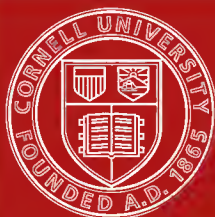


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**Mystic Order of Veiled
Prophets of the Enchanted Realm**

The Veiled Prophet

of

Kohrassan



A Peep into the Mystic
Realm

MYSTIC ORDER OF VEILED PROPHETS OF THE ENCHANTED REALM

ORIGIN.

During the early part of the year 1889, a group of Master Masons, good and true, of Hamilton Lodge, No. 120, at Hamilton, New York, adverse to trespassing upon the dignified earnestness of the Masonic work, and unanimous in the belief that candidates should be impressed by its beauty and solemnity, and not detracted by frivolous digressions, yet feeling the need and value of warmer and closer communion, were wont to tarry after Lodge closed, for social intercourse and the promotion of good-fellowship.

After diligently prospecting for fun and mischief, a rich vein was discovered which led to the mother lode of pure good fellowship, and opened before them the Enchanted Realm, with inexhaustible treasures to gladden the heart and bind men in warmer friendship.

The value of the discovery was immediately recognized, and on September 10, 1889, an informal organization was effected, with seventeen charter members, all of whom were members of Hamilton Lodge, No. 120, F. & A. M.

During the next eight months one hundred thirteen Master Masons were initiated into the Order. In the spring of 1890 a movement was started, looking toward a more extended field of operation, and on June 13th, 1890, the Supreme Council of the Mystic Order of Veiled Prophets of the Enchanted Realm was duly organized at Hamilton, N. Y.

BY WAY OF INTRODUCTION.

The Mystic Order of Veiled Prophets of the Enchanted Realm is in no way connected with Masonry proper, but its membership has always been restricted to Master Masons in good standing. It is *entirely unlike any other fraternal organization, and does not conflict with any.*

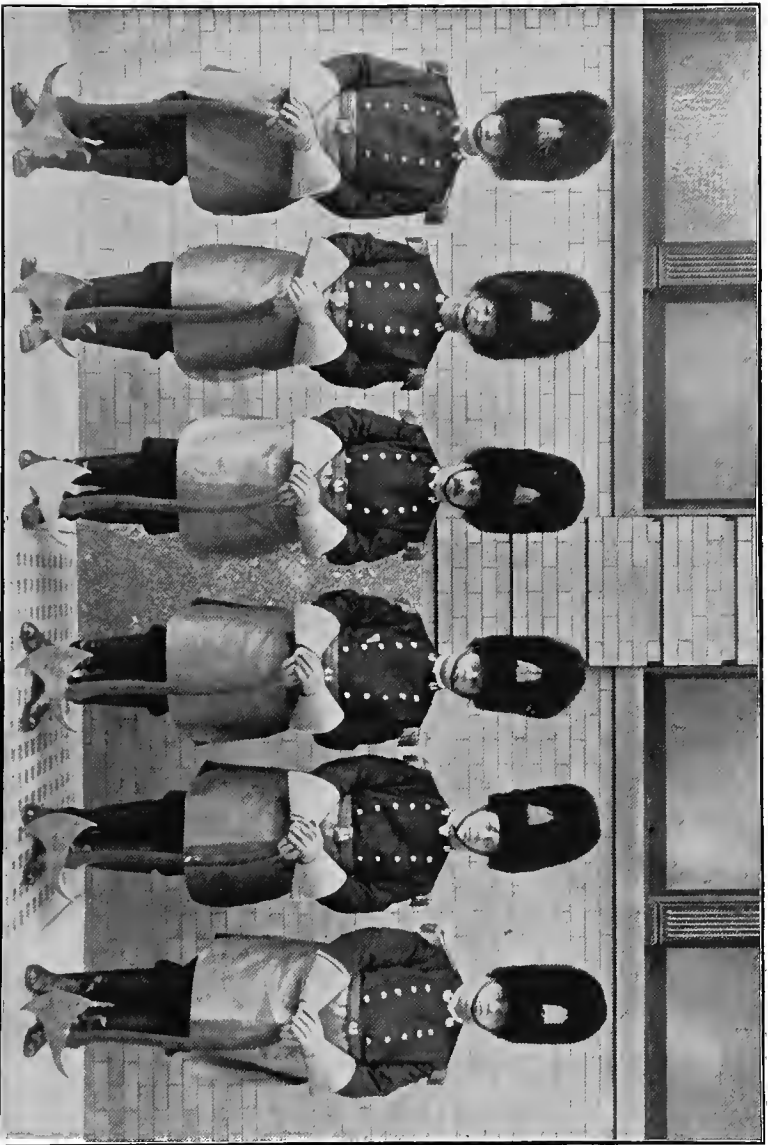
One of the objects of the Order is to benefit the Symbolic Lodge, and in many things the government is guided by Masonic usage as the most perfect system extant; but it is to be explicitly understood that in itself, this is not a Masonic Order, and that in no sense is it a Masonic degree.

The ritual is absolutely original, so far as its use in the work of a fraternal organization is concerned. It is founded on a very ancient Persian manuscript, discovered in a secret vault in one of the sacred temples of Teheran, the City of Mystery, and the action involves many of the most famous characters of ancient mythology.

Few organizations have been received with the enthusiasm that has been kindled in the breasts of those who have entered the Enchanted Realm of Veiled Prophets, and few have been launched upon the sea of popular scrutiny with a more distinguished personnel or with surer indications of widespread success.

Masonry deals with manhood, square and upright. Its lessons are solemn and beautiful, dignified and earnest.

Upon the practical tenets of Free Masonry, speculative minds have built extended systems, having abstruse and complicated, yet wonderfully interesting and valuable teachings. Others, while fully realizing that "Life is Real, Life is Earnest," have felt that the real would be no less real, the earnestness no less strong, if there came the warmth of humor, the gleam of wit and the glow of sympathy to dispel the coldness and reserve which too often envelop men and bring them together in closer companionship. We need sunshine in life as well as in the air.



BIG SIX, AL-SIRAT GROTTTO, NO. 17, CLEVELAND, OHIO.

The ceremonies are entirely different from those of any fraternal organization. A large stage is required for properly presenting the order, and considerable money for costumes, stage scenery and paraphernalia. Altho a small stage can be utilized to good advantage. Our ritual has more possibilities in it than any ever written or used by any organization.

The plot, as worked out, produces a wonderful phantasmagoria of scene and action, in which there is no limit to the dramatic, scenic and spectacular possibilities, nor can the wealth of material at our command be exhausted, for it can be used in endless combinations. The plot permits, without changing the ritual, the introduction of so much variety in presenting the various parts, that there is no need of ever suffering from tiresome sameness, as, for instance, the Court of Mokanna; this may be elaborated so as to make this one scene a grand entertainment, for the legendary Oriental Court presented for the entertainment of the Royal Presence the best that art, music and magic could provide, and this entertainment was especially provided for each occasion, so that there was an endless variety. The scenic and spectacular effects can be changed from time to time, and the Feast of Revels may be anything of an entertaining nature.

Thus you see there are vast possibilities in the ritual, and that to work them out we must have for ceremonial purposes not only proper staging and paraphernalia, but we must also have actors trained to their parts, for, after all, the words of the ritual do not count for much compared with the acting.

Then, while there is of necessity much of mysticism in the drama which requires peculiar handling to bring out the fine lines, it should, nevertheless, be presented with vigor and snappy action, which can be done without sacrificing any of the subtle skill that finally triumphs by

bringing out clear and strong the spirit of good-will as the crowning glory of the Prophet.

WHAT THE GROTTO TEACHES.

I. To draw Master Masons of different Blue Lodges into closer and more friendly relationship.

II. To create and maintain a spirit of fraternity and not rivalry among Masons.

III. To discountenance jealousy, enmity and ill-feeling.

IV. To teach that a Mason is not merely a member of one Blue Lodge but belongs to the fraternity at large.

V. That there are good Masons outside of our own Blue Lodge and as such they are worthy friends and companions.

VI. To build up and strengthen the character and individuality of the Mason, and to teach, recognize and develop the principles of Masonry outside the Lodge room.

VII. To make practical the teaching that it is the internal and not the external qualifications that recommend a man to Masons.

VIII. The Grotto meets all Masons on the level, not figuratively but actually, and teaches that Masons are brothers on the street as well as in the Lodge room.

IX. That Masonry must not be used as a means of advancing the material interests of any man.

X. The Grotto aims to be a Lodge of Lodges.

“All work and no play makes Jack a dull boy;” so runs the adage; and, conversely, it is just as true,—all play and no work makes, very nearly, a useless life. Both work and play must be judiciously blended to get the best result in life.

Masonry, proper, is all work,—solemn, serious and sublime work: there is not and never should be a line of the



BAND OF ZEM ZEM GROTTTO, NO. 16, JERSEY CITY, N. J.

light and frivolous from the first step as we enter the outer courts, to the last in the Holy of Holies of its mystic temple. Truth, everlasting and unchanging, is the foundation on which it is erected, and on this basis it unites its votaries by bonds of brotherhood which are mutually helpful and beneficent.

Its brotherhood is dignified and noble because it inculcates high ideals of manhood, and points unerringly to the path of duty. It cannot be improved; it cannot be changed without impairing the strength and beauty that has distinguished it throughout the long ages of its existence, and through which it commands the respect of the world now, and will as long as the spirit of brotherhood lives in the hearts of men.

We pay this tribute to Masonry not only as Masons, but also as Prophets, for while we speak now as Prophets, we yield to none in veneration for and loyal devotion to true Masonry, upon the brotherhood of which the fellowship of the Prophets is founded.

While it is as Prophets we open the portals of the Enchanted Realm to Master Masons, we are none the less loyal to Masonry. We carry with us the solemn lessons we have learned within the Lodge, and we are guided by the precept of Masonry while we revel in the good cheer of the Prophets.

The Order of Veiled Prophets, while proclaiming the loyalty of its membership to Masonry, makes no pretense of being a Masonic Order, but as its membership is exclusively Masonic, and its purpose is to supply the element of play in such a way that work and play will be blended without marring the solid beauty of Masonry, it may be said to be essentially Masonic in character.

The requirement for membership in the Prophets is that a man must first be a Master Mason in good standing, and that he must continue to maintain his good standing in a Lodge in order to retain his standing with the Prophets. Therefore, there is absolutely no antagonism to the Lodge

nor to any other orders connected with Masonry. In no way does the Order of Veiled Prophets infringe upon the rights and ceremonies of Masonry or of any other order; it has a boundless field of its own, where fun and phantasy revel in joyous freedom, uncontrolled except by the precepts that should ever guide a Mason in his walk through life, and which are none the less binding because when he enters the realm of the Prophets he unbends and laughs with his fellows like a boy unburdened with care. The gospel of good cheer and good fellowship is a helpful gospel. As well think of developing a full, rounded human life by continually dwelling in dim cathedral aisles, as to think a Mason must always dwell in solemn contemplation to be a good Mason. We need the inspiration and sunshine of cheerful companionship, of fun and laughter, as much as we do the solemn and serious, to round out our lives and make us really social creatures.

The Order of Veiled Prophets leads its votaries through an enchanted realm where the spirit of mirth touches the hearts and evolves cheerful companionships, in the joy of which they are brought nearer together in helpful sympathy, which is none the less true because the eye beams with delight, and laughter goes with a Prophet's greeting, when hand clasps hand in its mystic fellowship.

Therefore, the Order of Veiled Prophets supplements Masonry with the element of play, as it were, and thus brings to Master Masons larger social pleasure, while it does not detract from the solemn beauty of the ancient craft.

TO ORGANIZE A GROTTTO.

First, the organizer should enlist at least twenty-five charter members, being careful to select the leading and most prominent Masons in the city. It will be necessary for you to have not less than twenty-five names on your petition before asking for a dispensation. You will see by the Constitution that you will have to pay the Supreme Council



BAND OF ZULEIKA GROTTTO, NO. 10, BUFFALO, N. Y.

\$25.00 for the dispensation and \$2.00 for each charter member.

Next, you should select a suitable name for your Grotto. Most Grottoes have taken their names from Moore's "Lalla Rookh."

Select from your number those whom you want for your first three officers,—Monarch, Chief Justice and Master of Ceremonies, as their names appear in the dispensation. Choose your Secretary, and for your Treasurer, one in whom you have the utmost confidence, to receive and pay out your funds. Then have petitions printed, and as each Brother fills out a petition, have him sign the petition for the dispensation. The initiation fee cannot be less than \$10.00 but as much more as you deem best. Many Grottoes make the fee \$25.00 or \$35.00.

Forward your petition for a dispensation, together with the twenty-five or more individual petitions, to the Grand Secretary, the petitions will be returned to you after they have served their purpose.

When you have the twenty-five or more Brothers who have signed the petition, the Grand Monarch, himself, will come, or will designate someone to obligate you and instruct you in the work of the Order. You will then have enough full-fledged Prophets to proceed to enlist others to join with you in perfecting your organization.

Charters are granted to Grottoes under dispensation at the Annual Session of the Supreme Council in June, provided they have one hundred or more members and have complied with Sec. 10 & 11, Art. XX. of the Constitution.

There is at present thirty-seven Grottoes, with a membership of about twenty thousand.

For further information write to the Grand Secretary.

GRAND OFFICERS 1913-1914.

- Hiram D. Rogers, Jr., Grand Monarch,
17 Milk St., Boston, Mass.
- Ernest L. Volgenau, Deputy Grand Monarch,
15 Orchard St., Buffalo, N. Y.
- *Robert G. Holden, Grand Chief Justice,
13 Canal St., Rochester, N. Y.
- William H. Snyder, Grand Master of Ceremonies,
Elmira, N. Y.
- Charles M. Colton, Grand Treasurer,
507 Wilder Bldg., Rochester, N. Y.
- Sidney D. Smith, Grand Secretary, Hamilton, N. Y.
- William J. Cross, Grand Keeper of Archives,
157 Webster Ave., Jersey City, N. J.
- J. Edmund Thompson, Grand Orator,
311 Main St., Worcester, Mass.
- Henry Pears, Grand Captain of the Guard,
197 Superior St., Cleveland, O.
- Edward S. Schmid, Grand Standard Bearer,
712 12th St., N. W., Washington, D. C.
- Archibald H. Huston, Grand Marshal,
Shultz Bldg., Columbus, O.
- Jesse K. Seright, Grand Alchemist,
1111 Macchesney Bldg., Pittsburgh, Pa.
- Dwight E. Cone, Grand Steward,
938 So. Main St., Fall River, Mass.
- Charles E. Wardwell, Venerable Grand Prophet, (Veiled)
Box 206, Rome, N. Y.

GRAND TRUSTEES

- *Edwin A. Quick, Yonkers, N. Y.
John P. Listman, Post Office, Syracuse, N. Y.
Edward A. Southall, 105 East Utica St., Buffalo, N. Y.

*Deceased.

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