

PASCHAL BEVERLY RANDOLPH
THE FIRST KNOWN AMERICAN ROSICRUCIAN
By Frater James A. Marples, VIII^o
Life Member, Nebraska College S.R.I.C.F.



(Portrait of Paschal Beverly Randolph)

The first known known Rosicrucian {according to the deceased Masonic scholar, Bro.: Arthur Edward Waite} in The United States of America was Paschal Beverly Randolph (1825-1875). Randolph died at the young age of 49 at Toledo, Ohio.

The aim of this article is not intended {and does not attempt to link him to our current Masonic Rosicrucian Society, the S.R.I.C.F.}, but rather to demonstrate that P. B. Randolph was instrumental in inspiring many Brothers and Fratres who came after him. His association with Rosicrucianism predates ANY Past Supreme Magus Of the United States. His association predates that of Frater William James Bury MacLeod Moore, IX^o who established The Canadian College of the S.R.I.C., thus establishing Masonic Rosicrucianism in Canada under the authority and supervision of H. I. Highness Prince Demetrius Rhodocanakis, IX^o of Greece}. Paschal Randolph even predated Frater Albert Pike, IX^o, who was advised to re-write Rituals and set up Masonic Rosicrucianism in The U.S.A. by the Greek Prince Rhodocanakis with the additional encouragement of Frater MacLeod Moore. McLeod Moore and Pike discussed Masonic Rosicrucianism from circa the years 1880 to 1889.

The English Masonic Rosicrucian Society, the S.R.I.A., was founded by Masonic Rosicrucians of Scotland, the S.R.I.S. (Societas Rosicruciana in Scotia). They conferred the various Grades upon Brother Robert Wentworth Little on the 1st of June 1867 and empowered him to establish Masonic Rosicrucianism in England under the banner S.R.I.A. {Societas Rosicruciana in Anglia}.

This abbreviation is often confused with an identical abbreviation S.R.I.A. Denoting Societas Rosicruciana in America. The two are separate entities. Although, the latter was ORIGINALLY founded by Christian Freemasons, who splintered into diverse groups in subsequent decades. The latter also somewhat drifted in its Mission-statement for the Order.



It should be noted that this same Robert Wentworth Little (1840-1878) was a clerk and cashier of the Masonic Grand Lodge of England. He was also instrumental in establishing The Red Cross of Constantine in England in 1865 --- although some evidence exists that the Order was conferred in England prior to 1780. It has also been conjectured that the Masonic S.R.I.A. eventually traced its lineage from Scotland to the German Golden Rosy Cross of 1776. However, much of this history is unconfirmed and lost in the mists of time. Frater Robert W. Little died on April 11, 1878.

That was the same year (1878) a Charter was granted to a Dr. Jonathan French to establish a Masonic Rosicrucian College in Illinois. Unfortunately, he died a year later and its existence fizzled-out.

The year 1878 must have been an active but turbulent year, since some American Knights Templar {Charles E. Meyer, Danniell Sutter, and Charles E. Parker made a Masonic pilgrimage to a Preceptory (K.T. Commandery in York, England). They were were admitted to the Zelator Degree in Masonic Rosicrucianism by Yorkshire College at Sheffield, Yorkshire, England. They applied for a Charter by the S.R.I.A., but getting no response, turned to the Rosicrucian Society in Scotland and received a Charter from the College at Edinburgh in 1879.

Either unbeknownst to them --- or as a back-up plan-- a second Charter was issued by the S.R.I.S. to a College in New York. Consequently, Fratres from Pennsylvania and New York met and set up a High Council on April 21, 1880. This laid the groundwork for the Societas Rosicruciana in Civitatibus Foederatis {Rosicrucian Society of The United States} to which we hold allegiance today.

So, within a period of, perhaps, five years or so; after a lot of hubbub and confusion ---- finally through dedicated efforts: The Brothers and Fratres turned Chaos into Order, by establishing The High Council S.R.I.C.F. in the United States.

Paschal Beverly Randolph was somewhat of a controversial figure. He was born October 8, 1825 at #70 Canal Street in New York City. to Flora Beverly and Edmund Randolph or William Randolph {sources differ}. His father was largely absent and his mother died when P.B. Randolph was around five years of age. He was forced to enter an orphanage. It was there {in the orphanage} that he had a vision or dream of his mother coming back to Life, and telling him: "Let thy motto be --- TRY !!!" One noted biography of P.B. Randolph was written by a Mason, Bro.: Pat Deveney who notes that Paschal Beverly Randolph "grew up in the streets as an orphan, impoverished, with minimal education, and then took up employment in turn as a bootblack, cook, cabin boy and barber." While as a cabin boy at age 12 and later a sailor, he shipped off in the brig "Phoebe" and described those 8 years at sea as 'miserable.' He then left that career due to a wood-chopping accident at age 20 which left him unable to work; and thereafter he used his skills at fine Oratory on the lecture-circuit. He then read extensively and became a Medical Doctor {as were so many Rosicrucians...past & present} as well as a Spiritualist and writer.

Paschal Beverly Randolph was of mixed race, since his mother was a free woman of English, French, German, Native American Indian, Eastern Indian and Malagasky (Royal Madagascan) descent. Most sources cite that P.B. Randolph's father was William Randolph, a plantation-owner and the elder Randolph was a nephew of John Randolph of Roanoke, the 8th U.S. Minister of Russia under President {and Brother} Andrew Jackson. Paschal B. Randolph was even an acquaintance of President Abraham Lincoln and had such a close friendship with Lincoln that Randolph was allowed to board the funeral-train after the President's assassination. However, P.B. Randolph was rudely told to get off the train, when some passengers objected to a man of African-American ancestry being aboard the train. Randolph complied, and disembarked the funeral-train.

Randolph even used the pseudonym "The Rosicrucian" in many of his early writings. It is said that Randolph founded "The Fraternitas Rosae Crucis as far back as the year 1858.



Frater Randolph had several his successors to act as Head of his Rosicrucian group. It is debated and contested that one man: Reuben Swinburne Clymer, M.D. and D.O. (1878-1966) came to the helm of the same organization, in 1922. Many scholars believe that it is untrue that Clymer headed the same organization as did Frater Randolph. Therefore, Clymer's claims are hotly disputed by modern scholars. It is more probable that Clymer's group used an "established name" for a relatively modern and unconnected group that claims to be Rosicrucian in nature. That part, I will abstain from analyzing.

Like Frater Randolph, "Frater" Clymer was a Medical Doctor. It is unique that many Masons and Masonic Rosicrucians have been doctors or interested in the practice of Freemasonry, including Dr. Albert G. Mackey, M.D. (1807-1881) and he lived contemporaneously with the other aforementioned Rosicrucians. Since Mackey lived during this same era-of-time, he had ample opportunity to confirm or refute such claims. For the most part: Mackey was supportive of legitimate Masonic Rosicrucian groups --- yet mostly silent on naming specifics.

As for "Frater" Clymer, he was undoubtedly heavily inspired by Frater Paschal Beverly Randolph. In Clymer's book, I will only refer to pivotal and relevant portions therefrom:

He speaks of "Initiation" and that the system of "Degrees" is signature element of the "Modern Masonic Fraternity." He goes on to say that an Initiate must "make personal sacrifices" and have a cognitive "Soul"...a believe in Almighty God to solidify his promises with the cement of sincerity. In light of P. B. Randolph's trips to Europe and his meeting Alessandro Cagliostro, who was most certainly a Freemason {since he was "tried for being a Freemason" in Italy} -- it is indeed plausible that Cagliostro and his Brethren initiated Randolph into a Masonic Lodge in Europe. Most likely it was a "Regular Lodge" to some extent, because "irregular Masons" were obsessed with super-secrecy due to dubious activities and they were seldom found ---after all: Clandestine Masons tended to operate underground with spurious origins and unworthy motives.

By clear contrast: Cagliostro, earlier in his life, had been admitted as a member of the Catholic organization, The Sovereign Military Hospitaller Order of Saint John of Jerusalem of Rhodes and of Malta {commonly referred to as "the Order of Malta" today and known by its abbreviation S.M.O.M.}. With both Cagliostro and Randolph sharing a Catholic baptism and interests in Rosicrucianism and Freemasonry... such a tri-fold combination of backgrounds cannot be (and should not be) casually dismissed as merely coincidental. They were kindred personalities and men of like minds. Both were maligned and misunderstood men, as well.

Frater Randolph in his book: "The Rosicrucian's Story," speaks of "a very singular man was he -- the Rosicrucian-- I knew him well. Many an hour, subsequent to that in which he is here introduced, have we sat together beneath the grateful shade of some glorious old elm... and he poured into my ear strange, very strange legends indeed --Legends of Time and of the Other side of Time-- all of which my thirsty soul drank in..." Randolph mentions that the Rosicrucian with whom he visited with, told him of "Artefius--that other Rosicrucian." { Note: Artefius was a writer of Alchemical texts circa the year A.D.1150}.

Frater Randolph, in his book, goes to extreme lengths to caution his readers against being duped by "imposters" or those who practice "fraudulent clairvoyance." He further states he has "met with scores, not to say hundreds, who boasted themselves Rosicrucians," but they were "fools" who had "fallen into the same comical error." Randolph said that the true Brotherhood of the Rose and Cross was "a celebrated fraternity, and a veritable godsend" to learned individuals. He correctly noted that "a gold coin passes very quietly throughout the world, but a counterfeit makes a great noise..." That meant that genuine Rosicrucians go about their lives very quietly, without fanfare. Yet, "the pseudo Rosicrucians thrive on fraud, deception and even harlotry. And, when falsity, fraud, and lies are discovered: the deceived make their objections and outrage known, LOUDLY.

P. B. Randolph went straight to the key points. He even uses Roman Numbering:



"Element I: The Rosicrucians are a body of good men, and true, working under a {legitimate} Charter."

"Element II: All Rosicrucians are practical men, who believe in Progress, Law and order, and in Self-development."

"Element III: In our Rosicrucian writings and reunions, the best intellects are brought in contact, the best thoughts are elicited, and the truest human pleasure experienced; for as much, as nothing impure, ignoble, mean or unmanly, is for an instant tolerated in any circumstance whatever. Every inducement is held out to encourage all that is noble, good, true, beautiful charitable and manly."

"Element IV: Every Rosicrucian is known, and is the sworn brother of every other Rosicrucian in the world, and as such is bound to render all possible aid and comfort (except when such aid would sanction crime or wrong-doing, or interfere with the demands of public justice, social order, decency, sound morals, or National prosperity and unity). In all things else, every Rosicrucian is bound to help another, so long as he can do it with a clear conscience, and not violate his honor, derogate from his personal dignity, or sully his own manhood.

"Element V: Every man pays an initiation fee."

"Element VI: This Order is a school of the highest and best knowledge the earth affords. The aim of the Order of the Rose and Cross is to make men more useful by rendering them stronger, more knowing, therefore wiser -- therefore happier. As Rosicrucians, we recognize the immense value of Sympathy, Encouragement, Emulation, and Persistency."

The above key points are hardly the ravings of a madman, lunatic, libertine, fool or charlatan. They enumerate virtuous goals that each of us can honorably strive towards.

Frater Randolph speaks of the "Lost Word of the Master", and that the purpose of fraternalism is to be united by Love toward God and neighbor; Wisdom to be discerning; and the pursuit of viable and laudable Sciences. Perhaps most strikingly, he mentions the "writings of Hargrave Jennings, Paschal Beverly Randolph, and Lord Bulwer-Lytton." Significantly, Frater Randolph met Frater Bulwer-Lytton and Frater Jennings in-person.....so it avoids allegations of "hearsay."

Clymer notes Randolph's view on various Christian elements of Rosicrucianism, saying, "A candle is lighted by all devout Catholics on Christmas Eve...and kept burning til the following day of the Blessed Nativity." Frater P.B. Randolph was born in 1825 and baptized Roman Catholic at the age of eight. In 1850, Paschal Beverly Randolph married Mary Jane ___ (maiden surname unknown). They had three children: Jacob Randolph; Winnie Randolph; and Cora Virginia Randolph. In that same year, he met Colonel Ethan Allen Hitchcock; who, just one year later (in 1851) introduced R.P. Randolph to Abraham Lincoln.

It is claimed that on a trip to Frankfurt-on-the-Main, Germany in 1850, Paschal B. Randolph was FIRST admitted to the Fraternitas Rosae Crucis. However, Frater Randolph made a second 'return trip to Europe' in 1854 which was a more extensive trip.

Clymer heavily borrowed from Frater Randolph's viewpoints when he stated: "No man possesses character. Character is that which he is, and not something apart from himself." "The individual who is really sincere and devout will not fail to recognize sincerity and true devotion in an acquaintance or in any character in History that possessed these virtues." In our modern slang, one might say of true blue friends: "It takes One...to know One."

Clymer again borrows thoughts from Randolph's philosophy when he states: "The alchemist {rather, now the Rosicrucian} works in visible light... He lays the bridge (as the Pontifex, or Bridge-Maker) between the world possible and the world impossible..." He goes on to say : "Jacques DeMolay, in the year 1314, in anticipation of his sacred martyrdom, appointed Johannes Marcus Loramenius to be his successor...and there has been an unbroken succession of Grand Masters {of the Knights Templar} to the present time."

As for Rosicrucianism, Clymer states that he and Randolph agreed on this aspect: "The Rosicrucians held that, all things visible and invisible having been produced by the contention of



light with darkness, the earth has denseness in its innumerable heavy concomitants downwards, and they contain less and less of the Divine Light as they thicken and solidify the grosser and heavier in matter." That is a pretty profound statement that we, as Masonic Rosicrucians in modern times may have to ponder and contemplate.

I can only make an analogy. Ample amounts of Rain and Sunshine on a wheat, milo or corn crop can obviously produce a bountiful harvest. However, below the soil: the root-system is harder for Mortal Man to accurately "see" the root-system that develops beneath the surface of the earth, with human eyes. What lies under the ground is not as readily seen as that which is in plain sight.

Finally, Clymer again evokes Randolph, when he {Clymer} states that, "The Templars were very religious and bound by the most sacred Masonic Oaths." Now, that phrasing we must take with a grain-of-salt---since various scholars pose various versions of the "speculative theory of which came FIRST?The Chicken VERSUS the Egg?" If Masonry sprang from the Knights Templar, Clymer's wording would be wrong. The inverse would be true. Logic holds that under Clymer's wording, Freemasonry would have predated the existence of the Knights Templar, if the Templars were therefore "bound by the most sacred Masonic Oaths."

That aspect is a relatively moot point. It is nearly universally recognized that the ancient Knights Templar met in a building "adjacent to King Solomon's Temple." Their formal name was: "The Poor Fellow-Soldiers of Christ and of The Temple of Solomon." Later, the group was known as "The Order of The Temple." In any event: Their allegiance was to The Pope and their headquarters was located on what is now known as "The Temple Mount" in the Old City of Jerusalem, Israel.

It was the intent of Fr. Christian Rosenkreutz to embark from his native Germany and make a pilgrimage to the Holy Sepulchre (burial site of Jesus Christ) in Jerusalem. He was traveling with another Monk...and that companion Monk died on a stopover on the island of Cyprus. Some scholars say that Fr. Rosenkreutz never reached Jerusalem. I believe he did get there; albeit with some detours through other nations. It is evident that he visited Damascus, Syria and various parts of Arabia. He came back to Europe and formed "The Society of The Rose & Cross." It was then...and still is now ---definitely "Christian" in composition. It is interesting that Fr. Christian Rosenkreutz and his followers were likewise both praised by some people, and persecuted by some people. Fr. Rosenkreutz was even driven-out of Spain and forced to retreat to his native Germany where he died.

Most people do not realize that Frater Paschal Beverly Randolph likewise made a "Pilgrimage to the East." In his 'return trip to Europe', in 1854, Randolph went to Paris, France and thence to "England, Scotland, Egypt, Tunis, Arabia, Syria, Turkey, Malta, Greece and many other less traveled lands." Frater Randolph wrote that he wished to "disabuse the public mind relative to Rosicrucianism.. which was not originated by Christian Rosencrux {sic} but merely revived, and replanted in Europe by him subsequent to his return from oriental lands, whither, like myself and hundreds of others, he went for initiation."

Frater Randolph makes it clear that he followed in the footsteps of Christian Rosenkreutz. Yet, while Father Christian Rosenkreutz was a celibate monk ---Randolph was a lonely, unmarried man. Randolph told of falling in love with a "dusky maiden of Arabic blood in Jerusalem or Bethlehem." If Christian Rosenkreutz had never gotten to Jerusalem or Bethlehem ...then why was Frater Randolph there several Centuries later? The answer is simple: Rosenkreutz indeed got to Jerusalem and saw The Holy Sepulchre as intended.

Frater Randolph published several of his books in foreign languages. He was fluent in French; but also knew the German, Spanish, Italian, and Latin languages to some degree. He was even partially conversant in the Arabic language. One of his books in particular, "Dhoula Bel ein Rosenkreuzer-Roman" was written and published in German. One key passage is:



In späteren Zeiten erwuchs wuchs hier eine Zypresse, der Baum, der Sorge, und grunte in dusterer und trauervoller Schoenheit, wie um den, Ort zu bezeichnen und zu behuten , wo einst ser Mann sein klagende Stimme er hoben unt laut geweint hatte. Doch das lag viele Jahr zuruck und war der in diesem Buch eine so hervorragende Rolle spielt. Damals bekannt sich der Verfasser dieses Buches zwar noch zu allen religiösen und psychologischen Glaubenssätzen des Christentums, misstraute ihnen aber innerlich und hatte jemand auf gewiss geheimnisvolle Möglichkeiten, die seitdem bestätigt und bewiensen wurden, auch nur angespielt, so hatte er ihm ganz gewiss ins Gesicht gelacht und ihn für einen hervorragenden Narren oder Idioten gehalten. Seitdem hat sich manches geändert.

By using a German-English translating dictionary: The ENGLISH TRANSLATION follows:
In olden times grew here a cypress tree, the tree, enduring perilous weather as well as good, with blooms, blossoms and mournful beauty, refer to the place and beheld, where once this man in his plaintive voice he had raised and cried aloud. But that was man years back and was playing such a prominent role in this book. Then known, the author of this book still to all religious and psychological belief propositions of Christianity, but distrusted internally and had someone, even allude to certain mysterious ways, some of which were confirmed and some unconfirmed since then, he was laughed at and mocked most certainly in his face and the bulk of people held him for a riveting fool or idiot. Since then much has changed.

Randolph meant that Scholars are sometimes chastised, ridiculed or even ostracized for their views. Some are even falsely labeled 'heretics' or worse. Frater Randolph always retained his Christian Faith, yet he wanted to utilize his God-given talents to open his mind to new discoveries that were previously unknown. He was not unlike any other physician in our modern times, who wants to make that one special "discovery" that will cure various ills and change the world. Randolph's remarks are frank and candid for that time-period. Yet, they bear grains of truth. To sanitize what he described as the sanctity of Holy Matrimony and children produced from such unions, Randolph did say this: Anyone who procreates children spawns a new generation, and that the child may have traits of "Genius, Power, Beauty, Deformity, Crime, Idiocy, Shame or Glory on the world's great sea of Life, in the person of the children we may then produce".

Frater Randolph delved into a subject that was largely unspoken during The Victorian Era. Yet, he was correct: that the union of Man and Woman can be "either ascentive {archaic word for 'uplifting'} and ennobling; or descensive {archaic word for 'downward spiraling'} and degrading..." Look at modern human relationships and families of modern-times: Some are functional; some are dysfunctional.

Dr. Paschal B. Randolph's first marriage ended in divorce. He then married Martha (Mc Master) Randolph and had two children: Parthenia Randolph and Paschal Randolph. That marriage, too, ended in divorce. How he dealt with his life as an unmarried man --- may have spawned inner-loneliness and Dr. Randolph's books may have been merely a 'venting' of emotion.

One major flaw of Paschal Beverly Randolph's "research" was his misguided approach in introducing aspects of human sexuality and magic --- as supposedly being part of "Ancient Wisdom" with regard to legitimate Health and Healing Practices. Granted, he may have sought-out 'Old World Wisdom' but he delved into too sensitive issues for an honorable fraternity. I will refrain from commenting on that any further, except to say that devious men of modern times such as Aleister Crowley distorted many of various principles {and Crowley lost his own literal principles, soul and perhaps even lost his own mind in the process, too}. Crowley was a perverted person who can best be described as a man who used and abused "Regular Freemasonry" and he is described by the Grand Lodge of British Columbia and Yukon as a "clandestine Mason"...and just prior to his death...just a plain kook. Personally, given the Grand Lodge of British Columbia, Canada, giving Crowley that designation: I would never associate myself with Crowley's clandestine and perhaps immoral group which has the abbreviation O.T.O. ---which I will not dignify here by enumerating its name in-full. Even Frater P.B. Randolph again in his book "The Rosicrucian's Story," warns readers



that "imposters shall foist their blasphemous absurdities on the world...and promote peculiar systems of morals which make rogues out of their followers."

By clear contrast, Paschal Beverly Randolph was a learned scholar. He taught in schools. He published many books. Admittedly, some were on controversial topics, but since he was a Medical Doctor --- he may have deemed his descriptions 'clinical,' rather than lurid.

I came across a very rare document written by Frater Randolph as late as June 30, 1874. One day shy of a year prior to his death. It was written almost as a retrospective of his ideas and ideals. In it, Frater P. B. Randolph states:"There are quite a number of exceedingly important and inexpressively holy and delicate questions connected with the subject-matter of this work.These things relate to the inner mysteries of the human being (The Philosophy of Love, AGAPE, {Christian love}, not stogu {dramatic theater}, and are only to be given under the sacred conditions of Patient & Physician, or Teacher and Pupil. I have suffered much, but while able I shall take the great delight of clearing up the doubts besetting those about me, and all who need such counsel as I am capacitated to impart, are hereby freely warranted in asking or writing for it, --- assured that I will do my best toward alleviating the distresses of body and heart, Soul and Spirit; and although I cannot bear the burdens of all, still I have done somewhat of good in that line, and am ready to continue so doing while life lasts" {signed P.B. Randolph. June 30, 1874}. He adds an asterisk footnote:

Randolph uses that footnote to say: " *In March, 1874, I organized a society {of Rosicrucians} provisionally, down in Tennessee...."

Frater Randolph later laments that he hoped that Literary Society would "constitute my literary heir"...but "The best laid plans of mice or men. Aft gang alee! " Frater Randolph is undoubtedly paraphrasing Masonic Brother Robert Burn's famous line from a Scots poem written the same year: {The best laid plans often go awry."}

Frater Randolph died at the young age of 49. He lived in New York City, New Orleans, Louisiana; San Francisco, California; and lastly Toledo, Ohio. He married three times. His first wife was African American. His third wife was Irish-American. It is readily admitted that he didn't want to jeopardize his marriage to his third wife, whom he married in 1874. Therefore, that somewhat diminishes any scurrilous notions concerning his earlier semi-sensational writings. He desperately wanted a new life with his new wife and a happy future for his extended family. Various scholars have speculated to the cause of Death ---from 'natural causes' to 'suicide' to 'murder.' I believe such speculation serves no good purpose.

Furthermore, it is well-known that Frater Randolph {as a Medical Doctor} abhorred the notion of suicide {for anyone}. Modern evidence points to the likelihood of murder by a man in a murderous rage. In my opinion, causation doesn't change the fact that Randolph died. We need to "glean the good and discard the bad" portions of anyone's life. P.B. Randolph believed in, honesty, "the Golden Rule" and in utilizing one's time and talents for the benefit of Mankind.

Fr. Randolph says that he personally visited the "institution for the Insane, at Nashville, Tennessee", and he had someone ask him: "Can you minister to a mind diseased?" Frater Randolph immediately responded "Yes." Again, well before his time, Dr. Randolph notes the importance of the "lymph glands being noticed by M.D.'s" and largely ignored. The lymph glands are essentially filters which sift and screen germs which would compromise a human's immunity to disease....even diseases affecting the brain. Dr. Randolph likens it to "magnetism" in that impurities are caught and destroyed. He then noted that in men and women with a healthy lymph-system: their physiological health and reproductive-health was much better. In today's world: It would be comparable to modern Physicians telling prospective mothers to take pro-active with vitamins, exercise, check-ups, and preventive prenatal care. Dr. Randolph only went one step earlier in the process by saying that when a husband and wife were BOTH HEALTHY--- then, in his words: When good health "is present in wedlock's sacred rite, then Power reigns and Love strikes deep in



the soul of the child." Nothing salacious can be construed from that statement. Frater Randolph took great pains to include the words "marital" or "wedlock" in most of his writings. In the prudish Victorian Age, when the slightest mention of anatomical or biological functions were mentioned: it often drew critics. Once, Dr. Randolph faced charges that his writings were too explicit in nature. Thankfully, he was acquitted of all charges.

Dr. Paschal Beverly Randolph (or as P.B.R. as he liked to be called) in his book, "The Unveiling," takes an objective look at the world around him. "Above me stretches the vast blue sky, with all its teeming millions of things whereof we know not anything. Beneath me lies the dust and cinder, the ruins and the ashes of all the dead ages. About me on all sides, is a boundless realm of mysteries --mysteries in little things as well as in great; and within me I feel a mightier mystery, the deathless aspiring Soul aspiring for Light, more Light, and what environs it {surrounds it}. I feel that Soul to be immortal. We all want to live in the Great Beyond.....God made Man in HIS own image, not physically but mentally." Randolph goes on to profoundly say that no one truly knows the pain of a throbbing heart, except for God. Speaking about himself, Randolph says that he "puts pen to paper to give briefly a few of the results of his experiences." In his other book: "SOUL SIGHT," Frater Randolph imparts his knowledge as a Medical Doctor by saying: "We are all familiar with the Biblical inculcation 'seek ye first the kingdom of heaven and all things shall be added unto you.' In this Age of the beginning of spiritual Light, another precept should become familiar to all: Direct your efforts toward health ---- a balance between your mental & physical condition --- and all things shall become possible to you. Ill-health is un-balance, and there cannot be true balance where there is not a true balance. Remember this!"

Continuing, Dr. Randolph states: "Impatience is one of the most destructive qualities of the human mind." He adds: "There are no dead except those who have destroyed themselves by committing sins against the 'Holy Ghost.' In his archaic verbiage, Frater Randolph says that in the Rosicrucian system we can symbolically "glow" as by "heavy strokes upon our nature, as like iron in a forge." He adds one tidbit of interesting data: "There are hundreds who have visited the 'ROSICRUCIAN ROOMS' in Boylston St., Boston, who marveled greatly at hearing no raps or tics, until perfumes were scattered and incense burned." The Rosicrucian Rooms were opened in 1860 and continued open until late in 1872 when a fire destroyed them. Afterward, they were then moved to Toledo, Ohio.

That is EXACTLY what Fr. Christian Rosenkreutz, the founder of the Society of the Rose & Cross wanted. He instructed his pupils to meet once a year to share their experiences, so that others could benefit. Dr. Randolph often spoke several times of "spiritual intercourse." Too many of his modern critics have tended to get confused by archaic phrasing. The word "intercourse" is not always 'sexual' in nature. It can simply mean: Interaction or Communication. In his book, "The Unveiling," Dr. P.B. Randolph gives a lot of thought to "our Lord Jesus Christ," a motive to "impart a pure influence for the ends of purity" and he says that each person has "his or her Guardian Angel."

It must be disclosed that Frater Paschal B. Randolph did praise the marital union. Randolph said in his book "Eulis!" : "It follows that...male or female shall will for, hopefully pray for, and yearn for a love that is pure and holy." He adds in archaic verbiage: "It must be passionate, affectional, divine, and volitional." In our modern nomenclature, we would say it must be passionate, romantic, filled with mutual fondness, divinely-guided and consensual. Frater Randolph clearly expressed that this is properly within the confines of a marriage between a man and a woman, since he writes: "The marital office and function --- is material, spiritual, and mystic." That has led some modern scholars to pervert his intentions and meaning. Randolph even urged men and women to utilize "prayer" during their marriage. He felt that children {offspring} were a "boon" to any marriage.

These are the thoughts of a rational man. And, common sense should tell modern scholars that only a thoughtful person would carry-on a friendship with Abraham Lincoln from the years 1851 to 1865. Dr. Randolph may have had some quirky views, he indeed had redeeming views as well. Some of his books have titillating titles, but some of this could be explained due to his being offered



hashish and opium, when he visited the country of Turkey. He later kicked-the-habit and denounced the terrible effects of mind-altering drugs. Frater Randolph even wrote a Treatise on the "Tobacco Habit and its Evil Uses." In many ways, Frater Randolph was a Century ahead of his time with his anti-tobacco crusade, and his claims that it is prone to 'cause numerous illnesses' and deaths in some people. Frater Randolph also denounces the use of snuff or chewing-tobacco. Oddly co-incidentally, another Mason and Medical Doctor, Dr. Walter, Millard Fleming, M.D., 33° and a Knight Templar, and a co-Founder of the Mystic Shrine of North America --- independently published articles in which he {Fleming} decried the use of snuff. He declared it not a suitable form of treatment for asthma.

Doctor Randolph married his third wife, Kate {Coursan} Randolph. late in his life. He was in his late 40's and she was not yet age 20. Together, they had a newborn son they named Osiris B. Randolph, born 30 March 1824 and died 19 July 1929 {who later grew-up to be a respected physician himself, graduating from the Toledo Medical College in June 1898). Frater P. B. Randolph was a fair-skinned man of mixed-race. Many people considered him a Caucasian; although he was indeed a mulatto. In the year 1863, The New York Times reported that P. B. Randolph, then a resident of Utica, New York, was Secretary at "the Colored Convention" at Poughkeepsie, New York. Yet, Frater Randolph also mingled with Major General Ethan Allen Hitchcock of the Union Army. He had somewhat of a dual-life by mingling in BOTH a "white man's world" and a "black Man's world." His views were a mix of the mainstream and the unorthodox in The Victorian Era. Yet, as noted earlier: He was 'a Century ahead of his Time'. He spoke of Yoga and other subjects that are commonplace today.

I checked the U.S. Census of the year 1910 and P.B. Randolph's son, Osiris B. Randolph, was listed as "white" in the column inquiring about his race. The bottom-line aspect for both P.B.R. and his son Osiris B. Randolph: Perception was "in the eye of the beholder." Not just about what race they claimed; but also what literary views they held; and what Medical Skills they possessed.

As for our S.R.I.C.F. Group, genuine Masonic Rosicrucianism focuses solely on what is "good" and what is "redeeming." Let us ever keep that foremost in our minds. To repeat the above of what R.S. Clymer attributed to Frater P.B. Randolph: "No man possesses character. CHARACTER is that which he is, and not something apart from himself." So true. Our actions, and what we do to make this a better world, are the elements that define our personal character, our integrity, and our Legacy. Our faith is in God and our motives are pure. We must remember Paschal B. Randolph's motto of "TRY." We must 'try' to improve our lives and the lives of those around us. We also must 'try' to see the "goodness" in people, rather than dwell on their human faults and failings or errors. As the noted author, W.R.H. Trowbridge said about his Rosicrucian biographies: No attempt is made to "whitewash" nor "vindicate" human errors.

In a similar manner, I wish to present an objective Presentation which accurately describes the virtues and foibles of Frater Paschal Beverly Randolph. As this wise author Mr. Trowbridge further noted: Too many biographers base their views purely on old biases and stereotypes; and then repeat such biases or prejudices with "parrot-like stupidity." Hopefully, this presentation is a sincere attempt to "try" to evenly and fairly evaluate the trials and tribulations of the First Known American Rosicrucian, Frater Paschal Beverly Randolph.

Sources / References / Recommended Readings:

- "The Rosicrucian's Story" by Dr. Paschal B. Randolph. Published by Sinclair Tousey, 121 Nassau Street, New York, New York. Year 1863.
- "Annual Report, Volume 3, page 75, University of the State of New York College Dept". Issued Year 1901 to verify the medical school graduation of Frater P.B Randolph's son: Osiris B. Randolph in 1898.
- "The Unveiling" by Dr. Paschal B. Randolph. Published in 1860.



- Personal electronic mail communication between W.: Bro.: John Patrick Deveney and Frater James A. Marples, VIII^o dated 22 September 2014. Permission granted to quote Bro. Deveney's book on Paschal B. Randolph's activities in the 19th Century. Bro.: Pat Deveney is a distinguished Past Master of his Masonic Lodge and author of a book on Paschal Beverly Randolph. He also granted permission to cite and refer to his notes on the subject.
- "Soul Sight" by Paschal Beverly Randolph. Published in 1868.
- The New York Times, article: "The Colored Convention at Poughkeepsie." July 22, 1863 .
- Newtopia Magazine. Commentary and Biography of Paschal Beverly Randolph. August 15, 2013 edition.
- "The Works of Dr. P. B. Randolph." Indexed by Dr. Carl Edwin Lindgren, a member of the Royal Historical Society in London and Fellowship of Catholic Scholars.
- Dhoula Bel Ein Rosenkreuz-Roman by Dr. Paschal Beverly Randolph. Written in the German Language. Published at Vienna, Austria; Berlin, Germany; Leipzig, Germany; and Munich, Germany.
- Mackey's Encyclopedia of Freemasonry by Dr. Albert G. Mackey, M.D., 33^o and a Knight Templar.
- The Writings of Bro.: and Sir Knight Arthur Edward Waite, 30^o and a Knight Templar.

***Author's note: In my view, Bro. Waite had skyrocketed to a marvelous career in nearly all branches of Freemasonry; yet I regard him as somewhat of a wayward Rosicrucian, due to the next 'source' ---below.}

Notation: "THE MASONIC CAREER OF A.E. WAITE BY BRO. R.A. GILBERT (Published 1986) ---- Waite was initiated in Runymede Lodge # 2430 in Wraysbury, Buckinghamshire, England; and Master of that Lodge 1910-11. He was a Mark Master Mason and presided in the year 1912. He was a Royal Arch Mason in Metropolitan Chapter #1507; a Knight Templar joining in King Edward VII Preceptory {Commandery} and later a joining member of Empress Preceptory #178 in London as well as a joining and Founding Member of Sancta Maria Preceptory #183. He held the Office of Preceptor in 1909 and Registrar {Recorder} from 1910 to 1940. Waite was also a member of St. George's Priory #6 of the Order of Malta; and a member of Rose & Lily Conclave #3 in London presiding as Sovereign in the year 1911. He was notable as a Member of the USA's Philaethes Society, replacing the notable Rudyard Kipling. And, Waite was a member of the USA's "Society of Blue Friars" (Masonic Authors) in 1938. ----Despite Waite's seemingly distinguished standing, he had a slight contempt for the basic Blue Lodge Degrees.....plus he had a disdain for the Ancient & Accepted Rite (our Ancient & Accepted Scottish Rite) having its degree of Knight Rose Croix...which he deemed was sought by "ill-informed Masons" but went out of his way to gush about the "splendid and awe-inspiring Rosicrucians." Yet, Waite claimed to hold a Doctorate Degree bestowed by Atlantic University which closed down in 1932 and found never accredited to award degrees of any kind. Waite resigned from the S.R.I.A. after failing in his bid to be elevated to the Office of Celebrant. Thereafter, most of his Masonic affiliations lagged. Bro. Waite quarreled bitterly with a Frater Marcus Worsley Blackden over a 'spin-off Rosicrucian group' named The Golden Dawn that had dubious origins, disorganized leadership, and its "Official Recognition" was nearly always questionable.

- The Invisible Basilica: A Brief Essay on Paschal Beverly Randolph by T. Allen Greenfield.
- Biography of Paschal Beverly Randolph. Funk & Wagnalls Encyclopedia.
- "Paschal Beverly Randolph: A Nineteenth-Century Black American Spiritualist, Rosicrucian and Sex Magician" by Bro. John Patrick 'Pat' Deveney. University of New York Press. Published 1996.
- "Eulis: History of Love" by Frater Paschal B. Randolph. Published in year 1874. Pages 26 and 32.

***Authors note: This presentation by Frater James A. Marples, VIII^o mentions Frater {and Sir} Edward Bulwer-Lytton; and the author gave a presentation: "Sir Bulwer-Lytton: A Masonic Rosicrucian who still inspires our world today." Presented in person by Frater James A. Marples, VIII^o directly to Iowa College S.R.I.C.F. on 19 July 2014 at the Scottish Rite Center in downtown Des Moines Iowa...at a stated meeting of Iowa College. A transcript of this presentation may be found at: <http://www.masonic.benemerito.net/msricf/papers/marples/marples-Sir.Bulwer.Lytton.pdf>



- Masonic Biography of Robert Wentworth Little.
- Masonic Biography of A. E. Waite.
- "Philosophy of Fire" by Reuben Swinburne Clymer. Published by The Philosophical Publishing Company. Year 1907 edition.
- "Parade To Glory -- The Story of The Shriners and Their Caravan to Destiny" by Brother, Sir Knight and Noble Fred Van Deventer. Pyramid Books. New York, New York. Years 1959 and 1965 editions which cite that Dr. Walter M. Fleming, 33^o and Past Commander of Columbian Commandery #1 of Knights Templar in New York....declared that snuff was NOT a suitable treatment for asthma.
- Archives of The Masonic Grand Lodge of British Columbia and Yukon, Canada.
- Macoy's Masonic Manual by Robert Macoy, 33^o and a Knight Templar. Fifteenth Edition. New York. Published in New York, Year 1861 by Clark, Austin, Maynard & Company located at 3 Park Row & 3 Ann Street, New York, New York. "A Pocket Companion for the Initiated."
- "Cagliostro: Maligned Freemason and Rosicrucian" by W.R.H. Trowbridge.
- "Cagliostro: The Spendor and Misery" by W.R.H. Trowbridge. Published by Chapman and Hall Ltd. London, England. Year 1910 edition.
- U.S. Census Records. Ohio Statistics. Osiris B. Randolph born 30 March 1874, Toledo, Ohio and died at age 55, on 19 July 1929. Marital Status "divorced." Racial Status on census "W" = white or Caucasian. Buried at Woodlawn Cemetery. Father's Birthplace: New York. Mother's Birthplace: Indiana.

About the Author:

Frater James A. Marples, VIII^o is a Perpetual Life Member of Mulvane Masonic Lodge #201 A.F. & A.M. in Mulvane, Kansas. He is a Life Member of The International Peace Gardens Lodge of Freemasons (Canada-USA) and also an Honorary Member of Golden Rule Masonic Lodge #562 in Willard, Ohio; as well as an Honorary Member of Nelson Masonic Lodge #77, in Nelson, Nebraska, which has recently consolidated with the Superior Masonic Lodge at Superior, Nebraska.

Companion and Sir Knight Jim is a Life Member of the Wichita York Rite Bodies (Wichita Chapter #33 R.A.M.; Wichita Council #12 R. & S.M.; and Mt. Olivet Commandery #12 K.T.). He is also a Life Member of the Lincoln Nebraska Scottish Rite Bodies; The Robert-the-Bruce Association (California); The George Washington Masonic Stamp Club; Masonic Order of the Gordian Knot (Indiana); Masonic Order of the Sword of Bunker Hill; Kentucky Chapter #134 of National Sojourners and Heroes of '76; North Texas York Rite College #118 of Sherman, Texas; and Nebraska College S.R.I.C.F.

He is a Regular Member of The Allied Masonic Degrees; Grand College of Rites; St. David Conclave of The Red Cross of Constantine; Shawnee County Kansas Square and Compass Club; and Holyrood Council #61 of Knight Masons (Nebraska).

