journal*. Abu-Bekr was born in Mecca in 573 A.D. and was the father-in-law of Mohammed, to whom he showed the deepest veneration and the most unswerving devotion. According to the *Journal*:

When Mohammed fled from Mecca, Abu-Bekr was his sole companion and shared both his hardships and triumphs, remaining constantly with him until the day of his death. During his last illness the prophet indicated Abu-Bekr as his successor, by desiring him to offer up prayer for the people. Omar, fearing the sayings of the prophet would be entirely forgotten when those who had listened to them had been removed by death, induced Abu-Bekr to see to their preservation in a written form. . . . Abu-Bekr died on August 23, A. D. 634.

Abu-Bekr Temple was chartered on July 15, 1908, and was the 104th created by the Imperial Council. Its original petition to El Kahir to help create a Temple dates back with Za-Ga-Zig to 1890 but it did not succeed in its quest until 1907, largely through the support of Kaaba, El Kahir, El Riad, and Tangier of Omaha. The significance

of this long struggle was recognized by the *Sioux City Journal* of October 16, 1907, as it reported the installation of the new Temple preceding its chartering. According to the *Journal*:

Today is the day to which members of the Ancient Arabic Order, Nobles of the Mystic Shrine, residing in northwestern Iowa, have looked forward to for years and years. Today there will be instituted in Sioux City a temple of the Shrine and no longer will there be necessity for pilgrimages to El Kahir at Cedar Rapids, Kaaba at Davenport, El Riad at Sioux Falls, Tangier at Omaha, or Za-Ga-Zig at Des Moines.

Northwestern Iowa Nobles after today will have a shrine of their own.

The institution of Abu-Bekr Temple on October 16, 1907, was the biggest Shrine meeting in the history of Iowa up to that time. Not only was Imperial Potentate Frank C. Roundy of Medinah Temple present in Sioux City, but his successor, Deputy Imperial Potentate Edwin I. Alderman of Marion, Iowa, helped conduct the ceremonies. The three Iowa Illustrious Potentates W. G. Haskell of El Kahir, Frank O. Evans of Za-Ga-Zig, and John Soller of Kaaba, as well as the Potentates of Tangier Temple, Omaha, El Riad Temple, Sioux Falls, and Medinah of Chicago were among the numerous dignitaries present.

The fezzes of Sesostris of Lincoln, Osman of St. Paul, and Zuhrah of Minneapolis, could also be seen on the streets of Sioux City. Tangier of Omaha and El Riad of Sioux Falls sent particu-

larly large delegations. According to the Omaha Bee:

Camels of the Tangier nobles have been shod with last summer's straw hats; great bladders of camel's milk and zem-zem have been stored in the saddlebags; everything is ready to move to the foot of the tree called Tooba, where the traditional banquet will be served . . . [at] the oasis of Sioux City, on the prairies of Iowa.

That Sioux City did not win its Temple without a struggle is revealed by the Sioux Falls *Argus-Leader*:

Sioux Falls Shriners feel a deep interest in the new shrine at Sioux City. Throughout the fight which Sioux City had to make against Des Moines for the right to have a shrine in their city they were backed earnestly and always by the Sioux Falls Shriners individually and by El Riad Temple as a body. It was mainly through the assistance of the Sioux Falls and Cedar Rapids Shriners that Sioux City was enabled to win out in the contest.

The election of officers of Abu-Bekr is an index to leading Sioux City business and professional men in the year 1907.

Will H. Beck, Potentate
D. M. Brownlee, Chief Rabban
F. S. Lamar, Ass't Rabban
J. E. Garver, High Priest
A. A. Smith, Oriental Guide
J. E. Henriques, Treasurer
George E. Ward, Recorder
E. G. Dilley, Ceremonial Master
John R. Carter, Second Master
W. D. Irvine, Marshal
H. H. Hawman, Director
A. E. McManus, Captain of the Guard

A. B. Walker, Outer Guard
J. U. Sammis, Inquisitor
Frank T. Houx, Alchemist
S. W. Appleton, Pharmacist
J. O. Hammer, Camel Shoer
C. A. Borman, Patrol Commander
Moses E. Reed, Chief Musician
M. W. Starks, Photographer
W. L. Ehlers, Hittemagin
W. H. Rogers, Chief Foozler
C. A. Waite, Holder of Thermometer
M. J. Orr, Master of Blow Torch

In addition to the above — F. M. Hatch and A. J. Siman were Camel Drivers; W. H. Seymour and B. H. Graham, Pyramid Guides; William Gordon and J. L. Kennedy, Windjammers; Dr. A. J. Weeks, Chief Surgeon; Dr. G. C. Cottam, Dr. R. E. Conniff, Dr. W. H. Hanchette, and Dr. F. P. Webber composed the Medical Board.

The parade, which formed at the New Grand Theater at five o'clock, included the following formations.

Squad of Twenty Horsemen from the Sioux City Stock Yards

Omaha Band

Nobles from Tangier Temple, Omaha

Tallyhos carrying Imperial Potentate and Illustrious Potentates

Officers of Abu-Bekr Temple

Members of Visiting Shrines

Reed's Military Band

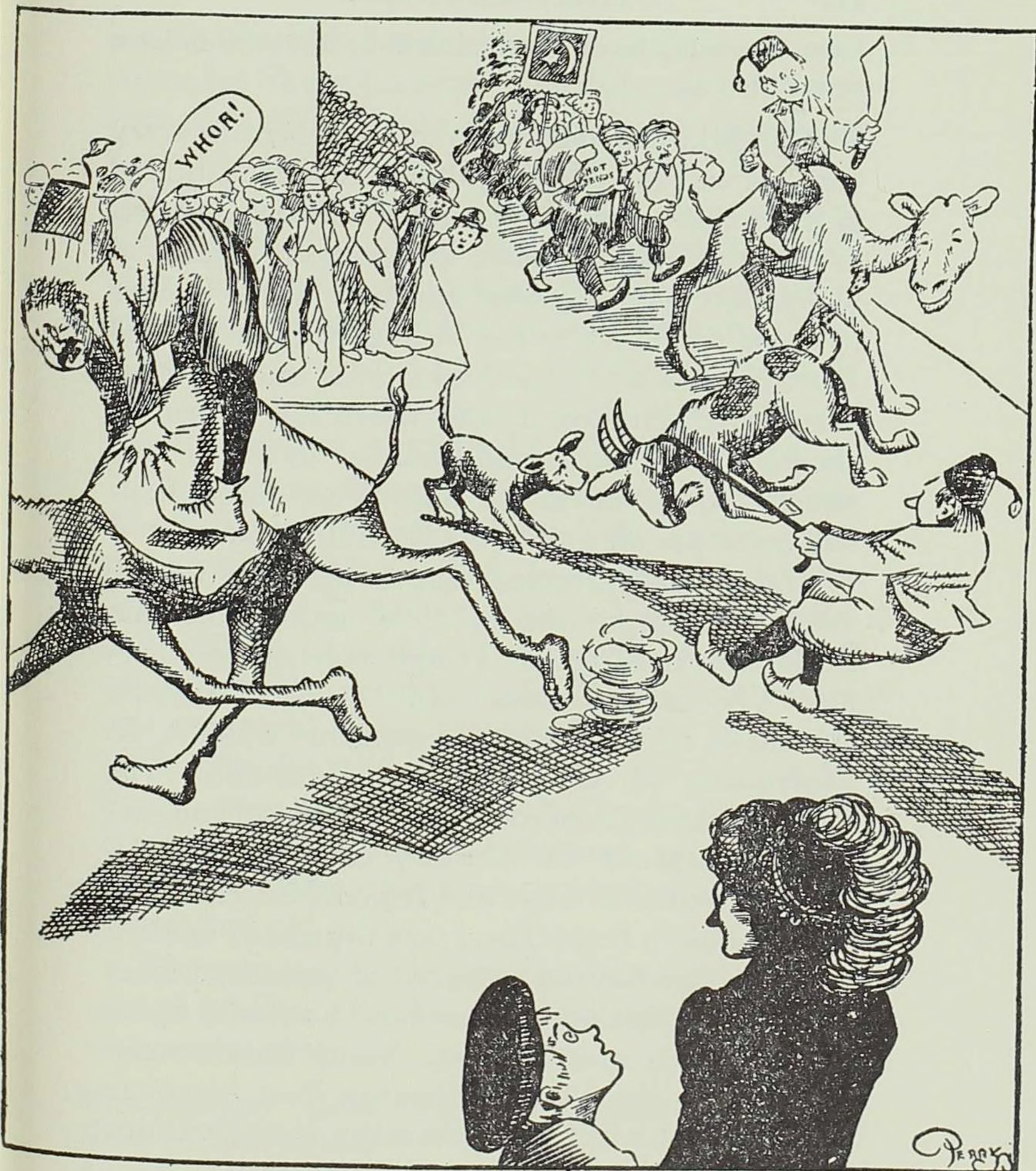
Members of Abu-Bekr Temple

Candidates Escorted by Abu-Bekr Temple's Burlesque Band

Comic Features

At the evening ceremonies Deputy Imperial Potentate Edwin I. Alderman (destined to become the Imperial Potentate the following year) declared:

This temple in Sioux City starts out with bright prospects. Its membership from the beginning will number about 400, not counting the candidates who will be initiated tomorrow. The territory from which it will draw makes it possible to become one of the leading temples in



"SAY, MA, IS THAT A CIRCUS?"
 "NO, MY SON; IT'S THE SHRINERS."

Sioux City Journal,
 October 17, 1907.

Iowa. Probably no other temple will be instituted in Iowa in our lifetime.

Abu-Bekr has lived up to this prophecy in every way. It was the fourth and last Temple instituted in Iowa and it has developed ten uniformed bodies in the half century since its creation, several of which have won National attention. Most famous of these ten Units is the White Horse Mounted Patrol, which was organized in 1921 under Potentate W. F. Dickinson, and which has presented shows in many states and Canada. In 1962 it was selected to appear in the East-West Shrine football game parade and in the Rose Bowl parade.

The oldest uniformed Unit is the Foot Patrol, which was organized in 1908 under Potentate Beck, shortly after the Temple received its charter. The second oldest Unit is the Chanters, formed in 1919 with twelve members while A. R. Molyneaux of Cherokee was Potentate. The Chanters have given concerts, both sacred and secular, throughout the territory covered by Abu-Bekr as well as at State and regional Ceremonials.

Abu-Bekr's Brass Band was organized in 1922 and was directed for a number of years by Moses E. Reed, a prominent pioneer and a colorful figure in Sioux City music circles. Many Shrine members play in the famous Monahan Post American Legion Band which has won many championships at Legion conventions.

The Wrecking Crew was organized in 1926 to

handle the Hot Sands initiation and devise new stunts for Shrine parades. The Oriental Band was formed in 1933 by ten members of the Wrecking Crew and became a separate Unit under Potentate H. H. Adair in 1935. The Clowns started with four members as a part of the Oriental Band but when the membership reached twenty in 1954 they became a separate Unit under Potentate Milo Bergeson. The Clowns are a favorite with children on parade days and perform invaluable service entertaining in crippled children's hospitals.

Three Units of recent vintage round out the ten Abu-Bekr uniformed bodies. The Sahibs were organized in 1955 under A. G. Ireland to serve as "greeters" at Shrine functions. They are ready and willing, however, to undertake any task if called upon by the Potentate. The Cycle Corps was organized under Potentate Arnold Ferner in 1958. Finally, the newest Unit, the Harlan T Patrol, was organized in 1962 under Potentate Herman Slotsky. It is composed of miniature Model-T Fords that have proved a delight to young and old alike.

The strength of any Temple rests in large measure on its Shrine Clubs, and Abu-Bekr has eleven very active ones:

Emmet County (Estherville)	Council Bluffs	Spirit Lake
Great Lakes (Milford)	Harlan	Storm Lake
Kossuth County (Algona)	Humboldt	West Central
Tall Corn	Sergeant Floyd	

Just as Shrine Clubs are formed as single Units within a Temple, so too, there are within the National Shrine several regional groups composed of many Temples to foster Shrinedom and Masonry in general. Abu-Bekr Temple is a member of two regional groups — the Central States Shrine Association composed of twenty-three Temples, and the Midwest Shrine Association composed of fifteen Temples. The Central States Shrine Association, of which A. A. Heldridge of Abu-Bekr served as president in 1943, embraces the following Temples:

Abdallah, Kansas City, Kansas
Abou Ben Adhem, Springfield, Missouri
Abu-Bekr, Sioux City, Iowa
Akdar, Tulsa, Oklahoma
Al Kaly, Pueblo, Colorado
Arab, Topeka, Kansas
Ararat, Kansas City, Missouri
Bedouin, Muskogee, Oklahoma
El Jebel, Denver, Colorado
El Kahir, Cedar Rapids, Iowa
India, Oklahoma City, Oklahoma
Isis, Salina, Kansas
Kaaba, Davenport, Iowa
Midian, Wichita, Kansas
Mirza, Pittsburg, Kansas
Moila, St. Joseph, Missouri
Moolah, St. Louis, Missouri
Sahara, Pine Bluff, Arkansas
Scimitar, Little Rock, Arkansas
Sesostris, Lincoln, Nebraska

Tangier, Omaha, Nebraska
 Tehama, Hastings, Nebraska
 Za-Ga-Zig, Des Moines, Iowa

Abu-Bekr is also an active member of the Midwest Shrine Association which was formed on March 18, 1930, and is composed of twelve Temples. Three of Abu-Bekr's Potentates have been elected president of the Midwest group — W. W. Wilson in 1941; C. D. Cottingham in 1951; and Milo Bergeson in 1962. The Midwest Shrine Association has held two spectacular meetings in Sioux City — in 1951, when Ivan Stillman was Potentate, and in 1962, when Herman Slotsky was Potentate. The Temples comprising this Association are:

Aad, Duluth, Minnesota
 Abu-Bekr, Sioux City, Iowa
 El Riad, Sioux Falls, South Dakota
 El Zagal, Fargo, North Dakota
 Kem, Grand Forks, North Dakota
 Khartum, Winnipeg, Manitoba
 Naja, Deadwood, South Dakota
 Osman, St. Paul, Minnesota
 Wa-Wa, Regina, Saskatchewan
 Yelduz, Aberdeen, South Dakota
 Zor, Madison, Wisconsin
 Zuhrah, Minneapolis, Minnesota

The Nobles who have played a stellar role in Sioux City Shrinedom over the past fifty-six years are the Illustrious Potentates of Abu-Bekr:

PAST ILLUSTRIOUS POTENTATES

*Will H. Beck	1908	A. C. Eckert	1936
*D. M. Brownlee	1909	A. A. Heldridge	1937
*F. S. Lamar	1910	*H. C. Kuhlmann	1938
*A. L. Smith	1911	R. B. Searing	1939
*J. E. Garver	1912	W. W. Wilson	1940
*E. G. Dilley	1913	D. A. Noble	1941
*C. A. Borman	1914	*H. W. Rakow	1942
*George Jepson	1915	H. A. Jacobsen	1943
*John Berry	1916	N. N. Woodworth	1944
*M. A. Sears	1917	*C. B. Thorpe	1945
*Robert Hunter	1918	C. D. Cottingham	1946
*A. R. Molyneaux	1919	G. A. Neal	1947
*Charles M. Dickson	1920	C. J. Wolle	1948
*William F. Dickinson.....	1921	L. T. Brownlee	1949
*H. G. Pierce	1922	H. S. Hatfield	1950
Carl R. Jones	1923	Ivan Stillman	1951
*Hardy Wood	1924	Lean Rice	1952
F. H. Schmidt	1925	Ed Welding	1953
*D. E. Browning	1926	Milo Bergeson	1954
*Dr. H. Kellogg	1927	A. G. Ireland	1955
C. G. Cummins	1928	D. E. (Don) Jacobsen.....	1956
*F. A. Wood	1929	Mel Hilger	1957
J. G. Huber	1930	Arnold Ferner	1958
H. A. Morrill	1931	Jess Getz	1959
*C. M. Vickers	1932	C. E. Miller	1960
G. F. Ingledue	1933	Henry Doerr	1961
*J. M. Bach	1934	Herman Slotsky	1962
*H. H. Adair	1935		
*Deceased			

Denver Krall, Abu-Bekr's Illustrious Potentate in 1963, is successfully treading in the footsteps of a dedicated group of leaders who have left the imprint of their leadership on a truly outstanding Shrine Temple. His version of a Potentate is:

. . . A Potentate is an average Noble, having been appointed to serve his Temple through the Divan, putting forth his special efforts hoping one day he may become

Potentate of his Temple. When that day finally arrives, he is still an average Noble, wearing the same size hat. He soon discovers, however, that the fellow who invented the clock made one terrible mistake by not putting twenty-four figures on the dial instead of twelve. He wishes he could be divided into at least three equal parts, each capable of attending Masonic and Shrine functions, of which many usually occur at the same time.

Thanks to a faithful Divan, who are always willing and ready to assist their Potentate in the discharge of his duties, and thanks to the Nobility for their cooperation our goal toward happiness, charity and prosperity will be accomplished.

This fine spirit prevails throughout the Temple. Even Past Potentates are not overlooked when a job needs to be done. When notice of this impending history reached Potentate Denver Krall, he appointed Past Potentate Herman Slotsky to furnish the author with historical information. Such material, coupled with the rich resources found in the newspaper files of the State Historical Society of Iowa, have provided much of the data encompassed in this brief history of Iowa's four Shrine Temples.

WILLIAM J. PETERSEN

The Shrine Today

The Nobles of the Mystic Shrine are best known by non-members for their colorful parades, the East-West Shrine Football Game, and the Shriners' Hospital for Crippled Children.

From earliest times any city fortunate enough to play host to an Imperial Shrine Conclave was inclined to sum up their reactions as did the *Indianapolis News* in 1919:

There are conventions and conventions — but only one Shriner's convention. It is unique, unsurpassed and unsurpassable, inimitable, incomparable, sovereign, unparalleled, supreme. Indianapolis knows. Weeks will be required for recuperation. The streets will seem temporarily a morgue.

The same feeling was expressed by "Old Bill," a Noble from Alamas Temple in Washington, D. C., after witnessing the Des Moines Conclave in 1921:

I've seen the best parades at the annual conclaves in years past and the only one that beats the Iowa conclave parade will be a parade of the future.

It takes the corn state fellows to put things over. Iowa never fell down on anything yet. I'm for the state where the tall corn grows.

Over the years the annual East-West Shrine Football Game has been one of the most colorful

spectacles in the United States. Viewed on television, or heard by radio, this contest has become a classic enjoyed by countless millions. The proceeds from this exciting contest go to the Shriners' Hospital for Crippled Children.

From the day each hospital opened its doors to December 21, 1961, the seventeen Shriners' Hospitals have treated and discharged 124,846 patients, who have spent an average of 87 days, at \$6.72 per day, or a total of \$587.80 per patient. The magnitude of the work involved is demonstrated by the following statistics:

Number of Beds	1,048
X-Ray Photos	772,392
All Operations	189,789
Braces	105,221
Physio-Therapy Treatment	2,892,572
Clinic Visits	1,043,751

The rules adopted by the committee on rules and regulations provided that:

. . . to be admitted a child must be under fourteen years and from a family unable to pay for the orthopedic treatment received; must not be mentally incompetent; and must be, in the opinion of the surgeons, one who could be cured or improved. The hospitals were not to become asylums for indigent incurables. The above rules are still in effect. No patient has ever paid one cent for treatment received in a Shriners' Hospital and the doors have been open equally to Jews, Catholics, Negroes, Mohammedans, foreigners and even an occasional child of a Shriner.

Little wonder that a Shriner, like Noble Edgar Guest, can proudly display his badge and write:



The Badge of a Shriner

Noble Edgar Guest

By the scimitar and crescent you wear upon your coat,
You proclaim that you're a Shriner. It's a sign for men to note.
It's a symbol that your fellows have abiding faith in you;
They believe that you are worthy and they trust in all you do.
But I wonder, fellow Noble, as I meet you here and there,
If you've really caught the meaning of that little badge you wear?

Are you mindful of its splendor? Are you watchful of its fame?
Are you careful as you travel not to bring it into shame?
You proclaim that you're a Shriner, every passer-by can see
That you've pledged to do the right thing wheresoever you may be,
But, world-wide, your brothers suffer loss and injury from you,
If you do a wrong act which a Shriner wouldn't do.

By the token you're wearing, you're expected to be fine;
We have taught the world it's something to be chosen by the Shrine
And the man who wears its emblem has his fellow's guarantee
That a gentleman of honor he is known and pledged to be;
And if he shall fail that standard by some thoughtless word or whim
All Shriners, wide world over, shall be put to shame by him.

By the scimitar and crescent which so proudly you display,
You are bound to live and travel in a bigger, better way.
You must dignify the emblem, so none whom you may meet,
Be he friend or foe, may whisper that the Shrine is but a cheat.
You must play the man at all times, you must keep your conduct fair
And be worthy of the crescent and scimitar you wear.



SEVEN ELECTED STATE OFFICIALS AT ZA-GA-ZIG 1963 SPRING CEREMONIAL

For the first time in history, with the initiation of C. B. "Chet" Akers by Za-Ga-Zig on May 5, 1963, every elected State Official of Iowa was a member of the Shrine. Left to right: Evan Hultman, Attorney General; L. B. Liddy, Secretary of Agriculture; M. L. Abrahamson, State Treasurer; C. B. "Chet" Akers, State Auditor; Melvin D. Synhorst, Secretary of State; William L. Mooty, Lieutenant Governor; Harold E. Hughes, Governor.

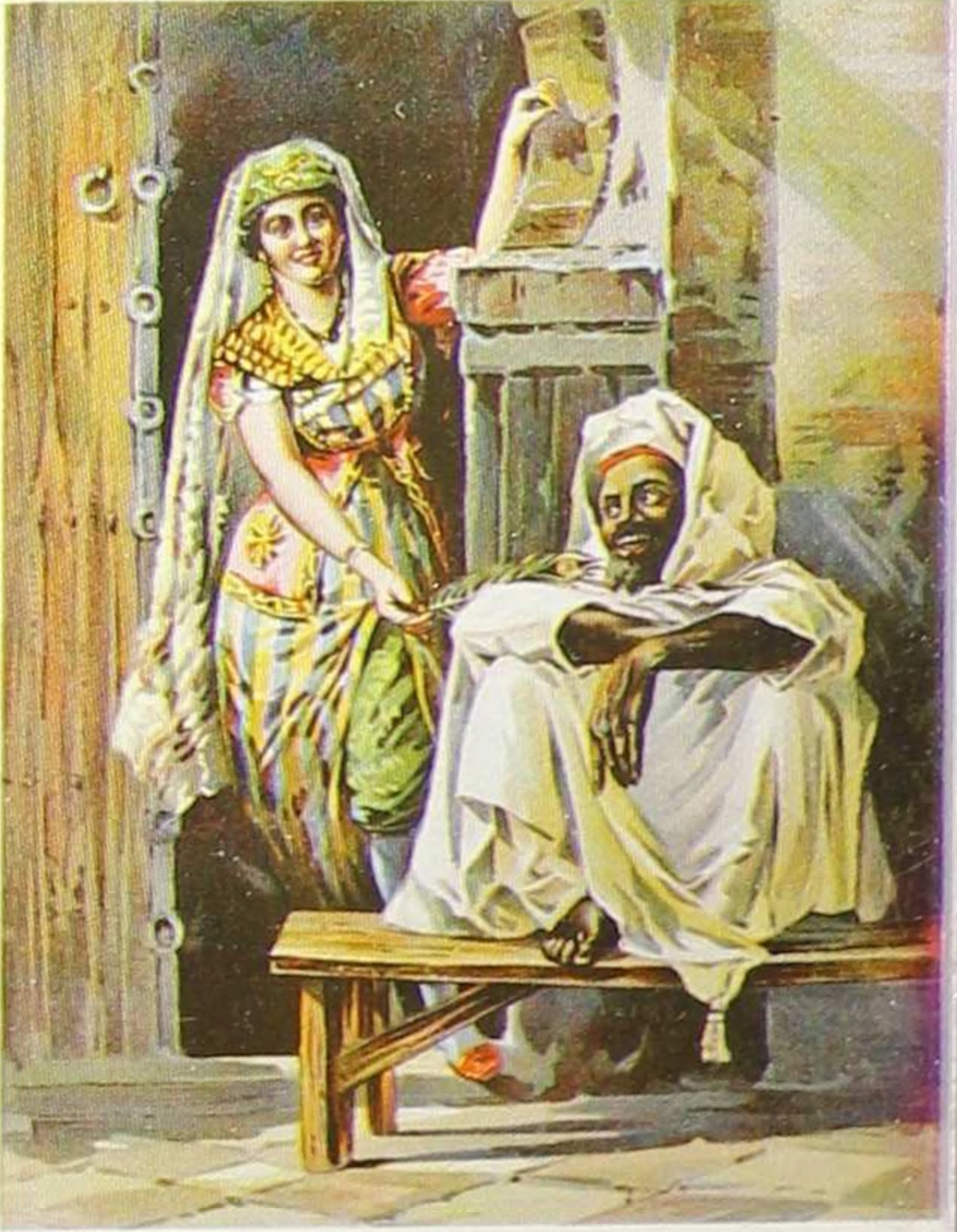
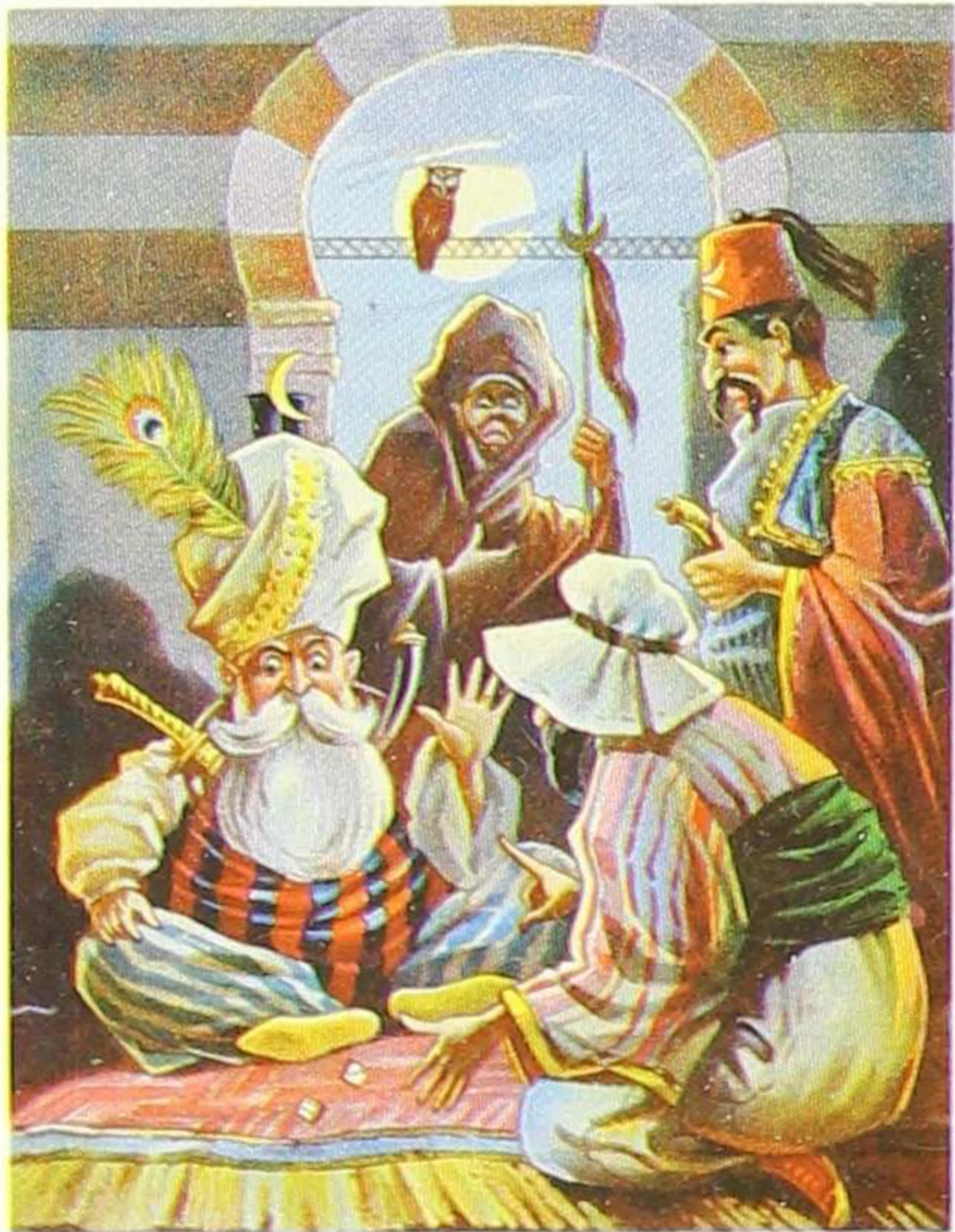
SOME NOTABLE SHRINERS

IRVING BERLIN
CLAIRE L. CHENNAULT
MARK W. CLARK
TY COBB
GORDON COOPER
CECIL B. DeMILLE
JACK DEMPSEY
THOMAS E. DEWEY
JAMES H. DOOLITTLE
ARTHUR GODFREY
EDGAR GUEST
WARREN G. HARDING
J. EDGAR HOOVER
BOURKE B. HICKENLOOPER
ERNEST J. KING

KARL KING
HAROLD LLOYD
VINCENT LOPEZ
DOUGLAS MacARTHUR
DICK POWELL
EDDIE RICKENBACKER
ROY ROGERS
SIGMUND ROMBERG
FRANKLIN D. ROOSEVELT
RED SKELTON
JOHN PHILIP SOUSA
HARRY S. TRUMAN
JONATHAN M. WAINWRIGHT
EARL WARREN
PAUL WHITEMAN

SHRINE MEMBERSHIP — DECEMBER 31, 1962

The total United States membership was 828,161, with Al Malaikah of Los Angeles the largest with 28,339, followed by Syria of Pittsburgh with 26,575, and Medinah of Chicago with 21,423. Membership in Iowa was 19,492, divided as follows: Za-Ga-Zig — 6,875, Kaaba — 4,652, El Kahir — 4,050, and Abu-Bekr, 3,915. The four Temples initiated approximately 500 in the 1963 Spring Ceremonial.



Color and drama form a part of every Shrine Ceremonial. The pageantry of the parade is eclipsed only by the dazzling costumes worn during the initiation. The front and back covers of this issue of *The Palimpsest*, as well as page four of the color centerspread, are reproductions of old lithographs by the firm of Henderson-Achert-Krebs Litho. Co. of Cincinnati, Ohio, which were used by Kaaba Temple during the 1890's.