

## **Founders, Funders, Feminists: The Women Who Co-Founded, Co-Led, and Co-Inspired the Rosicrucian Order, AMORC**

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### **Abstract**

In reading histories of mystical and spiritual organizations, women may appear to receive little recognition in many of them. Even today, some traditional and initiatic groups continue to exclude biologically female people. Those open to all people, regardless of sex or gender, still may exclude women from full participation. The Rosicrucian Order, AMORC stands apart as an organization that historically has welcomed people regardless not only of sex and gender but of race. Nevertheless, its existing historical accounts skew heavily toward male representation, despite a clear pattern throughout its long history of honoring the mystical principle of balance and blended polarities and despite explicit support for that blending by H. Spencer Lewis (1883-1939), who spearheaded re-establishing the Order in North America and served as its first Emperor. This paper explores the important roles women have played throughout AMORC's history. It begins by examining the Order's current historical and other texts. The rest of this document provides biographical data on the women of North America who co-founded and co-led the Order with Lewis. To place their contributions in context of the larger Order, this paper also includes a section on women in ancient Egypt, to which the Order traces its traditional origin.

### **Keywords**

Women mystics, women's history, Rosicrucian history, AMORC, feminism, feminist, polarity, sex discrimination, gender discrimination, misogyny, etiquette and women's names, women mystics of color, women mystics of Canada, women mystics of America, women mystics of North America, famous Rosicrucians

### **Fondatrices, financeuses, féministes : Les femmes qui ont co-fondé, co-dirigé et co-inspiré l'Ordre de la Rose-Croix AMORC**

### **Résumé**

En lisant l'histoire des organisations mystiques et spirituelles, il peut sembler que les femmes soient peu reconnues dans nombre d'entre elles. Aujourd'hui encore, certains groupes traditionnels et initiatiques continuent d'exclure les personnes de sexe féminin. Ceux qui sont ouverts à tous, indépendamment du sexe ou du genre, peuvent encore exclure les femmes d'une participation pleine et entière. L'Ordre de la Rose-Croix AMORC se distingue comme une organisation qui, historiquement, a accueilli des personnes sans distinction de sexe, de genre et de race. Néanmoins, les récits historiques existants penchent fortement en faveur d'une représentation masculine, en dépit d'une tendance claire, tout au long de sa longue histoire, à

honorer le principe mystique de l'équilibre et du mélange des polarités, et en dépit du soutien explicite apporté à ce mélange par le Dr. H. Spencer Lewis (1883-1939), qui a été le fer de lance du rétablissement de l'Ordre en Amérique du Nord et qui en a été le premier Imperator. Cet article explore les rôles importants joués par les femmes tout au long de l'histoire de l'AMORC. Il commence par examiner les textes historiques actuels de l'Ordre et d'autres textes. Le reste du document fournit des données biographiques sur les femmes d'Amérique du Nord qui ont cofondé et codirigé l'Ordre avec Lewis. Afin de replacer leurs contributions dans le contexte de l'Ordre dans son ensemble, ce document comprend également une section sur les femmes de l'Égypte ancienne, à laquelle l'Ordre doit son origine traditionnelle.

Mots-clés : Femmes mystiques, histoire des femmes, histoire de la Rose-Croix AMORC, féminisme, féministe, polarité, discrimination sexuelle, discrimination de genre, misogynie, étiquette et noms de femmes, mystiques de couleur au féminin, femmes mystiques du Canada, des Etats-Unis d'Amérique, d'Amérique du Nord, Rosicruciennes célèbres.

### **Fundadoras, Patrocinadoras, Feministas: Las Mujeres que Cofundaron, Codirigieron y Coinspiraron la Orden Rosacruz, AMORC**

#### **Resumen**

Al leer las historias de las organizaciones místicas y espirituales, pareciera que las mujeres reciben poco reconocimiento en muchas de ellas. Incluso hoy en día, algunos grupos tradicionales e iniciáticos siguen excluyendo a las personas biológicamente femeninas. Aquellos que están abiertos a todas las personas, independientemente del sexo o el género, todavía pueden excluir a las mujeres de una participación plena. La Orden Rosacruz, AMORC se distingue por ser una organización que históricamente ha dado la bienvenida a personas independientemente no solo del sexo y el género, sino también de la raza. Sin embargo, sus relatos históricos existentes se inclinan fuertemente hacia la representación masculina, a pesar de un patrón claro a lo largo de su larga historia de honrar el principio místico del equilibrio y las polaridades combinadas y a pesar del apoyo explícito a esa combinación por parte de H. Spencer Lewis (1883-1939), quien encabezó el restablecimiento de la Orden en América del Norte y sirvió como su primer Imperator. Este artículo explora los importantes roles que han desempeñado las mujeres a lo largo de la historia de AMORC. Comienza examinando los textos históricos actuales y otros textos de la Orden. El resto de este documento proporciona datos biográficos sobre las mujeres de América del Norte que cofundaron y codirigieron la Orden con Lewis. Para ubicar sus contribuciones en el contexto de la Orden en general, este artículo también incluye una sección sobre las mujeres en el antiguo Egipto, al que la Orden remonta su origen tradicional.

Palabras clave: Mujeres místicas, historia de las mujeres, historia rosacruz, AMORC, feminismo, feminista, polaridad, discriminación sexual, discriminación de género, misoginia, etiqueta y nombres de mujeres, mujeres místicas de color, mujeres místicas de Canadá, mujeres místicas de América, mujeres místicas de América del Norte, Rosacruces famosas

## **Fundadoras, Financiadoras, Feministas: As Mulheres que Cofundaram, Colideraram e Coinspiraram a Ordem Rosacruz, AMORC**

### **Resumo**

Ao ler as histórias de organizações místicas e espirituais, pode parecer que as mulheres recebem pouco reconhecimento em muitas delas. Ainda hoje, alguns grupos tradicionais e iniciáticos continuam a excluir pessoas do sexo biológico feminino. Aqueles abertos a todas as pessoas, independentemente de sexo ou gênero, ainda podem excluir as mulheres da participação total. A Ordem Rosacruz, AMORC se destaca como uma organização que historicamente recebeu pessoas, independentemente não apenas de sexo e gênero, mas de raça. No entanto, seus relatos históricos existentes se inclinam fortemente para a representação masculina, não obstante um padrão evidente de honrar o princípio místico de equilíbrio e a mistura de polaridades, durante sua longa história, e apesar do apoio explícito a essa mistura por H. Spencer Lewis (1883-1939), que liderou o restabelecimento da Ordem na América do Norte e atuou como seu primeiro Imperator. Este artigo explora os papéis importantes que as mulheres desempenharam ao longo da história da AMORC. Inicia-se examinando os textos históricos e outros textos atuais da Ordem. O restante deste documento fornece dados biográficos sobre as mulheres da América do Norte que cofundaram e colideraram a Ordem com Lewis. Para situar suas contribuições no contexto da Ordem maior, este artigo também inclui uma seção sobre mulheres no Antigo Egito, berço das tradições da Ordem.

Palavras-chave : Mulheres místicas, história das mulheres, história Rosacruz, AMORC, feminismo, feminista, polaridade, discriminação sexual, discriminação de gênero, misoginia, etiqueta e nomes de mulheres, mulheres místicas de cor, mulheres místicas do Canadá, mulheres místicas da América, mulheres místicas da América, mulheres místicas da América, Rosacruzes célebres

### **Gründerinnen, Geldgeberinnen, Feministinnen: Frauen die AMORC mitbegründeten, mitführten und mitinspirierten**

#### **Zusammenfassung**

Wenn man die Geschichte der mystischen und spirituellen Organisationen liest, scheinen bei vielen die Frauen wenig Anerkennung zu bekommen. Auch heute weigern manche traditionelle und initiatorische Vereine immer noch die Frauen. Einige dieser Organisationen, die für alle Menschen, ungeachtet des Geschlechtes oder Genders, offen seien, mögen Frauen die komplette Teilnahme teilweise verweigern. Der Rosenkreuzer Orden ist da anders, auch in der Vergangenheit: alle Menschen, egal welchem Geschlecht oder Gender, egal welcher Rasse sie auch zugehören, sind willkommen. Allerdings übertreiben die bestehenden historische Berichte stark bezüglich der männlichen Vertretung, denn in der langen Vorgeschichte des Ordens gibt es ein deutliches Muster, welches das mystische Prinzip des Ausgleichs und die Harmonisierung der Polaritäten anerkennt. Ferner gab es die explizite Unterstützung seitens H. Spencer Lewis (1883-1939), der federführend den Orden in Nord Amerika neu gründete und ihn als erste Imperator diente.

Diese Arbeit untersucht den wichtigen Anteil der Frauen während der gesamten Geschichte des Ordens. Man fängt mit der Untersuchung der gegenwärtig historischen und aktuellen Texte an. Das restliche Dokument befasst sich mit der Biographie der Frauen, die mit Lewis den Orden mitbegründet und mitgeführt haben.

Um ihren Beitrag im Kontext des übergreifenden Ordens darzustellen, beinhaltet diese Abhandlung einen Abschnitt über Frauen im alten Ägypten, wo der traditionelle Ursprung des Ordens zurückverfolgt wird.

Schlüsselworte: weibliche Mystik, Geschichte der Frauen, Geschichte der Rosenkreuzer, AMORC, Feminismus, Feminist, Polarität, Sexismus, Gender Diskriminierung, Frauenfeindlichkeit, Umgangsformen und weibliche Namen, farbige Mystikerinnen, Mystikerinnen aus Kanada, Mystikerinnen aus Amerika, Mystikerinnen aus Nord-Amerika, namhafte Rosenkreuzer

## **Introduction**

Many women helped found and lead AMORC in the early days when H. Spencer Lewis and others re-activated the Order in North America, yet their stories had remained ungathered and untold until now. Given women's frequent underrepresentation in historical records of all kinds, this paper sets out to tell some of their stories.

## **AMORC: A Historically Feminist Organization**

AMORC is a mystical community of philosophers that has a history of supporting feminist ideas. Feminists are people who support equal rights for women, and AMORC consistently has supported the rights of women.

The January 1916 edition of *American Rosae Crucis*, the first issue of the magazine H. Spencer Lewis produced after AMORC began (and the forerunner to today's *Rosicrucian Digest*), addressed this issue. In the magazine, Thor Kiimalehto, the Order's secretary-general at that time, wrote: "The recognition of universal brotherhood [*sic*] and equal rights and privileges is one of the first laws taught [in the Order]. Therefore, women have always been members on an equal footing with men—eligible to its councils and highest offices."

He went on to say that, in the Order's teachings, "equality of the sexes is thoroughly explained. The separation of the masculine and feminine principles in thought, emotion, or in physical life is destructive, not constructive."

AMORC's tradition of equality for people, regardless of whether they incarnate in female or male bodies, derives from practices in ancient Egypt, to which the Order traces its traditional history. At that time, according to Lewis, some evidence points to women studying equally with men, with both females and males attending exclusive classes held in the reigning pharaoh's private chambers as early as the sixteenth century BCE.<sup>1</sup>

Also, as Lewis explained in his 1916 series of articles on the Order's history, published in *American Rosae Crucis*, according to Rosicrucian tradition, women served at the highest levels of the Order from its very beginning, when Thutmose III turned these private classes into the mystical order that AMORC tradition considers its beginning. Lewis said that, when Thutmose III held the new Order's first council meeting in early spring 1489 BCE, this first "Supreme Council RC of the World" consisted of three women and nine men.<sup>2</sup>

In this period, many seekers came to Egypt to study and, according to Rosicrucian tradition, they then departed to help spread Rosicrucian teachings to other lands. Mystics such as Pythagoras upheld Egyptian and Rosicrucian mystical principles regarding equality. In Pythagoras's school, according to Lewis, women not only became members but held offices.<sup>3</sup>

### **Women's Perspectives in Mystical History**

Despite women's equality within the Rosicrucian Order and their significant representation among the membership,<sup>4</sup> their presence in the Order's historical accounts might be described as incomplete. Without a robust history of women's experiences and achievements, any mystical group lacks a significant portion of its story as an entity contributing to human upliftment.

In general, people frequently have produced incomplete historical narratives, often by writers and researchers who either are not looking for women and women's contributions or fail to recognize and value them even when they do come across critical historical data.

Primarily focusing on men's contributions, historical narratives often lack stories of the many women who have taken up the mystical cause and persevered, often in spite of restrictive and prejudiced cultural, political, and religious conditions. Without these stories, the historical record lacks models and inspiration for women demonstrating their inner as well as physical experiences of undergoing mystical initiation, tests and trials, breakthroughs, and illumination.

In the first issue of AMORC's first magazine mentioned earlier, Thor Kiimalehto wrote that "woman . . . being the most spiritual . . . is the vibratory center of the Cosmos." Within AMORC, some experiences can occur only for females: they are the only ones who may serve as Colombes and Vestals.<sup>5</sup>

It's not just in the roles they play that women offer a different perspective. Neurological research indicates "females have superior memory and social cognition skills," and "female brains are designed to facilitate communication between analytical and intuitive processing modes."<sup>6</sup> For author Mary Devlin, "this implies that while men may have as many mystical experiences as women, women might have a slight edge when it comes to remembering, making sense of, and communicating their mystical experiences."<sup>7</sup>

### **Examining Trends in AMORC's Online Publications**

The Rosicrucian Order's website<sup>8</sup> includes a section labeled Texts, with a subsection for Rosicrucian books it offers online.<sup>9</sup>

This resource lists fifty-three books. Of those, forty-seven have male authors, while six have female authors. Men's books represent 89 percent of the total, while women's books represent 11 percent of the total. In part, these figures stem from the fact that, since 1915, AMORC has had four Imperators, all of whom have been male; among them, they have written twenty-four books, with the vast majority by H. Spencer Lewis (10) and Ralph M. Lewis (10).

The female authors and their books are:

- Hélène Bernard, *Great Women Initiates*.<sup>10</sup>
- Josselyne Chourry, *The Tarot in the Light of Kabbalah*.<sup>11</sup>
- Laura DeWitt James, *The Word Went Forth*.<sup>12</sup>
- Ruth Phelps,<sup>13</sup> *The Universe of Numbers*.<sup>14</sup>
- Phyllis L. Pipitone, *The Inner World of Dreams*.<sup>15</sup>
- Lisa Schwappach-Shirriff, *Treasures of the Rosicrucian Egyptian Museum*.<sup>16</sup>



Figure 1. Ruth Phelps, longtime Rosicrucian, author, Rose-Croix University faculty member, and Rosicrucian Park Research Librarian. Image from the Rosicrucian archives.

### Female Representation in Certain AMORC Historical Texts

AMORC's list of Rosicrucian books includes four publications focused specifically on Rosicrucian or mystical history: *Master of the Rose Cross*, *Cosmic Mission Fulfilled*, *Rosicrucian History and Mysteries*, and *Women Initiates*. With one exception, these major AMORC historical texts include relatively few women and their stories.

For example, in *Master of The Rose Cross: A Collection of Essays By and About Harvey Spencer Lewis*,<sup>17</sup> published in 2009, the index lists 401 entries. Of these, 328 are concepts, places, and things. Of the other seventy-three entries, fifty-nine refer to men, five refer to male deities, and just nine refer to women.

# Index

- 401 entries
- Of those, 73 “beings”
  - 64 male (88%)
  - 9 female (12%)

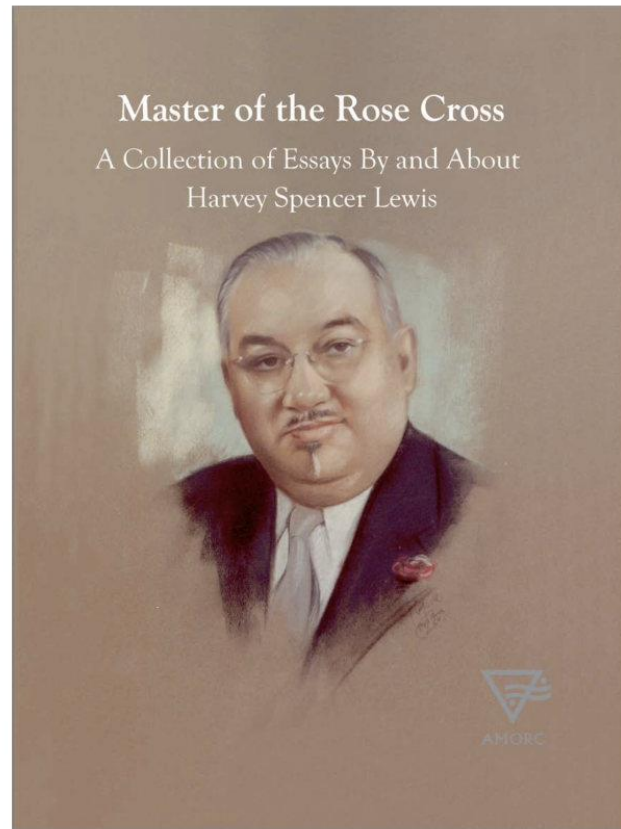


Figure 2. *Master of the Rose Cross*'s index shows how few women the book mentions.

In the book *Rosicrucian History and Mysteries*,<sup>18</sup> first published in French in 2003 as *Rose-Croix histoire et mystères* and then translated into English and published in 2005, the index of personal names<sup>19</sup> lists 740 entries. Of those, forty-five are women's names: 6 percent of the total. If one includes women from mythology such as female deities and nymphs, the number increases by six to fifty-one—or 6.89 percent of the total.

Looking further at *Rosicrucian History and Mysteries*, its list of illustrations<sup>20</sup> presents ninety-five entries. The overwhelming majority depict males or else images or books created by them. Only one of these ninety-five illustrations portrays a woman by herself.<sup>21</sup> Another shows a historical woman with her husband.<sup>22</sup> A third shows an event presided over by a woman, but she sits at the back, blocked from view, while three men at that event dominate the foreground, sitting in full view.<sup>23</sup>

Two other illustrations show women in passive roles.<sup>24</sup> Another shows a letter H. Spencer Lewis wrote to his first wife, but the book never identifies her by name, either in the caption or in the list of illustrations.<sup>25</sup> In addition, the book includes two other illustrations showing idealized images of females.<sup>26</sup>

## Index of Personal Names

- 740 entries
- Of those:
  - 689 male (93.11%)
  - 51 female ( 6.89%)

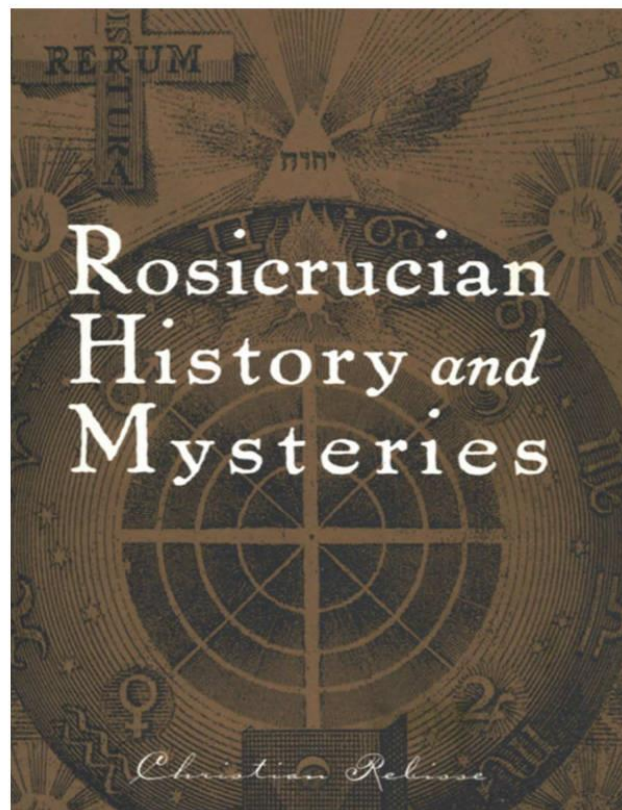


Figure 3. In *Rosicrucian History and Mysteries*, women account for only 6.89 percent of people mentioned in the index of personal names. That percentage includes beings from mythology, such as deities and nymphs.

Another book, *Cosmic Mission Fulfilled: The Life of Doctor H. Spencer Lewis—A 20th Century Mystic*,<sup>27</sup> offers an extensive biography, written by Lewis's son, Ralph M. Lewis, who succeeded his father as the Order's Emperor in 1939. The book came out in 1966 and contains no index; given its focus on a single man, it has few references to women except as they interacted with H. Spencer Lewis. It also presents nine photo illustrations, seven of which show buildings associated with Lewis's life and two of which show Lewis himself.



## Illustrations

- 95 entries
- Of those:
  - 1 woman by herself
  - 1 woman with her husband
  - 1 event led by woman: 3 men, woman obscured
  - 2 drawings: women in passive roles
  - HSL letter to “wife”

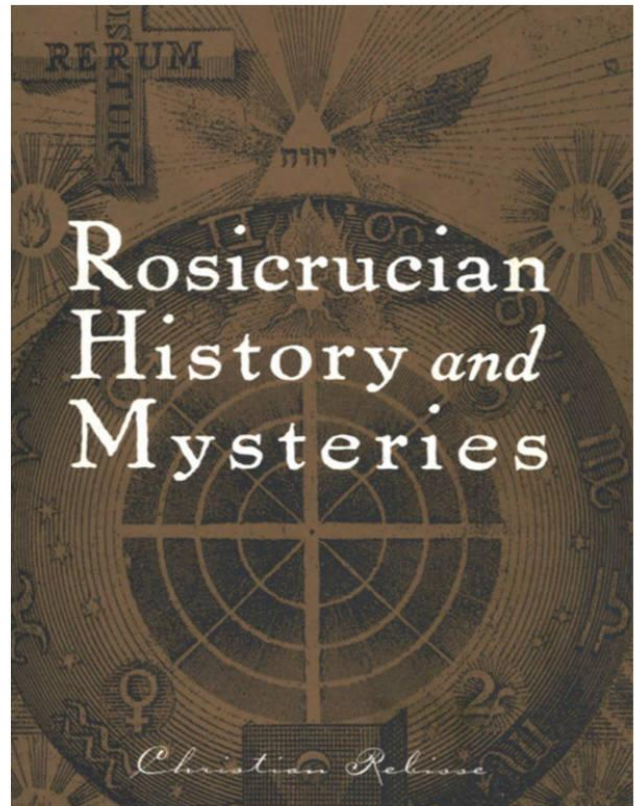


Figure 4. *Rosicrucian History and Mysteries* includes only five illustrations related to women. Only one shows a woman on her own, and four actively downplay women’s importance, agency, and leadership. For example, an illustration showing a letter H. Spencer Lewis wrote to his first wife never identifies this woman by name; its caption merely notes Lewis wrote to “his wife.”

The Rosicrucian Order has made efforts, especially in its recent history, to highlight female voices in its publications, from the pages of *Rosicrucian Digest*<sup>28</sup> and other journals to books and podcasts. Also, the Order recently updated a Rosicrucian ceremony honoring people who have contributed to the Rosicrucian Tradition to include a more balanced appreciation of contributions by women and men.

One important publication in which women and their stories take center stage is *Great Women Initiates or The Feminine Mystic* by longtime Rosicrucian H el ene Bernard. First published in French in 1981 as *Les grandes initi ees ou le mysticisme au f eminin* and then translated into English and published in 1984, this book tells the stories of thirteen great women mystics in

## Contributors and Illustrations

- Author: female
- Illustrators: both female
- 12 illustrations: all of women
- Translator: female



Figure 5. Hélène Bernard's *Great Women Initiates* not only covers women's history exclusively but counts an all-female writing and production team.

twelve chapters, all from a Rosicrucian perspective. Several of the women included were associated with or belonged to the Rosicrucian Order; all dedicated their lives to (and in some cases, lost them in the course of) living the light of mysticism and upholding their freedom of thought and expression.

Bernard's wide lens takes in women from a vast swath of history, from ancient Egypt's Eighteenth Dynasty in the fourteenth century BCE until the mid-twentieth century. Her reach also extends globally from her native France to include women from several countries, across three continents.

The book includes twelve illustrations created by two female artists; its English translator likewise is female. It also provides an extensive article by Rosicrucian and one-time Grand Master of AMORC's French jurisdiction, Jeanne Guesdon, after Bernard's biographical chapter on Guesdon. Following Bernard's conclusion, she closes her book with the text of a letter from March 1, 1929, by illustrious Rosicrucian Helena Roerich.<sup>29</sup>

Of particular note, the book opens with Bernard's feminist manifesto, stating that "At all times and in every field, women have been misunderstood or intentionally ignored. But it is in religion and mysticism that they have had the greatest difficulty in asserting themselves." She adds that within the "so-called traditional and initiatory organizations there has been, and still is, a rejection of the female polarity."

AMORC represents an exception to this trend. Bernard wrote:

Alone, through the centuries, ideas, and fashions, the Order of the Rose-Croix, despite the opposition and mockery directed against it, has undertaken to preserve this natural and desirable balance that constitutes equality between man and woman. It is most regrettable to notice in this day and age that, in certain fraternities, misogyny has remained one of the bases of outdated teachings, ignorant of the Cosmic energies, vibrations, and other principles that could lead to a better understanding between "male and female" and to the uniting of the two polarities of expression, somewhat different on this Earth, but blended one into the other in the heart of Cosmic Unity—our *Mother*.

In addition to these books focused specifically on Rosicrucian and mystical history, AMORC has published a few compendia of mystical writings and prayers:

- *The Immortalized Words of the Past*,<sup>30</sup> compiled by Ralph M. Lewis, first published in 1986, features inspiring words by fifty-eight individuals, many of them illustrious and some of them mystics, but all of them men.
- *Mystics at Prayer*,<sup>31</sup> compiled by Viennese Rosicrucian Many Cihlar and first published in 1931, contains an index as well as an introduction by H. Spencer Lewis. The index contains 143 entries, of which 123 are people: sixteen women, 100 men, and seven undetermined sex and gender (often due to the use of initials only or initials with a last name). Of particular note is the book's "compiler's dedication," which must have been written sometime after the book's first appearance<sup>32</sup> and pays tribute to one of the women profiled in this article. The dedication reads:

I dedicate this book with the deepest  
and most respectful esteem  
to  
(Mrs.) Gladys R. Lewis,  
wife of the Emperor of  
A M O R C<sup>33</sup>

- *Mystic Wisdom*,<sup>34</sup> in the first edition published in 2005, features an original cover and layout design by Vivienne Cole. It provides a quotation index with forty-seven listings, thirty-six people and eleven books or other texts. Of the people, thirty-one are males and five are females. The five women included are Hindu mystic and poet Mira (also known as Meera or Mirabai), Catherine of Siena, Peace Pilgrim (Mildred Lisette Norman), Theresa of Avila, and Rosicrucian Ella Wheeler Wilcox.

The Order also published *L'Ordre de la Rose-Croix, A.M.O.R.C. en Questions* in 1996; following translation from French into English by Earle de Motte, the Order issued this book as *Rosicrucian Questions and Answers*.<sup>35</sup> The second chapter, "Rosicrucian History," mentions several leading Rosicrucian figures such as Akhnaton (but not his partner, Nefertiti), Christian Rosenkreuz, and Harvey Spencer Lewis. Only at the end of the chapter does the reader find any references to women. In answer to a question about famous Rosicrucians, the author cites nineteen individuals, two of whom are women: Marie Corelli and Edith Piaf.

### **Factors Contributing to Women's Underrepresentation in Historical Writing**

One reason for the paucity of females in most historical accounts in general and mystical accounts in particular lies in the so-called "Great Man Theory"<sup>36</sup> of history, which "thrives on the notion that most of history can be explained by the influence of male leadership figures." This concept "reigned as the most popular theory of explaining leadership well into the mid-twentieth century."

In the case of AMORC, while it published many of the historical texts cited in this document in the late twentieth century or early twenty-first century, those creating the narratives generally wrote or else experienced their formative years during the height of the period in which the Great Man Theory dominated public discourse.

Histories of AMORC's early days often focus more on H. Spencer Lewis than others, in part because he became widely beloved among AMORC members. His early transition at age fifty-five in August 1939 may have increased this emotion and evoked feelings of nostalgia and loss. The book description for *Cosmic Mission Fulfilled* backs up this idea, stating:

This illustrated biography of Harvey Spencer Lewis, Emperor of the Ancient Mystical Order Rosae Crucis, was written in response to many requests from Rosicrucians and others who sought the key to this mystic-philosopher's life mission of rekindling the ancient flame of Wisdom in the Western world. We view his triumphs and tribulations from the viewpoint of those who knew him best.

Christian Rebis, in *Rosicrucian History & Mysteries*, acknowledges the tendency to attribute AMORC's creation solely to Lewis, but adds, "It needs to be emphasized that although this organization bore the imprint of its [co-]founder, it was also the work of numerous collaborators who assisted him in his first efforts." Among the many who contributed at that critical moment, Rebis mentions one woman, Martha Lewis, and six men.

Lewis's son, Ralph, became Emperor after his father went through transition and served for nearly fifty years. Frequent travel, often to other nations on Rosicrucian business, combined with his long leadership tenure, made Ralph M. Lewis well known not only to Americans but to mystics worldwide.

For most of the twentieth century in the Western world, it is well documented that women generally had a lower social status and a lack of leadership opportunities in employment, and these factors may help explain their underrepresentation in AMORC history. Until the women's

movement of the 1970s, women's employment options largely consisted of working as a maid or cleaning person or in clerical jobs, nursing, teaching, or low-level factory work, although of course there were exceptions.

In *Cosmic Mission Fulfilled*, first published in 1966, Ralph M. Lewis wrote in his acknowledgment that his typists and editor were women: "I was also aided by and do appreciate the excellent typing of the manuscript by Ruth Ford and Josephine Curtiss. The careful editing of the manuscript is the result of the perseverance and labor of Ruth Phelps, and the suggestions she made were all most worthy of note." Although some information exists about Phelps, who was a skilled researcher and librarian, it remains difficult to find any biographical information about Ford and Curtiss.

The book first appeared during an era of massive changes, including many groups' push for greater equality, many nations gaining independence, and second-wave feminism in the U.S., which began around 1963.

Many people resisted these changes, and many groups were slow to adopt them. For example, etiquette books from that period slowly expanded to include guidance for women in business settings. One of the most famous, Emily Post's *Etiquette: The Blue Book of Social Usage*, as late as its 1960 edition and 94th printing,<sup>37</sup> extensively quoted a businessman who denigrated female employees in comparison to males but went on to say, "Nevertheless, women have come to stay in not only every branch of business but every profession as well." That edition reflected the period's limited opportunities and narrow consciousness regarding working women when it noted that "[t]here are today very few offices that do not have women secretaries, bookkeepers, receptionists, switchboard operators, clerks, and typists." A section on "The Perfect Secretary" that follows describes such an individual exclusively using the pronouns "she" and "her."

### **The Mystical Truth of Polarity and the Need for Blending to Achieve Balance**

In the same decade in which Post's *Etiquette* appeared in its first edition in 1922, a Rosicrucian mystic wrote about women's true equality, capability, and growing power and leadership. Writer-mystic Helena Roerich, an early AMORC leader, wrote in 1929 in one of her "Letters to America":

The approaching great epoch is closely connected with the ascendancy of woman. As in the best days of humanity, the future epoch will again offer woman her rightful place alongside her eternal fellow traveler and co-worker, man. You must remember that the grandeur of the Cosmos is built by the dual Origin. Is it possible, therefore, to belittle one Element of It?<sup>38</sup>

Roerich's words embody longstanding Rosicrucian traditions and teachings regarding the mystical truth of polarity and the need to blend these complementary energies to balance all aspects of life.

Rosicrucian and religious scholar Steven Armstrong, who researched the Order's history extensively, wrote in a 2007 *Rosicrucian Digest* article that, since AMORC's founding, the

Order has united female and male energies and did so in keeping with ancient practices dating to the second millennium BCE.<sup>39</sup>

His research supports the idea that the Order has a longtime devotion to balance and unity:

[There is a] pattern in Rosicrucian history that may have gone previously unnoticed. The necessary balance of the feminine and masculine energies is present at the very creation of the mystical lineage we hold dear. The genesis of the united spiritual tradition that manifests today in the Rosicrucian Order, AMORC was a cooperation of the most powerful woman and man of the Two Lands [co-pharaohs Hatshepsut and Thutmose III], for the common good. Once this pattern is recognized at the beginning of the unification of the ancient Egyptian Houses of Life [the Mystery Schools], it can be seen to be replicated throughout Rosicrucian history.

This narrative can help construct a new and more accurate Rosicrucian history that reflects the fundamental truths of equality of the sexes and the wisdom and power resulting from their cooperation in achieving mystical ideals. Here are several dual polarity pairings and groups, including mostly Rosicrucian and AMORC co-leaders and groups, exemplifying this principle:

- Sophia and the Divinity: “I was appointed before the world, before the start, before the earth’s beginnings. . . . When he [the Divinity] established the heavens, I was there. When he [It] drew the horizon’s circle on the deep . . . I was with him [It] as someone he [It] could trust. For me, every day was pure delight, as I played in his [the Divinity’s] presence all the time, playing everywhere on his [Its] earth, and delighting to be with humankind. How happy the person who listens to me, who watches daily at my gates and waits outside my doors. For he [the person] who finds me finds life and obtains the favor of ADONAI.”<sup>40</sup>
- Hatshepsut and Thutmose III: “‘Hatshepsut and Tuthmosis [Thutmose] III founded and propagated not a new religion, but a new form of Amun religion that was enhanced by the fourth dimension’ [of Divine spontaneity and action in the world and in devotees].”<sup>41</sup>
- The first council in ancient Egypt: “Twelve Brothers and Sisters were present at this first ‘Supreme Council R. C. of the World’ . . . nine Brothers and three Sisters . . . a combination of numbers very significant.”<sup>42</sup>
- Tiy and Amenhotep: “If, in Egyptian society, women had the possibility to have access to the highest responsibilities in every field, a queen of Egypt usually remained in the background in comparison to the Pharaoh, unless she was herself vested with the highest office of the kingdom. With Amenophis [Amenhotep] III and Tiy, it was different. Tiy was really the equal of her sovereign husband. Foreign nations and the local nobility acknowledged this right to Tiy, whose efficiency and intelligence were brilliantly made manifest during every moment of her public and private life.”<sup>43</sup>
- Nefertiti and Akhenaten: “Akhenaten [Akhnaton] and Nefertiti are represented over and over as jointly offering their work and worship to the Aten [Aton]. The harmonious balance of the feminine and the masculine is a feature of the Amarna period, and may account for many of the changes in artistic style during the period. The tradition that Akhenaten [Akhnaton] had learned in the House of Life at the Temple of the Sun in

Heliopolis (On or Annu) bore fruit in the Aten [Aton] spirituality he shared with Nefertiti.”<sup>44</sup>

- Mary Banks Stacey and H. Spencer Lewis: “The same balance and harmony, which we have rediscovered at the foundations of this Path, have been manifested time and time again, and most notably at the beginning of the current cycle of Rosicrucian work. Christian Rebisse reminds us that H. Spencer Lewis considered Mrs. May Banks Stacey ‘co-founder of the Ancient and Mystical Order Rosae-Crucis.’”<sup>45</sup>
- AMORC’s first meeting and first American Council: Nine people, four women and five men, came together February 8, 1915, at the first meeting to form AMORC. These co-founders included Martha Lewis and Mary Banks Stacey.<sup>46</sup> Also, women, including Ella Wheeler Wilcox, served on AMORC’s first American Supreme Council, bringing them into the ranks of female co-founders.<sup>47</sup>

## Significant Influencers

This paper examines some little known women in AMORC’s history, and wherever possible, biographical entries include a data summary box with the person’s name(s), major roles and contributions, and a photo if available. In some cases, the box may refer to the individual as a “significant influencer,” which indicates she served in an intimate role as a close relative to, influence on, and sometimes even a co-leader with one of AMORC’s major male leaders. In that capacity, these women had extraordinary responsibilities, often working alongside the leader without credit or financial compensation.

AMORC’s significant influencers’ roles often functioned much like that of spouses in modern political campaigns and in the lives of elected officials. They may operate behind the scenes with little public visibility, but they play a crucial role in the visible leader’s career. Their work becomes not just a job but a life and lifestyle, and the demands of “the job will always take precedence.”<sup>48</sup>

## Naming Conventions for Women

The data summary boxes list each woman’s name at the top and, in many cases, show many other names.

Different standards and protocols for women’s names, particularly in the period this article covers, required careful investigation and attention to context, contemporary social conventions, and women’s shifting identities and self-perception. For those born in the late twentieth century or later, it may be difficult to understand how much the pressure to exhibit propriety, as codified in numerous etiquette books, affected women and their identities and names.

In the United States in the late nineteenth and well into the twentieth century, social conventions demanded that women who married take their husband’s names. As etiquette arbiter Post wrote in *Etiquette*: “A woman always bears the name of her husband”<sup>49</sup> and “A man gives his name to his wife for life—or until she herself through remarriage relinquishes it.”<sup>50</sup> Married women could be described as disappearing into their husbands’ identities because they often used the man’s full legal name with the addition of “Mrs.” before it. For example, if Tabitha Marie Mystic

married Edward Q. Seeker, Tabitha became “Mrs. Edward Q. Seeker.” As a result, researching some women’s origins and personal identities after marriage during this era presents challenges.

Artist and art historian Veronica Clements commented on married women’s perceived loss of identity and resulting negative consequences for them in a 2024 presentation on how the art world and larger culture often ignore or undervalue women, especially female artists. She said:

Many great women artists were pioneers in their respective art movements and achieved critical acclaim and artistic success in their lifetimes, only to be written out or erased from history books. Gendered societal expectations also hinder women artists, many of whom started promising art careers . . . before deciding to or being forced to dedicate their time to raising children, maintaining a home, and sometimes even supporting their husbands’ art careers. Also, taking husbands’ last names can lead to misattribution [of female artists’ work], as many artists sign their paintings with just their last name.<sup>51</sup>

Clements went on to share one of her oil paintings, *Holy Matrimony*, which “is dealing with those themes, in terms of going from feeling like you have a sense of partnership to . . . ownership or being owned through the taking of someone else’s last name.”

Even after seismic social changes in the 1960s and 1970s, particularly the women’s liberation movement that worked to free women from many longstanding constraints, some social standards remained rigid well into the late twentieth century. In the case of women’s names, bestselling etiquette writer Miss Manners (pen name for writer Judith Martin) wrote in the 1980s that, despite changing times and numerous new naming conventions, the most proper and correct approach for women who marry “is to ‘change’ the last name. In other words, one retains one’s first and middle names, and changes the surname of the father for that of the husband.”<sup>52</sup>

In some cases, a married woman in the period when AMORC began might use her own name if she worked in a profession or enjoyed public achievement before marriage. Typically, such a woman would use her own name professionally but employ the expected “Mrs. [insert male name]” socially.<sup>53</sup>

When life changes arrived in the form of a spouse going through transition, “A widow . . . should always continue to use her husband’s Christian names. She is Mrs. John Hunter Titherington Smith (or Mrs. J.H. Titherington Smith), but never Mrs. Sarah Smith, if she cares at all about good taste.”<sup>54</sup> As for divorce, “A woman who is divorced takes her maiden name in place of her husband’s Christian name. Mrs. Henry Green, who was Mabel Smith, calls herself Mrs. Smith Green, according to good taste, never Mrs. Mabel Green.”<sup>55</sup>

Regardless of social conventions, some women’s names from any period may differ from accepted norms, requiring readers and researchers to remain alert to context and women’s life stories and wishes. In the U.S., for example, the laws “permit anyone to change his or her name without applying to the courts, if he or she is able to give proof that this was done with no intent to defraud.”<sup>56</sup> Also, Miss Manners notes that “a change of location or legal status is always good for a fresh start”<sup>57</sup> and “[c]hanging names around has always been an American habit.”<sup>58</sup> During



Miss Manners's heyday in the 1980s, she acknowledged the current "period of transition" in society and especially name usage<sup>59</sup> and even offered a feminist solution to the question of names, suggesting, "The system of the matriarchal line worked fairly well in ancient societies, before women made the mistake of telling men that they had any connection with the production of children."<sup>60</sup>

AMORC publications in the twentieth century reflect changes in women's self-identity and name designations, spurred by women's emerging emancipation early in the century as the Theosophical, New Thought, and other spiritual movements had an impact and as voting rights became a reality. While many women followed the naming conventions outlined in etiquette books, AMORC documents indicate some progressive Rosicrucian women began using their own first names with the title "Mrs." while others dispensed with titles.

### **Female Forerunners: Women Mystical Leaders in Ancient Times**

At times in ancient Egypt, the cradle of the Rosicrucian teachings, some women enjoyed a relatively high status and had legal rights to buy, inherit, and will property.<sup>61</sup> Also, some women mystics in that era served as leaders in both spiritual circles and within the wider culture. AMORC traces its roots to a traditional history that began with the Mystery Schools circa 1500 BCE.<sup>62</sup> H. Spencer Lewis provided extensive details on this era in his history of the Order,<sup>63</sup> published in 1916 in the first issue of *American Rosae Crucis*.

The following sections present brief comments about some ancient Egyptian women whom AMORC considers part of its history, from a traditional perspective.

#### **Ahmose**

Lewis wrote that AMORC's Mystery School origins began with Pharaoh Ahmose I (who reigned from 1580 to 1557 BCE), a mystic and the first to conduct mystical classes in his private chambers. These classes evolved into "a closed and secret order." After Ahmose I, Amenhotep I became pharaoh, followed by Thutmose I, who "owed his position to his wife, [also called] Ahmose."<sup>64</sup>

In those times, as H el ene Bernard wrote, "It was through women that royal legitimacy was transmitted. . . ."<sup>65</sup> Ahmose also carried the title Great Royal Wife (principal or main wife), and Lewis wrote that she "was the first woman to become a member of the class on equal terms with the men."<sup>66</sup>

In addition, Ahmose bore a daughter, the great initiate and master who became Pharaoh Hatshepsut.

#### **Hatshepsut**

In ancient Egypt, since the beginning of the reign of pharaohs, some women in the royal family were extremely powerful.<sup>67</sup> Among them, Hatshepsut and other women<sup>68</sup> ruled as pharaohs or "kings" in ancient Egypt. H. Spencer Lewis stated Hatshepsut "ruled as a 'king' independently

and as co-regent with her half-brother, Thutmose III, a son of Thutmose I by his marriage to Isis.”<sup>69</sup> Note the use of quotation marks around “king,” for as Lisa Schwappach-Shirriff wrote in *Treasures of the Rosicrucian Egyptian Museum*, “The king of Egypt was not always Egyptian and was not always a man.”<sup>70</sup>

## Initiates And Leaders: Ancient Times

- **Ahmose:** partner, first mystical student equal with men, significant influencer
- **Hatshepsut:** pharaoh, partner, mother, mystical orders unifier, significant influencer
- **Three Women Initiates, First Supreme Council:** **Mene** and 2 whose names are unknown; all significant influencers

Figure 6. An early history of AMORC, written by H. Spencer Lewis in 1916 in *American Rosae Crucis* magazine, gives details on several women who played significant roles in ancient Egypt.

Although H. Spencer Lewis credited Thutmose III with the “establishment of the [Rosicrucian] Order,” later research indicates Thutmose III and Hatshepsut may have acted jointly in this matter. Rosicrucian researcher and writer Steven Armstrong added to Lewis’s account in 2007, stating that, as co-pharaohs from about 1479 to 1458 BCE, Hatshepsut and Thutmose III appointed Hatshepsut’s trusted vizier, Hapuseneb, the most important man among her staff, as “Chief of the Prophets of North and South,” thereby unifying all of Egypt’s mystical orders.<sup>71</sup>

Giving support to Hélène Bernard’s remarks in *Women Initiates* about the “rejection of the female polarity” among “so-called traditional and initiatory organizations,” Armstrong addressed recent scholarship stating that, before the late twentieth century, scholars excluded Hatshepsut from any important religious activity, despite her role as co-pharaoh and the fact that the person appointed head of all the mystical orders was her own vizier.<sup>72</sup>

In addition, Schwappach-Shirriff wrote:

The king [again, who could be female or male] was considered to be a descendant of the gods [deities] and was called the “Living Horus.” In this system, without

the gods [deities], there could be no royal government. The primary duty of the king was the propagation of *ma'at*, a concept of the Egyptians that is difficult to translate. It is perhaps best defined as balance, although other definitions can include truth and justice.<sup>73</sup>

Despite Hatshepsut's achievements as a female leader, she still felt it necessary to instruct artists to adorn her likeness with male characteristics such as a masculine headdress, fake beard, and men's clothing. As the contributors to a Metropolitan Museum of Art story about this decision wrote: "She did this not to disguise herself but rather to signify that, although she was a woman, she commanded the same respect as a male pharaoh."<sup>74</sup>

## **Women Initiates**

Other women played important religious-mystical roles during the Hatshepsut-Thutmose era. According to AMORC Tradition, in 1489 BCE, a dozen mystics from the private Mystery School class, nine men and three women, met as the First Supreme Council R.C. of the World. The three women masters present were Mene, who married Thutmose III; an unnamed woman married to one of the nine male initiates; and a female descendant of a ruler from a prior dynasty.<sup>75</sup>

## **Nefertiti**

Known worldwide since 1912, when archaeologists found her iconic bust in Tell-el Amarna, Egypt, Nefertiti achieved fame in both ancient and modern times not only for her beauty<sup>76</sup> but for her considerable contributions to Egyptian and world culture. She also figures prominently in mystical history.<sup>77</sup>

Egypt's powerful Queen Tiy, wife of Amenhotep III, chose Nefertiti to marry Tiy and Amenhotep III's son, Amenhotep IV, a union occurring when Nefertiti was eight and Amenhotep was ten.<sup>78</sup> Both couples shared a devotion to monotheism, with a sole deity, Aton, symbolized by the solar disk, the symbol of life that shines its rays of light equally on all creation; they also wished to end Egypt's longstanding domination by powerful priesthoods dedicated to a plethora of deities by returning to its earlier belief in a single deity.<sup>79</sup>

Nefertiti enjoyed equal status with her husband, serving as co-regent with him and carrying numerous titles including Great Royal Wife. Hélène Bernard wrote: "More than a conventional marriage, the union of Nefertiti and Amenophis [Akhnaton] was a constant collaboration in which friendship and a tender complicity dominated."<sup>80</sup>

A year after their marriage, Nefertiti and Amenhotep IV became rulers when Amenhotep, age eleven, was crowned. Five years later, Amenhotep changed his name<sup>81</sup> to Akhnaton, in keeping with the couple's adherence to the new solar-symbolized religion. Then followed the glory years: creating a new capital, Akhetaton (present day Amarna), in a new part of Egypt and presiding over it and a religious, cultural, and artistic revolution.

# Nefertiti

- Partner, mother
- Co-ruler with Akhnaton
- Mystical initiate and master
- Cultural and religious revolutionary

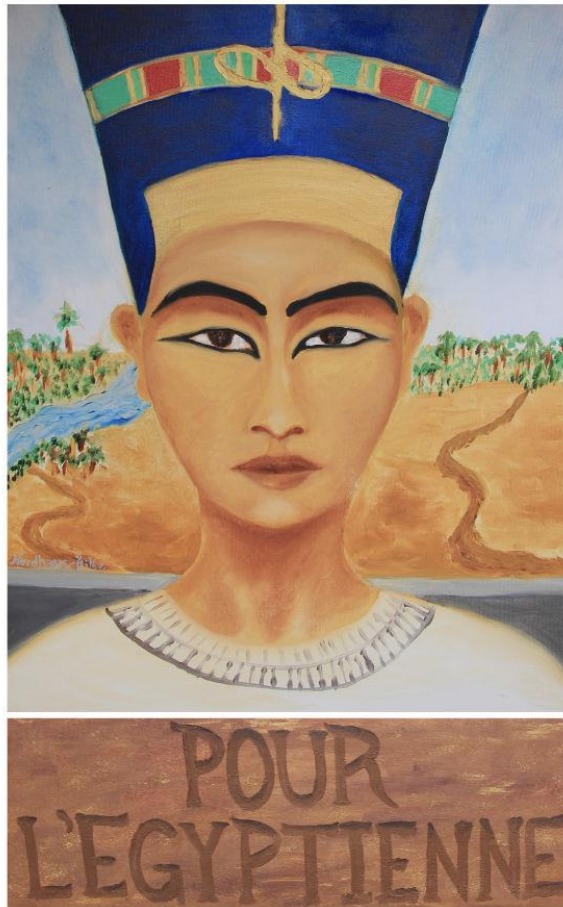


Figure 7. This original oil painting by the author, a portrait of Nefertiti titled *Pour L'Égyptienne (For the Egyptian Lady)*, forms part of a suite of six diptychs and three portraits of Debussy created for the multi-arts event “Claude Debussy and Rosicrucian Mysticism: A ‘Total Art Work’ Experience” presented at the 2001 Rosicrucian Convention in Racine, Wisconsin, to pay homage to Debussy as a musician and Rosicrucian mystic. Each diptych corresponds to one of Debussy’s compositions in his piano suite “Six Épigraphe Antiques” (Six Antique Epigraphs); each painting’s title consists of Debussy’s French title for the composition followed by the artist’s English translation of the title presented in parentheses. The use of “Lady” in this painting’s title coincides with forms of address and noblewomen’s titles in Debussy’s time and helps evoke that period’s cultural milieu, including the Rose+Croix salons of the 1890s. It also invokes the sacred feminine and other themes in the Rosicrucian Tradition such as Nefertiti’s role as female authority and archetype, the Templars’ devotion to “Our Lady,” and the French troubadour tradition of courtly love and devotion to “the lady.” Original artwork: all rights reserved.<sup>82</sup>

During their marriage, the couple welcomed several daughters to their family; the exact number remains a matter of debate. According to H. Spencer Lewis, Nefertiti gave birth to seven daughters: Mery-aton, Makt-aton, Ankhsenp-aton, Nefer-nefern-aton-ta-shera, Nefer-neferu-aton, Setep-en-aton, and Baqt-aton.<sup>83</sup>

The new art celebrated these daughters and family life, according to Bernard: “Art was liberated. Conjugal love and happiness, parental affection, walks, meals, joys and sorrows existed, even in a palace; therefore, they were depicted. Akhnaton was affectionate. He deeply loved Nefertiti

and his daughter. . . . Seldom had a pharaoh paid so much attention to his family, especially to his daughters.”<sup>84</sup>

Some sources indicate that, after Akhnaton passed through transition, Nefertiti or their oldest daughter, Mery-aton (Meritaton) reigned briefly afterward, before Tutankhamun’s reign began.<sup>85</sup>

Although Nefertiti and Akhnaton’s numerous reforms ended after their reign, and their new capital and artistic achievements fell prey to vandalism and neglect, their work and the spirit of their mystical and cultural revolution live on in the art and other objects that have survived.<sup>86</sup> Millennia later, Nefertiti’s likeness and achievements still hold public interest.

### **Rosicrucian Women in Modern Times: The Women of AMORC**

In the most frequently told story regarding AMORC’s early history, H. Spencer Lewis had a mystical experience in 1909 that inspired him to seek out the Rosicrucians. This experience eventually led him to Paris, where he first made contact with French members of the Rosicrucian Order. One of them directed him to the south of France, where eventually he reached Toulouse. There he met more members of the Order and agreed to bring this mystical organization to life once again in North America.

Many women helped and inspired Lewis along his mystical path from the beginning of his life. The following short biographies profile some of these women.

#### **Catherine Hoffman Lewis**

Catherine Hoffman<sup>87</sup> was born in Baden, Germany, on January 14, 1851. With her older brother and parents, she emigrated from her homeland to the United States in 1855.<sup>88</sup> The family lived in Frenchtown, New Jersey, and later grew by at least one more son.

Early on, Catherine displayed a keen and independent mind, strong physical constitution, and tremendous energy and vitality, according to a biography by her grandson, Ralph M. Lewis. Although she may have bowed to social pressures of that time by attending church regularly with her family on Sundays, she was a freethinker with a logical mind, and back home with family she often disputed points in the sermons she had heard. Her perspective shocked her relatives and made her “the family heretic.”<sup>89</sup>

Trained as an educator, Catherine worked as a teacher and soon met and married Henry “Harry” Hoffmeir. The couple had a son, also named Harry, in 1873. Sometime in the 1870s, her husband went through transition, leaving Catherine a widow with a young son. At some point in the later 1870s, on a day she was out riding, she encountered another rider; they stopped to speak and introduce themselves. He was Aaron Rittenhouse Lewis, and over time the two became acquainted and eventually married.<sup>90</sup>

Catherine gave birth to two more sons, Harvey Spencer Lewis on November 25, 1883, and Earle Lewis on December 3, 1885.

## Catherine Hoffman Lewis

- Partner, mother, mentor
- Teacher, translator, genealogical researcher
- Significant influencer

### As Catherine Hoffman:

- Born 1851, Germany
- Immigrated to U.S. 1855

### As Catherine Hoffmeir:

- 1870s: married Harry Hoffmeir, son Harry born, widowed

### As Catherine Lewis:

- Married Aaron Lewis later 1870s
- Two sons 1880s: Harvey and Earle
- Went through transition sometime after 1920



Figure 8. Catherine Hoffman Lewis ranks as the first of several “significant influencers” in AMORC’s early history. Image from the Rosicrucian archives.

With three children to support, Catherine returned to teaching at a local institution equivalent to today’s high schools to supplement Aaron’s modest income from farm work, teaching at a college of commerce, and freelance calligraphy and pen and ink illustration jobs. The family later moved to New York City, where Aaron could fulfill his wish to leave farm work for art, embrace the urban living he came to love, and pursue other employment opportunities. He eventually became the leading expert on document authentication, a regular witness in legal actions involving forgery, and a noted genealogist.

Catherine gave up her teaching profession at schools to support her children’s education; she “diligently worked”<sup>91</sup> with the boys on the home assignments they received from their teachers at school. She also worked hard to help Harvey, who had exhibited poor health and digestive disorders since infancy, overcome his physical weakness and illnesses.

When Aaron’s interest in genealogy grew into a career, she supported him in his work. Fluent in German, she traveled to Europe with him every summer for several years to conduct genealogy research for the billionaire Rockefeller family, which had made its fortune in oil. As Ralph Lewis wrote: “This team of researchers traveled through European countries consulting official records, tracing clues, consulting reference libraries, and compiling an authentic Rockefeller lineage.”



Figure 9. Catherine and Aaron Lewis late in life. Image from the Rosicrucian archives.

The one exception to this summer travel pattern came in 1909, when Catherine could not accompany her husband and H. Spencer Lewis went instead to assist his father's research. The trip made possible H. Spencer Lewis's contact with and initiation by French Rosicrucians.

Despite her professional training and contributions in multiple fields, the 1900 Manhattan census leaves the space for entering Catherine's occupation blank, and the 1920 Manhattan census column for "trade, profession, or particular kind of work" lists "None."<sup>92</sup>

Catherine went through transition sometime after 1920. A genealogy website that presents a lineage page for the Lewis family<sup>93</sup> lists

her husband, Aaron Rittenhouse Lewis, as living from 1857 to 1940 but for her lists only "Catherine Hoffman, Female, 1851–Deceased."

### Amelia "Mollie" Goldsmith Lewis

Among the AMORC women profiled in this document, Mollie Lewis presented the greatest difficulty during research. The major text regarding her life comes not from her own writings or from peers her own age but from her son Ralph's accounts in *Cosmic Mission Fulfilled*, first published in 1966, decades after she lived.<sup>94</sup>

Ralph was nine years old when his mother, Mollie, passed through transition in 1913, an event that "shattered"<sup>95</sup> the Lewis family's lives.<sup>96</sup> H. Spencer Lewis made no public written mention of Mollie, even in his *Rosicrucian Manual* biography,<sup>97</sup> until his last will and testament, where he omits her name and refers to her only as his "first wife": "My first wife was devoted, true, and loving, and God [the Divine] was good in giving me a second wife so loving and loyal..."<sup>98</sup>

## Amelia “Mollie” Goldsmith Lewis

- Partner, mother, early supporter of creating AMORC
- Significant influencer

### As Amelia Goldsmith:

- Born 1885 or 1886
- Called herself Mollie
- Met Harvey Spencer Lewis 1902

### As Mollie Lewis:

- Married Lewis June 10, 1903
- Son Ralph born February 14, 1904
- Daughter Vivian born January 27, 1909
- Illness 1913; went through transition May 1913



Figure 10. Mollie Lewis and her brief life remain largely a mystery, with few historical sources and no documents in her own words. Image from the Rosicrucian archives.

Ralph Lewis reprinted his father’s last will and testament in *Cosmic Mission Fulfilled*, a book he published when he was in his early sixties. While filled with much Lewis family lore, the only substantive details about his biological mother consist of recollections from many years after she lived. Without any specific writings or other testimony about Mollie from H. Spencer Lewis or from other adults who knew her, it remains difficult to give a full account of her biography.

Although a genealogy site lists Amelia Goldsmith as having been born in “approximately 1882” in Boston,<sup>99</sup> U.S. Census records show she was born in New York City in 1885 or 1886, as she was 24 years old as of April 15, 1910.<sup>100</sup> Her father and her mother, Bertha, were born in Germany and later moved to the U.S., and Mollie had a sister, two years her elder, named Lillian. Sometime after Mollie was born (the date remains unknown), Bertha’s husband went through transition, and she worked as a practicing nurse to support her family.

At some point, likely before meeting her future husband, Amelia had chosen to use the first name Mollie rather than her given name. When she was sixteen or seventeen, Mollie visited Atlantic City, New Jersey, with Lillian. Strolling the town’s famed boardwalk, they came upon



the portrait photography studio H. Spencer Lewis ran. Ralph Lewis's account of the meeting refers to Mollie as "blonde," "more reticent to express herself [than her sister]," and "pretty." According to Ralph's account, Mollie and Harvey Spencer Lewis took to each other immediately, and "[a] rapid courtship ensued."

Accounts conflict concerning when Mollie Goldsmith and Harvey Spencer Lewis married. Ralph stated in *Cosmic Mission Fulfilled*, published more than six decades after the marriage, that she and Lewis married at Mollie's mother's home in "March 1903, seven months after the meeting in the Atlantic City studio."<sup>101</sup> The 1907 edition of *Who's Who in New York City and State*,<sup>102</sup> however, stated the couple married on June 10, 1903.

Whichever is correct, it appears Mollie and Harvey Spencer Lewis lived with her mother for the first few years of their marriage before moving to their own apartment in Manhattan. Ralph M. Lewis was born in 1904. In 1909, Mollie gave birth to daughter Vivian Sibyl Lewis.

In the years ahead, Mollie supported her husband's philosophical, scientific, and mystical pursuits despite what Ralph Lewis described as her immediate and extended family's strong and ongoing disapproval of his career choices, personal and mystical interests, and lack of material success compared to other family members' economic prosperity.

At one point, her husband resigned his job at a newspaper; despite offers from other media outlets, he decided to switch to the fledgling advertising industry, yet to become the lucrative opportunity of later decades. Ralph Lewis stated that his father refused to devote evenings to work demands so he would have time available for mystical pursuits. Although Mollie supported this decision, Ralph's account noted it created financial stress.

Decades later, Mollie's son wrote that such choices "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."<sup>103</sup>

Years later, Martha Lewis, H. Spencer Lewis's second wife, wrote of the family's experiences of financial distress, saying H. Spencer Lewis experienced many challenges, "even downright poverty."<sup>104</sup> Also, Ralph Lewis on thirteen different pages of *Cosmic Mission Fulfilled* cites financial strain and the considerable sacrifices he and his extended family made over many decades.<sup>105</sup>

Compounding these stresses, in 1908 Mollie endured her husband's growing restlessness<sup>106</sup> in the time before he made contact with French members of the Rosicrucian Order.<sup>107</sup>

In 1909, Mollie gave birth to Vivian and watched her husband leave home for France on the historic journey that enabled AMORC's founding. When he left, Vivian was not yet six months old, and the trip would take him away from home for many weeks. On H. Spencer Lewis's return, filled with mystical zeal, he plunged into the work that would occupy him the rest of his life, and family life carried on.

In spring 1913, Mollie became ill, and Ralph wrote that “it happened suddenly!”<sup>108</sup> Acute appendicitis led to a rupture prior to surgery to remove her appendix, followed by serious infection in an age when antibiotics remained a thing of the future. Mollie’s mother cared for her and the children while H. Spencer Lewis went to work; he took over caring for Mollie at night. Despite various remedies, rest, and Sunday carriage rides to get fresh air, Mollie continued to decline.

Ralph Lewis wrote that “the children were too young to appreciate the serious condition of their mother and, in their natural exuberance, were often noisy and disturbing to their ill mother.” He added that her husband told her she would “live to take pride in her children’s maturity,” but Mollie endured increasingly severe consequences of blood poisoning and began to fear “what shall happen to my children?”<sup>109</sup>

By May 1913, Mollie entered a hospital again in critical condition. Her son’s account says her emotional state worsened: “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.”<sup>110</sup>

Mollie never recovered and passed through transition later that month, only two years before AMORC’s launch in New York. Without exact birth data, this account can state only that she was somewhere in the range of twenty-seven to twenty-eight years old when she left the Earth plane.

In 1939, her husband’s second wife wrote in her eulogy for him that “[t]here 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.”

In contrast to the much documented funeral held for her husband, H. Spencer Lewis, Mollie’s funeral as well as burial or cremation details remain unclear. In his biography in the *Rosicrucian Manual*,<sup>111</sup> Ralph Lewis mentions his mother only once, without using her name, saying, “His mother was born in Boston, Massachusetts.”

### **The “Corseted Ones”**

The next four women also played important roles to help found the Rosicrucian Order, AMORC, working both publicly and behind the scenes. All were born or rose into a relatively high social class, and three leveraged their abilities and connections to create both fame and financial freedom that allowed them to dedicate themselves to personal interests and causes including mysticism.

By the mid-1920s, all but one had gone through transition, but in the few years they had available to assist the nascent Order, they lent it their names, fame, and reputations. Much like modern celebrities, these women allowed the fledgling Order to attract positive press and new members in order to grow.

Their clothing contributed to their social power and influence. Products of the nineteenth century, they incarnated in female bodies during a time when fashion and etiquette expected upper class women to wear tight corsets<sup>112</sup> made with whalebone or metal stays to create an hourglass-shaped body, ensure straight posture, and encase the torso so no part of it moved independently. Over this foundation garment, a woman wore as many as eight petticoats (depending on prevailing fashions) plus other undergarments, a dress that might weigh as much as six pounds, stockings, and pointy toed, high heeled shoes. In cold weather, women added heavier outer garments and footgear. When assembled, a typical “corseted ones” ensemble might weigh fifteen to twenty pounds<sup>113</sup> and represent a significant percentage of a woman’s body weight.

That corsets figured prominently at this time can be seen in the Order’s historical images as well as one of its earliest publications. *Cromaat A*, “a monthly monograph for the members of A.M.O.R.C.,” presented an international language for “Rosaecrucians,” with grammar and a dictionary, as a way to hasten the world’s move toward unity through a universal language. The dictionary includes an entry for “corset,” demonstrating how ubiquitous this garment remained in 1918, when *Cromaat A* appeared.<sup>114</sup>

By conforming to their era’s expectations regarding female dress, despite the associated constraints and discomfort, the “corseted ones” whose stories follow embodied the propriety prescribed in etiquette books. Their clothing signaled high social status and conferred the authority, power, and perquisites available to some women at that time, which they could use in order to achieve their own ends. Their equivalent of a social uniform allowed them to bring AMORC within their sphere of influence, benefiting the Order in numerous ways.

### **Mary Banks Stacey**

Mary Henrietta Banks was born July 9, 1846, in Hollidaysburg, Pennsylvania. One of seven children, her father, Thaddeus Banks (1815-1880) was a lawyer, and her mother, Delia Jane Reynolds Banks<sup>115</sup> (or Delia Cromwell Reynolds<sup>116</sup>) (1816-1895)<sup>117</sup> was a leader in fashionable social circles.

The family had ties to multiple cities, as H. Spencer Lewis referred to her as a “native of Baltimore” educated in Pittsburgh and Philadelphia. She received an excellent education, including studies in music and art.<sup>118</sup> She became a fine musician, with a lovely voice; she also earned a diploma in law.<sup>119</sup>

She also grew into a “popular belle” in Washington, D.C., society, where she met U.S. military officer May Humphreys Stacey. The two married on December 9, 1869.<sup>120</sup>

The marriage contributed to the confusion over Mary’s name, which persists to this day:

- Besides May Humphreys Stacey, her husband used two other forms of his name: “May H. Stacey” and “M.H. Stacey.”

- May was her husband's first name, while her first name was Mary; no evidence exists to show she used a nickname of "May" or shortened "Mary" to "May." The fact that "May" typically appears as a name solely for females only adds to the confusion, likely contributing to the assumption "May Banks Stacey" must refer to Mary rather than to her husband.
- In Mary's day, and especially in the high social circles in which she traveled, women took on their husbands' names and simply added "Mrs." as a prefix to the husband's name, which sometimes makes their biographical data hard to find. Normally, women of her social class would not go by "Mrs. [insert woman's first name] [insert husband's last name]."
- Adding to the confusion, Mary kept her premarital last name, Banks, along with her husband's last name, Stacey, yielding the name "Mrs. May Banks Stacey," which Mary used<sup>121</sup> after marrying and which has caused so many writings referring to her to mis-name her as her husband's name "May" rather than her own name "Mary." Americans of her social class, as well as upper class persons from Britain, to which Mary and many others in her circles traced their lineage, routinely might keep both last names in this fashion to hold on to particularly illustrious connections, increase social standing, and gild the family tree. Although two last names has become more common today, especially with the hyphenated last names that came into vogue with the women's movement of the 1970s and 1980s, in Mary's time it was a practice largely for people with money, social position, or "important" ancestors, all of which applied to Mary, on both sides of her family.<sup>122</sup>



Figure 11. Mary Banks Stacey as a young woman. Banks Stacey's ancestral line, which counted famous people from U.S. and British history, helped AMORC achieve credibility and growth in its early years.

Mary and May married while he was on leave from Arizona's Fort Mojave. After their marriage, the couple headed west, as May Stacey was a career military officer and colonel in the U.S. Army, which posted him at numerous remote locations throughout the western United States.<sup>123</sup> Banks Stacey gave birth to their three children during their years in the West. They welcomed daughter Delia Van Dycke Stacey on November 9, 1870, son Aubrey Banks Stacey February 29, 1872, and son Edward Cecil Cromwell Stacey on February 14, 1876.<sup>124</sup>

The family moved and traveled frequently; by their ninth wedding anniversary, Banks Stacey had crossed the country seven times.<sup>125</sup> An outgoing woman with a "keen intellect," an acquaintance she met in Arizona called her "the nicest lady he had met in the Army." Banks Stacey enjoyed entertaining, and she was active in each community the family lived in as well as church work. She expressed her imagination and creative talents through painting, embroidery, and repoussé (hammering on the reverse of a metal object to create a low relief pattern). She also

## Mary Banks Stacey

- Partner, mother; arts and legal training; writer; world traveler
- Member, Theosophical Society (inner circle), New York Institute for Psychical Research, Manhattan Mystic Circle
- Rosicrucian member, named Legate for America
- AMORC cofounder, first Matre, Supreme Grand Lodge

As Mary Henrietta Banks:

- Born July 9, 1846
- Highly educated, society “belle”

As Mary Banks Stacey (“Mrs. May Banks Stacey”):

- Married May Humphreys Stacey December 9, 1869; kept the Banks name
- Daughter Delia, sons Aubrey and Cromwell born in the 1870s
- May Stacey died 1886, when Mary was 39
- Extensive world travels; contact with Rosicrucian Order in Egypt, India
- Cofounded AMORC 1915
- Went through transition January 21, 1918



Figure 12. Mary Banks Stacey lent prestige to the Order in its earliest days based on her fame-studded family tree. Notice her elaborate clothing and corseted physical silhouette, both products of the fashion and social expectations women, especially those in Banks Stacey’s milieu, experienced in the nineteenth and early twentieth centuries. Image from the Rosicrucian archives.

enjoyed reading history, and she studied palm reading, astrology and the stars, and “all the ‘isms’ of her day,” saying ““she had to know things to help keep the [military] posts [at which the family lived] alive.””<sup>126</sup>

During these years, Banks Stacey corresponded frequently with her mother, sending detailed descriptions of the family’s activities and adventures. The vivid descriptions inspired her mother to send Banks Stacey’s writings to the local newspaper, which published these accounts.<sup>127</sup>

In the 1880s, the family relocated east when the army posted May in Plattsburg and then Fort Ontario, New York. May passed through transition February 12, 1886, at age forty-seven from paralysis caused by wounds suffered during the nation’s Civil War.<sup>128</sup> Mary was only thirty-nine, and her eldest child, Delia, just fifteen.

Despite a host of illustrious ancestors, prosperous relatives, and many lofty social connections, the family found itself in seriously reduced financial circumstances after May’s transition. Banks

Stacey's military widow's pension brought in only \$20 each month, plus \$2 per child younger than 16; three years later, the government increased the pension to \$30 monthly, which Banks Stacey lived on for the rest of her life.<sup>129</sup>

Her daughter became an actress to help support the family, thanks to assistance from her father's old friend, Civil War General William Tecumseh Sherman.<sup>130</sup> Both her sons eventually became career military men like their father, and Banks Stacey often lived with the youngest, Cromwell, who rose to the rank of colonel and traveled internationally on postings around the world.

During this period, Banks Stacey was able to follow her inner inclinations toward mystical and philosophical study, which led her to join several spiritual organizations, including the Rosicrucians, and to associate with like-minded seekers around the world. She also focused on literary work and lectured at many schools of "social culture."<sup>131</sup>

She joined the Theosophical Society, becoming part of its inner circle, as well as the New York Institute for Psychical Research, where she met H. Spencer Lewis. Coming from a long line of freemasons, she also belonged to the Eastern Star and the Manhattan Mystic Circle; through her ancestry, she also was a Daughter of the American Revolution and a Colonial Dame.<sup>132</sup>

As during her time in the western United States, she traveled far and wide, this time internationally. During this period in her life, she often traveled and lived with her younger son,<sup>133</sup> Cromwell, who joined the U.S. Marines at age sixteen and later joined the U.S. Army, becoming a second lieutenant by age twenty-two and traveling to Puerto Rico and the Philippines before returning to the United States.<sup>134</sup> Countries Banks Stacey visited included Cuba and the Philippines; her son was assigned to posts in both locations, making it likely his mother's visits there coincided with his deployments. Banks Stacey also traveled to China, Japan, Tibet, and India as well as Europe and Australia.<sup>135</sup>

Banks Stacey appears to have been the source of information H. Spencer Lewis shared when he wrote about her and her global travels in the first issue of *American Rosae Crucis*. Historian David T. Rocks questioned whether Banks Stacey would have been able to make these journeys, however, given her sometimes dire financial circumstances following her husband's transition and the need for her to live with various relatives and accept financial assistance from her children.<sup>136</sup> Given that her son Aubrey rose only to the rank of sergeant, married in 1911, and died relatively young in 1931 in a "soldiers' home" for veterans,<sup>137</sup> she likely received little financial support from him. Cromwell likewise married, in 1901,<sup>138</sup> and while he reached the rank of colonel, he still would have had limited financial means. He appears to have shared some of his mother's mystical and occult interests, however: Cromwell owned a first edition of *Exposition on the Doctrine of Karma* by "Brother Atisha."<sup>139</sup>

Her "adventuresome choice" of marriage to a military officer gave her opportunities for leadership, which she demonstrated at each posting with her husband at "the most desolate outposts the Army had to offer."<sup>140</sup> After her husband's transition she eventually moved to New York City, where she taught at a school, joined and served in leadership positions for various mystical and other organizations, and she joined and served in leadership positions for various mystical and other organizations.

Her daughter, Delia, also was an independent woman. Raised in the West, she learned to saddle and ride horses as well as shoot (both rifle and revolver) as a young girl.<sup>141</sup> Delia entered the theatrical profession at age sixteen, working both as an actress and a dancer, and she became financially successful and traveled extensively throughout her career. She attracted numerous admirers, and in 1893 left performing to marry rich wholesale umbrella and parasol manufacturer Thomas Howard Burchell. Her mother had enough means at that time to lend the couple “most of the furniture” for their New York City apartment.<sup>142</sup>

The couple separated a year later, however, as the marriage had deteriorated following Burchell’s growing jealousy, physical abuse, and desertion; Delia immediately filed suit to separate and obtain financial support, which did not materialize. Delia returned to the theatre and her premarital success, and in the mid-1890s, she made front page news in the New York papers as an early women’s rights advocate. One of her theatre connections made a wager with Delia over smoking a cigarette on an open Broadway streetcar. She took the bet and won, becoming the first woman documented as smoking in public.<sup>143</sup> Sometime in 1898, she “acquired a domicile” in Wisconsin and in 1900 won a divorce from Burchell.<sup>144</sup> By 1918, Delia was remarried to W.E. Muller and living in Evanston, Illinois. Muller owned a restaurant, grocery store, and delicatessen in Evanston and in 1918 opened a special dining room at the restaurant complete with live music and colored lights plus a fountain and Japanese flower garden.<sup>145</sup>

It is possible Delia helped pay for her mother’s travels and accompanied her. Delia’s obituary mentions her effects included a trunkload of scrapbooks with “clippings from her stage performances throughout the world.” Banks Stacey’s obituary reports she died “at the residence of her daughter, Mrs. W.E. Muller” and that she had “traveled all over the world.” *Rosicrucian History and Mysteries* states that Delia corresponded with Lewis in 1930, when she told him: “I believe that she [Mary Banks Stacey] preferred Egypt to all other countries. She told me about certain impressions that she had experienced in visiting the ancient temples, the feeling that there was a time when she had to be an Egyptian in one of her numerous reincarnations.”<sup>146</sup>

Banks Stacey said that, during her journeys, she first made contact with the Rosicrucian Order in Egypt and expressed her desire to bring the Order to the U.S. H. Spencer Lewis wrote that the masters there told her the Order would make its way to America via France and gave her a mystical jewel and several sealed papers and instructed her to hold them until someone came to her with a duplicate of one of the seals and requested her assistance in establishing the Order in America.<sup>147</sup>

Banks Stacey said she then went to India, where the documents she had received in Egypt enabled her to receive initiation into the Rosicrucian Order. The masters there also made her a legate for America<sup>148</sup> and gave her other papers signed by the Supreme Council of the World.<sup>149</sup>

In 1914, she visited H. Spencer Lewis at his home in New York, on his birthday, November 25. Lewis related: “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.”<sup>150</sup>

This woman, Lewis continued,

had been entrusted with a special errand and mission connected with the Order. Thus, on another rainy night in the month of November . . . 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.<sup>151</sup>

Afterward, Banks Stacey wrote an account of her part in these momentous AMORC events in a document she gave to H. Spencer Lewis, which he placed in the Order's archives. Here is her story, in her own words:

I further state that the said Jewels and INCOMPLETE instructions were delivered into my hands by the R. C. Masters of India, representing the Supreme Council of the World, and that I was there made an initiate of the Order and a Legate of the Order for America. I also state that the said Jewels and papers were represented to me as coming direct from Egypt and France, and that they were given to me to be formally handed to that man who should present certain papers, documents, jewels, and “key” in America. Such a person having matured and being Brother H. S. Lewis, I did the duty expected of me, fulfilled my commission, and with pleasure express the joy at seeing the work so well under way in accordance with the prophecy made in India to me in person.

The history of the Jewels and papers are, to my knowledge, exactly as stated herein and as described by Mr. Lewis, our Imperator, in the History of the Order as published in the Official Magazine.<sup>152</sup>

Lewis honored Banks Stacey as the Order's co-founder, and when AMORC went public as an official organization the following year, he named her its first Matre for the Supreme Grand Lodge, located in New York at that time.<sup>153</sup> She served for a year before retiring to devote herself to study and research.<sup>154</sup>

Mary Banks Stacey passed through transition January 21, 1918, age seventy-one, at her daughter's home in Evanston, Illinois. She left an estate consisting of about \$100 and a few personal effects. Her family cremated her body and scattered the ashes.<sup>155</sup>

### **Ella Wheeler Wilcox**

A literary prodigy, Ella Wheeler was born November 5, 1850, on a farm in Johnstown, Wisconsin, the youngest of Marcus H. Wheeler and Sarah Pratt Wheeler's four children. In the opening of the first chapter of *The Worlds and I*, her autobiography published in 1918, she wrote:

My literary career was in a large measure begun before my birth through prenatal influences. . . .



The expectant mother whose thought is focused intensely in any special direction attracts to herself out of space the Ego awaiting reincarnation best calculated by its former lives to use her thought; and she impresses upon its embryo mind, in the important months which ensue, the nature of her wishes.

My mother, always a devotee at the shrine of literature (and having in her own mind the seed of poetic fancy) found herself for the first time in her life with a large library at her command during the months preceding my advent. She committed to memory whole cantos of Byron, Moore, and Scott, and mentally devoured the plays of Shakespeare, as well as various works of fiction. Curiously enough, she believed that the child she was carrying under her heart was to be a novelist. Always she spoke of me before my birth (so aunts and a grandmother as well as she have told me) as a daughter who was coming into her ripened life . . . to carry out her own unrealized ambitions. "My child will be a girl," she said, "and she will be a writer; she will follow literature as a profession; she will begin young, and she will travel extensively and do all the things I have wanted to do and missed doing."

When, at the age of seven and some months, she found me printing on scraps of paper a story . . . she did not join in the surprise of other members of my family, but said, "I expected her to do these things." So my crude, early efforts met with encouragement from the start, and my ambitions were fired by my mother's often expressed belief in my abilities.<sup>156</sup>

This passage reveals Wheeler Wilcox's interest in mystical ideas. It also demonstrates her familiarity with the idea of the Ego's or soul personality's incarnation, as explained in AMORC's teachings.<sup>157</sup>

In her lifetime, her writing achieved international fame across the English-speaking world, in works infused with spiritual and mystical metaphors and subtext. She also figured prominently in the progressive and spiritual movements of her day, including Theosophy, Spiritualism, and Rosicrucianism. Today, little more than a century after her transition, she is known primarily for a few oft-quoted poetic stanzas such as "Laugh, and the world laughs with you; Weep, and you weep alone."<sup>158</sup>

Her father, Marcus, taught music, and before the family went to Wisconsin, the Wheelers enjoyed "a comfortable, even a luxurious, home for those days, in Vermont." When he tried his hand at business and speculation, "he made a failure of it," and the family relocated to Wisconsin to try farming.<sup>159</sup> After Ella's birth, they moved again, to Madison, and within a short time relocated yet again to Westport, a town west of Madison, where Ella lived until she married.<sup>160</sup>

Although poor, the family, especially Ella's mother and the Pratt branch of the family, valued intellect and education, and Ella benefited from a home library filled with books as well as periodicals of the day. She started writing poetry as a young child and wrote a novel with prose and verse by the time she was nine; to complete it, she had to make "continual requests for scraps of paper" from her family.<sup>161</sup> She also bound it in paper she "took from a loose panel on the kitchen wall."<sup>162</sup>

## Ella Wheeler Wilcox

As Ella Wheeler:

- Literary prodigy, published at 14
- Internationally bestselling poet

As Ella Wheeler Wilcox:

- Partner, mother
- Theosophist, Spiritualist
- Founder, literary and art colony; frequent hostess and fundraiser
- World traveler
- Animal rights activist, vegetarian
- Member, New York Institute for Psychological Research
- Bestselling nonfiction writer
- AMORC cofounder
- Officer, AMORC's first American Supreme Council



Figure 13. Ella Wheeler Wilcox around the time of her marriage. Her clothing places her squarely among the “corseted ones” of AMORC’s early days and contrasts sharply with the plainer garments Catherine Hoffman Lewis and Mollie Goldsmith Lewis wore. (See images earlier in this article for comparison.)

She said she kept writing in large part to assuage “my discontent with my lonely environment . . . [M]y early start in my profession was due to my desire to change and enlarge my horizon and better the conditions of the home, where no one was contented.”

For literary models, she had a few books including *The Arabian Nights* and *Gulliver’s Travels*, along with some of Shakespeare’s plays. She particularly enjoyed the stories in periodicals such as the *New York Ledger* and the weekly *New York Mercury*, which relatives with means sent the family; when she was 13, however, an aunt stopped sending the *Mercury*. With no money to subscribe herself, the young writer resolved to “earn it by my pen.”

Working secretly in case she failed, she wrote two essays but lacked even the miniscule amount needed to mail them to an editor. An older female friend, a student at the university in Madison, paid the postage and mailed the packet. Two months later, her pal reported the essays had appeared in the *Mercury*; Wheeler promptly wrote a “stern reproof” to the editor for not sending her a copy in payment for her work if he could not afford to pay for her writing. Soon after, a package stuffed with back issues arrived, and Wheeler revealed her secret to her family. She

said: “The world seemed to grow larger and life more wonderful from that hour. I was then fourteen.”

After she requested and received from her Madison friend a list of all the weekly and monthly publications on bookstands, she began her longtime practice of regular writing, saving every penny for postage, and sending everything out “with enthusiasm and persistency.” Soon periodicals filled the house, and editors began sending the books, pictures, “bric-a-brac,” and tableware they used for contest prizes, which relieved “the bare and commonplace aspect of the home.”

She said this material validation of her calling and reward for all her hard work sustained Wheeler during the difficult conditions of her youth: “the happiness I felt in earning these things with my pen is beyond words to describe.”

Soon after, Wheeler left the one room country school she had been attending; her family sacrificed financially to send her to the Female College at the University of Wisconsin-Madison.<sup>163</sup> She attended from 1867 to 1868,<sup>164</sup> lasting only one term because she had found her calling and wanted to stay home and write. In addition, she felt out of place as a poor country person surrounded by richer “town girls.”<sup>165</sup>

In short order, she went from compensation via free copies of magazines to earning money for her writing. When she sent three poems composed in a single day to a leading publisher, he sent a check for \$10 and asked her to choose which of his 13 publications should run her pieces. After that, she shifted her ambition from novelist to poet and never looked back. Each poem brought in \$3 or \$5 and occasionally \$10. Each day, she wrote several poems and sometimes a story; then she would go by horse and buggy to the post office with “a half dozen manuscripts addressed to as many editors.” In a day’s work, she earned enough to hire an assistant in the house for a month.

She attributed her success to sheer persistence. She often sent ten manuscripts at one time, with nine coming back rejected; she simply sent them back out to other periodicals by the next mail. Many pieces went out nine or ten times before gaining acceptance. When a ninth editor rejected one of her stories and ridiculed it in a margin note, she sent it immediately to a tenth, who paid her the most she’d ever earned: \$75.

She was becoming well known, and people in Madison, Milwaukee, and Chicago began writing to her and inviting her to their homes. Publishers began putting out her verses as collections in books. Slowly, her income rose.

Her love poems drew letters asking for copies of these verses, which sparked her idea to collect the “ardent love songs” already published in various periodicals that had escaped any criticism into a book, *Poems of Passion*. Her Chicago publisher rejected the manuscript, calling it “immoral,” and when Ella told Milwaukee friends about the incident, the story made its way to a newspaper, which printed it the following day with a sensational headline and subheadings in all capital letters:



Figure 14. Ella Wheeler, 1883, the year of her literary breakthrough.

“TOO LOUD FOR CHICAGO.  
THE SCARLET CITY BY THE LAKE SHOCKED  
BY A BADGER GIRL, WHOSE VERSES  
OUT-SWINBURNE SWINBURNE AND  
OUT-WHITMAN WHITMAN.”

The story did the nineteenth-century equivalent of today’s “going viral” when newspapers across the country picked it up. Immediately, Wheeler had gone from renowned and admired to notorious, which ended up catapulting her to the success she long had sought when a different Chicago publisher seized the moment to issue the book—to immediate success. Publication in London likewise met immediate success.

It was June 1883,<sup>166</sup> and “suddenly” she was famous internationally—after years of persistent labor since her first taste of success at age 14, paid only in magazine copies. The same week her book came out, she became engaged to the love of her life, “one of God’s [the Divine’s] truest noblemen,” Robert Marius Wilcox.<sup>167</sup>

Born in 1848 in Connecticut, Wilcox ran a sterling silver manufacturing company, Wilcox and Wagoner Co.,<sup>168</sup> based in New York City. He worked there until retiring in 1904.

On May 1, 1884, Ella and Robert married and moved east, living half of each year in New York City and the other half in Branford, Connecticut.<sup>169</sup> On May 27, 1887, when Ella was 36, she gave birth to their only child, a son, but he lived only a few hours.

Wheeler Wilcox continued her writing career for the rest of her life, creating more poems as well as fiction, nonfiction, and two autobiographies. Her poems inspired early movie makers, who based several silent pictures on her writings.<sup>170</sup>

In addition, the couple created a haven for their literary and artistic friends, building two houses and several cottages on their Connecticut property, which they dubbed Bungalow Court.<sup>171</sup> They also traveled extensively for several years, circling the globe nearly twice over and visiting numerous countries in Asia, Europe, and North Africa as well as many parts of the U.S.<sup>172</sup> Together they fashioned their ideal life and home environment, where each could flourish personally, professionally, and spiritually and as a pair they could synergize their energies to be of even greater service to others.

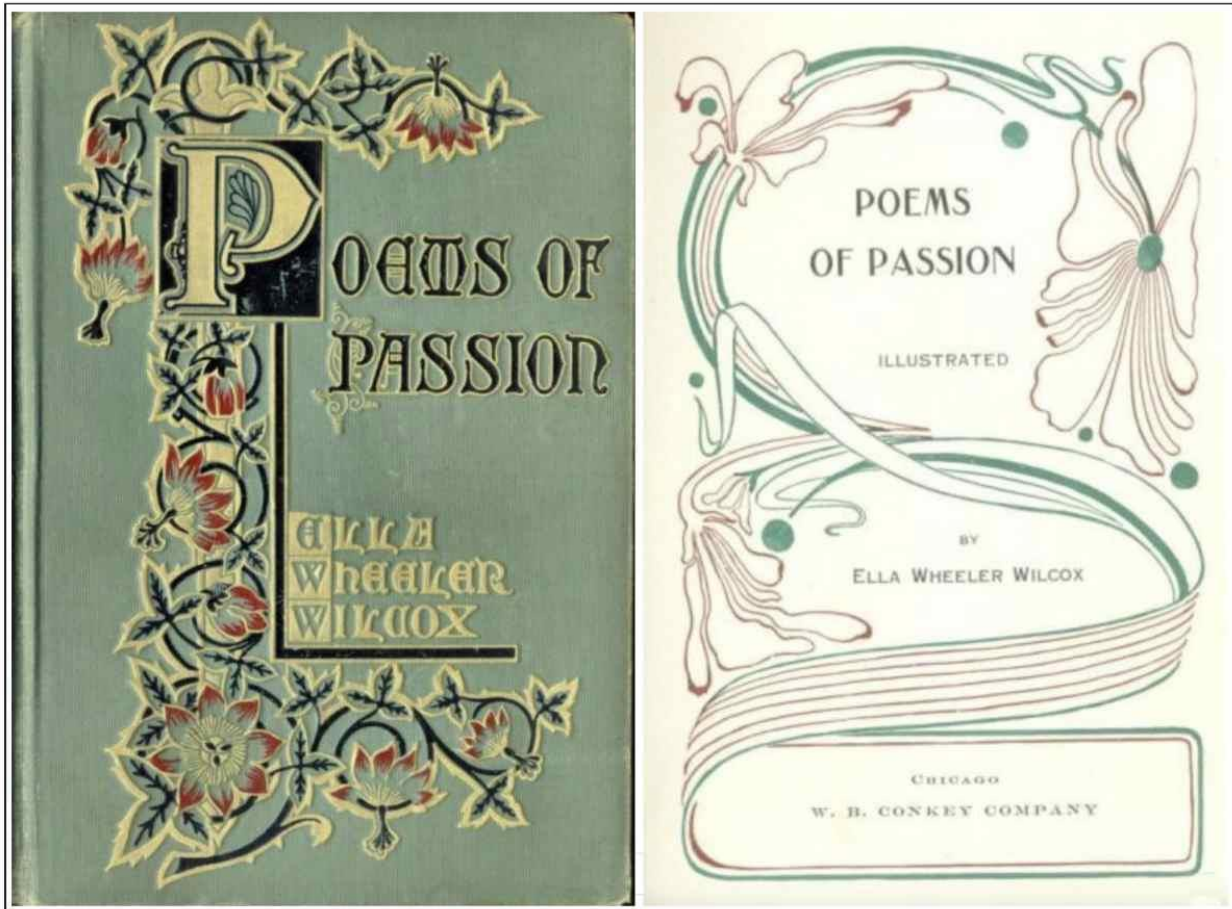


Figure 15. *Poems of Passion*, early edition. Note the elaborate cover, carrying on the medieval illuminated manuscript tradition and designed to help sell the book. Also note the elegant Art Nouveau title page. Finally, the beauty longed for by the child Ella Wheeler appeared in her own creation. Just as this first bestseller for her united beauty of literary and visual expression, so did her Connecticut compound's décor and guest list.

Early in their marriage, the couple became interested in spiritual matters and movements including Theosophy, New Thought, and Spiritualism. In 1902, Wheeler Wilcox wrote *The Heart of New Thought*,<sup>173</sup> which became “one of the most notable books of this movement” and went through fourteen printings in just three years.<sup>174</sup>

During this period, Wheeler Wilcox met H. Spencer Lewis in New York City when she joined the New York Institute for Psychological Research, which Lewis helped found in 1904 and for which he served as president.<sup>175</sup> Although this group's stated purpose consisted of investigating supernatural phenomena and spiritualism and exposing fraudulent mediums (and acknowledging the many genuine mediums whose abilities originated in unknown spiritual faculties),<sup>176</sup> it also served as a Rosicrucian Research Society, meeting monthly in preparation for the day when it could make contact with the Rosicrucians and take the Order public in the U.S.<sup>177</sup>

Through this connection, Wheeler Wilcox helped Lewis found AMORC in 1915 and served on the first American Council of the Order.<sup>178</sup> Lewis named Wheeler Wilcox an honorary member of AMORC's Grand Lodge, and her international fame added considerably to the Order's credibility and reach.

1916 became a significant year in her life and her connection with AMORC:

- Another early AMORC member, Marie Russak, mentioned Wheeler Wilcox five times in the spiritual quarterly she edited, *The Channel*, "An International Quarterly of Occultism, Spiritual Philosophy of Life, and the Science of Superphysical Facts."<sup>179</sup>
- AMORC published three of her poems and referred to her as "Mrs. Wilcox, who is an Honorary Member of the Grand Lodge," in its February 1916 magazine.<sup>180</sup>
- *The Channel* mentioned her again and published two of her sonnets in its spring issue.<sup>181</sup>
- Her beloved husband, Robert, went through transition suddenly on May 21, 1916, due to pneumonia,<sup>182</sup> which plunged Wheeler Wilcox into a long, intense period of grief that ended only after she sought help from many sources and overcame her sorrow sufficiently to make psychic contact with Robert.<sup>183</sup>
- In the summer, AMORC again quoted her poetry in its magazine, excerpting four lines from "God's [The Divine's] Kin" as an epigraph for an article entitled "Pain": "Between the mountain-tops lie vale and plain; Let nothing make you question, doubt or grieve; Give only good and good alone receive, And as you welcome joy, so welcome pain."<sup>184</sup>



Figure 16. Ella Wheeler Wilcox in 1915, the year she co-founded AMORC. Her fame helped the Order gain credibility and reach.

In 1918, even though she was ill, Wheeler Wilcox traveled to France to visit U.S. troops involved in the World War I conflict and recited her poetry for them.

Ella Wheeler Wilcox went through transition due to breast cancer at her Connecticut home on October 30, 1919.

More than a century later, she remains important for her literary achievements and historical contributions to spirituality and mysticism. Millions in her own country and abroad have read her writing, exposing them to themes such as expanding human consciousness and looking within for solace and solutions to change their lives for the better. Her poetry also speaks of reconnecting readers to the truth of their souls and vanished civilizations such as Atlantis.<sup>185</sup>

She also was ahead of her own time in many ways that have become accepted and even commonplace in the current time:

- She loved animals and supported animal rights.<sup>186</sup> Her poem “Voice of the Voiceless” spoke for animals with one of its stanzas saying “From street, from cage, and from kennel, / From stable and zoo, the wail / Of my tortured kin proclaims the sin / Of the mighty against the frail.” She also became a vegetarian.<sup>187</sup>
- Despite pressure from family and many outsiders, she did her career her way, following her intuition and talents,<sup>188</sup> and she made her fame and fortune as a single person. At a time when U.S. women’s median age at marriage was twenty-two, she married in her early thirties.<sup>189</sup>
- She spoke openly and repeatedly in her first autobiography about her family’s poverty and misery: “There was continual worry at home. No one was resigned or philosophical. My mother hated her hard-working lot, for which she was totally unfitted, and constantly rebelled against it like a caged animal beating against iron bars, while she did her distasteful tasks with a Spartanlike adherence to duty”; “The home was pervaded by an atmosphere of discontent and fatigue and irritability”; and “I often wept myself to sleep after a day of disappointments and worries.”<sup>190</sup>
- She also spoke openly in her second autobiography about seeking help from spiritual groups outside the mainstream, communicating with people in the spiritual realm after they had gone through transition, attending séances frequently (and finding many to be genuine), and seeing mediums to contact her deceased husband. In that era, the often female mediums provided some of the only solace and emotional support and healing available for people who had lost loved ones.<sup>191</sup>
- She also wrote of other spiritual realms and life on other planets, calling Earth “this preparatory room . . . which is only one of the innumerable mansions in our Father’s house” and acknowledging that “[a]s we think, act, and live here today, we build the structures of our homes in spirit realms after we leave earth, and we build karma for future lives, thousands of years to come, on this earth or other planets.”<sup>192</sup>



Figure 17. Wheeler Wilcox loved cats, who kept her company at her Connecticut home. She became a vegetarian and advocated for animal rights.

Some critics then and now disparage or make fun of her poetry. Her optimism and insistence on hope, kindness, and using thought and words to improve life remain out of vogue among those of a materialist bent or who subscribe to the school that misery ranks as the only “serious” subject for literature.

Rosicrucian writer John Palo noted that Ella Wheeler Wilcox

gave no quarter to negativity. The harshness of life was but an opportunity to change lead into gold. She was a transcendental alchemist. . . . She had a mastery of expressing with words the play of light and hope and creativity upon dreariness and hopelessness and destructiveness. We have many good, more sophisticated writers. However, Ms. Wilcox's strength is her simplicity. She had the knack of getting to the heart of the most complex of everyday human problems. Then, she'd come up with the most simply worded and highly potent answers . . . in prose [and in] a poem.<sup>193</sup>

Yet because “she was never considered literary, but rather mass market, a lot of her work has not received the recognition that other lesser writers have obtained,” according to Deadtree Publishing, which specializes in poetry and plays. “Some of her war poetry that centred on the Great War in Europe is quite compelling.”<sup>194</sup>

Whatever the relative merits or failings of her poems according to current fashion or critics' opinions, her work still strikes a chord in mystics and literature lovers to this day.



Figure 18. A trained musician, Ella Wheeler Wilcox had a fine voice and played the mandolin, which she took with her on her many travels.

As writer, poet, and educator Joseph Bottum wrote in a feature for the *New York Sun*, “It would be easy to say that ‘Solitude,’ her most popular poem—perhaps the only poem for which she’s known anymore—is not an example of her better verse. It’s over-simple in its tetrameter rhymes and over-easy in its idea. And yet, the poem did express something that all of us have thought at one time or another. And with ‘Laugh, and the world laughs with you; / Weep, and you weep alone,’ the poem gave us that thought in the most compact and memorable form it has ever had. So why shouldn’t the poem be remembered? ‘There are none to decline your nectared wine, / But alone you must drink life’s gall.’”<sup>195</sup>

Readers can deduce Wheeler Wilcox’s personality and spirit from her writings,

infused with the mystical experiences that enriched her life. She wrote in her second autobiography’s epilogue: “Mighty continents and vast civilizations have gone down in convulsions of nature, and no vestige of them remains. But the souls who lived on those continents live still, for the soul is indestructible.”<sup>196</sup>



## Marie Corelli

Novelist Marie Corelli became a controversial figure in the late nineteenth century. Adored by some and reviled by others in her lifetime, a century after she went through transition debate continues around her and her work.

Biographers point out the uncertainty surrounding her birth and background, feminists confront her early anti-suffrage views (later reversed<sup>197</sup>) that stood in contrast to her ability to create an independent life lived on her own terms, and some critics have savaged her work with what at times could be described as misogyny and materialist bias. Most of these people have not considered that Corelli was a mystic, from a family of mystics, and her life and work reflect this fact.

While various biographers and reviewers have mentioned her Rosicrucian background, almost none analyze her writing or recount her life from a mystical perspective.

## Marie Corelli

- Born mystic (prenatal influence) with a cosmic mission
- Rosicrucian student from childhood, descendant of Rosicrucian leaders
- Musician
- Poet
- Member, Rosicrucian bodies in Italy, France, England
- Bestselling novelist
- Mystical teacher
- Historic preservationist
- AMORC co-founder, early member



Figure 19. Tiny but mighty, Marie Corelli stood just more than four feet high, yet her pen and powerful personality granted her enormous success and influence internationally. Notice her clothing and silhouette, achieved by wearing that era's defining female garment, the corset. Corelli often stood on a raised platform, as shown here, when receiving guests.

Marie Corelli incarnated into a deeply materialist, imperialist culture and age. She most likely was born in 1855 (although she claimed a birth date ca. 1868) in London to a woman of uncertain heritage<sup>198</sup> and an Italian father who had been initiated into and served as a high-ranking officer within the Rosicrucian Order in Italy.<sup>199</sup>

Like her friend, writer and Rosicrucian co-founder Ella Wheeler Wilcox,<sup>200</sup> Corelli “was prenatally prepared for her life career in so far as her objective or outer facilities and abilities are concerned”:

Certainly, she inherited from her father certain tendencies which became quite manifest early in her life and she fulfilled the ambitions of both of her parents in revealing a wonderful talent for music and in carrying out the father’s great interest in the Rosicrucian organization. Mystically and psychically her prenatal preparation attracted to the future Miss Corelli, the soul of a great master whose personality and high estate in the Rosicrucian organization became known long before her transition.<sup>201</sup>

Corelli’s biological father went through transition when she was an infant, and Charles Mackay, “an illuminated poet, musician, and mystic,” adopted her. Marie later took the name “Corelli,” however, in homage to her Italian and mystical lineage.<sup>202</sup> Both her father and his father were Italian, Rosicrucians, and gifted in music.<sup>203</sup>

She revealed musical abilities as a young child, and her family sent her for musical training at a French convent where some of Mackay’s close friends had studied. In this period, she composed “very beautiful and strange compositions with a very evident mystical movement and theme” that apparently were ahead of their time: only her stepfather and his musical friends could play and appreciate these works, making them “of little value to the public” and her musical expressions “too weird or strange for the period in which she lived.”<sup>204</sup>

Corelli turned to writing, creating poems that won praise and publication by editors of the day. So began her writing career.

When she reached her teens, Corelli received a hand-carved wooden chest with large iron locks and hinges that her biological father had left with members of a secret Italian mystical organization with instructions to give it to Marie when she turned thirteen. The chest’s lid, engraved with a special emblem, “plainly indicated that he was a member of the Rosicrucian organization in his country and an officer of some rank in the Order.” Corelli kept secret the chest’s contents, even from other mystics.

Following her youthful poems’ publication, she “decided to spend the better part of her youth in profound study of the mystical sciences, the spiritual philosophies, and ancient religions and Hermetic and alchemical postulations.” She petitioned for early entry into Rosicrucian studies through the Order’s Italian jurisdiction, which accepted her and charged a respected religion and philosophy teacher with instructing her.

Her fourth novel, *Ardath: The Story of a Dead Self*, includes a character named Heliobas, modeled after Helios, a mystical master “into whose care and under whose instruction she was placed during one of her visits to Paris. His transition occurred in 1928<sup>205</sup> and he has left many wonderful comments regarding Corelli’s beautiful illumination which occurred during a week of ceremony and meditation at one of the French Rosicrucian temples at Cannes.”



Figure 20. Although gifted in music, Corelli’s career path led her to writing, which brought fame and fortune along with massive opportunity for mystical and spiritual influence and instruction. Image from the Rosicrucian archives.

Just before turning eighteen, the Rosicrucians admitted her to their official ranks, and she visited lodges in France, Italy, and other European countries. At one of these sites, officials knighted her as a “Lady and Officer of the Lodge,” using a ritualistic sword Corelli had brought with her; the sword’s design included Rosicrucian imagery, and Corelli noted it had belonged to her father.

In 1885, Corelli’s outward work as a novelist began when she wrote *A Romance of Two Worlds*, published the following year. With its supernatural and mystical themes, fantastical characters, and treatise on the “Electric Principle of Christianity,” the book exemplifies Corelli’s spiritual aims as a novelist and makes her “a representative of a new and different school of story telling in which not only great learning and arcane wisdom was revealed but an intuitive and prophetic facility possessed by only a few writers known to history.” This book was the first of her novels “to attract attention to her scientific knowledge. And it is also replete with a valuable amount of Rosicrucian philosophy. In it she referred to radium, which had at that time not yet been revealed to the public.”

Publisher George Bentley had expected, correctly, that critics would despise Corelli’s novel. The public, however, adored it, snapping up copies at such a rate that Bentley published a second edition a year later. It ultimately went through 40 editions in the U.K. and numerous translations for other markets.<sup>206</sup>

Thus began her meteoric rise to literary fame and the pattern of public acclaim across all classes (from her nation’s monarch and avid fan, Victoria, on down to readers from every social class and economic sphere) coupled with ongoing public criticisms,<sup>207</sup> many of them by failed or less successful novelists.<sup>208</sup>

According to Rosicrucian sources, her story continues:

Her only comment [to detractors] on such criticisms was that her books were never written to be standards of English literature or for literary criticism or for public approval but to reveal an interesting story for the seeker of truth who was just a beginner on the path and unveil between the lines and phrases of her peculiar style certain concealed or veiled thoughts put there for the adepts. . . . Regardless of her literary abilities or failings, from the critical point of view, the fact is conceded by the publishing world, as well as by the public, that she was a literary genius.<sup>209</sup>

She went on to write twenty-four more novels as well as short stories, nonfiction, and various miscellaneous pieces.<sup>210</sup> In her last novel, *The Secret Power*, “she again revealed her scientific knowledge and her perfected and intuitive powers at their best.”<sup>211</sup>

Her literary work brought considerable fortune along with fame. After her stepfather went through transition in 1889, she visited Stratford-upon-Avon the next year. When illness struck in the late 1890s, followed by an operation, she moved to Stratford in 1899 to recuperate.<sup>212</sup> There, she created a lavish, storybook life at Mason Croft, her home and gardens, where she was able to resume writing after recovering her health. She also entertained frequently and welcomed famous visitors, and she helped spark and maintain a historic preservation movement in her adopted town (best known as William Shakespeare’s birthplace) to restore seventeenth century sites to their original Tudor appearance. In keeping with the polarized reactions she garnered throughout her life, while her preservation efforts did much good, they also irritated many locals.<sup>213</sup>

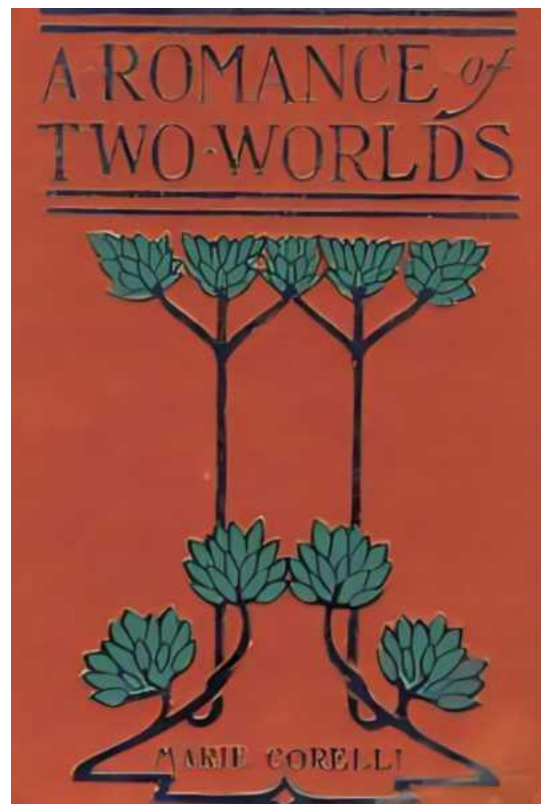


Figure 21. Corelli’s first book, *A Romance of Two Worlds*, became a literary phenomenon, eventually going to forty editions in the U.K.

Underneath all the publicity and pomp, moving to Stratford gave Corelli full freedom to live independently as she wished and to focus on her writing with the help of her longtime friend and devoted companion, Bertha Vyver, as well as the secretarial and other assistance she needed.<sup>214</sup>

Alongside her writing career, she long had devoted herself to mystical teaching “in private circles connected with several movements, the principal one being the Rosicrucian Order.”<sup>215</sup> Until she went through transition, she remained an honorary officer of the Italian branch of the Order and an active member of the French and English branches.

She also had ties to the United States through her many famous friends, including Ella Wheeler Wilcox,<sup>216</sup> and her father, who worked as a war correspondent during the Civil War.<sup>217</sup> Later, she helped found AMORC there: “One of her late novels, issued in America, was claimed by her to

have been written and issued in the country solely for the purpose of conservative, dignified propaganda for the present era of American Rosicrucian activity.” Also, she joined AMORC and remained actively involved in the Order during its earliest years.<sup>218</sup>

As with Ella Wheeler Wilcox, Corelli’s international fame helped the Order immensely by giving it publicity and connections. She also brought with her a powerful mystical lineage and contacts.

In January 1924, Marie Corelli suffered a heart attack, and she passed through transition due to heart failure April 21, 1924.<sup>219</sup>

Catherine Pope wrote: “In death [transition], as in life, she divided public opinion, with some mourning her passing, and others taking the opportunity to parody her.”<sup>220</sup>

Six years after her passing, H. Spencer Lewis wrote that, while she was both charming and unquestionably temperamental,

to the same dignity that she cared nothing for self-aggrandizement and personal praise, she cared little for the many unkind criticisms and violent attacks made upon her by self-appointed literary critics. Her success created a number of bitter enemies who left no stone unturned to attack her character and despoil her literary fame. They magnified and misrepresented her temperamental spells or idiosyncrasies and have left in the world a number of untrue or exaggerated stories of unpleasant incidents in her life. This is inevitably the price that most individuals have to pay for success and unselfish effort in behalf of humanity.<sup>221</sup>

More than a century ago, two of Corelli’s earliest biographers predicted in their book about her that her work one day would gain greater critical appreciation:

In days to come *The Master-Christian* and *The Sorrows of Satan* will, we venture to predict, be sufficient alone to preserve their author’s fame; and, for those who delight in a love-story, *Thelma* will constitute a perpetual monument to its creator’s memory.

Owing to the unique and unclassifiable nature of her productions, it is impossible to award Miss Corelli a definite place in the world of letters. . . . Marie Corelli occupies a peculiarly isolated position. A novelist she is, in the main, and yet hardly a novelist according to cut-and-dried formulas; she is, unquestionably, a poet, for there is many a song in her books not a whit less sweet because it is not set in measured verse and line. So we may safely leave her place in the Temple of Fame to be chosen by the votes of posterity, for there is one critic who is ever just, who goeth on his ‘everlasting journey’ with gentle but continuous step; who condemns most books, with their writers, to oblivion, but who saves a certain few.

And his name is TIME.<sup>222</sup>

Modern researchers have uncovered bits and pieces of her life, despite “great pains” by Corelli and her closest friends and relatives “to keep the inner facts of her life out of the public mind.”<sup>223</sup> Corelli took steps to veil her inner life both because of the stigma associated with possible illegitimacy in that era<sup>224</sup> and because of the frequent need for mystical organizations in earlier times to keep a low profile or even operate secretly. Also, the frequent attacks she suffered from critics and other detractors from the moment her first novel appeared became another factor in her secrecy.

In recent years, her work has attracted renewed interest, and her reputation is on the rise. Today’s mostly female researchers have granted Corelli serious and balanced scholarship.<sup>225</sup>

Reviewing one of the recent Corelli biographies in 2009, Catherine Pope wrote:

Although Marie Corelli was undeniably a difficult character, and in many ways an unlikeable one, Teresa Ransom has done her justice in this excellent biography. Although only too aware of her subject’s faults, she does an admirable job of showing her more endearing qualities and presenting a flawed human being, rather than a caricature. Corelli’s oeuvre is also thoughtfully evaluated and placed within its literary context. Although not the most talented novelist, Corelli’s ideas were ahead of her time and she also established an important precedent for authors to be appropriately remunerated for their labours.

Corelli’s remarks in the author’s prologue to her highly mystical novel *The Life Everlasting* seem to address others’ opinions of her:

I have never at any time striven to be one with the world, or to suit my speech pliantly to the conventional humour of the moment. I am often attacked, yet am not hurt; I am equally often praised, and am not elated. I have no time to attend to the expression of opinions, which, whether good or bad, are to me indifferent . . . for I, personally speaking, have not a moment to waste among the mere shadows of life which are not Life itself. I follow the glory,—not the gloom.

So whether you, who wander in darkness of your own making, care to come towards the little light which leads me onward, or whether you prefer to turn away from me altogether into your self-created darker depths, is not my concern. . . . I, like yourselves, am in the “Wilderness”,—but I know that there are ways of making it blossom *like the rose!*<sup>226</sup>

Through her work, Corelli shared her own numerous meditation insights and mystical experiences, generally in texts that sought to inspire readers.

She recorded her varied experiences and preserved them in novels, making them accessible and acceptable to a public seeking entertainment and needing the kind of spiritual nourishment she shared in *The Life Everlasting*, with her unique approach to punctuation:

The night before I left home was to me a memorable one. Nothing of any outward or apparent interest happened, and I was quite alone, yet I was conscious of a singular elation of both mind and body as though I were surrounded by a vibrating atmosphere of light and joy. It was an impression that came upon me suddenly, seeming to have little or nothing to do with my own identity, yet withal it was still so personal that I felt eager to praise for such a rich inflow of happiness. The impression was purely psychic I knew,—but it was worth a thousand gifts of material good. Nothing seemed sad,—nothing seemed difficult in the whole Universe—every shadow of trouble seemed swept away from a shining sky of peace. . . .

[S]tepping out on the balcony which overhung the garden, I stood there dreamily looking out upon the night . . . I listened,—and fancied I could hear the delicate murmuring of voices hidden among the leaves and behind the trees, and the thrill of soft music flowing towards me on the sound-waves of the air. It was one of those supreme moments when I almost thought I had made some marked progress towards the attainment of my highest aims,—when the time I had spent and the patience I had exercised in cultivating and training what may be called the INWARD powers of sight and hearing were about to be rewarded by a full opening to my striving spirit of the gates which had till now been only set ajar. I knew,—for I had studied and proved the truth,—that every bodily sense we possess is simply an imperfect outcome of its original and existent faculty in the Soul,—that our bodily ears are only the material expressions of that spiritual hearing which is fine and keen enough to catch the lightest angel whisper,—that our eyes are but the outward semblance of those brilliant inner orbs of vision which are made to look upon the supernal glories of Heaven itself without fear or flinching,—and that our very sense of touch is but a rough and uncertain handling of perishable things as compared with that sure and delicate contact of the Soul's personal being with the etheric substances pertaining to itself. Despite my eager expectation, however, nothing more was granted to me then but just that exquisite sensation of pure joy, which like a rain of light bathed every fibre of my being.<sup>227</sup>

### **Marie Russak Hotchener**

Architect and opera singer Marie Russak Hotchener became deeply interested in mysticism and Rosicrucianism before she met H. Spencer Lewis. Remembered today primarily as a Theosophist and for designing the Moorcrest house located in Los Angeles's Hollywood Hills, Russak Hotchener joined and promoted AMORC in its early days.

She was born Mary Ellen Barnard on October 7, 1865, in the Four Corners neighborhood of Chico, California, the third of five siblings born to Allyn Mather Barnard, a judge, and Sarah Ann McIntosh Barnard.<sup>228</sup>

Mary eventually transformed herself into “Marie.” She also experimented early on with different versions of her middle name: Ellen, Elaine, and Ellene. She spent much of her colorful, eventful incarnation<sup>229</sup> on the go around the world, pushing to get where she needed to be to make her many contributions. Along the way, she evolved her persona by reinventing her life, relationships, and name.<sup>230</sup>

## Marie Russak Hotchener

As Mary Ellen Barnard

- Musical studies and teaching

As Marie Barnard/Marie Ellene Barna

- Opera singer, international touring

As Marie Smith

- Married Justin Smith
- Performed locally
- Moved to Paris to study opera

As Marie Barna

- Resumed touring, in Europe
- Joined Theosophical Society

As Marie Barnard Russak

- Married Frank Russak
- Opera singer
- Entered Theosophical inner circle, named international speaker
- Co-Mason, reached 33rd degree
- Co-founder, Order of the Temple of the Rosy Cross
- Medium, astrologer
- Theosophical writer, editor; “star name” Helios
- Launched *The Channel* magazine

As Marie Russak Hotchener

- Married Henry Hotchener in 1916
- Early AMORC member
- AMORC rituals co-writer
- Theosophical Society lecturer, teacher, publisher
- Co-Masonry writer, Supreme Council officer
- Architect, interior designer



Figure 22. Marie Russak Hotchener lived a life as large, ambitious, and colorful as that of H. Spencer Lewis. The two joined forces in the early twentieth century to advance mysticism.



Marie had a good singing voice and enrolled at Mills College in Oakland, California, in 1884 to study music. After graduating in 1885, she went to teach music in San Francisco, where she had an opportunity to sing for coloratura soprano and opera superstar Adelina Patti, who said she had a “voice of gold.” Thus began Marie’s opera career, and she eventually became a star singing principal roles in Wagnerian operas.<sup>231</sup>

Boston’s Mendelssohn Quintette Club hired her, and the group performed programs of various classical works while touring the South Pacific, followed by a stop in San Francisco before a North American tour. For two seasons, Marie lived her profession’s highs and plenty of lows, garnering glowing reviews, staying in opulent hotels, and performing in prestigious theatres as well as playing in churches, meeting halls, and dangerous, freezing locations in Canada and the northern U.S. while staying in bug infested hostelrys with inadequate or unhealthful food.<sup>232</sup>

In Boston, she met educator and book publisher Justin H. Smith (1857-1930), an Ivy League graduate and Mayflower descendant.<sup>233</sup> The couple married May 22, 1892,<sup>234</sup> and Marie channeled her musical gifts by singing in church choirs and musical clubs, and she sometimes appeared as a soloist with the Boston Symphony. By spring 1895, however, Marie had returned to touring, using her birth name Barnard and singing with “march king” John Phillip Sousa’s band.<sup>235</sup>



Figure 23. Marie Barnard in her early performing days.

In 1895, she moved to Paris, where she studied opera and accepted every singing gig she could get, appearing now as Marie Barna. After performing across Europe, she relocated to the U.S. and took a job with a top opera company, playing leading roles in major cities, including at New York’s Metropolitan Opera House. In 1898, she and Justin Smith agreed to divorce, Marie joined the Theosophical Society,<sup>236</sup> and at some point she met the rich, well connected Wall Street broker and amateur opera producer Frank Russak (1858-1914).<sup>237</sup>

On September 19, 1899, Marie, dressed in a pearl and lace encrusted silk satin gown and wearing her groom’s gift, a diamond collar, married Frank Russak in Newport, Rhode Island,<sup>238</sup> the Gilded Age’s famed summer resort catering to the “upper-est” of that era’s upper crust.

The couple moved to Paris in 1901, where they became involved in Theosophy.<sup>239</sup> They soon went their separate ways, however, remaining married but parting on friendly terms as Frank

stayed in Paris and Marie continued her music career while pursuing a burgeoning interest in Theosophy.

Specializing in Wagnerian operatic roles, Marie Russak could capitalize on the mania for Wagner's music that had swept Europe before the composer's transition in 1883 and only grew afterward. The cult of all things Wagner centered around Bayreuth, Germany, and the annual music festival held there, and Wagner's widow, Cosima, extended a great honor to Marie when she asked her to perform at the festival. Russak turned down this opportunity.

Now forty years old, she had decided to change her life after meeting Theosophical Society co-founder Henry Steel Olcott in 1906 in London. The years ahead took her around the world and connected her with numerous spiritual and mystical groups:

- In July 1906, she signed on with Olcott as his private secretary, and they traveled to Theosophy Society headquarters in the Adyar area of Madras (now Chennai), India.
- In 1907, she was at Olcott's side when he passed through transition, witnessing the famous visit from the masters that determined the society's next leader. She continued on in India through 1910, becoming secretary to the society's new president, Annie Besant.<sup>240</sup> Like Mary Banks Stacey, Russak had entered Theosophy's inner circle.
- In 1909, the society named her an international lecturer. She traveled the world with Besant, and her stage experience and fluency in French, German, and Italian made her instrumental in establishing new outposts for the organization as she captivated audiences and delivered her spiritual teachings.<sup>241</sup>
- In 1910, she became a Co-Mason, eventually rising to the 33rd degree and holding various officer positions including serving on the Supreme Council of International Co-Masonry in Paris. With Besant, she established Co-Masonic lodges in the U.S. and several other nations.<sup>242</sup>
- Also in 1910, the Theosophists honored her with a "star name," Helios,<sup>243</sup> which she used on documents and in some of her writings. The same year, the Theosophical Society's Helios Lodge opened in Los Angeles.<sup>244</sup>
- In 1912, Russak, Besant, and H. Wedgwood co-founded the Order of the Temple of the Rosy Cross,<sup>245</sup> which did not last long in its effort to revive older mystical traditions.
- Also in 1912, Russak met her future husband, American Theosophist Henry H. Hotchener, when he visited Adyar.<sup>246</sup>
- The same year, the Theosophical Society began building the Krotona Colony, a residential campus and Theosophical center named for the ancient mystical school run by Pythagoras and Theano. Russak as well as Hotchener (by now working as a real estate developer), participated in this effort, designing, building, and selling several properties on the campus. Krotona moved to Ojai in 1924, where it remains in operation.
- At the end of 1914, Frank Russak went through transition.<sup>247</sup>
- In 1915, Marie Russak launched *The Channel*, "an international quarterly of occultism, spiritual philosophy of life, and the science of superphysical facts." Besides editing the publication, Russak, writing under her name and as Helios, contributed numerous articles. *The Channel* published eight consecutive issues, from fourth quarter 1915 through third quarter 1917.<sup>248</sup>

- Although it remains unclear when they met, in 1916 H. Spencer Lewis launched *American Rosae Crucis*, and he and Russak helped each other promote their work via ads and articles in each other's publications. Lewis called *The Channel* "that excellent quarterly" and Russak "our good friend."<sup>249</sup> *The Channel* also published poems by AMORC member and Theosophist Ella Wheeler Wilcox.<sup>250</sup>
- Also in 1916, Russak married Henry Hotchener on July 9, 1916, in Hollywood.<sup>251</sup> She was 50, he was 35, and they lived and worked together for almost 29 years, until her transition in 1945.

Marie Russak Hotchener also continued her work in the Theosophical Society, regularly lecturing and teaching as well as editing and publishing several periodicals. As she wrote in *The Channel's* inaugural issue, in its first article:

In the Middle Ages, the occultist took for his [*sic*] motto: "To will, to dare, to do, and to keep silent," the last dictum being necessary to protect his life from ridicule and to save his head from the scaffold. But now his motto reads otherwise. For the occultist of today the scaffold is no longer erected and he has lost the fear of ridicule; above all he is ordered to assist in the dissemination of truth for the helping of humanity. Therefore he forgets himself and wills, dares, does—and speaks, fearing naught.<sup>252</sup>

Alongside all her other activities, still another career beckoned when she turned to architecture and interior design. Like H. Spencer Lewis, who had no formal architectural training yet designed Rosicrucian Park and its many buildings, Russak Hotchener took inspiration from her mystical training as well as exposure to numerous cultures and design styles during her travels to design several buildings for the Krotona Colony, including houses for members. Before their marriage, Henry bought nearby land outside the Krotona campus, where the couple built several other houses.<sup>253</sup>

Marie's eclectic style reflected primarily Islamic influence as expressed during India's Mughal period and in Andalusia, Spain, before the country's rulers expelled Muslims (whom they called Moors). The names of two of her buildings, Moorcrest (1921) and Torre del Moro (Moor's Tower, 1933) indicate connections to these influences as well as the period's popular Moorish Revival style. Her designs also show signs of California's Mission Revival style and Italianate motifs.<sup>254</sup>

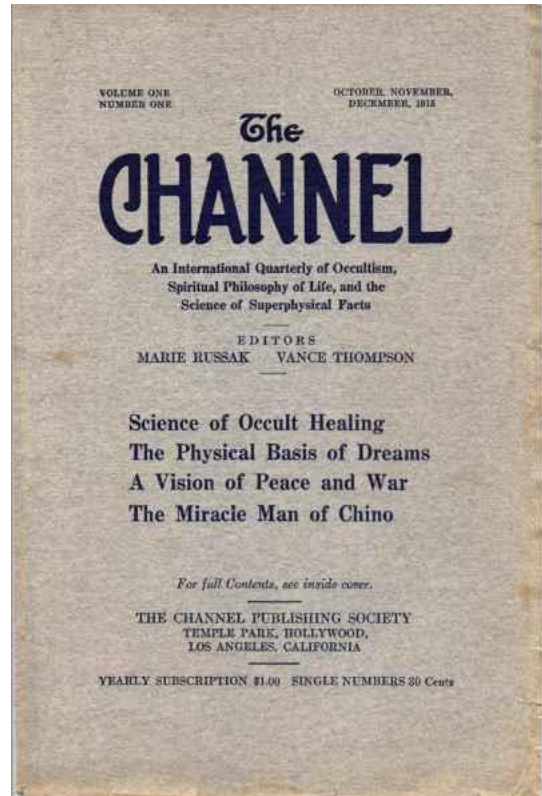


Figure 14. Russak launched *The Channel*, a quarterly magazine, in 1915. Some of its issues promoted AMORC and published poems by Ella Wheeler Wilcox.

Moorcrest remains her best known house, in part because of its links to movie stars Charlie Chaplin and Mary Astor. Although architectural critics have derided her work,<sup>255</sup> the structures she created remain notable for architectural and interior design elements that appeal to Theosophical Society members in particular and mystics in general. They also continue to inspire and attract modern people for their beauty and uniqueness.<sup>256</sup>

Marie Barnard Smith Russak Hotchener passed through transition March 4, 1945, age seventy-nine, in Hollywood.<sup>257</sup>

When Henry's longtime friend, Theosophist Arthur Jacoby, wrote him a sympathy letter, Henry replied by letter saying:

Marie's passing was natural and beautiful—like her.

We have so long been unified in our three bodies—that there was no wrench, no sense of separation. She and I remain one and go on together. I feel a glorious exaltation that she is going on to higher work and then to get a new body—when I hope to woo and win her again—honor beyond belief!<sup>258</sup>

Henry lived another fifteen years. They are buried together at a cemetery in Chico, California, with a joint grave marker bearing simply their initials: “M.B.H.” at left and “H.H.H.” at right.<sup>259</sup>

### **Malvina Carr**

In August 1916, H. Spencer Lewis wrote to AMORC members in that month's *American Rosae Crucis* magazine, “I wish it were possible to hold a grand yearly convention of all our members, that I might take each one by the hand, give them our grip and say to them personally what I will try to say in this impersonal way [about AMORC's unfolding so far].”<sup>260</sup>

One year later, his wish came true when the organization held its first—very successful—convention in Pittsburgh, Pennsylvania.

The logistics of planning such an event posed challenges in the days before telephones and cars became ubiquitous and passenger air travel remained in its infancy. Organizers relied on the Order's magazine and U.S. Mail for communications, and participants traveled to Pittsburgh by train, many coming considerable distances.

The Order's magazines from this period identify the “Convention Chairman” only as “Mrs. Jack Brown, K.R.C.,” of Pittsburgh, Pennsylvania, who published a lengthy article with preliminary convention details, instructions, and lodging and travel information in the February 1917 magazine.<sup>261</sup>

Brown received significant assistance from “Mrs. Malvina A. Carr,” who chaired the Chicago Committee of the Grand Lodge of Illinois. AMORC had organized reception committees in Chicago, the country's centrally located, longtime transportation hub, as well as New York City.

It also made arrangements for special private cars on the Pennsylvania railroad lines, with discounted train fares to enable as many members as possible to attend.

The committees played a critical role in helping members reach their ultimate destination in Pittsburgh. Few people in those days traveled much, let alone far distances, and AMORC's convention was not just a first for the Order but likely a first for many members. In Chicago, Malvina Carr and her team established their headquarters at the Stratford Hotel in downtown Chicago.<sup>262</sup>



Figure 25. AMORC included two pages of photos from its first national gathering in *American Rosae Crucis's* special convention edition in September 1917. Malvina Carr played a major role in the event's success.

In the magazine, organizers announced Carr and company “will be pleased to meet those coming from the West and help them make connections with the many who will leave Chicago . . . so that from Chicago eastward all may travel together.”<sup>263</sup>

The post-convention writeup from the September 1917 *American Rosae Crucis* stated, “Magus [*sic*] Malvina Carr of the Illinois Grand Lodge” invited members to hold the next convention in Chicago. Thor Kiimalehto, who was serving as Grand Master for the New York jurisdiction,

moved that AMORC put off deciding the 1918 convention's date and place, but his motion did not carry, and officials asked the convention committee to meet and make a decision. They did, and they selected Chicago for a convention to be held in June 1918.<sup>264</sup>

## **Marie L. Clemens**

AMORC's co-founders launched the Order in 1915. The following year, the Order began publishing its first magazine, *American Rosae Crucis*. The year after that, it named its first female Grand Master, Marie Clemens, who would go on to be named Grand Master.

She was born Marie Menard (although it appears her family later began using "Minor" as the last name) on May 25, 1863 in Fairfield, Vermont.<sup>265</sup> One of nine children, her mother, Marie Rosalie St. Germain, was born in Canada, and her father, Cyrille Menard, in Vermont or Canada (census records list both countries at different times).<sup>266</sup>

After she grew up, she became a dressmaker. She met Philip P. Clemens, and they married in St. Albans, Vermont, on September 5, 1895.<sup>267</sup>

At some point, the couple moved to Boston, where Philip worked as an accountant and bookkeeper and at one time they took in boarders.

Marie joined AMORC after its reopening in America. Her historic installation as the Order's first female Master occurred at AMORC's first national convention, held in Pittsburgh, Pennsylvania, from July 31 through August 4, 1917.

After this event, the Order published a special convention issue<sup>268</sup> of the magazine devoted entirely to providing its "First National Convention Complete Official Report" by the Supreme Secretary-General. The report includes a detailed account<sup>269</sup> of Clemens's installation, which occurred during the evening session on July 31, following a First Degree Initiation conducted by the Grand Master and Officers of the Pennsylvania Grand Lodge:

At the close of the Emperor's address he called to the East one of the Initiates, Sister Clemens of Boston, Mass. After explaining the tests and investigations made of the Sister's qualifications, he said:

"I have the privilege, and the honor, to do that which has not come to me heretofore in the work of our Order. I hold here a charter for a Lodge in Boston. It has been granted to you, Sister, as the first woman in America to hold the office of Master of one of our Lodges. It establishes a precedent in America, but it was customary in the days of old and is in keeping with our avowed and declared principles of equality of the sexes. Our Constitution in no way limits the Mastership of any Lodge to a Brother, but rather implies throughout its sections that Sisters may hold practically any office usually assigned to a Brother. Our good Sister has gathered around her in Boston many men and women of good repute and understanding. They have founded a Lodge there and our Sister is their choice for Master. She has come to be Initiated at this time and on behalf of the Supreme American Council I hand to her this Charter. May Peace, and Love, and

Goodness come to you, Sister, and to the Lodge and Brothers and Sisters whom you represent.”

All were deeply impressed as Sister Clemens, robed in white, accepted the Charter and in silence humbly bowed in recognition of the great responsibility that has been placed in her hands.

Then the Imperator handed to the Official Delegate of the new Lodge in Los Angeles the Charter for the Master of that Lodge.



Figure 26. Marie L. Clemens became AMORC’s first female Master. At one time, the Order operated a lodge named in her honor. Image from the Rosicrucian archives.

Grand Master Hodby then closed the ceremony in the usual way and Sister Green of the Illinois Grand Lodge sang in a beautifully inspired manner our Rosaecrucian Hymn, “Let there be Light!”

After the Convocation was closed there was a general reception held to welcome the new Initiates into the body of the Convention. Thus ended the first day of the Convention.

After the convention description, the magazine printed a feature called “Side Comments of the Convention” consisting of short commentary on various happenings during the event. Here is the complete text of one of these short pieces, which comments on Clemens’s installation and the role of women in general (along with remarks typical of that time):

When Sister Clemens of Boston received her Charter as Master of a Lodge in Boston, all the barriers were thrown down and a wonderful precedent was established. Some of us wish we were living in or near Boston. The Wisconsin Grand Lodge was inspired by the incident, however, for it has appointed a Sister as Deputy Grand Master. Wonder where all this will lead. Can the Sisters fill every office? Pennsylvania Grand Lodge has a Sister Guardian and Illinois Grand Lodge has a very able and amiable Sister Secretary, while we in the Supreme Lodge have a sweet and efficient Sister Herald. There is one office which the men cannot take from the Sisters, however, and that is the office of Matre. Figure not, therefore, oh Brothers, on any complete retaliation if the Sisters assume all the Offices in any Lodge.

In the next issue following the special convention issue, AMORC’s magazine noted how the convention had sparked formation of many new lodges and greater activity and growth in existing affiliated bodies. It went on to say that, “In Boston, Mass., the Lodge is preparing for its first Convocation early in November. Master Clemens has opened permanent headquarters and the interest is keen. The Lodge there will be assisted by one or more of the members of the Supreme Lodge who have gone to Boston to live.”<sup>270</sup>

Clemens’s story plays out across AMORC’s *American Rosae Crucis*, *The Triangle*, *The Mystic Triangle*, and *Rosicrucian Digest* magazines over the next two-plus decades:

- On June 1, 1921, she officiated as Grand Master at a Rosicrucian wedding at the Massachusetts Grand Lodge in Boston, despite serious injuries from a fall in a hallway of the lodge, just prior to the ceremony. Clemens chose to “demonstrate the principles of our teachings and master the conditions” so the wedding could occur, displaying “supreme mastership throughout her work.” Immediately after, she received medical attention for numerous bone fractures, recovering in a local hospital for an expected “many weeks or months.”<sup>271</sup>
- In June 1925, *The Mystic Triangle* began listing Divisional Secretaries, including “Mrs. Marie Clemens” for the North-Eastern Division. The Reports of Lodges section also



mentions Clemens, noting Boston's class reorganization to prepare for expansion in conjunction with AMORC's new outreach efforts. "The Massachusetts Grand Lodge at Boston has always been a center for advancement of our principles."<sup>272</sup>

- The August 1925 issue reported, "The first Grand Master of that Jurisdiction [Boston] is still at the helm and most of the original officers are still on the Council. The membership has increased in the past year."<sup>273</sup>
- As of April 1933, the Order's monthly magazine had morphed into *Rosicrucian Digest*. Clemens continued as Grand Master for Boston's lodge.<sup>274</sup>
- By May 1933, AMORC officials had renamed Boston's affiliated body the Marie Clemens Lodge, as shown in the directory of principal branches at the end of the magazine. In addition, after nearly sixteen years as Grand Master, Clemens apparently had retired from her long service, as the directory for that month lists another woman, Eldora Magee, as Master. The next year, another woman, Ruth J. Taylor, succeeded Magee as Master.<sup>275</sup>
- In January 1935, the frontispiece for that month's *Rosicrucian Digest* honored Clemens with a large photograph of her with the caption "111 . . . Sor . . . MARIE L. CLEMENS. F. R. C., Grand Councilor, Inspector-General New England District, First Grand Master of Massachusetts, (Initiated and Installed at the First National Convention of AMORC, Pittsburgh, Penna., July 31-Aug. 4, 1917)."<sup>276</sup>

In 1936, now in her seventies, Clemens attended the Order's annual convention in San Jose, its twelfth since the first in 1917. She co-led a special session with H. Spencer Lewis for affiliated body masters and secretaries, gave an address on "Twenty Years in AMORC," and provided "informal interviews every morning beginning at 8:30. This service on her part proved to be one of the most valuable helps to members who were advancing through higher as well as lower degrees."<sup>277</sup>

By the next decade, however, various changes brought an end to Clemens's visibility within the Order.

H. Spencer Lewis went through transition in August, 1939, and by then Boston's lodge had a male Master. Although this affiliated body remained listed as Marie Clemens Lodge in May 1940's *Rosicrucian Digest*, by the following month her name had disappeared in favor of "Boston Lodge." In July 1940, *Rosicrucian Digest* shows officials had renamed Marie Clemens Lodge using a man's name, Johannes Kelpius, and Johannes Kelpius Lodge had a new (male) Master.<sup>278</sup>

Her husband passed through transition November 3, 1942. Marie L. Clemens passed through transition October 21, 1956, in Boston.<sup>279</sup> She was 93.

## **Women of Canada**

When AMORC began in 1915, Canada already had some Rosicrucian activity.

In 1916, Canada joined what then was called the "Jurisdiction of Amérique" of the Rosicrucian Order," which consisted of all North America and ranked as the world's largest jurisdiction at

that time. The September edition of *American Rosae Crucis* reflected this change, giving subscription information for “the United States, Canada, and Mexico.”

That issue also included an article about the recent worldwide Rosicrucian Order’s reorganization. As of July 1916, the “Jurisdiction of Amérique,” which included Canada, officially became a new eighth jurisdiction, coming under the direction of the world leadership in Egypt.

## AMORC Masters In Canada

1920s:

- Mrs. C.D. Neroutsos (Victoria)
- Colombe Emerita for North America (Colombe, Francis Bacon Lodge, Montreal)

1930s:

- Catherine McKecher (Winnipeg)
- Bertha F. Houghton (Victoria)
- Edith Hearn (Toronto) and Ethel Ware (Vancouver)

1949:

- Mrs. A. Englehard (Montreal Mount Royal Chapter)
- Dorothy L. Bolsover (Vancouver Lodge)
- Miss E.M. Burrows (Victoria Lodge)
- Mrs. Stella Kucy (Windsor Chapter)

Figure 27. AMORC counted several female masters in Canada in its early days. Note the variations in name styles, demonstrating changing times and expanding identities for women.

The article went on to cover Canada and England:

One of the most important changes, however, is that not only has the Dominion of Canada come under our Jurisdiction, but Australia is now under the Royal Jurisdiction of Egypt; and the British Isles, once powerful in the Order, are now without any power whatever, their Jurisdiction having been taken from them because the Order there limited its membership for many years to men in an attempt to make it semi-masonic. Until the Order in England again admits women on an equal basis with men it will be denied the right to assemble, to hold Lodge meetings or to have the secret work or teachings.<sup>280</sup>

The English position on Rosicrucian membership in the early twentieth century parallels the story of King Solomon, who, after leaving Egypt, restricted his mystical group to males. Over millennia, such exclusion betrayed the Rosicrucian principle of the necessary balance of polarities, the female and male, negatively affecting women and Western culture down through the ages.

AMORC soon received many “requests for lodges” from Canada, which quickly emerged as a powerful presence within the Order.<sup>281</sup>

In the early twentieth century, AMORC counted numerous female masters in Canada:

- In the 1920s: Mrs. C.D. Neroutsos (Victoria) and the Colombe Emerita for North America, who relocated to Canada and served as Colombe at Montreal’s Francis Bacon Lodge.
- In the 1930s: Catherine McKecher (Winnipeg), Bertha F. Houghton (Victoria), Edith Hearn (Toronto), and Ethel Ware (Vancouver) lent their leadership to Canada’s Rosicrucian tradition.
- At the beginning of 1949, all Canada’s locations (affiliated bodies<sup>282</sup>) had male masters, but by December the leadership had become entirely female: Mrs. A Englehard (Montreal Mount Royal Chapter), Dorothy L. Bolsover (Vancouver Lodge), Miss E.M. Burrows (Victoria Lodge), and Mrs. Stella Kucy (Windsor Chapter).

### **Mrs. Merritt Gordon**

In 1921, AMORC “granted dispensation” for a new lodge in Vancouver, British Columbia.<sup>283</sup>

The lodge held Sunday meetings, and in 1923 one of those sessions attracted a member from the pre-AMORC days, a sister “who travelled a long distance in Canada to be present at a meeting she saw announced in the papers. She was one of the first members of the original Council of the first Lodge of our Order in this country and had been out of touch . . . for a number of years.”<sup>284</sup>

Vancouver’s leadership in those days included Mrs. Merritt Gordon and her husband, who served as Vancouver’s Grand Master. Their work alongside many others grew Rosicrucian presence significantly, such that by mid-1925, the Order’s magazine reported that “In the [America’s] Middle West we have the greatest activity of all, second only to that in our Canadian Jurisdiction.”<sup>285</sup>

By May 1925, the magazine reported that the Grand Lodge of Canada also had built a “fine Temple in Egyptian style, and the photographs sent to us warm our hearts. We see many sections and details copied from the Temple of the Supreme Lodge and feel honored at the compliment thus paid.”<sup>286</sup>

Canadian leaders maintained strong connections with their counterparts in San Jose. The Gordons and their son, along with other Vancouver leaders, visited the Order’s headquarters in

San Jose in 1928, and the June magazine reported “the Emperor and his wife” would visit Vancouver in September.<sup>287</sup>

▽ ▽ ▽ ▽ ▽

**MEET THE EMPEROR AT VANCOUVER**

The Emperor, and his wife, will be in Vancouver, B. C., Canada, from Saturday, September 8th to Wednesday morning, September 12th. He will deliver a public lecture in Vancouver on Sunday, September 9th and will meet all Lodge and Correspondence members at the Grand Lodge at 560 Granville Street on Monday evening. On Wednesday evening, Sept. 12th, he will meet members at the Lodge in Victoria. Our hundreds of members in both cities are invited to meet the Emperor on this brief, hurried trip. See local newspapers for announcements of the public meeting.

*Five Hundred Seventy-five*




Figure 28. H. Spencer and Martha Lewis visited Vancouver and Victoria, Canada, in September, 1928, staying at the Gordons’ home. Notice that era’s communication methods, which used the magazine, U.S. Mail, and local newspapers effectively to publicize AMORC events.<sup>288</sup>

*Cosmic Mission Fulfilled* picked up the story, with Ralph Lewis recounting the Lewis family’s trip to Vancouver, where they stayed with the Gordons. While there, at the Gordons’ request, H. Spencer Lewis painted an ancient Egyptian scene in the east of the temple, “an exceptional honor” for this local body that “required but little persuasion.”<sup>289</sup> The mural gave members the impression of looking out from an ancient temple, into a desert vista that included the Nile River.

The story continued in *Cosmic Mission Fulfilled* in Mrs. Gordon’s voice:

When he [Emperor 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.<sup>290</sup>

Mrs. Gordon also accompanied H. Spencer Lewis on one of his European trips to participate in the congress of the Fédération Universelle des Ordres et Sociétés Initiatiques (F.U.D.O.S.I.), a worldwide federation of mystical groups and initiatic societies.

Mrs. Gordon related:

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.<sup>291</sup>

Mrs. Gordon's birth name remains unknown, as does direct biographical information. AMORC's archives identify her only via her husband's name.

### **Women of Color**

In addition to being welcoming to women, since AMORC's founding in 1915, it has accepted students regardless of race. As the Order's introductory pamphlet, *Mastery of Life*, states: "Over the past century hundreds of thousands of people have been students of the Rosicrucian teachings. From the beginning, both men and women have played an equal role in the Rosicrucian Order, without regard to religion or race."<sup>292</sup>

## **AMORC Masters: Women Of Color**

### **Chicago's African-American chapter:**

- Dr. Katie B. Howard, May 1937 through April 1938
- Mrs. Lulu Ford, May 1938 through April 1939
- Mrs. Violet Bass, March through April 1942

### **New York City's African-American chapter:**

- Miss Ida F. Johnson, May 1939 through April 1940
- Mrs. Catherine E. King, October 1945 through May 1946
- Mrs. Alice Edwards, June 1948 through May 1949
- Eugenia Lewis, July 1952 through February 1953

Figure 29. From the late 1930s through the early 1950s, seven women of color served as Masters at segregated chapters in New York City and Chicago.

These policies reflect co-founder H. Spencer Lewis's views on equality, gender, and race, based on "a keen awareness of the equality of men and women, whatever their backgrounds may be."<sup>293</sup> In his 1929 book on the cycles governing human life, Lewis wrote, "It has been proven that there is truly no racial supremacy" and ". . . neither race nor color have any bearing upon the blessings which each human being may receive from the Cosmic."<sup>294</sup>

From its early days, Lewis actively promoted the Order among African-Americans, who, in the early twentieth century, were experiencing rising interest in mystical movements as an alternative to traditional Christianity. Recent research shows mystical-spiritual group leaders including Lewis sought African-American members specifically, with focus on Chicago and New York. Lewis advertised in African-American newspapers such as the *New York Amsterdam News* in the mid-1920s and probably earlier. Also, occult bookstores in Chicago sold Lewis's books.<sup>295</sup>

During AMORC's early days, women of color served in leadership positions. According to listings in the Order's magazines, four female Masters served at New York's Aframerican and Booker T. Washington chapters:

- Miss Ida F. Johnson, May 1939 through April 1940.
- Mrs. Catherine E. King, October 1945 through May 1946.
- Mrs. Alice Edwards, June 1948 through May 1949.
- Eugenia Lewis, July 1952 through February 1953.

Also during this period, three female Masters served at Chicago's Aframerican and Chapter 10 locations:

- Dr. Katie B. Howard, May 1937 through April 1938.
- Mrs. Lulu Ford, May 1938 through April 1939.
- Mrs. Violet Bass, March and April 1942.

The author's research did not yield further information about the seven masters listed in this section.

### **Gladys Natishna Hammer Lewis**

Gladys Natishna Hammer was born October 8, 1903,<sup>296</sup> at Bonanza Creek in Dawson City in northwestern Canada's Yukon Territory (now Yukon).<sup>297</sup>

Gladys's mother, Ogot Eleda Ronning, was born August 17, 1880, in Bergen, Norway, and her father, Lars John Hammar, was born in 1873 in Sweden. When they heard about the gold rush in Yukon's Klondike area, which began in the late 1890s, Lars left for Canada to try his luck. He joined the hordes of prospectors and went on to enter the tiny number of successful ones after finding a rich claim. Afterward, he sent for Ogot,<sup>298</sup> and the couple married in 1902. Like many immigrants of that time, at some point they changed their last name's spelling, altering "Hammar" to "Hammer."

### Gladys Natishna Hammer Lewis

#### As Gladys Hammer:

- Born 1903 in Canada; family emigrated to U.S.
- Studied business after high school
- Worked at a large publishing company
- Made contact with AMORC in San Francisco

#### As Gladys Lewis:

- Partner
- Significant influencer
- Writer, musician, sculptor
- Alchemist
- Astrologer
- World traveler
- Officer, Supreme Council
- Officer, AMORC Board of Directors



Figure 30. Gladys Lewis served AMORC all her adult life, tapping many talents and gifts including leadership, interpersonal skills, and writing. Image from the Rosicrucian archives.

In 1907, Gladys's mother gave birth to another daughter, Bernice, in San Francisco. When it was time for Gladys to start her education, she attended public school in San Francisco. Sometime after 1910, her parents bought a ranch in San Joaquin, near Stockton, California, where Gladys lived until her mid-teens and enjoyed the country school and outdoor activities including horseback riding.

When she was fifteen, an aunt invited her back to San Francisco to finish high school. There, she enjoyed academics, music, and art, all of which remained interests the rest of her life. After graduation, she studied business and in 1921 went to work at a large publishing company.

Also in 1921, she made contact with AMORC. Early that fall, at one of the Order's social events at San Francisco Lodge, she met Ralph Lewis. They began a relationship and married March 18, 1923. Both were nineteen.

Ralph was working in business when they met. In the evenings, he studied law, business administration, and philosophy privately, but soon after the wedding he resigned his job to become AMORC's Supreme Secretary.

For the rest of her life, Gladys Lewis devoted herself to AMORC.

She worked at Ralph's side in San Francisco and then in Tampa, Florida, when the Order relocated there from 1925 to 1927. During the Tampa years, Lewis corresponded with thousands of members, correcting their examinations, dictating replies to their questions, and sympathizing with their problems. She also advised them on adjustments they could make to benefit their lives and educational pursuits. Her personal studies in esoteric astrology,<sup>299</sup> which focuses on the soul's evolution, enabled her to excel in "character delineation and the study of tendencies and personalities in the events of the day."<sup>300</sup>

When the Order made its final move to Rosicrucian Park in San Jose, California, in 1927, she won election to the Supreme Grand Lodge's Board of Directors and served in this position for many years. She also served in nearly every department over the decades, often stepping in to assist during emergencies. During H. Spencer Lewis's tenure as Imperator, she also served on AMORC's Supreme Council.<sup>301</sup>

She remained a student throughout her life, attending Rose-Croix University and distinguishing herself among the advanced physical and transcendental alchemy students. Her article on the great alchemist Geber<sup>302</sup> appeared in *Rosicrucian Digest's* June 1944 issue, and AMORC republished it in the *Digest* in 2000<sup>303</sup> with this tribute to Lewis:

For over fifty years Soror Gladys Lewis (1903-1978) was married to Ralph M. Lewis and worked beside the Imperator to further the Great Work of the Rosicrucian Order, AMORC. One of Soror Lewis's deep and abiding interests was the subject of alchemy. She wrote this article about the Arab Alchemist, Geber, many years ago for the *Rosicrucian Digest*.

Lewis traveled extensively over many years for AMORC:

- In 1929, she made the historic trip to Egypt with AMORC. The magazine published ten reports on the trip, from February through December 1929; only the first mentioned Gladys Lewis (but not by name), saying, "The Imperator's party consisted of his wife, two minor children, and his daughter-in-law, the wife of the Supreme Secretary, Ralph Lewis, who by the way, had to remain at Headquarters to look after the official activities in the absence of the Imperator."<sup>304</sup>
- In August 1934, Lewis traveled as one of only five AMORC delegates from the U.S. and Canada, three women and two men, to the weeklong Great European Conclave of Rosicrucians and allied organizations. The other female delegates were Martha Lewis and Mrs. Merritt Gordon. At this event (the famous congress of the F.U.D.O.S.I. mentioned in *Cosmic Mission Fulfilled*), only the highest officers—Imperators, Hierophants, Grand Masters, and members of the Supreme Councils—from around the world came together in Belgium to meet. Lewis wrote AMORC's report on this event for



members, observing that the assembly consisted of “learned men—and some women—of the fourteen organizations.” The event included a banquet in honor of the U.S.-Canada delegation. The North American delegation also visited the Swiss Jurisdiction before returning to Brussels for the final conclave session; in the course of the journey, the group went to seven countries.<sup>305</sup>

- In 1936, Lewis and her husband and a third AMORC member received induction into the Martinist Order in Brussels and Paris in rituals officiated by that Order’s highest officers.<sup>306</sup>
- In 1941, Lewis and her husband traveled to a remote part of Peru, high in the Andes Mountains above Cuzco. Besides exploring Incan sites, they took still and motion pictures for the Order’s archives and educational work.
- In the 1960s, the Lewises visited AMORC affiliated bodies in the Caribbean;<sup>307</sup> after Gladys passed through transition, Rosicrucians in Haiti named the Port-au-Prince lodge in her honor.



Figure 31. Gladys traveled extensively with her husband throughout her life. This photo appeared in the 2015 *Rosicrucian Digest* marking AMORC’s centennial, page 29, among photos from the 1960s, with this caption: “Imperator Ralph and Gladys Lewis with Rosicrucian members in the Caribbean.” The location may have been Netherlands Antilles, which the couple visited multiple times in that decade. The seven other women pictured remain unidentified. Image from the Rosicrucian archives.

Besides occultism and mysticism, Lewis had a lifelong interest in music and art. Her piano studies included music theory, harmony, counterpoint, and composition, and her visual arts interest focused on sculpture.

In June 1945, *Rosicrucian Digest* published a brief tribute and biographical sketch about Lewis, which remains the principal source of information on her. This article concluded by saying:

Personally, Soror Gladys Lewis is exceedingly kind, sweet, generous, and lovable. Her love of animals, of all kinds, is a key to her character. She is very liberal with her time and strength, and is constantly helping someone in a modest and self-effacing way. All told, she is an unusually fine person, a fitting companion and helpmate for our Imperator, and a most sincere Rosicrucian.<sup>308</sup>

H. Spencer Lewis also recognized Gladys Lewis in his last will and testament when he wrote that she “has served well . . . and together they [Gladys and Ralph] have made excellent members of the Supreme Council, always holding the interests and welfare of the members and the Order above all personal concern.”

Gladys Natishna Hammer Lewis went through transition February 20, 1978.

Despite her abilities and achievements, only one of the Order’s early history texts, *Cosmic Mission Fulfilled*, mentions her, briefly.<sup>309</sup>

Among the honors she did receive, Ralph Lewis dedicated four of his ten books to her:

- *Behold the Sign*, 1944: Dedication / TO MY WIFE / Whose patience, understanding, and suggestions / have been a source of inspiration to me, / and have lightened what otherwise / might often have been / grievous tasks. / R.M.L.
- *The Conscious Interlude*, 1957: DEDICATION / To / MY WIFE / Whose encouragement and moral / support have been a source of / inspiration to me in the preparation / of this work. / R.M.L.
- *Mental Alchemy*, 1978: DEDICATION / To / My Wife / Whose encouragement and support in / many ways made this work possible. / R.M.L.
- *Through the Mind’s Eye*, 1982: DEDICATION / To / The Memory of / My Wife / — R.M.L.

AMORC member Many Cihlar also dedicated a book to Gladys Lewis. (See Endnotes 31 and 32.)

In addition, she won many friends and admirers on her international travels, such that after her transition Rosicrucian affiliated bodies in Milan; Altoona, Pennsylvania; Port-au-Prince, Haiti; and Sion, Switzerland, named their locations for her.<sup>310</sup> Also, in 1981, the French Grand Lodge welcomed Gladys’s husband, presenting him an inscribed key to the Gladys Lewis Auditorium in Paris.<sup>311</sup>

The month after she had passed through transition, *Rosicrucian Digest* featured a full-page photo of her, along with a memorial article that read:

In Loving Memory . . .

GLADYS LEWIS, wife of our beloved Imperator, and member of the Board of Directors of the Supreme Grand Lodge of AMORC, passed through transition on Monday evening, February 20, 1978.

There was never a more beautiful person in the service of AMORC than this fantastically humble and dedicated woman. No person was ever so free from discouraging words as was our Soror Lewis. Her name was never mentioned in any but

the kindest, most loving tones by all who ever knew her. For a person in high office, this record is rare indeed.

Her life on this plane was full and rewarding. She married early, and traveled, worked, and cared with the Emperor for well over fifty years. Her home was always open, and she graciously received members there, on any day, at any time of the year. Because of her extensive travels, she was known to most members throughout the world. As a member of AMORC's Supreme Board, she carried the wishes and requests of those members into many a board meeting where they could be aired and discussed for the welfare of the membership at large.

Soror Lewis was born in the rugged Klondike country, later moved with her family to San Francisco, and there met her husband when they were both nineteen years of age. From that time on, her life and achievements parallel those of her husband, and of the Order, which was and still is their life. She is now at rest, free from the cares that her chosen path imposed upon her. Soon she will know again the beauty of rebirth into a new and glorified body.

As she would want, and as we are now wont to do, our thoughts are with her husband, the Emperor, who, with his loss and continued burdens of office, needs our love and support as never before.

May your future life be blessed with Peace Profound, dear Gladys.<sup>312</sup>

With Gladys's transition, AMORC's Board of Directors lost its lone female member. She had served as the sole woman in the group since board member Martha Lewis had passed through transition in 1966, when officials chose Raymond Bernard to fill that vacancy and made him Supreme Legate of AMORC for Europe.<sup>313</sup>

Ralph married again on January 16, 1982, wedding widowed AMORC member Margaret Rockefeller Burt.<sup>314</sup> He passed through transition five years later, January 17, 1987. The *Digest* published a tribute to him two months later that closed by listing his surviving family. Its final words read: "Mention should also be made of the great pillar of his life during most of his adult years, his first wife Gladys, to whom he was married from the age of 18 [*sic*] until her transition in 1978."<sup>315</sup>

Among Gladys's few published writings, her report on the F.U.D.O.S.I. meeting in 1934 stands out for its clarity, vivid details, and masterful summation of the event's complex sessions and ultimate results. It also reflects her mystical sensibility, enormous interpersonal gifts, and complete devotion to the Order in passages such as: "Every one of the Fratres and Sorores displayed the utmost consideration and enthusiasm, and it was a great pleasure to meet with these charming personalities from so many countries."

She also wrote:

I must pay our respects also to the noble men and women of Europe and other lands who made this great convention a marvelous success. To bring into realization a dream of many years, and to plan every detail of such a busy week, is no small task. The amount of personal correspondence passing between the convention secretary and the hundreds of representatives of various organizations throughout the world, covering a period of many years, the study and classification of their submitted documents, the selection of delegates, and the preparation of research matter in a number of languages, was an almost superhuman task for a small group of authorized committeemen in Brussels. Too much appreciation can never be expressed to the Venerable Illustrious Emperor of Europe and his staff, and to Dr. Jean Mallinger.<sup>316</sup>

Her article on the alchemist Geber remains both readable and relevant 80 years after its publication for the writer's ability to move beyond an array of fanciful tales and language and questionable historical sources to synthesize recent scholarship on this notable figure and place his work in context for the Western Hermetic and mystical tradition. As this excerpt shows, it also demonstrates her alchemical training and mystical knowledge:

As always, the treasure is hidden and the seeker is not always successful, but in reading and meditating upon the following lines from the *Sum of Perfection*, one of the profound secrets of the Art is revealed to us. "Likewise also, we alter not metals, but Nature; for whom according to Art, we prepare that matter; for she by herself acts—not we; yet we are her administrators." Geber knew and understood that the alchemist was merely the channel for Nature and her divine laws. On the preparation of the solar medicine of the third order, which seems to be almost the same as the philosopher's stone or the great Elixir, Geber writes: ". . . and in this order is completed the most precious arcanum, which is above every secret of the sciences of this world, and is a treasure inestimable. . . . Now let the High GOD [Divinity] of Nature, blessed and glorious be praised, who hath revealed to us the series of all medicines."

And thus is transformed before us the first chemist of Islam into the Adept—the Prince of Adepts and the master of the inner secrets of Nature. With loving care he prepared the

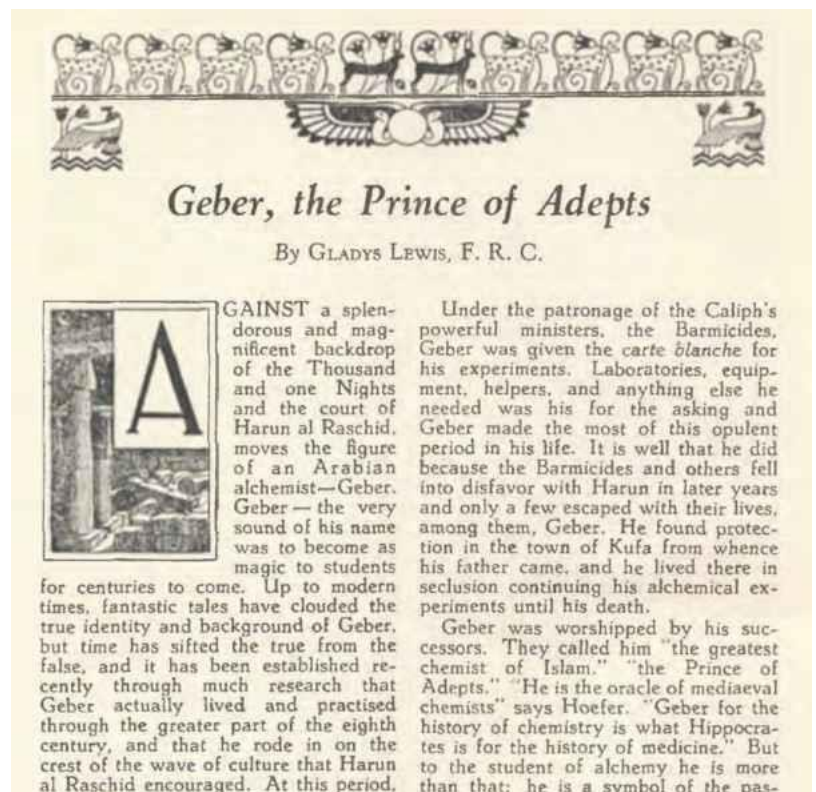


Figure 32. Gladys Lewis contributed an insightful article on the notable alchemist Geber to the *Rosicrucian Digest* in 1944.

way for Nature, and she in gratitude smiled upon her servant and embraced him with her shining wisdom.<sup>317</sup>

## Jill Jackson Miller

# Jill Jackson Miller

As Evelyn Merchant:

- Orphan
- Ward of the court
- Foster care

As Evelyn Cowan:

- Adopted age 12
- Began acting in high school
- Junior college, radio work
- Left for Hollywood

As Harlene Wood, Harley Wood, Jill Martin:

- Radio and film actress
- Married Felix Jackson

As Jill Jackson:

- Spouse
- Mother
- Divorce
- Suicide attempt
- Writer

As Jill Jackson Miller:

- Successful personal and professional partnership
- Lyricist
- Music publisher
- Global fame for “Let There Be Peace on Earth”
- Public speaker, peace activist



Figure 33. Jill Jackson Miller's difficult early life led her to inner seeking and a joyful second act in a happy musical and personal partnership that created the song “Let There Be Peace on Earth (Let It Begin with Me).” She went on to become a peace activist. Before her second marriage, her life included a cornucopia of names as she searched for her authentic identity and spiritual purpose. Image from the Rosicrucian archives.

Evelyn Merchant, later named Jill Jackson Miller, was born August 25, 1913, in Independence, Missouri.

The youngest of four children, she had a sister and twin brothers, one of whom passed through transition in childhood during an incident involving fireworks. When she was three, her mother went through transition and she became a ward of the court and went into foster care. When she was twelve, a Missouri couple, Mr. and Mrs. J.R. Cowan, adopted her and her older sister.<sup>318</sup>

Now named Evelyn Cowan, she attended Northeast High School in Kansas City, Missouri. In her senior year, she served on the student council and earned membership in the National Honor

Society. She dreamed of an acting career and got her start appearing in the drama club's Christmas play. She graduated in 1930.

She went on to junior college and worked at a radio station after school. Acting won out over academics, and she moved to Hollywood when she was nineteen.<sup>319</sup> After acting stints on radio shows, she broke into films in 1934 with small parts in westerns and a handful of Three Stooges movies. During this time, she used the names Harlene Wood, Harley Wood, and Jill Martin.<sup>320</sup>

She met German-born writer and director Felix Jackson, and they married in 1940. He asked her to end her acting career, and she complied. The couple had two daughters, Jan and Harley, before divorcing in 1944.

After the breakup, Jackson attempted to take her own life. During her recuperation, she began writing children's stories and articles for magazines, and in 1946 she met her great love, musician Seymour (Sy) Miller, who worked for Warner Brothers Music. They married in 1949.

Her life took on a deeply spiritual dimension, and at some point she and her husband joined AMORC.<sup>321</sup> As she said in an interview years later:

When I attempted suicide, and I didn't succeed, I knew for the first time unconditional love—which God [the Divine] is. God [the Divine] is unconditional love. You are totally accepted, totally loved, just the way you are. In that moment, I was not allowed to die. And something happened to me which is very difficult to [explain]. I had an eternal moment of truth, in which I knew I was loved and I knew I was here for a purpose.<sup>322</sup>



Figure 34. Jill Jackson Miller in her early Hollywood days, acting in radio and films and using various names.

With Miller, she enjoyed great personal and professional happiness. They began writing songs together, with Miller creating the music and Jackson Miller writing lyrics. They created Jan-Lee Music, a music publishing company still in operation.<sup>323</sup>

In summer 1955, they wrote their most famous song, "Let There Be Peace on Earth." In an extensive interview decades later, Jackson Miller explained she and her husband had heard on a program that "peace, to become a manifest reality, has to be in the hearts and practice of the individual" and the two "were taken over by this lovely idea and began almost immediately to write this song." Over three weeks, they

developed and polished the song. Soon after, a young man came over to see if they had new pieces he could use in teaching songs to teens at an upcoming interfaith, interracial workshop retreat in a California mountain camp. He noticed the new music on the piano, and the three sang it together.<sup>324</sup>

“He was immediately taken over by the spirit of it,” Jackson Miller said, and invited them to join him at the workshop. There, they found 180 teenagers who had “this feeling of true empathy and understanding and wanting to really find the way that life could be lived.” When the young people heard and sang the song for the first time, “it took them over, and it became their theme. . . They sang it in a circle, and they envisioned the world in a circle.”

The teens felt so moved by the song that they declared they wanted to share it and live its message when they returned home. As they did, the song took on a life of its own, passing from one person, to more people, to more and more. The same feeling that came over the teens came alive each time another person heard it. Ultimately, word of mouth spread the song and its message around the world.<sup>325</sup>

It went on to become an anthem for peace worldwide and a favorite among AMORC members ever since.

Along the way, singers performed it for heads of state, and it garnered many awards and entered numerous songbooks. Children and youth choirs continue to perform it, as do vocalists of all ages, across musical genres.<sup>326</sup>

As soon as the song’s momentum started, mail started to pour in, first from school choir directors and then from people of all walks of life, from around the globe. Jackson Miller said her husband estimated “it took us almost thirty hours a week for ten years to answer the mail.”<sup>327</sup>

They knew they had something special even when they were writing the song.

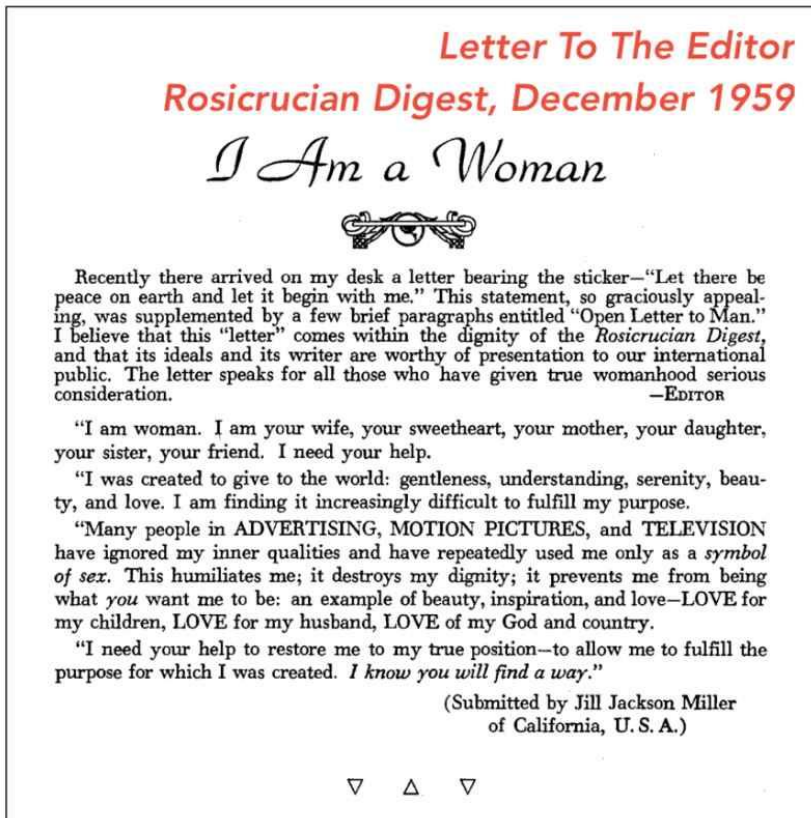


Figure 35. With Sy Miller, Jill Jackson Miller found a great partner in life and career and the happiness that eluded her in childhood. This family photo from the 1960s shows her with her husband and daughters. Image from the Rosicrucian archives.

“We were aware that we are instruments of this idea [that peace begins in the heart of each person] because, really, a wonderful simple truth came through,”<sup>328</sup> Jackson Miller said.

That simplicity became the key to the song’s power and massive influence. Much like Rosicrucian Ella Wheeler Wilcox’s work, which ultimately reached an avid international audience, artistic sensitivity and a mystical sensibility fused, yielding a work that some say remains as meaningful today as at the moment of its creation.

Jackson Miller attributed the song’s enduring status to its “inclusiveness,” noting it “seems to be the only song that all the different faiths feel totally comfortable with.”<sup>329</sup>



She also said the song succeeded because it entrusts every person who hears it with a mission to help create peace: it goes beyond “let there be peace on Earth” by adding “and let it begin with me.”

Earth, seen from outer space, “looks like a beautiful, peaceful neighborhood,” she told her interviewer, but “people have to shape up to make it that way. . . . Many people have felt, ‘I’m really not important. I’m like a number in a computer.’ Well that is not true . . . each one of us has a heart and a consciousness.”

Jill and Sy wrote many other songs with spiritual themes, including “Still Small Voice” and “Ask Your Heart to Show the Way.” Sy passed through transition in 1971, and Jackson Miller carried their banner for peace, accepting speaking engagements to share how their song came to be created and how each person has the power to help peace become a reality.

Figure 36. Jackson Miller wrote this letter to *Rosicrucian Digest*, whose longtime editor, Frances Vejtasa, elected to publish with an editor’s note in the December 1959 issue. Jackson Miller’s poignant expression reflects not only her status as a female in 1950s America but her experiences running away to Hollywood at age nineteen to work as an actress.

Public speaking allowed her to share her personal story of overcoming childhood adversity, recovering from mistakes, and creating a meaningful and happy life and career. Audiences responded positively to this person whom noted radio journalist and interviewer David Freudberg met when she was in her early seventies and described as “one of those rare, radiant



human beings, with dynamic, almost overflowing energy. She genuinely marveled at how her simple song had caught fire and traveled a path around the globe.”<sup>330</sup>

By then, Jackson Miller had put her life into perspective. Just as she wrote years before, she had “let peace begin with me” and finally realized she had healed from childhood trauma and the alienation that had led her to attempt suicide:

When you do not feel loved and accepted by people, especially from your childhood up, you think something is the matter with you. And I learned later that people are doing the best they can, where they are. In other words, all the people that seemed to me at that time to reject me and so on, were doing the best that they could with their understanding. So that’s what causes us to forgive the past and go on from there. [Also] There were always teachers or people like that in my life that were very kind. And I look back now and I see, all the way along, I was getting this love.<sup>331</sup>

Jill Jackson Miller continued to work for her ideal of peace the rest of her life. After years in Los Angeles, she moved to Hawaii, where she passed through transition April 2, 1995, at home, peacefully.<sup>332</sup>

The closing lines of her beloved lyrics remain to inspire all who follow and express the essence of what she had evolved to by her life’s close:

Let peace begin with me,  
Let this be the moment now;  
With every step I take,  
Let this be my solemn vow:

To take each moment and live each moment  
In peace eternally.  
Let there be peace on earth  
And let it begin with me.

### **Martha Morfier Lewis**

Martha Morfier was born December 23, 1888, in Brooklyn, New York.<sup>333</sup> Her parents, Margaret Ray Morfier and Simon J. Morfier, sent her to both private and public schools; her family claimed descent from a notable French general, Morphier.<sup>334</sup>

After her school years, she took a job as executive assistant at a large company in New York, reporting to a prominent society photographer. One day, H. Spencer Lewis came to see Martha Morfier’s boss, who was busy, and he ended up chatting with her. He took to stopping by to chat with her on his regular visits to the company and eventually invited her on a date for dinner and a play. Morfier accepted the invitation.<sup>335</sup>

The two hit it off, discovering a mutual interest in mystical matters. They began meeting evenings and weekends to discuss Lewis’s plans for founding what would become AMORC.

## Martha Morfier Lewis

As Martha Morfier:

- Born 1888
- Public and private schooling
- Musical training
- Executive assistant at a large firm
- Heiress and major AMORC benefactor

As Martha Lewis:

- Partner
- Significant influencer
- Stepmother
- Mother
- AMORC co-founder
- First initiate, first AMORC member
- Officer, Supreme Grand Lodge Board of Directors
- Member, AMORC Supreme Council
- Board member, Rosicrucian French jurisdiction
- Writer, speaker
- Musician
- Board member, officer, and member, numerous San Jose institutions



Figure 37. Martha Morfier Lewis epitomizes the qualities shown by AMORC's early female founders: leadership, devotion, generosity, and unstinting work in service to an ideal. Image from the Rosicrucian archives.

Soon, he proposed marriage, and something about Lewis and his passion for an almost impossible task induced Morfier to marry him.

Even before the couple married, Martha became AMORC's earliest and most important benefactor when she came into two sizeable inheritances after both her grandmothers passed through transition. She donated the entire amount of these two windfalls to the fledgling Order's coffers. This early money demonstrated her complete devotion to AMORC and its mission and ensured the Order had the resources needed to launch the following year.

The couple wed on June 27, 1914, in a small private ceremony attended by family and close friends. The new Martha Lewis now took on immediate responsibility for an instant family of two children, Ralph, age ten, and Vivian, age six, whose mother Mollie had gone through transition the year before. The family decided to send Ralph to his father's aunt's farm, a beloved and familiar environment, for part of each year; at some point they sent him to a military academy in New Jersey.<sup>336</sup>

From the beginning, Martha Lewis accepted her husband's long hours of service and continual restlessness as she served the same ideal. The next year, pregnant with a child, she helped her husband and several others co-found AMORC according to a complex, binding timeline, and she participated in the April 1, 1915, founding event. By then, she already had become indispensable to the organization.

She also participated in the new organization's first convocation on Thursday, May 13, 1915. So critical had her service to the Order become that all present decided unanimously, along with the first American Supreme Council, that Martha Lewis would be the first that night to "cross the threshold" by receiving initiation into AMORC, making her its first member.<sup>337</sup> She also became the first to wear AMORC's insignia.

A few months later, she gave birth to Earle Cromwell Lewis on July 22, 1915.<sup>338</sup>

For the rest of her life, she shared in every triumph her husband and AMORC created, and she served the Order by helping work through all its many setbacks and challenges. Early on, a member, entrusted to manage money set aside to purchase printing equipment for the Order's many communications, embezzled the funds and disappeared. Also, from its launch, AMORC contended with constant attacks and legal action from rival Rosicrucian groups.<sup>339</sup>

In 1917, Martha Lewis endured one of the most demanding years of her life. On April 6, the United States declared war on Germany and entered the "Great War" (World War I). Twelve days later, Lewis gave birth to daughter Madeleine Lewis on April 18, 1917. Meanwhile, the U.S. government was confiscating German property, including the massive ocean liner *Imperator* in New York's harbor. This seizure made national news, and in the war hysteria at the time overzealous people reported Martha Lewis's husband because of his AMORC title, Imperator. Police arrested him for suspected espionage, searched the Order's headquarters, and confiscated documents. Although officials quickly realized their error and apologized, the incident created negative publicity and took a toll on the Lewis family.<sup>340</sup>

In late July, Martha Lewis and her husband traveled by train from New York to Pittsburgh with their infant daughter in tow to attend the first AMORC convention. She was traveling with a baby during the hottest part of summer, in the days before air conditioning, and managing motherhood's demands along with those of her partner and her official duties as an AMORC co-founder and official.

At the convention, Rosicrucian officers held the Order's naming ceremony for Martha Lewis's new baby:

After the arrangements were ready and the altar was decorated with beautiful roses a signal was given and the Conductor and Matre of the Pennsylvania Grand Lodge escorted into the Hall and to the Altar the Imperator and Sister H. Spencer Lewis, who carried in her arms the infant daughter. The Imperator was without insignia other than the apron of membership, for it was his desire that the child should be named as the child of two who were simply members of the Order.

The ceremony will be long remembered. Sister Lewis, dressed in white and wearing her apron, idealized the spirit and picture of happy motherhood, while the Emperor stood quietly in deep thought and greatly overcome by the solemnity of the occasion. In fact, as the ceremony proceeded with its beautiful rites, sacred acts and sweet impressiveness there were few present who did not feel the tears come to the eyes and a lump to the throat.

The child was named Colombe Madeleine Lewis at precisely 2:49 P. M.<sup>341</sup>

After the convention, the Lewises traveled to Chicago, where they stayed three weeks with Illinois Grand Lodge officers Dora and Charles Soelke in what the Order's magazine called the first vacation for the Emperor "in a number of years."<sup>342</sup>

In the years ahead, Martha Lewis experienced firsthand the Order's growing pains, as it underwent rapid growth followed by reorganization in the 1920s. When AMORC headquarters relocated from New York City to San Francisco, she packed up and moved both children and household west. Like her daughter-in-law, Gladys Lewis, she also made the move to Tampa, Florida, and then to San Jose. Her service extended nationwide and internationally, traveling with her husband on every lecture tour and global junket.

In California, Martha Lewis knit AMORC into the fabric of the community, forming strong relationships that helped gain the organization acceptance and positive publicity. Her strong speaking and writing skills enabled her to serve effectively as president of the Woman's Club of San Jose and as an officer and member of several cultural organizations. Within AMORC, she served on the Supreme Council, as a member of the Board of Directors of AMORC's Supreme Grand Lodge, and as a board member for the Order in France.<sup>343</sup>

Over the years, Martha Lewis witnessed her husband's tests and trials, habit of overwork, and physical decline in the late 1930s. After twenty-five years together, she endured her husband's transition on August 2, 1939, at age fifty-five.<sup>344</sup>

Martha Lewis lived another twenty-seven years after her husband passed through transition. "She stayed closely involved with all aspects of the organization throughout H. Spencer Lewis's life and then later when her stepson, Ralph Lewis, succeeded him as Emperor. Her wisdom, focus, and generosity of resources and of spirit greatly contributed to the success of AMORC in ways that most members are unaware of."<sup>345</sup>

Martha Morfier Lewis passed through transition May 4, 1966, in San Jose after a short illness. The Order held Rosicrucian services for her at a funeral chapel in San Jose three days later.

In the supplement to his last will and testament, her husband wrote, "My wife . . . has been unbiased, devoted, and helpful in every way as a Supreme Councilor, despite her many connections as Director or officer of other organizations. . . . I ever thank God [the Divine] for my wife. . . . My first wife was devoted, true, and loving, and God was good in giving me a second wife so loving and loyal."<sup>346</sup>



Figure 38. Martha Lewis served AMORC from the year she met her husband until the day of her transition, often behind the scenes or in other ways invisible to others. Image from the Rosicrucian archives.

When her husband passed through transition, Lewis demonstrated her greatness of soul in a composure that allowed her to create a lengthy and eloquent eulogy, as shown in these excerpts:

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.

\* \* \*

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.

\* \* \*

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.

\* \* \*

Simplicity was the keynote of his strong personality, the simplicity of all those touched by genuine greatness.

\* \* \*

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.<sup>347</sup>

## Conclusion

Women played a critical role in co-founding AMORC in North America, and they continue to play central roles in leading the Order, in a tradition of female-male inclusivity dating to ancient Egypt. In addition to the many and difficult tests and trials their male counterparts faced, these mystical women who were involved at the beginning of AMORC's founding in North America sometimes endured social prejudice, legal restrictions, and other obstacles due to misogyny and discrimination "on the basis of sex."<sup>348</sup>

Yet they persevered.

It is a testament to their courage, strength, intelligence, and particularly their mystical devotion and evolution that these women carried on and contributed, body and soul, often without recognition and despite indifference, open resistance, and even animosity within some initiatic circles.

The mystical community, spiritual seekers everywhere, and the causes of Truth and Light remain forever in their debt.

*Cromaat!*

## Conflict of Interest

The author declares no conflict of interest.

## Endnotes

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<sup>1</sup> H. Spencer Lewis, "The Authentic and Complete History of the Ancient and Mystical Order Rosae Crucis," *American Rosae Crucis*, Vol. 1, Number 1, 1916, 5. *American Rosae Crucis* issues are available for download at the International Association for the Preservation of Spiritualist and Occult Periodicals (IAPSOP) website: [http://iapsop.com/archive/materials/american\\_rosae\\_crucis/](http://iapsop.com/archive/materials/american_rosae_crucis/).

<sup>2</sup> Ibid., 6.

<sup>3</sup> Ibid., 13.

<sup>4</sup> In 1927, for example, AMORC demographics consisted of 36 percent females, 64 percent males. See Editor, "Some Interesting Facts for Our Members," *The Mystic Triangle*, Vol. 5, Number 4, 1927, 96.

<sup>5</sup> For more about AMORC's Colombes and Vestals and the historical roots of their sacred tradition, see Christina d'Arcy, "Vestals," *Rosicrucian Digest*, Vol. 99, Number 1, 2021, 37-41.

<sup>6</sup> Madhura Ingahlalikar et al., "Sex differences in the structural connectome of the human brain," National Center for Biotechnology Information, <https://pmc.ncbi.nlm.nih.gov/articles/PMC3896179/>.

<sup>7</sup> Mary Devlin, "Women Mystics and the New Millennium," *New Renaissance Magazine*, accessed September 11, 2024, <https://www.ru.org/index.php/spirituality/37-women-mystics-and-the-new-millennium?highlight=WyJtYXJ5IiwZGV2bGluIl0=>.

<sup>8</sup> See the AMORC website at <https://www.rosicrucian.org/>.

<sup>9</sup> See AMORC's Rosicrucian books at <https://www.rosicrucian.org/rosicrucian-books>. All Rosicrucian books listed on the site are available for complimentary download; see each book's information page for file options and download links.

<sup>10</sup> Hélène Bernard, *Great Women Initiates* (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 1984 and 2015). To obtain a complimentary download, see <https://www.rosicrucian.org/rosicrucian-books-great-women-initiates>. For the original French edition from 1981, see <https://www.amazon.fr/Grandes->

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<sup>11</sup> Josselyne Chourry, *The Tarot in the Light of Kabbalah* (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 2024). For a complimentary download, see <https://www.rosicrucian.org/rosicrucian-books-the-tarot-in-the-light-of-kabbalah>.

<sup>12</sup> Laura DeWitt James, *The Word Went Forth* (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 1943 and 2015). For a complimentary download, see <https://www.rosicrucian.org/rosicrucian-books-the-word-went-forth>.

<sup>13</sup> Phelps also wrote AMORC's glossary; see Ruth Phelps, *Rosicrucian Glossary: A Key to Word Meanings* (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 1961). Phelps was a longtime Rosicrucian, researcher, writer, and Rose-Croix University faculty member who joined Rosicrucian Park's staff in 1951. In 1955, she became AMORC's Research Librarian, serving for 24 years until she retired in 1979. See *Rosicrucian Digest* combined issue, Vol. 57, Number 12, and Vol. 58, Number 1, 1979 and 1980, 34.

<sup>14</sup> Ruth Phelps, *The Universe of Numbers* (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 1984 and 2015). For a complimentary download, see <https://www.rosicrucian.org/rosicrucian-books-the-universe-of-numbers>.

<sup>15</sup> Phyllis L. Pipitone, *The Inner World of Dreams* (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 1996 and 2015). For a complimentary download, see <https://www.rosicrucian.org/rosicrucian-books-the-inner-world-of-dreams>.

<sup>16</sup> Lisa Schwappach-Shirriff, *Treasures of the Rosicrucian Egyptian Museum* (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 2004 and 2015). For a complimentary download, see <https://www.rosicrucian.org/rosicrucian-books-treasures-of-the-rosicrucian-egyptian-museum>. An Egyptologist and anthropologist, Schwappach-Shirriff served as Curator and later Assistant Director at the Rosicrucian Egyptian Museum in San Jose from 2001 to 2006.

<sup>17</sup> H. Spencer Lewis et al., *Master of the Rose Cross: A Collection of Essays by and about Harvey Spencer Lewis*, PDF file (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 2009). <https://f5db1a33c5d48483c689-1033844f9683e62055e615f7d9cc8875.ssl.cf5.rackcdn.com/Master%20of%20the%20Rose%20Cross.pdf>.

<sup>18</sup> Christian Rebisse, *Rosicrucian History and Mysteries*, trans. Richard Majka, PDF file (San Jose: Supreme Grand Lodge of the Ancient and Mystical Order Rosae Crucis, 2005). <https://f5db1a33c5d48483c689-1033844f9683e62055e615f7d9cc8875.ssl.cf5.rackcdn.com/RC%20History%20and%20Mysteries%20-%20Christian%20Rebisse.pdf>.

<sup>19</sup> *Ibid.*, 561-593.

<sup>20</sup> *Ibid.*, 12-17.

<sup>21</sup> *Ibid.*, 373. The illustration shows the commonly used photo of Mary Banks Stacey in later life with the caption "FIGURE 77. May [*sic*] Banks-Stacey."

<sup>22</sup> *Ibid.*, 206. The illustration shows an engraving of Bohemian monarchs King Frederick V and Queen Elizabeth with the caption "FIGURE 34. Frederick V and Elizabeth at their coronation (National Portrait Gallery)."

<sup>23</sup> *Ibid.*, 303. The illustration shows a photo with the caption "FIGURE 60. Levitation experiment with the medium Eusapia Palladino (1909)."

<sup>24</sup> *Ibid.*, 266-267 and 273. The first shows an engraving of a man standing at left, practicing magnetism on a woman sitting at right with the caption "FIGURE 51. Detail from A Key to Magic and the Occult Sciences by E. Sibley, c. 1800." The second shows an engraving of two men standing at center, with two seated women, one at left and one at right, listening to the men, with the caption "FIGURE 52. Mesmer's tub, engraving."

<sup>25</sup> *Ibid.*, 393. This image reproduces Lewis's letter with the caption "FIGURE 81. Letter written by Harvey Spencer Lewis to his wife on August 13, 1909, the day after his initiation."

<sup>26</sup> *Ibid.*, 189, 381. The first shows an engraving of a vase or flask with a woman at left and a man at right with the caption "FIGURE 29. The alchemical flask of the royal wedding, from Pandora, 1582." The second shows a magazine cover with an ethereal looking female figure facing left and includes the caption "FIGURE 78. The Future, February 1908."



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- <sup>27</sup> Ralph M. Lewis, *Cosmic Mission Fulfilled*, PDF file (San Jose: Supreme Grand Lodge of the Ancient and Mystical Order Rosae Crucis, 2005), <https://f5db1a33c5d48483c689-1033844f9683e62055e615f7d9cc8875.ssl.cf5.rackcdn.com/Cosmic%20Mission%20Fulfilled%20-%20Ralph%20M%20Lewis.pdf>.
- <sup>28</sup> See the *Rosicrucian Digest* issue, “The Sacred Feminine,” published in 2021, <https://www.rosicrucian.org/rosicrucian-digest-the-sacred-feminine>.
- <sup>29</sup> The Russian-born Helena Roerich created Agni Yoga, a religious doctrine influenced by Theosophy and transmitted to her starting in 1920. Agni Yoga means “Mergence with Divine Fire” or “Path to Mergence with Divine Fire.” A prolific writer, both of books and letters, Roerich corresponded over many years with more than 140 people across the world. She also translated texts by Helena P. Blavatsky and traveled extensively, particularly to remote areas in Central Asia.
- <sup>30</sup> R.M. Lewis, ed., *The Immortalized Words of the Past*, PDF file (San Jose: Supreme Grand Lodge of the Ancient and Mystical Order Rosae Crucis, 1986 and 2015). <https://f5db1a33c5d48483c689-1033844f9683e62055e615f7d9cc8875.ssl.cf5.rackcdn.com/The%20Immortalized%20Words%20of%20the%20Past%20-%20Ralph%20M%20Lewis.pdf>.
- <sup>31</sup> Rosicrucian Order, AMORC, *Mystics at Prayer*, compiled by Many Cihlar with introduction by H. Spencer Lewis, PDF file (San Jose: Supreme Grand Lodge of the Ancient and Mystical Order Rosae Crucis, 1931 and 2015), <https://f5db1a33c5d48483c689-1033844f9683e62055e615f7d9cc8875.ssl.cf5.rackcdn.com/Mystics%20at%20Prayer%20-%20AMORC.pdf>.
- <sup>32</sup> Cihlar’s dedication refers to Gladys R. Lewis as “wife of the Emperor,” however, the book first appeared in 1931, and Ralph Lewis did not become AMORC’s Emperor until 1939.
- <sup>33</sup> Gladys Lewis served as an officer and worked for AMORC. She also traveled widely on official journeys with her husband, Ralph Lewis, frequently going to international locations. Over the years, she earned respect and affection from Rosicrucians worldwide, particularly in areas beyond the United States.
- <sup>34</sup> Rosicrucian Order, AMORC, *Mystic Wisdom*, PDF file (San Jose: Supreme Grand Lodge of the Ancient and Mystical Order Rosae Crucis, 2005, 2008 and 2015), <https://f5db1a33c5d48483c689-1033844f9683e62055e615f7d9cc8875.ssl.cf5.rackcdn.com/Mystic%20Wisdom%20-%20AMORC.pdf>.
- <sup>35</sup> Christian Bernard, trans. Earle de Motte, *Rosicrucian Questions and Answers*, PDF file (San Jose: Supreme Grand Lodge of the Ancient and Mystical Order Rosae Crucis, 1996 and 2015), <https://0c32da6c22ea84d93454-4e35fcd4a65a22c2468aadf4f9268406.ssl.cf5.rackcdn.com/Rosicrucian%20Order%20AMORC%20Questions%20and%20Answers%20-%20Christian%20Bernard.pdf>.
- <sup>36</sup> Illinois Mathematics and Science Academy, *Great Man Theory*, Module 2, IMSA Leadership Education and Development (Aurora, IL: Illinois Mathematics and Science Academy, 2019), <https://digitalcommons.imsa.edu/cgi/viewcontent.cgi?article=1013&context=core#:~:text=The%20Great%20Man%20Theory%20thrives,often%20derived%20from%20military%20leadership>.
- <sup>37</sup> Emily Post, *Etiquette: The Blue Book of Social Usage*, tenth edition (New York: Funk & Wagnalls Company, Inc., 1960), 548-550.
- <sup>38</sup> Helena Roerich, *Letters of Helena Roerich, Vol. 1: 1929 – 1935* (New York: Agni Yoga Society, Inc., 1954), “Letters to America,” 1 March 1929 letter, [https://agniyoga.org/ay\\_en/Letters-of-Helena-Roerich-I.php](https://agniyoga.org/ay_en/Letters-of-Helena-Roerich-I.php). See <https://agniyoga.org/index.php> for a full index of Roerich’s writings with links to access them.
- <sup>39</sup> Steven Armstrong, “Hidden Harmonies: Rediscovering the Egyptian Foundations of the Rosicrucian Path,” *Rosicrucian Digest*, Vol. 85, Number 1, 2007, 47-50.
- <sup>40</sup> Proverbs, 8:23, 27, 30-31, 34-35, (Complete Jewish Bible).
- <sup>41</sup> German Egyptologist Jan Assmann, as quoted in Armstrong, 48.
- <sup>42</sup> H.S. Lewis, “Authentic History,” 6.
- <sup>43</sup> H. Bernard, 34.
- <sup>44</sup> Armstrong, 49.
- <sup>45</sup> Ibid.
- <sup>46</sup> Rebisse, 404.
- <sup>47</sup> R.M. Lewis, *Cosmic Mission Fulfilled*, 37.
- <sup>48</sup> William S. Bike, *Winning Political Campaigns* (Juneau, Alaska: The Denali Press, 1998), 86.
- <sup>49</sup> Post, 75.
- <sup>50</sup> Ibid., 74.
- <sup>51</sup> Veronica Clements et al., “The Better Half: Female Counterparts to Famous Male Artists,” lecture sponsored by Woman Made Gallery, whose staff and board assisted with research, Chicago, August 14, 2024, <https://womanmade.org/presentations/>.

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- <sup>52</sup> Judith Martin, *Miss Manners' Guide to Excruciatingly Correct Behavior* (New York: Atheneum Publishers, 1982), reprinted by Warner Books, New York, 1982, 387.
- <sup>53</sup> Post, 75.
- <sup>54</sup> Ibid., 74.
- <sup>55</sup> Ibid., 77.
- <sup>56</sup> Ibid.
- <sup>57</sup> Martin, 30.
- <sup>58</sup> Ibid.
- <sup>59</sup> Ibid., 75.
- <sup>60</sup> Ibid., 31.
- <sup>61</sup> Egypt Exploration Society, "Women in Ancient Egypt," March 8, 2023, [https://www.ees.ac.uk/resource/women-in-ancient-egypt.html#:~:text=singers%20or%20musicians.\\_.Women's%20Rights.could%20even%20divorce%20her%20husband.](https://www.ees.ac.uk/resource/women-in-ancient-egypt.html#:~:text=singers%20or%20musicians._.Women's%20Rights.could%20even%20divorce%20her%20husband.)
- <sup>62</sup> C. Bernard, *Rosicrucian Questions and Answers*, 19.
- <sup>63</sup> H.S. Lewis, "Authentic History," 3-13.
- <sup>64</sup> Ibid., 5.
- <sup>65</sup> H. Bernard, 33.
- <sup>66</sup> H.S. Lewis, "Authentic History," 5.
- <sup>67</sup> Schwappach-Shirriff, 102. Also, see H. Bernard, 32-39, for more on royal women's power as shown in her account of Queen Tiy's and Nefertiti's leadership during the Eighteenth Dynasty.
- <sup>68</sup> Females Nitokerty and Sobeknefru also served as "kings." See Schwappach-Shirriff, 103. She adds that "When there was warfare or a very young heir, women also appear to have managed the affairs of the nation until the owner of the throne returned or came of age."
- <sup>69</sup> H.S. Lewis, "Authentic History," 5.
- <sup>70</sup> Schwappach-Shirriff, 101.
- <sup>71</sup> Armstrong, 48.
- <sup>72</sup> Ibid.
- <sup>73</sup> Schwappach-Shirriff, 101.
- <sup>74</sup> "Powerful Beauty: Hatshepsut and Aphrodite," The Metropolitan Museum of Art, <https://www.metmuseum.org/perspectives/powerful-beauty>.
- <sup>75</sup> H.S. Lewis, "Authentic History," 6.
- <sup>76</sup> Her name means "the beautiful one has come." The spiritually minded, especially mystics, will understand that such a name means not simply physical beauty but particularly beauty of soul. Despite this fact, even AMORC fell prey to focusing on appearance, romance, and popular perception when it featured a full page ad on its magazine's inside front cover for a Nefertiti statuette with the headline "The Love Idol." See *Rosicrucian Digest*, Vol. 30, Number 6, 1952.
- <sup>77</sup> This section uses AMORC sources to provide the Order's traditional telling of Nefertiti's and her co-ruler Akhnaton's lives: H. Bernard's chapter on Tiy and Nefertiti in *Great Women Initiates* and H.S. Lewis's "Authentic History," *American Rosae Crucis*, Vol. 1, Number 1, 1916, 3-13. Numerous other sources exist, however, and their facts, particularly dates, may differ from AMORC's records.
- <sup>78</sup> H. Bernard, 36. Note that Bernard refers to Amenhotep as "Amenophis" throughout the text; H.S. Lewis, in his accounts of this period, uses the form Amenhotep for this name.
- <sup>79</sup> Ibid.
- <sup>80</sup> H. Bernard, 37.
- <sup>81</sup> This act of changing one's name aligns Akhnaton's lived experience with that of women across the centuries. In addition, the name change, combined with moving to the new capital, confirms Miss Manners's comment millennia later regarding the "fresh start" available from multiple changes at the same time. See the section "A Word about Names" for more on this topic.
- <sup>82</sup> The presentation consisted of a live musical performance of Rosicrucian musician Debussy's piano duet for four hands, "Six Épigraphes Antiques," (Six Antique Epigraphs); an art exhibit featuring an oil painting for each of the six Epigraphs and three portraits of Debussy at different ages; a lecture on Debussy's life and mystical background; and poetry reading in French and English featuring poems Debussy set to music. Created for the 2001 Rosicrucian convention in Racine, WI, to evoke the famous Rosicrucian salons of the 1890s in Paris, it was reprised shortly after at Nefertiti Lodge in Chicago and again in September 2023 for an online presentation sponsored by Toronto Lodge. To see the Nefertiti painting and all the other artworks from the event, go to <https://vimeo.com/annordhausbike>. For more on the sacred feminine and its links with spiritual culture and mystical (especially Rosicrucian) traditions,

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see *Rosicrucian Digest*, Vol. 99, Number 1, 2021, which focuses entirely on the sacred feminine; see especially Jean Donohue, “Searching for the Secret of the Black Virgin,” 44.

<sup>83</sup> H.S. Lewis, “Authentic History,” 8. Most other accounts say the couple had six daughters. For example, H. Bernard lists the children in *Great Women Initiates*, 37-38, as Meryt-Aton, Maket-Aton, Ankhsepen-Aton, Nefrenofu-Aton, Setepen-Re, and Nefrenofere.

<sup>84</sup> H. Bernard, 37-38.

<sup>85</sup> Regarding Nefertiti, see Ronald Thomas Ridley, *Akhenaten: A Historian's View. The AUC History of Ancient Egypt* (Cairo: The American University in Cairo Press. 2019), 251. For Mery-aten, see Joyce A. Tyldesley, *Chronicle of the Queens of Egypt: From Early Dynastic Times to the Death of Cleopatra* (New York: Thames & Hudson, 2006), 136-137.

<sup>86</sup> The Rosicrucian Egyptian Museum's collection includes numerous artworks and artifacts from the Amarna period. To see several examples, consult Schwappach-Shirriff, *Treasures*.

<sup>87</sup> Rodovid family tree portal, “Catherine Hoffmann b. 14 January 1851,” accessed August 20, 2024, <https://en.rodovid.org/wk/Person:103772>. This source lists the family's last name as “Hoffmann,” and that name may be correct, with a change made later after the family's move to the U.S.

<sup>88</sup> R.M. Lewis, *Cosmic Mission*, 12. This book provides most of the biographical and historical information available for the extended Lewis family.

<sup>89</sup> *Ibid.*, 13.

<sup>90</sup> Rodovid, “Catherine Hoffmann.” This web page includes links to scanned pages from relevant census records. The 1880 census for Northhampton, Pennsylvania, lists Aaron as head of a household consisting of himself, Catherine, and son Harry. It states Aaron's occupation as “professional penman” and Catherine's as “keeping house.”

<sup>91</sup> R.M. Lewis, *Cosmic Mission*, 19.

<sup>92</sup> Rodovid, “Catherine Hoffmann.”

<sup>93</sup> Family Search, “Harvey Spencer Lewis,” accessed August 19, 2024, <https://ancestors.familysearch.org/en/KVQR-2L3/harvey-spencer-lewis-1883-1939>.

<sup>94</sup> R.M. Lewis, *Cosmic Mission*, 34-36, 46, 49, 60, 65-67.

<sup>95</sup> Rosicrucian Order, AMORC, *Restorer of Rosicrucianism* video, part 3, Rosicrucian TV channel, YouTube, July 29, 2009, <https://youtu.be/9i-9RrGnyHg?si=mgDL2cxLuLLD-ufB>.

<sup>96</sup> *Restorer of Rosicrucianism*, part 4, July 29, 2009,

[https://www.youtube.com/watch?v=cKitGOEyhl&list=PL\\_F6PZ9v5s2p3V4r0I9sIpO79PyqKxEUG&index=4](https://www.youtube.com/watch?v=cKitGOEyhl&list=PL_F6PZ9v5s2p3V4r0I9sIpO79PyqKxEUG&index=4).

<sup>97</sup> Starting with the first *Rosicrucian Manual* edition from 1918, only five years following Mollie's transition, Lewis's biography mentions only his second wife, Martha Morfier Lewis. His biography remained unchanged in later editions (even when Ralph, a child of his marriage with Mollie, took on significant duties with AMORC) except for a paragraph added to the end regarding Spencer Lewis's transition and funeral, which appears in the 1974 and 1990 editions. Compare H. Spencer Lewis, *Rosicrucian Manual* (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 1918), 163, with H.S. Lewis, with later additions by R.M. Lewis, *Rosicrucian Manual* (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 1990), 134.

<sup>98</sup> R.M. Lewis, “The Transition of Our Imperator,” *Rosicrucian Digest*, 17 Number 8, 1939, 283.

<sup>99</sup> Lewis and Lewis, *Rosicrucian Manual*, 135, states her birth place as “Boston, Massachusetts.”

<sup>100</sup> Family Search, “Mollie Lewis,” <https://www.familysearch.org/ark:/61903/1:1:M5ZF-18X>, accessed September 12, 2024. Given that census data may contain discrepancies, the mystery of Mollie's birth remains.

<sup>101</sup> R.M. Lewis, *Cosmic Mission*, 35.

<sup>102</sup> John W. Leonard, ed., *Who's Who in New York City and State* (New York: L.R. Hamersly & Company, 1907), 834.

<sup>103</sup> R.M. Lewis, *Cosmic Mission*, 65.

<sup>104</sup> R.M. Lewis, *Cosmic Mission*, quotes Martha Lewis's eulogy for H. Spencer Lewis, 202.

<sup>105</sup> Anne Nordhaus-Bike, “Mystical Astrology Behind *Self-Mastery and Fate with the Cycles of Life*,” *Rose+Croix Journal*, Vol. 16, 2022, 103. See Note 36 of that article's Endnotes.

<sup>106</sup> *Ibid.*, 84-85.

<sup>107</sup> *Ibid.*, 88.

<sup>108</sup> R.M. Lewis, *Cosmic Mission*, 66.

<sup>109</sup> *Ibid.*

<sup>110</sup> *Ibid.*, 67.

<sup>111</sup> Lewis and Lewis, *Rosicrucian Manual*, 135.

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<sup>112</sup> Lydia Lane, Hagen History Center blog, “The Changing Silhouette of Victorian Women’s Fashions–The History of the Corset,” Aug 11, 2021,

<https://www.erichistory.org/blog/the-changing-silhouette-of-victorian-womens-fashions-the-history-of-the-corset>.

<sup>113</sup> Chris Woodyard, “The Weight of Fashion: 1883,” Mrs. Daffodil Digresses blog, November 7, 2018, <https://mrsdaffodildigresses.wordpress.com/2018/11/07/the-weight-of-fashion-1883/>. As Mrs. Daffodil, Woodyard writes about costume, history, and social ephemera, with material quoted from original sources.

<sup>114</sup> AMORC College Library, “An International Language for Rosaecrucians with Complete Grammar and Dictionary,” *Cromaat A*, 1918, 22. H.S. Lewis created seven issues of *Cromaat*, each “numbered” alphabetically as a series, from *Cromaat A* through *Cromaat G*. The first five appeared in 1918; the last two are undated, but textual analysis indicates they appeared in early 1919. *Cromaat* issues are available for download at the International Association for the Preservation of Spiritualist and Occult Periodicals (IAPSOP) website, <http://iapsop.com/archive/materials/cromaat/>.

<sup>115</sup> Find A Grave, “Delia Jane Reynolds Banks,” accessed August 20, 2024, [https://www.findagrave.com/memorial/75253714/delia\\_jane\\_banks](https://www.findagrave.com/memorial/75253714/delia_jane_banks).

<sup>116</sup> Rosicrucian Order, AMORC, “Mrs. May Banks-Stacey Matre, Rosae Crucis America,” *American Rosae Crucis*, Vol. 1, Number 1, 1916, 17.

<sup>117</sup> Find A Grave, “Mary Henrietta Banks-Stacey,” accessed August 20, 2024, <https://www.findagrave.com/memorial/126803234/mary-henrietta-stacey>.

<sup>118</sup> AMORC, “Mrs. May Banks-Stacey,” 17.

<sup>119</sup> Rebisse, 374.

<sup>120</sup> David T. Rocks, “Mrs. May Banks Stacey,” *Theosophical History: A Quarterly Journal of Research*, Vol. 6, Number 3 1996, 145.

<sup>121</sup> Mary Banks Stacey, writing as “Mrs. May Banks Stacey,” Letter to the Editor, *Baltimore Sun*, November 1, 1903.

<sup>122</sup> Numerous Rosicrucian texts mention Mary’s “blue blood” pedigree, recalling the genealogical work H.S. Lewis’s father and mother, Aaron and Catherine, performed for the Rockefeller family. AMORC’s “Mrs. May Banks-Stacey,” 17, states that “It has been said there probably is no bluer blood in America than that of Mrs. May Banks-Stacey. She is a descendant of Oliver Cromwell and the D’Arcys of France. Her father, who was a very distinguished lawyer, was the grandson of General James Banks of Revolutionary fame, who fought with General Washington in the DuQuesne War. Her grandfather was first cousin to the wife of Jerome Bonaparte, brother of Napoleon.” H.S. Lewis, “The Supreme Matre Emeritus [*sic*] Raised to the Higher Realms,” *Cromaat D*, 1918, 26-27, says she was “a direct descendant of Oliver Cromwell and an indirect descendant of Mary Stuart and Napoleon.” *Rosicrucian History and Mysteries*, 377, adds that “She was a Daughter of the American Revolution and a Colonial Dame. . . .” Mary herself wrote about her ancestors in an extended letter to the editor of the *Baltimore Sun* that appeared November 1, 1903.

<sup>123</sup> Jan Cleere, “Western Women: Mary Stacey wrote often about her Arizona adventures,” *Arizona Daily Star*, December 21, 2020, updated June 16, 2021, [https://tucson.com/news/local/western-women-mary-stacey-wrote-often-about-her-arizona-adventures/article\\_967db2d9-7e54-584c-814c-b2b15a5645d3.html](https://tucson.com/news/local/western-women-mary-stacey-wrote-often-about-her-arizona-adventures/article_967db2d9-7e54-584c-814c-b2b15a5645d3.html).

<sup>124</sup> Reynoldspatova.org website, “Mary Henrietta Banks,” accessed August 22, 2024, <https://reynoldspatova.org/getperson.php?personID=I547451185&tree=reynolds1>.

<sup>125</sup> Cleere, “Western Women.”

<sup>126</sup> Sandra L. Myres, May [*sic*] Banks Stacey, “An Arizona Camping Trip: May [*sic*] Banks Stacey’s Account of an Outing to Mount Graham in 1879,” *Arizona and the West*, Vol. 23, Number 1, 54-55.

<sup>127</sup> *Ibid.*, 53.

<sup>128</sup> Rocks, 146.

<sup>129</sup> *Ibid.*

<sup>130</sup> “Delia Stacey,” *The Philadelphia Times*, October 13, 1895. See scans of this and several other newspaper articles related to Delia Stacey at <https://reynoldspatova.org/getperson.php?personID=I6678&tree=reynolds1> These sources attest to Delia’s own colorful life and commitment to causes including women’s rights.

<sup>131</sup> *American Rosae Crucis*, Vol. 1, Number 1, 1916, 17.

<sup>132</sup> Rebisse, 375-376.

<sup>133</sup> *Ibid.*, 375; 513-514.

<sup>134</sup> Battles of the First World War Podcast, May 29, 2021, <https://www.facebook.com/photo/?fbid=2977406489203326&set=a.2046734038937247>.

<sup>135</sup> *American Rosae Crucis*, Vol. 1, Number 1, 1916, 17.

<sup>136</sup> Rocks, 146-147.

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<sup>137</sup> Ibid. Also see <https://reynoldspatova.org/getperson.php?personID=I6676&tree=reynolds1> for details on Aubrey's marriage and death.

<sup>138</sup> *Journal and Tribune*, July 7, 1901, <https://reynoldspatova.org/showmedia.php?mediaID=25450>.

<sup>139</sup> "Brother Atisha," *Exposition on the Doctrine of Karma* (London: The Theosophical Publishing Society, 1910 First Edition). <https://www.ebay.com/itm/401743004079>. Cromwell signed the book's front cover and later gave it to a Theosophical lodge with a note that reads: "this copy was given by Colonel Cromwell Stacey (308th Infantry) to the Port Angeles Theo. Lodge, Jan., 1938."

<sup>140</sup> Rocks, 145.

<sup>141</sup> "Delia Stacey," *Philadelphia Times*, October 13, 1895.

<sup>142</sup> "Miss Delia Stacey Has Promised to Marry a New Yorker," *Altoona Tribune*, July 24, 1893, <https://www.reynoldspatova.org/showmedia.php?mediaID=12098> and "Delia Stacey, Soubrette, Sues for Separation," *Boston Post*, August 27, 1894, <https://www.reynoldspatova.org/showmedia.php?mediaID=12103>.

<sup>143</sup> "Death Claims First Woman to Smoke in Public," *San Bernardino County Sun*, August 4, 1945, <https://www.reynoldspatova.org/showmedia.php?mediaID=12104>.

<sup>144</sup> "Delia Stacey Sues to be Free Again," *New York Journal and Advertiser*, July 6, 1899, <https://www.loc.gov/resource/sn83030180/1899-07-06/ed-1/?dl=all&sp=3&st=text&r=0.306,-0.463,0.926,1.208,0>.

<sup>145</sup> "Eat, Drink, and Be Merry" advertisement for the Bohemian Room at the Pink Shop restaurant, Evanston History Center, <https://www.instagram.com/evanstonhistorycenter/p/CFPzXJhxA/>.

<sup>146</sup> Rebisse, 377.

<sup>147</sup> H.S. Lewis, "The Supreme Matre," *Cromaat D*, 1918, 26.

<sup>148</sup> Rebisse, 378.

<sup>149</sup> H.S. Lewis, "The Supreme Matre," 26.

<sup>150</sup> R.M. Lewis, *Cosmic Mission*, 71.

<sup>151</sup> Ibid.

<sup>152</sup> H.S. Lewis, "The Supreme Matre," 26-27. Note that H.S. Lewis clearly states in this article that Rosicrucian leaders in Egypt gave Banks Stacey a mystical jewel and several sealed papers. His account adds that Banks Stacey then traveled to India, where she showed "the recognition she had received at the hands of the Masters in Egypt" (presumably the jewel and the sealed papers) and "was duly initiated into our Order there and was given other papers signed by the Supreme Council of the World." The article then quotes Banks Stacey's written record of her dealings with Rosicrucian leaders in India, which states she received from them "the said Jewels" and "INCOMPLETE instructions." She uses the plural "Jewels" twice more in her account, which suggests she received a single jewel and sealed papers in Egypt and that these items provided enough "recognition" such that Rosicrucian leaders in India agreed to initiate her into the Order, make her a legate, and provide at least one additional "Jewel" (and perhaps more) along with additional papers "signed by the Supreme Council of the World." In addition, at the end of her written account, she said: "The history of the Jewels and papers are, to my knowledge, exactly as stated herein and as described by Mr. Lewis, our Imperator, in the History of the Order as published in the Official Magazine," which indicates that, although her written account mentions only the "Jewels and papers" she received in India, both Banks Stacey's statement and Lewis's statements are correct and, taken together, reflect what occurred.

<sup>153</sup> *American Rosae Crucis*, Vol. 1, Number 1, 1916, 17.

<sup>154</sup> H.S. Lewis, "The Supreme Matre," 26.

<sup>155</sup> Rocks, 147.

<sup>156</sup> Ella Wheeler Wilcox, *The Worlds and I* (New York: George H. Doran Company, 1918), 17-18.

<sup>157</sup> Child Culture Institute, *The Child Culture Series, Part 1* (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 2019). See especially the Introduction, 1-5, and Lesson 16, 81-87.

<sup>158</sup> Ella Wheeler, "Solitude," *New York Sun*, February 25, 1883, Lines 1-2; soon after published in Wheeler's poetry collection *Poems of Passion* (Chicago: Belford-Clarke Co., 1883), 89. Wheeler originally titled this poem "The Way of the World," however, the *New York Sun* retitled the piece before running it in the newspaper's "Poems of the Period" feature. See Joseph Bottum, "Poem of the Day: Solitude," *New York Sun*, December 26, 2023, <https://www.nysun.com/article/poem-of-the-day-solitude>, for more about the name change. For the 1883 first edition of *Poems of Passion*, which includes exquisite period artwork on cover and title page, along with numerous illustrations throughout the text, see <https://www.gutenberg.org/ebooks/16776>; this page offers numerous versions in various formats for different e-readers.

<sup>159</sup> Theosophy Wiki, "Ella Wheeler Wilcox," accessed August 28, 2024, [https://theosophy.wiki/en/Ella\\_Wheeler\\_Wilcox#cite\\_note-2](https://theosophy.wiki/en/Ella_Wheeler_Wilcox#cite_note-2).

<sup>160</sup> Ibid.

- <sup>161</sup> Wheeler Wilcox, *The Worlds*, 19-20.
- <sup>162</sup> Wheeler Wilcox, *The Story of a Literary Career*, with Ella Giles Ruddy, *Description of Mrs. Wilcox's Home and Life* (Holyoke, MA: Elizabeth Towne, 1905), 14. The book includes a foreword by publisher Elizabeth Towne about “the present little booklet,” created in response to overwhelming requests to Wheeler Wilcox to speak at American literary clubs and societies on “her life, methods, and works.”
- <sup>163</sup> Wheeler Wilcox refers to this institution as “Madison University” in her first autobiography. The Female College opened in 1867 after the university abolished its “Normal Department” (opened in 1863 to admit women to the university) to respond to the university president’s anti-coeducation views. See the University of Wisconsin historical timeline at <https://www.wisc.edu/about/historical-timeline/> for details.
- <sup>164</sup> Wisconsin Historical Society, “Wilcox, Ella Wheeler (1850-1919),” accessed August 29, 2024, <https://www.wisconsinhistory.org/Records/Article/CS1617>.
- <sup>165</sup> Wheeler Wilcox, *Literary Career*, 22-23.
- <sup>166</sup> The Wikipedia entry for *Poems of Passion* cites a mention in the *Boston Daily Globe*. June 24, 1883, 13.
- <sup>167</sup> Wheeler Wilcox, *Literary Career*, 40.
- <sup>168</sup> Wilcox’s company manufactured the first piece of silverware Wheeler received when publishers began sending her prize items in lieu of monetary compensation for her writings. See *Literary Career*, 20.
- <sup>169</sup> Ella Giles Ruddy, *Description of Mrs. Wilcox's Home and Life*, included in Wheeler Wilcox, *The Story of a Literary Career* (Holyoke, MA: Elizabeth Towne, 1905), 44.
- <sup>170</sup> American Film Institute, Catalog of Feature Films, The First 100 Years 1893-1993, “The Price He Paid (1914),” <https://catalog.afi.com/Catalog/moviedetails/16391>; “The Beautiful Lie (1917),” <https://catalog.afi.com/Catalog/moviedetails/16862>; “The Belle of the Season (1919),” <https://catalog.afi.com/Catalog/moviedetails/18120>; and “The Man Worth While (1921),” <https://catalog.afi.com/Catalog/moviedetails/10619>. All accessed August 26, 2024.
- <sup>171</sup> Poemist, “Ella Wheeler Wilcox,” accessed August 29, 2024, [https://www.poemist.com/ella-wheeler-wilcox/biography#google\\_vignette](https://www.poemist.com/ella-wheeler-wilcox/biography#google_vignette).
- <sup>172</sup> Wheeler Wilcox, *The Worlds*, 252-315.
- <sup>173</sup> Wheeler Wilcox, *The Heart of the New Thought* (Chicago: The Psychic Research Company, 1902). See <https://ia802309.us.archive.org/7/items/heartofnewthought00wilc/heartofnewthought00wilc.pdf> to download a PDF of this book.
- <sup>174</sup> Rebisse, 367-368.
- <sup>175</sup> *Ibid.*, 370.
- <sup>176</sup> H.S. Lewis, “Greatest Psychic Wonder of 1906,” *New York Sunday World*, January 1907. The byline lists Lewis as president of the New York Institute for Psychical Research. This article also cited in *Master of the Rose Cross*, 15.
- <sup>177</sup> John Palo, “Ella Wheeler Wilcox (1850-1919) Writer and Mystic Rosicrucian,” 1998, Confraternity of the Rose Cross, <https://www.crcsite.org/rosicrucian-library/contemporary-writings/ella-wheeler-wilcox/>.
- <sup>178</sup> R.M. Lewis, *Cosmic Mission*, 37.
- <sup>179</sup> Marie Russak, ed., *The Channel*, Vol. 1, Number 2, January, February, March, 1916. See [http://iapsop.com/archive/materials/channel/channel\\_v1\\_n2\\_jan-feb-mar\\_1916.pdf](http://iapsop.com/archive/materials/channel/channel_v1_n2_jan-feb-mar_1916.pdf).
- <sup>180</sup> AMORC, “The Truth in Verse,” *American Rosae Crucis*, Vol. 1, Number 2, 1916, 4, 26. Wheeler Wilcox’s poems in this edition are “A Query,” “You Will Be What You Will Be,” and “Mistakes.”
- <sup>181</sup> *The Channel*, Vol. 1, Number 3, 1916, 6.
- <sup>182</sup> Wheeler Wilcox, *The Worlds*, 345.
- <sup>183</sup> *Ibid.*, 346-360.
- <sup>184</sup> Constantin, “Pain,” *American Rosae Crucis*, Vol. 1, Number 8, 1916, 18.
- <sup>185</sup> AMORC devoted an entire issue of its *Rosicrucian Digest* to Atlantis, and it includes Wheeler Wilcox’s Atlantean inspired poem, “The Lost Land.” See Vol. 84, Number 2, 2006, 23.
- <sup>186</sup> Wheeler Wilcox, “Be Kind to Animals,” *Los Angeles Herald*, Vol. 40, Number 94, February 19, 1914, 6. See the article’s text and a reproduction in full of the 1914 newspaper page at University of California-Riverside Center for Bibliographical Studies and Research, California Digital Newspaper Collection, <https://cdnc.ucr.edu/?a=d&d=LAH19140219.2.52&e=-----en--20--1--txt-txIN-----1>. Also see *The Worlds*, especially the chapters on her travels, during which Wheeler Wilcox frequently came to animals’ defense during an era largely without motorized transit, when horses, mules, and other animals worked to provide transportation.
- <sup>187</sup> A.T. Cuzner, “Studies on Food Economics IX: Vegetarianism,” *American Journal of Clinical Medicine*, Vol. 25, 1918, 60. See the article at <https://babel.hathitrust.org/cgi/pt?id=hvd.32044097073886&view=1up&seq=87>.
- <sup>188</sup> Wheeler Wilcox, *The Worlds*, 24, 72-74.

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<sup>189</sup> National Center for Health Statistics, “Marriages Trends and Characteristics, United States,” Data from the National Vital Statistics System, Series 21, Number 21, 1971, 5.

<sup>190</sup> Wheeler Wilcox, *Literary Career*, 33-34.

<sup>191</sup> Nordhaus-Bike, “Mystical Astrology,” 90-91.

<sup>192</sup> Wheeler Wilcox, *The Worlds*, 420, 407.

<sup>193</sup> Palo, “Ella Wheeler Wilcox.”

<sup>194</sup> Deadtree Publishing, “Ella Wheeler Wilcox Biography and Selected Products,” accessed August 30, 2024, <https://www.deadtrepublishing.com/pages/ella-wheeler-wilcox>.

<sup>195</sup> See Endnote 158.

<sup>196</sup> Wheeler Wilcox, *The Worlds*, 420, 407.

<sup>197</sup> Catherine Pope, “The Mysterious Marie Corelli – Queen of Bestsellers by Teresa Ransom,” *Victorian Secrets*, May 12, 2009, <https://victoriansecrets.co.uk/the-mysterious-marie-corelli-queen-of-bestsellers/#:~:text=In%20order%20to%20hide%20her.a%20novel%20called%20Lifted%20Up>. This article also serves as the source for data on Corelli’s height and her penchant for receiving guests while positioned on a raised platform.

<sup>198</sup> See Joanna Turner, “‘The most accomplished liar in literature?’ Uncovering Marie Corelli’s Hidden Early Life,” *Victorian Popular Fictions*, Vol. 5, Number 1, 2023, <https://victorianpopularfiction.org/wp-content/uploads/2023/07/03.Turner-VPFJ-5.1.pdf>, for the most recent in-depth research on Corelli’s birth and origins. Turner focuses on conventional biographical data rather than mystical information; her research and comments help explain Corelli’s secrecy, given her culture’s extreme prejudice against illegitimacy and routine ridicule and condemnation of people from the lowest classes and those lacking illustrious forebears.

<sup>199</sup> Royle Thurston (H.S. Lewis), “Marie Corelli, the Illuminated Mystic: Some Very Interesting Facts from Old Rosicrucian Records,” *Rosicrucian Digest*, Vol. 8, Number 6, 1930, 176. Lewis used the Royle Thurston and other pen names at various times, as revealed in AMORC, “To The Temple Of Alden,” *Rosicrucian Digest*, Vol. 85, Number 2, 2007, Supplementary Web Articles section, 1-2 (reprinted from *American Rosae Crucis*, Vol. 3, Number 2, 1920, 26). See the 2007 edition at [https://b1e36bcd2b2f667c32cd-4fb9b5302a048ee02dcf5b2b1a8e57f9.ssl.cf5.rackcdn.com/Dig\\_v85\\_2\\_websup1.pdf](https://b1e36bcd2b2f667c32cd-4fb9b5302a048ee02dcf5b2b1a8e57f9.ssl.cf5.rackcdn.com/Dig_v85_2_websup1.pdf).

<sup>200</sup> Jessica Amanda Salmonson, “Marie Corelli and her Occult Tales,” *The Victorian Web*, 1998, <https://victorianweb.org/authors/corelli/salmonson1.html>, states Wilcox and others counted among “those who took delight in her [Corelli’s] friendship . . .”

<sup>201</sup> Thurston (Lewis), “Marie Corelli, the Illuminated,” 177.

<sup>202</sup> Lili Loofbourow, “Gollum’s Mother: On Marie Corelli,” *Los Angeles Review of Books*, February 13, 2013, <https://lareviewofbooks.org/article/gollums-mother-on-marie-corelli/>. Loofbourow quotes a letter Corelli wrote to “an admirer” in 1892 that “Though I am the ‘golden-haired beauty’ you were pleased to call me, I am not the daughter of Charles Mackay and never was, but simply his adopted daughter, adopted under peculiar and extremely painful circumstances which I am not bound to enter into...When I was 21 I was made acquainted with my history, and of course when I entered on a literary career I took my own name Marie Corelli. I am of Italian extraction, and am no relation whatever to the Mackay family.” Also see the Timeline on the marieorelli.org website for numerous details about her extended family and dates of significant outward events in her life; note that the timeline reflects none of her mystical work nor her Rosicrucian connections: <http://mariecorelli.org.uk/timeline>.

<sup>203</sup> AMORC, “Who Was Marie Corelli?” *Rosicrucian Digest*, Vol 21, Number 11, 1943, 430.

<sup>204</sup> Thurston (Lewis), “Marie Corelli, the Illuminated,” 177.

<sup>205</sup> Profundis XIII (H.S. Lewis), “The Passing of a Master,” *The Mystic Triangle*, Vol. 6, Number 7, 1928, 546-548. See *Rosicrucian Digest*, Vol. 100, Number 1, 2022, 1, for confirmation Lewis used Profundis as one of his many pen names.

<sup>206</sup> Norman S. Flook, “Marie Corelli,” *Rosicrucian Digest*, Vol. 21, Number 5, 1943, 184.

<sup>207</sup> Thurston (Lewis), “Marie Corelli, the Illuminated,” 177.

<sup>208</sup> T.F.G. Coates and Robert Stanley Warren Bell, *Marie Corelli: The Writer and the Woman* (Philadelphia: George W. Jacobs & Company, 1903, <https://www.gutenberg.org/files/66004/66004-h/66004-h.htm>). See Chapter I, 23-25, for details on the practice of publishing houses and literary journals using novelists to read and review other novelists’ works.

<sup>209</sup> Thurston (Lewis), 177.

<sup>210</sup> See the Marie Corelli website for a complete list of her works, <https://mariecorelli.org.uk/works>.

<sup>211</sup> Thurston (Lewis), 179.

<sup>212</sup> Nick Leigh Birch et al., “Timeline,” Marie Corelli website, <https://mariecorelli.org.uk/timeline>, accessed September 2, 2024.

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- <sup>213</sup> Ibid. Also see Ellid, “Books So Bad They’re Good: The Sorrows of Marie Corelli,” *Daily KOS*, March 24, 2012, <https://www.dailykos.com/story/2012/3/24/1076643/-Books-So-Bad-They-re-Good-The-Sorrows-of-Marie-Corelli>.
- <sup>214</sup> Ellid, “Books So Bad.”
- <sup>215</sup> Thurston (Lewis), 177.
- <sup>216</sup> Flook, 185.
- <sup>217</sup> Ibid., 184.
- <sup>218</sup> AMORC, introduction to reprint of Corelli’s “Lead, Kindly Light,” *Rosicrucian Digest*, Vol. 100, Number 2, 2022, 52. The text refers to her as “Marie Corelli, SRC,” clearly indicating that she had joined AMORC before her transition.
- <sup>219</sup> Birch et al., “Timeline.”
- <sup>220</sup> Pope, “Mysterious Marie Corelli.”
- <sup>221</sup> Thurston (Lewis), 179-180.
- <sup>222</sup> Coates and Bell, *Marie Corelli*, 25-26.
- <sup>223</sup> Thurston (Lewis), 178.
- <sup>224</sup> Corelli’s 1914 novel, *Innocent: Her Fancy and His Fact*, movingly addresses “illegitimate” children’s plight in her time.
- <sup>225</sup> See Teresa Ransom, *The Mysterious Miss Marie Corelli: Queen of Victorian Bestsellers* (Stroud, United Kingdom: Sutton Publishing Ltd., 1999) and Brenda Ayres and Sarah E. Maier, eds., *Reinventing Marie Corelli for the Twenty-First Century* (London: Anthem Press, 2019).
- <sup>226</sup> Corelli, *The Life Everlasting: A Reality of Romance* (London: Methuen, 1911), author’s prologue. For an online edition, available in various e-formats, see <https://www.gutenberg.org/ebooks/4251>. (Author’s emphasis).
- <sup>227</sup> Corelli, *Life Everlasting*, Chapter 1, Gutenberg e-book edition, 20-21.
- <sup>228</sup> Find A Grave, “Marie Ellene Barnard Hotchener,” accessed September 3, 2024, <https://www.findagrave.com/memorial/124619389/marie-ellene-hotchener#source>. Data on this site comes from U.S. Census and other official records.
- <sup>229</sup> Like Ella Wheeler Wilcox, Russak Hotchener counts two Wikipedia entries, a general biographical entry as “Marie Russak,” [https://en.wikipedia.org/wiki/Marie\\_Russak](https://en.wikipedia.org/wiki/Marie_Russak), and a detailed listing on Theosophy Wiki as “Marie Russak Hotchener,” [https://theosophy.wiki/en/Marie\\_Russak\\_Hotchener](https://theosophy.wiki/en/Marie_Russak_Hotchener).
- <sup>230</sup> Fourth Millennium family tree website, “Marie Barnard,” accessed September 3, 2024, <http://www.fourth-millennium.net/family-travels/marie-elaine-barnard.html#>.
- <sup>231</sup> Fourth Millennium. Also see Glennis Waterman, “The Diva’s beginnings,” February 16, 2011, <http://doves2day.blogspot.com/search/label/krotona>.
- <sup>232</sup> Waterman, “The Diva’s beginnings.”
- <sup>233</sup> Justin Harvey Smith went on to graduate studies and an academic career, becoming a professor at his alma mater, Dartmouth, and winning a Pulitzer Prize in 1920 for one of his many history books. For more on Smith, see [https://www.findagrave.com/memorial/146875254/justin\\_harvey\\_smith](https://www.findagrave.com/memorial/146875254/justin_harvey_smith).
- <sup>234</sup> Find A Grave, “Marie Ellene Barnard Hotchener.”
- <sup>235</sup> Fourth Millennium, Waterman.
- <sup>236</sup> Theosophy Wiki, “Marie Russak Hotchener,” accessed September 3, 2024, [https://theosophy.wiki/en/Marie\\_Russak\\_Hotchener#cite\\_note-4](https://theosophy.wiki/en/Marie_Russak_Hotchener#cite_note-4).
- <sup>237</sup> Waterman.
- <sup>238</sup> Find A Grave, “Marie Ellene Barnard Hotchener.”
- <sup>239</sup> Fourth Millennium.
- <sup>240</sup> May S. Rogers, “Marie Russak Hotchener,” *American Theosophist*, Vol. 33, Number 4, 1945, 85. *American Theosophist* issues are available for reading and downloading at the International Association for the Preservation of Spiritualist and Occult Periodicals (IAPSOP) website, [http://iapsop.com/archive/materials/theosophic\\_messenger\\_all/](http://iapsop.com/archive/materials/theosophic_messenger_all/).
- <sup>241</sup> Ibid.
- <sup>242</sup> Rogers.
- <sup>243</sup> Note that the master who assisted Marie Corelli also bore the mystical name Helios.
- <sup>244</sup> Universal Co-Masonry website, “Masonic Biographies: Marie Russak Hotchener,” accessed September 3, 2024, <https://www.universalfreemasonry.org/en/famous-freemasons/marie-russak-hotchener>.
- <sup>245</sup> Rebisse, 28.
- <sup>246</sup> Theosophical Society in America archives, membership records no. 01201-01203. Ledger Cards 4, as cited in Hotchener’s Wikipedia entry.



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- <sup>247</sup> Find A Grave, “Frank Russak,” accessed September 4, 2024, [https://www.findagrave.com/memorial/146882183/frank\\_russak](https://www.findagrave.com/memorial/146882183/frank_russak).
- <sup>248</sup> Pat Deveney, “The Channel,” last updated August 27, 2020, IAPSOP, <http://iapsop.com/archive/materials/channel/>.
- <sup>249</sup> Lewis mentioned Russak and *The Channel* multiple times in the April 1916 issue; *American Rosae Crucis* also featured mentions and display ads for it in May, June, July, and August-December 1916. In return, Russak mentioned Lewis and AMORC in the spring and summer 1916 *Channel* issues and in the fall issue that year reprinted a lengthy article originally published in *American Rosae Crucis* about Lewis’s June 1916 transmutation demonstration.
- <sup>250</sup> See Endnote 179.
- <sup>251</sup> See their marriage license at [https://images.findagrave.com/photos/2015/255/124619511\\_1442197040.jpg](https://images.findagrave.com/photos/2015/255/124619511_1442197040.jpg). Also see *American Rosae Crucis*, Vol. 1, Number 7, 1916, 23, for a wedding notice: “It may be of interest to our readers to know that Marie Russak and Mr. Henry Hotchner [*sic*] were married Sunday, July 9th, at Hollywood, California. The American Rosae Crucis herewith extends its greetings and well wishes of Love and Friendship.”
- <sup>252</sup> Marie Russak, “Science of Occult Healing,” *The Channel*, Vol. 1, Number 1, 3.
- <sup>253</sup> Hope Anderson, “Marie Russak Hotchener and Moorcrest: The Theosophist Opera Singer and Her Architectural Fantasia,” Under the Hollywood Sign, July 6, 2009, <https://underthehollywoodsign.wordpress.com/2009/07/06/marie-russak-hotchener-and-moorcrest-the-theosophist-opera-singer-and-her-architectural-fantasia/>. Also see Cahuenga Past, “The Future of the Past,” November 15, 2021, <https://cahuengapast.medium.com/the-future-of-the-past-ecbdca283c31>.
- <sup>254</sup> *Ibid.* Also see Waterman and Fourth Millennium.
- <sup>255</sup> Anderson. See the end of her article, which states: “In his otherwise excellent study of Krotona architecture, ‘The Surviving Buildings of Krotona in Hollywood,’ (Architronic vol. 8, 1998), Alfred Willis bemoans Marie Russak Hotchener’s lack of architectural training, dismissing her proportions as ‘awkward’ and her interiors as ‘rather garish.’ Further noting that all her houses were ‘somewhat vulgar,’ he concedes that they reflect ‘their designer’s own middle-class taste but also the vulgarity increasingly evidenced in the commercial and domestic buildings of boomtime Los Angeles in the 1920’s.’ That the hardly middle-class Marie Russak Hotchener was reaching for an architectural style as unique and hybridized as Theosophy itself apparently never occurred to him.”
- <sup>256</sup> *Ibid.* Also see Waterman and Fourth Millennium.
- <sup>257</sup> Find A Grave, “Marie Ellene Barnard Hotchner.”
- <sup>258</sup> Wikipedia’s entry for Henry Hotchener cites the Arthur Jacoby papers, letter to Hotchener March 12, 1945, held in the Theosophical Society in America’s archives.
- <sup>259</sup> See a photo of the marker here: [https://www.findagrave.com/memorial/124619389/marie\\_ellene\\_hotchener#view-photo=122892373](https://www.findagrave.com/memorial/124619389/marie_ellene_hotchener#view-photo=122892373).
- <sup>260</sup> H.S. Lewis, “A Few Words by the Emperor,” *American Rosae Crucis*, Vol. 1, Number 8, 1916, 13.
- <sup>261</sup> *American Rosae Crucis*, Vol. 2, Number 2, 1917, 59-60. Significant convention planning and coverage appeared in the magazine’s February, June, July, and September 1917 issues. Mentions dwindled after that, given America’s greater involvement in World War I and AMORC’s internal changes and reorganization in the late teens and early ‘20s.
- <sup>262</sup> The Stratford Hotel sat at the southwest corner of Jackson Boulevard and Michigan Avenue. Now gone, it operated from 1872 to 1922.
- <sup>263</sup> Mrs. Jack Brown, “National Convention,” *American Rosae Crucis*, Vol. 2, Number 2, 1917, 60.
- <sup>264</sup> AMORC likely never held that event, given that the Order published no issues of *American Rosae Crucis* in 1918 and 1919 and the U.S. had entered the World War I conflict in April 1917.
- <sup>265</sup> Francis Meinsohn, “Marie Louise Clemens ouvrirait-elle un nouveau Canal?” July 8, 2024, <https://www.lebistrotdeharosecroix.com/marie-louise-clemens-ouvrirait-elle-un-nouveau-canal>. This page provides a full birth chart for Clemens, including exact date, time, and place of birth.
- <sup>266</sup> WikiTree, “Marie Louise (Menard) Clemens (1863),” [https://www.wikitree.com/wiki/Menard-2613#\\_note-4](https://www.wikitree.com/wiki/Menard-2613#_note-4), accessed September 12, 2024.
- <sup>267</sup> Family Search, “Stanley Philip Clemens,” <https://www.familysearch.org/ark:/61903/1:1:XFV3-M5R>, accessed September 12, 2024.
- <sup>268</sup> Supreme Secretary-General, “The First National Convention Complete Official Report,” *American Rosae Crucis*, Vol. 2, Number 9, 1917, 163-180. This issue also provided an informal convention news feature, “Side Comments of the Convention,” 181-184, and an “After the Convention” update, 184-185.
- <sup>269</sup> *Ibid.*, 168.
- <sup>270</sup> “The Work of the Order,” *American Rosae Crucis*, Vol. 2, Number 10, 1917, 199.

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- <sup>271</sup> “Interesting Items,” *The Triangle*, Vol. 1, Number 4, 1921, 2. Lodge updates began appearing in this publication as of Vol. 1, Number 3, dated May 21, 1921; by that year’s issue Number 5, updates on affiliated bodies sometimes appeared in a News of the Lodges section.
- <sup>272</sup> *The Mystic Triangle*, Vol. 3, Number 6, 78. 87.
- <sup>273</sup> *Ibid.*, August 1925, Vol. 3, Number 8, Special Notices, 125.
- <sup>274</sup> *Rosicrucian Digest*, Vol. 11, Number 3, 1933, 119.
- <sup>275</sup> *Ibid.*, Vol. 11, Number 4, 1933, 159.
- <sup>276</sup> *Ibid.*, Vol. 12, Number 12, 1935, 441.
- <sup>277</sup> Convention Secretary, “Our Happy Convention,” *Rosicrucian Digest*, Vol. 14, Number 8, 1936, 306, 312, and 304.
- <sup>278</sup> *Rosicrucian Digest*, Vol. 18, Number 4, 1940, 159; Number 5, 199; and Number 6, 239.
- <sup>279</sup> Meinsohn, “Une Devinette concernant Marie Louise Clemens,” July 9, 2024, <https://www.lebistrotdeleurope.com/une-devinette-concernant-marie-louise-clemens>.
- <sup>280</sup> AMORC, “Our Order, the Roman Catholic Church, and a Wonderful Compliment,” *American Rosae Crucis*, Vol. 1, Number 9, 1916, 23-24.
- <sup>281</sup> AMORC, “The National R.C. Convention,” *American Rosae Crucis*, Vol. 1, Number 10, 1916, 25.
- <sup>282</sup> AMORC calls its locations “affiliated bodies.” These affiliated bodies consist of lodges as well as chapters and pronaoi; smaller locations consist of atria and study groups.
- <sup>283</sup> AMORC, “Interesting Foreign Matters,” *The Triangle*, Vol. 1, Number 7, 1921, 4.
- <sup>284</sup> AMORC, “Notes For Members,” *The Triangle*, Vol. 2, Number 3, 1923, 35.
- <sup>285</sup> AMORC, “Reported Activities of the Amorc,” *The Mystic Triangle*, Vol. 2, Number 5, 1925, 65.
- <sup>286</sup> *Ibid.*
- <sup>287</sup> AMORC, “A Chat With the Editor,” *The Mystic Triangle*, Vol. 6, Number 4, 1928, 461, and Thurston (H.S. Lewis), “Interesting News From One Department,” Vol. 6, Number 5, 1928, 478.
- <sup>288</sup> AMORC, “Meet The Imperator At Vancouver,” *The Mystic Triangle*, Vol. 6, Number 8, 1928, 575.
- <sup>289</sup> R.M. Lewis, *Cosmic Mission*, 111.
- <sup>290</sup> *Ibid.*, 112.
- <sup>291</sup> *Ibid.*, 171.
- <sup>292</sup> Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, *Mastery of Life*, 2019, 22, [https://www.rosicrucian.org/downloads/Mastery\\_of\\_Life.pdf](https://www.rosicrucian.org/downloads/Mastery_of_Life.pdf).
- <sup>293</sup> *Restorer of Rosicrucianism*, part 5, July 29, 2009. <https://youtu.be/11wfn4WG5b4?si=4h2dxu9oSulcJy0C>. Also, in the April 1920 issue of *American Rosae Crucis*, Vol. 5, Number 4, 13, Lewis explicitly states, “. . . the Order is open to the seeker for truth regardless of race, creed, or color and . . . it represents more truly than any other movement in the world, the classroom and the sacred temple of the brotherhood [*sic*] of man [humankind].”
- <sup>294</sup> H.S. Lewis, *Self-Mastery and Fate with the Cycles of Life* (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 1929 and 2015), 136. For a complimentary download, see <https://www.rosicrucian.org/rosicrucian-books-self-mastery-and-fate-with-the-cycles-of-life>.
- <sup>295</sup> Patrick Denis Bowen, “The African-American Islamic Renaissance and the Rise of the Nation of Islam” (dissertation, University of Denver, 2013), 93, 173, <https://digitalcommons.du.edu/etd/963>.
- <sup>296</sup> Family Search, “Gladys Natishna Hammer,” accessed September 5, 2024, <https://www.familysearch.org/tree/person/about/LRVZ-Q8J>. Most dates as well as family tree information for Gladys come from this source.
- <sup>297</sup> Platonicus, “Temple Echoes,” *Rosicrucian Digest*, Vol. 23, Number 5, 1945, 175-176.
- <sup>298</sup> *Ibid.*
- <sup>299</sup> Prolific writer and esotericist Alice A. Bailey originated the Ageless Wisdom teachings, which envisioned global unity as part of the “new age” (the current Age of Aquarius). She wrote from 1919 until her transition in 1949; her astrological teachings, covered in volume three of her five volume *Treatise on the Seven Rays*, focus on the evolution of soul consciousness. Her work has influenced numerous astrologers, particularly during the twentieth century. For more on Bailey, her works, and the Lucis Trust that she co-founded to disseminate her teachings and publications, see <https://www.lucistrust.org/>.
- <sup>300</sup> Platonicus, 176.
- <sup>301</sup> H.S. Lewis, “Last Will and Testament,” supplementary material, *Rosicrucian Digest*, Vol. 17, Number 8, 1939, 287.
- <sup>302</sup> Gladys Lewis, “Geber, the Prince of Adepts,” *Rosicrucian Digest*, Vol. 22, Number 5, 1944, 170-172.
- <sup>303</sup> G. Lewis, *Rosicrucian Digest*, Vol. 78, Number 51 2000, 25-26.
- <sup>304</sup> Trip Secretary, “Report of the Egyptian Tour,” 15.

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- <sup>305</sup> G. Lewis, "The Great European Conclave: Important News for Every Member," *Rosicrucian Digest*, Vol. 12, Number 10, 1934, 375-380.
- <sup>306</sup> R.M. Lewis, "Martinism In America: The Revival of an Old Mystical Order," *Rosicrucian Digest*, Vol. 18, Number 1, 1940, 25.
- <sup>307</sup> AMORC, *Rosicrucian Digest*, centennial issue, Vol. 93, Number 1. 2015, 29.
- <sup>308</sup> Platonius, 176.
- <sup>309</sup> R.M. Lewis, *Cosmic Mission*, 195-196.
- <sup>310</sup> For several decades, AMORC published a worldwide directory of affiliated bodies in *Rosicrucian Digest's* February issue. Affiliated bodies named for Gladys Lewis appear in these listings starting at the end of the 1970s, after her transition; they continued to appear until the Order discontinued the directory after the final *Digest* issue of 2005. Most of the sites named for Gladys Lewis appear to have closed; the Sion location in Switzerland still had a web presence as of 2022 but has disappeared as well.
- <sup>311</sup> AMORC, *Rosicrucian Digest*, centennial issue, Vol. 93, Number 1. 2015, 32.
- <sup>312</sup> AMORC, *Rosicrucian Digest*, Vol. 56, Number 3, 1978, 3, 35.
- <sup>313</sup> Lewis and Lewis, *Rosicrucian Manual*, 142.
- <sup>314</sup> AMORC, "Congratulations!" *Rosicrucian Digest*, Vol. 60, Number 3, 1982, 19.
- <sup>315</sup> AMORC, "A Tribute to Greatness," *Rosicrucian Digest*, Vol. 65, Number 2, 1987, 25.
- <sup>316</sup> G. Lewis, "Great European Conclave," 380.
- <sup>317</sup> G. Lewis, "Geber," 172.
- <sup>318</sup> Chuck Anderson, "The Heroines: Jill Jackson Miller," Old Corral website, accessed September 6, 2024, <https://www.b-westerns.com/ladies55b.htm> and <https://www.b-westerns.com/ladies55.htm>. Anderson's site offers the most comprehensive biographical data about Jackson Miller, with most information provided by Jackson Miller's daughter, Jan Tache.
- <sup>319</sup> Gerry Dashner, "Jill Jackson," accessed September 6, 2024, <https://garry-dashner.tripod.com/jackson.html>.
- <sup>320</sup> Wikipedia lists her as "Harlene Wood" and mentions her other names, accessed September 6, 2024, [https://en.wikipedia.org/wiki/Harlene\\_Wood](https://en.wikipedia.org/wiki/Harlene_Wood), while IMDb (Internet Movie Database) lists her as "Harley Wood," accessed September 6, 2024, <https://www.imdb.com/name/nm0939738/>.
- <sup>321</sup> AMORC, "A Song of Peace," *Rosicrucian Digest*, Vol. 44, Number 12, 1966, 470, identifies the couple as members, referring to them as "Fratr Sy Miller and Soror Jill Jackson Miller."
- <sup>322</sup> David Freudberg, "Jill Jackson Miller - Let There Be Peace," interview with Jackson Miller, originally aired on National Public Radio and Public Radio International member stations, then aired on Humankind podcast December 24, 2020, <https://fountain.fm/episode/J5ZOVOETqSRR4K9kWoBz>.
- <sup>323</sup> See the company's website, the online clearinghouse for the couple's music, at <http://www.jan-leemusic.com/Site/Welcome.html>.
- <sup>324</sup> Freudberg.
- <sup>325</sup> Jan-Lee Music, "A Brief History of 'Let There Be Peace on Earth, and Let It Begin with Me,'" accessed September 6, 2024, <http://www.jan-leemusic.com/Site/History.html>.
- <sup>326</sup> AMORC, "A Song of Peace," 470. Also see AMORC, "A Song of Peace: How a Rosicrucian Couple Wrote a Global Anthem of Peace," *Rosicrucian Digest*, Vol. 81, Number 4, 2003, 7-8, a reprint of the earlier version with some additional text that includes the song's awards and more recent artists who have recorded it.
- <sup>327</sup> Freudberg.
- <sup>328</sup> Ibid.
- <sup>329</sup> Ibid.
- <sup>330</sup> Ibid.
- <sup>331</sup> Ibid.
- <sup>332</sup> Anderson and Tache.
- <sup>333</sup> AMORC, "In Memoriam," *Rosicrucian Digest*, Vol. 44, Number 6, 1966, 213.
- <sup>334</sup> Lewis and Lewis, *Rosicrucian Manual*, 134.
- <sup>335</sup> R.M. Lewis, *Cosmic Mission*, 69-70.
- <sup>336</sup> Lewis and Lewis, *Rosicrucian Manual*, 135.
- <sup>337</sup> Rebisse, 404, 406, 408.
- <sup>338</sup> Family Search, "Earle Cromwell Lewis," accessed September 8, 2024, <https://www.familysearch.org/tree/person/details/LBV1-HDZ>. H.S. Lewis's brother's name was Earle; the Lewises do not appear to have had Cromwells in their family tree, but Mary Banks Stacey counted England's Oliver Cromwell among her ancestors and gave his last name as a middle name to two of her children. Given this child's

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birth shortly after AMORC's official founding, the Lewises may have wished to honor co-founder Mary Banks Stacey by using one of her family names for their first child's middle name.

<sup>339</sup> Nordhaus-Bike, 88.

<sup>340</sup> Ibid.

<sup>341</sup> Supreme Secretary-General, "First Convention Report," 166. Note the use of "Sister H. Spencer Lewis" to refer to Martha Lewis, the same naming convention used to designate married women: Mrs. (insert male first and last names here). Also note the child's first name, which appears to be misspelled in the convention report as "Madeliene" rather than "Madeleine." Genealogical sites and *Master of the Rose Cross*, 155, refer to her as "Madeleine."

<sup>342</sup> Ibid., 184.

<sup>343</sup> AMORC, "In Memoriam." Also see H.S. Lewis, "Last Will and Testament," 288.

<sup>344</sup> *Master of the Rose Cross*, 28, and *Restorer of Rosicrucianism, Part 5*, give his age at transition as 56; however, H.S. Lewis, born November 25, 1883, passed through transition in August 1939 and so did not live to see his birthday that year, making his age at transition 55.

<sup>345</sup> AMORC, "The Founding," *Rosicrucian Digest*, Vol. 93, Number 1, 9.

<sup>346</sup> R.M. Lewis, *Cosmic Mission*, 195–196.

<sup>347</sup> Martha Lewis, "Eulogy," reprinted in *Cosmic Mission*, 198–204.

<sup>348</sup> This powerful phrase, "on the basis of sex" appears in the landmark U.S. Civil Rights Act of 1964, specifically Title VII, which prohibited employment discrimination based on various factors, including "sex." This phrase also appears in the landmark Reed v. Reed decision of 1971, which figures prominently in the 2018 film *On the Basis of Sex*. For Title VII, see <https://www.eeoc.gov/statutes/title-vii-civil-rights-act-1964>; for Reed v. Reed, see [https://equity.siu.edu/\\_common/documents/resources/reed-vs-reed40.pdf](https://equity.siu.edu/_common/documents/resources/reed-vs-reed40.pdf), and for the film see <https://www.imdb.com/title/tt4669788/>. Note also the distinction in definition between "sex" and "gender": currently, sex generally is associated with biology and physical features including sexual anatomy. For current commentary and definitions for sex and gender, see these leading LGBTQ+ and health organizations' sites: Human Rights Campaign Glossary <https://www.hrc.org/resources/glossary-of-terms>, Canadian Institutes of Health Research <https://cihr-irsc.gc.ca/e/48642.html>, and U.S. Department of Health & Human Services, National Institutes of Health <https://www.nih.gov.nih-style-guide/sex-gender-sexuality>.