

Mystical Astrology Behind *Self-Mastery and Fate with the Cycles of Life*

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Abstract

H. Spencer Lewis's *Self-Mastery and Fate with the Cycles of Life* remains one of the Rosicrucian Order, AMORC's most enduringly popular publications, both among Rosicrucians and those outside the Order who appreciate its systematic approach to planning the hours, days, and years of our lives. This paper explains the mystical astrology that formed the basis for Lewis's book. It also demonstrates astrology's fundamental role in his life's work, particularly and most publicly during his intense years of seeking before making contact with the Rosicrucians in France and during the early years of his AMORC leadership. In addition, this document delves into twentieth-century Rosicrucian and American history to unravel this old Rosicrucian mystery: why did H. Spencer Lewis, a practicing astrologer who gave astrology a central role in AMORC's formative years, disavow astrology in *Self-Mastery and Fate with the Cycles of Life*? This paper seeks to discover the truth behind the mystery of why Lewis denied astrology in his book on cycles. Along the way, it presents strong evidence to suggest the most plausible solution to this nearly century-old secret and summarizes the factors that most likely explain why Lewis denied astrology in his book. As this paper demonstrates, a combination of personal and professional challenges led Lewis to disavow astrology in *Self-Mastery and Fate* out of a desire to protect the Rosicrucian Order from further legal, financial, and reputational challenges.

Keywords: H. Spencer Lewis, Astrology, Mystical Astrology, *Self-Mastery and Fate with the Cycles of Life*, Rosicrucian history, AMORC, *American Rosae Crucis*, *Cromaat*, Evangeline Adams, cycle of seven, planetary cycles, planetary hours

L'astrologie mystique sous-jacente à l'œuvre : « La maîtrise de soi et le destin avec les cycles de la vie »

Anne Nordhaus-Bike

Résumé

Le livre de Harvey Spencer Lewis « La maîtrise de soi et le destin avec les cycles de la vie » continue d'être l'une des publications les plus populaires de l'Ordre de la Rose-Croix, aussi bien parmi les Rosicruciens que parmi ceux qui ne font pas partie de l'Ordre, car tous apprécient son approche systématique de la planification des heures, des jours et des années de notre vie. Cet article explique l'astrologie mystique qui a servi de base au livre de Lewis. Il démontre également le rôle fondamental de l'astrologie dans l'œuvre de sa vie, dans le privé et surtout dans le public, au cours de ses années intenses de recherche avant d'entrer en contact avec les Rosicruciens de France, et pendant les premières années de sa gestion de l'AMORC. En outre, ce document plonge dans l'histoire rosicrucienne et américaine du XXe siècle pour démêler un

vieux mystère rosicrucien : pourquoi H. Spencer Lewis, un astrologue pratiquant qui a donné à l'astrologie un rôle central dans les années de formation de l'AMORC, a-t-il désavoué l'astrologie dans « La maîtrise de soi et le destin avec les cycles de la vie »? Cet article cherche à découvrir la vérité derrière le mystère de la raison pour laquelle Lewis a nié l'astrologie dans son livre sur les cycles. En cours de route, il présente des preuves solides pour suggérer la solution la plus plausible à ce secret presque centenaire, et résume les facteurs qui expliquent le plus probablement pourquoi Lewis a nié l'astrologie dans son livre. Comme le démontre cet article, ce fut une combinaison de défis personnels et professionnels qui conduisit Lewis à se comporter de la sorte, par désir de protéger l'Ordre de la Rose-Croix contre d'autres défis juridiques, financiers et de réputation.

Mots-clés : H. Spencer Lewis, Astrologie, Astrologie mystique, La Maîtrise de soi et le destin avec les cycles de la vie, Histoire rosicrucienne, AMORC, *American Rosae Crucis*, *Cromaat*, Evangeline Adams, cycle de sept, cycles planétaires, heures planétaires

Astrología Mística Detrás del Autodominio y el Destino con los Ciclos de la Vida

Anne Nordhaus-Bike

Resumen

Autodominio y el Destino con los Ciclos de la Vida de H. Spencer Lewis sigue siendo una de las publicaciones más populares de la Orden Rosacruz, AMORC, entre ambos los Rosacruces como aquellos fuera de la Orden que aprecian su enfoque sistemático para planificar las horas, los días y los años de nuestras vidas. Este artículo explica la astrología mística que formó la base del libro de Lewis. También demuestra el papel fundamental de la astrología en el trabajo de su vida, particularmente y de manera más pública durante sus intensos años de búsqueda antes de hacer contacto con los Rosacruces en Francia y durante los primeros años de su liderazgo en AMORC. Además, este documento profundiza en la historia Rosacruz y estadounidense del siglo XX para descifrar este viejo misterio Rosacruz: ¿por qué H. Spencer Lewis, un astrólogo practicante que le dio a la astrología un papel central en los años de formación de AMORC, rechazó la astrología en *Autodominio y el Destino con los Ciclos de la Vida*? Este artículo busca descubrir la verdad detrás del misterio de por qué Lewis negó la astrología en su libro sobre ciclos. En el camino, presenta pruebas sólidas para sugerir la solución más plausible a este secreto de casi un siglo y resume los factores que probablemente explican por qué Lewis negó la astrología en su libro. Como demuestra este artículo, una combinación de desafíos personales y profesionales llevó a Lewis a rechazar la astrología en *Autodominio y Destino* por un deseo de proteger a la Orden Rosacruz de más desafíos legales, financieros y de reputación.

Palabras clave: H. Spencer Lewis, Astrología, Astrología Mística, *Autodominio y Destino con los Ciclos de la Vida*, Historia Rosacruz, AMORC, *American Rosae Crucis*, *Cromaat*, Evangeline Adams, ciclo de siete, ciclos planetarios, horas planetarias

Astrologia Mística Por Trás de *Autodomínio e o Destino com os Ciclos da Vida*

Anne Nordhaus-Bike

Resumo

Autodomínio e o Destino com os Ciclos da Vida, de H. Spencer Lewis, perdura como uma das publicações mais populares da Ordem Rosacruz - AMORC, tanto entre os Rosacruzes quanto entre aqueles fora da Ordem que apreciam sua abordagem sistemática para planejar as horas, dias e anos de nossas vidas. Este artigo explica a astrologia mística que formou a base para o livro de Lewis. Também demonstra o papel fundamental da astrologia no seu trabalho principal, particularmente e mais publicamente durante seus intensos anos de busca antes de entrar em contato com os Rosacruzes na França e durante os primeiros anos de sua liderança na AMORC. Além disso, este documento aprofunda-se na história Rosacruz e americana do século XX para desvendar este antigo mistério Rosacruz: por que H. Spencer Lewis, um astrólogo praticante, que deu à astrologia um papel central nos anos de formação da AMORC, repudia a astrologia em *Autodomínio e o Destino com os Ciclos da Vida*? Este artigo procura descobrir a verdade por trás do mistério quanto aos motivos pelos quais Lewis negou a astrologia em seu livro sobre ciclos. Ao longo do texto, são apresentadas fortes evidências a fim de propor a solução mais plausível para esse segredo quase centenário e são sintetizados os fatores que explicam de forma mais provável por que Lewis negou a astrologia em seu livro. Como este artigo demonstra, uma combinação de desafios pessoais e profissionais levou Lewis a repudiar a astrologia em *Autodomínio e o Destino* pelo desejo de proteger a Ordem Rosacruz de novos desafios legais, financeiros e reputacionais.

Palavras-chave: H. Spencer Lewis, Astrologia, Astrologia Mística, *Autodomínio e o Destino com os Ciclos da Vida*, história Rosacruz, AMORC, *Rosae Crucis Americana*, Cromaat, Evangeline Adams, ciclo de sete, ciclos planetários, horas planetárias

***Selbstmeisterung, Schicksal und Lebensrhythmen* von H. Spencer Lewis und die mystische Astrologie**

Anne Nordhaus-Bike

Zusammenfassung

Das Buch *Selbstmeisterung, Schicksal und Lebensrhythmen* von H. Spencer Lewis bleibt eines der populären und dauerhaften Publikationen des Ordens vom Rosenkreuz, AMORC. Sowohl Rosenkreuzer als auch Außenstehenden schätzen seine systematische Vorgehensweise in der Planung von Stunden, Tagen und Jahren unseres Lebens. Dieser Beitrag erklärt die mystische Astrologie, die dem Buch vom H. Spencer Lewis zugrunde liegt. Auch wird hier gezeigt wie die mystische Astrologie während seines intensiven Suchens, bevor er Kontakt mit den Rosenkreuzern aus Frankreich hatte und während seiner ersten Jahren als AMORC Leiter, tatsächlich eine Hauptrolle in seinem Lebenswerk spielte, dies sowohl im nicht-öffentlichen als im öffentlichen Kontext.

Dieses Dokument befasst sich zusätzlich eingehend mit der Geschichte der Rosenkreuzer und von Amerika im 20. Jahrhundert mit dem Ziel ein altes Rätsel der Rosenkreuzer zu lüften nL. : Warum verleugnet H. Spencer Lewis die Astrologie in seinem Buch „*Selbstmeisterung, Schicksal und Lebensrhythmen*“, obwohl er ein praktizierender Astrologe war und der Astrologie eine zentrale Rolle in den Entwicklungsjahren von AMORC zuschrieb?

Diese Arbeit versucht die Wahrheit hinter dem Rätsel zu finden, warum Lewis die Astrologie in seinem Buch verleugnete. Darüber hinaus werden tiefgehende und einleuchtende Hinweise angeboten. Sie bieten eine sehr glaubwürdige Lösung für das fast hundert Jahre alte Geheimnis wobei verschiedene Gründe zusammengefasst werden, warum Lewis die Astrologie in seinem Buch höchstwahrscheinlich verleugnete. Eine Kombination von persönliche und berufliche Herausforderungen führte dazu, dass Lewis die Astrologie in seinem „*Selbstmeisterung, Schicksal und Lebensrhythmen*“ verleugnete, um der Orden vom Rosenkreuz gegen weitere rechtliche, finanzielle und rufschädigende Herausforderungen zu schützen.

Schlüsselwörter: H. Spencer Lewis, Astrologie, mystische Astrologie, *Selbstmeisterung und Schicksal in den Lebenszyklen*, die Geschichte der Rosenkreuzer, AMORC, *amerikanische Rosae Crucis, Cromaas*, Evangeline Adams, der Zyklus von der Sieben, planetarische Zyklen, planetarische Stunden

Introduction

While many Rosicrucians may be aware of H. Spencer Lewis's early career in publishing, few today know that he also worked as a professional astrologer.



Figure 1. Among many other skills and talents, H. Spencer Lewis was a longtime professional astrologer. Image from the Rosicrucian archives.

In 1907, Lewis placed a large, illustrated ad in a Pittsburgh newspaper promoting his services as an astrologer.¹ The ad demonstrates his communication, sales, and business savvy (skills that would serve him well after founding the Order) with a compelling headline and striking images, a list of features and benefits, and an offer for a free “astral-psyche chart and horoscope” and copy of his “astrological book.”

LET HIM TELL YOUR FORTUNE FREE

He Will Send You a Reading of Your Life, an Astral-
Psychic Chart and Horoscope, and a Copy of His
Astrological Book, Absolutely Free of Charge

COVER PAGE OF BOOK SENT FREE. BACK PAGE OF BOOK SENT FREE.

YOUR PAST
PRESENT
AND
FUTURE
REVEALED
by
H. SPENCER LEWIS
THE HYPNOTIC ASTROLOGER

**Wonderful
Predictions
For You!**

Your Real Life Told at Last

Know What the Stars Say You
Will Do the Balance
of This Year.

Remarkable Psychic Astrologer Tells
Past, Present and Future With
Amazing Accuracy to All
Who Write, Absolu-
tely Free.

WILL OPEN YOUR EYES.

HAPPINESS
AND
WEALTH

Would you like to know, for the asking, what the future has in store for you? Would it be any advantage to you to know how your health will be; how your business will go; whether you will be happy or unhappy; what your weak points and strong characteristics are, and how to improve your condition, financially, socially and physically? If so, here is an opportunity you should grasp at once. It will cost you nothing. If you are pleased, tell your friends. That's advisable. You will be doing them a favor.

Professor Lewis of New York City seems to have lifted the veil of mystery that has enveloped the science of Astrology for centuries past. Combining his knowledge of Psychic Force with his wonderful system of Astrology, he has brought his method down to an absolutely scientific basis, reading the strange workings of the planets under whose sign one is born with amazing accuracy. So startling are his predictions that those who receive them are almost carried back to the days of great miracles and forced to believe that Professor Lewis must be possessed of a strange but wonderful power. Even astrologers stand amazed at the accuracy with which he foretells the future.

If you wish a free reading of your life with predictions for the balance of the year, on a beautiful, Astral-Psychic Chart; if you wish to know your lucky and unlucky periods; what pitfalls to avoid; what opportunities to grasp; suggestions on business, friends, enemies, love, marriage ties, travels, sickness, death, etc., write a short letter to Professor Lewis, Room 46, No. 43 West 27th Street, New York City, and you will receive it by mail without delay and absolutely free. Be sure to give date, month and year of birth, spell out your first and last name and write your address plainly. Kindly enclose 10 cents to cover cost of mailing, etc., and Professor Lewis will send you his new and finely illustrated book, entitled "Your Past, Present and Future Revealed," without any charge whatever. Be sure to tell your friends. No one will be disappointed. They are sent by mail, postage prepaid, and absolutely free.

The Pittsburgh Press, Pittsburgh Pennsylvania, Sunday, June 9, 1907

Figure 2. Lewis employed classic communication and sales techniques, including compelling headlines and an offer for something free, in crafting ads for his astrology products and services.

“You Will Deny Me Three Times”²

Nevertheless, by 1929, just as the disciple Peter denied Yeshua (Jesus) three times, so H. Spencer Lewis publicly denied astrology’s role three times in *Self-Mastery and Fate*.³

In this book, he referenced astrology six times within the text:

- one clarification,⁴
- two mentions (one of which can be found in the index),⁵
- three instances denying astrology (much like the disciple Peter⁶) by distancing his method strongly from astrology or redirecting the reader.⁷ For example, at the beginning of chapter 10, Lewis writes that "the laws and principles set forth in this book have naught to do with the art and practice of the system called astrology, and whether one believes that the planets have any effect upon life or not is immaterial in consideration and application of the system set forth in these chapters."⁸

Why did H. Spencer Lewis, a longtime professional astrologer who saw astrology as “the Greatest of All Sciences, the explanation of all Religion, the Key of All Knowledge and Science,”⁹ deny “God’s [the Divine’s] Book of Life”¹⁰ not once, not twice, but three times – and in no uncertain terms?

The answer lies in New York, where a series of personal experiences and sensational public incidents widely covered in the press cast the shadows that marked Lewis as a man and as a mystic and led to his 1929 decision.

Early Days in New York

Harvey Spencer Lewis was born on Sunday, November 25, 1883, at 12:38 p.m. in Frenchtown, New Jersey.¹¹

His family moved to New York City while he was still a boy, and Lewis attended public schools, completing high school in 1899.¹²

At that time, New York served as the nation’s epicenter for publishing (as well as culture and international contacts, thanks in part to waves of immigrants arriving from Europe). The city vibrated with new ideas, progressive idealism, and various approaches to contacting and studying realms beyond the physical, objective self.

In this rich ferment, Lewis set out to make his way in the world. He landed a job at a book publisher and supplemented his income with photographic portraiture. Eventually, he moved on to various newspapers, contributing art design, photography, and later writing.

In summer, 1902, he met Amelia (“Mollie”) Goldsmith, and the pair married June 10, 1903.¹³ Son (and later Emperor) Ralph Maxwell Lewis was born February 14, 1904, at 1:30 a.m. in New York¹⁴; daughter Vivian was born January 27, 1909.¹⁵



Figure 3. Amelia “Mollie” Goldsmith Lewis with H. Spencer Lewis. The two met in 1902, married in 1903, and had two children. Image from the Rosicrucian archives.

By 1907, Lewis was involved deeply in astrology and making “contact with hundreds of men and women who were investigating psychic laws and studying New Thought principles.”¹⁶ Christian Rebisse, in his book on Rosicrucianism, defines New Thought as “a philosophical movement with Judeo-Christian overtones that teaches the laws of the creative power of thought. Its goal is to lead each follower to a balanced, harmonious life and to self-realization.”¹⁷

By 1908, Lewis had combined astrology with New Thought by contributing astrology articles to *The Future*, the New Thought movement magazine.¹⁸

Also at this time, he founded the New York Institute for Psychical Research with help from his employer to investigate supernatural phenomena and spiritualism and expose fraudulent mediums.¹⁹

The Terrible Restlessness

Through all these encounters and investigations, Lewis suffered a terrible restlessness and dissatisfaction with what he was learning. He wanted greater depth and better answers but remained in a state of inner seeking and conflict.

Mystics will recognize this process as the necessary discomfort driving the individual to reconnect with a mystical path in the current incarnation. For some seekers, this restlessness or discomfort might manifest as what Rosicrucians call the Obscure Night (sometimes called the

Dark Night of the Soul), in which a period of great darkness and inner adjustment and reorganization arrives for the soul, just prior to attaining a quickening of the inner consciousness.²⁰ Generally, it manifests as a restless feeling, and until one regains the path to pick up where the soul left off in the prior life, inner tension will remain and mount, particularly if the individual has a critical mission to perform, as Lewis did.²¹

Some relief arrived on April 23, 1908, the famous “Thursday after Easter,”²² when Lewis had a significant mystical experience. Pressures both internal and external continued, however, as he sought what he saw as the solution to his conflict: contact with the Rosicrucians.

By the next year, it arrived.

Making Contact

In 1909, Lewis made his “pilgrim’s journey to the east”²³ after writing to a Paris newspaper editor, who advised him to come to that City of Light for guidance in connecting with the Rosae Crucis.

Lewis left New York July 24, and in Paris underwent a series of vexations and puzzling encounters that he later realized were tests of his persistence, sincerity, and worthiness. At one point, one of his new French contacts demanded his birth day, birth year, and birth hour, along with other personal information (details every astrologer recognizes as the keys to creating an accurate birth chart).

Eventually, he reached Toulouse and met with leaders of the Rosicrucian Order. They were expecting him, and one had created Lewis’s birth chart (rectifying it by two minutes and most likely creating his progressed chart for the time of this 1909 meeting, based on remarks Lewis reports in recounting his “pilgrim’s journey”).

The Rose Croix (Rosicrucians) of France also initiated him into the Order Rosae Crucis and charged him with “spreading the Light in ‘America.’”²⁴

Starting the Order in America

When he returned to New York, Lewis began preparations for his true life’s work: establishing the Rosicrucian Order in North America.

In keeping with instructions from his French contacts, Lewis began laying the groundwork but waited until 1915 to take his work public. That year, he held a meeting to draw seekers and form the first Rosicrucian group.

Showcasing Astrology: *American Rosae Crucis and Cromaat*

In those early days, Lewis drew heavily on his astrological expertise.

In January 1916, he launched the first iteration of what later became today's *Rosicrucian Digest* magazine. Called the *American Rosae Crucis*, its inaugural issue's first article announced that, while the publication would "be an exponent of the Rosaecrucian philosophy, its columns will be open for the discussion of questions on religion, mysticism, occultism, astrology, and ontology...."²⁵

The Order published *American Rosae Crucis* every month in 1916, but the magazine came out irregularly after that: nine issues in 1917, no issues in 1918 and 1919, and two issues in 1920.²⁶ In this period, Lewis also created seven issues of a publication called *Cromaat*. Each issue is "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 1919.²⁷ Both publications contain references to astrology.

American Rosae Crucis made astrology a focal point, and nearly every issue contains references to the subject, in many cases numerous references and articles. Early issues presented birth data and astrological profiles of some of the Order's officers and of famous mystical and cultural figures. They also provided articles teaching astrology basics such as planets and houses; a series on esoteric astrology; recommendations for astrology "books, devices, and helpful things"²⁸; and classified ads for astrological publications, services, and products.

THE AMERICAN ROSAE CRUCIS

before mentioned, and Neptune that God of the water, and universal emotion. When the outermost of the known planets of our solar system was given, by astronomers, the name Neptune, it was not a matter of chance as they may have imagined, but the never varying working of infinite law. The influence of the vibrations of this planet upon man effect directly his emotions or his soul and lead him to great heights or the utmost depths. So Neptune, trident in hand, directs us through his element. He arouses in us sympathy, compassion, hospitality; he withdraws us from the element of earth, and leads toward vaster things, universal view points, universal brotherhood, universal love.

This New Year horoscope of the R. C. by synthesis results in Pisces; the "lady moon" herself is there, and all indications point to the harmonious working of the element of water throughout the order, Universal brotherhood and love! What greater endeavor, what greater work can be imagined and the planets themselves now assist and draw us onward. Neptune strives with all his might to lift us above the present turmoil of the world. What may we not accomplish as our hearts thrill to these influences! Emotion (feeling) causes man to think, thought leads to action, and so are raised the temples of the ages.

(It is interesting to note that the birth-sign of our Imperator is Sagittarius and his rising sign is Pisces. His two great rulers are, therefore, Jupiter and Neptune. A re-reading of this article with this in mind, brings much additional illumination to our members.)—Publishers.

Figure 4. This section of an article from the January 1917 *American Rosae Crucis* shows how much emphasis Lewis gave to astrology in AMORC's early years, as well as this publication's common practice of sharing personal astrological details and analysis for various leaders within the Order.

Ida Duncan Little's January 1917 article analyzing the birth chart for the "Rosaecrucian New Year" 3270 offers particular interest, featuring a closing note from the publishers revealing

Lewis's birth and rising signs. Also, in December 1916, the Order began running classified ads for a paid service providing "Astrological Horoscopes" or "Readings of Life" based on "the original Egyptian and Rosaecrucian system of Astrology."²⁹

ASTROLOGICAL HOROSCOPES

Those desiring to have a reliable, authentic and carefully made Horoscope based upon the original Egyptian and Rosaecrucian system of Astrology, will welcome this announcement.

Arrangements have been made by the Supreme Grand Lodge, to have one of its advanced brothers make Horoscopical maps from given birth dates, and to prepare complete and helpful interpretations and readings from such maps, in accordance with the very ancient system known exclusively to those who have studied many years in this special work.

Such "Readings of Life" are not only interesting but give a good guide to all those who are interested in the arts, sciences and professions, what physical and mental conditions to avoid, what elements of character to strengthen or modify, what periods of life are indicated as being especially fortunate for certain acts, and what benefits may be derived from following such advices.

These Horoscopes will be made exclusively for our members and because of the very considerable time required in making the maps, and preparing interpretations and readings, a fee of \$10 is charged for the work of making each map and reading.

Send your complete birth date including the hour and minute and locality of birth, and if the minute or hour of birth is not known, send your photograph and statement of your height, weight, and color of eyes.

Send all remittances in cash,
by registered letter to: **Personal Help Department,** Care of Supreme Grand Lodge
306 W. 48th St., New York

Figure 5. Among the services Lewis offered to members through *American Rosae Crucis* was an individual astrological horoscope, based on the member's birth data. The last paragraph of this house ad from the December 1916 issue indicates the advanced member creating these horoscopes was calculating exact birth charts based on specific birth times, which would have included an accurate ascendant (rising sign) and house cusps. In the case of unknown birth times, it appears the one making the charts performed the substantial research required to create a rectified chart, using the member's appearance to guide the research toward probable ascendants.

Every issue contained at least one astrological reference until the September and October 1917 issues, which make no mention of the topic. (The September edition focused exclusively on the Order's first national convention.)

As for the *Cromaat* publication, issues *C*, *E*, and *G* contain references to astrology, while *Cromaat D* mentions Mrs. May Banks-Stacey's death date, an important data source for astrologer members.

Cromaat E covers astrology at length as part of an extensive geomancy system that used astrology as part of its technique. *Cromaat G* contains critical official communication to the Order that includes a specific date expressed astrologically as "Pisces, Three Degrees."³⁰

This wealth of documentary evidence demonstrates astrology's central role in AMORC's formative years and indicates why Lewis also included astrological teachings as part of the Order's higher degrees.

Lewis Faces Challenges to Astrology

Why, then, did Lewis disavow astrology publicly by the end of the 1920s?

Imagine yourself in Lewis's shoes and experience inwardly what he must have felt and thought as he experienced the following challenges, both personal and professional:

- In early April 1908, the U.S. Postal Service named Lewis and the other principals of *Future Magazine* in a fraud order for conducting business as astrologers.³¹ Although investigations ultimately cleared Lewis, they did not clear others named in the fraud order. Had Lewis not prevailed, his chances of success in founding and growing AMORC would have plummeted. A conviction would have meant being barred from using the U.S. mail system for business purposes, both for mail delivery and for mail orders and payments.
- In 1909, Lewis's life changed dramatically. He found his life's work in southern France, but he had to wait six years to announce and start building the Order in the United States.
- In 1913, his beloved wife, Mollie, became ill. Despite surgery to remove a ruptured appendix, her health declined steadily over the spring, and she died in May, leaving him with two young children.
- In 1914, Lewis met Martha Morfier, and the two married. They had a son in 1915 and a daughter in 1917, growing the family to six members.
- In 1915, Lewis started the Order publicly, under a complex, binding timeline and instructions from his contacts in France. The Order grew rapidly, and Lewis oversaw everything, including moving its offices in 1916.
- As a longtime publishing professional, Lewis knew the Order's success would depend on communications, and early on he secured considerable funding for printing and binding equipment. Before the Order could buy the machines, a member he trusted to handle finances embezzled the funds and disappeared.³²
- From the start, rival Rosicrucian groups attacked the Order.³³ Although Lewis and others successfully addressed such attacks, doing so required time and care.
- After the U.S. declared war on Germany in 1917, anti-German sentiment grew. When the U.S. seized the German ocean liner *Imperator*, zealous and uninformed people reported the Order for possible espionage, and police searched its headquarters and confiscated AMORC files. Lewis successfully defended the Order, and embarrassed officials apologized verbally, yet the incident created substantial negative publicity that the nascent organization lacked resources to counter.³⁴
- In 1919, the Order's headquarters relocated to San Francisco; when it relocated again to Tampa, Florida, in 1925, unscrupulous vendors sent phony bills to Lewis demanding payment.³⁵
- Over the years, other people wrote to the Order, asking for money, even as Lewis and his family made considerable financial sacrifices to sustain AMORC.^{36,37}
- Eventually, harassment from rival Rosicrucian groups led to lengthy and costly litigation (including a long trial in federal court in San Francisco), requiring considerable time away from Lewis's work as *Imperator* to defend the Order.^{38,39}

Such challenges, along with criticism and slander against Lewis and the Order, continued essentially until Lewis's transition in August 1939.

Many of these facts can be found in *Cosmic Mission Fulfilled*, a biography of Lewis and his Rosicrucian work by his son, Ralph Lewis.

Other factors compounded these difficulties, however.

Evangeline Adams: Astrology “Rock Star”

In 1914, Lewis witnessed astrology itself go on trial in New York.

The most famous astrologer in the first third of the twentieth century was Evangeline Adams (February 8, 1868 - November 10 or 12, 1932). Adams achieved fame in New York in 1899 with an astrological prediction that proved accurate, and she moved to the city in 1905.⁴⁰



Figure 6. Evangeline Adams (1868 – 1932) was the most famous astrologer in the first third of the twentieth century. Like Lewis, she was a master of communication and publicity and eventually hosted a radio program. Although the author has found no proof Lewis and Adams knew each other personally, the name of Adams’s radio program (Sweet Mystery of Life) suggests she might have known about Lewis or known other Rosicrucians. Since its early days, AMORC has used an instrumental version of the song “Ah! Sweet Mystery of Life” in its rituals.⁴¹ This image is in the public domain.

As a New York resident active in the city's life and in publishing circles, Lewis would have been well aware of Adams. Like Lewis, her work appeared in newspapers, and she became known across the country because a powerful newspaper syndicate carried her column in papers throughout the U.S.

In her day, Adams won the kind of fame now accorded to entertainers, singers, sports figures, and global celebrities. She attracted an international clientele that included opera stars Enrico Caruso and Mary Garden, mythologist Joseph Campbell, stock market and financial leaders J.P. Morgan and Charles Schwab, and English royals and aristocrats.

At the height of her popularity, she operated out of six suites of offices in Carnegie Hall and presided over a radio program supported by mainstream sponsors. She (and especially her husband) had a genius for publicity, and it would have been impossible for Lewis not to have been aware of Adams.

Adams later became the focal point of sensational events that likely affected Lewis's later decisions about astrology.

New York Anti-Fortune-Telling Laws

Meanwhile, New York State's notoriously vague yet powerful anti-fortune-telling laws empowered police to target astrologers as well as mediums, the Roma, immigrants, and others deemed "unacceptable."⁴²

Authorities filed charges against Adams in 1914 under Section 899 of the New York Code of Criminal Procedure, which prohibited "persons pretending to tell fortunes" and categorized fortune tellers as "disorderly persons."⁴³ Lawmakers based the New York statute on the anti-fortune-telling clause included in the United Kingdom's 1824 Vagrancy Act.

Law enforcement personnel routinely swept through specific areas or neighborhoods, arresting everyone they saw as suspect. Those arrested typically comprised immigrants and mediums, usually those without means or power, although the more well-off and "respectable" also found themselves caught in police sweeps.⁴⁴

Gender Bias, Moves Toward Equality

Many of those arrested were women, and many of them were mediums. Law enforcement attitudes reflected endemic gender bias in the larger culture as well as xenophobia.

In the case of astrology, its survival after its ejection from European universities in the early 1600s depended largely on "hiding in plain sight" in publications such as herbals (books that provide plants' names and descriptions for medical purposes) and almanacs. Although astrological and esoteric history records names of men involved in this effort, women played the dominant role in preserving and passing on traditions such as astrology and spiritualism, particularly in America.⁴⁵

As for spiritual mediums, although H. Spencer Lewis devoted significant time and energy to exposing fraudulent mediums as part of his psychical research, he acknowledged many mediums' abilities, believing they originated in unknown spiritual faculties.⁴⁶

For women wishing to free themselves from American society's narrow, patriarchal confines for females, spiritualism and mediumship (along with astrology) offered opportunities unavailable to most other women: independence, travel, meaningful work, and a way to serve while using and developing natural gifts. Along the way, they served as examples to other women, championed women's rights, and helped found the women's suffrage movement.

The theatricality of seances at this time, an easy target for ridicule if seen only through a modern lens, was due in part to a need for drama and larger-than-life entertainment. Moreover, it helped draw customers while expanding the larger movement toward gender equality.⁴⁷

Also, female practitioners provided some of the only solace available to grieving families, particularly mothers who routinely saw their children fall prey to disease and often die as infants or youngsters due to the country's high child mortality rate.⁴⁸ A desire to contact the dead represented one of the few means toward emotional succor and healing, and with most mediums being female, women could feel a much greater assurance practitioners would understand their suffering and work to alleviate it on the astral plane. Modern Rosicrucians generally refer to this astral plane as the psychic plane and define as a plane of existence "beyond the material...where the Soul of man functions free from the limitations of the body..."⁴⁹ Yet despite the services and help they provided, women remained vulnerable to police raids.

A Sensational Trial

Evangeline Adams herself came under scrutiny, and all her fame and money could not protect her. Police arrested her in 1911, 1914, and 1923 for violating New York's anti-fortune-telling statute.

In 1914, she decided to fight back rather than simply pay a fine. The trial that resulted became a national sensation. Already possessing a wide audience through newspaper syndication, Adams was "good copy" for every other news outlet, guaranteed to sell papers. Adams requested and received a delay of several months to prepare her case. Most of that period involved teaching her attorney enough astrology to be competent to defend her.

Adams presented her case in City Magistrate's Court, with City Magistrate John H. Freschi presiding. As part of the trial, the judge gave Adams birth data for an unknown person (later revealed as the judge's son). She read the chart for this person with sufficient skill and accuracy that the judge acquitted her of all wrongdoing. In addition to impressing the judge with a spot-on description of his son's personality, Adams won her case by demonstrating astrology as a science, not based on anything "supernatural," but rather on historical data and statistics and a specific method employing skills such as mathematics and research.

After hearing the case, Freschi wrote a 20-page opinion that stated: "The defendant raises astrology to the dignity of an exact science...." He closed his opinion by writing, "I am satisfied that the defendant has not pretended to tell fortunes, and she is accordingly acquitted."⁵⁰

Like the 1914 case, the 1911 and 1923 cases against Adams failed. Publicity from the 1914 case undoubtedly helped her business and certainly boosted astrology's reputation, but contact with the legal system and the strain of litigation proved difficult and disturbing.

Lewis's Vulnerability

Meanwhile, like Adams, H. Spencer Lewis remained vulnerable to prosecution, particularly during the years he lived in New York. He had practiced astrology for many years and continued to consult with business magnates.

Textual analysis indicates he took steps to protect himself. In the January 1917 issue of *American Rosae Crucis*, "the publishers" wrote that the Astrological Horoscope readings "do not make predictions of any kind and have naught to do with 'fortune telling.'"

The February 1934 issue of *Rosicrucian Digest* includes a "Rosicrucian Library" section with recommended books, including *Self-Mastery and Fate*. The book description says, in part, "Better than any system of numerology or astrology."

In addition, Lewis made the decision to step away from astrological consulting to focus exclusively on AMORC.⁵¹ To serve his many clients and assist other seekers, he wrote his 1929 classic text, *Self-Mastery and Fate*, to present his system in a form that any reader could comprehend and apply to daily life. Also in 1929, he wrote *Rosicrucian Principles for Home and Business* to serve the same audience with additional guidance.

Resolving the Mystery

Regardless of public circumstances, Lewis remained absolutely dedicated to astrology⁵² and retained its principles in the advanced degree teachings. For example, in an article about harmonics, the Order's *Cromaat C* publication features a diagram illustrating the cosmic keyboard using astrological symbols. The article's text notes astrology's significance "to those who are in the seventh or higher degrees."⁵³

Still, he chose to distance himself and the Order from any public connection to astrology, especially in his 1929 book. Even though he based *Self-Mastery and Fate* on astrology (as will be shown later in this paper), he decided to disavow what, in his earliest years of promoting the Order, he had called "the Greatest of All Sciences."

Based on the evidence presented here so far, Lewis appears to have made this decision for several reasons:

- The system in *Self-Mastery and Fate* works without knowing anything about astrology.

- By 1929, he had retired from consulting for business clients, so he would not have been doing astrology for the public anymore.
- He wrote *Self-Mastery and Fate* primarily for his clients and the public, not for initiates of the Order (who would receive astrology in the teachings and in much greater depth).
- Although clients appreciated his work and valued the business results it helped them achieve, it's likely they may not have been receptive to astrology and would want their use of such a system kept confidential (regardless of how much it contributed to their success). America's practical, materialist-focused perspective during the 1920s can be summed up by President Calvin Coolidge (1923 - 1929), who, in a 1925 speech, remarked that "the chief business of the American people is business. They are profoundly concerned with producing, buying, selling, investing, and prospering in the world."⁵⁴
- Above all, Lewis loved AMORC, serving it with his entire body and soul, every ounce of strength, and every penny he had. He waited years to find the Order and then more years before he could establish it in the U.S. The last thing he would have wanted was to risk putting it in harm's way, especially while already contending with other attacks and litigation.

These factors offer the most plausible solution to the mystery of Lewis's triple denial of astrology in *Self-Mastery and Fate*.

Mystical Astrology Behind *Self-Mastery and Fate*

In developing the system he presented in *Self-Mastery and Fate with the Cycles of Life*, Lewis drew on astrology's teachings regarding planetary cycles and their application to human life. As explained in the *Rosicrucian Manual*, "the twenty-four hours constituting a day is divisible into planetary cycles," and "[t]he cycle of human life is divided into periods of seven years, each of which is a cycle in the growth and development of the mind and body in the being."⁵⁵

Lewis also drew on the cycle of seven as expressed by mystics in the concept of octaves. As *American Rosae Crucis* magazine noted, "All the principal elements of matter arranged themselves in a scale like that of the [piano] key-board consisting of octaves of seven [notes]."⁵⁶

Self-Mastery: The Stars Incline; They Do Not Compel

Throughout the *Self-Mastery* book and in all his astrological teachings and references, Lewis stressed the concept of self-mastery over fate.

As a longtime practicing astrologer, Lewis well knew astrology's fundamental principle, as expressed by an earlier Rosicrucian Imperator, Francis Bacon,⁵⁷ who wrote, "There is no fatal necessity in the stars; but that they rather incline than compel."⁵⁸

Lewis expressed this same principle in the *Rosicrucian Manual* when he included this definition for astrology:

An ancient science based upon close observance of the coincidence of human characteristics with the date and hour of birth; time and careful analysis have proved the

coincidences to be based upon fundamental laws regardless of whether the planets have any effect upon birth or upon the nature of man after birth. Only the fanatical extremist makes—or believes—the claim that we are ruled by planets; at the utmost, planetary influences can inspire and urge or tempt; the influences may indicate, but not control. All mystics should have a knowledge of the fundamentals of this old and evolving science.⁵⁹

As an astrologer, accustomed to “close observance” and “careful analysis,” Lewis stressed repeatedly that readers need to test his system's principles for themselves as part of their evolution toward self-mastery.⁶⁰ Along these lines, he noted, “Man is either a victim of fate or the master of his destiny!” By working in harmony with cycles, one “can know through observation and through test and trial the effect” of such cycles. As a result, one can become “the master of his fate, while he who fails to choose rightly and works out of harmony with the law is a slave to fate and a victim of destiny unconsciously created.”⁶¹

How Lewis Organized His System

Lifting the veil on the mystical astrology that lies behind *Self-Mastery and Fate with the Cycles of Life* begins with analyzing the book’s table of contents, which shows how Lewis organized his system:

- Chapters 1 through 4 serve as an introduction.
- Chapter 5 orients readers by helping them locate their place within the current lifetime to determine if they’re on track with their aspirations.
- Chapters 6 through 9 address the yearly cycle; chapter 10 covers the monthly cycle, and chapters 11 through 13 look at the daily cycle. This structure leads readers from the general (one lifetime) to the particular (the hours of each day) through progressively shorter units of time to see how mastery of shorter periods helps organize and shape larger periods so that readers can align with appropriate spiritual and material development.
- Finally, chapters 14 through 16 examine the soul cycle, situating the soul’s journey within the current lifetime to indicate the present incarnation’s purpose as part of a larger time arc across lifetimes.
- The book closes with chapter 17, offering final remarks about reincarnation. It also reinforces Lewis’s withdrawal from personal consulting by advising readers they must work on their own to use the system and mentioning supplemental materials AMORC created for use with *Self-Mastery and Fate*. (The supplemental materials include a quick reference “coin” cycle indicator and a mini pamphlet explaining how to use the indicator and providing short descriptions of the seven daily cycles).

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Figure 7. Lewis organized *Self-Mastery and Fate* with a “zoom in, zoom out” approach. The book opens by looking at an entire lifetime as the basic unit of time and then zooms in progressively to the lifetime’s yearly, monthly, and daily cycles. It concludes by zooming out from the daily cycles, offering a soul perspective across multiple lifetimes. Graphic with annotations by the author.

The rest of this paper briefly describes the astrological basis for the lifetime, yearly, monthly, and soul cycles, followed by detailed information about the daily cycles.

Lifetime or “Human Life” Cycle

The lifetime or “human life” cycle, outlined in chapter 5 as “The Simple Periods of Human Life,” relies on the mystical cycle of seven, as governed by the planet Saturn, the great celestial timekeeper.

Saturn has a 29.4-year orbit around the Sun. Each year, it goes retrograde for four and a half months, appearing to move backward in the sky as seen from Earth.

For every person on Earth, Saturn brings challenges and tests every seven years. Astrologically, this seven-year timing coincides with Saturn’s movement into challenging angles in relation to its position at the time of birth: a square (90-degree angle) at age seven, an opposition (180 degrees) at age 14, another square at age 21, and a conjunction at age 28, when the “Saturn return” brings this planet back to the exact position it occupied at birth.

With each Saturn return, this planet concludes a series of alignments while immediately beginning another series, helping each person spiral upward by experiencing the same alignments at different ages and stages of life to learn mastery and improve or build on earlier life choices.

Monthly Cycles

As Lewis noted, Chapter 10’s cycles coincide with the moon’s monthly cycles and relate to the cycles of disease and sex.

Lewis divided the moon’s monthly cycle into long units of 3.5 days each. As an astrologer, Lewis knew these units correlate with the moon’s eight phases, each of which lasts 3.5 days: the monthly new moon followed by the crescent, first quarter, gibbous, full, disseminating, last quarter, and balsamic phases.

From an astrological perspective, the moon and the monthly cycles provide a counterpart to the Saturn and lifetime cycles. The planet Saturn oversees the zodiac sign Capricorn, while the moon oversees the sign Cancer. These signs sit opposite each other on the zodiac, forming an axis of complementary energies.

With the monthly cycles, in a single month we experience a pattern of ebbs and flows in relation to the new moon’s position that month. In correspondence with the concept of octaves and the cycle of seven, every seven days during a given month’s lunation, the moon moves into and then away from the same challenging angles Saturn makes every seven years as it makes its way through the same zodiacal territory over the course of nearly thirty years.

Yearly Cycle

In chapters 6 through 9, Lewis addressed the yearly cycle, which reflects his concept of the cycle of seven. As he explained, each yearly cycle involves seven periods or cycles for each year of life. Every annual cycle begins with the person's (or in the case of a commercial enterprise, the business's) birthday.

Each period lasts fifty-two days. Starting with Period No. 1, the cycles coincide with the days of the week, with the planet governing each day also governing each of the 52-day cycles.

For example, Period No. 1 corresponds to Sunday, which is "Sun-Day" and "ruled" or influenced by the sun. Period No. 2 corresponds to Monday ("Moon Day"), overseen by the moon. The rest of the periods follow in the same order as the rest of the days of the week: Period 3 corresponds to Tuesday and Mars, 4 corresponds to Wednesday and Mercury, 5 to Thursday and Jupiter, 6 to Friday and Venus, and 7 to Saturday ("Saturn's Day") and Saturn.

Consulting any basic astrology text for information about the planets and the zodiac signs associated with them can provide further guidance on the energies and opportunities available during each of the seven periods.

Soul Cycle

In accordance with all the other cycles that Lewis explained in other sections of *Self-Mastery and Fate*, the chapter about the soul cycle reflects the mystical cycle of seven's recurring pattern. As already shown, we experience this sevenfold pattern in part as the weekly pattern involving the seven days of the week.

As with the lifetime and yearly cycles, Lewis began the soul cycle's pattern with Period No. 1. For the soul cycle, this first period starts at the Aries equinox in late March, which Lewis always considered the true start of the spiritual and astrological year.⁶²

Period No. 1 corresponds to Sunday and the sun, Period No. 2 corresponds to Monday and the moon, and so on, through all the days of the week and the rest of the seven soul cycle periods. Each period has an "A" and a "B" polarity, the first being the active expression of the planetary energy and the second representing the receptive expression.

Daily Cycle of Significant Hours

As with the yearly and soul cycles, Lewis's system features seven daily time increments, which he details in chapters 11 through 13. Unlike all the other cycles, however, Lewis designates the daily periods using letters of the alphabet, from A through G, instead of numerals.⁶³ This approach alerts readers that these periods differ from the other cycles in the rest of the book, as shown later in this paper in the section "How the Letters Correspond to the Days of the Week."

Planetary Hours

Lewis based the daily periods on the planetary hours, a system used in Hellenistic astrology (see Figure 8), which arose primarily in Egypt and became the major form of astrological practice around the rest of the Mediterranean region during the Hellenistic period (approximately first century BCE until about the seventh century CE).

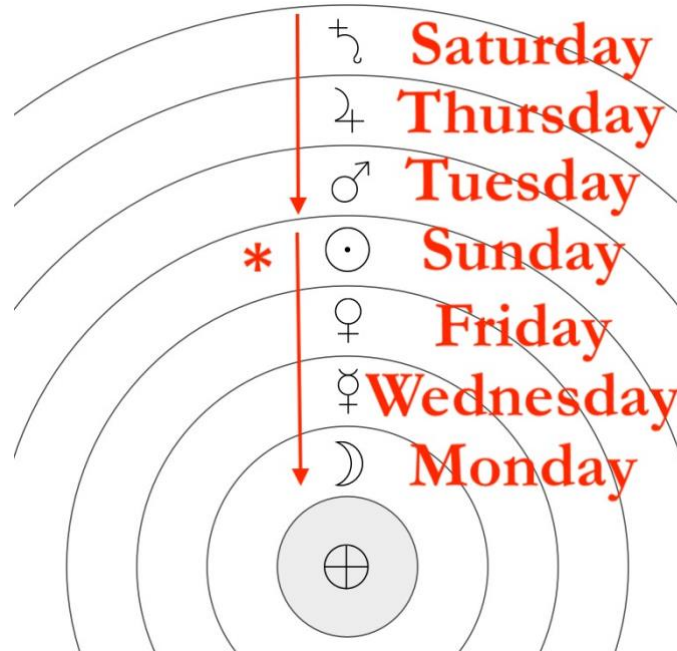


Figure 8. This graphic shows the planetary order used in Hellenistic times. To read the planets in this system, begin in the middle of the concentric spheres with the sun (indicated by the asterisk). Read inward toward the center, which is Earth (represented by the central circle containing a cross or plus sign, our planet’s alchemical symbol). After reaching the moon, go out to the farthest planet, Saturn, and read inward again; this “reading the planets” in an ongoing loop forms the basis for the planetary hours, which determines the days of the week. With the 24-hour day, the system skips ahead three positions by the start of the following day, yielding the planet governing that next day. Graphic with annotations by the author.

Astrologers of that time ranked among the best educated people and tended to be initiates of the mystery schools. Many credited Hellenistic astrology’s creation to Hermes Trismegistus, the “thrice great Hermes” of Rosicrucian tradition, indicating their mystical training and connections.

In the January 1917 issue of *American Rosae Crucis*, remarks related to the Order’s Astrological Horoscopes say the horoscope “maps and readings are made exclusively for our members as a personal help in the study and interpretation of the ancient Egyptian Science of Astrology.” This reference shows Lewis was familiar with Hellenistic astrology and its roots in Egypt; he also may have been referencing astrology’s and the Order’s even older historical roots in the time of Nefertiti and Akhnaton (fourteenth century BCE) as well as the prehistoric time from which the Primordial Tradition allegedly came. For Rosicrucians, the Primordial Tradition seeks to establish a fundamental origin of religious belief in all authentic religious teachings, adhering to

the principle that universal truths are a cross-cultural phenomenon and transcendent of their respective traditions, mythologies, and religious beliefs.⁶⁴

How Planetary Hours Work

According to the planetary hours, a particular planet governs each hour of the day in a recurring series based on the planetary order as seen from Earth.

The planets of our solar system are organized in order of their geocentric radius from the Earth, based on their apparent speed of motion to someone standing on our planet. In this system, one “reads” the planets from farthest to closest, beginning in the middle of the sequence with the sun (yet another link to Egypt and its solar focus). Also, each planet corresponds to one of the seven letters in Lewis’s system:

Saturn	E
Jupiter	F
Mars	G
Sun	A
Venus	B
Mercury	C
Moon	D

According to the planetary hours system, each planet governs one hour; in a 24-hour day, the cycle of seven planets repeats three times plus an extra three hours (and three planet periods). The next day starts three planet periods ahead of the prior day.

The days of the week begin with the sun and Sunday, and when astrologers created the system, the day was seen as beginning at sunrise.

Lewis’s innovation came in consolidating the 24-hour and planetary periods into seven periods that captured the essence of the septenary, while streamlining it for modern people.

How the Letters Correspond to the Days of the Week

Those wishing to correlate Lewis’s letter system with the seven planets and the days of the week (like the correlations seen in the longer cycles) will need two pieces of information:

1. Knowing when the cycle starts.
2. Having a cipher as a mnemonic device to link the letters to the days of the week, in order.

In keeping with Hellenistic practice, the planet governing the day is the one that coincides with the hour of sunrise. Under Lewis’s system, sunrise typically occurs for most locations during the second period of each day, which lasts from 3:25 a.m. to 6:51 a.m.

Whichever letter falls in this second period is the one that corresponds to that day and serves as its “ruler” or primary influence or energy: A (or the sun) for Sunday, D (or the moon) for Monday, and so on.

The Reference Coin and Mnemonic Cipher

As for the cipher, “All Divine Greatness Comes From Being Enthusiastic,” the first letter of each word in this cipher corresponds to a letter in Lewis’s system, and their order correlates with the letter order (reading left to right) for the second daily periods of each of the seven days. Taken together, this series of letters – A, D, G, C, F, B, E – gives us the letter, planet, and astrological/alchemy symbol corresponding to each day of the week, in order, starting with Sunday.

“All Divine Greatness Comes From Being Enthusiastic”

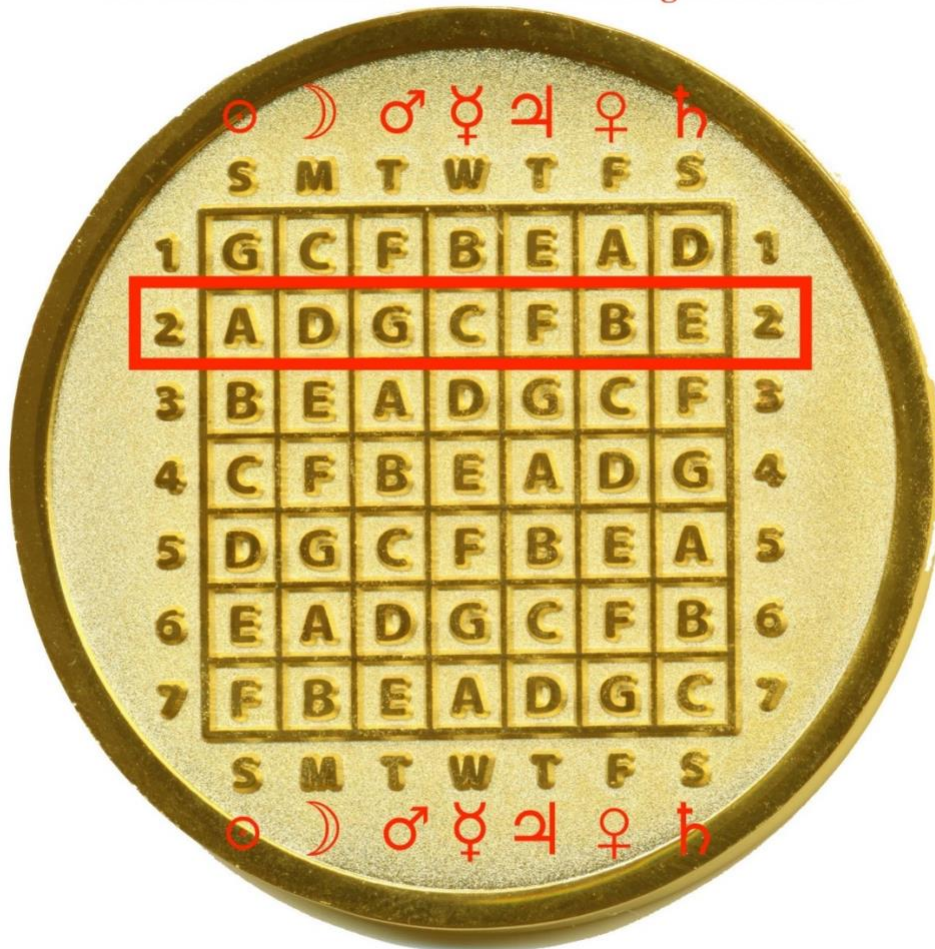


Figure 9. To help *Self-Mastery and Fate* readers apply the system on their own, AMORC created a quick reference “coin” cycle indicator (with a mini pamphlet on how to use it). One side of the coin showed the exact times for the seven daily periods, while the other side, as shown here, presented a grid listing the days of the week on the x axis and the seven daily periods on the y axis. This annotated version presents the planet for each day, shown as a planetary/alchemy symbol. It also highlights the sunrise period, no.

2, the secret key for correlating Lewis’s letter system with the days of the week (and each day’s planet). At the top is a cipher for remembering the seven letters in “day of the week” order. Graphic with annotations by the author.

Similarly, by applying this cipher and by fully annotating Lewis’s Chart B in Chapter 6 of *Self-Mastery and Fate*, we have the complete key to understanding and using his system, not only for everyday questions about personal and business timing but for ongoing mystical applications, contemplation, and meditation (Figure 10).

Ch. 6

CHART B				Ch. 6	
EXAMPLES OF CYCLE No. 2 OR No. 3					
STARTING ON NOVEMBER 25				CORRESPONDS TO	
Day Of Week	Planetary & Alchemical Symbol			Daily Period	Cipher Word
Sunday	☉	Period No. 1	Nov. 25 to Jan. 16	1st Period, Nov. 25 to Jan. 16	A All
Monday	☾	Period No. 2	Jan. 17 to Mar. 8	2nd Period, Jan. 17 to Mar. 8	D Divine
Tuesday	♂	Period No. 3	Mar. 9 to Apr. 30	3rd Period, Mar. 9 to Apr. 30	G Greatness
Wednesday	♀	Period No. 4	May 1 to June 21	4th Period, May 1 to June 21	C Comes
Thursday	♃	Period No. 5	June 22 to Aug. 12	5th Period, June 22 to Aug. 12	F From
Friday	♀	Period No. 6	Aug. 13 to Oct. 3	6th Period, Aug. 13 to Oct. 3	B Being
Saturday	♄	Period No. 7	Oct. 4 to Nov. 24	7th Period, Oct. 4 to Nov. 24	E Enthusiastic

Figure 10. This figure summarizes all the points made in this paper regarding the planetary hours and the daily cycle periods. Notice that Lewis chose his own birthday, November 25, as the starting point in this example of the yearly cycles. Also note that, in 1883, when Lewis was born, November 25 was a Sunday, making his *Self-Mastery and Fate* system especially harmonious with his personal vibratory energies. Graphic with annotations by the author.

Conclusion

H. Spencer Lewis’s *Self-Mastery and Fate with the Cycles of Life* continues to inspire seekers, nearly a century after its publication. As shown in the history and example above, its text offers testimony to his dedication to astrological principles, however veiled, and their power to influence people for good.

In developing the text, Lewis drew on astrology’s teachings regarding planetary cycles and their application to human life. A practicing astrologer, Lewis well knew astrology’s fundamental principle that the stars incline rather than compel—and therefore do not rule people nor make their fates inevitable. Lewis affirmed human freedom and free will throughout *Self-Mastery and Fate* and noted that cycles, rather than making us victims, are a tool to help us become the masters of our fate.

Soon after founding AMORC, Lewis’s *American Rosae Crucis* predicted that with the coming of “a new Great Hermetic Brotherhood...[a]strology will blossom as a Rose, and will be established with a new and brighter luster in all its pristine Glory, as the Guide of Nations, the Revealer of

Religion, and the Mentor and Guide upon which the individual may rely in treading the labyrinth of daily life.”⁶⁵

In the twenty-first century, this prediction has, in many respects, come to pass, as astrology currently is experiencing its greatest popularity in 50 years.⁶⁶ Today, *Self-Mastery and Fate with the Cycles of Life* can take its rightful place among astrology’s texts, pointing the way toward applying this discipline not only for self-mastery but for the greater good and glory of humanity.

Conflict of Interest

The author declares no conflict of interest.

Endnotes

¹ H. Spencer Lewis, “Let Him Tell Your Fortune Free,” *Pittsburgh Press*, June 9, 1907. This ad was one of dozens of variations on astrological advertisements that Lewis placed in several U.S. newspapers during 1907.

² Matt. 26:34 (New King James Version). Yeshua (Jesus) says to the disciples, “Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times.” Peter responds he will not but of course does so and fulfills the words of Yeshua by doing so three times.

³ H. Spencer Lewis, *Self-Mastery and Fate with the Cycles of Life* (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 1986). This book is available for complimentary download from the Rosicrucian Order, AMORC: <https://www.rosicrucian.org/rosicrucian-books-self-mastery-and-fate-with-the-cycles-of-life>.

⁴ *Ibid.*, 48. In chapter 6, Lewis describes the yearly cycle and reminds readers to “keep in mind that this cycle has nothing to do with the astrological periods that begin and end around the 21st to the 23rd of each month.”

⁵ *Ibid.*, 126, 179. In chapter 14, Lewis mentions “that distinct astro-phenomenon known as the spring equinox,” and the index lists “Astro-phenomenon” under “A.”

⁶ Matt. 26:34 (New King James Version).

⁷ HS Lewis, *Self-Mastery*, 87, 125, 138. Lewis explicitly denies his book has anything to do with astrology in chapters 10, 14, and 15.

⁸ *Ibid.*, 87.

⁹ Ptharos, “Esoteric Astrology,” *American Rosae Crucis*, September, 1916, 12.

¹⁰ *Ibid.*

¹¹ H. Spencer Lewis, *Rosicrucian Manual* (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 1974), 129. By including his exact date, time, and place of birth, Lewis demonstrated his experience with and support for astrology, providing the precise data needed to create his birth chart and allowing future researchers the opportunity to study and analyze his personal astrology in the context of his life and work. To see Lewis’s birth chart, consult Astrodatbank, an astrological database of public figures and notable events, which includes Lewis’s chart and a brief biography at https://www.astro.com/astro-datbank/Lewis,_Harvey.

¹² Ralph M. Lewis, *Cosmic Mission Fulfilled* (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 2015), 20. Much of the historical information about H. Spencer Lewis and AMORC referenced in this paper comes from *Cosmic Mission Fulfilled*, written by Lewis’s son, Ralph, who succeeded him as Emperor. For additional historical data see H. Spencer Lewis et al., *Master of the Rose Cross: A Collection of Essays by and about Harvey Spencer Lewis* (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 2009), introductory chapters; Christian Rebisse, *Rosicrucian History and Mysteries*, trans. Richard Majka (San Jose: Supreme Grand Lodge of The Ancient and Mystical Order Rosae Crucis, 2005); *Rosicrucian Digest* centennial issue, vol. 93, no. 1 (2015); and Rosicrucian Order, AMORC, *Restorer of Rosicrucianism* video series. All these materials are available for complimentary download (or viewing, in the case of videos) at: <https://www.rosicrucian.org/rosicrucian-book-cosmic-mission-fulfilled>, <https://www.rosicrucian.org/rosicrucian-books-master-of-the-rose-cross>, <https://www.rosicrucian.org/rosicrucian-books-rosicrucian-history-and-mysteries>, <https://www.rosicrucian.org/rosicrucian-digest-amorc-100-years>, and https://www.rosicrucian.org/videos?_ga=2.60415976.47532559.1620101475-972273811.1616355302.

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- ¹³ John W. Leonard, ed., *Who's Who in New York City and State* (New York: L.R. Hamersly & Company, 1907), 834. *Cosmic Mission Fulfilled*, first published in 1966, more than six decades after the marriage, cites it on page 35 as occurring in "March 1903," while an extensive entry for the Lewis family on the FamilySearch website, <https://ancestors.familysearch.org/en/KVQR-2L3/harvey-spencer-lewis-1883-1939>, lists "May 1903." Given that the *Who's Who* source dates to only four years after the wedding, mentions a specific date, and likely was written by Lewis himself, the June marriage date likely is correct.
- ¹⁴ Exact birth data provided to the author in 2007 by AMORC's English Grand Lodge for the Americas.
- ¹⁵ R.M. Lewis, *Cosmic Mission*, 35. Vivian's birth day and month listed on Rodovid genealogical website, <https://en.rodovid.org/wk/Person:103794>.
- ¹⁶ *Ibid.*, 43.
- ¹⁷ Rebis, *Rosicrucian History and Mysteries*, 364.
- ¹⁸ *Restorer of Rosicrucianism*.
- ¹⁹ H. Spencer 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.
- ²⁰ Ruth Phelps, *Rosicrucian Glossary: A Key to Word Meanings*, (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 1961), 28.
- ²¹ Lewis also had a natural restlessness, incarnating with an astrological chart strongly characterized by mutable signs. These signs (Gemini, Virgo, Sagittarius, and Pisces) occur at the end of seasons and bring a restless, "always in motion" quality that has the potential for scattering energy or focus; used constructively, such energies bestow adaptability, versatility, and flexibility. Lewis was born a Sagittarius, with Pisces as his ascendant (or rising sign) and mutable signs on all four angles, giving a supremely changeable and questing personality, vibration, and life path.
- ²² *Restorer of Rosicrucianism*.
- ²³ H. Spencer Lewis, "A Pilgrim's Journey to the East," *American Rosae Crucis*, May, 1916, 12-27.
- ²⁴ *Ibid.*
- ²⁵ H. Spencer Lewis, "Introduction," *American Rosae Crucis*, January, 1916, 1.
- ²⁶ *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/.
- ²⁷ *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/>.
- ²⁸ Department of Publication, Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, "Special Announcements," *American Rosae Crucis*, May, 1920, 48.
- ²⁹ Department of Publication, Classified ad section, *American Rosae Crucis*, December, 1916, 31.
- ³⁰ The use of astrological phrasing to indicate this date indicates that both Lewis and those advanced mystics with whom he had contact possessed superior skills in astrology along with deep mystical experience.
- ³¹ IAPSOP details the circumstances of the fraud charge on the same web page providing links for *American Rosae Crucis* issues, http://iapsop.com/archive/materials/american_rosae_crucis/.
- ³² R.M. Lewis, *Cosmic Mission*, 87.
- ³³ Department of Publication, "Warning!" *American Rosae Crucis*, July, 1916, 22. This article informs members of false charges successfully addressed. See also R.M. Lewis, *Cosmic Mission* (in particular pages 10, 139-140), which mentions numerous forms of harassment targeting both Lewis and the order.
- ³⁴ R.M. Lewis, *Cosmic Mission*, 90.
- ³⁵ H. S. Lewis, letter on Tampa AMORC stationery sent to Miss Ragnie Riesener, April 16, 1927.
- ³⁶ R.M. Lewis, *Cosmic Mission*, 9, 63, 65, 75, 80-81, 83, 87-88, 92, 113, 177, 194.
- ³⁷ H.S. Lewis, letter to Riesener.
- ³⁸ R.M. Lewis, *Cosmic Mission*, 139.
- ³⁹ "Plagiarism By Lewis Claimed," *San Jose Evening News*, July 20, 1932, 1-2. This front-page article appeared without a byline.
- ⁴⁰ Christopher Renstrom, "Trash Astrology: The History of Pop Astrology in America from Colonial to Modern Times." Lecture, UAC2018 (United Astrology Conference), Celebrating Earth & Sky, Chicago, May 25, 2018. In Renstrom's view, stated in his UAC lecture description, so-called "Trash astrology not only helped popularize psychology, Eastern thought, and feminism in America, it kept Astrology from becoming extinct." For more about Evangeline Adams, see Astrodatabank, https://www.astro.com/astro-databank/Adams,_Evangeline.

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- ⁴¹ Victor Herbert (music) and Rida Johnson Young (lyrics) wrote “Ah! Sweet Mystery of Life” for the operetta *Naughty Marietta*, which opened in New York City in 1910. At one time, the Order sold Rosicrucian phonograph records for members only, one of which included an instrumental version of “Ah! Sweet Mystery of Life.”
- ⁴² Renstrom, “Trash Astrology.”
- ⁴³ *The Code of Criminal Procedure of the State of New York*, (Albany: Weed, Parsons, and Company, 1881), 219-220.
- ⁴⁴ Renstrom, “Trash Astrology.”
- ⁴⁵ Ibid.
- ⁴⁶ R.M. Lewis, *Cosmic Mission*, 37.
- ⁴⁷ Renstrom, “Trash Astrology.”
- ⁴⁸ Institute of Medicine (US) Committee on Palliative and End-of-Life Care for Children and Their Families, “Patterns of Childhood Death in America,” in *When Children Die: Improving Palliative and End-of-Life Care for Children and Their Families*, eds. MJ Field and RE Behrman (Washington, DC: National Academies Press US, 2003), <https://www.ncbi.nlm.nih.gov/books/NBK220806/>. According to this source, “In 1900, 30 percent of all deaths in the United States occurred in children less than 5 years of age compared to just 1.4 percent in 1999. Infant mortality dropped from approximately 100 deaths per 1,000 live births in 1915 (the first year for which data to calculate an infant mortality rate were available) to 29.2 deaths per 1,000 births in 1950 and 7.1 per 1,000 in 1999. In 1900, pneumonia and influenza, tuberculosis, and enteritis with diarrhea were the three leading causes of death in the United States, and children under 5 accounted for 40 percent of all deaths from these infections.”
- ⁴⁹ H.S. Lewis, *Rosicrucian Manual*, 161.
- ⁵⁰ *People ex rel. Priess v. Adams*, 32 N.Y. Crim. 326 (City Magistrate's Court of New York Dec. 11, 1914).
- ⁵¹ H.S. Lewis, *Self-Mastery*, 10.
- ⁵² Every edition of the *Rosicrucian Manual* published during H. Spencer Lewis’s lifetime included a definition of astrology that read, in part, “All mystics should have a knowledge of the fundamentals of this old and evolving science.”
- ⁵³ H.S. Lewis, “A Complete System of Natural Harmonics,” *Cromaat C*, 1918, 17.
- ⁵⁴ Calvin Coolidge, address to the American Society of Newspaper Editors, Washington, D.C., January 17, 1925. For the text of this address, see The American Presidency Project, <https://www.presidency.ucsb.edu/documents/address-the-american-society-newspaper-editors-washington-dc>.
- ⁵⁵ H.S. Lewis, *Rosicrucian Manual*, 165.
- ⁵⁶ Supreme Secretary General, “The Color of Music,” *American Rosae Crucis*, November, 1916, 24.
- ⁵⁷ H.S. Lewis, *Rosicrucian Manual*, 9, 127-128. Lewis refers to Bacon as “Imperator of the Rosicrucians.”
- ⁵⁸ Francis Bacon, *The Works of Francis Bacon* (London: Longman and Co. et al, 1858), 351.
- ⁵⁹ H. Spencer Lewis, *Rosicrucian Manual* (San Jose: Supreme Grand Lodge of the Ancient & Mystical Order Rosae Crucis, 1918), 193.
- ⁶⁰ H.S. Lewis, *Self-Mastery*, 15-17, 34, 73, 95, 97, 99-100, 111, 131-132, 177.
- ⁶¹ Ibid, 15, 24, 33-34.
- ⁶² H. Spencer Lewis, “The Thought of the Month: The Rosicrucian New Year,” *Rosicrucian Digest*, March, 1932, 44. To this day, AMORC observes Rosicrucian New Year at the March equinox each year.
- ⁶³ Note the same letter designations used for Lewis’s early AMORC magazine *Cromaat*.
- ⁶⁴ Antoine Faivre and Karen-Claire Voss, “Western Esotericism and the Science of Religions,” *Numen*, Vol. 42, 1995, 56.
- ⁶⁵ Ptharos, “Esoteric Astrology.”
- ⁶⁶ Ali Roff Farrar, “What’s Behind the Rise in the Popularity of Astrology?” Panmacmillan.com, August 8, 2021, <https://www.panmacmillan.com/blogs/lifestyle-wellbeing/the-popularity-of-astrology>.