

# COSMIC MISSION FULFILLED



by Ralph M. Lewis

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Harvey Spencer Lewis, First Imperator of the Rosicrucian Order, AMORC, for its second cycle of activity in America; author, lecturer, artist, world traveler, and mystic philosopher.

# DEDICATED



TO MEMBERS OF  
AMORC THROUGHOUT THE WORLD

*Whose loyalty, devotion, and support made it possible for  
Harvey Spencer Lewis to achieve many of his ideals for  
the Order which was inseparable from his life.*

R.M.L.

# ACKNOWLEDGEMENT

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Ralph M. Lewis  
February 1966

# Contents

Introduction	1
Chapter I: A Day in May	5
Chapter II: The Formative Years	13
Chapter III: The Awakening	19
Chapter IV: Youth at the Crossroads	24
Chapter V: A Mind in the Making	32
Chapter VI: The Quest	38
Chapter VII: The Mystic City	47
Chapter VIII: The Obscure Night	54
Chapter IX: The Second Club	64
Chapter X: Crucible of Experience	75
Chapter XI: Days of Turbulence	81
Chapter XII: Westward Journey	89
Chapter XIII: The Facets of a Personality	100
Chapter XIV: A Period of Vital Decisions	108
Chapter XV: The Southern Sojourn	115
Chapter XVI: An Experience Relived	125
Chapter XVII: Genius and Jeopardy	133
Chapter XVIII: Behind the Veil of Time	142
Chapter XIX: The Great Cycle of Creativity	149
Chapter XX: The Human Relationship	158
Chapter XXI: International Relations	166
Chapter XXII: Mystic and Philosopher	176
Chapter XXIII: The Climactic Events	183
Chapter XXIV: Last Will and Testament	191
Chapter XXV: Eulogy	197

# ILLUSTRATIONS

- Harvey Spencer Lewis.
- Town Hall, Frenchtown, New Jersey.
- Temporary quarters of George Washington.
- The Metropolitan Methodist Church in New York City.
- “Le Donjon,” in Toulouse, France.
- The Kingwood Methodist Church in Kingwood, New Jersey.
- Emperor Harvey Spencer Lewis in his office in New York City.
- Pittsburgh Convention Hall.
- Altar at Luxor, Egypt.

# INTRODUCTION

**I**N CONSIDERING AN introduction to this work, to the life of this man, great in so many qualities, one becomes very conscious of his own inadequacies in doing justice to it. Certainly, words can never fully portray his character and attributes. Even though the words were written with the utmost sincerity, they could do him an injustice in what they failed to convey to the reader.

I read again what I had written twenty-seven years ago in my official announcement to members of the Rosicrucian Order with regard to Harvey Spencer Lewis going through transition. I wrote those words not in the mood of a cold, analytical compiler of facts but under the impetus of deep emotion. To use a phrase—trite but true—it was written from the heart rather than from the mind. Consequently, I am sincerely of the opinion that that article, if somewhat abridged at this time, would be more effective than anything I might now say in introducing the life of Harvey Spencer Lewis.

“I write not of the passing of a man, but of an epochal influence. There have been and will be people who, by their daring, their conquest, and intellectual achievements, so implant their personalities in the consciousness of their contemporaries that they will live forever in the minds of future people as being remarkable for their deeds. The man of whom I write never revolutionized a field of science or hacked a path through a virgin jungle to reveal new lands, nor, perhaps, did he ever build a greater or more skillful device than could some of his fellow humans. I record instead the transition of a humanitarian, H. Spencer Lewis, who found his happiness and success in molding the lives and minds of human beings.

“His glory, the fame that he has justly earned, is not to be found in the material things which he has erected or established, for their brilliance must diminish with the passing of time. His distinction will be found, rather, in the incentive, the vision of life, and the grasp of living he instilled within the minds of thousands he counseled. To his credit in the archives of time will be recorded no one amazing deed but ten thousand attainments not yet realized.

“Behind unmaterialized ideas in the minds of thousands, which at some later date will win acclaim, is the influence of the precepts he taught, loved, and lived. In the heart of each of these persons there will always exist a debt of gratitude to him for having shown them the way. His life will not be looked back upon with remorse that it could not have continued longer, for one may, perhaps, but need to look at a neighbor to find living within that neighbor his principles and ideals. He lives in the minds and personalities of all those he so sincerely taught the ways of life, and who devotedly practice what he believed with all his heart.

“Whether it be a test every humanitarian must endure, or the result of a combination of circumstances their lives bring about, he, like his eminent Rosicrucian predecessors, was a most misunderstood man. If it was a gift he gave, he was accused of ingratiating himself. If by personal sacrifices he was brought face to face with sheer financial adversity, he was taunted with the cry, ‘If you are a master of worldly goods, you should have plenty.’ If at times in later life he sought to ease his cares by simple comforts and pleasures, such imprecations as ‘commercialism’ were hurled at him, and insinuations that he was prostituting his trusts and talents. Whenever he revealed an honor of the multitude he received from notables and institutions for his personal achievements, there were some who labeled him an exploiter, and if he refrained from mentioning them, the challenge to prove his worthiness to hold his exalted office was flung at him.

“Every advancement of the Rosicrucian Order of the North and South American jurisdiction, in the service it rendered to its membership and the facilities it afforded them and the advantages it made possible to them, was the result of his planning, his vision, and his excellent executive ability. To have removed him from the Rosicrucian Order or

to have had him retire in the early years of its re-establishment would have been like removing the foundation from some great edifice, for it rested upon his genius and brilliance.

“However, as AMORC won recognition in this jurisdiction as an institution of culture, learning, and humanitarian practice, as well as being known to have a sound material foundation, it inadvertently incited jealousy, rivalry, and hatred in certain individuals. This malice was directed mainly not toward AMORC but toward the principal personality upon whom its progress depended—in other words, our Imperator, H. Spencer Lewis.

“Perhaps few people in modern times have been subject to such conspiracies, intrigues, and deliberate attempts to malign their character, destroy their family reputation, ruin their life’s work, and even harass them unto death if possible, as he had to endure. No highly melodramatic novel with all the embellishments a fertile imagination might conceive could approach the artifices and devices employed by these enemies of light to try to shatter him and his work.

“Literally tons upon tons of literature, even unto this hour, have been mailed and are being mailed and distributed to malign him, to accuse him of the vilest acts, but written so as just to avoid the penalties of the postal laws. Time and time again these enemies, these partners of darkness, have been challenged by him to open public debate wherein he personally and justly could defend himself against the charges. Repeatedly have they refused, resorting to excuse or ruse, always hoping to involve the character of the organization through him and to injure it beyond recovery.

“Always, in his defense, his main concern was AMORC. His devotion to the Rosy Cross was more than a love; it was a deep-seated passion. A slur at the Order would cause his face to blanch as though he had suffered a personal physical blow. Never has he deviated from the principles to which he adhered when first re-establishing the Order in this jurisdiction after having been given the trust and authority from abroad. A comparison of his recent writings with those of more than twenty years ago shows an exact parallelism so far as idealism, hope,

and faith are concerned. In nothing which he has established can there be found a marked departure from those precepts.

“No one will know of the humiliation he had to endure at the hands of haughty persons when the executive offices and first AMORC Temple were housed in very humble quarters. Instead of offering him aid, they demanded a material sign of the worthiness of Rosicrucianism. That sign to them meant something of affluence, of ostentation.

“The scintillating wisdom which was pouring forth from his mind into the monographs—the result of his study of the Rosicrucian manuscripts received from abroad—was not venerated by them. Instead, they sought a temple made of marble, onyx, and rare woods, as an assurance of the efficacy of Rosicrucianism. To the credit of many, it must be said that they realized his task and supported him in his early labors and in his many hours of grief which most often he locked within himself.

“In the years that followed, his personal home life was invaded by telegraphic and telephonic requests at almost every hour of the day and night for the assistance which he could give and which members sought. He gave of his energy and strength during his life in thousands of personal interviews and in psychic and cosmic contacts. All who knew him personally knew it was a habit for him to work into the early hours of the morning—aside from his regular duties—on some matter of scientific research, demonstrating the principles of the Order.”

—Ralph M. Lewis  
February 22, 1966

## Chapter I

# A DAY IN MAY

**T**HE VERDURE, WARMTH, and fragrance of open fields and sprawling sunlit pastures on a spring day rejuvenate the human spirit. Perhaps for a moment they stir again the deep springs within people in which lies the force common to all living things. The experience is a conscious, but often unexpressed, unity with all beings. It engenders a feeling of wellbeing and confers for the time a quality of goodness on all life.

It was one such day. The placid Delaware Canal seemed motionless in its silent flow. It hugged the rambling river by the same name which forms a boundary between the states of New Jersey and Pennsylvania. The sun was warm even for early May. The young woman had enjoyed her usual Sunday gallop along the mule path of the canal. Patting her sorrel mount on the neck, she reined him in and halted in the shade of a chestnut tree whose boughs covered the dusty path and reached out over the bank of the canal. She sat gazing into the kaleidoscopic pattern which the shade cast upon the water as the soft breeze stirred the overhanging bough.

Life for her had been eventful, yet she was still in its bloom. Born Catherine Hoffman, in Germany, January 14, 1851, she reminisced about her childhood, her schooling, her training as a teacher, and the pursuit of her profession there as a young woman. Then, like a sweeping panorama, the events of her memories crowded in one upon the other: the journey with her father and mother and older brother to America, her marriage to debonair Henry Hoffmeir. Wide-eyed now,

but in reverie, she sat leaning forward in the saddle and looking into the canal as if it might mirror the events of the past. There was a vivid scene on the screen of memory, the transition of her husband. There was a recurrence then of sensations of an inner void, a weakness which she had often experienced since his passing. However, as the thought of her young son, Harry, came to mind, she straightened in the saddle, her posture a physical symbol of her resoluteness. She would carry on; she could and would meet the challenge of her responsibility.

Catherine Hoffman was endowed with a strong constitution. Young, short and stocky in stature, her mentality and her personality reflected her great vitality. She was dynamic in action, with a remarkable memory and keen observation which were easily translated into a fascinating description of her experiences. She would easily become an interesting topic of conversation in any group.

Her moral sense arose from an appreciation of the pragmatic value of circumstances. Things were right and good or otherwise, not because of their habitual conformity to a religious code. Rather, she judged each event for herself so as to extract from it its moral or ethical content as she conceived righteousness. It mattered not whether her conclusion was in accord with some sectarian principle.

In the rural farming area of Frenchtown, a village which hugged the Jersey side of the Delaware, attendance at church on Sunday was a requirement of social status. It not only implied acceptance of the orthodox protestant dogma, and thereby indicated Christian conformity, but it was a social recognition as well.

Catherine attended the local church with her brothers because to have not done so would have made the family a focus of insuperable gossip by neighbors. However, upon returning from church, she would often take issue avidly and candidly with the members of her family over certain aspects of the morning sermon which her logical mind did not accept. This attitude was often shocking to her family. She became the family heretic. To them it was rather like a sacrilege that the clergyman's remarks could be questioned. The clergyman represented the unquestioned spokesman for Deity. Like in the Middle Ages, it

was presumed that faith must reign supreme and reason remain in the shadows.

The rhythmic clapping of hoofs of an approaching horse brought Catherine back to the reality of the day. She jerked her head about, turning her gaze from the canal to the mule path. A man was approaching. He saw her now as he came closer and slowed his mount to a walk. It was the first time she had ever come upon any other rider during her Sunday equestrian strolls. As he approached and stopped parallel with her mount, she noticed that he was young, mature, and perhaps her own age. He made a casual remark about the pleasant coolness of the shade and dismounted. She felt somewhat conspicuous sitting astride her horse and looking down on him, so she started to dismount. He graciously hurried to assist her.

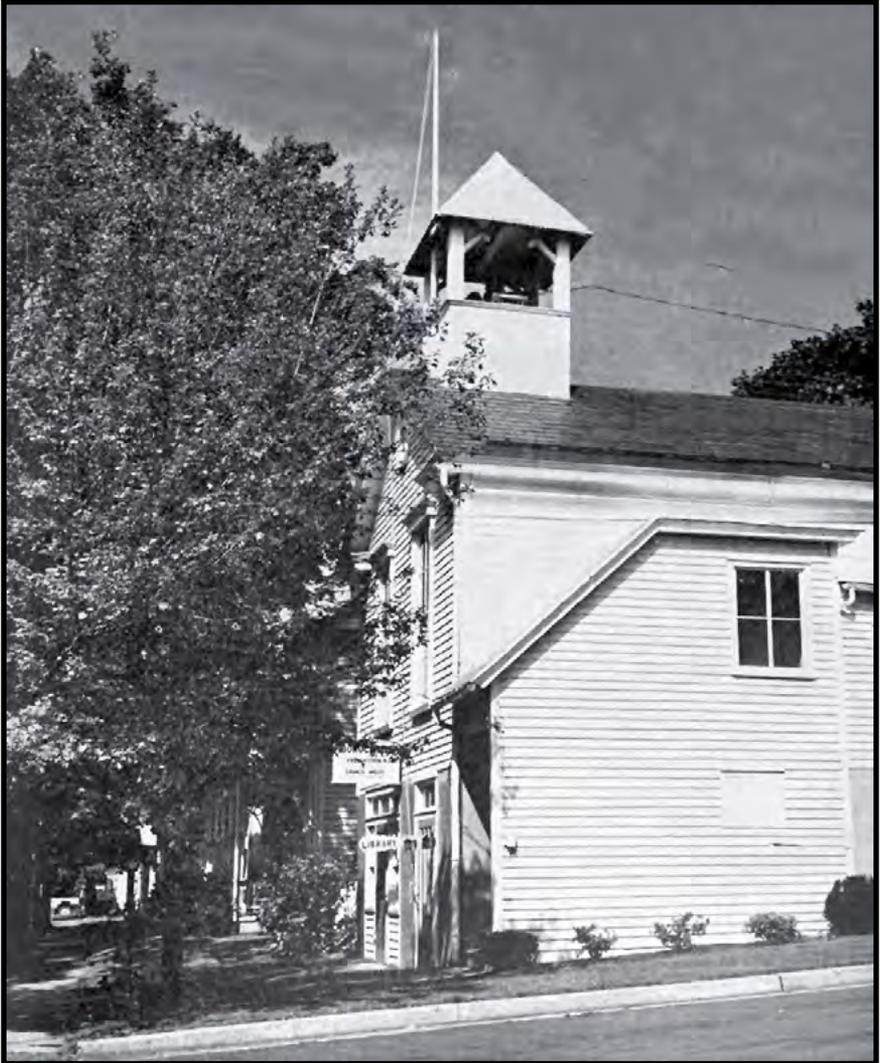
Catherine learned that this slender, dignified young man lived only a short distance from her. He was Aaron Rittenhouse Lewis, the son of Samuel Lewis, a farmer. He was born in Kingwood, New Jersey, February 3, 1857. The young couple agreed to rendezvous here by the chestnut tree on Sundays when it was mutually convenient. She learned that Aaron was quite devout in his church affiliation. However, notwithstanding his slender, almost aesthetic appearance, he was inclined toward such sports as “gunning,” a colloquial word for hunting, swimming, and riding.

Time and frequent outings disclosed to the young widow the ancestry of Aaron Lewis. His father, Samuel, was a robust man, standing well over six feet and with a physique in proportion to his height. He had been born in Buckingham, Pennsylvania, November 7, 1816. He was from a line of farmers who had cleared the virgin soil and built their houses, barns, and utility houses from the standing timber on the land. Their fences were made from native stones taken from the fields so that the soil might be more easily cultivated.

Samuel traced his lineage to Welsh extraction, descending from Sir Robert Lewis; the Welsh Lewises having settled early in Virginia before the American Revolution. Upon being persuaded, Samuel Lewis would state that Meriwether Lewis (1774-1809), the American explorer of Lewis and Clark expedition fame, was of the same Welsh extraction; he

## COSMIC MISSION FULFILLED

too being born in Virginia. Samuel Lewis was of a taciturn disposition. It was difficult to elicit this information from him, but young Aaron had a fascination for genealogy. There was a romantic appeal for him in learning and dreaming about his forebears.



The Town or Borough Hall in quaint Frenchtown, New Jersey. It was in this village bordering the Delaware River and Canal that Harvey Spencer Lewis was born.

Aaron's mother, Eliza, was of French extraction. She was a daughter of the Hudnut family, the famed perfumers. She too was born in the very quiet, provincial atmosphere of Frenchtown on November 19, 1818; however, she typified the cultured class of France. She was petite, slender, and with delicate features, contrasting considerably with the rugged frontier type of her husband, Samuel. In a way it seemed incongruous that she live on a farm and engage in the heavy duties of the farm wife of the period.

It appears that her parents were refugees from France during a period of political and religious strife, for she too was of the protestant faith. She cherished her heritage of the French language and taught Aaron to speak and write it at an early age. She was interested also in literature and history, pursuits which would not have an appeal to her husband. Samuel, however, tolerated this deviation from the usual interests of the women among his neighbors. Perhaps he took pride in his wife's distinctive avocations.

Aaron not only physically resembled his mother but evinced the same intellectual characteristics. Though he was obliged to perform farm chores and help his father to the extent that he could do heavy labor, he gave no indication of wishing to pursue such a life. Any leisure time was spent in reading French novels or literary works which his mother had. As a boy he exhibited an artistic talent with pen and ink. He would copy illustrations from whatever source was available to him. Without training he became professional in penmanship and the flourishing style of the time.

The Samuel Lewis family, like most of their neighbors in this farming area of New Jersey, were frugal and industrious. They never amassed any funds beyond the requirements of their needs. Aaron's social life was principally furnished by the local Methodist church and its events.

From his mother he inherited a very sensitive nature and strong spiritual inclinations. However, such inclinations were all directed in the limited theological channels provided by the local Methodist clergyman. It is doubtful if that sincere gentleman had a theological

degree. He had probably attained to the pulpit, as had many clergymen in rural areas, from the status of deacon and lay preacher.

The chance meeting along the canal blossomed into marriage for Aaron and Catherine Hoffman, and they continued to live in Frenchtown. On November 25, 1883, a son, Harvey Spencer, was born to them. Aaron, now with this added responsibility, was determined not to be a farmer or a lumberman as had been many of his paternal descendants. He was desirous of pursuing a career in art and obtained materials from a nearby city on methods of illustration by pen. He practiced diligently long hours after the tedious farm work of the



On the edge of Lambertville, New Jersey, but a short distance from where George Washington crossed the Delaware on his celebrated campaign in the American Revolutionary War, is this old stone farmhouse which Washington made his temporary quarters. As a boy, Harvey Spencer Lewis spent his summer holidays here at his uncle's farm.

day was done and the household had retired. He finally became so proficient in handling pen and ink that he was engaged as a professor in a college of commerce in a nearby city.

In days when there were no typewriters, all correspondence had to be done by hand, along with all accounting records as well. A proficient writer was rated as important in the business world as the highest qualified stenographer of today. Illustrations and decorations had to be done with pen and ink and not photography. Aaron's training in this made him very in demand. Therefore, besides his teaching in college, he contracted for such illustration work to be done in the evenings at home. Catherine augmented their resources financially by following her profession of teaching which she had done formerly in Germany. She now taught in what we call high schools today.

Subsequently, Aaron and Catherine moved to New York City not more than one hundred miles from Frenchtown where they had first met. Even that short distance was an adventure because it was a contrast to the world in which they had lived. Aaron loved urban living. It stimulated him, and somehow, he felt in time it would reveal an enterprising opportunity for him.

Aaron's income was meager even with his teaching and the special art illuminating work for which he contracted. Further, he spent much of his money in experimentation and research in connection with his art and profession. He eventually came in touch with several authorities on penmanship. One of these was one of the two Spencer brothers who had founded the famed Spencerian system of penmanship used in public schools for many years. Previously, in studying the works of the Spencer brothers, Aaron Lewis had acquired great admiration for the men. It was this admiration that caused him to confer Spencer as a middle name upon his son Harvey.

Among these new associates of Aaron, with whom he found companionship, was the renowned chemist and scientist in the analysis of inks and papers Daniel T. Ames. These men, closely collaborating, were able to create and establish a new art and profession, namely that of the examination of questioned documents for the determination of forgery. It required a scientific analysis of paper, inks, and writing,

developing into a form of criminology whose testimony is now accepted as technical evidence in all courts of law. Aaron R. Lewis eventually became dean of this new profession, participating in such noted trials as the Lindbergh kidnaping case. For over thirty years he was the leading authority in this science, maintaining his office in New York City.

## Chapter II

# THE FORMATIVE YEARS

**H**ARVEY SPENCER LEWIS, as a small child, did not enjoy sound health. In fact, there was quite some concern by his mother as to whether he would ever be as physically vigorous as his half-brother, Harry. His father, Aaron, though not a physically robust man, nevertheless was constitutionally strong. His mother, Catherine, seemingly had unlimited energy, as had her brothers.

This inclination toward physical weakness in Harvey's very early childhood was confounding to Catherine; she found no plausible explanation for it in her experience. As a result, she was exceptionally attentive to his needs, which was perhaps a contributing factor to his ultimately surmounting his digestive disorders.

Harvey Spencer Lewis has, with perspicuity, delineated in his numerous writings memories of his earlier years. There can be no better account of such a period in his life than these, his own words. "Earliest recollections of my childhood were of a home in which my father spent many hours of the evenings and spare time in research and study. My mother had finally given up her teaching in the schools and diligently worked with my two brothers and myself on our home studies assigned by our teachers at school."

In the year 1885, Catherine had another son named Earle, this being the other of the two brothers to whom he refers, who was two years younger than Harvey. In their early childhood the two boys, Harvey and Earle, were compatible in all their interests. But as time

advanced, there was a definite distinction in personalities and a deviation of interests. Though their devotion and admiration for each other never diminished, the specific difference in Harvey's interests, for which there was no precedent in the family, were always perplexing to Earle.

Harvey Lewis's own account says, "I was a great reader of books of a semi-scientific nature, and I remember that in my class at school, the year before my graduation from the grammar department, my notebook containing principles of elementary physics was considered the finest in the school, because I had taken pains to illustrate every one of the principles. My schooling lasted only through the grammar school (at the time equal to the second year in high school), and I graduated in June 1899 from the public school which was on East Thirteenth Street just west of Seventh Avenue. For years previously I had attended the public school on Thirteenth Street just east of Sixth Avenue. But in 1898 that school was closed in order to transform it into the first high school, and all the pupils were scattered among the other schools throughout that section of Manhattan."

What is an aesthetic nature? This is a polemic question that may be approached from the psychological, biological, and mystical points of view. Psychology often implies, or specifically postulates, that talent is principally due to the particular relationship between the nervous systems, the motor nerves, and certain association areas of the brain. These, it declares, cause an inclination and a greater aptitude toward one activity or function rather than another.

Psychology also admits the influence of heredity. It does not stipulate that an exact talent is inherited from an ancestor but that the genes possibly transmit certain influences that excite or arouse related aptitudes. Thus, a parent may be a famous musician; their offspring may not have musical talent but perhaps would be inclined toward another art.

However, in experience it is known that many persons have exhibited exceptional talent, even genius, in an art during childhood, whose parents or immediate ancestors displayed no exceptional aesthetic

qualities whatsoever. Mysticism defines such as examples of “soul qualities” or attributes inherited from some previous life. It particularly emphasizes this where genius is exhibited at an early age before there was either any training or experience in the art. Conversely, however, psychology cites such cases as being the adventive development of an area of the brain.

When he was very young, Harvey Spencer Lewis exhibited an aesthetic nature, a sensitivity to all that which appealed to the higher emotions and intellectual pleasures. In this regard, his personality and inclinations paralleled that of his father and his paternal grandmother, Eliza Hudnut.

He says of himself, “I remember that in my boyhood days one of my aunts gave me piano lessons while I was still in grammar school. My parents could not afford an expert teacher. My aunt was excellent for a beginner, and no one knew—not even myself—whether I had enough interest in music at that time to warrant professional guidance.

“After several years of practice and study, I became acquainted with an artist who had a friend, a very well-known Russian pianist, who was living temporarily in New York. I wanted to perfect my studies on the piano, and so I asked this great Russian teacher if he would give me the lessons which I believed I needed. I remember well standing face to face with that master of music, imbued with an attitude of reverence and esteem for him, and pleading in my most enticing way that he take me as a pupil. We had not even discussed terms of remuneration because this was a thing to consider after he had agreed to accept me as a pupil.

“How I prayed for a few minutes that he would look upon me with gracious acceptance as a pupil. He listened as I told what experience I had had with the instrument, how long I had studied, and what I could play. Then he asked me to play something on the piano. I played a piece I knew perfectly and which several other teachers had assured me was rendered in the proper manner. Finally he turned around in his chair at the end of my performance and said in a very casual way

to his friend and to me, 'When the boy is ready, I will be glad to take him as a pupil.'

"I was dumbfounded and immediately asked what he meant by 'ready.' He said when I had become truly well-grounded in the fundamentals of music and could transpose and do all of the things that I thought were done only by the highest of master musicians, then he would be ready to give the final touches."

This experience had a profound effect upon the thought of Harvey Lewis. The Master will be ready for you, to give you the acme of instruction or guidance, but only after you have prepared yourself, establishing your technical qualifications and revealing the desire for personal mastership and initiative. This analogy of his experience with his music teacher he often reiterated in his philosophical and metaphysical instructions to students. He emphasized that the condition of being ready was not a passive one but a personal effort which oftentimes required sacrifice and a display of character and determination.

To return to his own report, "During the weeks preceding my graduation in June of 1899, I organized an orchestra, the second school orchestra in any grammar school in New York. At the graduation exercises I conducted the orchestra of twenty-three instruments, and it was considered a very successful feature of the program, considering the youthful ages of the performers, as none of them was over sixteen and most of them fourteen years of age."

Even at this early age there was an exceptional diversity of interests manifested by the youthful Harvey Lewis. It was not a casual dabbling or momentary fascination for that which was new or different, the experience which most of us have in our youth. As an adolescent, Harvey Lewis was able to become proficient in whatever he focused his attention and intellect upon.

"It seemed only natural," he wrote, "that I should delve deeply into the various sciences which seemed to have a bearing on the work of my youth. It was near the close of my school work in 1899 that, as part of the school instruction, we made a few experiments in

physics, simple demonstrations which meant little to the other boys except relaxation from more tedious studies. To me, however, such demonstrations awakened a sleeping phase of my mind, and as soon as I was earning sufficient money as a youth in employ, I devoted my spare time to gathering together sufficient material to review the old school demonstrations and methods.

“Books I did not have at my command, and I did not know of the great public library reference rooms (having entered such treasure houses for the first time in the year 1910). The books I could consult for reference were such modern textbooks as were published or for sale by the firm of Baker and Taylor, publishers, located at East 16th Street in New York City, where I had applied for a position as office boy at a salary of \$7.00 weekly in order to have such books at hand for reading without cost.

“I had become interested in photography, but my parents could not afford to buy any of the very expensive cameras of the day. I had borrowed one, and from the wood of a cigar box and the lens of a small magic lantern (stereopticon device) I made a camera for myself that utilized little photographic plates two and one-half inches square. I mixed my own chemicals and did my own developing in a rather unique dark room which I had constructed in the cellar of my home. Some of the pictures I made during those very early days are still among my interesting souvenirs, and they are of an excellent quality and have remained permanent.

“Supplies such as photographic paper were of a very cheap and unprofessional quality in those days; yet, through this work came a realization of a principle which had been trying to find expression in my thinking and doing for several years. This was, that all we saw, felt, tasted, and knew of objectivity was the result of vibrations impressing themselves upon us, just as the vibrations passing through the lens of the camera, although invisible to us, cause a material, a physical, and chemical result demonstrable in a laboratory. It was indeed a wonderful and strange principle for a young man to conceive and mature in those days without the aid of professional and expert assistance.

## COSMIC MISSION FULFILLED

“I had also interested myself in electricity and somewhat in chemistry, and I remember that the first electrical doorbells anywhere in the residential section of New York City where we lived were put on our house by me in my spare time. The owner of the building became frightened because I had installed wet batteries in the cellar and had electric wires running up through the floor to the front door. He feared that these dangerous contrivances might set the house on fire.”

## Chapter III

# THE AWAKENING

**A**N ALERT MIND and one which is particularly sensitive to the vicissitudes of life will reveal spiritual inclinations at an early age. Religious affiliation is prompted by two basic causes. One is subjective, a sense of righteousness that seems to objectify itself in some form. This impels one toward such tenets, dogma, and rites which satisfy the subjective impulsion. The other cause is objective. It is a fascination with the outer formalities of religion and perhaps the social distinction and advantages to be gained from same. The former, the subjective, is a truly religious spirit. The other is but a hybrid.

Harvey Spencer Lewis experienced a spiritual consciousness which was augmented by environment while still a youth. "More impressive than the educational influence in our home environment was the religious one. My father always had been a devout Christian and a very pious man. We never read the Sunday newspaper or did otherwise than take a walk with our parents on a Sunday afternoon in addition to going to church and Sunday school. A certain part of each Sunday was devoted to Bible reading and Bible discussion.

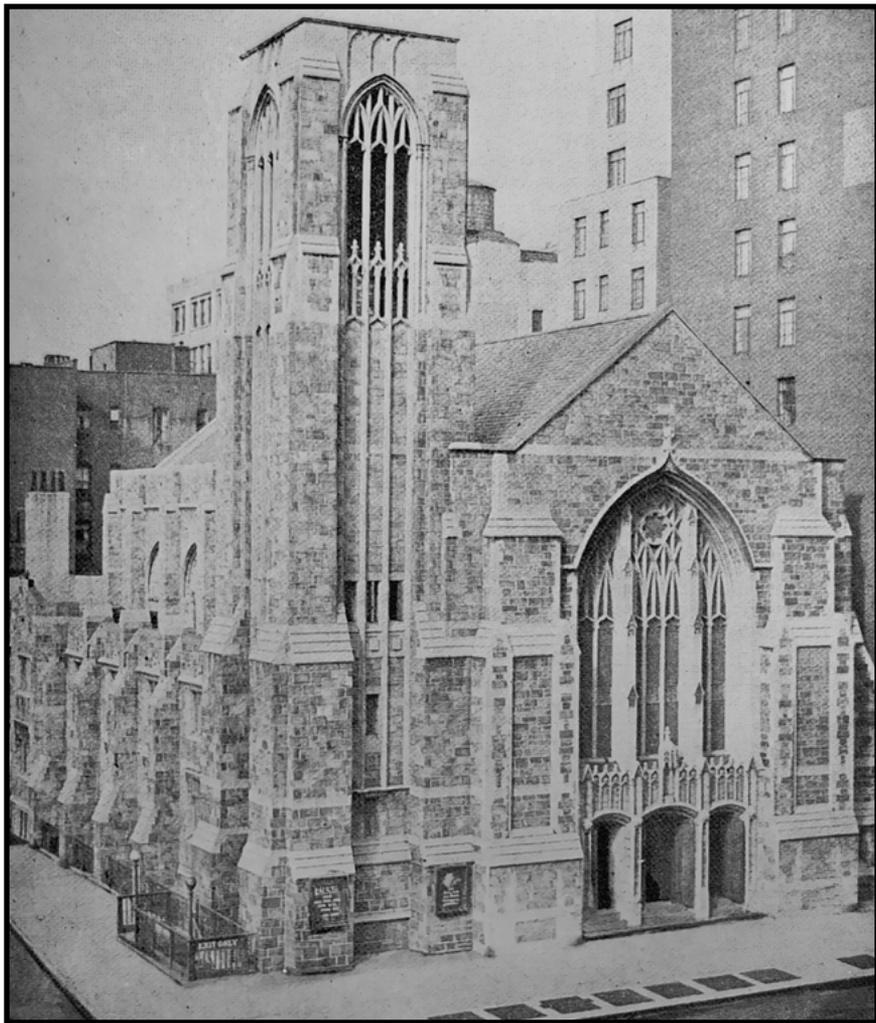
"It was for this reason that in my tenth or eleventh year my youngest brother and myself were taken to a revival meeting in New York City where plans were being made to establish a new Methodist church. We were the first members of the proposed Sunday school, and gradually we brought a few other boys and girls into our group. On Sunday morning we stood around the small reed organ while a Miss King played and directed our singing and then read a Bible lesson to

us. We learned to love this woman for her magnificent character and sincere devotion to religious principles. We grieved a year or two later to lose her through her journey to China to take up missionary work at her own expense, and she never returned from that country.

“In the meantime, the Sunday school class grew to a large number, and when the organization was finally located in a church which stood on the north side of Fourteenth Street, just a few doors east of Sixth Avenue, Dr. S. Parkes Cadman was brought down from northern New York State to become the pastor of the new church. With his wonderful spirit and modern ideas, catering to the things that would attract young people to the church, and establishing what he called the ‘Church of the Open Door,’ the church members and the Sunday school members grew rapidly. Finally the entire institution was moved over to a remodeled and enlarged church on Seventh Avenue between Thirteenth and Fourteenth Streets. It became famous as the ‘Metropolitan Temple.’

“At the Metropolitan Temple a choir was organized and eventually grew to one hundred fifty to two hundred people under the direction of a Mr. Evans and his good wife. Dr. Cadman continued to attract young people to the church. Meetings held in it included a kindergarten for the children of the neighborhood, stenographic classes, a military organization, and clubs of various kinds. There were meetings in the auditorium of the church every night of the week. In fact, it became a center for young people from every part of the city and finally had the largest Methodist robed choir in New York.

“I was a member of this church and of this choir and Sunday school until my sixteenth year. During those years I learned to love and appreciate religious music, anthems, oratorios, and even instrumental music. As I sat in the choir Sunday after Sunday and listened to Dr. Cadman’s exposition of Bible themes and of religious doctrines, I became strangely affected by the mystical points upon which he would dwell occasionally. Something within me seemed to respond to certain ideas which he would express. There never was any question in my mind about his deep sincerity and especially about his profound reverence for the spiritual, the mystical spirit of certain Christian doctrines, and



The Metropolitan Methodist Church in New York City where Harvey Spencer Lewis as a boy had his early mystical, illuminating experience.

especially certain mystical statements made by Jesus the Christ, or by his disciples and particularly by John.

“While the church, the building adjoining it, and the basement in the church were open all day long for many forms of social activity and amusement, and while hundreds of school boys and girls spent their afternoons in and around the church instead of playing in the

streets, I found myself tempted from time to time to go into the body of the church. There I would sit in the silent pews and look toward the altar platform and dream and speculate. I would often lose myself for an hour at a time in visualizing Dr. Cadman's preaching and his emphasizing of some mystical principle. Gradually I would visualize one of the disciples standing in Dr. Cadman's place and expostulating upon the principles as the disciples must have in their time.

"Often I would see in my mental or visionary eye the Christ himself in his beautiful white robes and scintillating aura standing on that platform amidst the reflection of colored lights from stained glass windows talking to me and to me alone. I felt at those times that the Christ Spirit was trying to impress upon me the significance of some of the mystical doctrines and principles, as though I were to adopt them and accept them more than in the manner in which Christians accept them for personal salvation. I used to feel in my childish way that Jesus was making me one of his disciples and that he was instructing me personally for the purpose of preparing me, not only to remember these principles but to use them or apply them or perhaps go out and teach them.

"I never discussed these things with any other person than Dr. Cadman himself. When I could secure his attention and interest on occasions when I would meet him in one of the choir rooms or in the library of the church, I would tell him of my mystical experiences in the church in the afternoons. I do not recall that he ever encouraged me in my visualizing of the disciples of Jesus or that he ever made any comment which would indicate that what I was doing was either natural or unnatural, common or extraordinary. He always did encourage me to continue my analyses of the doctrines.

"When I would tell Dr. Cadman what I thought of some of these principles, what I had sensed from his interpretations, and what I seemed to gather from a sort of inaudible and intangible impression that would come to me during my hours of meditation while sitting in the pews, he would tell me to go on with that sort of analytical reasoning and to hold steadfast to the conclusions which I had reached.

“I remember that I was often impressed with the fact that he plainly intimated that, even though some of my conclusions appeared to be different from his or from those commonly accepted by Christians, I should not abandon my conclusions, or my opinions, or my convictions in favor of those accepted by others. He impressed upon me in many ways the fact that the understanding of these mystical principles was a personal thing and that no two individuals could possibly comprehend them in the same manner, any more than two persons could understand or visualize or comprehend the Divine in identically the same manner.

“It was on one of these occasions of meditation that I suddenly became aware of an impression that the figure I saw on the pulpit platform, and which I thought was a segment of my own mental visualization, was something more than that. It dawned upon me on one memorable occasion that the figure I saw was more or less tangible and composed of light or some etheric and almost transparent substance, and that it moved and seemed to be animated with some form of vitality or life.

“I was so deeply affected and held so spellbound for five or ten minutes that I was not conscious of whether the figure before me was speaking to me or even speaking at all. But gradually becoming conscious that my vision was more than a mental phenomenon, I hurriedly left the church, partially frightened and partially overcome with religious or spiritual reverence.

“I remember that night in my little bedroom I pondered over this matter and wondered where I could go and ask some questions and find some guidance or understanding. I had no knowledge of the doctrines of so-called spiritualism in those days, and I had little or no knowledge of the principles of psychology, and certainly none of the principles we now call mystical. I was not a hyper or supersensitive youngster in any sense; also, my pastimes and hobbies were quite different from those of many other boys. I was not interested in football or baseball or games in the street as were my brothers or companions in the neighborhood and in the school.”

## Chapter IV

# YOUTH AT THE CROSSROADS

LIFE WOULD BE immeasurably more certain in what it might provide if one were confident in their youth as to what they wished to obtain from it. Many at first seem to have an assurance as to a future career, and they start to prepare for it. As they enter upon the particular course of study or training, they find their interest was not really deep-seated and perhaps conflicted with their personality.

Fortunate are those who are able to make a transition to a pursuit which is wholly compatible with themselves while still young. For if they are able to do this, both success and happiness are more assured. But there are numerous young people who become entrapped in a pseudo interest, something which seemed to appeal at first. They arrange their lives accordingly academically.

After two or more years of college or university, their primary interest wanes. With maturity, another interest comes to supersede the earlier one; they now have an intuitive conviction that the new interest is their real desire. They then find or believe that it is too late to make a change for economic or other reasons. Thus, they persist in a field of training and even in a subsequent career that never brings them lasting satisfaction and the joy of accomplishment. Harvey Spencer Lewis, as a very young man, was confronted with this ambivalence.

He wrote of himself, “So appreciate, if you will, a young man in his fourteenth, fifteenth, and sixteenth years still in public school, whose interests should be in the prescribed, limited, matter-of-fact subjects of grammar classes, being not only deeply, but emotionally, religiously, and enthusiastically interested in the most profound mysteries of life’s manifestations. But such was the case. The more I speculated upon the possibilities of there being another personality (or perhaps I said ‘person’ in those days) within me, the more I conceived of such. Bear in mind that in those days little was known by lay minds regarding secondary personalities, for works dealing with these subjects by Thomson Jay Hudson and others were not commonly available. These might either have suggested the problem to me unconsciously, or at least helped me solve it.”

Which of his talents and inclinations was he to pursue? Which was to dominate his life and shape his ultimate course? Young Harvey Lewis was still undecided. He relates, “I seemed to drift naturally into art, music, the sciences, and mysteries. You can well imagine that my parents and their relatives and friends looked upon my combination of interests and hobbies as the strangest of which they had ever heard. Still, I loved to walk and be outdoors at times and did enjoy the open air, despite the fact that I spent more hours either in my cellar laboratory or in a corner of the living room under an oil lamp at night reading and thinking.

“Much of my spare time was spent in art, either painting, drawing, or in working with cheap pastels or crayons. I recall that in my sixteenth year I made a series of crayon portraits of some of my relatives. These were considered so professional that they were admired by a number of photographic institutions in New York City who wanted me to make photographic portraits for their customers. I had pleasure in seeing some of these crayon portraits in the homes of some of my relatives.

“After my graduation from school, I found it necessary to try to turn some of my talent and attributes into money in order that I might help support myself. I had offered my services to one of the large photographic studios in New York City and was immediately accepted. In a few months my services were selected by a larger studio, and in

two or three years I changed from studio to studio, gradually advancing my income and my experience.

“In the meantime, however, my father had acquired a small printing plant because of some debt that was owed to him. In this printing plant, on Saturday afternoons or evenings, I learned how to set type, how to print, and all the elements of the printing and publishing business, never feeling or believing that it would ever play any part in my life. But it was another hobby, and my friends were beginning to call me a Jack-of-all-trades.

“All the while my mind was trying to analyze the mystical things which were occurring in my life. I found, for instance, that I was developing a strange faculty of prophecy, or perhaps it was intuition. I did not know enough of psychology, metaphysics, and mysticism to be able to analyze it. But I noticed that when the strange electric bell would ring indicating that someone was at our front door, I would have an instant impression of who it was and what it was about.

“The first impressive incident of this kind was on one Sunday evening when I was lying down on the couch in the corner of the dining room reading. The electric bell rang, and I instantly said to my mother, ‘it’s a telegram saying that Uncle Clarence has died.’ My father and mother smiled and made some peculiar comment because, in the first place, we had not been discussing my Uncle Clarence, a young man of twenty-eight who lived in Pennsylvania. We had not learned of his being ill, nor was there any reason at all for my making such a statement, especially since we seldom received telegrams of any kind from anyone. There was no possible way I could have seen from my position in the room that there was a telegraph messenger at the door, or that it was other than the ring of a caller. Nevertheless, the telegram itself verified the prophecy that I had made.

“On many occasions after that, I allowed myself to express quickly and instantly the impressions that came to me when there would be a knock at the door, or a letter received, or when any other thing occurred that might be the first step in some incident. I had found that the more readily and unhesitatingly I spoke what came to me, the more correct it was. If I stopped to analyze the impressions that I had had and to look

upon them as being absurd or ridiculous, the reasoning of my mind would soon modify the prophecy, and if I expressed the modified form, I was generally wrong.

“Then I soon discovered that I had impressions of things about to occur. For instance, I announced one evening at supper that, during that very evening, one of the big theatres on Broadway (which I had never attended) would have a fire, and many persons would be hurt. That very night at nine o’clock fire broke out in that theatre, and a great many were injured in the panic which followed. On another occasion I predicted that one of the boats on the Hudson or East River would have a collision. I could see the persons fighting in the water to save their lives and the panic aboard the ship. The next morning, a holiday, that very thing occurred.

“I also discovered as time passed that I had impressions of things that would occur weeks and months in the future, and I was foolish enough one time to write a letter to the editor of the *New York Herald*, an anonymous letter making a prophecy regarding something that would occur in New York City. Of course they did not publish the prophecy, which greatly annoyed me; when the prophecy was fulfilled I wrote again to the editor calling his attention to the anonymous letter. This time the editor asked me to call on him. This led to the building up of an acquaintanceship with the editors of the *New York Herald*, which later resulted in my being selected by them to head a special committee of investigators of the fraudulent spiritualistic mediums who were very busily engaged at that time in New York City. Later on this same newspaper assisted me in establishing, with the aid of this committee, the New York Institute for Psychological Research, of which I was president for many years.”

Before Harvey Lewis reached twenty-years-old, he was placed in charge of special art features in the *New York Herald*. It was evident that his special psychic sensitivity or endowment opened the door of contact through which he could use his other talents for a livelihood. During the period following, Harvey Lewis compiled a scrapbook of his pen and ink drawings that had actually been published in newspapers and magazines of America. The scrapbook contained nearly 2,000 drawings made during the years 1906 and 1907.

In connection with the special newspaper feature work which he was doing, he originated the famous slogan "See America First!" This was done on behalf of the American Railways that were trying to induce the traveling public to spend some of their vacations in America instead of flocking to Europe. In this connection Harvey Lewis made many illustrations and pictures of prominent historical places in America which Americans should visit. Some of these pictures are still to be found in literature distributed by various railroads and travel agencies.

Before gaining his position on the art staff at the *New York Herald*, and while still in his late teens, young Harvey found a rather lucrative means of augmenting his then-meager income. Again, his talents in photography and art served him well. His parents spent part of their summers at resort cities on the Atlantic shoreline in New Jersey, these being but a relatively short distance from New York City. Such outings provided an escape from the oppressive heat of that city. The city known as Ocean Grove was frequently chosen as the visiting place. There, evangelical meetings were held in which Aaron Lewis, Harvey's father, participated as a speaker. Young Harvey and his brother Earle, then of school age, spent summer vacations in Ocean Grove with their mother; their father coming down on weekends.

Later Harvey Lewis found summer employment in nearby Atlantic City, the renowned resort and convention city in New Jersey. He established and was sole proprietor of a photographic portrait studio on the main boardwalk. At that time cameras were rather expensive and few of the general public possessed them. Consequently, those who desired a portrait of themselves and family or friends while on a holiday went to the professional studios.

During their teen years, young Mollie Goldsmith and her sister Lillian were visiting Atlantic City for a few days during the warm, humid summer months. Lillian was only two years older than Mollie, but being in the theatrical profession--a member of the famed Ziegfeld Follies company, to be more precise--was far more sophisticated. As a consequence, she assumed the protective attitude of chaperon to Mollie. The two sisters had a deep affection for each other, though in personality and appearance they were quite unlike. Mollie, a blonde, was more reticent to express herself in the presence of her auburn-

haired sister, Lillian, the latter being more aggressive and far more of an extrovert.

Their attention was attracted to the photographic studio as they strolled along the boardwalk. The studio suggested two things to them. First, they could have their joint photograph taken to send to their mother, Bertha, at home, who was a practicing nurse and unable to accompany them. Second, it offered a momentary retreat from the heat of the glaring sun on the open boardwalk.

During the photographic sitting, Harvey Lewis's interest was more than professional towards pretty, young Mollie Goldsmith. He prolonged the actual procedure, finding various reasons to engage his young patron in conversation. Lillian, as chaperon, tried tactfully to discourage this personal interest, but Mollie reciprocated by being fascinated with the dynamic personality of Harvey which evidenced itself at even that young age.

It was necessary for a patron to leave their address for forwarding the photographic prints which were to be processed later. Thus, Harvey took full advantage of the opportunity provided through obtaining her address. To his agreeable surprise, he learned that the address of the two sisters and their widowed mother was near his own parents' home.

A rapid courtship ensued. At first it was through correspondence during the balance of Harvey's sojourn in Atlantic City. Later he made himself a frequent visitor to Mollie's home. In March 1903, seven months after the meeting in the Atlantic City studio, they were married. The wedding took place at the home of the bride's mother. Harvey Spencer Lewis's uncle, Sheridan Dawson, a prominent Methodist clergyman, officiated.

A year and a half later, their first child was born; a boy named Ralph Maxwell. Five years later they had a daughter, Vivian Sybil. Both children were born in New York City. For the first few years, the couple established their home with Mollie's mother and later acquired their own apartment in New York City.

Harvey Spencer Lewis delighted in making toys for his young son Ralph. Whereas most fathers enjoy playing with their son's mechanical

toys, even monopolizing them, he found pleasure in designing and constructing them, even when they might have been economically purchased. Here again was exhibited his equal interest in the sciences and arts.

Once he made a miniature theater with complete stage, movable curtains, balcony, boxes, and orchestra rows. At eye level the exactitude of detail made it a perfect representation of one of the large theaters of metropolitan New York. Harvey had shown his six-year-old son how to operate the raising and lowering of the curtains and the shifting of the scenery. He admonished Ralph not to touch the model unless he were present. He experienced consternation one evening upon coming home to find Ralph jigging on the miniature stage imitating a performance he had seen. The boy's antics had splintered the stage and damaged the curtain and its operating apparatus.

Being but twenty years older than his first son, Harvey was easily able to adapt himself to the moods and interests of the boy. A special affinity between father and son developed which deepened with the passing years, even though there was a distinct difference in their personalities.

Mollie's family, her cousins, and aunt were not sympathetic to her husband's creative, artistic, and philosophical interests. They were all active in the commercial world, particularly in merchandising. Even Harvey's journalistic connections with newspapers and his art work were frowned upon, though these brought him a livelihood.

Harvey was also now interesting himself, through his newspaper activities, in the world of advertising. He was designing layouts and writing advertising copy for industrial products. His ability to express himself, to create new ideas, was opening up exceptional possibilities for him in that occupation.

In those years advertising was not the mammoth enterprise which it is now. In fact, there was considerable resistance toward it on the part of the traditional conservatism of the post-Victorian age. Its potential, however, was just beginning to be recognized. Consequently, Harvey Spencer Lewis's in-laws considered his interest and activities in that

realm to be more or less another waste of effort. They were continually trying to induce him to enter a sphere of interest against which his whole nature rebelled, even if it would have meant a far more lucrative vocation.

Further, though his wife Mollie was sympathetic to his mystical and philosophical pursuits, she found it difficult to explain these interests of her husband to her orthodox aunts, uncles, and cousins. It was at this time in his early twenties that Harvey was president of the New York Institute for Psychological Research. Though he, with others of the association, had disclosed the perpetration of much fraud by so-called psychics and mediums, there were phenomena experienced by this committee which could not be explained away.

Harvey thrilled when he perceived these happenings, whereas some of the members of the investigating institute merely shrugged them off as being inexplicable at the time. To him it was a challenge to know why and how these things occurred. He did not believe in the supernatural as such. Rather, he was convinced that he had been perceiving latent powers that all individuals possessed but that certain ones, for some mysterious reason, could alone demonstrate. He was now assured that people should know these things, not brush them aside.

Among his associates in this psychical research institute were several who became notable, who expressed similar interest to his own. These were Ella Wheeler Wilcox and "Fra" Hubbard, founder of the famed Roycrofters. Both of these assisted in the establishment of the Rosicrucian Order in America and were to be on the first American Council of the Order.

## Chapter V

# A MIND IN THE MAKING

**H**E WAS IN his very early twenties, married, with a young son, and potential careers open before him, yet undecided as to which direction his life should take. It was not a question of what training he should have to acquire personal qualifications that could be sold upon the market to provide a livelihood. Harvey Spencer Lewis had already proven to himself and to others that he could succeed in the art world. He had also shown great possibilities in the new field of advertising. His creative imagination, combined with his artistic talents and ability to express himself in writing, put him in demand for such activities.

The question was: To what should he dedicate himself? To what enterprise should he release his whole personality? As he reviewed the different possibilities, none appealed to him as the complete channel for his life. Each alone would satisfy one aspect of his intellectual and emotional self, but it likewise meant the forfeiture of other interests that seemed at least to have equal claim upon his mind and sentiments.

There was something more that he did not quite understand about himself. There was something wanting release, something that should be objectified, so that it might represent an activity in which he could find peace of mind. But what it was, he was not sure. He was certain, however, that it was not any single pursuit that he had yet experienced. It was for this reason that he was hesitant in devoting himself exclusively to any vocation or enterprise of which he had knowledge.

In one of his writings, he says of this period in his life, "I did not mean to get into such a personal narration as this, but I wanted to picture to you the peculiar composition and nature of a person who was incidentally born to fill a certain position in life, along with these unusual abilities to paint and draw, and do it very rapidly, as though having had the experience for many years. There was also the ability to write and to use mechanical, chemical, and other scientific principles. All of these natural talents make an unusual combination, and I do not know of more than one or two such persons in life in whom such a strange association of faculties and abilities could be used advantageously."

In the meantime, Harvey alternated between his various known interests and talents. There were those which his occupation demanded and which satisfied him partially during the day. Then at night he plunged into other, diverse activities which for the time quieted the gnawing feeling that he was evading or missing what should be done.

"In the year 1904 when my first son, Ralph, was born, I had a wireless outfit operating in my home." In this room in his apartment, excluded from the rest of his family, he spent many hours each week. At that time wireless telegraphy, as it was known, was transmitted by the discharging of a high voltage spark gap transformed into Hertzian waves. The long and short gaps of the extremely high voltage power spelled out words in the Morse code. There were no vacuum tubes nor valves for rectifying the current as in modern radio, and no voice transmission was possible at the time.

Upon the door of his wireless room was posted a sign: "High Voltage—Danger!" Had a novice, not knowing of the danger, entered the room and manipulated the controls, he would have easily electrocuted himself. The door was constantly locked especially when Harvey's son was old enough to walk about and become curious as to the loud, crackling sound that had emitted from the room where his father had been transmitting.

It was considerably later, in the fall of 1912, that Harvey Spencer Lewis received the first wireless "voice" signals sent by the new system adopted experimentally by the inventors of the present broadcasting

methods. The first tests were being made from Chicago with the vain hope that the music and speech would reach the Navy Department at Washington, D.C. Only a few persons possessing extraordinary wireless equipment knew of the tests.

The Navy receiving facilities at Buffalo and the one at Brooklyn, New York, reported failure. Not a sound was heard at Washington during the first hours of the test. But Harvey Lewis, living in the heart of New York City, received every sound from the phonograph records, the banjo, violin, small music box, bell, and the other devices, as well as the continued call of "Hello, Washington!" The circuit which he used, and which was not to known others at that time, was his own invention and was used later fundamentally in complex circuits.

Though there was this uncertainty as to the course he should focus his whole attention upon, yet he seemed to realize that the diversified experiences were not a loss but actually assets. He tells us, "But between my sixteenth and twenty-fifth years I was attracted in strange ways to positions of employment which developed and encouraged each of my talents or urges that I felt belonged to me. Without going to any school of art, music, or literature, or without having any scholastic training in chemistry or electricity, I received a good education in these fields by being employed in them and serving under qualified persons. Thus I received a training that was more practical and more definite than I might have received theoretically."

In his twenty-fifth year, Harvey Lewis was prepared for employment in four or five different fields. "In fact," he says, "I was earning an excellent income from two or three of them. Then came the personal interest in mysticism and philosophy which had earlier been a hobby with me. When I wasn't busy with those things which provided my income, I spent all my spare time in delving into esoteric books and in studying the mysteries of life."

Then came the period devoted to the study of the mind. "Beginning with some of Thomson Jay Hudson's theories, I again cast them aside and found much food in a book entitled *Thinking, Feeling and Doing* written by a professor of Yale University. This book led me into the field of applied psychology and then into general psychology. I looked

at page after page of some large and ponderous books on the shelves of a few bookstores, but never did I see a single paragraph that touched upon the points on which I wished illumination. I admit that, had anyone asked me at such times what those points were, I would not have been able to define or even classify them.

“One can understand how much in the dark I was working, when I explain that one of the points I first sought in chemistry, then in physics, and then in psychology, I later worked out and demonstrated in my own wireless telegraph laboratory. It was accomplished with instruments purposefully designed and made by me to prove and make visible the transmission of vibrations to tuned or selected receivers.

“When I first became interested in so-called psychic research and was elected president of the largest of such bodies in New York City, I had read various reports of other research bodies working along similar lines in Canada, England, France, and Germany. Being of a mystical turn of mind and keenly realizing the spiritual side of all psychic matters, I was continually provoked as I read the reports of these research books and the comments of the scientists who were at the head of such bodies because they seemed to fail to understand the nature of the matter that they were investigating. Such men as Sir Oliver Lodge, for instance, and many more like him in America and other countries, were the principal investigators and the inquisitors at all the test demonstrations that were made of psychic power.

“Sir Oliver Lodge was an eminent physicist, a man deeply steeped in the material laws of nature, and so were nearly all of the other scientists in this research work. In fact, in those days the most eminent and advanced scientists who wanted to gain recognition as such seemed to feel that they had to take the position that there was no such thing as a supernatural power in the world.

“Of course, Sir Oliver Lodge and some of these scientists discovered their error later in life and finally had to admit that there were other energies in the world beyond the physical energies. Sir Oliver Lodge wrote a book on this subject entitled *Beyond Physics*.

“Finally, I began to search the libraries for books dealing with the subjects of prophecy, intuition, psychology, etc., and found some that helped me. But the more I consulted reference books and rare old books on the subject of mysticism and its many definitions, the more I came upon references to the teachings, beliefs, and activities of the Rosicrucians. But nowhere could I find a book that told who and what the Rosicrucians actually were. This only whetted my appetite and made me more determined than ever that some day, somehow, I would find the Rosicrucians and then find the key to all the mystical problems that had been in my mind for a number of years.”

Gradually the latent attributes troubling Harvey Spencer Lewis were beginning to assert themselves. They were no longer vague longings which corresponded to no particular idea or goal. They were now beginning to shape themselves into objectives, into definite, challenging questions and experiences that pointed the way to further inquiry.

“I only realized one thing,” he says, “that when I was in the relaxation of such periods (meditation) I felt peaceful, calm, and contented, and that when I returned to tense consciousness again I had an impression of having been told or in some way informed of certain facts, laws, and principles pertaining to the Divine and nature.

“As may be seen from the foregoing, I did not have any theory of my own, nor did I attempt to outline any theory as to how and why I came to receive such unusual knowledge or was permitted to become attuned with some occult source of information and understanding. Just about the close of 1907, I believe, someone told me of the theory of reincarnation.

“I explained my problem, and at once a solution was offered me. I was told my information came from my mind, and my mind had been in the body of one or possibly two other men who in the past had been scientists of the old school, possibly of a mystical order or fraternity, etc., etc. This solution I soon rejected for it did not take into consideration the peace, the contentment, and the peculiarly sacred and religious attunement I felt keenly while in the periods of meditation.

“But there was one point revealed in the discussion with the dear old lady about reincarnation which made me grateful to her. In questioning her about what mystical or scientific sect or fraternity she thought I might have belonged to in the previous incarnation, she mentioned the name of the Rosicrucians of Egypt. I remember distinctly that, in the many days which followed its first mention, she never spoke of the Rosicrucians as having been anywhere else than in Egypt, despite the fact that all references I could find regarding such a sect spoke of its existence in Germany only.”

Harvey Spencer Lewis believed that through his association with persons interested in psychic phenomena, metaphysics, and esotericism, he ultimately would find someone who would put him in touch with the Rosicrucians if they had an actual existence anywhere in the world.

“I remember well,” he relates, “that I was in contact with hundreds of men and women who were investigating psychic laws and studying New Thought principles, who constantly heard ‘the Rosicrucians’ mentioned. All of us believed that the Order existed somewhere, but we could not discover how to get in touch with it. Now it seems that there must be some reason why any one individual in America should be drawn toward the Rosicrucian organization. Nothing of the Rosicrucian teachings or ideas were known to my parents until I became interested in the organization as a young man.”

At this time Harvey Lewis was becoming more prolific as a writer. He contributed articles to several newspapers and journals on metaphysics and related subjects. Even then as a young man, certain honors were coming to him. He was unanimously selected to honorary membership in the Société Philomathique of Verdun, France, and the Società di Arte e Scienza of Italy. In the United States he was likewise honored because of his editorial and general literary work, and was selected president of the Publishers’ Syndicate for two years and appointed American representative of the French Federation of Editors.

## Chapter VI

# THE QUEST

THESE WERE YEARS of severe test for Harvey Lewis. He had family responsibilities, and another child was expected in early 1909. It was a formative period for any man who sought to establish a career for himself. An ambitious young person with a growing family would throw themselves wholeheartedly into their work, or, if they could not do so, they would seek something more compatible with their interests and which promised a future.

Harvey knew that literary work, especially in the commercial realm—specifically promotion and advertising—would be very lucrative for him. In fact, to the extent that he applied himself, it was already proving so. But he passed up opportunities for promotion that would have provided association with larger commercial enterprises. He defended his actions, saying that these would have demanded too much of his time.

He was still employed on the staff of a New York newspaper. His assignments were the coverage of special stories. In the early part of this century, many special feature writers covered their stories photographically as well. In other words, they had to be their own photographers. This requirement, of course, was no particular burden to Harvey Lewis, since he had been interested in photography since the age of twelve. He compounded all of his own chemicals for developing, a necessity in those days, and he had studied extensively the phase of

physics concerning optics. Therefore, to him, photography was an exact science as well as an art.

“There was a time,” he said, “when the axe fell upon my special reportorial work with the press.” It seems that his editor had directed him to cover the famed Vanderbilt Cup Races. The great financier, Vanderbilt, sponsored a race of “motor cars,” as they were called, which were yet quite a novelty to the general public. This was especially so since the auto manufacturers of the time were producing various radically designed motors, not only in appearance but in engineering. Each manufacturer proclaimed that his model was the new sensation of the age.

“Fantastic speeds” of 70 and 80 miles per hour were claimed for these cars. Truly these were incredible claims for that period, since even the crack train that ran between New York City and Chicago, the New York Central’s *Twentieth Century Limited*, could only claim that it went “a mile a minute!” This was considered breathtaking, and yet these “motor cars” were vaunted to greatly exceed such a rate of travel.

Vanderbilt, being a millionaire sportsman as well, offered a cup as a trophy to the winner of such a competition, and there was a substantial monetary award in addition. Each New York daily newspaper sent its feature writers and photographers to the event. Harvey at the time was on the staff of the *Brooklyn Eagle* of New York City.

He was early at the site of the races. He took exceptional risks stepping out onto the track to face the oncoming cars to take spectacular photographs of the zooming mechanical monsters as they roared toward him. His press credentials permitted him this “privilege” to jeopardize his life. At the conclusion of the race, he felt that he had results that would bring him special merit. Possibly all of the other press representatives thought the same of their efforts, for there was a wild scramble by them to board the train from the city of the event back to their offices in New York.

To scoop another paper is, in press vernacular, to get an important story into the paper and on the street ahead of all other competitors. Harvey Lewis had a friend who was a son of a wealthy industrialist of

Manhattan. This young man had an indulgent father who built for him a huge automobile capable of speeds equal to those that had entered the race of the day. He was there to see the races and offered Harvey the chance of a scoop. He stated that with his car he could arrive back at the office of Harvey's newspaper long before the other reporters and photographers arrived at their offices via the train. Harvey saw in this offer an opportunity for special recognition and gleefully accepted. He perhaps anticipated a very much needed bonus from his editor.

They roared off in a cloud of dust, scattering squawking chickens before them on the narrow, rural roads. Harvey, looking at his watch, soon determined that he was minutes ahead of his press rivals. Then it happened! A sudden, loud coughing of the great car, followed by a few spasmodic jerks, and it creaked to a stop. Harvey's friend jumped out, looked under the hood and soon revealed that he knew more about purchasing motor cars than he did of repairing them. It was already getting dusk. They were miles from New York City but adjacent to a remote farm house. They were obliged to accept the farmer's hospitality and remain for the night.

The next afternoon Harvey walked into the office of the *Brooklyn Eagle* and laid his press card on the desk of his superior who was out at the moment. This was a symbolic act of resignation—one step before being dismissed, because all of the other newspapers were already on the street with their stories and photographs. However, Harvey went to the press darkroom and processed his photographs, which were actually superior in their action views to any by the other newspapers— but too late.

Harvey was not inclined to re-enter the newspaper world, though other offers were available. The advertising field was more promising, but he would not devote evening time to its demands. He felt that this would be a sacrifice of his study and investigation of the mystical order, the Rosicrucians, a subject which continued to intrigue him. He was making a systematic search of every literary clue referring to the Rosicrucians. Nothing, however, brought him any closer to what he desired most, that is, actual contact, meeting with a bona fide member of that august order.

Harvey's wife Mollie, as well as himself, was very fond of animals. Before Ralph was born, he had bought Mollie a little fox terrier. They enjoyed walking the dog in the park. Harvey was interested in the intelligence of animals and especially in their latent sensibilities. These subliminal instincts of animals reminded him of the occasional display of the psychic powers of people. He thought that humankind in its long ascent through eons of darkness had lost or permitted certain of its instincts and powers to become atrophied, sensibilities that were common to the lower animals.

Almost every interest of Harvey was now devoted to the study of the mind and of the inner self of people. What he had been able to read of the Rosicrucian activities of the past, and his discoveries as an investigator-member of the Psychic Research Society, heightened and stimulated these interests.

The terrier named Snookie had become a spoiled pet. The little dog demanded attention constantly from her master and mistress. When Ralph was born, attention and affection, of course, were then directed to the child. It was very evident that the dog became jealous. When Ralph began to crawl and walk about, he played with the dog. Snookie, however, tried to get away from the incessant annoyances by the child. At one time, as a child will, Ralph pulled the dog's tail. Since the animal resented this intrusion into her life, she scratched and bit the child in the face. This alarmed the parents so much that, with great regret, they gave the pet away. However, Harvey declared that in the future he would again have a dog, for from these beings who share our life force much is to be learned about ourselves.

Harvey's family could not help but notice his detachment from matters that usually held his interest. When not studying, he seemed preoccupied, as though mentally he was living in one world while physically he was in another. He spent all his free time, after fulfilling his routine affairs, in special research libraries that were made available to him through his associations.

One morning, while casually sorting the mail which the letter carrier had delivered to his home, his attention was suddenly arrested by an envelope whose postage stamps indicated that it had come from

France. With great expectation he hurriedly tore it open. He read its contents half aloud. "If you came to Paris and found it convenient to call at the studio of Monsieur, the professor of languages at Blvd. St. Germain, he might be able to tell you something of the circle of which you inquire. Certainly a letter to him announcing your coming (by date and name of boat) would be courteous."

This was a letter in reply to the one Harvey Lewis had written to the editor of a Parisian newspaper. He had asked the editor the simple question: "How can I learn of the method to pursue which will secure guidance to the Rosae Crucis?" Why had the editor responded to such a question from an unknown person in America? Was it because of the peculiar mark, a kind of symbol, which Harvey had placed upon his original letter? He recalled that it was a symbol which he had seen in a dream. Possibly it had only come from his own subconscious memory, the result of his research about the Rosicrucians and what he had read.

It mattered not; at least, here in this letter in his hand was a possible key to unlock and reveal the secret which had haunted his consciousness much of each day for months. Harvey immediately responded to the letter, exuberant in his appreciation, and expressed great pleasure that the Order Rosae Crucis apparently existed and there was one who might direct him to it.

"Day by day the words rang through my mind: 'If you come to Paris.' The words appeared before my eyes in the dark and seemed to dazzle in letters of red across every sheet of paper I held in my hand at times of introspection." He had been praying for some such event, some such turn of fortune, but with his satisfaction there likewise existed the realization of the economic problem, the journey to France.

His second child, a daughter, Vivian Sybil, had been born but a few months before. To leave his wife and two young children for this great adventure would mean a sacrifice for them, for his resources could not provide both for them and the journey to Paris. A week later a solution to the problem came about. It was so unexpected that it seemed miraculous. It was like the final piece being fitted into a jigsaw puzzle that completed the design.

Aaron Lewis, in addition to being a professional handwriting expert and authority on the detection of forged documents, had also become renowned as a genealogist. Mr. Percy Rockefeller, son of the famous millionaire John D. Rockefeller of Standard Oil fame, had expressed an interest in his family's history. On behalf of his father and family, he had engaged Aaron R. Lewis to do genealogical research, that is, to trace in Europe the origin of the Rockefeller family.

Aaron R. Lewis was well versed and fluent in the French language, and his wife, Catherine, was well versed in German. Each summer for several years this team of researchers traveled through European countries consulting official records, tracing clues, consulting reference libraries, and compiling an authentic Rockefeller lineage. This year, 1909, Catherine Lewis could not accompany her husband to Europe. Someone else with a research mind and literary ability should assist Aaron in his genealogical labors. Aaron approached his older son, Harvey. Would he go to Europe with him? This was just one week after Harvey had received the letter from Paris suggesting that he journey to that city to further his quest!

He related, "I could visit Paris, my mind free and easy, and my desires to be gratified. Surely this was a demonstration of a Rosicrucian principle. I wrote once again to Paris, this time announcing to the professor my coming on the steamer *America* leaving New York on July 24th fifteen days hence."

There was a great flurry in Harvey's home. Mollie responded nobly, assuring him that he must take advantage of the journey. He need not have any anxiety over their welfare. After all, her mother and his family lived in the vicinity, and in the event of any emergency she would be quite secure. This put him at his ease, and Harvey prepared for what proved to be the adventure of his life.

There were incidents on board the steamer that mystified Harvey at the time. Though perplexed by these, yet because of his anticipation of the experiences he was to have in France, he did not thoroughly analyze them or attach a great significance to these shipboard happenings. One of the passengers, tall, dark, impressive, apparently an East Indian, made his acquaintance. There was an enigmatic air or aura that

seemed to surround this passenger, which intrigued Harvey. “His jovial pleasantries and positive avoidance of any subject pertaining to the occult, gave me no reason to believe otherwise than that he was an East Indian. But my attempts to draw him out along occult, and especially East Indian philosophical lines, gave him a very intimate acquaintance with my own philosophical ideals and beliefs.”

Before disembarking, Harvey had asked the other passengers whose acquaintance he had made to inscribe their names to a picture of the steamer. “My foreign companion suggested that, in addition to this, I might desire his name and address on a separate card. I agreed that it would be more than welcome; he then tore a square sheet of heavy, foreign paper from a notebook and wrote what seemed to be his address and a few words under his name. This I automatically placed in my wallet and not among my miscellaneous papers. I never thought to study its intent or meaning. One could do little but think automatically—dreamily—when he spoke or directed.”

His father and Harvey arrived in Paris, the latter then lost no opportunity to press for information about the Order Rosae Crucis. He could not immediately seek out the professor whom he had been directed to meet. He first had the obligation to assist his father in Aaron’s technical and genealogical research. But Harvey queried everyone whom he thought might have heard or known something about the Rosicrucians. In fact, he did not even confine such inquiry to any one class of people such as scholars or professional persons.

Of one such incident he wrote, “In the hotel I found a young woman, possibly sixteen years of age, scrubbing the floors of the lobby early one morning. Pursuing my usual method of testing and searching, I stood where I could watch her face, and said slowly, ‘Ros-ae Cru-cis.’ She hastily arose to her feet, stood erect, and faced me with that serene but awe-inspired expression that I have since then seen upon the faces of several Vestal Virgins (Colombes.) She said not a word but waited for either a sign or word from me. I knew of nothing else to do, and she slowly dropped down to her work and paid no more attention to me.”

Harvey Lewis continued his query of different persons he met about the Rosae Crucis while assisting his father in the performance of

the latter's duties. No one gave him any direct response, but, by their reaction to his questions and to the name of the Order, they apparently knew of it. Because of their reticence to speak of it, he wondered if they honored or feared it. Of one thing he was certain: "Rosae Crucis was not dead in Paris!"

Harvey stood hesitatingly before the address that the Parisian editor had originally given him in his letter. Here he was to meet Professor X. Was this to be a great revelation? Was this to be a fulfillment of a long-cherished dream and ideal? Would this person really disclose the whereabouts of the Rosicrucians, or for some reason would he evade the question and again precipitate Harvey into an abyss of suspense?

Harvey was delighted to learn that Professor X spoke English fluently. He thereupon quickly informed the professor that he had been directed to come, and apologetically explained that he had just written him recently that he would call. He was asked into a small office partitioned at the rear of a store:

"As I walked the length of the store, I noticed that the walls were banked from floor to ceiling with beautiful mahogany and glass cases within which hung very beautiful etchings, fine photographs, and an occasional water color.

"Professor X is a man of fine build and fair height, typically French in his appearance and demeanor. I judged him to be about forty-five years of age."

After extending the usual French hospitality and the completing of brief formalities, the professor came direct to the point. "And why do you seek to know a Brother of the Rose-Croix?" he asked. Somehow, at this most critical moment, Harvey Lewis found it was difficult to epitomize his purpose. The more he spoke, the more he felt with a sinking feeling that he was not impressing his listener with his real intention.

In desperation he began again. "But professor, I only want—desire—to learn how I may proceed if I am ever to have my fond hopes realized. I make no demand now for admission into the Order; I ask for

no rare privilege or honor at this time. I come to you only as a seeker for knowledge—for Light.”

The phrase, “for Light,” seemed to change the entire demeanor of the professor. There was a kinder expression, a more tolerant attitude toward what Harvey considered to be his mission. In the account which Harvey Spencer Lewis has written regarding his mission to France, he relates that the professor then interrogated him extensively. He asked for credentials regarding Harvey’s associations. Having presented the usual credentials carried in his wallet by an American citizen, the professor brushed them aside as plebeian and not worthy of the particular occasion. He said, “And have you not a paper there which does not resemble the others?”

Harvey Lewis’s account continues: “I thought a moment, and I seemed to discern his meaning, for the strange light in his eyes was unmistakable. It meant that I did have, that I could take from my wallet that which he fully expected to receive. What was it? I thought rapidly; it seemed like a resume of my whole life and all that had ever been given to me. But, in a flash, one thing stood out before me: the square piece of paper which the foreigner had given me on the steamer.

“I have this,’ I replied as I drew it from the wallet. ‘It is only an address and a few lines of other writing,’ I added as I noticed for the first time that the writing below the name and address was in the form of a sentence. ‘Perhaps this is what you mean.’”

The professor confirmed that that was what he had meant, this particular piece of folded paper. He impressed upon Harvey that he must preserve it, for it would have great value to him. Other than that, he said nothing more of it.

## Chapter VII

# THE MYSTIC CITY

PROFESSOR X HAD requested that Harvey Lewis return for a further interview. This he did with intermingled feelings of suppressed excitement and anticipation of some important disclosures, perhaps the conclusion of his search. But there was also trepidation associated with the incident. In the end would it all prove to be futile?

As Harvey finally left the office of the professor, following the eventful interview, he recalled certain words in particular which the latter had spoken. The words seemed to be emblazoned in his consciousness. Over and over again they resounded in his mind, "And now, if you find it convenient to visit the South of France, and can take the 7:10 train for Avignon on Tuesday evening, you will find further instructions at your destination. This is all the advice I may give you now."

Then Harvey further recalled that, as he was about to leave, the professor showed him a picture. It was an attractive etching. Harvey, having always been interested in art, had admired this etching. However, it was not the art subject itself which registered so in his memory, but the professor's parting words as he showed the etching.

"Among the many beautiful sights you may see while in this country is this one. You see here only a material representation of a spiritual place. This old tower—a very old building—is one of the truly great French monuments. Some day you may see this tower, then remember that I have called your attention to it. I believe that you will always

cherish a view of it.” There was a subtle suggestion that Harvey’s view of the tower would have more than a scenic or artistic importance to him.

Fortunately, if it were fortune, Harvey’s father, Aaron, was obliged by his professional affairs to journey to southern France as well. So, on Tuesday, at the time the professor had indicated, Harvey was on the train passing through the beautiful and historic countryside of southern France. The great vineyards, quaint villages, and meticulously cultivated farm lands passed in review as he gazed intently out of his compartment window.

It was Harvey’s first journey to Europe, and so he was determined that the experience should be indelibly impressed upon his memory. “I was lost in the scene, enraptured by it. And then in a deep, sonorous voice I heard the words: ‘The annual conclave at Lyons, are you going there?’ I feared to look around. I feared to take my eyes from the paper . . . but I seemed to feel the presence of someone, a strange presence, an almost recognizable presence, and I did look up from my map to gaze right into the smiling countenance of my foreign friend from the steamer.”

This was the beginning of a series of adventures in which Harvey Lewis was tested. He was directed from city to city in southern France, as he relates in his historical account of the Rosicrucian Order. Different personages to whom he was directed, and who identified themselves in a manner of which he had been previously informed, encouraged him to journey on. Harvey relates, “And all these mysterious elements were designed to tax my patience, to discourage me, to tempt me to be rash in some way. My sincerity was being tried.”

Then, one of these persons in a humble capacity, whom it seemed he chanced to meet, gave him a folded paper, passing it on without comment. “The folded paper bore this message in English: ‘Journey tonight to Toulouse. Register at the Grand Hotel Tivolier. Visit the Hall of the Illustrious at 10:00 A.M. Thursday morning and meet Monsieur, the eminent photographer. Prepare to remain at the hotel one week. Communicate with no one but your relatives, and say nothing of your plans. Communicate with M. from Chicago, who is editor now of the *Toulouse* (a newspaper). Peace!’”

Again, circumstances contrived, or was it some enigmatic plan which Harvey was fulfilling that so arranged his father's affairs that he too was obliged to journey to Toulouse? Nevertheless, "Wednesday found me again on the train en route to Toulouse." Toulouse is one of the very old cities of France. Harvey recalled from the tourist literature at his disposal that the city is on the banks of the Garonne, the river down which the Norsemen sailed to make their attacks on Toulouse in the sack of France. The romantic history of the city which he was to visit was in itself an exciting anticipation.

The Grand Hotel Tivolier, to which he had been directed, was an exclusive establishment, one of the types of European hotels whose luxurious appointments simulate the splendor of castles of the past or great chateaux of the present. Toulouse was a center for American and English tourists who had decided that there was far more to France than famed Paris.

The dining hall with its late dinner was the social event of the day. Harvey looked about at these guests, half suspecting, half hoping for some sign of recognition. Did any of these persons have the same experience as he, himself? Then he had a sudden, disconcerting thought. Could they possibly be on the same mission as himself? Might they be selected to make the contact he had so long hoped for?

After a rather sleepless night, caused by imagining what the morrow might bring forth, at the designated hour of 10:00 A.M. Harvey was at the Hall of the Illustrious. "It is a public building, but admission is by special ticket. It was built by architects and builders who donated their work...It is the one aim of every great artist of the South of France to some day be worthy—in his line—of donating a masterpiece to this Hall of the Illustrious." Harvey's love of art, which ordinarily would have caused him to concentrate all his attention upon the exhibit, was now distracted by the purpose of his visit.

He had been told by the one who had surreptitiously given him the note of instruction that M., the eminent photographer, would meet him here. In his anxiety for this meeting, he was becoming impatient. Harvey knew that he must not reveal this impatience. Yet, where was this person? "But I did not know him until I first saw that same,

strange sign which a young man had given me in Montpellier. Then I approached him.”

Harvey identified himself to the eminent personage, explaining how he had been directed to him. He then began to relate his hopes and his aspirations. This dignitary answered him in rapid French. Harvey knew some French but was not as fluent as his father was, whose mother was a Frenchwoman. M. could ascertain that Harvey was not comprehending all that he said, so he resorted to writing on a small pad which he took from his pocket. Harvey could read the language more extensively than he could speak it, and thus a fair degree of communication was established between the two men. Harvey was chagrined to hear from him what now seemed to be a pattern of further evasion or delay. M. then drew from his pocket a small note which he gave to Harvey. This again directed him to another address on a prominent boulevard.

Harvey took a carriage, as there were no trams on the boulevard of the address which had been given him. “I rode perhaps a mile before I realized that I must watch for something.” Surely there was a reason for this little jaunt. “So I kept a careful search of all persons, places, and things. I rode another mile. I was out of the heart of the city and was going in a different direction. I was, in fact, practically skirting the city. I saw old churches, old buildings, some old Roman bridges across the Garonne, some ruined places—and then—Ah, at last, the Old Tower.

“There before me was the actual Tower itself, the one I had seen in the picture at the professor’s store in Paris. And, in rapture and doubt, I stood before that Old Tower (known to Rosicrucians as ‘Le Donjon’) for many minutes with a feeling in my heart that, somehow, this was the goal. My search was ended.”

What should be his approach? This was the question now dominant in Harvey’s mind. How should he act on this occasion to truly portray his humility and due probity? His knocking on the door brought no response. It seemed that his heart was pounding more vigorously than his fist upon the door, for he had passed through the outer creaking gate in the wall surrounding the Tower.



“Le Donjon,” Toulouse, France, where Emperor Harvey Spencer Lewis was initiated into the Order Rosae Crucis and where he was vested with authority to reactivate the Rosicrucian Order in America.

“I gazed upward through the opening and shouted, ‘Hello!’ Not very appropriate, I grant you. It was the ‘telephone habit’ manifesting itself on impulse, I suppose. But it brought forth a soft but distinct ‘Entrez, entrez,’ from an upper floor. I immediately began my ascent. I saw then that the stairs were made of stone, as were the floors. The edges

of the steps were deeply worn. I should judge that each stone was three inches lower at the deepest part of the curve. The walls too were of gray stone, the plaster or cement between the stones being gone in many places, and a moldy odor pervaded the atmosphere. As I ascended, I found the upper galleries were lighter, and I could distinguish shelves against the walls filled with old books.”

Slowly Harvey reached an upper room. There he found an array of antique chairs, a hand-carved desk upon which were scattered many papers, as though someone had been interrupted in his work but had intended to return to it. Harvey’s musing about what he saw was interrupted by the appearance of an elderly gentleman with a “very long gray beard and pure white hair hanging to his shoulders and slightly curled.”

Harvey, being self-conscious in the gentleman’s presence, hastened to explain that he had been directed to the edifice and after knocking had heard someone call to him to enter. He went on to explain his purpose, his mission, in fact. The elderly gentleman listened, smiled sympathetically and encouragingly. He then stated, “You have earnestly sought the Rose-Croix Order. You wish to enter the sacred brotherhood. Your wish may be granted, but what then? You will help in this great work? You will spread the work to your land? You wish for a herculean task! I admire your courage, your bravery, and your determination.”

The venerable gentleman then revealed to Harvey many treasured documents. He disclosed mementos, instructions, scrolls from old mystery schools from which had sprung the Order Rosae Crucis. He exhibited proclamations of the Order, signed by men whose names were prominent in the profane history of the world. “And I saw the last Oath of the Order made by Lafayette before he came to America—the first Rosicrucian from France to come here. May the name ever remain sacred to the Order in America. And then—I departed with more directions.”

The next day Harvey dutifully followed the instructions given him and made the required personal contact. But again, he was told how to arrive at a particular destination. This time it was the old city of Tolosa. “Tolosa was the original Roman city of Toulouse.” At an old

building, perhaps two centuries or more in age, Harvey presented his written credentials to someone who, it turns out, was the archivist. He was then prepared for the event that was to follow. First, he was admonished to rest, to meditate, and at sunset, about three hours later, he would meet “the Officers of the Grand Lodge.”

“Later that night I was initiated into the Order Rosae Crucis. I Crossed the Threshold in the Old Lodge in that very old building. I met the many Officers, I took the solemn pledges, I received the great blessing and was made a Brother of the Order as the witching hour of midnight was struck by the old chimes in the tower of the building.”

Again, fortunately for Harvey Lewis, his father’s business detained them both in Toulouse for several days. During this period, Frater Harvey Lewis attended his first Rosicrucian Convocation. He was also permitted to see old tomes and manuscripts containing traditional principles and teachings of the Order Rosae Crucis. Other works in languages of several lands, he was told, contained great illumination, but they were not made available to him at that time. However, “On the day I left Toulouse I was given certain papers and documents to enable me to proceed with the spreading of the Light in America.”

The Most Venerable Grand Master of France, M. L, then gave Harvey a charge. He admonished him regarding his responsibilities and obligations. He conferred upon him jewels and signs of authority. We quote in part from the charge of the Grand Master to Frater Lewis. The charge in its entirety appears in the historical account of that event by Dr. Lewis.

“From time to time there will come to you those whom you will recognize by the signs indicated. They will add to your papers and devices until your working papers and tools are completed. The Masters of the world will be glad to administer to your wants and your requirements from time to time.”

## Chapter VIII

# THE OBSCURE NIGHT

HE SAT MOTIONLESS before his wireless transmitter staring at the equipment. It was the night when he customarily enjoyed communicating with other operators throughout the nation. They were people like himself who had made wireless a study and a hobby. It was the night of the week upon which they had agreed to discuss over the air waves their respective apparatus, their theories, and experiments with the new science. Harvey knew that if he threw the switch, put on his headphones, and adjusted the tuning coil and other devices, he would hear his call letters being transmitted. These friends of the air would be waiting for acknowledgment of the call to begin the pleasant contact.

But tonight, he did not feel inclined to indulge this interest nor to discuss some new schematic circuits he had previously devised. Constantly in his vision and in his memory was the Old Tower and the words that the Venerables had imparted to him subsequent to his departure from Toulouse. He arose from his chair and, without yet having touched the equipment, stepped out, closing the door behind him with an air of finality as he had done several times since his return from France.

He went to the corner in his apartment which was his study, his sanctum. It was quiet, his two children now being asleep. Mollie had been reading, and she too had fallen asleep. Harvey sat down and opened a small, metal chest beside his table and desk combination. From this he took a sheaf of papers. Underneath them was a parchment-like envelope in which they had been placed. He took the envelope

in his hands and rubbed the fingers of one hand over it lightly and absentmindedly as though giving it a caress of reverence.

This was the envelope given him in Toulouse after his sacred initiation. There before him were preliminary documents of authority. They were what might be termed the curricula of Rosicrucian doctrines with which he had to familiarize himself. These were written partly in a symbolic code. They would be exceedingly cryptic to any other person into whose hands they might come. He had been given the key to decipher them, but nevertheless this was a laborious task. What had been translated had mostly just indicated titles of subjects or topics that the teachings embraced.

“It was my regular practice to come home from my active business affairs of the day and immediately after dinner, despite being tired and brain weary, sit down and try to translate into plain English the hundreds of pages of secret manuscripts. I recall well how over a week of evenings was spent with one phrase of about twelve words, which I could understand only vaguely. No dictionary could help; there was no one to whom I could go with a question.

“The phrase in front of me was not only veiled but, like all of the sentences and paragraphs in these manuscripts, greatly condensed or abbreviated so that several thoughts could be put into a few words. Very often such words as *and*, *of*, *by*, *for*, and *to* were omitted from the sentences in order to make them brief. One of these phrases that I worked over so long I will never forget.

“I used to rise from my desk at home about eleven or twelve o’clock at night and raise my hands to the high heavens and say: ‘If I could only talk for a few minutes to the person who wrote this manuscript.’ That one particular phrase pertained to the methods of making cosmic contact, and I was very anxious to make such contacts as a help in understanding other laws and principles.”

Frater Harvey Lewis often recalled the words of the Grand Master of France, given to him on that memorable night. “From time to time there will come to you those whom you will recognize by the signs indicated. They will add to your papers and devices until your working

papers and tools are completed.” How Harvey longed for those further instructions, guidance, and teachings! He wondered, since he was so perplexed at this time, if he would ever be fully qualified to impart the principles and laws to others in this nation.

It was natural that at times he felt he was being unjustly treated, that what was demanded of him was too severe. But then, after reflection, he would feel contrite, knowing that it was his character, his patience, perseverance, and humility which were undergoing a scrutiny at this time. Any weakness, any display of annoyance might mean defeat; that is, the termination of the trust placed in him.

Some of the titles, when deciphered from the code, were similar to ones which Harvey had heard or read about in modern books. However, no details, no particulars about the subjects were given to him in the first papers which he had received when in France. He made a list of a few of the titles that he recognized and determined to do research upon them.

He went to the famous New York Public Library and was given permission to consult works in its huge technical and reference rooms. There he found many texts pertaining to those same few titles that he had recognized in the manuscripts given him in France. He spent hours making notes of the important information that these books in the library contained. To himself he thought: “At least I will make use of the time while I am waiting for the more comprehensive papers that are to be sent me. These subjects I can familiarize myself with, since they correspond to texts in the manuscripts.”

But Frater Lewis was to learn that, though his study of the texts in the public library contributed further to his fount of general knowledge, they were very different from the teachings he was to receive finally bearing the same topic titles. He was to discover later that much he had read in the library was refuted, or at least was in conflict with the Rosicrucian conceptions.

This difference was to cause Frater Lewis considerable difficulty when eventually the teachings had to be introduced to neophytes of the Order in America. For only time was to show that the Rosicrucian

conceptions, so startlingly strange and contradictory, at that time were actually in advance; decades would need pass before they would be vindicated as truth.

Harry Hoffmeir, Harvey's half-brother for whom he had a great affection, had an excellent aesthetic sense. He specialized in floral design and eventually established a floral shop catering to a wealthy clientele in New York City, including some of the large hotels and private clubs. He also had an appreciation of metaphysical subjects and was sympathetic to Harvey's interest in them.

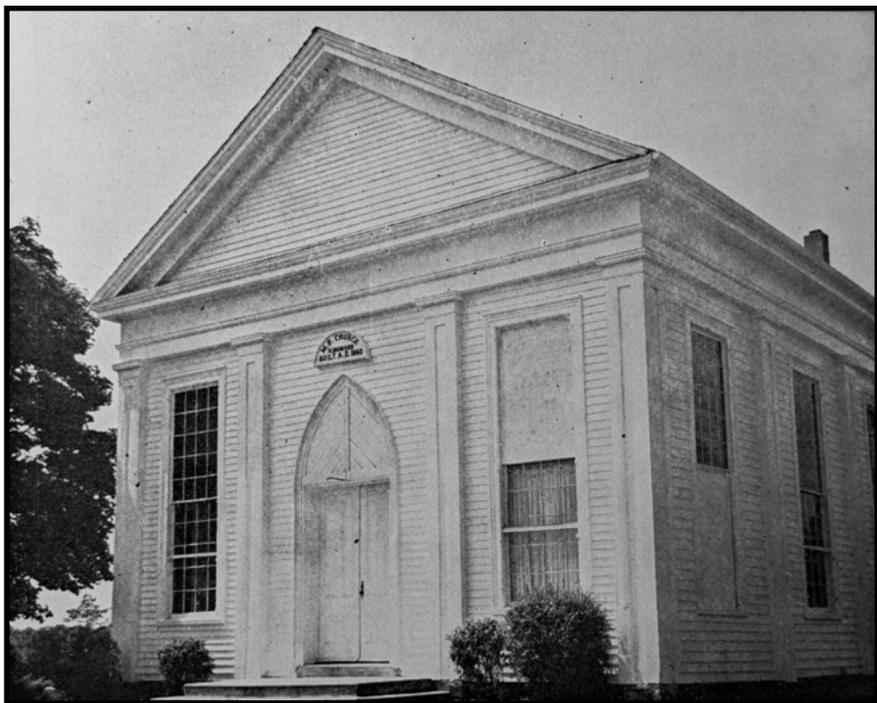
However, Harry's interest was not profound enough for him to devote his life to such subjects. He felt that he could not make the economic sacrifice that Harvey was making, but nevertheless he admired his brother for doing so. They had much in common in their love of symmetry of design and harmony of color. Harry often consulted Harvey about ideas he had with regard to some large contract for decorations in the early days of his business.

Earle, Harvey's youngest brother, had shown early in his school days a particular aptitude for mathematics. Among friends at a social gathering he would be called upon to demonstrate a feat of mentally adding several columns of digits at one time in a matter of seconds. While still a young man, Earle became a brilliant accountant.

The renowned Metropolitan Opera Association of New York City at that time was having some administrative difficulty with their box office operation. Earle Lewis was engaged to assist temporarily in remedying that situation. The Opera Association's management so admired his ability that he was eventually retained on the staff. He ultimately became a member of the Board of Directors of the Metropolitan Opera Association and held the office of treasurer of that great cultural institution for many decades. He likewise managed the financial affairs of one of the world's great operatic stars during the early part of this century.

Earle was determined to become a material success. To a great extent he measured the capabilities of an individual by such standards. Earle also had considerable dramatic talent which aided him in his

position with the Metropolitan Opera Company, as he often had to arrange the engaging of foreign talent for American appearances. Earle was exceedingly generous, not only to members of his family, but to all whom he thought to be in need.



The Kingwood Methodist Church in Kingwood, New Jersey, where Harvey Spencer Lewis's father, Aaron Lewis, was often invited to speak while on holiday from his profession in New York City.

Earle recognized the brilliance and versatility of his brother Harvey. As a boy, Earle had been quite religious and shared the same early church experiences as did Harvey. These left an impression upon him resulting in a high degree of morality. But beyond adherence to a moral code, mystical, metaphysical, and esoteric subjects were of no concern to him. His principal study was confined to the requirements of his profession. His hobbies were mostly sports. His ability at baseball as a youth was so evident that at one time he was offered a post on a professional team.

Before marriage and as youths, Harvey and Earle spent their summer vacations on an aunt's farm in New Jersey. Earle would organize the young farmer lads into a baseball team in which he would be the pitcher. Harvey, by contrast, would take his sketch pad and do crayon and watercolor scenes, spending hours under a tree of a hot summer day thus amusing himself. Some of the resulting works of art are still treasured possessions in the homes of relatives and friends in that farm region.

When Frater Lewis was struggling with his translations of Rosicrucian documents and hopefully waiting for the more explanatory papers to be sent him, Earle would admonish him, "Harvey, give more time to your work! With your mind you can make a great financial success in a few years." Harvey did not divulge at this time what his studies were about. After all, no public announcement had as yet been made about the Rosicrucian re-formation in America. It was not yet the time. To Earle it seemed that Harvey was delving into strange channels which were enigmatic to him. In fact, far removed from his everyday world as an executive of one of the world's greatest operatic organizations.

The values that Harvey and Earle each placed upon life were of opposite poles. As a result, when they got together for a short time, they would wax into polemic discussions. Neither could really fully appreciate the other's evaluation of human effort. Nevertheless, the two brothers would always speak of each other in the most sincere and complimentary terms. Harvey was very proud of the position in the world which Earle had attained. On the other hand, Earle never failed to point out the genius of Harvey's mind but, with a sigh, would admit he did not quite understand to what end it was being applied.

Mollie was apparently in good health and in the bloom of young womanhood. She was finding enjoyment in the unfoldment of the personalities of her two young children, Ralph and Vivian. She knew that her husband had a deep-seated desire to fulfill a mission for which he felt ordained. She had often heard the criticisms of her family that he should devote his special talents wholly to his advertising profession. She was, however, willing that their economic security be more slowly

established, so that Harvey could indulge those interests and pursuits which so evidently brought him happiness.

This would probably mean sacrifice of their material advantage. But if he would find satisfaction from life in pursuing his aims, she was wholly agreeable to making such sacrifices. Her husband, Harvey, was an unusual young man. This she realized, even though she did not fully understand the depths of his mind and the particulars of the goal which he sought.

Then it happened suddenly! Mollie complained of intestinal distress which gradually became severe. The usual home remedies offered no relief. Her mother, a trained nurse, suspected the probable cause. A physician was called, and his diagnosis confirmed the mother's suspicion: acute appendicitis.

She was rushed to a hospital, and surgery was immediately performed. To the consternation of the attending surgeon, it was discovered that the appendix had ruptured. It was now necessary to keep the inflammation from spreading through the visceral peritoneum to prevent fatal peritonitis. Antibiotics which are now used to prevent the spread of such serious infections were then unknown.

Every known remedy was applied, and Mollie seemed to rally. She was returned to her home to convalesce. Her mother, as a nurse, devoted the day hours to caring for her daughter. Harvey, hurrying home from work, relieved his mother-in-law of the care of Mollie and the two young children. The children were too young to appreciate the serious condition of their mother and, in their natural exuberance, were often noisy and disturbing to Mollie.

On Sundays, Harvey put aside his usual research labors in Rosicrucian manuscripts, engaged a carriage and took his wife on rides through Central Park. Mollie was wan but made the effort to take these Sunday outings. Her physician believed that the spring air might stimulate her. Harvey too wanted her to be relieved from the continual confinement in the home, thinking that the change of environment would have a psychological advantage.

Whether Mollie had a premonition of transition, or whether her own condition and increasingly depleting headaches caused by the poison in her blood stream suggested it, at least she often spoke of it. She kept lamenting, "And what shall become of my children?" Harvey would assure her that there was no reason for such concern and that she would live to take pride in her children's maturity. Yet, her remarks, made with such seeming insight, greatly depressed him. His world seemed to be crashing around him. His ideals, his dreams became more like hallucinations, like the rambling ideations one has when emerging from a fever. They were all so far removed from the towering shadows of reality pressing in upon him.

It was in May 1913 that Mollie's condition worsened, and she was again admitted to the hospital in critical condition. She lingered on, suffering as the poison gradually sapped the vitality from her young body. Her children were now taken to see her only occasionally, as their presence caused her to become so emotionally distraught as to result in further detrimental effects. The usual formal hospital telephone message was conveyed to Harvey. He was simply told that he should hasten to the hospital, that his wife was on the verge of transition. He later learned that this had actually occurred before the call had been placed with him.

Harvey was now twenty-nine years of age with two motherless children. With all of his understanding of the mystical significance of transition, there was still the natural, emotional, human reaction to the physical separation of companionship.

New personal problems arose. Who was to care for the children? Both the paternal and maternal grandmothers responded. The children were placed at different times in the homes of both. His young son, Ralph, then nine years of age, was later placed with Harvey's great aunt on a farm in New Jersey. It was where Harvey had spent many happy summer vacations with his brother. Though his children were well cared for, his home life was disrupted. There was no longer that peaceful atmosphere, that environment of hope and security, that feeling of being surrounded by loved ones, which had left his mind free for his greater work.

Gradually Harvey applied self-discipline and endeavored to order his emotional self and to resume his mission. Perhaps this great calamity, a wound to his whole being, was even a further test of the qualities of his personality.

In the historical account, he related, "It was not until the fall of 1913 that I began my outward activities for the Order in this country (USA), and my first acts were a mistake! My instructions plainly said that the Order was not to be made concrete until 1915. Well I knew the year! The figures 1915 were emblazoned in my mind; that was to be the 'great year' for America, which many Rosicrucian students had been looking forward to for many years.

"But my instructions—in weird, symbolical language requiring careful translation—also stated that during the winter of 1914-1915, 'between December 15th of 1914 and Easter of 1915' I should make such preliminary announcements as would enable me to have my American Supreme Council selected by April 1st and my Officers installed by not later than May of 1915. These instructions I had read many times during 1910, 1911, and 1912. During 1913 (the latter part of the year) I was devoted to the preparation of the necessary 'first papers.'

"Thus it was that, as December of 1913 approached, the figures 1914 of the coming year seemed to stand forth boldly in my consciousness, and my instructions I misinterpreted as being 'Between December 15th and Easter of 1913-1914' instead of '1914-1915.'

"I anxiously awaited December 15, and on or about that date I made my first mistake. I announced to some especially advanced members of the New York Institute for Psychological Research, of which I was then president, that I would have them meet with me to prepare the way for the establishment of the Order Rosae Crucis in America.

"A preliminary meeting was held during the winter of 1913-1914, and I was surprised to find no enthusiasm and little interest. Those whom I considered interested displayed no interest but rather antipathy. . . . Of the twelve who had assembled (out of twenty invited), not even one signed the preliminary organization paper."

Harvey was greatly dejected by the circumstances. Was this, he thought, indicative of the interest that was to be shown in the Order Rosae Crucis in America? Finally, there was the realization of the mistake made. "No one had signed that paper nearly twelve months before it was time to be signed! The very weather, antipathy, and the disinterestedness of those there that night had prevented a grave error on my part. Truly a Rosicrucian lesson!"

## Chapter IX

# THE SECOND CLUB

THESE WERE LONELY months for Frater Lewis. He attempted to submerge his emotions and his memories in his work. He intensified his daily studies so that there would be no time for reflection. This excessive effort brought professional recognition. In other words, there was an increased demand for his ability as an advertising consultant. Some of the large, nationally known industrial concerns of that time became his clients. He devised campaigns for them, and slogans and designs for their products. In the evening after leaving his office, he would plunge into his Rosicrucian research and planning until he was literally so fatigued that he would fall into a sleep of exhaustion.

It was obvious that this tempo and kind of life could not continue. Harvey was missing the domestic life, a loving wife, and the companionship of his children about him. Such had always constituted a therapeutic counterbalance for his intellectual and emotional expenditure, and it was now sadly lacking. His mother and father were concerned for his health but were at a loss to find a means of changing this all-absorbing routine which he had adopted.

In the course of work for his clients, Frater Lewis was obliged to contact a prominent society photographer located on Fifth Avenue, New York City. The photographs of this concern were used to illustrate advertisements for products of Frater Lewis's clients. One morning when making his business call upon this renowned photographer, he

was ushered by mistake into the office of the private secretary. She politely told him that she would take him into her employer's office as soon as the latter was free. For the remaining few minutes, they engaged in a pleasant conversation.

The coincidence of the casual meeting seemed to stimulate Harvey's morale. It was an unexpected pleasantry that broke the monotonous pace which he had set for himself each day over the past many months. Subsequently he made it a custom to enter the secretary's office first when he visited the concern and chat with this most personable and charming secretary. Perhaps, too, his business calls at this office were now more frequent than they need have been.

Harvey Lewis invited the charming secretary, Martha Morfier, to accompany him to dinner and the theater. She accepted, and this was the beginning of a courtship. To his agreeable surprise, Harvey found that Miss Morfier was not only courteous but sympathetic to his ebullient explanations about his philosophical and mystical aims. She also had a great depth of understanding about such subjects and was sincerely interested in finding someone mutually attracted to them.

Many weekends and evening hours were now spent by Harvey and Martha in discussing prodigious plans for the Order Rosae Crucis, the Rosicrucian Order in America. Without violation of his oath, Harvey could tell her of his mandate to re-establish the Order in America, and how he was anxiously and excitedly waiting for the assistance promised him by the Venerables of France. He told her how he had made a mistake in attempting to lay the foundation of the Order on the wrong date and how discouraged he had become. She encouraged him and he now felt he had the moral support which he needed.

Martha had received a proposal of marriage from her employer, a man of social prominence. He was waiting for her reply. However, she accepted instead the proposal of this young idealist, Harvey Lewis, a brilliant young man, but at the time one who seemed just poised upon a threshold of uncertainty. There was romance, adventure, enlightenment, and the thrill of possible great achievement in his dream of events that were across this threshold of tomorrow, but there

was also the constant specter of tremendous tasks and unsurmountable obstacles.

During this engagement, the paternal and maternal grandmothers of Martha Morfier passed through transition leaving her a sizable inheritance. Generously and enthusiastically, she insisted that this become the nucleus of resources to further the funds of the Order Rosae Crucis. There was so much that was needed and so little available to launch the contemplated project! This gift, then, was an added incentive and assurance that certain necessary material requirements could be met.

On June 27, 1914, Harvey and Martha had a simple marriage ceremony; a private affair with just members of the family and the most intimate friends in attendance. It was a courageous undertaking for Martha, for she assumed responsibility for Harvey's two children, Ralph, now ten years of age, and Vivian, aged six. Ralph was to be in her care at least part of each year; the balance of the time he would spend on the farm of his father's aunt, a place for which he had a great love. Harvey's family, his parents and brothers, were elated at the turn of events. The transformation in the personality of Harvey was noticeable. He emerged from his cloistered demeanor and returned to his familiar self.

It was in the fall of 1914 that events occurred that accelerated the formation of the Order Rosy Cross for its second cycle. He wrote of this event, "There came to me a grand old lady who had been a deep student of the occult for years. She had traveled much abroad in search for knowledge and had been initiated in many forms of our (Rosicrucian) work."

This lady was Mrs. May Banks-Stacey, descendant of Oliver Cromwell and the D'Arcys of France. "She had been entrusted with a special errand and mission connected with the Order. Thus, on another rainy night in the month of November—on my birthday, in fact—she unceremoniously and reverently placed in my hands a few papers, a small packet and—a beautiful red rose! ... The papers I found to be some of those which the Masters had explained to me in Europe in

1909 and which were promised to come to me by special messenger when I needed them most.”

On or about December 20th of 1914 Frater Lewis made his preliminary public announcement about the Order. He placed a small announcement in the personal column of the *New York Herald*. “It said that the writer would be pleased to hear from ladies and gentlemen interested in the work of the Order, R.C.”

It was now necessary to arrange for the gathering of the people who had responded to his announcement. Frater Lewis had the final authority, and so the date was set for the foundation. But, he wondered, how would these inquirers respond to his explanations and to these documents which he would present? Would those in attendance be there merely because of idle curiosity?

With the help of his wife, all of the inquirers were informed to meet in Frater Lewis’s office at 8:30 p.m., February 8, 1915. A total of nine persons responded. Frater Lewis showed them his documents, his insignia, and certain other papers. He expounded on the principles of the Order Rosae Crucis, and his own plans and obligations for it in America. The nine men and women who responded “were made a committee to organize a Supreme Council for America.”

The enthusiasm shown by these persons apparently was contagious. At least news of the event reached the ears of the press. The editor of *The New York Globe* called Frater Lewis asking for facts about the re-establishment of the Order. *The New York Globe* evidenced a tolerant and understanding attitude toward mystical philosophy. Unlike many other newspapers, it did not ridicule and deride such activities, so as to pander to the religious and other prejudices of the general readers. Consequently, “On February 24th a very interesting story appeared in the *Globe* and at once awakened the minds of many hundreds of seekers for Light in many states.”

Mr. Thor Kiimalehto, having been appointed foundation secretary, had the duty of selecting from these numerous replies those people who seemed to be sincere in their inquiry. They were invited to attend “an organizational meeting” on March 3rd. About eighty persons attended,

among them numerous Freemasons investigating the purposes of the Order, and persons active in various professional and scientific fields.

After a discussion on the purposes of the meeting, it was to be expected that some were skeptical. They thought that the Order Rosae Crucis would be just another religious sect or a spiritist association, of which there were many in New York City. “About fifty signified their willingness—or rather delight—to take the necessary oath.”

Some demanded that the teachings and rituals be submitted to them for examination before they would assume any pledge or obligation to further the organization, even though the documents and papers shown to them revealed the history of the organization, its purposes, principles, and high moral order of function. Obviously, such persons were rejected, and they showed no further interest in the organization.

There were, of course, several other organizational meetings and discussions as to what should constitute the agenda for the Order. “Finally, on April 1, a Thursday, at 8:30 P.M., about thirty of the most active workers met at the proposed Lodge Rooms on Seventh Avenue, and there, with due form, constituted themselves the Supreme Council, signed an illuminated Charter declaring the authoritative, proper, and legal establishment of the AMORC in America, and appointed the national executive officers under signs and seals.”

On that occasion Frater Harvey Spencer Lewis was selected and unanimously appointed Grand Master General and Emperor. After weeks of investigation and deliberation over the papers presented by Frater Lewis, the Councilors as a body, with deep appreciation of the import of their act, signed the American Charter designating the officers of the Order for the beginning of this new, second cycle in the Americas. This historic document, along with many others, now reposes in the archives of the Rosicrucian Order. It is one of the most treasured possessions of the Order.

All of this was an important administrative function, a necessary foundation for the structure of the Order. But Frater Lewis still had another phase of his dream as yet unrealized. The teachings and the

sublime traditional rituals of the Order were yet dormant; they were the soul of the Order, all else being but a vehicle for them.

With the help of the committee, a location for the proposed Lodge and Temple was selected on Seventh Avenue. Frater Lewis, conscious of the traditional mystery schools from which stemmed the spirit and motivation of the Order, and as well, recollecting vividly the accoutrement of the quarters in which he had been initiated in France, assumed the task of arranging the new facilities. The Lodge and Temple must follow a basic design symbolic in nature. This had been an admonishment by the Venerables in France and was, therefore, mandatory.

Consequently, Frater Lewis called upon his versatile talents and diversified experience. The Rosicrucian Temple was to be arranged to the four cardinal points of the compass; namely, the East, West, North, and South. The East traditionally symbolized that point from whence came the Greater Light, that illumination or wisdom cosmically inspired in people. Further, the East of the Rosicrucian Temples was to be in a design and decor that would depict ancient Egypt where the Greater Light first dawned upon humankind.

Members of the Committee, according to their abilities, volunteered the carpentry, building the partitions for the antechambers, benches, and doing other similar essential tasks. The Emperor, H. Spencer Lewis, with deep reverence, with the consciousness that he was creating the first East station for the new cycle of the Order in America from which the teachings would be expounded, executed its art design.

He created this East station of the Temple to depict a vista through an ancient Egyptian pylon as one would look westward across the Nile. The background painting in detail, coloring, and perspective had a vivid reality that created the necessary atmosphere reminiscent of that glorious beginning of people's search for the Light within themselves.

Even the portals, columns, and walls of the Temple, simulating the granite masonry of ancient temples of the Nile, were the result of the personal handicraft of Emperor Lewis. The lighting, the wiring, and the adjustment of the fixtures, which produced the necessary color

tones and heightened the symbolic realism of the Temple, were the result of Frater Lewis's labors and talent.

“On Thursday—the true Rosicrucian day throughout the world—May 13, 1915, the first true Rosicrucian Convocation of the Order was held in the Temple amid beautiful and inspiring conditions, and all the appointed National Officers, the Councilors, and a few others were duly initiated into the Order, Crossed the Threshold, and were raised to the dignity of Knights, Sorores, and Fratres of the Order Rosae Crucis in accordance with the true ancient rites and ceremonies.”

The first person to make this journey across the Threshold into the Greater Light, which the Order could transmit to the seeker, was Martha Lewis, the Emperor's wife, and she was the first member, as well, to wear its insignia. It was not alone his wish that this historic moment should be hers but, also the unanimous desire of the entire body including the first American Supreme Council.

It was not long after this event, the report of which was personally communicated to the Supreme Council of the Order in France, that acknowledgment came to Emperor Lewis from that august body. The acknowledgment duly confirmed his appointment. Thereafter began a flow of manuscripts, again in cryptic language, to be laboriously translated, and to constitute the teachings and the rituals of the Order in America. Some of these communications were to be preserved in the archives of the Order. Others, it was so designated, were to be destroyed immediately after translation.

As Emperor Harvey Spencer Lewis worked over this material, preparing it in monograph form and arranging these into the traditional degrees to be disseminated verbally in the new Temple, he realized that they were not all acceptable. In other words, their language was archaic and verbose; their principles and truths were profound and enlightening but not comprehensible to the modern mind.

The old Rose-Croix Order in France was familiar with this traditional terminology, and they allowed for its deviation from the language in modern use. They could provide or intersperse the meaning which other persons could not do. Therefore, Frater Lewis was

confronted with the blunt fact that the Order Rosae Crucis in America, if it were to expand, and to truly make an appeal to the multitudes who sought cosmic and mystical truths, its monographs must be presented in popular language.

Here, then, was a double task. First, it necessitated grasping the essence of the contents of the manuscripts and then rewriting them in an appealing, acceptable manner for the minds of men and women of this twentieth century in America. Martha had helped diligently each evening, but now she had the additional care of motherhood. On July 22, 1915, she gave birth to the second son of Harvey Spencer Lewis. He was named Earle Cromwell.



Imperator Harvey Spencer Lewis in his office in New York City. This office existed during the very early period of the Order's foundation in its second cycle.

It was becoming impossible for Frater Lewis to carry the double burden of his advertising profession and the responsibility of propagating the Order Rosae Crucis. He then finally began the next sacrifice, that of devoting his whole time to the work of the Order, spending days and evenings, weekends, and holidays in his office at the New York Lodge.

The quarters of this Lodge were at first quite humble and unpretentious. There was as yet a great paucity of members in the Order; therefore, its funds were exceedingly limited. All of Frater Lewis's personal finances were put into this formative activity. This resulted in his wife and children being obliged to deprive themselves of many things to which they had been accustomed previously.

This work was not futile, however. News of the Order's establishment spread in America, chiefly by word of mouth. Inquiries were received from clergymen, physicians, teachers, and businessmen as to how they might affiliate with it. Could they establish a Lodge in their community, was the most common question asked. It was realized that considerable administrative work was required if the desired advance for the Order was to be achieved. The opinion of members and officers of newly established subordinate bodies, of which the one in Boston, Massachusetts, was the very first, should be considered regarding the surmounting of various problems which were now confronting Emperor Lewis.

Plans were therefore made for a first National Convention of the Order. It would be the first such general conclave held in America since the original colony of Rosicrucians was established in the seventeenth century in what is now the United States. The city of Pittsburgh, Pennsylvania, was chosen as the site for this first National Convention in 1917, but again the main burden for such an enterprise fell upon Harvey Lewis. He had to determine what the program would consist of in order to be certain that no essential activities would inadvertently be omitted.

"It was a wonderful success." That was the opinion of all who attended this first National Convention of our Order in Pittsburgh, July 31st to August 4th. Delegates from New York and the newly



The original building in Pittsburgh, Pennsylvania, where in 1917 the first National Convention of the Rosicrucian Order, AMORC, was held for its second cycle.

established Delta Lodge in Philadelphia journeyed by special railway car provided by the Pennsylvania Railroad. Enthusiasm was high among the members of the body in anticipation of this, another historic “first” in the early history of this second cycle. The Emperor and his wife and three-month-old second daughter, Colombe Madeleine, accompanied this official and highly-spirited delegation.

Many matters which would have a great bearing upon the future of the Order were to be decided and consummated at this first Convention. The number of prominent members first assembled together at this event was very gratifying to Harvey Spencer Lewis with respect to the newly established Order.

As he withdrew at times from the assembly sessions and sat alone in meditation, he must have journeyed back in memory to the Old Tower in Toulouse. He recalled the Venerables, the thoughts they had exchanged with him. Here now was the embodiment of that dream which began to unfold in Toulouse. This, however, was not another foundational meeting but an actual assembly of fratres and sorores, souls seeking the Light, who had Crossed the Threshold. They were companions with him in mystical experience.

## Chapter X

# CRUCIBLE OF EXPERIENCE

**A**T SOME TIME for each human being, life becomes a vast crucible. It is a melting pot into which are poured the raw substances of a person's being. Their thoughts, actions, and emotions are compounded with the sheer realities of experience. From this admixture emerges a singular character and personality.

It may come forth scintillating and potent, a virtual philosopher's stone that refines the self and transmutes the environment into golden opportunities. But with other persons this compound of human nature, drawn forth from the crucible of life, may be a dark and embittered self, the ego warped into the ugliness of intolerance, pessimism, and suspicion. The true self of no person is known until life's experiences have placed them in this crucible. It is there where the dross is separated from the gold.

At first it seemed to Harvey Lewis, after the success of the first National Convention in Pittsburgh, that the future was now to be one entirely of his making. He gained increasing confidence in the creative ability of his stimulated talents which were being aroused by the demands of the re-established Rosicrucian work.

Many of the members in the newly formed organization offered to help in his labors; therefore, committees and councils were formed. There were, too, the trusted Supreme officers, his immediate associates.

At this time, however, the financial resources of the Order were exceedingly limited. These other officers were principally engaged in their own professions and businesses; the services which they could give Emperor Lewis were therefore limited to such time as they had free from personal duties.

Harvey Lewis, however, devoted his entire time to the work of the Rosicrucian Order. For this he was allotted a small drawing account or salary, which was actually a mere pittance. This allowance was determined by the resources; it was not an attempt to evaluate the tremendous worth of his efforts, the ability and ideas that he was pouring forth into the structure of AMORC.

To him it seemed that a thousand things needed to be done. Some of these things were abstract, profound, or complex; others were simple, yet they required wise administration so that neither the time nor the materials needed for them would be wasted. Paramount at the time was the need for literature that would further introduce the work of the Order to the public.

The preparation of this literature required special skill. It could not presume upon the reader's familiarity with metaphysics, philosophy, and mysticism, for there were those who sought the content of such subjects but would not recognize them by their technical terminology. On the other hand, to write the literature down, that is, to so simplify it that every person in the street would understand it, whether they be interested or not, would lower its value to the individual educated and informed in such subjects. It would then not intrigue them, nor to such better educated persons would it seem worthy of the ideals professed by the Order.

Harvey Lewis, by his intense love of mysticism, the enlightenment he had received, and by what he believed was his cosmic endowment, was especially qualified for this task. In addition to these innate qualities which he had, there must again be mentioned his experience and training in the advertising world. In preparing campaigns for large corporations and writing the copy for their literature, he gained an insight into the proper verbal approach to human emotions and sentiments.

Already in America a transition was occurring in the literary appeal to the mass mind. The promulgation of anything, whether it be merchandise, education, or religion, must not be limited to just verbal descriptions. Illustrations were becoming more essential, as photographs, drawings, and color engravings. This, of course, was an expensive innovation. The services of a commercial artist, who would design and execute such illustrations as the AMORC needed for its brochures, were expensive.

Here again, however, Harvey Lewis's talents came to the fore and served a need that at the time could not have been fulfilled otherwise. He has stated, "In my spare time, Saturday afternoons and occasionally on Sunday, I have often worked with my oil and canvas making pictures for the Temple, and many of the designs used in our literature today and most of the early magazine covers were made by me."

It was realized that a periodical should be issued by the Rosicrucian Order that could appear in public libraries and in the better bookshops. Such a periodical, it was agreed, must be unique in both appearance and appeal. But it must not appeal just to the phenomena hunter, that is, one who would be drawn to read much of the trash published at the time under the guise of occult and esoteric literature.

How was this purpose to be accomplished? The Rosicrucian members who at first subscribed were numerically small. To keep the price per copy low meant the necessity of printing a large quantity of the periodical. Such a printing was at first undertaken at a private printing shop. It soon became apparent that the cost of the periodical and other necessary literature was prohibitive in view of the prevailing income of the Order.

Again, Harvey Spencer Lewis's experience was a foundation stone for this early edifice, the second cycle of the Order. As previously related, he had worked in a small print shop which his father had at one time. That and his newspaper and advertising experience made him generally familiar with the requirements of printing and publishing. Further, one of his associate officers, Thor Kiimalehto, was a printer by trade. Why should the Order not establish its own printing plant? This was a question that was arising in the minds of the officers.

After much deliberation it was believed that a separate venture from that of the Order, but on the premises of the Order, should be established for the printing and publishing. This was called the Culture Publishing Company. But still at first the actual printing had to be done by an outside concern. The first official periodical of the Order in America was published in January 1916 and was known as *The American Rosae Crucis*. It had a handsome yet dignified format.

Harvey Spencer Lewis wrote the introduction in this first issue from which we quote in part. "In launching *The American Rosae Crucis* upon the sea of philosophical literature, no apologies or excuses are necessary. This magazine was born because of the demand of the American public for it—a demand for vital truths concerning the Deity, Nature, and Humankind. A demand felt and acknowledged in the world of spirit by the Rosicrucian Masters, and hence, its life is in response to the etheric vibrations 'Fiat Lux.'

"While *The American Rosae Crucis* will be an exponent of the Rosicrucian philosophy, its columns will be open for the discussion of questions on religion, mysticism, occultism, astrology, and ontology, giving its readers the cream of the brightest intellects in these various lines of thought. . . .

"*The American Rosae Crucis* is published with the sanction of the Publication Committee of the Supreme Council of the Ancient and Mystical Order Rosae Crucis in America."

The publication was acclaimed by members and nonmembers alike, who were fortunate enough to come into contact with its very limited issues. But again, the specter of financial problems arose. Harvey Spencer Lewis was no longer in a position to make up deficits in the administrative expenses of the Order; in fact, he was now even experiencing a certain deprivation, having sacrificed his profession, and the Order was frequently not able to pay him the stipend granted his official office.

The Supreme Council eventually decided that funds should be raised to buy the necessary printing and binding equipment. This was to be accomplished by the issuance of interest-bearing bonds to

members at a substantial rate of interest and to mature in ten years. After the legal procedure had been prepared, such bonds were sold to members, and a large sum of money for the purpose, amounting to many thousands of dollars, was procured. Thor Kiimalehto was appointed publication manager and another frater business manager.

With the issuance of the periodical, AMORC became the target of attack by groups and societies that were now beginning to use the word *Rosicrucian* or had been doing so in various forms without expounding its traditional, official teachings. One of them was a literary society that claimed Masonic patronage because its members included Masons. Eventually the English Masonic body disclaimed any sponsorship of it or affiliation with it. Further, what it taught did not consist of the official degree teachings which had been revealed to Harvey Spencer Lewis and which he had subsequently been entrusted with.

However, all this added to the burden of the new Emperor who now would be obliged to defend the Order as well. It meant the dividing of his efforts between this defense and the more creative activity of promulgating the Order throughout America.

In an early issue of *The American Rosae Crucis* in 1916, Harvey Spencer Lewis wrote a series of articles entitled "The Authentic and Complete History of the Ancient and Mystical Order Rosae Crucis." In this series he related briefly the origin and functions of these contemporary societies styling themselves "Rosicrucian," some of which were inveighing against AMORC. "At the very time of this History's publication there are a number of more or less active Rosicrucian bodies in the United States, and of these I will speak.

"Foremost among the sincere attempts of one individual to interpret and offer an individual understanding of what Rosicrucian philosophy might be, is the work of Max Heindel, a truly devoted student of mystic lore. Mr. Heindel bases his philosophy upon the common but mistaken idea that Rosicrucianism is 'an interpretation of Christianity.' With this as a premise—and who shall gainsay it is a beautiful and noble premise Mr. Heindel has built an enticing and inspiring abstract philosophy. . . . He has also formed an organization known as the 'Rosicrucian Fellowship' in California, and he has groups of students

in many cities who devotedly buy and study his books. . . . To the best of my knowledge, he has never attempted to call his movement an 'order or lodge.' And—Mr. Heindel makes no claim to ever having been initiated into the AMORC, or of representing the Rosicrucian Order.”

In the above-mentioned work from which we have quoted Emperor H. Spencer Lewis, he reviews various other groups who use the generic word *Rosicrucian*. He points out, however, that “these organizations do not claim to have any connection whatever with the Ancient Mystical Order Rosae Crucis.”

## Chapter XI

# DAYS OF TURBULENCE

SOMETIMES VIRTUES AND ideals blind people to the coarser realities of life. In looking upward, always a noble aspiration for humankind, one may not observe treacherous pitfalls that lie just ahead. In fact, in a review of history one is often perplexed as to how many people of genius and great vision and intellect came to be ensnared by circumstances which, from our point of retrospect, seem so obvious. It was, perhaps, their complete engagement with the purity and light of their own ideals which made them not conscious of the gathering clouds.

Harvey Lewis was to become a victim of these conditions early in his career. As related, substantial sums of money, amounting to several thousands of dollars, had been obtained from the interest-bearing bonds purchased by the members of the Order. These funds, as stated, were for the gradual purchase of printing and binding equipment in order to further the various activities of the Order. The equipment was purchased and partly paid for, the balance to be paid over a period of time from the funds that accumulated from the sale of the bonds.

The world at this time was plunged into World War I. Though having specific and partial sympathies, the United States was determined at first to maintain its neutrality. But the partiality eventually adumbrated its neutrality. Though not yet engaged in war, America was affected economically and in other ways by the great conflict. There began a spiral of price increases, inflation, and what was termed “profiteering.” These conditions imposed further economic hardship upon the

embryonic Rosicrucian Order, AMORC, and caused growing concern on the part of Harvey Lewis.

However, Frater Lewis appeared to find confidence in the fact that AMORC had most of the equipment needed for its printing program at that early period. The financial statements of the Order showed that the payments could be met by the money derived from the sale of bonds. Then the calamity occurred which had a far-reaching impact upon the life of Frater Lewis.

It was necessary to meet a payment on the printing machinery. According to the accounts, this money was being kept in a separate account from the other meager funds of the Order. A cursory examination showed that such funds were exhausted and that the financial statement in regard to this account was in error. Either the funds had been withdrawn, or large sums of money had never been deposited as shown in the records.

Startled, perplexed, Harvey Lewis presumed it was but an administrative error. No cloud of suspicion appeared on the horizon of his consciousness. After all, he related later, some of the persons having to do with the collection and distribution of the funds were volunteers; they were not paid employees. It would just be a matter of contacting them, he thought, and having the proper adjustments made.

Frater Lewis consulted Thor Kiimalehto of the AMORC Publishing Department who likewise knew nothing of these particular circumstances. A certain frater had had the responsibility of the direction of the funds, that is, their deposit and the payment of all bills presented. Of course, it was presumed by Harvey Lewis that that frater could clarify the situation. He would be approached when he came to the office again at the customary time which he gave each week (aside from his other, personal duties). Several days elapsed and he did not appear. Now being alarmed, Frater Lewis tried to contact this Frater at his home. To his consternation, he learned that the Frater had left his home permanently several days previously and had not disclosed his destination.

Now the shadowy ugliness of the event closed in upon Harvey Lewis. There was every indication of embezzlement of the funds by this individual. Every effort to locate him failed. Subsequently, an extensive investigation of the suspect indicated that he had gone to Canada with no announcement of his intention to do so. He was never heard of again, and likewise, there was never a trace of the missing funds.

The Order's economic future was thus encumbered by these circumstances. The bonds would draw 6 percent interest annually for those who held them. For the Order, it was a moral and legal obligation to be met. Further, they would have to be paid in full in ten years. Yet the debts which they were supposed to retire had not yet all been paid, and it seemed as though they might never be paid. This situation jeopardized the continuation of the printing establishment and the propagation of the activities of the Rosicrucian Order, AMORC, especially by occurring at the very inception of the second cycle.

These matters lay heavily on the mind of Harvey Spencer Lewis. Had he failed in not concerning himself more fully with every administrative and financial function of the Order? How could he devote himself to the expatiation of the AMORC teachings, the perpetuation of its traditions, and likewise fully assume the task of personal supervision of the administration?

It is true that he had a Council; he had officers. Yet it appeared that one of them was a Judas, had betrayed him with the resultant sacrifice of a vital part of the Order's finances. Should, then, Frater Lewis completely abandon any connection with and responsibility for the necessary material phase of the Order's operation and allow others to control these matters exclusively? In the future, if such a crime were to recur, could he then excuse himself?

The conflict in the mind of Harvey Spencer Lewis at this time is apparent in an article he wrote entitled "The Emperor's Personal Message," which appeared in the publication *Cromaat*. The *Cromaat* was another of the official publications then issued by AMORC. In this article, Frater Lewis relates the desire to exclude himself from the administrative functions. It was obviously a natural, psychological reaction at the time to the serious incident which had occurred.

He longed to be “off in some secluded place, in a humble structure befitting the humility of spirit and nature predominating in all our thoughts and acts. Picture the humble, lowly structures of wood nestled closely together on one of the Divine’s wondrous lawns of grass and flowers, far from a city’s noise or commercial activities, where quiet and peace abound, where the song of birds and swaying of boughs of the trees softly add a note of life to the stillness of the temple’s sacredness. Here, with nought else to do or think of but the messages of joy and words of light to be prepared and sent broadcast to our members, the greatest efficiency in spreading the Greater Light would exist.”

The devastation of World War I likewise had now spread to the United States. Members of the Rosicrucian Order, AMORC, were called to the colors. Many of them who had volunteered and given service to AMORC, or in other ways had furthered the Order, could not now do so. They were either in military service or by necessity giving their time patriotically to the war effort. This situation increased the burden upon Harvey Lewis and the two or three who, like himself, could devote their full time to AMORC. Married with several children, Frater Lewis apparently would either not be called for military service or at least not for some time.

At the time the United States declared war upon Germany, the latter had a huge passenger liner of one of its steamship lines moored at a dock in New York City. It was one of numerous German vessels in the regular Atlantic passenger service. Immediately after the formal declaration of war in accordance with established practice, the United States confiscated German properties in this country. One of such was the gigantic German liner which was named the *Imperator*. The seizure of the ship was considered quite a prize since it was larger than any vessel in the American mercantile fleet. As a result, considerable publicity was given to the event by not only the press of New York City, but of the whole nation.

Correspondence from abroad, though somewhat affected by the impaired transportation incurred by the war, continued to reach AMORC of America. Similarly, there was correspondence from some subordinate bodies and from members in the United States directed to the Supreme Grand Lodge and to its executive officers. Cables, telegrams,

and letters concerning Rosicrucian matters were often addressed to the “Imperator, in care of the Rosicrucian Order, AMORC.”

The word *Imperator* at this particular time had only one connotation to certain simple and naive, uninformed, and often chauvinistic individuals. To these, the term meant a German relationship. From their point of reasoning and the prevailing publicity that influenced it, the seized German vessel, now so widely known as the *Imperator*, must have some connection with every use of that word.

In a national emergency such as a war, the usual intelligence and police agencies are inadequately staffed for the demands made upon them. It therefore becomes necessary that they engage numerous persons to enhance their bureaus and staffs. The exigency of such situations does not make possible the acquisition of those best qualified for “intelligence” pursuits. Consequently, the word *Imperator* to these types of personalities seemed to have been a link between AMORC and the nation with whom America was engaged in war.

In fact, it so developed that the ones who thought this had never before read or heard of the word *Imperator* until the publicity about the huge German vessel seized by the American Government. That the word is of Latin derivation meaning “emperor” or literally “chief ruler” and had been used by the Rosicrucians in Europe for centuries, as well, were facts that were utterly unknown to these neophyte bureaucrats.

In their enthusiasm, in hoping to reveal their diligence to their superiors, they obtained a search warrant under an emergency act of war to search and seize the quarters of AMORC—all because of the title *Imperator*. The Imperator, Frater Lewis, was taken before the district official whose ignorance had permitted the gross violation. The press took up the incident and publicized it in the heat of the war fervor and fever.

It was a relatively simple matter to disclose the history of the word *Imperator* and that it had been in use for centuries by the Order, and that it had nought to do with the German war effort. Presented with the facts, the officials were obviously embarrassed and an apology was given orally to Frater Lewis. The files of AMORC which had

been confiscated were immediately released. It must then have been apparent to the officials that any truly subversive movement would not have been so naive as to outwardly use any name that had any military significance.

The newspapers which thought that they had come upon an espionage organization and had derided the Order extensively were now mainly silent when the stupidity of the act was known to them. In this manner, then, they resorted to a pattern common with the sensational press throughout the world today; they sacrifice anything and anyone in order to aid reader circulation. Only one newspaper released a story regarding the subsequent facts which had completely vindicated AMORC and Frater Lewis and related the blunder committed by officialdom.

Several persons who considered themselves adversaries and rival movements of AMORC reveled at the time in the adverse publicity and spread it further in their own journals or by word of mouth. None retracted it when later it was proven to be groundless. Obviously, many persons had read the first exposition of the affair with its adverse implications. But since the major press in their embarrassment never published the finale, the reader could only draw a conclusion from what he had read originally.

This was a severe blow to the embryonic organization of AMORC which lacked the resources to institute a counter campaign of publicity to enlighten the public on the fiasco that had been committed and to relate the actual, successful conclusion. This added greatly to the strain on the morale of Harvey Spencer Lewis. There was nothing he could have done to prevent the circumstances.

He was to experience yet another uncommendable aspect of human nature. When the adverse publicity first appeared in the press, some members in the different cities where the article appeared immediately tendered their resignations from the Order; scurried away would be the more descriptive term. They stated that, of course, they knew that there was no truth in the publicity—and naturally they knew this since they were members—but they explained their resignations on the grounds of the publicity itself. They would conclude by saying that when the

matter was eventually clarified, and they were assured it would be by somebody, they would then gladly reaffiliate. However, they made no attempt to be the “somebody” who would clarify matters or defend the Order which they knew was innocent of the charge. Suffice it to say that such persons were never re-accepted as members of AMORC. They had been subjected to tests and had failed in them.

Even some members of Frater Lewis’s family tried to discourage him from continuing his mission. They pointed out the ordeal through which he had just passed. They related that, though he had vindicated the Order and himself and had exposed the ignorance underlying the event, why should he make further sacrifices?

Return again, they said, to the commercial world; become again the successful advertising counselor with its opportunity for material opulence. Never once did Harvey Lewis waver under the impact of these assaults and temptations. Yet it was increasingly difficult because of the negative atmosphere during this period to do the creative work that needed to be done.

Perhaps the following words from a work written by him at this time will reflect his state of mind. “Several great lessons have been taught us by the fire in the crucible as it burned during the past seven months. It is well that we take these lessons seriously enough to find value in reviewing them. First, it may have seemed trite and a mere abstraction to say that goodness will always find strength in the resistance of wrongdoing.

“We speak of Light and Darkness, truth and falsehood, unselfishness and selfishness as opposing powers; in an abstract way we say that these are positive and negative qualities or elements, and that to the positive alone should we attribute any active power. We are prone to believe that every attempt to ‘spread the fight’ merely arouses the passive antipathy or disapproval of Darkness. . . . But now we must realize and ever keep in mind that Darkness shelters an inhabited world, shrouding, as it were . . . minds (that) are sophistical, Jesuitical, . . . intolerant.

“Strange—or significant—as it may seem, those few members of our Order and one or two outside of it, who have been the most

boisterous and insistent in their declaration that, ‘No one is trying to injure the Order,’ or ‘the agents of opposition are not trying to injure us,’ were the ones who quickly, easily, and with evident forethought and well-laid plans took up the arms of the forces of the opposition and were foremost in the ranks of the army—small as it was—that was arrayed against us in the first and probably last great attack made upon us.”

## Chapter XII

# WESTWARD JOURNEY

**T**HERE ARE TWO major ways in which we all confront life. One is to remain steadfast where we are and mold our environment to our liking. This consists of shaping circumstances and compelling events to serve our will. It is representative of the mastership of the human mind over the indifferent and often hostile elements which it experiences.

There is another way, however, which equally has advanced people. It is to evaluate the merit or advantages of things or conditions and make a decision in favor of one representing the plethora of personal judgment. After all, one can often dissipate his efforts in a futile attempt to surmount his environment. Such may be but an obstinacy which is commendable neither to character nor intellect.

It is not a retreat to avail oneself of opportunity and of more malleable conditions elsewhere. If it had not been for those who chose such a course in life, there would never have been any lands discovered nor any concepts pioneered. Those who persist in physical and mental conformity to the extent of being dogmatic because they enjoy the environment in which they exist, be it physical or mental, have a debt of gratitude to those who preceded them and made it as they now find it.

Harvey Spencer Lewis had now stabilized the affairs of the Supreme Grand Lodge in New York City. By great sacrifice and labor, he had risen above many previous obstacles. A subordinate lodge was now established in New York City, as well, in which degree rituals were

regularly being conferred in accordance with the pledge which he had given the Venerables in France. The degree teachings were still in the formative stage, still being shaped into a modern style under his skillful direction, but always within the framework of the ancient traditions. They were always leading toward the centuries-old objective of the Order, the enlightenment of humankind.

Still, there was that immuration, that confinement that checked the progress of the Order like a fallen log dams a stream. AMORC must become better known. The older method of Europe, the word-of-mouth communication about the Order and its purposes, was dilatory. The personal recommendation was, as always, of the highest quality, but there was as yet a paucity of members to accomplish this.

There were many, many thousands of persons who wanted and who needed the philosophy, the teachings and guidance of the Rosicrucians, even if they did not know it by that name. In his mind's eye, Harvey Spencer Lewis saw them as a spectral multitude marching forward, looking, searching, but not knowing for what. If only this multitude could be reached, the Light made to shine before them and radiate into their consciousness, they would then know its warmth and experience soul satisfaction.

Frequent public lectures were being given by Frater Lewis in New York City and in the few cities that the Order's resources made it possible for him to include in a speaking tour. Then, in the early part of this century, public lectures were one of the principal means of reaching the mass mind with a message. Cultural programs, educational features obliged those who desired them to go to halls and auditoriums where such activities were regularly conducted.

It required an effort to leave one's own home and make that sacrifice of time, but it also assured a more receptive state of mind because of that expenditure of personal effort. The electrifying oratory and mastery of his subject caused Frater Lewis to elicit the interest of many prominent persons in each area where he spoke. The success of his lecture efforts only further convinced him that more must be undertaken to accomplish the ends which he had visualized for AMORC. The experience was both frustrating and challenging.

An enthusiastic Rosicrucian Grand Lodge had been chartered by Emperor Lewis in San Francisco, California, formalities having been arranged by correspondence. The initial, energetic Master of this San Francisco Lodge was a German industrialist, a prominent manufacturer of chocolate products. He had been enraptured by the Rosicrucian teachings. He had come from Germany as a young man, and remembered discussions in his family regarding the “Rosenkreuzer,” the old Rosicrucian Order of that nation. These members of his family had often in his presence said enough to arouse within him more than idle curiosity concerning the Order. In fact, his family had inculcated a sincere desire on his part to know more of this old, mystical order.

When he established himself in America, this industrialist purchased histories of the Rosicrucians in bookshops, chiefly books in the German language. They related only to the early activities of the Order in Europe and the lives of its mystics, alchemists, and Masters of the sixteenth, seventeenth, and eighteenth centuries. They seemed only to further isolate him from the Order. He began to despair of any actual personal contact with it.

One day he learned of the existence of AMORC in New York City and wrote to the address given him. Through this contact he eventually crossed the threshold and became a Rosicrucian member. Thereupon he felt he assumed a cosmic obligation, and he endeavored to serve the Order in every way within his means.

The practicability of the Rosicrucian teachings made themselves apparent to this industrialist. He had several complex business problems. He conferred with Frater Lewis, calling upon the latter’s personal advertising experience and particularly asking for ways in which to apply the Rosicrucian principles. The result was materially most beneficial to the industrialist as he often professed enthusiastically. A confidential relationship was established between Frater Lewis and this industrialist.

In the course of correspondence, the Emperor explained the urgent needs of AMORC regarding its expansion. The industrialist, whom we shall just call Wilhelm, urged the Emperor to transfer the Supreme Grand Lodge to San Francisco. In his generosity and appreciation of

benefits he had derived from the Order, he offered to underwrite the expenses of the transcontinental move.

Such a change was a matter of major decision for Harvey Lewis because there were personal matters involved as well as the welfare of the Order. There would be the task of transporting the many files and equipment across the continent, and of establishing a new office with all of its details, and the necessity of printing a new address on all literature.

There was also the matter of his older son, Ralph, a boy who now was in his teens and away at preparatory school; the boy spent his summers on his aunt's farm in New Jersey. The young man's schooling had been disrupted before; it would not be advisable to do so again. Furthermore, Ralph enjoyed greatly the summers on the farm to which he had been accustomed since his early childhood.

Also, would the New York Lodge and the one in Boston and others in the Eastern United States fare as well without Frater Lewis's close supervision? This question on his part was not one of vanity but a matter of reality. The officers of these subordinate bodies had been accustomed to conferring frequently with the Imperator, and his guidance inspired confidence in their duties. What would be the result now if this intimate consultation were suddenly terminated by the contemplated move?

There was still another factor, a romantic one which weighed heavily in the decision to make the move from New York to San Francisco. In the seventeenth century the first Europeans explored the Pacific Coast of California. There were Rosicrucians among their number.

In Carmel, near Monterey, California, not far from the still existing mission of the Spanish padres, was built the first Rosicrucian Temple of Alden in America, the rooms of which remained for some time but were not generally known by the local populace as having a Rosicrucian origin. To the Rosicrucian historians who had the opportunity of viewing these rooms before the property was converted to other use, there were evident signs of its early function. Frater Lewis was well

acquainted with these facts. There was then the strong appeal to rebuild the See of the Order in that traditional area, California.

The decision was finally made and the plans consummated for the westward journey. The Emperor relates, "In the early months of the year 1919, we planned to move the headquarters of the Order from New York City to San Francisco. San Francisco was not our objective, but California was.

"Early that year the Cosmic had worked in its strange and mysterious way to bring back into the hands of AMORC the piece of property near Monterey and Carmel in California where the first Rosicrucian Temple of Alden had been built on the Pacific Coast. The Temple of Alden had been built in the seventeenth century by the first visitors to the Pacific Coast who built many permanent foundations. The Valley of Carmel was the first Rosicrucian settlement on the Pacific Coast. (Carmel was so named after Mt. Carmel in Palestine where the Rosicrucian and Essene settlement existed so long.)

"For hundreds of years the hill overlooking the place where the first Temple had been built was held by the [Native Americans] as a sacred place; upon it they had built a private reservation for the care of the sick and needy and the very old of their tribes. After the [Native Americans] had abandoned this place and kept it as a sacred shrine, it was never occupied, and every attempt of real estate concerns or the tax department of the government to sell it or commercialize it failed. Finally it was decided that this very beautiful and attractive site within the shadows of the famous Hotel Del Monte would have to return to the Rosicrucians again, for nothing else seemed to prosper.

"The transfer of the deeds of the property to the Order, after I personally had refused to have them deeded to me as a gift, constituted one of the reasons for my decision to remove the headquarters to California. I knew, however, that it would be some years before we could build appropriate buildings anywhere in California, and, therefore, we decided to make the large city of San Francisco our temporary office in California and especially because we had a very large and active Grand Lodge there.

“Not having any building or offices arranged in San Francisco for our transfer, it was decided that my family and I (except the oldest son, Ralph) should make the move first and there arrange temporary offices and a Temple. So in May of 1919 my family and I arrived in San Francisco with a fairly good supply of our official stationery and literature, my large library, my experimental equipment, laboratory facilities, some typewriters, and things of this kind.

“The Supreme Secretary and other officers remained in New York City to carry on the actual business negotiations of the headquarters from that city. Therefore, throughout most of 1919 the headquarters of the Order was actually divided between New York City and San Francisco.”

The move to California stimulated Harvey Lewis. In 1919, California was in many respects the Far West, that is, not only geographically but in its customs. It was less formalized and stereotyped in its society. It still preserved the pioneering spirit.

The transition from New York City to San Francisco was invigorating and inspiring to the receptive mind of Frater Lewis. By comparison it was a new world. It was different from the eastern part of the United States where he had been reared. His associations in San Francisco and its area with people of all walks of life helped to bring to the fore of his consciousness many thoughts that had been vague and fleeting. Now, however, they assumed a concrete form, the possibility of becoming reality.

Harvey Lewis recalled discussions he had had with many educators and academicians during his earlier newspaper career. He often asked these professionals about subjects which had intrigued him. These topics were unorthodox; that is, they were of a nature which were not included at that time in the conventional curricula of recognized colleges and universities.

The educators to whom he had spoken had politely refrained from comment. The substance of their refusal was that the subject matter about which Frater Lewis spoke had not had authoritative recognition; it did not fall into the accepted category of established knowledge. But

Harvey Lewis would protest, “How shall it ever be established as true or false if it is not investigated?”

Most of the accepted knowledge of today was at one time but theory or speculation. Much of the phenomena about which Frater Lewis wished to obtain the opinion of these scientists and educators outside of the Order is, however, now a matter of serious investigation—or has since been proven to be fact.

Harvey Lewis concluded that there is nothing that may engage the reason and imagination of people that is not worthy of serious inquiry. There is, he proclaimed, no single road to the advancement of knowledge. There is much which may engage the mind of people which may prove to be just fancy, but it is only sincere investigation that warrants the acceptance or rejection of any such ideas. It seemed to him that when some of these educators closed the covers of their textbooks their minds went shut with them.

Why shouldn't AMORC explore and expound these virgin fields of thought? They might be included under the existing established headings and categories of knowledge but embrace divergent and new ideas. Why not establish a college for those Rosicrucians who wished to adventure into new channels of thought? He recalled the work *New Atlantis* by Sir Francis Bacon who in this literary gem had told of a fictional colony devoted to just such a purpose.

After conferring with the officers of the Supreme Grand Lodge and those of the California Grand Lodge in San Francisco, he proposed the formation of an AMORC College. In April 1920 he made his first announcement of this project to the Rosicrucian members.

“The attention of our members is called to the opening of AMORC College of the United States of America. This college has been fully chartered and incorporated by law to provide complete collegiate and academic courses of instruction in those subjects of greatest practical benefit to mankind. It is empowered to teach directly and indirectly, personally and by a special plan of correspondence, and to confer upon its graduates certain honors and degrees. Many courses are now ready. . . . Members of our Order who wish to perfect themselves in

a college course based upon our principles (not found in any other college course) should write for the curriculum of the College in which all courses are outlined in detail.”

Both in the offices of the Rosicrucian Order, AMORC, and at his home, Harvey Lewis had now established once again laboratories for continued research in those fields of science in which he had special interests. Though the temporary national offices in San Francisco were limited in their facilities, yet a portion of one became a joint physics and photographic laboratory. His early interest in “wireless,” in which he was engaged both as a researcher and a hobbyist, had not diminished. In his spacious home basement, he had an extensive laboratory for experimentation in various electronic pursuits.

At this time, the word *radio* was just being applied to that form of communication. The transformation came with the invention and use of the electronic vacuum valve, or tube as it is called in America. These tubes or valves revolutionized both transmission and reception, and made voice communication possible instead of merely the old dot-and-dash code. At this early date there were no manufactured radio receivers with the vacuum tubes for the general public. Such tubes were extremely expensive, and at that time, far from having any stabilized efficiency, they were used chiefly by commercial organizations and the early broadcasting stations.

Harvey Lewis spent long hours each night in his experimental use of such tubes; he made by hand most of the other apparatus needed to test his ideas. Much of the equipment and material he used was not on the market or was too expensive for his purpose. This meant, for example, making his own transformers, condensers, and special induction coils.

The result of all this was that some new developments, such as basic inventions, came from his labors as contributions to radio, especially in circuit improvements and the multi-functioning of vacuum tubes. In each of such experiments Harvey Lewis stated that he was governed by his Rosicrucian knowledge. The basic principles of the teachings had either suggested the course of research, or he gained the idea intuitively during his periods of profound meditation.

In the early twenties the first radio broadcasting station established in San Francisco was known by the call letters KPO. It was owned by a large, local department store. On one or two occasions Harvey Lewis had spoken over that station. He had given an inspirational discourse on a Sunday morning. Here was a medium that reached into the home. It was novel as yet. At first, listeners had to make their own receivers, but the audience was increasing. Here was an opportunity to give a spiritual, a moral discourse to those who had no specific creed or who felt disinclined for some reason to attend one of the churches.

Why not have a nonsectarian service by air? It could eliminate dogmatic creeds with their biases and prejudices. It could include a discourse on moral principles and the psychology of religion, and explain the religious impulse. Such a program could also acquaint an audience with comparative religions, showing how spiritual concepts were syncretic and eclectic and not exclusive disclosures of any one sect. In other words, why not a Radio Church?

Harvey Lewis, with his usual thorough organizational ability, drafted an outline of his idea. It included a simple and meaningful ritual of a vocal nature of course. It likewise included a musical program, a highly informative but brief discourse followed by a question-and-answer period, as well as a closing rite. He submitted this to the officials of the station and his proposal was accepted.

Harvey Lewis alternated each Sunday morning with another Rosicrucian whom he had selected for the purpose. However, the topic of each Sunday “sermon” was one of his choice and outline. The public acceptance of what was then an innovation, in fact, the first in the western United States and probably in the nation, was an agreeable surprise to the management of the radio station.

If there was such a response to a nonsectarian, religious program, or rather, a spiritual ceremony and discourse over the air, why not make it an established institution? So again, an idea in the mind of Harvey Lewis was materialized into what became the Pristine Church. The word *pristine* referred to a return to original or early principles.

In other words, it was to be a church to discuss spiritual and mystical concepts in their pure form, as they were before being converted or distorted by theological dialectics or cant. It would be a church that could and would extract all concepts and ideas, from whatever source, that would illuminate people and elevate their moral stature. It was to be a church whose rituals would not be just an impressive and dramatic event with its symbolism and rites left shrouded in mystery. Rather, the psychic and emotional nature of the ceremonies and rituals were to be explained and were to implement the intellectual aspects, that is, the sermons or discourses.

The Rosicrucian Order, AMORC, not being a religious organization, meant that the Pristine Church was established as an entirely separate function. However, it not only attracted Rosicrucian members but hundreds of other persons who flocked to its doors each Sunday evening, particularly those who had not been church attendants for many years. These later confessed to having been bored by the dogmatic liberalism, if not bigotry, of some previous creed. They had heard of the eloquence of Harvey Lewis and of the beautiful and significant rituals of the Pristine Church. When they first came, they were skeptical because they believed it was “just another church.” However, after their visit, they left enthusiastic about its function.

Harvey Lewis was then about forty years of age. He was a dynamo of mental and physical energy; but even then, the creativity of his mind and the agenda which he established for himself were beginning to tax his strength. His body was not fully able to keep up the pace his mind had set for it.

His ideas of health, strangely enough, assumed a kind of ambivalence. He expounded against and showed considerable dislike for certain habits of persons, habits that were injurious to health. In the Rosicrucian monographs, in a learned way, he outlined the wrongness of these habits and showed their physiological and psychological effects.

In these particular matters he was consistent; he also never indulged in the things he inveighed against and urged others to desist from. However, there were other functions necessary for good health that he

disregarded completely. These rather mitigated his rigid adherence to the other rules of health he had formulated.

For example, he was loath to take physical exercise for its own sake. The only exercise he had was what might be required by some activity in which he was participating. Since most of his work was mental and sedentary, his physical activity was at a minimum. He never engaged in sports as a young man. When visiting his aunt's farm as a youth, he would take his easel and paints and sit beneath a tree for many hours each day doing a watercolor landscape inspired by the picturesque terrain. Conversely, his brother Earle, at the same time, would be an ardent member of the baseball team organized by the farm youth in the vicinity.

When some friend would earnestly suggest that he undertake some form of calisthenics he would smile. He would then put his thumbs underneath his trouser suspenders and alternately stretch them humorously simulating an exercise device. "See!" he would then say laughingly. "This is my daily dozen!"

## Chapter XIII

# THE FACETS OF A PERSONALITY

**T**HE HUMAN PERSONALITY has many facets, different manifestations and characteristics. As a diamond must be revolved in order to display the beauty of its facets, so too the intellect and emotional self of a being must be revolved for these personality traits to be seen. The mind, the self, must be exposed to varying conditions to which it is then compelled to respond if the latent qualities are to become objectified.

This, the Emperor, Harvey Lewis, continually asserted, was one of the principal objectives of the Rosicrucian teachings; that is, to awaken latent talent and attributes of the human personality. A person's life, their ordinary affairs and ways of living, might never quicken their deeper levels of consciousness or develop the potentials of the self. New and different thoughts, even though they may be abstract and speculative, with accompanying experiments and exercises are necessary to awaken the dormant or unexpressed psychic attributes of the soul personality. It unfolds like a plant exposed to the caress of the sun's rays. The Rosicrucian teachings have had this objective for centuries, and many thousands of its members could attest how successful they have been with them.

Certainly, the life of Harvey Spencer Lewis exemplified this fullness of self, this awakening with all its diversified qualities of the personality and its related interests. It might appear from the foregoing account that the man was austere and inverted, completely immured in the

more profound problems and affairs of life. But quite to the contrary, he could dismiss this aspect of life as one would shed a coat and enter into the lighter vein and levity of a social gathering.

His youngest daughter, Madeleine, relates how he could create humorous situations not expected of him by those who did not know him intimately. "On an occasion when asked to speak to the assembly at a college in Los Angeles which I was attending, he shocked both the school officials and me by appearing to disregard the planned title of his speech. Instead, he burst forth with one entitled: 'How to Successfully Get Through College by Cheating.'

"In fact, not only did he announce the change of title, but with a straight face went on to give at least three to four minutes of oratory on the subject of how to cheat most advantageously, until, fearing the elderly head of the college would soon have a stroke as the man reddened and almost fainted with shock, Daddy quickly assured the students that there was no successful way to cheat in college or in life. He went on to give one of the most inspiring talks of his life. It was undoubtedly one that the students remembered for many years."

A Grand Lodge officer of AMORC, Harvey Miles, who also knew Frater Lewis for years in a social and personal way, relates, "He often said to me, 'Never lose your sense of humor, Harvey, and it can carry you over many a stormy period.' And his advice has certainly proven to be true. His ease of handling serious problems, his affability with even the most difficult personality, and his way of getting things done well in harmony with others, stand out very well in my mind."

Those who knew Harvey Lewis intimately acquired a deep affection for the man out of sheer admiration for his character and genius. During the days of struggle, in establishing the offices of the Supreme Grand Lodge in San Francisco, it was extremely difficult to hire needed employees. There could be no assurance of any regularity of salary or recompense. It must be recorded with due credit that many members of the Rosicrucian Order, AMORC, in the San Francisco Bay Area considered it an honor and a privilege to volunteer their help, not just to AMORC but to him personally. However, Harvey Lewis would

always dismiss their proffer of help to himself and politely say, "Thank you for offering to serve AMORC."

As much as it was possible for one with such a magnetic personality to submerge himself in his work and make that the foremost in his life, he did so. He often used a pseudonym in his publications, so that his own name would not appear too frequently in connection with the articles he wrote. Rarely in all of the monograph material did he refer to himself, and then only because it was necessary as an analogy.

A veteran of World War I, Howard Breeding, who has passed through transition, was a most successful businessman in later years. As a young man he offered to become the personal secretary of Emperor Harvey Lewis. He was offered a salary by the Order that was meager considering his skill and ability. Nevertheless, Mr. Breeding felt that it was a distinct privilege to work for Frater Lewis and to take his learned dictation. Some years later this young man became the executive comptroller of a large chain of retail food markets.

A convention of this commercial organization was held in San Francisco. Those eligible to attend were the district managers of the branch stores. The theme of the convention was "Methods of Merchandising and of Stimulating Sales." Mr. Howard Breeding invited Harvey Spencer Lewis to address this group of men whose primary interest was profits and how to increase them.

The other executives of the large concern were aghast that a man heading a philosophical and mystical organization was to give the principal address to a group of experienced management personnel. However, Mr. Breeding discloses that apparently with no preparation, Harvey Lewis addressed this group of men whose world of interest so deviated from his own. Yet somehow, he held them spellbound for an hour!

He began, so relates Howard Breeding, by saying, "Gentlemen, I am going to speak to you from the other side of the counter, from the customer's position and viewpoint, not from yours." Then he went on to explain the customer's reaction to many sales and promotional practices which were offensive and which actually curtailed business

instead of increasing it. These points had never been brought to the attention of these men before, and they gave Frater Lewis a tremendous ovation.

As related in previous chapters concerning the life of Harvey Lewis's father, the latter was a handwriting expert on questioned documents. As a young man Harvey Lewis had often listened to his father testify in court and present his scientific evidence in some case in which he had been called as an expert. Harvey Lewis had also frequently watched his father examine questioned documents, making chemical and other tests to prove a signature or document to be either genuine or fraudulent. These observations were experiences he never forgot.

On one occasion, while Howard Breeding was his secretary, he gave proof of his ability in this science. Mr. Breeding showed Frater Lewis a newspaper in which there appeared a copy of a will that was questioned. According to the newspaper account, the signature was claimed to be authentic. Howard Breeding related of Frater Lewis in connection with this incident, "He was an expert in signature forgeries. I saw him look at a signature in the newspaper which claimed to be the signature on a will. He said, 'It is a forgery!' And he began photographing and enlarging it until the forgery was apparent."

Harvey Lewis always had a deep fascination for the customs and the history of Asia. Chinese things had a particularly strong attraction for him. He felt an affinity for them; it was as though he were recalling some familiar and pleasant past association with them. For this reason, he was quite well versed in the philosophies and religions of China.

Though born in a Christian family and having attended a Methodist Church while a youth, he was well aware of the syncretic background of Christianity and most religious sects. In their formalities, rites, and ceremonies, and especially in their theology, their eclectic nature, their unconscious or deliberate borrowing from each other was evident.

That division of Buddhism known as Hinayana appealed to Harvey Lewis especially. The Hinayana Buddhism is the earliest, the purest form. It is non-theistic; that is, it does not attempt to proclaim a deity.

Its teachings are from the Pali language, which, it is claimed, was the tongue of Gautama Buddha.

This form of Buddhism is more of a monistic philosophy, a moral way of life delineating a psychological approach to human values and self-discipline. It is metaphysical in its treatment of creation. In its doctrines of meditation and the change of consciousness to cause deeper realizations of self, it may be said to be mystical as well. A noted scholar of comparative religion has perhaps rightly referred to Gautama Buddha as “the world’s first psychologist.” It was centuries later that Mahayana Buddhism was established, which is the theistic version and which the Hinayanist considers decadent. This disagreement is not unlike the diversity in numerous Christian sects.

In San Francisco, where there is a large Chinese settlement (the majority of such Chinese being second and third generation Americans), there are several Buddhist temples. At this time in the early twenties there was one Buddhist temple in particular that was not only patronized by the Chinese but by those of other cultures who were either of the Buddhist religion or found inspiration in its rituals and doctrines. Frater Lewis had attended this temple upon several occasions.

Also, in the Pristine Church when he spoke, he often used the example of some Buddhist doctrine to explain a point of knowledge, and of course he did this eloquently. This fact came to the attention of the Buddhist priest who presided over the temple which Harvey Lewis had visited. This priest was not Asian, but rather an elderly Englishman, a linguist in Asian languages, who had spent years in India and Ceylon and had become an ordained Buddhist priest. He invited Frater Lewis to address the Buddhist assembly. He did so profoundly and yet with great perspicuity.

The consequence of this was a close association between Frater Lewis and the Buddhist priest. They would meet on certain evenings at Frater Lewis’s office and discourse for hours upon Asian philosophy, mysticism, and the psychology of Buddhism. Subsequently, Harvey Lewis was invited to speak to the Buddhist congregation again, and he accepted. Of course, he spoke unofficially and not as a Buddhist.

The priest, believing that he had in him a potential convert, sought at first to have Frater Lewis become a Buddhist. Harvey Lewis explained his great interest in the Buddhist teachings; his excellent knowledge of them was evident by the very discourses he gave. However, he declined membership.

Then, seriously inquired of the priest, would he accept an honorary ordination in Hinayana Buddhism? Frater Lewis agreed to this, more to please the gentle and kindly old man. In a private session at the Buddhist temple, with but one or two delegated Buddhists as witnesses, the solemn rites were conferred upon Harvey Spencer Lewis, through which he acquired the honorary office in the Buddhist faith.

That Buddhist document, now retained in the vaults of AMORC, is indicative of many of the honors Harvey Spencer Lewis received. Because of his literary achievements, his writings for European and Asian publications, as well as for those in America, he received honorary degrees from literary, philosophical, and scientific societies. Some of these are: the Gold Cross of the Knighthood of the Temple of Jerusalem, the Alchemical Society of France, the Unknown Samaritans of Europe, the Brahminist Brotherhood, and several esoteric orders.

An Academy of Science in India, a cultural and private institution of scholars, likewise conferred upon him an honorary office in that body because of his writings. In fact, an executive of the academy was Sovereign Grand Master of a Sovereign Grand Lodge of an esoteric order in India. This individual's letter, quoted in an early AMORC publication, says in part that the Emperor had been elected to the vice-presidency of the Academy of Science because of "your high attainment and culture in ancient literature."

Early in the year 1921 there began an activity as a small nucleus which, nurtured by the mind and cultural interests of Harvey Lewis, became an institution known to hundreds of thousands of persons throughout the world today. It came about in this manner.

As a Rosicrucian, Harvey Lewis cherished the traditional history of the Rosicrucian Order, AMORC. This traditional history relates that the roots of the Rosicrucian Order as an initiatic and mystical fraternity

began in the formation of an ancient Egyptian mystery school. This, of course, is not to be construed as meaning that the word Rosicrucian or AMORC had its inception at that ancient time. But the Order's precepts, its basic purposes, began with the Mystery School started by Thutmose III (1500-1447 BCE). These precepts and purposes became the foundation for the ideals perpetuated by AMORC today.

The chronological history of the Order, that which is reduced to writing and is dated centuries later, discloses the many subsequent contributions made to the teachings of the Order by great minds. The mystery schools were not confined to Egypt but spread to Greece and Rome. Such ancient schools were, for example, the Osirian, the Orphic, and the Eleusinian.

For analogy, we may consider the cave paintings of the prehistoric Cro-Magnons to be crude as compared to the great paintings of the Renaissance. But we must admire them and especially consider them as kindred spirits and progenitors of the greatest artists of any other age. It was with this same attachment and profound respect that Emperor Harvey Spencer Lewis revered the traditional history of the Order.

It was this and his antiquarian interests that caused ancient Egypt to hold a fascination for him. Knowing AMORC's interests in Egypt, the famed Egypt Exploration Society of Boston, Massachusetts, had written Emperor Lewis asking that an appeal be made to Rosicrucian members so as to further assist the society in their now renowned explorations.

Emperor Lewis responded in a publication issued by the Order in 1921. "Not all of our members who could do so have taken advantage of the great help to be given in the work of excavating and saving the wonderful relics of the temples and homes in our beloved Amenhotep's (Akhnaton's) city in Tell el Amarna, Egypt, (originally Akhetaton). The Egypt Exploration Society is conducting the work there and AMORC provided the funds for the re-opening of the work since the end of the war (World War I). The English branch of this well-known society is greatly pleased at what AMORC has done, and states that our donations have been the largest ever provided by one institution."

As a result of this effort, certificates were sent to each contributing member of AMORC by the Exploration Society. Further, a rare and authentic stele, a benediction stone from an ancient Egyptian temple, a truly great treasure, was presented personally to Emperor Lewis. This, then, was the nucleus! It became the incentive for him to acquire other rare, authentic Egyptian artifacts, sculptures, stelae, scarabs, jewelry, etc.

Piece by piece they were added to the collection; sometimes these were gifts to him from members who were antiquarians in various parts of the world; at other times they were the result of his own purchases. This began his personal Egyptian collection, which at a future date was to become an institution which would bring enjoyment and knowledge of people's past culture to multitudes of persons each year.

## Chapter XIV

# A PERIOD OF VITAL DECISIONS

**G**RADUALLY ALONG THE Pacific Coast, Rosicrucian Lodges and Grand Lodges were being established. One of the most active of these was the Grand Lodge of Vancouver, Canada, whose dynamic and efficient Grand Master was Merritt Gordon. Each of these Lodges had Temples decorated in Egyptian design to commemorate the traditional origin of the Order. It was considered an exceptional honor if a Lodge could prevail upon Emperor Lewis to do a painting of an ancient Egyptian subject for them. They especially preferred, if it would not be too great an imposition on his time, that he design and execute the art work of the East of the Temple. The East is the most symbolic station or location in a ritualistic temple.

On the occasion of a brief respite from his labors, Harvey Lewis with his family journeyed through the scenic Northwest to Vancouver, Canada, where he was a guest of the Grand Master of the Lodge in that city. It required but little persuasion to have him design the East of the Temple, since it was an enjoyable recreation for him.

In his artistic and realistic style, he not only painted the scenic background or mural in the East but also constructed a three-dimensional dioramic effect. Because of this clever effect, the member was given the impressive illusion of being seated in an Egyptian temple looking through its portals at a magnificent vista of the desert and the Nile River.

Mrs. Merritt Gordon, wife of the Grand Master, graphically tells of the following incident. "When he (Imperator Lewis) visited us in our home he was one of the family. I am sure he enjoyed being with Merritt and me; I am also sure he sensed the sincere respect and love we held for him. . . . I remember going with him and Merritt to buy paint brushes and material for the mural in the East of our Temple on Hornby Street. They started down Granville Street, arms loaded down with parcels and talking and laughing at the top of their voices, regardless of the busy street and the people stopping to look at them. But Doctor Lewis spent hours painting at night when it was quiet, and he was so glad to do it. . . . We are all very proud of it and hope we can preserve it for a long time. All our members know it is Doctor Lewis's work."

Having now established the offices of the Supreme Grand Lodge in San Francisco, the Supreme Secretary and his wife were finally called by the Imperator to come from New York to San Francisco where they had been awaiting the establishment of the offices. This meant the closing of the facilities of the Supreme Grand Lodge in New York, but, of course, the Grand Lodge of that state would be retained in New York City.

The Supreme Secretary then was Willard Moore, who by profession was a concert pianist; his wife was formerly an actress on the legitimate stage. Both were artists in every sense of the word but with little or no administrative experience. Willard Moore had also been in the military service during World War I. At first, he had mainly volunteered his services to the Rosicrucian Order, and, like Howard Breeding, who was the Imperator's personal secretary, considered it a privilege to have a personal association with Harvey Lewis whose intellect and ability he greatly admired.

Obviously, the Supreme Secretary, Willard Moore, had to receive some remuneration for his labors if he was to devote his entire time to such a purpose so that he might have a modest living. Even meeting such a modest salary, however, taxed the resources of the Supreme Grand Lodge at that time. In fact, that such assistants might be paid, Harvey Lewis himself often had to forego all or part of his meager income; he, of course, was devoting his entire time to the requirements of the Rosicrucian Order.

It might seem perplexing, with the expansion of the Rosicrucian Order and the increasing number of subordinate lodges in the United States, Canada, and even in Mexico, and the members of such bodies, that there should not be an increase of revenue to the Supreme Grand Lodge. At this time the great majority, almost the entire membership of AMORC, were affiliated with Lodges in their respective areas. The members' degree studies had to be received orally by attendance at the Lodge each week.

Their financial support to the Order in the matter of dues was paid to their particular Lodges. Each Lodge was required, of course, to meet its own essential operating expenses. Under the then existing constitution of the Order, such Lodges and Grand Lodges were obliged to submit very nominal amounts of Royal Support to the Supreme Grand Lodge. This, together with one extra income, was the principal revenue derived by the Supreme Grand Lodge of the Order.

At various times a number of these Lodges were delinquent over a period of several months in sending their Royal Support. The latter was based on per capita members. Whatever the reason was for the delay in contributing the financial support to the Supreme Grand Lodge, it nevertheless imposed an increasing burden upon the Order.

This condition was exceedingly frustrating and embarrassing to Harvey Lewis. His fertile mind conceived great plans for the Order. The time for their fruition was now, and yet he was handicapped. At the first National Rosicrucian Convention which had been held in Pittsburgh in 1917, and to which we have previously referred, a provision was adopted providing for National Rosicrucian Membership.

It had been decided that with certain additional preparations, basic Rosicrucian teachings should be extended to individuals where there were no Lodges of the Order, these teachings to be accompanied by necessary experiments, exercises, and rituals. This national form of membership was to be directly under the supervision of the Supreme Grand Lodge and the dues of such members were payable direct to that body.

The income from this national membership at this particular time was but a pittance. In fact, there had been no serious attempt to propagate it. There was even a severe laxity in influencing the collection of the dues necessary to meet the current expenses.

Imperator Harvey Lewis's original policy in this regard was for the Supreme Grand Lodge not to be competitive with the subordinate lodges. At the time the latter were, as said, orally issuing the official teachings provided by the Order. However, the Supreme Grand Lodge, that is, the Imperator with his small staff, had all of the labor and expense of the research and preparation of the teachings which the subordinate Lodges were using.

There were still other detrimental factors in this relationship which were becoming obvious and were troubling Harvey Lewis. The members of Lodges had contact with AMORC almost exclusively through their local bodies. Their allegiance and support, psychologically, was to those bodies. Further, each Lodge itself, its administration, was by necessity solely concerned with its own welfare and progress. It could not and it would not participate in any national or international promotion of the Order as a whole.

The Imperator and the Supreme Grand Lodge officers were only remotely known to the Lodge members except when it was possible for them to make personal contact, which because of finances was most infrequent. In effect, then, the Supreme Grand Lodge, the See of the Order, was weaker materially than many of its subordinate bodies! Yet upon this superior body rested the responsibility and fulfillment of the moral obligation, which Harvey Lewis had pledged to the Venerables in France, to propagate the Order and its teachings.

It perhaps seemed to Willard Moore, the incumbent Supreme Secretary, and his wife, that the future of AMORC was one beclouded with many difficulties and might afford them personal relief from financial problems only in some remote time. Further, Hollywood, the motion picture center of the world at the time, was an attraction to them implying possible success in their respective professions. With the friendliest relationship and with continued high regard for Imperator

Lewis, Willard Moore tendered his resignation as Supreme Secretary to be effective at a time when he could be replaced.

Knowing the difficulty of obtaining a successor to Willard Moore, because of the available compensation, added to the turmoil engaging the Emperor's thought and time. His son Ralph had in 1919 followed the family to California from New York City. He was then attending school at night and working in an administrative capacity in a commercial organization during the day. Ralph had not shown an interest in the Order while in his early teens. Then he had a sudden awakening rather than a gradual development or unfoldment.

In connection with his extracurricular studies, Ralph had sought certain information with regard to oceanography which held a fascination for him at the time. He tried to obtain the desired information at the main public library in San Francisco. Though that institution had extensive works on the subject, the particular information which he desired seemed to elude him. Perplexed, but in a rather casual manner, he mentioned his quandary to his father. The Emperor, rather offhandedly, gave his son an answer to the question that was wholly satisfying to the young man. Astounded, Ralph wanted to know where his father had acquired the information, since he had not been able to procure it elsewhere. The Emperor's answer was, "In the Rosicrucian teachings." This then engendered Ralph's interest in the Order.

Harvey Spencer Lewis had never attempted to compel or persuade any member of his family to become a member of the Rosicrucian Order. As with anyone, they must first show an interest in such matters. Then he would do everything possible to further that interest.

After the incident concerning oceanography, Ralph desired very sincerely to become a member of the Order. He was below the required age for AMORC affiliation; however, the constitution of the Order did permit the Emperor to grant a dispensation waiving that provision in any case he thought worthy. This authority the Emperor had only rarely exercised and never previously for a member of his family. It presented a delicate question. Would it appear that he was permitting

the exception only because of a filial relationship? Would Ralph's interest justify the constitutional exception?

Ralph had been a member of the California Grand Lodge for approximately three years when the Supreme Secretary, Willard Moore, resigned his office to make his home in Hollywood. During this time Ralph had served in a voluntary capacity on the ritualistic team of the Lodge in San Francisco. He had often expressed the wish to become a member of the administrative staff of the Supreme Grand Lodge. He considered that his studies were preparing him for such a position. It was not possible, for, though there were duties which he could have performed, it was not within the economic means of the Supreme Grand Lodge to engage him then.

With the vacancy created by the departure of the Supreme Secretary, Ralph reopened his request for a position on the staff. Harvey Spencer Lewis knew that his son would be able to perform the necessary administrative duties, but what also of the necessary expounding of the teachings, of lecturing, and of answering membership correspondence? It seemed presumptuous to Emperor Lewis that he should accept such a young man for the important office of Supreme Secretary—especially when it was his own son!

The Emperor corresponded with members of the American Supreme Council who, under the then existing constitution of the Order, functioned in an advisory capacity. The Council was composed of officers of the respective Grand Lodges of the Order then in existence in the United States, Canada, and Mexico. Several possible candidates were recommended by the Emperor—including his son, Ralph. The result, however, was the unanimous selection of him as Supreme Secretary.

Ralph Maxwell Lewis began his duties under the Emperor, Harvey Spencer Lewis, in March of 1924. It soon became apparent to this new Supreme Secretary that the Supreme Grand Lodge was being constrained in its present form of operation. Eventually he made a plea to the Emperor and the Supreme Grand Lodge that greater emphasis be placed upon the national form of membership, as it was then known.

It was postulated that this method would accomplish far greater unity. Every member would be directly in contact with the Supreme body of the Order. Further, the teachings would not be subject to personal deviation as they sometimes were when given orally in a Lodge. Also, it would mean a direct revenue from every member coming to the Supreme Grand Lodge; it would be possible to make it independent of the desultory support of the subordinate bodies.

Most important was the fact that the Supreme Grand Lodge would have the economic means to promulgate and realize its objectives. At first, this plan did not have the unanimous approval of the American Supreme Council, for all were not aware of the acuteness of the existing situation. Suffice it to say, however, that the plan met with the immediate approval of the Emperor and the Supreme Grand Lodge. From that time on began a transition to greater security for the whole Order.

## Chapter XV

# THE SOUTHERN SOJOURN

**W**HAT KIND OF a father was the man Harvey Spencer Lewis? Was he absorbed so constantly in his work that he took his family as a matter of course? Did he, as do many parents, feel that he was discharging his obligations to his children if he provided them with a comfortable home, clothing, and the means for education? As with many parents, did he supply increased material benefits to his children to placate his conscience for a lack of providing them with his companionship and guidance? Or conversely, did he think it a parental duty to lay down rigid rules into which the lives and personalities of the children were to be compressed into a mold?

Harvey Lewis took a personal interest in the simple affairs of his children, realizing fully that to them such were of the utmost importance. Never did he dismiss a question as being “ridiculous,” “foolish,” or with the phrase, “Some other time; I’m busy now!” As a result, not one of his four children was ever hesitant about coming to Dad, or Daddy, to ask a question. When his oldest daughter, Vivian, evinced an interest in music, he did all he could to encourage her, not by just engaging a teacher. He explained the musical instrument, the violin to her, how it was constructed, how the sound was produced and about the science of the musical scale.

When his younger son, Earle, exhibited talent in art and design, he would take time, no matter what his work schedule, to encourage Earle, to compliment him on his work, or to offer constructive criticism. His oldest son, Ralph, having great interest in radio—then in

the formative years of that technique—was permitted to use his father's home laboratory to experiment and to develop certain theories which he had.

Harvey Spencer Lewis's mother, being German by birth, had the old-world custom of enjoying Sunday outings and picnics. Even though living in New York City, his father and mother would frequently take young Harvey and his brother to picnics in the nearby public parks. Though not a sportsman, he had a great love for nature and desired to be close to its phenomena. Harvey Lewis loved the sea, the beach, a sweeping lawn, and the shade of overhanging boughs of big trees.

When he was grown, Sunday was often the time for picnics at the beach when the weather permitted it. He would help to prepare the picnic lunch. While the children played, he would lie upon the sand and look out at the sea or, being in a meditative mood, would seemingly be absorbing the greatness, the mysteries, and the beauties of the cosmic order. At other times he would take photographs of the scenic setting or of the members of the family and enlarge them in his darkroom to become works of art. Ralph, now married, only occasionally accompanied these Sunday outings, but he shared a daily companionship with his father and often at night in the latter's radio laboratory.

One of his daughters explained her father's attitude toward his children: "As a father he was neither stern nor permissive. He would not allow gambling in the home even for pennies or matchsticks. He would not permit the younger children to chew gum in their growing years, as he considered it quite unrefined. He gave the children allowances to which it was expected that they would adhere; but occasionally he would step them up an extra dollar or two suggesting that they use a part of it for a less fortunate friend, or to donate to a charity of their choice—and then to have fun with the remainder!

"He enjoyed helping us with our schoolwork especially compositions or essays. He overcame the children's tendency to cut classes' each springtime by suggesting that he'd gladly write out one 'absence excuse' per year per child at any time the child chose, provided he remain in class during all the other school days of the term.

“He often addressed assemblies at our children’s schools and others, and always had the hundreds of boys and girls rolling in the aisles with laughter! He was strongly opposed to New Year’s Eve dates for his children and used to arrange a ‘deal’ with them: that if they would remain in the safety of the home rather than on the highways on that evening, he would set them up financially for a gala evening at any restaurant or gay place of their choice the evening before or afterward!

“He encouraged the children to read by reading to them all through the years; his children enjoyed his occasionally reading aloud to them, the last book they shared having been *Emerson’s Essays*. He strongly believed that one of the most important books a child could possess was a current dictionary. He had a huge dictionary on a stand in his study which the whole family was encouraged to use.

“He encouraged his children to make friends with all other children regardless of race, creed, or color; as a consequence, even though occasionally criticized by other parents for his broad view, there was often a Japanese, Chinese, Mexican, or Black boy at home for dinner with his younger son.”

The presence of Harvey Spencer Lewis in San Francisco, with the ideas that he was continuously injecting into the activities of the Supreme Grand Lodge, accelerated the growth of the Order in the western United States. In a sense, we may say that other areas of the jurisdiction of the Rosicrucian Order became envious of this especial advantage that the western states had.

There was a special appeal from the Grand Lodge in Tampa, Florida, to come to that city. The inducements to accept this appeal were several. In the deep South of the United States, the Order had made less progress at the time than anywhere else in its jurisdiction. During this period the South was economically depressed, and the State of Florida was chiefly a tourist area. There were few large industries. Consequently, a great portion of the population was transient. Perhaps, Emperor Lewis thought, the temporary establishment of the Supreme Grand Lodge in that region would stimulate interest as it had done on the Pacific Coast.

Then there was another related matter. In the early days of the second cycle of AMORC's establishment in New York, there were a few members in Puerto Rico. A group of four distinguished Rosicrucians in San Juan decided that the teachings should be issued in the Spanish language. They petitioned for authority to establish such an activity. This was granted by Emperor Harvey Lewis. A review of the formation of this Latin American Division of AMORC appeared in the July 1952 issue of the *Rosicrucian Digest*. It was written by A. Font de la Jara, one of the original four fratres empowered by the Emperor to begin that Division. This article says in part:

“As soon as I received the approval of the Official Seal, and after some further steps were taken, on October 14, 1926, our beloved Emperor, Dr. H. Spencer Lewis, issued the American Pronunciamento, Number 117. This established the Latin-American Section under the sponsorship of the officers of the Grand Lodge of San Juan, Puerto Rico. In the third paragraph thereof, it is stated that, ‘This Charter is issued to Mr. A. Font de la Jara as Supreme Grand Master of the Supreme Grand Lodge of the Spanish-American Section, etc.’ The document was signed and sealed by our beloved Emperor, Dr. H. Spencer Lewis.”

Perhaps, then, the request of the Grand Lodge in Florida to move to that state (which was relatively close to Puerto Rico) might make it possible to further aid the growing Spanish language activity of AMORC in that region. However, other Lodges were also continuing strongly in their attempts to influence the Emperor to locate the Order in their area.

Conscious of this dilemma, the Emperor, Harvey Lewis, wrote in *The Triangle*, the publication of the Order in 1921: “The Grand Lodge of Florida and the Grand Lodge of Illinois want to have Egyptian Temples of their own and have invited the Supreme officers to move the Supreme Headquarters to these two Jurisdictions to assist the work of establishing these Temples, as was done in New York, San Francisco, and elsewhere. How can we go to both places—and which will be our first new location?”

But the decision was finally made in 1925! The Supreme Grand Lodge would locate in Tampa, Florida. In departing from San Francisco, Harvey Lewis privately predicted to a close friend, Charles Dana Dean, later to become a Grand Master, that the Supreme Grand Lodge would probably re-establish permanent quarters back in California. However, the former California Grand Lodge continued in San Francisco for the interim of the absence of the Supreme Lodge.

The move to Florida gave Harvey Lewis the opportunity to realize many dreams and to see achievements by the Order which were not possible before. The Grand Master of the Grand Lodge in Florida was a wealthy realtor. He made it possible for the Supreme Grand Lodge to occupy a building especially constructed for it, though not owned by it.

The Emperor's elation over this turn of events is apparent in the announcement he made in *The Mystic Triangle* of 1926 from which we quote in part. "We are delighted with our new location. Rosicrucian Square is a beautiful spot right on the main boulevard of Tampa. The Administration Offices are in a charming building of Spanish design and finish. The buildings, homes, and details of arrangements represent a lesson in the principle of creation. As a result of continued visualization, concentration, and mental picturing, we now have a materialized form of our thought picture."

It was not long after the building was occupied that Harvey Lewis began the conversion of the second floor into a splendid Rosicrucian Lodge Room and Temple. Here he was not as limited as he had been in previous quarters of the Supreme Grand Lodge. At the time the building was erected, the architect had purposefully left this room a virtual shell so that the Emperor could utilize its full area to conform to Egyptian design which he had visualized. Therefore, with pride he announced the progress being made in connection with this venture.

"A staff of artists, painters, carpenters, and electricians has been working for the past three or four weeks in the Temple getting it ready for the dedication service that we hope to hold sometime during the latter part of February. All of the architectural factors in the Temple and Lodge Room are Egyptian. These were planned and are being carried

out under the supervision of the Emperor. He is personally directing much of the interior decorating; the center opening in the rear of the altar platform in the East end of the Temple gives those in the Temple a vista or view as though looking out upon an Egyptian desert scene in the moonlight. Not only can the moon be seen but the sky shines with twinkling stars.”

It was a relatively short time before the oratory of Harvey Lewis became known locally. Members in Tampa who were connected with service clubs had him address those bodies, and his ability spread by word of mouth. When the plans were being made for the convention of the Naturopaths Association to be held in the Civic Auditorium in Tampa, a committee called upon the Emperor and asked him to make the opening address before the convention. The address was given on Saturday evening, April 24, and was referred to by the Press as the “feature of the convention.”

We quote an extract from an article that appeared in a newspaper from Tampa referring to Emperor Lewis’s address. It was in the issue dated April 25. “I have chosen as my subject, ‘Back to the Divine and Health,’ and this implies that we have wandered or strayed from the natural and moral path that leads to health. In many ways this is true. For years this country and its people were swayed by the dogmas and creeds propounded by those who would lead us into the channels and customs that would take us away from our natural birthright of attunement with the Divine and with the natural forces that give us life and health. But we who know the trend of human affairs rejoice in the fact that people have found freedom of thought and the determination to find the Divine and health within their own consciousness and within their own simple existence. . . .

“Without question humankind has evolved a custom and habit of living not originally decreed in the scheme of things and in many ways decried by nature and abhorred by the divine principles. People take themselves away from the open country, from their contact with the natural forces of the earth, from the sunlight, from Earth’s magnetism, from the fresh vegetation, the pure water and the cosmic vibrations, and confines himself for hours in small enclosures, in foul air, in darkness, and in the breeding places of disease, germs, and ill health.”

It would seem that when Harvey Lewis wrote these words forty years ago, he was drawing a picture of many of the abuses committed by society today. There are the cramped spaces in skyscrapers located in canyons of steel and mortar, the air which flows through these canyons contaminated by exhaust fumes from numerous sources. There are the multitudes of people who nightly are hunched for hours before a television set as a kind of recreation. On the one hand, people are hoping for new therapeutic miracles to alleviate disease and suffering, and, on the other hand, they are intensifying the conditions that cause them.

Harvey Lewis had not forgotten the huge success of the Pristine Church services held each Sunday night in San Francisco over which he had presided; nor had he forgotten the Radio Church which he had begun. Why not begin these activities in Tampa also? They would accomplish a dual purpose, giving the opportunity to enlighten and inspire many persons and also be excellent media for creating interest in AMORC. The Order would always be mentioned at the appropriate time in the discourses.

He consulted the Grand Master of the Florida Grand Lodge and certain members about this plan. There was a definite diversity and disparity of opinion on the subject. The South, and Florida in particular, was at this time religiously of a very orthodox, Protestant sect; in fact, it was almost primitively fundamentalist.

It was finally mutually agreed that the Sunday evening functions should assume more the form of public lectures. However, they were not to be divested entirely of psychological and mystical aspects. They were not to be conducted just upon an intellectual plane. They were to be preceded by a brief Asian ritual, the symbolism of which would be explained for fuller appreciation by the audience. These terms Harvey Lewis insisted upon. He was not to be subjected to parochial customs or prejudices. He was also of the opinion, later confirmed, that many who would attend these evening assemblies would be tourists from various parts of the nation.

The optimism of Harvey Lewis was substantiated by the results. In *The Mystic Triangle* of June, 1926, it was related, "The public service

meetings held on Sunday evenings in Tampa have grown so tremendously that they have become a serious problem to the Headquarters and an important power in the local affairs of the city. Although the Temple hall at the Administration Building in Rosicrucian Square is the largest we have ever had in any of our Temples, and despite the fact that hundreds of chairs have been added to the large seating capacity, the place is so overfilled every Sunday that we have been forced to open the doors at 6:45 because of the crowds that begin to assemble at 5:30 and desire admission, and there are no seats left at a quarter past seven. The attendance has increased so much each Sunday that the last two Sundays the number turned away at 7:30 and later was larger than that within the building. . . .

“The newspapers of Tampa and vicinity have published the lectures and have given us more publicity and endorsement in the last two months than the Order has ever received from the newspapers in its whole history. Nearly half of those who attend these public meetings on Sunday are visitors from out of town, and they ask for our literature and go back to their home towns with the intention of uniting with the Order.”

Imperator Lewis had been in continued correspondence with the dignitaries of the Order in Europe. They were acquainted directly with AMORC's activity and with the Imperator's fulfillment of his trust. Also, Rosicrucian members from Europe traveling in the United States visited Tampa to pay their respects to the revitalized Order in America. They would return to Europe and report to the Venerables of the Order there.

It was now seventeen years since Harvey Spencer Lewis had Crossed the Threshold in the mystical city of Toulouse, France. The experience of the occasion was always vivid in his memory and emblazoned in his consciousness. But this strong retention only increased the longing to visit again those sites which had transformed his life. Further, there was the desire to pay official visits to other Grand Lodges of the Order in Europe which he had never visited but with which in recent years he had been in frequent correspondence.

In those years air-conditioning, that is, refrigerated air for buildings, had not been generally introduced. Few cities had this luxury, this innovation. The city of Tampa had not acquired it as yet for any of its public buildings. The climate of Florida, being subtropical, is extremely humid in the summer and can be quite uncomfortable, especially in crowded, non-air-conditioned facilities. For this reason, the Sunday public services conducted by Harvey Lewis were omitted in the late spring and summer months.

The combination of the intense pressure of these public services, speaking engagements, the agenda of writing for various publications of the Order, administrative responsibility, and the humid summer months were enervating. He had not had a respite from his duties for some time, that is, a change of pace and environment. A journey to Europe, even though it would be in an official capacity, would be a rejuvenating experience.

Imperator Lewis requested for the Grand Master of AMORC in Tampa and his wife to accompany him on such a journey. The Grand Master was a prominent realtor in Tampa. His duties as Grand Master were volunteered in such spare time as he had and, of course, without any monetary compensation. The Grand Master contemplated the Imperator's proposal for some time, since during those years Florida was experiencing its first great real estate boom. The question foremost in his mind was: Could he afford to leave his large real estate organization and sales staff during such a vital period?

Imperator Lewis, now excited about the prospect of his journey, especially upon the receipt of enthusiastic invitations from Europe, proceeded to make his plans. So it was announced in the official publication of the Order. "The Imperator, as you probably know, is going to Europe in August for the purpose of attending the international meeting of the Rosicrucian bodies throughout the world. At the same time, he has been invited to speak before seven of the largest scientific, metaphysical, and learned bodies of Paris, Toulouse, and London.

"He will also attend an international session, which is to be held near Switzerland or the southern part of France in September, and where he will be present as the North American Legate, and will be

given a high place in the Council, as well as having conferred upon him some other honors of which we will speak after his return from Europe.”

The journey of Harvey Lewis, with his wife and the Grand Master of Florida, was a triumphant return to Europe. He came there still humble but no longer as a neophyte. He had shown mastership in personal inner growth and in the objectifying and materializing of what he had learned. He realized his recurring dream and constant wish of a return visit to the shrine of his esoteric love, the mystic city of Toulouse.

## Chapter XVI

# AN EXPERIENCE RELIVED

**W**HAT WE DERIVE from an experience depends greatly upon our preparedness for it. If we are not capable emotionally or intellectually of responding to certain circumstances to which we are exposed, then their real nature or value may be lost to us. Sometimes age and maturity so present a relived experience that it then provides a different and more satisfactory effect. Age and the cultivation of the mind often accomplish this by developing a more analytical insight into events. There is a greater intellectual grasp of them, and from each event, a greater satisfaction is often extracted. But the opposite may also be true.

Many a person has sought to recapture the joys of youth. They have tried and perhaps even succeeded in reliving in detail events of years past, but only to find them wanting—if not disillusioning. There is a change of consciousness that comes with the years, and it is our state of mind that assigns values to experience. Therefore, the same stimuli do not always produce the same results. In other words, we are never quite what we were before.

Harvey Lewis's second journey to France, to the mystic city of Toulouse, in 1926 was anticipated by him with great pleasure. He was to visit many Rosicrucian sites in Europe and to confer with dignitaries and Venerables of the Rosicrucian Order there. But his focus of interest was on Toulouse.

In the seventeen years since he Crossed the Threshold in that city, the Rosicrucian Order had come to mean many things to him.

Seventeen years ago, it was principally an ideal, a lofty aspiration, a revered tradition. It had a dreamlike existence to him. Its reality was veiled in mystery, in things he only partially understood. The Order then seemed a transcendent world that he might be privileged to glimpse while yet remaining in this one.

Now again, there was the thrill of expectancy in revisiting places so fond to his memory; yet, there were vague doubts that crept in. He had since been involved in the administrative affairs of the Order. He had been obliged to take chimerical aspects and reduce them to commonplace realities so that the Rosicrucian Order might actually exist in America. In these past years he had known treachery, disloyalty, and deception directed against the Order and himself. He had to deal with these things in a very mundane way. He had been obliged to struggle with economic problems, legal complications, propaganda campaigns, and personnel involvements.

What impact had all of this upon his psychic nature, his spiritual self? Had it adumbrated his idealism? Would what once provided ecstasy in Toulouse now be seen through different eyes? Would his subsequent worldly experience shatter the exalted images which his mind had formed seventeen years ago?

Returning from Europe, the Imperator related his experiences in a series of articles in the Order's journal, *The Mystic Triangle*. Of particular interest to us are the following brief quotations taken from those articles referring to his visit to Toulouse. The answers to the questions which we have postulated above, and which arose in the mind of Harvey Lewis to plague him before his journey, may be found in this quotation.

“The old chateau in which the old Grand Lodge (of Toulouse) held its meetings for many years, and where I first Crossed the Threshold of our Order, is no longer adequate for the large assemblies nor for the usual work of the Order in Southern France throughout the year. Therefore, several years ago another building was remodeled and adapted. Thousands have passed across the Threshold in that old chateau in the years that have passed, and to them the old stone building, partly in ruins and partly held intact by the very vibrations

of the place, will remain a tender and loving shrine for many years to come. ...

“It is so easy at such times to recall the emotions, the thoughts, and the high hopes that passed through our minds and souls when we first entered the place and waited patiently in the outer rooms. To again walk up those old stone stairs with their hollow treads and wide cracks, and to tiptoe reverently across the stone flagging of the floor and open the old, creaking wooden doors, with their rusty and partly broken hinges of enormous size, is like going back to some previous incarnation and living again the experiences that one never forgets. ...

“Our secret raps on the metal triangle caused the door to open, and we were greeted by the one Brother I was most delighted to see for personal reasons; it was he who had been my sponsor in a purely ritualistic and official sense when I first passed through the ordeals of investigation and tests many years ago. ...

“Just before twelve o’clock a great set of gongs began to peal off their harmonious notes somewhere upstairs, and when the seventh one had sounded the Congressional Herald came down the wide stone steps to a position just above the heads of the twenty-five or thirty of us who were still on the ground floor, and unrolled a paper to which was attached a long purple ribbon. He proceeded to read the official Warrant and Call for the twenty-ninth International Congress of the Brethren of the Rosy Cross. As in ancient times, this official document was in Latin and bore the signatures of the high officers who officiated at the last International Congress, at which time this one was decreed after the delegates had voted and sponsored it.”

The Emperor then continued to relate the business of the congress or convention, the addresses by the delegates from the various jurisdictions, and a discussion of important doctrinal matters. As he was listening to one of these discourses, a delegate postulating certain principles of the teachings, he saw “a great cloud of Light forming again in the recesses of the altar platform, and finally, against the heavy maroon-colored curtains of the rear wall, I saw the wonderful figure of the Master K.H. emerging. It was as though the cloud of scintillating

Light gradually condensed itself into the form that now moved forward as lifelike as any figure seen in the soft light. . .

“The one who was speaking seemed to sense that something of the kind was occurring behind him, for surely the emanations and aura of the Great Master must have affected him. Others on the platform noticed that we in the audience were intently looking at something behind them, and one by one they turned their heads to the side and saw what we saw. As each realized that the Great Master was about to step forward to the front of the platform, each arose and stood in Salutation. The Master Mele finished his wonderful address with the hall fairly trembling with the power of his voice and sweet potency of his thoughts. Then he, too, turned and saw the Great Master and folded his arms in salutation while stepping to the side.”

These were rewarding incidents, not only experienced in the City of Toulouse but in other Rosicrucian assemblies in Europe which Harvey Spencer Lewis attended. He interpreted them as personal assurances that his inner development had not been inhibited by the necessary confrontation with the material affairs of the Order. These experiences were to him a mystical recognition of his labors and a sign that he was to continue to serve and fulfill the mission assigned to him seventeen years previously.



The success of the public services, as Harvey Lewis now termed his Sunday night assemblies in Tampa, kept recalling the Radio Church which he had instituted in San Francisco. If the one activity was now successful in Tampa as it had been in San Francisco, why not introduce the other feature? In other words, why not radio discourses as well? But Harvey Lewis was now not content to speak only once weekly on time provided by a radio station owned by others.

Further, though the Radio Church in San Francisco had brought much spiritual consolation to thousands of listeners, it was nevertheless somewhat a restricted program. After all, the station was owned by a commercial organization, and they were obliged to be constrained in what was said over the air with their permission. They could not permit

content which might seem to the audience to promote or give special emphasis to any single organization.

AMORC should have its own radio station. This germ of an idea developed into an intense desire on the part of Harvey Lewis. With his technical, radio background, he would know what equipment should be obtained and how the station should be operated. Therefore, with all of his energy and organizational ability, he outlined his proposal and submitted it to the Rosicrucian members for their approval and assistance in making it possible.

The radio station could not be just a propaganda outlet for the Rosicrucian Order. Harvey Lewis wanted it to be a true public service. It must educate, inspire, be informative and entertaining. So, in April 1927 he announced in the publication of the Order, "Our radio broadcast station is now more than halfway completed!" In September 1927 AMORC went on the air!

Again, the vivid imagination and ingenuity of Emperor Lewis were applied to this project. The studio of the radio station was in Asian design. It consisted of Asian drapes and hangings, art works of the Near and Far East, truly an atmosphere of the mystic East with its soft lights and aromatic scents. However, it was scientifically correct in its acoustics and soundproofing. Each broadcast was, of course, identified by the legal call letters granted by the federal government and then followed by the phrase, "This program comes to you from the [Asian] Studio of the Rosicrucian Order in Tampa, Florida."

A full and diversified program was put on the air consisting of news, drama, philosophical and mystical discourses, choral groups, addresses by public officials, chambers of commerce, orchestrations, etc. Emperor Lewis introduced innovations which were later copied and some of which are in effect today by other stations.

Each morning birthday greetings were read over the air for those who had provided the station with the dates. This was particularly pleasurable to children. A fun club was organized called "The Mummy Club"; listeners sent their names to the AMORC radio station to be "initiated" into this club. On a certain night each week, the initiation

night, their names would be announced over the air as candidates, as though they were actually in the studio and were personally participating. Then sound effects were used to simulate the pranks and the implied ordeals to be experienced by those who presumably were being initiated. In other words, a deep voice would be heard depicting the mummy “interrogating” the candidate. Another voice representing the candidate, but actually a studio staff member, replied to the mummy creating a humorous situation, all of which was enjoyed immensely by a listening audience extending throughout several southern states of America.

There was yet another innovation, the first then in the United States and now commonly practiced by many radio stations. It consisted of having the listener call the radio station from his home by telephone to ask a question. The listener’s voice and the reply would then both be heard over the air. This proved to be quite popular.

Short-wave radio transmission was still in its infancy at this period. There was but one radio station in the United States at the time broadcasting simultaneously long-wave and short-wave. Harvey Spencer Lewis decided that this also should be done by AMORC, as short-wave broadcasting would increase the radius or coverage considerably—and so it was done. The equipment was built, the proper license obtained, and shortly after the broadcast, or long-wave station, went on the air, it was followed by the short-wave one. This meant that the broadcast was now heard across the United States, throughout the Caribbean to South America and to Africa and Europe.

While Emperor Lewis was elated over these achievements of AMORC in Tampa, which were the result of his vision and initiative, there was a cloud on the horizon which was growing darker and beginning to obscure these other events. For several months Florida had been experiencing an exceptional real estate boom, and it was increasing. Property was selling for exorbitant prices compared to general prices elsewhere.

Much of such selling and building was for the establishment of homes, some very inferior to their cost; there were no proper controls for the regulation of such inflationary methods, and most of the

transactions were entirely speculative. There was a tremendous influx of people into the State of Florida at this time. A great number became innocent victims of the unscrupulous speculators.

Salaries for trained employees, clerks, typists, stenographers, and secretaries were exaggerated by the demands for their services by the numerous real estate offices springing up throughout the state. Further, the demands for building materials, the majority of which had to be shipped into Florida, since at that time the state manufactured little of its needs, resulted in the congestion of the rail and steamer transportation to that state.

AMORC, though growing because of its escalated propaganda, was nevertheless greatly handicapped by the inability to obtain adequate help or needed supplies. It was obvious that this situation would eventually counteract all of the positive steps that Emperor Lewis had established. The City of Tampa at that time was definitely not the place for a permanent, international Rosicrucian center. In fact, already there were ominous undertones of possible financial collapse, severe depression which might engulf the state if the speculation were to continue—which it did.

Rosicrucian members in California were reminding Harvey Lewis of his promise, made upon his departure, that the Supreme Grand Lodge would someday return to California. In fact, he now realized that the activities of the Supreme Lodge had grown to such proportions that a permanent establishment must be made.

Architectural plans were therefore drawn for the nucleus of a permanent Supreme Lodge of AMORC to be erected in San Jose, California. This city was selected for numerous reasons. Intuitively, Harvey Lewis had felt San Jose to be an ideal selection. Further, from a practical point of view it was adjacent to a large city, San Francisco, from which supplies could be obtained readily. So, almost two years to the very day, November 1927, all of the administrative facilities of the AMORC Lodge were moved by rail freight to San Jose, California.

In the official publication of AMORC, *The Mystic Triangle*, the Emperor wrote of AMORC's departure. We quote from this in part.

“And, thus we learn and are learning every hour now, just how many friends we have made here. An executive committee composed of ten of Tampa’s most prominent businessmen was formed to act as an advisory board to the Florida Grand Lodge Council, and this board has already arranged for the continuation of the (Rosicrucian) work in Tampa as it was for eight years before Headquarters moved here, except that the greatly increased membership and larger plans of operation involved many other features.”

## Chapter XVII

# GENIUS AND JEOPARDY

**F**RUSTRATION ARISES FROM the infringement of unrelated ideas upon one another, preventing the satisfactory culmination of any single one. Ideas and obligations crowded in upon Harvey Spencer Lewis. There was, to paraphrase the words of a great statesman, "So much to do and so little time to do it." There were innumerable duties that he must keep up, activities of the Order which he could not assign to others, principally because there was not always the ability on the part of the staff to assume such tasks. Also, there were constantly fresh ideas creeping into his mind, the result of his observations or which insight revealed.

From this maze, however, he was always able to evaluate the relative importance of things. Each thing that appeared dominant or imperative to Harvey Lewis stood alone in his mind at that time. It would become dissociated from all other concepts or demands. He was able to completely concentrate upon it to the exclusion of all else. He never, therefore, evidenced any frustration.

Those who are successful in any enterprise are those who are gifted with or have the faculty of perfect concentration. The whole power of the mind and the coordination of the faculties are thus centered upon the focal point of interest. Emperor Lewis's remarkable ability to concentrate was noticeable to all who knew him intimately. He could have a radio program playing loudly and yet dictate a profound article to his secretary. He could read an abstruse subject in a crowded train or other conveyance with conversation going on about him. He would

have to be tapped upon the shoulder abruptly to become aware of anything other than what he intended to pursue at the moment.

Situated in his new office in Rosicrucian Park, he felt the need now of concentrating principally, at every given opportunity when freed from any administrative or executive task, on extending the teachings of the Order. The degrees of the Order had to be advanced. Traditional and higher mystical ideas of the Order had to be couched in the terminology of the modern day.

Thus, long hours were spent in dictating to his secretary and her assistant. He would sit back in his chair with his eyes half-closed and speak. His writing, though perspicacious and sagacious, was always in a conversational style, as though the reader were sitting across the desk from him and conversing with him.

Those few who at times were permitted in his office when he was dictating felt that there was something unusual about the manner in which he did so. He rarely used any notes. It was in fact as though he were listening to an invisible personage or as though the information were being transmitted to him and coming through him. There was never any appearance of a struggle for ideas or words. In fact, he himself related that, when he dictated, he often listened to his own words as they flowed from his tongue, for the ideas seemed to be formulated outside himself.

His secretary, who was then Miss Daniels, relates of his literary ability: "He would tilt back in his chair, close his eyes, and the words would flow naturally and easily. I would always carry two notebooks, one for correspondence and the other for *Forum* articles. The correspondence would be transcribed first, and we would then fit into our working schedule the magazine articles. When Dr. Lewis was writing a manuscript for a new book, I carried three notebooks because at any time he might desire to dictate a new chapter. Very rarely did he ever rough-draft an article. He simply dictated, trusted to the accuracy of my transcription and, of course, to the editor for the polished product. Undoubtedly this is why his writings were so appealing because they were couched in a conversational style rather

than a literary form. The same can be said of his lectures. I never recall his preparing notes; he simply decided upon a subject and delivered it.”

His wife, Martha, says of his prolific writing ability, which to those who did not know him seemed an impossible accomplishment for one man: “There have been those who claim to have collaborated with Dr. Lewis in the writing of lectures and books. Nothing could be further from the truth. For at no time—from the inception of the Order here in the Western Hemisphere until his passing—was there ever any help or assistance from any source in the composing or writing of his literary output. There were never any collaborators.”

Such concentration, mental work, as those who are obliged to do it know, is often far more fatiguing than physical labor. Harvey Lewis never was a robust man physically. As we have previously said, he actually neglected physical exercise he should have had, because he considered that he could not afford the time. Consequently, his friends and associates were amazed at the amount of energy he could expend in producing books, dozens of articles, lectures, brochures, monographs, and other literary material in the course of a single month.

Besides the natural faculty of concentration, there was the most exceptional ability to relax quickly and with great ease. It is not quite proper to say that this ability to relax was just an inherent attribute. Actually, it was the knowledge of how to relax. He was able to master certain psychological and mystical principles of the Rosicrucian teachings in such a way that relaxation was a simple process for him.

During his relaxation he would not fall into a deep sleep as would most persons in such a state. His consciousness, his objective realization, so far as being aware of what was going on around him, was active.

Members of his family relate how, when he occasionally went to see a motion picture for recreation, he would seem to fall asleep in the theatre. The family would not wish to arouse him but would regret that he was perhaps missing an especially entertaining film. Afterward they would playfully pretend to reprimand him for sleeping and failing to observe the play. To their amazement, he would relate what had

transpired to the most exacting detail, and this was even before the advent of sound films.

He could, when mentally very tired and needing to refresh himself, go into deep sleep immediately, even snoring slightly. In five or ten minutes he would awake, be obviously rejuvenated and resume a heavy work schedule.

The original property purchased by AMORC in San Jose was one deep lot which was then located on the edge of the city—and is now in its most populated area. From the very outset, Emperor Harvey Lewis referred to this property in his writing and in the official address of the Order as “Rosicrucian Park.”

He was often asked how he could call this one lot a park. He would answer, “You are thinking in terms of the present only. The address which I give is not limited to just the now but will apply as well to the future. The future will only be what you expect the present to become.” In other words, he envisaged a large square block with handsome buildings and grounds, beautifully landscaped with winding walks, palm trees, fountains, and exotic shrubs. These seem but the images of a dreamer—they were. But the difference was that this dreamer could transmute his dreams into realities and did.

When the move back to California was made, only an Administration Building was constructed on the property in San Jose. It was built entirely from the Order’s own funds. There was not yet a Temple, a spiritual See of the Order. However, within a year after his arrival, Emperor Lewis began construction of the beautiful but small Supreme Temple as a second story to the Administration Building. It has, of course, been replaced in modern years by a much larger separate edifice. The dedication of this accomplishment was on December 2, 1929.

The local newspaper said of the event and the structure: “The entire architectural design was brought about through the research and careful study of Dr. H. Spencer Lewis, Emperor of North America, and an officer of the international council. Dr. Lewis personally directed all

the art work of the temple. He also made some beautiful portraits for the adjoining anterooms.”

At the dedication in 1929, the Emperor was pleased to announce that the entire building, in fact the Administration Building and offices, the Temple, Lodge Rooms, and other structures used by the organization were being dedicated free from any financial debt of any kind. Everything possessed by the Order in its national center, including the property and everything upon it, was fully paid for.

Harvey Spencer Lewis desired to be left free to aspire to his ideals of humanitarianism and the extension of the Rosicrucian Order. As we previously mentioned, AMORC had incited, by its activity and by its increasing acceptance upon the part of seekers of mystical and metaphysical knowledge, certain other organizations which considered themselves as rivals. One such organization was conducted by an individual, R. Swinburne Clymer, who dwelt on a farm in Pennsylvania.

In the Rosicrucian history published by AMORC, Emperor Harvey Lewis gives the following about Mr. Clymer, being extracts from a more complete presentation of the facts. “Dr. Randolph’s work was later taken up again by a Dr. R. S. Clymer, who claimed to be the ‘successor to Randolph and to have inherited and acquired Rosicrucian ‘authority’ which Randolph had. Clymer followed the same plans adopted by Randolph and conducted an organization consisting wholly of books, a number of which dealt with love, marriage, and ‘sex regeneration,’ the latter being in such language as to be condemned in any Rosicrucian assembly, if not in any general assembly of ladies and gentlemen. He proceeded to carry on his work first under the name of a publication company, then under various names, avoiding the use of the complete name, or correct name, of the Rosicrucian Order, and devising entirely new and unique symbols for his Rosicrucian literature without infringing upon the correct symbols in any way.”

The *Journal of the American Medical Association* on December 15, 1923 says in part of R. S. Clymer: “R. Swinburne Clymer, M.D., Quakertown, Pa., *Second Vice-President*. Our records fail to show that this man was ever regularly graduated by any reputable medical college. In a paid notice that appeared in Polk’s Medical Directory for 1906,

Clymer claims the degrees of 'Ph.G.' and 'M.D.' He is classified as a 'Physio-Medicist' and a graduate of the Independent Medical College, Chicago, 1898. The Independent Medical College was a diploma mill which sold diplomas to anyone who sent the cash. It was finally declared a fraud by the federal authorities and put out of business. ...

"In 1903, Clymer was 'Secretary and Manager' of the 'Twentieth Century Physio-Medical College' a diploma mill whose 'Main Office' was a post-office box in Guthrie, Okla., and whose 'Corresponding Department' was a post-office box at Union City, Mich. ...

"A testimonial credited to R. S. Clymer from Souderton, Pa., appears in the advertising matter issued by the 'Institute of Physicians and Surgeons' of Rochester, N.Y. It is to the effect that he has received the diploma from this 'institute' and 'It is in every respect equal to my medical or hospital diplomas.' It doubtless was. The 'Institute of Physicians and Surgeons' was a mail-order swindle that was put out of business by the federal authorities July 21, 1905. (See 'Nostrums and Quackery,' Vol. I, page 407.)"

Clymer began an insidious attack upon AMORC but principally upon Emperor Harvey Lewis himself. Certain dissidents, who had been suspended from AMORC or who had resigned because of disciplinary action against them, formed a conspiracy. They wrote much false information to Mr. Clymer with regard to AMORC which, apparently, he gleefully published in his farm print shop. These he circulated.

He charged that Emperor Harvey Lewis was an impostor, that he had no European affiliations, that he had not even written the monographs of AMORC, and that they were all, or mostly, plagiarized from books. Clymer's campaign was intended to discredit Emperor Lewis with AMORC members and the general public. In other words, by striking directly at him as the motivating force behind AMORC, Clymer and his collaborators hoped to stop the Rosicrucian Order.

Litigation after litigation was filed against AMORC and the Supreme officers by the members of this conspiracy as an obvious harassing measure. Some of the conspirators filed complaints with

nearly every investigating division of the United States government, hoping that perhaps either the Post Office, the Treasury Department, or the Department of Justice, or some other government bureau might uncover something detrimental that would embarrass the Order or stem its operations. Suffice it to say that all such investigations, though annoying and often embarrassing, proved that the charges, which were often made anonymously, were without foundation. In fact, in numerous ways these investigations strengthened the position of AMORC.

However, all of this took hours of Harvey Spencer Lewis's time in answering legal papers and in preparing, with his attorneys, briefs, or personal appearances at trials which always ultimately resulted in victory for AMORC. To show the cowardice of Mr. Clymer, who professed to "want to air the truth about AMORC," he was challenged time and time again by Emperor Harvey Lewis to meet him in public debate. Emperor Lewis offered to pay for the rental of a huge auditorium in any city in the United States that Mr. Clymer personally would select where such a debate could be held. The Emperor also offered to pay for newspaper announcements inviting the public and the press to hear the issue debated. He even offered to pay for a radio broadcast of the debate.

Mr. Clymer ignored all such written challenges sent him by registered mail, or he stated that this was not a matter for public hearing, and this after his having proclaimed that he wished the matter aired so that the truth would be known. Clymer well knew of Harvey Spencer Lewis's oratory and eloquence on the platform, plus the fact that he knew he would not be able to produce the facts to support the charges made in his books.

Mr. C. C. Cottrell of a prominent legal firm of San Jose, former State Assemblyman and a member of many California State committees, who is the legal counsel of AMORC, has this to say. "I recall particularly the long trial in the Federal Court of San Francisco before Judge Theodore Roach, who was a Roman Catholic, in which a receivership was sought to take over the organization and save it from 'the pilfering of its officers.' At the end of the trial and after Dr. Lewis had been subjected to an exhausting cross-examination by several

attorneys, Judge Roach, in summarizing, remarked, 'Instead of these officers being vilified during these troublesome times, they should be commended for the splendid job they have accomplished.' It goes without saying that the federal court action was a complete victory for the Rosicrucian Order and its officers."

Harvey Spencer Lewis found that he was obliged these days to constantly shift his interest and his mental powers from problems of defense against the insidious attacks of enemies to the creative activities concerning the doctrines and ritualistic work of the Order. This meant a psychological oscillation between the two extreme poles, the negative and the positive. It was a stupendous task imposed upon him. It is extremely difficult to terminate, almost instantly, emotional reactions induced by one set of intense stimuli and adapt oneself to a wholly different kind.

After a negative experience dealing with legal turmoil, Harvey Lewis would retire to his home sanctum. There he would sit in meditation for a half-hour or more. It might appear to a member of his family, who peered in upon him, that he was but dozing. Suddenly he would open his eyes, his whole countenance would take on another appearance, one of a relaxed and refreshed expression.

But there would also be a noetic effect as well, for he had been inspired with some idea quite unrelated to the negative experience. He would begin to paint or dictate into his Dictaphone. These sanctum sessions he called his "periods of cosmic rejuvenation" and certainly they so seemed.

On the second floor of the Administration Building was a lounge, adjacent to the initiatory chamber, the Lodge Room, and the Temple proper. Throughout the years, as mentioned in a previous chapter, Emperor Lewis had acquired a personal collection of Egyptian antiquities. The collection was becoming too large for him to properly display in his home.

He now conceived of the Rosicrucian Egyptian Museum. Along one wall of the lounge a few glass cases were erected in which the authentic materials consisting of scarabs, amulets, stelae, and some

pieces of jewelry were attractively exhibited with explanatory cards. It might have seemed presumptuous to consider this a museum, but again Harvey Spencer Lewis was thinking in advance, as it were, visualizing the splendid edifice of the present museum containing the finest collection of its kind in Western United States.

Imperator Lewis had never been to Egypt. He had studied its history extensively because of its relation to the traditional history of the Order. He had visited several of the great Egyptian collections in Eastern United States and in Europe. There grew within him an intense desire to visit Egypt in which had been born the first monotheistic religion, the first doctrine of immortality, the first moral and ethical codes, and the first attempt by man to explore the mysteries of the universe and of himself. Why not a Rosicrucian tour of the mystic land of Egypt and the spiritual shrines of Palestine and of sacred Rosicrucian sites of Europe in the coming year 1929? This, then, was a project to which he devoted himself at every opportunity when not pressed with his duties.

Drawing upon his early advertising experience, he prepared a most attractive folder depicting the ports of call for the tour party in Europe, along the Mediterranean coast, Palestine, and Egypt. This, however, in his opinion, must not be a commercial venture. A reliable tour company was engaged, and Imperator Lewis outlined the itinerary and limited the cost. The money was to go to the tour company. AMORC was only to receive a small amount, not as a commission or fee but just to compensate for literature and correspondence cost in answering those inquiring.

This tour, however, was to be not just for sightseeing. It was to afford Rosicrucians the chance to see special mystic places and to take part in ceremonies, initiations, and rituals that could only come about through the co-operation of the Rosicrucian Order in the lands to be visited.

## Chapter XVIII

# BEHIND THE VEIL OF TIME

**O**VER ONE HUNDRED members from throughout the United States, Canada, Mexico, and parts of Europe accompanied Emperor Harvey Lewis on this first Rosicrucian tour. At that time, in the year 1929, there was, of course, no regular trans-Atlantic air service. The tour's transportation was by ocean liner, railroad, and, within the cities, by special chartered buses.

The Rosicrucian members were treated to special educational features other than those usually observed in the places visited. For example, every night after dinner in a lounge of the ocean liner, Harvey Lewis, in his eloquent and informal manner, would discourse upon some principle of the Rosicrucian teachings, or a related historical or metaphysical subject.

At every port visited he was able to point out and explain certain cultural or mystical aspects related to the site and not known to the ordinary tour guides accompanying the usual casual tourist. The Emperor explained, and shocked some of his listeners by saying, that they would be greatly disillusioned by some of the experiences they would have, especially in connection with places they had hallowed with sacred mental images.

We quote from a Rosicrucian publication of April 1929 by the Emperor's secretary, relating some of the tour party's experiences about which the Emperor had admonished them. "Everywhere there

was a demand for money to see imaginary and self-evident impositions. Even in the Holy Sepulcher, where our members were taken a few at a time to see the sacred tomb wherein Jesus rested after the crucifixion, a priest stood by and asked the members to lay fifty-cent pieces on the tombstone for the privilege of standing there. No reverence, no devotion, not even a blush at the demand for money in such a place.

“The keepers of the sepulcher frankly admitted how the different Christian sects, who have use of various parts of the sepulcher, constantly quarrel and fight with each other, within the sepulcher, in an attempt to burn it or destroy it with warfare, and only (then) the intervention of the British Army and regulations maintain peace in this holy place.

“Stones are pointed out to the tourists as being white because the milk that was fed the infant Jesus dropped on them and left them permanently white. Red stones are pointed out as having become colored by a drop of blood from some martyred saint. Relics of impossible connection with any Christian event are sold in the sacred shrines, as sandwiches are sold at a country fair; and stories are lightly told, bringing a blush of indignation to those who know they are false, and only a twinkle of amusement to the eye of the teller.”

One enters with mixed emotions a land about which he has idealized and dreamed. Of course, there is great expectation, the anticipated thrill in eventual realization, of experiencing the reality of what was once but vague imagery. There is also a haunting trepidation. Will one be disappointed? Will there be disillusionment? Has one created in his mind a false or exaggerated conception of the place? These were the feelings of Harvey Spencer Lewis when his feet first touched the soil of Egypt.

The Emperor subsequently related, “During our first hour in Cairo, we learned that our chief guide throughout our desert trip is a member of the oldest Rosicrucian Lodge in Egypt and that the members of the old Rosicrucian Temple in Luxor have secured permission for the special initiation to be given the members in the old Temple on the banks of the Nile.”

In an issue of the Order's publication, it is further related, "After an hour's ride on camels and donkeys, we reached the sphinx near the Great Pyramid and there dismounted and followed the instructions given for the first of our mystical ceremonies in Egypt. I wish I were permitted to tell all about this ceremony, but I am prohibited by the vows we took.

"Permission had been secured by the Rosicrucians in Egypt for our party to have exclusive and private use of the site of the sacred grounds of the sphinx... facing the ancient altar where the mystic rites were held at sunset in the days gone by. Here the special British officers, police, and soldiers formed a wide circle and excluded all tourists, camel drivers, natives, and others who were not members of our party. Then, while these formed a complete 'Lodge' facing the altar of the sphinx, our pictures were taken again, and the Emperor made an opening address of explanation. This was followed by each candidate's making certain signs and pledging himself in accordance with an ancient formula and promise. ... Then followed certain details which I cannot disclose, and in silence and reverence we left the sacred area of the sphinx, having completed the first step in the long process of initiation which awaited us in Egypt."

Emperor Lewis described the day after the pyramid ceremony on the way back to Cairo. "The winter sun began to set in the west and rapidly reached the edges of the huge hills of desert sands which were like rolling mountainous waves in the ocean. The red glow of the fiery sun ball tinted the sand while the sky was travertined and streaked with purple and gold. Before us passed the long parade of camels, each guided by a local in bizarre costume, chanting or singing, while one of our members rocked from side to side upon the camel with the rhythm of the camel's movement. Soldiers, police, and Arab outriders as escorts moved rapidly up and down the line."

It was to Luxor, the ancient capital of Thebes, that Emperor Lewis looked forward with great expectation. It was in Thebes that Pharaoh Amenhotep IV began his revolution in religion, art, and culture. It not only shocked that ancient empire but impressed ideas upon future civilizations that have even carried through to our time. Thebes, now Luxor, had been a great and wealthy city and the center

of the priesthood of the deity Amon. They were a powerful, sacerdotal hierarchy that rivaled the authority of the pharaoh.

The young Pharaoh Amenhotep IV became so imbued with his concept of a sole deity, whose creative power manifested through the sun disk called Aton, that he abjured the old religion of Amon in Thebes. In the fourteenth century BCE, when he was a young man of eighteen or nineteen years of age, he ordered the prayers and inscriptions to the deity Amon eradicated from the temple walls of Thebes. He finally abandoned that city and constructed a new royal city farther north along the Nile. He called the new city Akhetaton, meaning "City of the Horizon." He likewise changed his name to Akhnaton, literally meaning "Aton is satisfied."

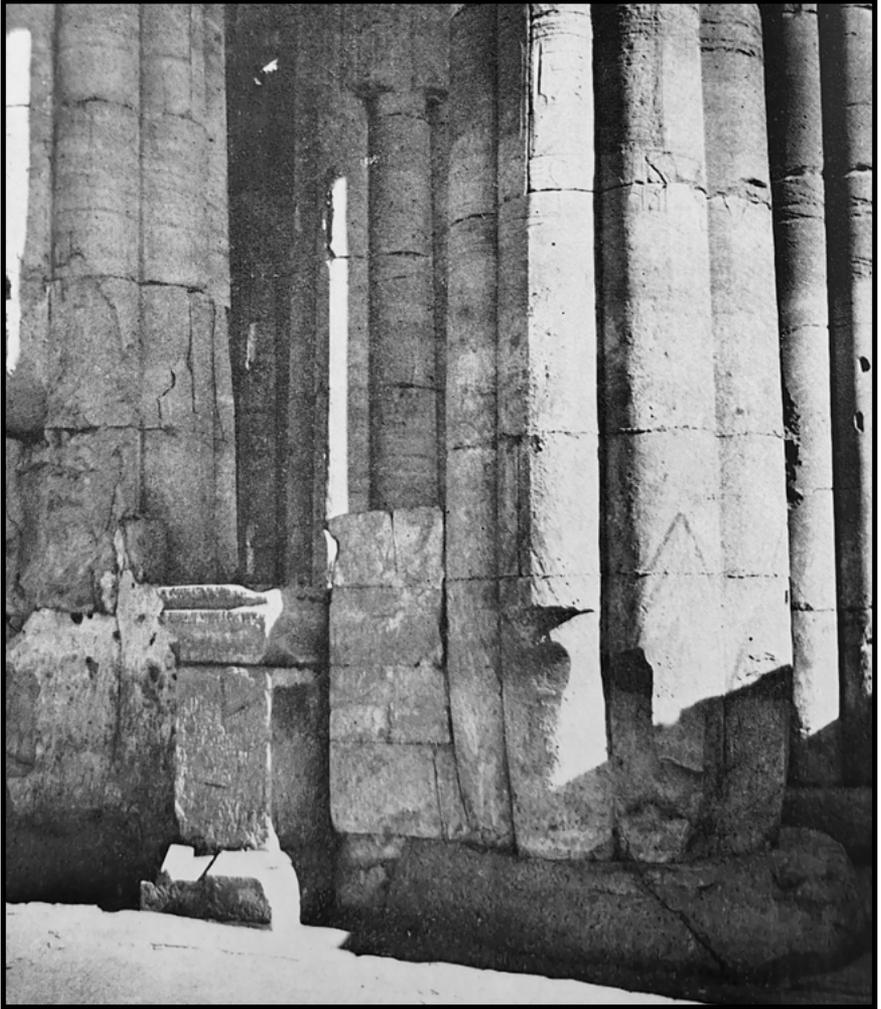
Rosicrucian tradition relates that he became Grand Master of a great Mystery School consisting of a select body of candidates, men and women, pursuing his mystical religion and philosophy and the known arts and sciences of the time. It is to such foundations that the Rosicrucians traditionally look for the motivating spirit which gave birth to their organization. It is quite understandable then that the Rosicrucian tour party in 1929 envisioned a special experience in visiting Luxor.

From the account of the tour it is related: "The climate at Luxor was like that of a balmy June despite the fact that the land was dry and there had been no rain for many years. The natives were cordial and glad to know us, and on every hand we found an unusual welcome extended. ...

"We had a number of interviews with the various Rosicrucian brothers in Luxor and learned that all kinds of plans had been made and arrangement provided for the initiations, but there was just one detail that had not been definitely arranged or finally concluded. This was the contemplated use of the Pharaoh Amenhotep IV's old temple in the ruins of ancient Luxor (which is actually a series of temples).

"We were informed by the local representatives of the government that the Rosicrucians in Egypt, like all other persons, were forbidden to hold any ceremonies on any land within the ruins of a temple,

except by special permit, and strange as it might seem, such a request for permission had never been made in Luxor, or at least for the last one hundred years or more. Therefore, the local authorities were in a quandary as to what to do, but were inclined to grant us the necessary privilege, unique though it was.



The altar erected by the Emperor Constantine in an ancient Theban Temple in (Luxor) Egypt. Here Imperator Harvey Spencer Lewis conducted the first Rosicrucian initiation held in Egypt in modern times (1929).

“The Rosicrucians in Egypt had planned with us to have the ceremony begin at sunset, as had all our previous ceremonies in Egypt, and continue into the early evening so that we might sit and meditate in the darkness of the ancient temple. At the last moment, however, these plans were changed by the discovery that there was a very strict rule and regulation in Egypt forbidding the use of lights, fire, or incense in any of the ruins after dark. This necessitated a change in our plans, and further consultation with the authorities in Cairo, who could not be reached until the following day. Therefore, we had to postpone our activities until February 14th. However, the unique permit was granted, and the afternoon of February 14th was spent in final preparation for this unusual ceremony. ...

“Finally, all the members of our party were within the great court of Amenhotep’s old temple, on the walls and columns of which were his cartouche and the cartouche of our Order. The temple contained thirty-two enormous columns arranged in four rows of eight, and each column was topped with the symbolical lotus in enormous size. ...

“In various parts of the aisles incense was burning, and the low setting sun, just showing above the hills of Thebes and shining across the sparkling Nile, illuminated the upper parts of the columns of the temple with a golden hue, which reflected downward upon the members standing there in silence and reverence, bathing them in the illumination which all Rosicrucians adore in proper understanding. ...

“During the ceremony, each initiate was taken to the Shekinah and brought face to face with a solemn understanding of the ancient principles as performed so many times in the same manner. We were not surprised to see the appearance, personality, and even the physical aspect of the Emperor gradually change and assume the likeness and mannerisms of one of the ancient Masters; and then it was that we... knew instantly why the Emperor was so familiar with ancient Egyptian history, the rituals, the customs, and the work of this great organization. His voice resounded throughout the temple and echoed and re-echoed from column to column with a power over us and an effect upon us that we could not possibly describe, and which will remain with us for the rest of our lives.”

Later, Emperor Lewis, commenting in one of his monographs on the proper method of meditation, made reference to the ceremony held in Luxor temple as an analogy. He said, "When we took our trip to Egypt, I recall that a great many of those who were with us had not yet reached the higher grade of understanding, and they fully expected that, during the initiation in the Egyptian Temple, there would be manifestations of an outward nature. They looked for miracles to happen around them, or in the shadows of the columns, or in the alcoves and recesses of the corners of the great temple. They were more or less disappointed in this regard, although they did experience many unexpected things.

"Those members who were in the higher degrees, however, anticipated nothing like this whatsoever. They sat down quietly with their eyes closed and did not look around them at all with any expectation of seeing any physical manifestations. They turned their thoughts inward while sitting at the foot of these great ancient columns of Amenhotep IV's temple and allowed the spiritual vibrations of the place to overwhelm them and create a new life for them in their inner being. These members had the greatest thrill of their lives, and as long as they live, they will never forget what actually occurred within them on that occasion."

## Chapter XIX

# THE GREAT CYCLE OF CREATIVITY

**A** HUMANITARIAN is one who has love for those characteristics and traits which represent people's development and progress in intellect and character. Their love motivates to proclaim these traits, to preserve them, and to inculcate them in all peoples. A true humanitarian, therefore, recognizes human achievement that falls within these categories, regardless of race, creed, or nationality. In other words, it is what a person has done that is creditable to the human race that concerns them, not who did it, or what they were in the narrower religious, social, or political sense.

Harvey Spencer Lewis was this true type of humanitarian and humanist. He not only eulogized people and periods of history that had advanced civilization in the past, but was always paying tribute to those he knew at the present who were doing likewise.

Although nonsectarian, Harvey Lewis never evidenced any religious prejudice. He did abhor religious intolerance and cant and would inveigh against political and power machinations by religious sects. But what men sincerely believed, what they were devoted to, regardless of how elementary and primitive their concepts, he respected as their spiritual inclinations. He realized that people were most often incapable of adequately expressing, with appropriate dignity and understanding, the spiritual impulsion they experienced within.

Consequently, he would use the resources at his command to further all cultural activities of small groups who were in need of help, regardless of their religious or other affiliations. Frequently he would make available the facilities of Rosicrucian Park to such bodies.

Mr. Alfred Williams, a frater of the Order, who knew Emperor Harvey Spencer Lewis personally and who enjoyed helping with the Emperor's numerous projects, interestingly relates the latter's furthering of cultural enterprises: "The present 'King Dodo Playhouse' is a local theatrical group which had its inception in the San Jose Theatre Guild organized and sponsored by Dr. Lewis in 1933.

"The early 'Guild' and the 'King Dodo Theatrical Group' are descended from groups of the period when Dr. Lewis gave the original impetus to the 'Little Theatre' movement in San Jose.

"Dr. Lewis's known interest in music and his readiness to assist and sponsor in this cultural field is reflected in the following. In the early thirties, there was a young girl interested in the violin but, for various reasons, her parents could not afford to get her an instrument. Learning of this and knowing of the girl's inherent talent, he made it possible for her to acquire the desired violin. The young lady in later years majored in music in San Jose State College and became a featured violin soloist with the symphony orchestra of the college."

A group of radio amateurs, also in the early thirties, had formed themselves into a local group for exchange of technical information and for mutual advantage. They had difficulty in finding a place suitable for them all to meet at one time.

Emperor Lewis had, with a member of the staff, constructed a powerful short-wave radio transmitter, using a hundred-foot commercial steel antenna tower. The transmitter and controls were located in a large basement of the Administration Building. He invited this group of twenty or thirty young men to use the premises on a regular schedule, which they gladly did for many months. He frequently met with them to talk "shop" in the technical vernacular of radio short-wave.

Harvey Spencer Lewis's activity was not limited personally to literary output—to numerous books, magazines, articles, and discourses —

nor was it just limited to encouraging others in the arts and sciences. His versatility and talents were exhibited in his personal participation in these things.

As early as 1916, he had become engrossed with the possible relationship of the diatonic or musical scale with the chromatic scale or that of color. He had studied the theory of this color and sound vibratory relationship as far back as the early references to it by Aristotle. He decided in 1916 to attempt the construction of an instrument which would demonstrate it.

This he did, and it was reported in an early issue of the publication, *The American Rosae Crucis*, from which we quote in part. "The Emperor has worked for several weeks planning and for several days constructing the complicated device used in the Supreme Temple in New York for the demonstration. It is apparently constructed along new lines and consists of a large white opal globe ten inches in diameter. ...

"Inside the globe incense was lighted and allowed to burn until the air of the globe (which was inverted to prevent the escape of the incense) was charged with the vibrations of the incense. The globe was kept practically air-tight thereafter.

"The music was played by the Emperor on the sweet Mason and Hamlin organ. ... There gradually appeared a faint light in the globe. The strength of the light increased as the volume of the music increased until finally each note of the octave produced a different light."

In the decade of the thirties, the creativity of Harvey Spencer Lewis's mind attained full bloom. He was not content with some of his own earlier achievements and desired to exceed them. One of these was his early demonstration of the relationship of color and sound. He was now determined to construct a color organ whereby the vibratory relationship of color and sound, a matter of theoretical physics, might be seen by a whole auditorium of people.

Every night after a lengthy day in the office, writing or interviewing members, he would spend hours in the AMORC laboratory and shop, experimenting with devices whose plans he had drawn. He was ably assisted by Fratres James Whitcomb and Alfred Williams, who gladly

gave of their time to participate in such challenging and stimulating enterprises. Later he was also helped in his various other experiments by Frater Peter Falcone, who became a personal friend.

On January 4, 1933, his color organ had its demonstration in the Francis Bacon Auditorium in Rosicrucian Park before nearly five hundred invited musicians, artists, scientists, and newspapermen.

Of this color organ he said, “In general, a color organ is a large organ with regular keys and producing regular tones as does any other organ, but with an electrical arrangement in connection with it so that each note produces on a large satin screen the color assigned to the note. ...

“When these notes are played on the organ, the vibrations of the music are correlated with the vibrations of colors, and the colors are seen in beautiful brilliance on the screen. Music is not only given forth in sounds but also painted on the screen as a picture of changing colors; and the eye receives impressions along with the ear.”

It is most interesting to note in connection with the explanation of his color organ, which we have just touched upon briefly, these additional comments by Emperor Lewis. “It has often been said by critics who know nothing of the Rosicrucian Order that Rosicrucians are merely dreamers, hoping to find an easy way of making gold and dealing with mystical principles and astral explorations that serve no practical purpose.

“Yet the truth is that in every scientific and practical improvement of civilization, Rosicrucians have been among the foremost. My sole purpose in making this color organ was simply to show that the Rosicrucians can deal with scientific principles and that they have in their teachings sufficient knowledge to demonstrate nature’s great laws.”

During this decade, notwithstanding the great economic depression of the thirties, Rosicrucian Park was beginning to reflect his dream of what an International Rosicrucian Center should be. Beautiful buildings arose, all of his architectural design, and with a utilitarian purpose, not mere ornamentation. In succession through the years were erected

the Francis Bacon Auditorium, the Rose-Croix University Science Building, the Rosicrucian Planetarium, and extended administration facilities, not to exclude the beautiful Akhnaton shrine.

In the Francis Bacon Auditorium were not only held general sessions of the Rosicrucian Order which did not require the facilities of the Temple, but public lectures as well. Harvey Spencer Lewis revived in San Jose the Sunday public services such as he had held in Tampa, Florida, and in San Francisco before that. Each such session was preceded by a brief, relevant, and impressive Asian ritual.

His address concerned philosophical and mystical matters and topics of the day followed by a question-and-answer period. He amazed his audience by his extensive fount of knowledge and his ability to forcefully and with great clarity present his topics. He never spoke from notes and could speak at great length, holding his audience's attention unwaveringly.

Frater Cecil Poole, Supreme Treasurer of AMORC, tells of the first convocation he attended and at which he heard the Emperor speak. "I wish I had an actual transcription of that address; but what was important to me, as I look back on it now, is that, although I was a member who had never been associated with the staff here in Rosicrucian Park—in fact, I had never been in California before except briefly—within the scope of a forty or forty-five minute address I seemed to catch, as if by contagion, the enthusiasm and sincerity of the speaker who pictured the facts and problems concerning the growth of the Rosicrucian Order in the world at that time. His address was not only informative but it contained conviction. Even though I was entirely convinced of the validity of the Rosicrucian teachings before this experience, I went away greatly reinforced in my belief, knowledge, and convictions, which I have carried these thirty years since and which I think were in a sense sealed and confirmed in that address.

"All sat with their attention directed to the words of a speaker who had superb command of the English language and radiated absolute conviction of that of which he spoke. Few have this ability with words."

In his subsequent travels to Europe, Emperor Harvey Spencer Lewis also made it a point to visit, when time permitted, the great art, historical, and science museums. While in Munich in the early thirties, he witnessed a demonstration of the then-new Zeiss planetarium. The instrument mechanically represented on a domed ceiling an exact arrangement of the planets, stars, and constellations, as a spectator might see them through a gigantic telescope.

Harvey Lewis was much impressed by this new and excellent manner of revealing the cosmic roles of the stellar bodies. He was determined that AMORC should have a planetarium available, of course, to the public as well as the members. There was at that time but one planetarium in the whole of the Western United States. The reason for this was quite understandable. The intricate Zeiss equipment, even at that time, cost in excess of a quarter million dollars! This would need to be added the cost of a building to house it and its ancillary rooms.

Upon his return to San Jose, every available time, nights and weekends, was devoted to a survey of the essentials of astronomy and making sketches of mechanical devices of his own ideas that would produce what he saw in Munich—because Harvey Lewis was going to build a planetarium! In America at that time, there were no American-built planetariums.

First, from detailed plans drawn by the Emperor, the building to house the equipment was constructed. It stands today as a handsome building in Byzantine style, admired and photographed by visitors to Rosicrucian Park.

The optical mechanism of the device which he designed was intricate. There were, of course, no huge funds available for the purchase of apparatus. Consequently, nearly every part, with the exception of the optical glass, had to be made in the laboratory and shop of AMORC under the Emperor's direction. Night after night until midnight he worked designing, building, and experimenting, assisted by his small coterie of dependable associates, Fratres Whitcomb, Williams, and another staff member. Finally, it was completed and dedicated during the convention of July 1936.

Of this planetarium, Harvey Lewis said, "Differing from the other few planetariums in America or those in Europe, all of which are owned and controlled by scientific institutions, the Rosicrucian Planetarium will not be confined exclusively to a demonstration of the astronomical laws according to the Copernican theory. In this planetarium the old theories of ancient astronomers which guided the Egyptians will be demonstrated."

Included in the planetarium, and also designed and built by Harvey Spencer Lewis and still in operation at this time, is a seismograph for detecting earth disturbances as earthquakes. Again, when this seismograph was built by him, only very expensive commercial apparatuses used by scientific institutions and government bureaus were available. But he wished AMORC to have one, so he constructed it! The lack of funds available for such projects was an incentive to his ability to improvise and create out of what resources were at hand.

The Emperor had never forgotten the memorable occasion of that mystical initiation which he conducted, with over a hundred Rosicrucians taking part, in the great colonnaded hall of Luxor Temple in 1929. Rosicrucians, he believed, should always be reminded of the sacred and historical event.

He, therefore, sketched a design simulating the great lotus columns of Luxor temple, including an attractive Egyptian pylon entrance. This, of course, was scaled down to a small area but sufficient to seat fifteen or twenty persons. It was to be an outdoor shrine in Rosicrucian Park where members could sit, meditate, and look out upon the beauties of nature and be conscious as well of the significance of the event which the Egyptian shrine represented.

He said in the *Rosicrucian Digest* at the time of its completion, "One of the beautiful additions to Rosicrucian Park just completed is the Egyptian Temple, made of stone and decorated by artists who are familiar with Egyptian art. This Temple is purely a decorative feature and was built as a shrine in memory of the initiation that occurred in Luxor, Egypt, on February 14, 1929."

Speaking in the Supreme Temple on the occasion of the dedication of the shrine, he said in part, "It will be an inspiration and a landmark of beauty for many years to come."

It is significant that, just before the final work in the construction of this shrine, which he called the Akhnaton Shrine, he instructed one of the workmen to inscribe in its center on one of the flagging stones an equilateral triangle twelve inches in size. To his son Ralph, then Supreme Secretary, and to certain others close to him on the staff, he said, smiling, though all knew he was serious, "This is where I wish my earthly cremated remains interred."

The activities, the ventures, and the events of constructing and creating we have discussed, and that occurred in these years of the thirties, did not all appear in the order in which we have presented them. However, they followed so soon upon each other that their chronological order is not an important factor.

Another great step forward was taken in this period and it also was the product of his mind and principally his effort. AMORC should have a school. It should be on the order of a university; yet unlike the established institutions of higher learning of the United States and Europe. It should follow the traditions of the Rosicrucian Order. No source of investigation and knowledge should be considered too fanciful, too speculative, too abstract, if there was a remote possibility that the exploration of it would provide knowledge and illumine people's minds.

Imperator Lewis was all too aware at this time that numerous subjects which were challenging and inviting the inquiry of Rosicrucians were, however, considered too unorthodox and unworthy of attention by universities. In fact, many subjects now considered in the fields of psychology and parapsychology were, at this time, in the category of banned subjects by the universities.

In Europe, Harvey Spencer Lewis had contacted what was known as the Rose-Croix University. It was, in fact, but a select body of members of the old Rose-Croix Order who met privately to explore certain unorthodox or ignored subjects. These people were scientists,

professors, physicians, teachers, and business people—of course, all Rosicrucians. They had limited facilities. They were well along in years, and transition was gradually claiming them.

Why should not America and the Rosicrucians of the New World establish such a university for such a purpose? Furthermore, it would be carrying out the traditions of Sir Francis Bacon as depicted in his fictional work *New Atlantis*.

An appeal was made to the Rosicrucian members in a brochure outlining his plan and asking for their support, and it was enthusiastically given; in July 1934 during the convention the first and largest unit of the Rose-Croix University was dedicated. It contained, as it now does, classrooms, various laboratories, lecture halls, and research facilities.

The first term of the university was devoted to three main categories: the arts, sciences, and humanities. Each teacher of the important subjects had not only to be qualified as such but was also required to be a Rosicrucian. Many of the subjects were new; that is, they were highly exploratory.

The purpose of this university was not to grant academic degrees, for many of its students were already graduates of colleges and universities. It was for those who wanted to acquire knowledge not taught or considered elsewhere, but one was not obliged to be a college or university graduate to attend.

Any Rosicrucian member in good standing was and is eligible today. The subjects were and are so presented that anyone capable of Rosicrucian membership can understand and derive much benefit from the courses. Rosicrucians from throughout the world now attend the Rose-Croix University, a further monument to the memory of Harvey Spencer Lewis.

## Chapter XX

# THE HUMAN RELATIONSHIP

**I**T IS AN interesting psychological study to compare the attitudes of various successful people toward their subordinates and associates. The relationship they exhibit is usually determined by the objective the individual has originally set for themselves—in particular, what the individual conceives as success. If an individual has aspired to power and to the direction and control of people, and they believe that the amassing of a fortune will alone provide the fullness of life, it usually results in an attitude of arrogance and intolerance.

People, other human beings, are considered mere steppingstones to the personal end to be attained. They are thought of as being but consumers of a product, as customers or clients, to be used, exploited, and forgotten when they have made their contribution to the objective in mind.

There is on the part of such individuals no thought of any human qualities as the emotions and personal feelings. All people are evaluated only in terms of their material accomplishment. On the one hand are those who have gained power, monetary or otherwise, and on the other hand those who are but commodities because they lack the conceived preferred qualities.

Those who think this way look upon so-called virtues and ethics in general as a sign of weakness. They consider this a kind of defense mechanism, set up by persons failing to attain power who therefore

resort to gaining a social recognition by expounding codes of morals and ethics.

However, people who have attained wealth or fame not by pursuing them as a prime objective, but as a secondary result emerging out of their ideals and achievements, usually manifest a different human relationship. They are the people who want to create in literature, art, science, or some field of the humanities. In fact, they know they can only succeed as they work with others for people. The success to which they aspire depends for its significance upon humanity.

Many great industrialists, who have become extremely wealthy and have exercised power because of their wealth, became so as a result of having in mind a project depending upon the improvement of human life and society. Such people, though they may have their rivals and enemies, are generally respected by the masses of their contemporaries, and history proudly records their achievements.

Harvey Spencer Lewis never amassed a fortune; his personal resources were meager compared with many people who had similar responsibilities to his. But he did win the recognition, respect, and love of thousands of people throughout the world who were sufficiently interested in his endeavors to know of him.

He was acclaimed personally for his intellect and talents by people prominent in the political, scientific, educational, and industrial worlds. These people were not all members of AMORC. Neither did they all agree with his philosophical views and concepts. They admired his originality, his freedom from regimentation of thought, the courage of his convictions, and the brilliance of his mind.

Nor was this admiration and personal respect for Harvey Spencer Lewis limited to those who were in an exalted status of society. Those people who worked with him, who were staff employees of the Rosicrucian Order, even those whose duties did not require them to be members, had an admiration for him. There was a certain aura of austerity, as an image built up in the minds of the employees of the Order, with regard to Emperor Harvey Spencer Lewis.

They were aware of his intellectual stature and were not certain just how they would be received if and when they were obliged to meet him personally. However, they would soon be put at their ease when the occasion arose. He was exceptionally democratic. As a mystic and humanitarian, he could hardly be otherwise. The one element of character emerges out of the other.

He would stop on the walks of Rosicrucian Park in the morning on his way to his office to converse for a few minutes with the gardeners, discussing their work and asking them questions. They felt proud that this distinguished man could take an interest in their relatively humble duties and, further, ask them for information. He would never pass a janitor working in a hallway or office without making some pleasant remark or complimenting him on the performance of his duties.

Further, his office door was never closed to even the humblest employee. Any staff employee who had a personal problem, even outside the scope of his duties, could arrange for a brief interview with Emperor Harvey Lewis. All of this did not breed a familiarity leading to disrespect but rather a profound respect and admiration for a man whose talents were so obvious and yet who could and did recognize the needs and problems of others in a lower station in life.

A now-retired employee, one who had worked as a clerical assistant and department head in AMORC for many years, Mrs. Naomi Ward, says, "The most outstanding experience is how he (the Emperor) treated his employees. He was the most considerate person I ever knew. He always had time to listen to your problems, no matter how trivial, whether personal, financial, or otherwise. He would listen very intently, then discuss them with you thoroughly. The advice he gave was remarkable and always right. More employees have been counseled by him, and straightened out, than anyone knows. He never dropped it at that, though. Every once in a while he would come to you and ask: 'How are things going?'"

A former secretary of Harvey Spencer Lewis, Daphne (Daniels) Brown, relates, "I recall that my first two impressions of Dr. Lewis were both wrong! I thought from his appearance, as I walked into his office, that he would be a tall man because, as most people know, he was quite stocky in build. Thus I was quite surprised, when he stood up, to see

that he was not much taller than I! Secondly, it seemed to me that he was very stern in appearance, and I wondered if he would be a difficult man to work for, even if I got the job. But there, too, I was wrong, for since I did get the job, I soon found him to be understanding, considerate, and of good humor—and a very smooth dictator.”

Thousands of Rosicrucians and many other persons had interviews with Emperor Lewis. The nature of their interviews was extremely varied, constituting almost the whole matrix of human affairs. Few, if any, left his office dissatisfied. If they did not receive the specific information which they sought, they were at least encouraged, if not inspired, by their contact with him. However, some—in fact, many—had trepidations about having an interview with him. How would they approach this man? Would he show impatience? Would he speak on an abstruse level which they could not understand?

Supreme Treasurer, Frater Cecil A. Poole, tells of his first interview with Harvey Spencer Lewis. “Frankly, I cannot remember the details of the conversation that took place because I was somewhat overawed by being in the office of Dr. H. Spencer Lewis, with whom I had been so impressed during the time I had been a member of AMORC. I do remember stammering something about enjoying his lecture of the previous evening, the usual remark that a person makes after hearing someone speak. I do remember that he said that, if I proposed to be a lecturer for the organization, he hoped I would remember to carry some of the facts to the members and to the public that he had emphasized in his talk.

“Other than that, I remember no details of the conversation, but I do remember being impressed—just as I had been when he lectured—with the overwhelming power of his personality. Whether it was the effect of his aura or his ability to create mentally, no person could enter his presence without feeling that he was in the presence of a genius, which his work actually assured everyone that he was.”

Mrs. Winifred Harkness began employment on the AMORC staff as a clerical assistant and eventually, after many years, became office manager of several departments. She tells of her personal association with Emperor Harvey Lewis. “AMORC was new in San Jose, and there were only thirteen employees when I was hired, so we saw a great

deal of Dr. Lewis in those days. I recall his coming into the office always with a cheery word and smile.

“In those days some of us gave our personal time in the evening hours. Dr Lewis’s art room was next to the office in which I worked. He spent long hours painting and writing. He frequently expressed interest in the water-color painting done by my mother, and at times offered helpful suggestions. On warm days, Dr. Lewis would treat the office staff to cool refreshments and, since this was in the days before ‘coffee breaks,’ it meant a great deal to have a few minutes of relaxation with Dr. Lewis.”

This real, human side, this personal interest in others, created a warm feeling for Harvey Spencer Lewis in many persons. The incidents of their association with him were perhaps soon forgotten by him, because they were spontaneous and not premeditated to create an effect or impression, but those involved seemed never to forget them.

A few of these homely intimate incidents are examples of his human side, as related by Peter Falcone, a member of AMORC and a personal friend of Harvey Spencer Lewis. “I must tell how Dr. Lewis formulated the idea, about two weeks before Convention, that we ought to have an orchestra. I believe it was about 1934. Well, some of us had toyed with music and with various instruments at different times. Most certainly none of us was a musician in the true sense of the word. But Dr. Lewis was an accomplished musician. So he brought four or five of us together. I don’t recall who we all were. At any rate, he got the orchestra together for a rehearsal.

“I had never seen a bass viol, except when someone played it in a large orchestra, and never at close range. I knew nothing about a bass viol. It was a mystery to me. Nevertheless, Dr. Lewis said, ‘You will play this at convention. We are going to entertain the fratres and sorores on the opening night.’ So he proceeded to put chalk marks on the bass viol, transposing the music into numbers. The fingers of my left hand were numbered from one to four, and he put the numbers on the frets. Then he said: ‘Now push number 1 with your number 1 finger and number 2 with finger number 2.’ Eventually, something like music came out.

“Three rehearsals were all we had time for. We were all thinking that perhaps this would be the most miserable performance that anyone could give, but, surprisingly enough, when we started to play the night of convention, music came from those instruments! Dr. Lewis played the cello well, as you perhaps know. He managed to inspire us and direct us to such an extent that the concert, which was limited to three or four numbers, was well acclaimed and well done, considering that Dr. Lewis was the only musician among us.”

Peter Falcone continues with another incident. “I want to tell a little story that my daughter told me. It had such an effect upon her that, to this day, she talks about it. This happened when she was about twelve or thirteen years old. It seems I had bought her a sewing machine for her birthday. Dr. and Mrs. Lewis were at our home for dinner. Naturally she was showing her new machine to Dr. Lewis, and he apparently became quite interested in her attempt at making a blouse. He asked her many questions about it. He wanted to know why she did this or that to the material.

“After about an hour Dr. Lewis said to my daughter, ‘Mary, you could do this a lot better if you would do this or that...’ and he proceeded to show her a complete process for making the blouse so that, when she was finished, it was a good job, almost professional, and it was her very first attempt at sewing with her new machine. You see, Dr. Lewis’s interest covered all fields of endeavor.”

Harvey Spencer Lewis never thought that it detracted from his dignity or stature to attend special social functions of the employees. Whenever the employees would give a farewell party for a longtime staff member, who left because of marriage, the prospect of childbirth, or some unavoidable reason, he was always invited. He never missed such an occasion if he was in the city. He would enter into the spirit of the occasion and cause all present to be at ease by his delightful sense of humor.

In the early years of the thirties, Dr. Lewis organized a service club for the women employees of AMORC. He gave it the Egyptian title of Kheper-Ra. Its purpose was to assist, in any way possible, distressed employees, members of AMORC, or any other case brought to its attention. These charitable acts, however, were not necessarily to be

monetary assistance, but clothing, arranging for medical attention, food, or consolation. He would personally donate money to it and also wrote little inspirational essays for the club's bulletin. To this day, the Kepher-Ra Club still functions, carrying out its initial purpose. Few of the women who are now members have ever known Dr. Lewis personally.

Many of Dr. Lewis's personal friends were officers or members of the Rosicrucian staff. He liked people for what they were inwardly, not for what positions they might hold. He never kept himself aloof from these staff members and would frequently accept an invitation to their homes for dinner and a social evening. This caused him to be loved by the staff members. It made them feel that they were respected as individuals and accepted accordingly.

Likewise, he often had one or more of the staff members and their wives to his home for a social gathering and perhaps dinner. He was thought and found to be a warm, understanding personality. He did not have to impress an employee with his superiority in any form by ignoring him or remaining aloof in a social way and thereby imply that he was of another social status. In fact, he held in contempt those who would have a relationship with employees only as cogs in a machine and ignore them otherwise as human beings, and who would refuse any social contact with staff members.

Harvey Miles, Past Grand Secretary of AMORC, speaks of this spirit of brotherhood and humility in Dr. Harvey Lewis. "I remember so well the humble spirit of Dr. Lewis as displayed among the younger and less educated members. He was never in such a hurry that he could not stop and talk a few minutes when meeting you casually on the street or in the Park.

"He would often be seen having a dish of ice cream at the corner fountain with a janitor, a gardener, or other employee, or a humble member whom he might have met by chance when leaving the office or while on the way home in the evening. When meeting him quite by accident, his face would light up with a big smile, and he would greet you with a big handshake or a slap on the back.

“One would not have to feel erudite or profound in his presence in order to enjoy his wonderful fellowship. On the other hand, it was not unusual to go to his office and hear him discussing politics with the city fathers or healing technique with practitioners from M.D.’s to others.”

This friendship for people extended to all living things. There was to Harvey Spencer Lewis a “brotherhood of the living.” People, he recognized, in realizing themselves, having self-consciousness, were the most exalted creatures on Earth, but each living cell, no matter in what form it dwelt, was imbued with the same essence that animated people. This was not only a Rosicrucian doctrine but a personal conviction to Harvey Spencer Lewis. He displayed great love for animals, and the pet dogs which he had in his life were almost constant companions to him.

Of this his daughter Madeleine says, “He had a cat which would curl up to sleep on his left shoulder when he painted, remaining there even when Daddy leaned forward with brush or downward to the palette.”

When his constant companion Buddy, a combination fox and bull terrier, passed away, a Rosicrucian member gave him a large English bulldog. This dog worshiped him, never leaving Emperor Lewis out of his sight. At night Spiffy, as he was called, was always in the Emperor’s study beside his chair as he painted or wrote.

Each morning the pair of them could be seen leaving Emperor Harvey Lewis’s home together and crossing the street to the Administration Building in Rosicrucian Park. The dog would walk assuredly into the Emperor’s office to assume a position beside his desk as though he too had tasks to perform. At night, when the Emperor went upstairs to retire, Spiffy trailed along behind him to heat the foot of his bed. Sometimes they would stare for a few seconds into each other’s eyes. One witnessing this could almost sense that there was attunement, a kind of unexpressed communication between the consciousness of the man and the dog.

## Chapter XXI

# INTERNATIONAL RELATIONS

**S**UCCESS ALWAYS ENCOURAGES imitations. Numerous esoteric and metaphysical groups, mostly small in numbers, were springing up in Europe, implying by their literature the perpetuation of ancient mystical and philosophical doctrines, some of them even professing to be Rosicrucian. The facts were that these were really all contemporary, the products of their protagonists, as well as what they could plagiarize from authentic mystical orders and, of course, from AMORC.

The authentic orders were not concerned with what original philosophical teachings such individuals might expound, but when they claimed such to be from archaic, accepted sources, this was considered a serious matter. It was especially serious when they used, in connection with their propaganda, symbols of authentic, initiatic, mystical societies and orders.

Some years previously, several of the dignitaries of the authentic, initiatic societies had united to protest these clandestine movements and to protect their ancient symbols from them. These Venerables, of course, knew that these clandestine bodies did not have the inner secret teachings and rites, but, in their propaganda to the uninitiated, it might seem that they did. This was, then, a serious aspect. The early attempts to oppose such unethical activities were never very successful because they were never properly organized.

During the early thirties, Emperor Harvey Lewis had been in correspondence with the Masters and Venerables of these societies. In fact, he had personally visited them on journeys to Europe. He suggested that the need for a conference was now, a convention of all the recognized societies with a genuine historical background to take the proper action.

During the summer of 1934, the ultimate organization meeting of this federation was held. The congress was held in Belgium during the week of August 14-18 and was attended by representatives of various mystical, occult, and hermetic societies from all parts of the world. Only the highest officers and special high delegates or legates of the various organizations participated in this congress. It was not a mere round-table discussion of plans but a formal congress held in distinctive form with proper ceremonies and with due regard to the ideals, principles, and traditions of every one of the organizations represented.

To quote from the official bulletin, "The opening and closing of each session of the congress involved all the officers, legates, or representatives wearing their regalia, robes, or insignia of office, and with various salutations and ritualistic forms of conduct which partook of a series of initiations. Most of the speakers and all of the leaders of the convention were men who held high and important positions in their various countries in institutions of education, courts of law, or the professions. Both men and women were represented. . . .

"The name of the federation as adopted during the congress... was, in French, 'Fédération Universelle des Ordres et Sociétés Initiatives,' or, in Latin, 'Federation Universalis Dirigens Ordines Societatesque Initiationis.'" The initials gave the abbreviated form F.U.D.O.S.I.

Harvey Spencer Lewis again applied his artistic and creative ability here. The various representatives of the different authentic initiatic orders desired that a symbol be adopted for the F.U.D.O.S.I. However, since the official, principal symbols of the different orders, who were members of the federation, varied to some extent, the problem was: What single design could represent them all? They stated that they desired a unique symbol for the F.U.D.O.S.I. which would, in its appearance, convey some suggestion of the representative member orders.



Harvey Spencer Lewis then volunteered to design such a symbol and submit it at a later congress for their approval. This design incorporates elements of the principal mystical symbols of the orders of the F.U.D.O.S.I., artistically and effectively united. The body of legates and dignitaries unanimously accepted the design and complimented Emperor Lewis on his effort.

What were the qualifications for membership in such an august body? Harvey Spencer Lewis stated to the body that mere size, affluence, material holdings, or even the dissemination of philosophical and mystical teachings were not alone sufficient to admit an organization into the F.U.D.O.S.I. He also contended that for an organization to have initiations of an esoteric nature did not qualify it for membership.

The word *initiatic*, in relation to the full name of the F.U.D.O.S.I., should be further defined and become the basis of the qualifications. After considerable discussion, the result of Emperor Lewis's proposal, the official representatives assembled adopted a rule and definition. Though given in French, the following is an approximate English translation of it. "An initiatic order or society is a body in which the initiate receives communication of the traditional cosmic truths (or mystical, hermetic, secret principles of occultism) through mundane and cosmic initiations, and in which the initiate is placed in attunement with cosmic revelations and is bound by solemn vows to the practice of the cosmic principles and the preservation of the secrets."

In an announcement regarding the work of the F.U.D.O.S.I., it was said, "Although a committee had been at work for over four years analyzing the claims, the teachings, the principles and ceremonies of a score of organizations which were being considered as possible applicants for admission into the Federation, only sixteen or seventeen organizations were invited to send officers and delegates to the congress."

Harvey Spencer Lewis was proud to represent AMORC at the congress, especially since it was the only mystical, esoteric, and Rosicrucian Order in America so represented because of its history, traditions, initiations, and its teaching. The organization of R. Swinburne Clymer in Pennsylvania purporting to be, among numerous other things, Rosicrucian, was definitely rejected and uninvited as being without the necessary qualifications.

In subsequent sessions, held in later years in Brussels, Belgium, the F.U.D.O.S.I. unanimously agreed to include Central and South America in the jurisdiction of AMORC, and official documents were prepared setting forth this recognition. They were presented to Harvey Spencer Lewis and now repose in the archives of the Rosicrucian Order, AMORC.

It is not that Harvey Spencer Lewis sought personal reward for his efforts, but to him it did seem a cosmic blessing for his sacrifice when AMORC in America was so recognized by the Masters and legates of the affiliated orders. He could be pardoned for his pride in a statement that was made in one of the manifestos presented to him in Brussels by the F.U.D.O.S.I. and signed by its representatives, including the Imperator of the old Rose-Croix of Europe.

It relates in part, "It is decreed that: since the AMORC with its S..S.. and See in the Valley of San Jose, California, is the only authorized sector of the ancient Fraternity of Rosicrucians perpetuating the true traditions and principles of the R + C in North and South America, with authenticity recognized by all the ancient Initiatic Orders forming this Council International and Federation, etc "

Among most of these distinguished legates of the esoteric orders of the world, of which the F.U.D.O.S.I. was composed, Harvey Spencer

Lewis was a relatively young man. What was his effectiveness in addressing such an august body? How did he compare in ability with those other learned men and women? What kind of impression did he make upon those who participated or who were present as spectators?

Mrs. Merritt Gordon, wife of the then Grand Master of Canada, who accompanied Dr. Lewis on one of these journeys where he participated in the congress of the F.U.D.O.S.I. and other important assemblies in Europe, gives her impression. "We met all the Grand Masters and were privileged to attend and listen to the many meetings. Dr. Lewis was outstanding among them all. We did not realize it then, but we were witnessing history being made for our Rosicrucian Order (AMORC). Dr. Lewis was the voice in those meetings and founder of the new change in our beloved Order. Merritt and I were very grateful and honored that we were invited on that trip. He (Dr. Lewis) made us feel wanted."

The Rosicrucian Order, AMORC, has always maintained its complete independence. It has never been merged or amalgamated with or subordinated to any other movement. This was one of the pledges regarding the operation of the Order that Harvey Spencer Lewis had to make to the Venerables in France when he was charged with the duty of re-establishing the Rosicrucian activities in America. However, AMORC has had, and still retains, affiliation with certain recognized esoteric and mystical movements.

To quote Dr. Lewis: "In recent years we have made reference in our publications to the fact that the AMORC of the Western World, principally in North America, would assist in the re-establishment in America of the old and greatly honored organization known as the Martinist Order. ...

"Perhaps it would be wise to state that Martinism as a fraternity or secret or philosophical organization is not of a Freemasonic nature in any sense. ...

"Referring briefly to its historical origin, we will say that the historical (not traditional) founder of the Martinist Order is generally acknowledged to be one Martinez de Pasqually. As far as historical

records plainly indicate, he was the man who instituted the organization in Europe at least.”

Then Emperor Harvey Lewis quotes a concise definition of what the Martinist Order is. “The Martinist Order is composed of two distinct parts: One interior, spiritual, mystical, closely connected with ancient tradition; the other exterior, practical, which, according to Saint-Martin, is a dependency of a complete hierarchal system of intelligences and powers. ... ‘Martinism is the way of the heart rather than of the brain: it has created in the visible and in the invisible a strong chain of many links.’”

In profundity, in its practical scope, the Martinist teachings were elementary to those of the Rosicrucians. In fact, in Europe, it had been customary for one to pass through the degrees of the Martinist Order before being eligible to Cross the Threshold of the Rose-Croix (Rosicrucians). The true Martinist Order—there were several clandestine bodies in Europe—was one of the affiliates of the F.U.D.O.S.I.

As Emperor of AMORC, Harvey Spencer Lewis was invited to affiliate and had initiations conferred upon him in the various degrees of the Martinist Order in both Brussels, Belgium, and Paris, France. He realized the sublime beauty of the Martinist initiations and desired that someday such might be available in America to sincere seekers and, of course, to eligible Rosicrucians.

In August 1937, another International Convention of the Rose-Croix was called for Brussels, and the F.U.D.O.S.I., with allied bodies, convened at the same time. Emperor Harvey Spencer Lewis, having had the various degrees of the Traditional Martinist Order conferred upon him previously, was now appointed “Regional Sovereign Legate of the Martinist Order in the United States, and its territories and dependencies.”

He was given charters empowering him to reestablish the rites of Martinism in the United States as they had descended from the Illustrious Venerable Grand Master, Louis-Claude de Saint-Martin. The charter and decrees were signed by the rightful successor to Papus,

first President of the International Council of the Traditional Martinist Order with sanctuary in France.

Mention should also be made of the tremendous part in these European negotiations that Mlle. Jeanne Guesdon played. She, as a member of AMORC residing in France and a native of France, acted as a liaison between Emperor Harvey Spencer Lewis and the F.U.D.O.S.I. and the Traditional Martinist Order. Mlle. Guesdon was as distinguished member of these illustrious esoteric orders and a linguist as well. For the formation of the Martinist Order in America, she made the English translations of the traditional rituals and the manuscripts of the teachings.

She later began the formation of the Grand Lodge of AMORC of France under authority of Emperor Harvey Spencer Lewis. She dedicated the remaining years of her life to this cause and her real property as well. She became the first Grand Master of AMORC of France which was to succeed in modern form the older Rose-Croix in Europe.

Various other honors were now conferred upon Harvey Spencer Lewis in full recognition of the impetus which his personality and talents were giving to the true mystical and initiatic orders in the Americas. He was made an honorary member with distinction in the Ordre Kabalistique de la Rose-Croix and the Société Alchimique de France, to name just two.

But there was a distinction—a rare honor—conferred upon him with which he was especially pleased. He never was an extreme nationalist; a chauvinistic type of individual who takes the attitude of “My country can never do any wrong.” In his many lectures on civic, national, and international affairs, he would fearlessly but fairly take to task his government for errors which he felt it had made. His attitude was one of protecting and presenting the basic ideals of America by correcting any deviations which might occur through misjudgment.

Harvey Spencer Lewis was in no sense an isolationist in that he was sectionalist bound. He was aware that the United States must adapt itself to a changing world. In fact, he was opposed to isolationism at a

time preceding World War II when isolationism as a philosophy was very prevalent. He envisioned a shrinking world due to science and technology.

The United States, he believed, must concern itself with the affairs of the world, for such would soon impinge upon it. He could see that the old barriers of separation were falling down. Further, AMORC was an international organization even though its See—its headquarters—was situated in the United States. In proposing an expanding international relationship at this time, he was, of course, subjected to much criticism and attack by isolationists.

Nevertheless, Harvey Spencer Lewis was a staunch patriot and opposed to any so-called “liberal” movement which might weaken those ideals which he respected, as the basis of his government. During this time there was an upsurge of crime. Kidnapping was rampant and atrocious crimes were committed to extort money. He spoke frequently against crime to encourage a united citizenry to act against it.

He wrote this in 1934, as part of a long article entitled “Crime’s Boomerang” which received considerable circulation: “We in America have a tendency to believe crime and the activities of criminals are of no interest to us until it enters into our own yard and our own homes. We shut our eyes and ears to all conditions around us and assume the false attitude that it is none of our business what occurs next door or across the street. We never know, however, when it is going to strike close at home.”

Then he wrote, “‘Crime must go’ is the new slogan of the nation, and this campaign against crime is now being rapidly organized throughout the United States and its dependencies by the United States Flag Association, whose President General is Franklin D. Roosevelt, and whose active President is Colonel James A. Moss, formerly of the United States Army.”

The United States Flag Association, incorporated under federal laws, formed a crime prevention division of its organization known as the Council of 76. Colonel Moss and his associates saw fit to “elect the

Imperator of the Rosicrucian Order as State Chairman of the Council of 76 for the State of California.”

Harvey Lewis once again put his energies and organizational ability behind this movement of the United States Flag Association. He appealed to Rosicrucian members in various parts of California to organize these “Councils of 76” under him as state chairman. He said to these Rosicrucians, “Remember, this is a campaign of education to prevent crime and not an organization for the purpose of spying on criminals or attempting to prosecute suspected criminals.”

The effect of Imperator Harvey Spencer Lewis’s activities attracted attention in Washington, D.C., the headquarters of the United States Flag Association. He was one of the most active organizers in their campaign against crime. At a convention of AMORC in July 1934, after the usual formalities of appointing the Convention Chairman and committees, Judge Percy O’Connor, active in the courts of San Jose, stepped upon the platform of the auditorium to welcome the Rosicrucians in the name of the city and state. He was wearing his overseas military uniform and war decorations, and spoke of the high esteem that the community had for AMORC and for Harvey Spencer Lewis.

At this point a Frater Kuhn stepped forward and stated that he had been commissioned by the President of the United States, as President-General of the United States Flag Association, to present to the Imperator of AMORC the highest honor that is conferred upon an American citizen by the United States Flag Association, namely, the Cross of Honor and, with this bronze decoration, he desired also to present a certificate of distinguished citation.

The audience then rose as the national anthem was played and a color guard, carrying the United States flag and colors of the Legion Post, marched down the aisle of the auditorium and upon the stage and, with rifles and banners, stood at attention while Judge O’Connor read the citation. They then not only made Harvey Spencer Lewis a life member of the organization, Order of the Flag, but conferred upon him the title of Knight of the Flag. The first individual to receive such honor was Charles Augustus Lindbergh.

It is appropriate to refer here to an incident related by the now Supreme Chaplain of AMORC, Paul L. Deputy, with reference to Emperor Lewis's activities in Southern California in connection with the United States Flag Association. "Another evidence of his oratorical ability of another kind, not on a philosophical or mystical subject, was the occasion of his major address to a vast audience in Patriotic Hall in Los Angeles. He was to speak in his capacity as the California Chairman of the United States Flag Association. He had appointed me as the chairman of the local chapter of this organization, and I had arranged some part of this patriotic program.

"The audience was composed of the American Legion and other veterans groups, including service and businessmen's clubs. It was a capacity crowd of people in this large auditorium. His oratorical ability on a patriotic theme, without notes, was outstanding, and he received enthusiastic applause."

In connection with this same event, a few remarks made by Peter Falcone, who accompanied Harvey Spencer Lewis to Patriotic Hall, are in order. "A large audience, consisting of two or three thousand people, assembled, and there were many introductions that are usually part of such a meeting. Everybody had to say a few words, and most ended up with a long dry speech that made no sense. The main speaker, Dr. Lewis, was sitting, waiting, smiling, and listening to all this.

"It was nearly 10 p.m., and everybody was restless when they finally introduced Dr. Lewis. Normally, at this stage of such a session, most people would be well on their way out. However, when Dr. Lewis was introduced you could have heard a pin drop. Then he started to speak. With his great magnetic smile and oratory, he won over his audience. He talked for nearly an hour, yet not one person left the hall."

## Chapter XXII

# MYSTIC AND PHILOSOPHER

**L**IFE CAUSES US to frequently reevaluate ourselves and our place in it. As a child or youth, we set ideals and personal objectives for ourselves, what we want to be when we are adults. If circumstances permit, we prepare for one such attainment which we think will result in ultimate happiness for us.

Of course, our definition of happiness, too, varies with time. It may become elusive so that we never experience our conception of it, or else we do, but only to be disillusioned when it fails to bring the satisfaction we imagined for it. Many of us reverse the objective we first aspired to, with the passing of years and with the acquiring of greater experience. The bright star finally seems to be far beyond our reach, or we settle for something less grand and more facile of realization.

What was Harvey Spencer Lewis's estimation of his life after many years as Emperor? Had the luster of his dreams, the rosy ideals he had as a young man, been tempered or clouded by the realities of his position? He had made many personal sacrifices, which resulted in him having been vilified and persecuted.

On the other hand, he had received honors, distinctions, and knew the personal powers of his own talents. Had he grown grandiose or arrogant? Had he held steadfast to his first proclaimed course or gradually lessened the pace and given way to the temptation to derive

as much creature comfort from life as possible with a minimum of personal effort put forth?

His own answer to this was, "There are thousands upon thousands of people in business who would consider my position in life as being far from ideal and far from satisfactory from a purely business, social, or economic point of view. There are many of my former associates who envied my youthful attainments, who remember that, early in life, I made more rapid progress and development in the attainment of a high position in the business world than they.

"Today, the same people would not exchange places with me, for, in a purely business sense, they have reached greater heights, occupy a more dominating position in the business world, have greater access to unlimited funds and, in every way, feel they have attained the goal of their ambition; while I, in recent years, have isolated myself and, for some strange reason, have chosen to retire from the business world and to live in a small city in an almost provincial manner and be known to only a few thousand.

"Yet, if the opinion of many were true and the picture of my position were correct, I would not change with them for all the inducements that the world has to offer; I would still be happy if my home and my office were isolated on a mountain top far from civilization where it would require days of travel by oxcart and on foot to reach even the outer gate of my gardens. Thus, the ambitions and desires of people change and are different throughout life, and we cannot measure the success of one by the success of another.

"Naturally, I should have had some development in this work, if I have studied it for so many years and if I made any progress at all in my previous incarnations. However, I have not been one to speak about these things in any of the lessons of the lower degrees, because I did not want to be placed upon a pedestal or be responsible for any form of personal worship or adoration. Some might take advantage of it and build a nonsensical form of hero worship.

"I believe fully, and am more convinced every day, that I was born to hold the position of Emperor or at least to do this work. My efforts

would continue even if, by some unusual form of circumstances, I should be relieved of the position.”

How did the man, Harvey Spencer Lewis, work? In other words, what was the personal method or procedure which he used in the preparation of the hundreds of monographs he wrote, the numerous articles and books which were subsequently translated into various languages for dissemination throughout the world?

In the following words, he gives us a clue. “As I sit writing this lesson, just as I have written all the others, I try to visualize each of you listening to my words and trying to visualize me speaking to you with the utmost confidence and trust. My effort and my sole aim is to make plain precisely what I have learned from our teachings and what I have discovered in the ancient Rosicrucian teachings. Many of these lessons I have to learn with you, for I am not perfect in them and sometimes feel that I will never be able to master all of them in this incarnation.

“Even if I have not mastered them to the degree where they dominate my living and make my life a perfect one, I have given hours of thought to each of the principles and believe that I understand them well enough to explain them to you in more simple form. Often these laws and principles are stated very briefly in the manuscripts that have come to me. Sometimes a whole law is expressed in just eight or ten words, and I take hundreds of words to translate it and explain it to you so that there can be no misunderstanding about it and no possibility of error. ...

“I want each of you to feel you can rely upon the trustworthiness, integrity, and correctness of the statements that I make in regard to the various points involved in these monographs.”

To Harvey Spencer Lewis the true, original meaning of the word *mystic* was known. He had none of the prevalent misconceptions of the present day. The word did not have the connotation of strange, weird, or uncanny practice so often now associated with it. Further, it was not to be interchanged with the word, mysterious, as is commonly done in ignorance by the press and by others who do have the source of correct information available, if they choose to refer to it.

Neither did the word mystic mean to Harvey Spencer Lewis a sanctimonious individual wearing sacerdotal garb or imitating Christ in appearance and the dress of ancient times. It did not mean a subterfuge for inability to cope with the realities of the day, or lack of talent to succeed in the business world. Nor did mysticism require that one retreat from life or from society by hiding away in a forest or upon a mountain top. Further, it did not mean self-mortification, the abuse of the body, through an ancient misconception that the body is the prison of the soul.

A few of his comments on this subject sum up his opinion. “The mystic looks upon the fundamental esoteric principles of life not as commandments from the Divine, demanding that one must do this, that, or the other thing, but as commandments from self to self. He knows that the Divine has revealed to the mystic the proper way to live and that they have the free will to choose whether they will live according to these principles or not. the Divine has at no time told the mystic that they must be honest or that they must be fair. It has simply revealed the fact that, if a mystic is honest, there will be certain rewards and reactions that will benefit them; and, if they are not honest, there will be other reactions that will be displeasing to them.

“What actually constitutes the mystic? Wherein is the true mystic so different from other earthly beings? What is the essence of mysticism that makes it so wonderful and so sacred at the same time? Is it not the conscious attunement with Divinity and the Cosmic which comes from the knowledge and the ability to apply and use the laws of the Divine and nature constructively?”

What was Harvey Spencer Lewis’s conception of the Divine? Was it the same as that shared by the medieval mystics who were so steeped in the archaic theology of their day? In his writings he makes many references to the Divine—a necessary subject for mysticism—but was his Deity an anthropomorphic one? Was it in any manner a personal deity, a form or manifestation like that of people? What was the breadth of his conception of deity?

He states, “Persons, however, who have no belief in the existence of a Divinity have a very weak foundation for the study of mysticism. It is better that they gradually become convinced of the existence

of the Divine through the church before joining our organization. However, if the individual does have a belief in the Divine, the Order can start at that point and gradually develop in him a closer contact and communion with the Divine and with all the divine principles and cosmic forces of nature.”

Still, what land of the Divine was Harvey Spencer Lewis referring to? Could one who was rejecting a belief in the Divine, after all be but rebelling against a conception with which he could find no sympathetic bond? Perhaps such a person really did have a conscious cosmic affinity but under another designation.

In this regard, Harvey Spencer Lewis said, “The Rosicrucian does not visualize the Divine as a human being on a golden throne; he does not think of It as a being, personal or impersonal. They merely think of It as a Supreme, Divine Intelligence inside them as a human being and outside them everywhere—and in all human beings. He thinks of the Divine as being close and intimate enough for a person to walk and talk with It, even laugh and joke with It. Is there anything irreverent or irreligious about a smile or a happy heart?

“For that reason, the Rosicrucian realizes that at any moment, at any time of day, they can turn their thoughts inward and immediately contact the mind and consciousness of the Divine. They realize that they do not have to be in a church to pray. They realize that they can talk with the Divine on a hilltop, under a tree, in a canoe, in an automobile, in the cellar of his house, in the garret, or in the corner of their bedroom. the Divine is not reached by turning their thoughts outward to some point in the heavens but by turning their thoughts inward to the temple within where the consciousness of the Divine is always ready to respond and give help.”

These words by Harvey Spencer Lewis are evidence of one who has attained the pinnacle of mysticism—Cosmic consciousness. It is a beautiful, simple conception of the Supreme, the Transcendent, the Absolute, the One, of which all people are a part. It is mystical pantheism beautifully expressed. Absolute Being, Universal Consciousness, is not localized. It is amorphous, never remote, and is as close to people as the highest expression of themselves. It is a Divinity that never changes in

essence but becomes enlarged or magnified as people experience more and more of it within themselves.

Reincarnation is one of the doctrines or subjects included in the teachings of the Rosicrucian Order, and many of such teachings can best be understood if the concept is accepted. However, if one does not accept the idea of reincarnation, there are a multitude of other philosophical, mystical, and scientific precepts in the Rosicrucian teachings of great help that it would not affect.

Harvey Spencer Lewis, always logical but never fanatical in his ideas, was a staunch adherent to the doctrine of reincarnation. To him it seemed the most plausible and also the most just conception of human existence. However, he never insisted that the Rosicrucian member absolutely concur with his views in this regard.

In the foreword of his renowned book on the subject, *Mansions of the Soul*, he says in part, "This much can be said in closing any argument regarding the truthfulness or soundness of the doctrine of reincarnation. We are here on this Earth plane living a life of trials, experiences, lessons, and constructive instruction. Whether we accept the doctrine of reincarnation or not, we will continue to live in accordance with some law, some principle, some scheme of things; and when the end comes, this period of life on Earth will be consummated, and through transition we will learn of what there is in the future. What we may believe or think in regard to reincarnation will not change one principle of the doctrine nor affect the laws involved one iota. The great effect of such belief or disbelief, or the acceptance or nonacceptance of these doctrines, will be in our lives as we are living them here and in our readiness and preparation to meet transition when we come face to face with it."

Though Harvey Spencer Lewis had a keen faculty of reason and, in every subject in which he was engaged, could present his arguments logically and with great perspicuity, he had great confidence in his intuition as a higher source of judgment. He would often subject his rational conclusions to the test of his intuitive impressions. Further, when not able to arrive at a solution through objective experience, he often resorted to that form of concentration which we can best define as meditation.

Let his words speak for him. “In my own case, and in the case of many others who have made the contact often and as desired, we have found that by turning the thinking mind or the outer mind inward toward the heart, as though it were the center of the universe, and as though the spiritual kingdom and the Divine consciousness were surrounding the heart in the center of the body, the best results were obtained.

“In thinking this way while sitting in concentration, the first thing that happens is the loss of all consciousness of the outer body and the world around us. I have noticed that, whether I was in my room at home, in the Temple, or on a steamer, or out in the open country, I quickly forgot where I was, and even who I was, by turning my thoughts inward in this manner. Minutes pass very rapidly when we sit in such concentration and all that we are conscious of is the fact that we are within ourselves and in touch with a great cosmic power of some kind. During such concentration, the mind seems to contact all places of the universe and countless personalities. ...

“Such contacts with the consciousness within are very successful when one is trying to get information from the Cosmic, an inspiration, or an answer to a question. In my own experiences, and those of others who have talked the matter over with me, answers to questions have come quickly and easily, and it always seems as though suddenly a voice in the center of one’s body begins to speak or tell something in a strange way.”

## Chapter XXIII

# THE CLIMACTIC EVENTS

**P**ERHAPS HEALING VERY rightly may be proclaimed as the greatest of all arts achieved by people. Therapy generally is an art rather than a single science, although every true system of therapy that accomplishes results incorporates certain sciences. Certainly, a practitioner in any of the systems of therapy must have some basic knowledge of such sciences as, for example, anatomy, physiology, biology, and psychology. To these, of course, can be added several others and their numerous variations.

Harvey Spencer Lewis had a pronounced and outspoken disdain for any system of personal philosophy or professed mysticism that excluded basic instructions on the functions of the human body. He looked truly upon the body as the temple and vehicle of the psychic functions, call the latter soul or what you will. Never did he think of the body as a prison of the inner qualities of a person. To him abuse of the body or the demeaning of it for any purpose, be it called spiritual or intellectual, was a crime against nature.

Consequently, Harvey Spencer Lewis was proud of the fact that the Rosicrucian teachings substantiated his personal beliefs in this regard. Though the Rosicrucian teachings with regard to health, and its system of therapy or healing, was principally unique, he never permitted it to become fanatical.

He never denounced any of the other recognized systems, whether drugless, drug, or surgery. He contended that no single system was a panacea for all ills and that each had merit. He often recommended, in

certain cases which were brought to his attention, that the individual consult a surgeon for example. He continually opposed any attempt at professional practice of the Rosicrucian system of healing, emphasizing that such was contrary to the principles and ethics of the Order—and illegal as well.

Through his personal studies and the Rosicrucian teachings, his knowledge of the healing arts in general was considerable for one who was not a physician in any one of them. He frequently engaged medical and other physicians, Rosicrucian and non-Rosicrucian, in long private discussions over some technical aspect of their profession. Physicians who knew him personally had to admit that many times he forced them to state that certain of their practices were purely theoretical or really obsolete.

Harvey Spencer Lewis believed that one of the greatest humanitarian acts was the alleviation of suffering brought about by disease. He was deeply and sorely depressed by the growing scourge of cancer. He had certain theories of his own in regard to this malady. He discussed his concepts with prominent medical and other physicians within and without the Rosicrucian Order. They agreed that, in hypothesis, his ideas seemed to have merit. He and they knew, however, that such must be subjected to long, intelligent, scientific, and unprejudiced research.

Why shouldn't AMORC establish a clinic and sanitarium where both members and nonmembers could come for treatment for noncontagious diseases, using both conventional and Rosicrucian methods? Further, if patients agreed, could not some research be done with regard to cancer? No cures were to be announced if such were obtained, no miracle discoveries, just attempted relief for patients and experiments with patients' approval. Further, there must not be any commercial activity in connection with the institution. It should, though managed by Rosicrucians, yet be a separate, nonprofit corporation.

Imperator Harvey Spencer Lewis made an appeal to members of the higher degrees of AMORC for funds to establish the Rose-Croix Research Clinic and Sanitarium. An illustrated brochure was sent with a letter explaining in detail what he wished to accomplish. The letter was so frank and the cause so humanitarian—and so Rosicrucian—

that the higher degree members responded with devotion, giving small amounts as well as large sums of money. These came from throughout the world.

In April 1939, Emperor Harvey Spencer Lewis announced in a publication of AMORC: "The hundreds of members of the higher degrees who have sponsored the foundation and establishment of the Rose-Croix Research Institute and Clinic will be glad to know that the Clinic has been in operation now for about four weeks, that a number of patients have been received. ... Unusual cases of tuberculosis, ulcers, tumors, and types of arthritis have been very successfully treated. Many medical people and scientists have visited the Clinic and say that it is one of the most completely and beautifully equipped institutes of its kind on the Pacific coast."

This activity was of tremendous satisfaction to Harvey Spencer Lewis but, as usual, his mind, his flow of ideas, his mental stimulation, taxed his physical strength. He knew this. But his answer was that there was so much that he must accomplish. There were long hours of experimentation with apparatus in the laboratory of the Clinic and the laboratories of AMORC.

Alfred Williams, assistant in this experimentation by Harvey Spencer Lewis, says, "The installation of the X-ray equipment in the Rose-Croix Clinic presented a challenge to Dr. Lewis. We spent many nights 'learning' to operate the equipment from textbooks. ... Finally he did master the technique and was able to develop clear readable negatives."

For some time after Harvey Spencer Lewis's journey to the world conference of the Rose-Croix and the F.U.D.O.S.I. in Europe in 1937, it became evident to members of his family and close associates that he was fatiguing easily. Always known for his resilience and rejuvenation after brief periods of relaxation, he now took much longer to recover. There was no lessening of the man's activity. However, he had assigned almost all of the propagation of AMORC to the Supreme Secretary, under his supervision, of course.

Whenever there was a hiatus in his work, instead of using it for leisure, he welcomed it as an added period of time to undertake some

new venture or to put in more time upon another that held his interest. Likewise, he was simultaneously carrying the heavy program of the free Sunday night public services in the Francis Bacon Auditorium in Rosicrucian Park. Hundreds of persons attended and sometimes almost as many were turned away for lack of seating capacity. These lectures were an hour or more long followed by a question-and-answer period when he kept his audience enthralled, including many professional and prominent persons of the city.

Did he realize, did he have any premonition, that he was possibly shortening his life, that his transition was rushing toward him with the same speed in which he engaged his interests?

At this time, in one of the monographs of the higher degrees, he wrote, "I never expect to live long enough to see the fulfillment of the great work that those now ready to go into the... degree will perform. I, too, must sooner or later pay the price of having been your leader, and someday these very lessons, carefully prepared by me for members who enter the... degree, will be read after my voice is silent and my activities ended. I have tried to make every one of the lessons a monument to my sincerity and my honest convictions and understanding.

"The only pleasure and happiness I have received in preparing these monographs has been the joy of watching members advance and benefit by them and in knowing that, long after my transition other members following the same carefully prepared path will reach the same point that you have reached and go on with higher work and become members of the great inner circle of conservators."

What was feared occurred on a Sunday evening in the Francis Bacon Auditorium early in December 1938. The auditorium was crowded. Many who could not find seats were standing in the rear. The choral group had finished its last number and exited down the aisle to the rear of the auditorium. The houselights dimmed, as was the custom, leaving just the soft blue footlights of the stage and the single amber spot focused upon the lectern before which Harvey Spencer Lewis spoke. The house became silent in anticipation. Harvey Lewis entered, wearing his ritualistic robe as was his custom on such an occasion. He walked ceremoniously to the center of the stage and performed a simple impressive Asian ritual with which he opened such convocations.

Walking to the lectern and standing to one side of it, he rested one arm upon it. Then in a familiar characteristic manner, he leaned slightly forward and began speaking. There was no microphone in the auditorium in those days, nor was one needed. His sonorous voice resounded clearly throughout the crowded auditorium. He began his address without reference to notes, his inflections having a conversational appeal as though he were addressing each person in the audience separately. This was his natural oratorical manner of speaking.

It was toward the close of his address, and when there would be an intermission of three minutes before the beginning of the question-and-answer period, that he was noticed to sway slightly and grasp the lectern as for support. Those who knew him well and who observed it sensed immediately that something was wrong and became alarmed. They were, however, reassured when he did not interrupt his flow of words. Then suddenly he stopped abruptly. His topic was finished but never had he truncated a speech in just this way. He turned to walk off the stage during the intermission as he often did. It was now quite noticeable that his steps faltered as he entered the wing of the stage.

His son Ralph, Supreme Secretary, and certain of the ushers, without alarming the audience, quickly went backstage. They found Harvey Spencer Lewis pale and with cold perspiration upon his forehead. The time was now up for him to return to the stage for a question-and-answer period, the questions having been submitted by the audience at the previous Sunday public service. He rose to enter but was obviously too weak and was persuaded to be seated again. His son Ralph then entered the stage and closed the event without any explanation as to what had occurred.

For several weeks he was confined to his bed and only occasionally returned to his office to answer some important correspondence. His will was indomitable. He would not submit to his condition. However, his personal physician and family insisted that he must take a prolonged rest.

He loved the sea. His greatest pleasure was to be on water, stretched out on the deck of a steamer. In fact, sometime previous, he had purchased a cabin cruiser, which a frater of the staff operated for him. He and members of his family, when opportunity afforded, would take

brief day cruises on San Francisco Bay. He would relax in his chair, looking at the wake of the boat, with a smile of contentment and genuine simple happiness upon his countenance.

It was finally arranged that he should take a cruise to Hawaii on one of the large steamers and spend a few weeks in the Islands, in the embracing sea air and the caressing sunshine. Alfred Williams, a staff member and close friend of Harvey Spencer Lewis, was induced to accompany him since it was not feasible that he travel alone.

Alfred Williams, relating the incident, says, "Outward bound to Honolulu in 1939, I met the uncrowned poet laureate of Hawaii, Don Blanding. I introduced him to Dr. Lewis and they 'clicked' immediately. In deck chairs, side by side, they were soon discussing metaphysical subjects. We learned that Don Blanding was an old and ardent student of mystical philosophy, so it was not surprising that he and Dr. Lewis should find common ground.

"These early impromptu 'forums' soon attracted other passengers, friends of Blanding, who joined in the discussion groups. Sometimes there would be a dozen or more listening and commenting. However, Dr. Lewis and Blanding held the center of the 'forum' stage."

Weeks later Harvey Spencer Lewis returned from Hawaii. He had the deep tan of an islander, but it was apparent that, if anything, his condition had worsened. He was much weaker and had to be seated most of the time. It was a shock for those waiting to greet him to see that he had to be taken down the gangplank in a wheel chair.

He insisted on occupying a room in the Rose-Croix Research Clinic and Sanitarium where he undoubtedly felt he could receive the therapy needed for recovery. There were times when he seemed to recuperate. He would be able to take short rides in the car of one of the staff of AMORC. During such intervals of resurgent strength, he dictated articles for the *Rosicrucian Digest* and *Forum*. They showed the same keenness of mind and forceful expression of thought.

The annual July International Convention of the Rosicrucian Order came while Harvey Spencer Lewis was still confined to bed at the Rose-Croix Sanitarium. Ever since the first Rosicrucian Convention for the second cycle of the Order, which was held in Pittsburgh, Pennsylvania,

many years before, Dr. Lewis had attended. In fact, he was always the principal speaker by demand of the members.

These occasions were for him a special joy. He found pleasure and pride in standing upon the auditorium stage and gazing down into the audience of hundreds of faces, all Rosicrucians and many of them delegates from the far corners of the earth. This certainly was an excusable pride, the satisfaction that anyone who creates realizes in looking upon his successful handiwork.

Harvey Spencer Lewis was determined that at least he would make an appearance on the opening night of the convention to greet the delegates and to reassure them as to his condition. His attempt to accomplish this was a pathetic act.

Ernest "Pat" Dugan, a member who was assisting with the details of opening night, tells of the incident. "It was Sunday, July 9, and the first session of the 1939 convention. It was just before 8 p.m. I was standing at the side of the Francis Bacon Auditorium when a car drove up to the side entrance toward the rear of the building. It stopped just in front of where I was standing. This car bore Dr. Harvey Spencer Lewis to the auditorium. He was determined to at least make an appearance before the members and had insisted that he be taken to the auditorium. He attempted to leave the car but could not physically obey the dictates of his great will. It was necessary that he be returned at once to the sanitarium."

This incident was not only a great emotional shock to Harvey Spencer Lewis but to the audience who had been told, "The Emperor will make an appearance and say a few words." His not being able to do so brought to them a realization of the severity of the condition of their Emperor, frater, and friend.

Less than a month later, Harvey Spencer Lewis Crossed the Threshold. He passed through transition on Wednesday, August 2, 1939, at 3:15 p.m., in the Rose-Croix Clinic and Sanitarium, the last of his great humanitarian efforts. At his bedside were the immediate members of his family. He had been in a coma for nearly twenty-four hours and never regained full consciousness.

The publication of the Rosicrucian Order relates, “Funeral services for the Emperor were conducted in the Francis Bacon Auditorium at 2:00 p.m., Saturday, August 5, 1939, as he desired. It was the largest funeral ever witnessed in San Jose. The large auditorium stage was banked, row after row, with magnificent floral pieces, wreaths and sprays, dozens having been telegraphed in not only from various sections of the United States but cabled and radioed from foreign lands.

“The auditorium was crammed with hundreds of loving mourners, both members and friends. Hundreds of cables, telegrams, and radiograms from cities of this continent and from every continent on the globe poured in as soon as the tragic news was known. These wires of condolence and sympathy were not only from members of the Order but government officials, men and women high in the walks of life, representing every profession and every occupation, who knew him as a friend and admired his accomplishments.

“The Emperor lay as though sleeping and enjoying the rest he so merited after his long and arduous labors. The simple, impressive, and mystical Rosicrucian ceremony added to the beauty of the Great Initiation, for so it was, and this thought lessened somewhat the tremendous grief with which his wife and family labored.”

Harvey Spencer Lewis’s cremated earthly remains were placed beneath a pyramidal, red granite monument in the Akhnaton Shrine in Rosicrucian Park. This shrine, as heretofore related, he had built to commemorate an initiation in Luxor Temple years before, in which one hundred Rosicrucians from throughout the world had participated. Now his Great Initiation was to be perpetually commemorated by the simple, red granite pyramid in the same shrine. This was erected over the triangle etched in the flagging of the shrine, as he had requested many years previously during its construction. At that time, he had said—in a jovial mood but nevertheless serious—this was where his earthly remains were eventually to be deposited.

## Chapter XXIV

# LAST WILL AND TESTAMENT

**T**HE FOLLOWING ARE excerpts from the Last Will and Testament of Harvey Spencer Lewis. They are a simple and beautiful summation of his reaction to the events of his life, his ideals and aspirations, the cross he had to bear in persecution that they might materialize, and an expression of love for his fellow humans. It is the essence of his personal philosophy, convictions, and faith.

“(5) To my son, Ralph Lewis, Supreme Secretary of the AMORC of North America, I give and bequeath all my library of books here in my home at 1295 Naglee Ave., and all those belonging to me and having my book plate in them, and which books are at present on the research library shelves of the AMORC, Inc., on Naglee Ave., to which organization I have loaned them; and I also give to my son Ralph M. Lewis my triangle, diamond Emperor’s Rosicrucian ring which I have worn since 1918, to be worn by him as a sign that I transmit to him, in accordance with the ancient Rosicrucian traditions, my hierarchal authority as Emperor of the AMORC Rosicrucian Order for North America with the exclusive right to hold this high position; and to him I transmit also my shield and coat of arms as the Grand Cross in the Military Order of the Knights of the Temple, and any other transmissible honors and decorations possessed by me, with the understanding that the authority as Emperor, the ring, the Coat of Arms and other honors shall be transmitted by him (Ralph) to the next oldest male child of my blood at his transition, and by him to my Grandson James Harvey Whitcomb at his transition, and by him to

the next oldest son or grandson of any of my children, continuously in line of succession.

“(6) All the rest and residue of my property, both real and personal, I give, devise and bequeath to my wife Martha M. R. Lewis, after my funeral expenses and just debts are paid.

“(7) I desire that my body shall be cremated in accordance with Rosicrucian laws providing for cremation within 7 (seven) days after transition, and desire a simple funeral service, using the Rosicrucian ritual, held in the Francis Bacon Auditorium if possible with such members of the AMORC present as may wish to express their joy at my advancement to Higher Degrees, and say farewell to this tired old body of mine. I ask that my ashes be deposited in the marked triangle space or beneath it, in the watered soil, in the center of the Amenhotep Shrine at Rosicrucian Park, San Jose, close to the place where are the ashes of my old friend Charlie Dean and many loyal Rosicrucians, with a bronze or other durable plate put in the cement floor to mark the spot to future generations of Rosicrucians.

“(8) I direct also that the chest made by Frater Buffmyer from woods sent from all parts of the world by Rosicrucians, be kept by my son Ralph, preserving in it all the documents I have put in it from time to time, and that he add documents to it from time to time, and pass this chest on to each one to whom my Emperor’s ring may pass, that each may put in it certain records, so that sometime this chest will be a valuable storehouse of records for future Rosicrucians. And a copy of this Will and Testament, written in non-fading ink on lasting paper shall be placed and kept in said chest for future possessors of the chest to read and preserve.

“(9) Being of sound mind and excellent health, in this my fifty-second year, I nevertheless realize imminence of transition and have no fears of so-called ‘death’ for I know without any doubt that I shall live again here on earth and again find joy in suffering and laboring for the magnificent trials and accomplishments of our beloved Rosicrucian principles. I shall be present to console and strengthen all of my beloved ones during the trying hours immediately after my transition and even unto the last minute of depositing my ashes in the earth. Then I shall depart for a while, but will ever contact my beloved ones in their hours

of sorrow, and my loyal, advanced Fratres and Sorores of the Rosy Cross in their sublimest moments of Spiritual attunement.

“(10) And, to all the Fratres and Sorores of the Illuminati and especially the Hierarchy Grade, I leave my love and appreciation for their loyalty and devotion. May they never have to suffer the tests I have had to bear to keep the faith and maintain the integrity of the AMORC. To them in the future I shall be known as ALDEN and my Hierarchal name will be SARALDEN sometime on earth again.

“It is seven minutes of one o’clock Monday morning July 2nd. All have long since retired and I have just completed two hours of duties for others in my home sanctum after a day of preparation for the coming National Convention of Rosicrucians which has its beginning next Sunday eve., July 8th.

“Believing it is my duty to straighten out my affairs, in the face of the few material changes in my personal property and holdings which have come so late in my life after having sacrificed them all in the past years to maintain the AMORC Rosicrucian Order, I have made this new Will and Testament without consulting anyone, not even an attorney, and will have my signature on this page witnessed by several disinterested persons.

“In testimony whereof I have hereunto set my hand, signature and seal this second day (2nd day) of July in the year 1934 A.D. at 2:05 a.m., in my home at 1295 Naglee Ave., San Jose.

Harvey Spencer Lewis F.R.C.

XII°

95°”

# SUPPLEMENTARY

(Excerpts)

“This is supplementary to the attached or accompanying Last Will and Testament of mine. This is being written on Wednesday evening, July 4, 1934, a few days after the writing of the will. This glorious holiday—the anniversary of our national freedom—freedom from all forms of despotism, intolerance and unjust persecution has been spent in strenuous mental and physical efforts, starting with contests at 8 o’clock last night and lasting to an early hour this morning and beginning again at breakfast time, to preserve our glorious Rosicrucian Order from the oppression and suppression directed toward us as officers and administrators by our natural enemies, the foes of Light and Soul Power.

“I cannot ever forget the loyalty and devotion of my son Ralph in all of our official trials and tests, nor can the Order ever forget the highly conscientious, efficient and painstaking services he has rendered as Supreme Secretary and general business manager of the employees’ service departments. His wife, Gladys, has served well also in many departments during emergencies, and together they have made excellent members of the Supreme Council, always holding the interests and welfare of the members and the Order above all personal concern. My wife, too, has been unbiased, devoted and helpful in every way as a Supreme Councilor, despite her many connections as Director or officer of other organizations.

“In all our recent trials and troubles, when dependability, long hours of service, devotion to the Order, and a militant attitude of loyalty were needed, our good brothers P. Falcone, Alfred Williams, Harvey Miles, Ken Brower, and my son-in-law James Whitcomb, were of the utmost help and assistance, and I know that James did not

render such great services solely because of his family relations. My private secretary Daphne Daniels, one of the witnesses of my will, has also been very loyal, as has been Ethel Ward, Dr. Clement LeBrun, in their very efficient services to the Order under most trying conditions.

“The Order of AMORC will not succumb to the machinations of its selfish enemies, but I am tired, so tired, of the long years of fighting for the faith, and in maintaining the promises and pledges I made to my superiors, the Venerables of the Order in France, in 1909. I feel that the Cosmic will soon relieve me of this tired body and free my soul to the Higher School of preparation for the next incarnation. As long as life and consciousness remain in this body, I shall serve, and fight for the integrity of the Order, for it is not mine, but Thine, Oh God of my Heart!

“I shall carry in my soul eternally the illumination and benediction given me on the occasion of my Hierarchal Initiation, and those hundred or more who have attained—and received—this under my regime of the Order, and now composing our 12th Degree, know whereof I speak, for we share together this sublime Wisdom and Understanding and shall come together some day under the names and signs we know.

“To those who have imitated the Order, abused its sacred symbols and misappropriated its terminology, in violence of the Book ‘G’ left to us by our Venerable Grand Master C. R + G, I have only sorrow and forgiveness. They shall learn and evolve through the greater Cross they have placed upon their weak shoulders to carry.

“In my heart there is an ever-growing love for all of humanity. Humankind is the most glorious creation of the Divine, and through our weaknesses we emphasize the greatnesses of the Divine. I have gladly given the better part of my life—and all the material attainments which my Divinely bestowed talents would have made possible, to this Order and its avowed efforts in behalf of humankind’s evolution here on Earth.

“I ever thank the Divine for my wife and wonderful children—even my daughter-in-law Gladys, and son-in-law James. My first wife was devoted, true and loving, and the Divine was good in giving me a second wife so loving and loyal.

COSMIC MISSION FULFILLED

“May Heaven and the God of our Hearts bless them and lead them on to carry the Rosy Cross standard to greater glories. I should like to see Earle assist Ralph sometime in this work as Ralph has helped me, and James to help both of them so that little James Harvey Whitcomb may also follow the same noble path. And may nothing ever tempt them to break the faith or yield one iota, nor give tribute to the enemies of Light, but be ready at all times, as I have been, to sacrifice all, even life itself, to defend the Rosy Cross, its true traditions and purposes. So Mote It Be!

“God bless you all, eternally

Your Father—Husband, Brother and friend

Harvey Spencer Lewis F.R.C.

XII°-95°

San Jose, Calif. July 4th, 1934

10:21 p.m.

Imperator-Rex R + C”

## Chapter XXV

## EULOGY

(By Mrs. Harvey Spencer Lewis)

**T**HE LIGHT OF the world was dimmed for those who loved him, when, on August 2, 1939, the eyes of the beloved first Emperor and Founder of the Rosicrucian Order in the Western Hemisphere were closed forever! They were eyes which had seen so much in the passing years, so much of complexity and world confusion, the effects of wars with their attendant sorrows and heartbreak, but invariably they were able to separate the gold from the dross and find those things which were good and right. As he slipped away, humanity, so dear to his heart, was the poorer by his going and his family submerged in the Stygian darkness of deep personal grief.

Rosicrucian students have been taught that transition is but the graduation from one grade to a higher one (so to speak) but, in the passing of any loved one, there is the human equation with which one grapples, for, while the Mind may accept, the Heart knows only the longing for the sight and sound and touch of the dear one who has been removed from our earthly sight. So, it was with the bereaved family of the dearly loved Emperor.

Dr. Harvey Spencer Lewis, respected and loved by so many, yet counting among his detractors those who were patently envious of his many talents and Divine gifts, was among those rare human beings who are ushered into the world only as centuries are counted. It is true that his talents were many and varied, among them being art in many guises including painting in oil, music in its many phases, photography,

numberless aspects of science and invention, and certainly his written words testify to the facility of his pen.

Along with the greatness of his mind, there was the equally wonderful greatness of his Heart, filled to overflowing with sympathy and compassion for those less fortunate, and staunch with almost superhuman courage in defense of those who sought his help.

It must be true that Dr. Lewis came into being cosmically dedicated to the work which ultimately became the most important goal in his life, for I have been told that, even as a young child, and as an adolescent, there were glimpses of the strength and purpose behind his youthful personality, all pointing to that measure of genius which would someday flower into full and magnificent maturity.

It has been said that the greater and more profound the soul, the deeper the humility and innate simplicity of that soul in its earthly expression. There were about the late Emperor a spirit of genuine kindness and a magnetic aura that won the hearts of all those who were fortunate enough to know him, but a righteous and formidable wrath could be aroused in the face of deceit or injustice. So often I have seen the "cloak of protection" flung around the shoulders of someone who in some unfortunate circumstance found himself to be the "underdog."

His profundity in no way interfered with Dr. Lewis's sense of humor, for invariably his audience would repay his nonsense with uncontrollable gales of laughter. Sometimes he would use quaint phrases, humorous maxims, quick raillery, subtle irony, and occasional gentle satire. Neither did it hinder his wonderful ability to reach the hearts of his listeners, who at the conclusion of his talks would frequently find tears of unaccustomed emotion on their cheeks.

The miracle of birth, indeed "The Sweet Mystery of Life" itself, filled the Emperor with a sense of deep attunement with the Divine and touched a chord of solemnity and reverence within him. He looked upon little children as the arbiters of love and laughter in an all too weary world. I have seen his eyes fill with tears, as occasionally we would watch from a window of our home as a youthful school band would pass in parade. As the youngsters would disappear from our line of vision, his lips would move gently in a whispered prayer for their

protection and guidance. He was strong as the time-honored Rock of Gibraltar in his convictions and sensitive and tender as the tones of a rare violin when his heart was touched.

A devotee of good music and drama, although his many commitments precluded any regular attendance, Dr. Lewis found complete relaxation and composure in the enjoyment of both. In our home Dr. Lewis was fond of playing his cello, of which he was a real master, while I would accompany him either on the piano or on a small portable organ. Many wonderful hours were spent in that way.

The start of a new oil painting was always a time of genuine enjoyment for the Emperor. In the magic of the colors and their application he was immersed in a new depth of inspiration. As for music, he also loved playing the piano, and long enjoyable hours were spent trying out new extemporaneous combinations of chords and passages, and sometimes there would creep into the harmony deep rich tones, so mystical that we would for a time almost forget that we were actually sitting in our own living-room, for suddenly we would find ourselves “returning” from a psychic visit to some magnificent ancient temple. That the mental and psychic “journeys” were taken together was in no way a surprise to either of us, for always there had been a rare and marvelous sense of harmonious unity between us, even to the point of picking up each other’s thoughts as messages at times of illness or danger.

Another of Dr. Lewis’s noteworthy gifts was that of premonition. One time when we were having dinner in a San Francisco restaurant, the Emperor suddenly closed his eyes and said, “There has just arisen a serious revolt in Mexico.” I listened eagerly, for experience had taught me that he was “seeing” the happenings of which I would soon hear. Within a matter of a few moments—even before we had finished dinner—the evening papers were on the stands and the newsboys were shouting, “Serious uprising has just started in Mexico,” using almost the identical words Dr. Lewis had just spoken. Of course, this is only one of the many instances out of a lengthy memory of such events.

Of all the various tributes which can be paid to the late Emperor’s memory, none is so revealing as the fact that he loved people. As the students of our beloved Order have been taught, the soul of a person

knows neither creed nor color. Dr. Lewis adhered to this belief and lived it every day of his life. Nothing, neither race, political views, religion, or color ever inhibited the outgoing fullness of his universal love for people. Being, as he was, a great humanitarian, it seemed to him only natural that he respect and love his fellow-travelers on the path.

Dr. Lewis never learned democracy; it seemed inborn in his nature. In someone of less vision, less rapport with the world about him, his modest beginnings might have placed him in a position of mediocrity or even failure, but that is never the outcome where there is faith and honor and confidence in the future, together with those far-reaching visions which were his. He was able to preserve a sense of proportion and perspective and was neither dismayed nor frightened when all about him there were signs of pessimism and futility.

As a mystic he was always especially mindful of an ever-increasing awareness of the Divine. His was true humility, having a courageous quality behind it, and he found in his idealism a solid basis for future help for many of this old world's inhabitants. His strong and ever-present desire for the good of all peoples constituted a bulwark of mystical power upon which so many came to rely.

In the lexicon of youth there is supposed to be no such word as "can't." Dr. Lewis followed this philosophy, holding steadfastly to the constructive dreams and ideas of his youth, and bringing them to marvelous fruition as the years went by. The contemplation of age was to the Emperor a culmination of those long-ago dreams. He revered age with a sincerity which was unusually beautiful, and he loved and respected his aged parents with a devotion seldom seen, not only as the beloved authors of his being, but as glorious inspirations in the "march of time."

Good conversation held supreme interest for Dr. Lewis. Together with his fluency of speech, he was a truly interested listener. There is no more genuine compliment to a speaker. He found words fascinating, noting as he did not only the sound of the voice, but the ideas being propounded, the nuances of meaning, and, last but not least, the vibrations themselves. Words were to him like rare jewels held together by precious links of inspiration and continuity, the whole completing a brilliant diadem of thought. His mode of speech, serious, fanciful,

or even humorous, followed a special pattern completely his own. His written words were not only fluent but were charged with definitely controlled dynamic power and energy, although in a smooth gliding style.

I have never known anyone who loved the water and ocean travel as did the former beloved Emperor. He would occupy for a while that nebulous place known as “seventh heaven” when on a steamer trip to faraway places. The combination of the expanse of the ocean itself, the sometimes gentle rolling of the boat, the rhythmic beat of the waves, the bright sunshine, and the opportunity to really relax, together with the thought of foreign travel, filled him with a sense of contentment and happiness born of keen anticipation. Loving his own country as he did, nevertheless there was the desire to visit and know the peoples of other lands, just as one loves most dearly one’s immediate family but finds room in his heart for those not closely related.

In bringing our beloved Order to the Western Hemisphere, Dr. Lewis’s path was strewn with disappointments, disillusionment, calumny, and even downright poverty. In accepting the responsibility of bringing the Order here, he willingly and lovingly relinquished a very lucrative profession to do so.

His way was fraught with many trials and tribulations, not the least of which was the spoken belief by the unenlightened that the Order was not what it claimed to be, that Dr. Lewis had never actually been initiated in Toulouse, France, and that, in a manner of speaking, Dr. Lewis was an impostor. If there be any such unbelievers still, let me say that I, as Dr. Lewis’s wife, received my own initiation in the same headquarters in Toulouse where Dr. Lewis had received his initiation and credentials. I also met one of the venerable officers who had assisted in Dr. Lewis’s initiation, and from whom he had received the credentials and power to start the Rosicrucian Order in this country.

The late Emperor believed implicitly in the power of prayer, and, as one of the Divine’s children, he knew that only human beings are confused; the Deity is not. As a great humanitarian and mystic, he realized that every being on earth is an inlet to the divine source of life itself, and he had tremendous spiritual perspective and genuine patience with people’s plight in this troubled world.

What some might term “the little things in life” loomed large in Dr. Lewis’s heart and mind. The faith and trust in the eyes of a little child, the first toothless smile of a tiny baby, a glorious sunset, a beautiful rainbow, the bright-eyed stare of a little kitten, or perhaps the abiding confidence and love shining in the faces of two old people together, these simple lovely natural things the Emperor called small treasures to be tucked away in his storehouse of memory.

Artificiality found no favor in Dr. Lewis’s eyes. There was no enjoyment for him in anything patently unreal, disguised, or overly pretentious. Simplicity was the keynote of his strong personality, the simplicity of all those touched by genuine greatness.

Dr. Lewis proclaimed himself as being neither saint nor sinner. Of the former there were definable traits in his all too short life. Of the latter, I am confident there are none who could say that the onus of real sin was ever his. Mystic, genius, beloved human being, the spark within provided an explosive temper quick to erupt but as quickly quenched.

There existed always in the heart and mind of the beloved Emperor a special niche for the memory of his beloved first wife, the mother of the present Emperor, Ralph Lewis, and his sister, Vivian Whitcomb. The children of our union, Earle Cromwell Lewis and Madeleine Lewis Perata, together with Ralph and Vivian, found in their beloved father a deep and wondrous fount of affection, a rare and ever-present understanding, and an inspiration which I am sure will help and guide them no less now than when he was with us.

Memory reverts to the meeting in New York City of nine enthusiastic souls, of whom the writer was one. From this small start, by dint of hard work, endless busy hours, and actual deprivation, the Order grew in influence and magnitude, and, as I occasionally look at our present headquarters, I cannot help feeling that it all represents a beautiful and time-hallowed monument to the memory of an unforgettable soul whose faith, strength, inner fortitude, and universal love made it all possible.

This is written, not merely as a tribute by someone who knew the Emperor “for a while” but by his help meet of many years who, in the writing, is humbly proud to refer to Dr. Lewis as “my beloved husband”

and to review with gratitude, albeit with sadness too, the happy busy memorable years we spent together. To have been instrumental in helping Dr. Lewis in the organization and founding of the Order in this country has been a source of deep spiritual fulfillment to me which nothing can ever erase.

If it be true, as Jaques says in *As You Like It*, that “All the world’s a stage, and all the men and women merely players,” then our beloved Emperor may be conceded as one of the leading players on the stage of life, for whom the plaudits of a grateful humanity will ring down through the ages.

# THE ROSICRUCIAN ORDER, AMORC

## *Purpose and Work of the Order*

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are people around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.

The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

[www.rosicrucian.org](http://www.rosicrucian.org)