

# MERCURY

Published Semi-Monthly as the Official Organ of Metropolitan College, S.'R.'I.'A.'

Vol. 2.

February 19, MCMXVII

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will be held in the Adytum, 310 Lenox Avenue  
Friday Evening, February 23, 1917, at 8.00 precisely

Work: *Scottish' Degree.*

At this Convocation we expect to receive the largest class in the history of Metropolitan College. Every member is specially requested to be present and assist in receiving these new co-workers.

REGULAR QUARTERLY BUSINESS MEETING OF METROPOLITAN COLLEGE,  
Wednesday, February 28th, at 8 P.M. 45 John Street.

Astrological Classes meet at 8 P. M., as follows:

First and Third Tuesdays, { Res. Sr. Finck, 19 W. 37th St., { Elementary Class  
Second and Fourth Tuesdays, { Advanst Class

## The Riddle of Hermes.

Proposed by Pascal Beverly Randolph.

My joints are four. They compose my whole body and contain my entire soul; and all other souls were nonentities without one of my joints. I have fifteen limbs, and could not exist were one lopped off; and by that one I am at once the supreme bliss of Heaven, and the most poignant anguish of Hell. Angels bless me, and devils bitterly curse and revile me: the one as the *Summum Bonum*, the other as the King of curses; and what is still more strange, men are divided by millions about me, as a thing of dread, as a thing of joy, and as the thing to be desired and avoided. Virtuous millions would avoid me. Virtuous millions shrink in unutterable horror from me. Without my first joint very few things—even Deity, would exist; in fact nothing could; and yet thousands of things are without me. I fill all space, yet occupy no room; albeit there is not an inch or a moment without I am there. Utter me, and lo! all the activity and labor worth of worlds are straightway marshalled before the seeling soul, and out thereof teeming civilizations have sprung; and when I am gone, Empires topple into vasty graves. But breathe into my nostrils once again, and forthwith all is changed. Thus I am the bringer of two hundred and ninety-seven sorts of Joy. Yet strange, whomsoever pursues me well, triumphs; and whomsoever pursues me well, comes to grief, and defeat, and pangs unutterable. My second joint is the foundation, crown, and sides of all that is. Without it, God is not, the universe a dream, man a shadow, eternity a fantasy, time a nonentity, experience a falsehood, and destiny a figment. I am all men, but all men are not me. I am the soul of mathematics, the spirit of history; the loftiest flight of genius, and the lowest note in music. I am in a tree, the crowing of a cock; and under the tongue of flame; I am the spirit of a Fire, and the skeleton in the closet of Kings. My third element points to the one above all others worshipped by mankind in all ages since the reign of the Partakas. Everybody sees that one—that I—and yet no one ever saw me; though I have often been felt, still never was smelled or tasted. Hundreds will vouch to having touched me, yet I am invisibility's self; although animals and men leave the path when I approach, for they behold me afar off. Aye, even ye who read this Riddle of Hermes have known and loved, hated, blamed, and caressed me thrice, within eight-four risings and settings of the sun; and I am an Aenigma wholly insoluble, yet easily solved. My first is what people seldom care for till a crisis comes and choice is next in order. My first two joints are what would surprise us to find mankind, either blonde, ruddy, or black, and yet all white people are me, but I am not all white people. Fasten these joints to my last one, and you behold the master key and main spring of every genuine civilization—in men or States. My all is what I, Melchizadek, Hermes Trismegistus, declare to be *The Elixir of Life, The Philosopher's Stone, The Water of Perpetual Youth*; and what all Philosophers who come after me will proclaim as the diamond of diamonds, because when and where I am Murder cannot be. Dissect my body, and lo! three of my limbs embody the strangest and most pleasant fiction of Poesie, which all refined people are familiar with; yet no one ever beheld, yet which thousands have plainly, clearly seen. Three of my limbs symbolize the necessity of all intelligent things beneath the stars; three more what wrong-doers undergo; and also what many do who meddle with that I just have named. Take other three of my limbs and thou beholdest the cause of enormous power, wealth, and fame; and which yet is the reason of sorrow, weakness, poverty, disgrace, and dismay; but without which, no fair road of life and human experience can be traveled; and yet which life is best traveled without. Again, other three are what no genuine men ever do, but which is daily done by thousands who are not false or shams. Other three marshalled before my second joint is the only one thing needful, because therein only, can the deepest joy be found, especially by females, actors, children, and generally such as try to make things balance and off-set each other in the experience of lives, not less than three and fifty years in duration. When my last joint prevails, the times are unjoined; wars follow, carange reddens earth's fair fields, love dies out, hatred reigns, discords rules, and myriad of ills affect the world, and Chaos comes again. And yet when I do prevail, war ends, discord ceases, love reigns, concord rules, peace comes to man, and the glad age of golden thought and silver purity begins.

This Riddle was propounded by Dr. Randolph and published by him in 1871, and a prize of \$5,000 in golden double eagles was offered for its solution. He stated that the answer could be found in five

# Pioneer Rosicrucian Workers in America

Number One.

## PASCAL BEVERLY RANDOLPH



IT IS with a deep sense of satisfaction that we are able to present herewith an authoritative biographical sketch of the life and work of Dr. Pascal Beverly Randolph, for more claims, absurd, preposterous, and at times unintentionally ludicrous, have been made in his name by societies, publishing concerns and individuals, than in that of any other worker in the domain of Rosicrucianism.

Pascal Beverly Randolph was a zealous, honest, and even strenuous exponent of the Rosicrucian Philosophy, at a time when his teachings, prized by the few, brot forth derision and challenge from the smug hierarchs of orthodoxy, in the extremely conservative atmosphere of New England, the chief scene of his labors. He was a prophet in advance of his time in much the same way as were Ingersoll and Paine.

Today, Dr. Randolph's works command a premium whenever it is possible to secure them, and the very principles which startled New England in the 50's, 60's and early 70's now constitute the actual fundamentals in the more amplified and developed works on the Rosicrucian Philosophy.

Pascal Beverly Randolph was born in New York City, at 70 Canal Street, October 8th, 1825. He received his early education according to the facilities offered by the city at that time. He became recognized as a Rosicrucian abroad; where, when, and at what time or place may not be printed, as all Rosicrucian Initiates will understand.

Dr. Randolph became a well known writer even before he had reached the age of 18. He engaged in the study of medicine and became a successful physician. Later he became equally successful as a healer. He lectured in many of the large cities of the United States and was a voluminous writer, not only of books, a list of which is appended herewith, but of pamphlets, and contributions to contemporary magazines and periodicals.

Early in the 60's he organized a society known as the "Brotherhood of Rosicrucians," in New England. This was a student body and we find no regular ritualistic or degree work of the Rosicrucian early 70's and since then no trace of it is found. It one being a translation of the Divine Pymander by given an exposition of the principles of the Brotherhood by the Order.

They claimed to "Stand in the Door of the Dawn" within the cryptic portals of the luminous worlds, and that the Lamp that Lights All is LOVE Supreme.

Dr. Randolph was married twice, the second time being in 1873, his wife being 18 years of age, and therefore thirty years his junior. Mrs. Randolph was a source of inspiration to him in his work, altho remaining at home caring for their infant son, now a successful practicing physician, while Dr. Randolph visited California Sept., 1874 to May, 1875, organizing societies on a regular ritualistic basis, which however, has long since become extinct.

This attempt not proving as successful as he desired Dr. Randolph returned to his home in Toledo, where his transition occurred July 20th, 1875.

Dr. Randolph's principal centers of activity were Boston, Salem, New York, and for a short time in New Hampshire, and still later in the large cities thru to the West. His notable works were "Pre-Adamite Man, After Death, or Disembodied Man, The New Moira, The Second Revelation of Sex, The First Revelation of Sex, Seership, the Mysteries of the Magnetic Universe; The Ananrelic Mystery, the Wonderful Story of Ravalette, Soul, and the Soul World; Dealings with the Dead, Love, a Physical Substance; Eulis, History of Love, and the Third Revelation; Why is Man Immortal? Love, its Hidden History, The Rosicrucian Symph, Casca Glanna, The Golden Secret, and the Divine Pymander.

Many of his writings are peculiarly vigorous in tone, with a startling challenge which surely must have awakened the attention and brot forth definite retort from the strictly orthodox of his day, who were bitterly opposed to radical that along any line whatever.

Dr. Randolph lived a life of good works which are now continuing after him, increasing in their potency, and in their place in the esteem of those who are able and WILLING to appreciate and acknowledge true service. May his spirit be actively amongst us who are striving along a similar pathway in this later day and age.

*This biographical sketch has been carefully examined by me, and is certified to be correct.*

*K.C. Randolph*



*From rare portrait by Poole, of Nashville, Tenn. Kindly loaned to the S. R. I. A., by Mrs. Randolph.*

of his books, designating the names and pages as follow;

"We further declare that the true answer is already on the first two pages of the Divine Pymander; four-fifths of it on pages 95-6, and the rest on page 33 of Love and its Hidden History; four-fifths of it on pages 116-18, of Master Passion; all of it on pages 138-9; 201-4 of After Death; and four-fifths of it on pages 31, 34-5 of the Rosicrucian Book of Dreams; if people can find them out."

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