



# CROMAAT

SPECIAL ISSUE

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AN OFFICIAL  
COMMUNICATION

FROM THE SUPREME R. C.  
AUTHORITIES TO THE ORDER IN  
NORTH AMERICA.

# CROMAAT

A MONTHLY MONOGRAPH  
FOR THE MEMBERS OF  
A. M. O. R. C.



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used, and that admission thereto by members of your Order, while possible, is not a matter of right to any, but rather a matter of selection by the ORDER R+C in individual cases. To this end, therefore, we direct that all use of names, words, phrases or statements calculated to convey to present or future members of your Order ideas at variance with the foregoing shall, upon your receipt of this, be discontinued. This shall not prevent, however, your use of the Order title "ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS, -North American Jurisdiction," nor the use of its abbreviation, "AMORC".

- (3) "B. We have seen that there is a present danger that the material may overshadow the spiritual in the development of your Order.

We say to you that this is a peril, indeed, for, aside from the cramping of spiritual growth, it is a direct departure from the traditions of our forebears, who were commanded to practice the virtue of humility and who met, and worked, and studied in lonely and unpretentious chambers. To this end, therefore, we direct that there shall henceforward be no plans formulated in your Order or its Lodges calling for greater expenditures of money for meeting places or equipment beyond that which is modestly necessary for proper ritualistic and experimental work and the comfort of your members.

- (4) "C. We have seen that secrecy in its true sense is not used sufficiently with regard to the operations of the Order and the personnel of its members.

We say to you, that this is a departure from established customs and traditions, for did not the Brother C. R. C. say: "Let there always be a veil between you and the world"? To this end, therefore, we direct that henceforward there shall be no public meetings held under the auspices of your Order; that outward signs and distinguishing marks upon your meeting places be abolished; that published mention of your Order shall no longer be procured or countenanced; and that, while a member may, if necessary, state or acknowledge his own affiliation with the Order, he shall not disclose to the outside world the identity of any other member. This shall not prevent the dissemination of the "Brown Casket" nor the publication of books, pamphlets or magazines for circulation among your members only.

- (5) "D. We have seen that there are certain things missing in the ceremonial observances and lectures of your grades. We say to you, that while all that you use is substantially in consonance with traditional ceremony and teaching, yet completeness is essential.

To this end, therefore, we direct you to receive and adopt such rituals or teachings as shall be from time to time transmitted to you through us.

- (6) "E. We have seen that your Emperor is unwisely attempting to carry on the double task of executive administrator and esoteric supervision.

We say to you, that such a double responsibility jeopardizes the efficacy of his labors and, through that, the normal and healthful progress of your Order.

To this end, therefore, we direct that the esoteric side of his functions, as modified only by paragraph D. herein, shall alone remain to him, and that all matters of executive detail, policy and administration hitherto in his control shall be alone in our control and under our supervision. Reference of these matters shall be made by him, or his Supreme Council through him, to us. We will disclose to him how we may be approached.

"We have given these things forth that harmony and growth may come to you, in all wise, consistent with and not departing from the traditions we are bound to maintain and **whose violations we many not countenance.**

Praying that V. of O. may be lifted for you, we give this under the hand and seal of one for all.

In C... G... P...

(Signed) FACTOR LUMINIS.

(Sealed with the official cords of Gold and Purple and with the ancient seal of C... G... P...)

# THE EMPEROR'S COMMENTS



Lest there be any miscomprehension of this communication, the Emperor feels that he should explain his understanding and interpretation of it.

In the first place the communication itself was delivered to the Supreme Grand Lodge by two messengers deputed to hand it to the Emperor in person. The communication was sealed with the seal which appears on the document itself and was enclosed in a stout manilla legal envelope. Where it came from was not indicated and the messengers refused to give any information, merely indicating that they were the seventh step in the transmission of the communication between the writer of it and the final delivery.

But certain signs and phrases in the communication itself indicate clearly that it had its origin and inspiration in that office of the Rosicrucian Brotherhood which is superior in authority throughout many jurisdictions and which can be approached only through certain secret channels. Other communications received before and after the receipt of this particular one, indicate that a very definite channel of communication between the Emperor and the secret chief of the Rosicrucian fraternity throughout many lands is open, and that further information and instructions will come as the occasion arises.

The coming of this communication caused no surprise. The Emperor and the few higher officers of our Order had been patiently expecting such a communication and were greatly relieved to have it in their hands at this time.

In early issues of the magazine, "The American Rosae Crucis," it was plainly said and often repeated that in 1920 the greatest strength of our Order would be reached. In 1920 was to come the full realization of what the Order was and what its mission in America would be. Since 1915 each month has brought us nearer to the hour and likewise nearer to a point in our work where the fulfillment of the promise made to the Emperor in Europe would be pleasantly realized.

In all our literature and in the Constitution of the Order the statement has been made repeatedly that our Order here in North America constituted an independent jurisdiction. It was known to those in the high degrees and those intimately associated with the Emperor's work and plans that such independence of jurisdiction would continue until the Order here had tried and tested sufficient members to select the certain required number to constitute that quality and character of membership which would be acceptable to the secret and exclusive R+C fraternity throughout the world.

In other words, the Emperor and the members alike have been working for three or more years in an endeavor to prepare themselves for that standard and that degree of worthiness, that the Order here might properly be taken into the family membership of the greater Order.



Those who have been working with the Emperor know that his labors and his responsibility were dual,—esoteric and exoteric. It was known and appreciated by many that in order to establish the movement here under the authority and privilege he had, he had to assume both the physical and spiritual government of the Order.

With a new organization in a new land, no other arrangement could be made. And, although he did personally assume all such responsibility, there was never a moment when the Emperor felt that the greater Order, the secret body, was not back of him and with him. Yet, the Emperor did not dare to throw any of the responsibility upon the shoulders of those he knew could relieve him, for, like the members in the Order here, he was to be tried and tested for his ability, endurance, steadfastness and loyalty to obligations. It was only by enduring all the attacks, meeting all the trials, shouldering all the members' troubles as well as his own, and fighting and building practically alone, that he could save the Order for its members.

That such a task was stupendous, is well known to those who have so loyally and lovingly assisted the Emperor. That he was without precedent, without material guide and reasonable experience in coping with most of the problems made the work not only harder but in fact extremely difficult, and accounted for the errors and mistakes made at such times when action had to be taken quickly, when sudden emergencies had to be met without delay or proper consideration.

And, now comes this communication, the first step toward rewarding the members who have been loyal. What the communication really means is greater power and illumination and cooperation for the members of our Order here, and long desired peace and rest for the Emperor. His illumination came with the tests and trials of last May and June; his knowledge and instruction were given him before he undertook to organize the Order here; and well might he have been selfish and have held unto himself what he had acquired and have saved himself the persecutions and torment that has been his reward daily, if not hourly, since he began the task for the sake of others. So, the coming of the change in the Order now brings to him no great reward as it does to the members in whose behalf he has labored. The rest and peace he will find in some hours of contemplation in the future will be all that may come to him. With his future in the material world sacrificed on the rock of unselfish endeavor, with all the prospects of future accomplishments in the business and social world cast down into an abyss that he might fulfill a life-mission for others, he, a young man, must now retire that those for whom he labored may reap and enjoy the ideals he discovered for them.

And so it comes to pass that this communication is before our members now for serious consideration and adoption. Let us review the paragraphs and be sure we understand them.

In the first paragraph we are told that after carefully watching and observing what the Order and its Emperor here have been doing, the secret chiefs have taken council and are prepared to make their comments and issue certain decrees.

In the second paragraph we are told that the chief is aware of the fact that there exist some misconceptions in regard to the Order, and that while these are pardonable under the circumstances, explanations are now in order.

The third paragraph, however, includes some very important statements. We are told again that not one of us in the Order, whether

high officer or humble member, has any so-called "rights" because of our affiliation with the Order. In other words, the principal misconception which has become very evident during the past six months is that "membership in good standing in the Order in North America includes the RIGHT to visit and attend the sessions of any and every gathering of Rosicrucians in Europe or elsewhere." This misconception arises from the rightful belief that a true Rosicrucian is welcome wherever Rosicrucians meet and assemble. But there is a considerable difference between being welcome as a true Rosicrucian and having the right merely because one's dues have been paid promptly each month and each degree's examinations have been INTELLECTUALLY complied with.

The statement that there is no Lodge system in the Order abroad, using the words in the sense in which we use them here, should not surprise anyone; for we can readily appreciate, as I did when I contacted the Order in Europe, that when the Order is as old and well established and with its members generally in high degrees of esoteric work, as it is in Europe, for instance, there is not only no need for REGULAR Lodge convocations, but such convocations are dispensed with entirely except on special occasions. Our own members here in the Ninth Degree quite appreciate why this is so, and I am sure that our other members will appreciate that fact also.

The paragraph assures our members, however, that when true Rosicrucians visit Europe and are worthy of meeting with and assembling with certain groups of Rosicrucians there, they will be invited to do so after selection is made. It has always been so; in the earliest literature of the Order here in this country I made it plain that Rosicrucians were always invited to associate with the Order under some privilege extended after selection. (See, the American Rosae Crucis for October 1917, at the top of page 198.)

The last statement in that paragraph is of importance just at this time. It advises us to make all the foregoing points perfectly plain but also advises that this in no way affects the fact that members of the Order here are nevertheless members of the Order R+C and that they have the privilege of using the rightful name, Ancient and Mystical Order Rosae Crucis.

The fourth paragraph meets a very responsive chord in the hearts of most of us and comes shortly after we have taken steps to meet just such conditions. The decree therein does not prohibit the plans for a Supreme Grand Lodge headquarters wherever and whenever we find that such is necessary or convenient, nor does it prevent the proper and necessary building and use of such structures as will afford the utmost convenience in carrying out the work of the Order and applying all its principles and ideals.

The fifth paragraph likewise finds approval in the hearts of all true Rosae Crucians, for at the last Convention it was decided by all the delegates that we would discontinue the public use of emblems and the public dissemination of any literature bearing the full and complete name of the Order. In other words we shall enter into that period of silence and secrecy predicted as coming in 1919 so that 1920 will find the Order so hidden that strangers will believe that it no longer exists in this country. The provision concerning the concealment of identity of members is both salutary and traditional and must be strictly observed. In the October, 1916, issue of the American Rosae Crucis, on page 21, this period of secrecy and silence was predicted in "perhaps a year or two."



"The Little Brown Casket" referred to is one of the last forms of propaganda literature issued by us and it has proven its value long ago as a silent and secret method of introducing our Order to seekers although it does not contain the complete name of our organization. It is typical of other literature now in preparation. We shall use the name AMORC as a public name for our Order and when public meetings of any kind are held, they will be conducted in some other name, for even then it is not advisable to use the name AMORC. In New York and some other cities such meetings will be held under the name of The American Philomathic Society—a society organized by us for just such purposes and for which literature has been printed. The use of the word AMORC is legitimate. The incorporation of the Supreme Grand Lodge of our Order under its full name gives us all legal rights to the complete name, and AMORC is but the abbreviation of that name. Such abbreviation was adopted in the First National Constitution approved by all the delegates assembled in Pittsburgh in August of 1917. (See Article I, Section 1, of the Constitution). Therefore, the use of the name AMORC is not new or sudden and does not indicate a radical departure from previous plans.

The sixth paragraph of the communication simply emphasises what was conveyed to us in a previous communication read during the last Convention. Some of these changes in ritual and ceremony have been adopted and others are under way. The adoption of future changes and the addition or alteration of our lectures and teaching are consistent with the advancement of science and the perfection of methods in presenting the great laws.

The seventh paragraph contains the crux of the situation and expresses the most important of all the findings of the higher council. It takes from the Emperor that burden which he has been more than anxious to surrender in fairness and justice to the Order. It relieves him of that responsibility of office which has hindered the greater growth of the Order physically and has prevented him from performing all of the esoteric work which should be done for the Order by its Emperor.

The Emperor will continue to act according to the Constitution of the Order as its Supreme Chancellor, issuing all official decrees and pronouncements to all Lodges of the North American Jurisdiction and in all matters act as the supreme director of the Order. But, hereafter he will be relieved of the responsibility, or rather burdensome labor, of outlining, planning and maturing all the new or altered methods and systems of enlarging and promoting the Order; and he will likewise be relieved of the study and watchfulness of the physical body of the Order and its material existence. This will give him more hours for the peaceful and healthful devotion to the esoteric work,—study, meditation, experiments, laboratory work, preparation of lectures and communion with nature and God.

## THE RESULTING CHANGES

Naturally, the adoption of the plans or decrees contained in this communication necessitates some changes in the conduct of the work of the Order, and these changes I wish to bring before our members at once; hence this special issue of Cromant.

Therefore, let each member take heed of the following paragraphs and be guided thereby.

First, the Supreme Council of the Order, known as the Supreme Grand Council will not consist hereafter of members of the Supreme Lodge exclusively. The Imperator has taken advantage of a privilege contained in the Constitution to select others in the Order to serve on that Council. (See Article Five, Sections 1 and 2 of the Constitution.) Accordingly he has appointed on this Council the present Grand Masters of the various Grand Lodges in addition to the Officers of the Supreme Grand Lodge. All these will hereafter constitute the advisory board to the Imperator, known as the Supreme Grand Council. To this Council the Imperator will submit, by mail or otherwise, from time to time, such changes, alterations, additions and modifications in the esoteric matters as may suggest themselves to him or be suggested by members of the Council. Also the Imperator will submit to this Supreme Council, representative of the whole Order, such plans or problems as are of interest to the Lodges generally and secure a representative endorsement or approval when such seems advisable.

Likewise shall each Grand Master appoint the Masters of the Lodges in his Jurisdiction as members of his Grand Council; and such members of the Grand Council shall have a voice in the proceedings of the Grand Lodge.

By this means, a matter of import may be submitted by the Imperator to his Supreme Council and the Grand Masters thereon may submit the matter to their Grand Councils and to the Subordinate Councils through the Masters on the Grand Council.

Sections 3 and 4 of Article Five of the Constitution set forth fully the duties or privileges of the Supreme Grand Council.

Secondly, the direction of all material affairs of the Order are divided into two classes: (1) those which pertain to establishment of Lodges, issuance of rules and regulations, and preparation of subjects and courses of study and experimentation; (2) the more general planning of wider work, evolving the general purposes and mission of the Order; materializing the decreed fundamentals of existence of the Order, working out the details of nation-wide development of the Order; keeping the entire North American Jurisdiction in harmony with the world-wide principles and laws of the general Order R+C, and directing the affairs which relate the North American Jurisdiction with the Order R+C generally, including the transmitting to the North American Imperator such regulations and decrees as are issued by the higher officers of the esoteric bodies in other lands.

Of these two classes of directional work, the former will remain in the hands of the Imperator and the other will most naturally pass into the hands of he who has been chosen to assume such duties and who must remain unknown except for the title HIEROPHANT.

## THE HIEROPHANT

This officer of our Order will enjoy that privilege and power which the Imperator has not been able to enjoy,—that of remaining an unknown personality. As the Hierophant R+C of North America his duties will be those indicated as coming under class two in the outline given above, and while he will be in touch with the Imperator and make suggestions and advise him from time to time, and supply a means of communication with the higher officers of the Order R+C elsewhere, he will not, as Hierophant, come directly in touch with our members and will remain unknown to them so far as personality or individuality are concerned.



The Hierophant is he whom the secret masters selected to act as intermediary between the Order R+C in Europe and the Order here. This is indicated also by the last few words in the close of the seventh paragraph in the official communication published in this Cronaak.

### FURTHER STEPS OF RETIREMENT

As a result of the foregoing changes and those which have been in contemplation for several years, there are some other changes to be made consistent with the general plan of retiring into secrecy.

One of the most sincere desires of the Emperor has been to retire somewhere where he is not so exposed to the curious and the insincere as he has been during the past three years. Not for one moment does he wish to be out of psychic or even physical and mental touch with those who are sincere, loyal and devoted to the principles of our Order. But it is necessary, imperatively so, for him to be where he can conduct his affairs of the Order with the greatest ease and facility and not be bothered with the inconsequential details of mere office routine and general managership of a building, Lodge or Office.

The Emperor's mail, for instance, has become so voluminous during the past year that many letters which should be answered solely for the sake of retaining and fostering the love and friendship that exists between him and the members of the Order, have been left unanswered so that the vital letters to Officers and others might be promptly answered in the little spare time given him.

During the past twelve months the only recreation time afforded the Emperor has been during his over-night trips to Lodges, a few days during and right after the National Convention and during the short trip to Tampa, Florida, just before the holidays on official duties. Time for material pleasures are not desired, but time for relaxation from duties easily assumed and performed by others in his absence is what is absolutely necessary in the future. Whether one is a mystic or not does not modify some of nature's laws, and to retain perfect health, even with the greatest of our occult or R+C principles, requires time for relaxation, rest and the application of such laws or principles and the Emperor's health during the past year has caused him and others considerable alarm at times.

Therefore, after a time to be announced later, the Emperor will not be seen by members except upon such occasions as he makes official calls to Lodges or invites others to see him, and through correspondence only may the members keep in touch with him.

But, after April 15th of this year this change will be made: **ALL LETTERS INTENDED FOR THE EMPEROR'S PERSONAL ATTENTION MUST BE ADDRESSED AS FOLLOWS:**

Secretary to the Emperor, AMORC,

739, Boylston Street,

Boston, Mass.

Hereafter no mail shall be addressed to the Emperor in his personal name; and in fact personal names should not be used by any officer in any Lodge, in accordance with the decrees issued at the last Convention.

In Boston the Secretary to the Emperor will receive all such mail as is intended for the Emperor as well as mail for the Supreme



Grand Council. At the Secretary's office in Boston will be maintained the official headquarters of the Secretary who will also represent the Hierophant and receive mail for him and from him.

Another change is in regard to the Supreme Grand Lodge. Just before the last National Convention, the Imperator announced his decree that the Supreme Grand Lodge was closed to any further initiations or the admission of new members. Those members now in the Supreme Grand Lodge are in the higher degrees and they will be advanced to the highest degrees where they will constitute the silent workers for the Order throughout the country. All new initiates in New York City since last Fall, and in the future, become members of the New York Grand Lodge. This Grand Lodge will maintain its headquarters in New York City and is now preparing to establish chartered Lodges in other sections of the City and State.

Soon the Supreme Grand Lodge members will be scattered in many states; in fact some of them have left New York recently and others are preparing to do so. It is the hope of most of them to be so located that the continuance of their individual work for the Order be of benefit to other Grand Lodges from time to time.

### IN CONCLUSION

One last word should be given to our members; it is this: **patience.**

The first meeting for the plan of the Order in this country was held in New York on February 8th 1915. The first initiation was held in May of the same year. This May, 1919, will see the fourth year of our Order's activities. Much was promised the members who united with us at the first inquiry and much more has been promised since then. It is only by realizing and reviewing what has been fulfilled during the past four years, and especially during the past year, that one can appreciate what the next few years will mean to our Order. Now that the first steps toward that attitude and condition of **secrecy and power** have been taken, as desired by nearly all our members, patience alone will enable all of us to reach that goal which seemed so far away in 1915 and now lies just beyond the visible horizon.

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## THE MYSTIC'S LOVE

I sit beside my Altar in the gloom—

With candle lights that glow at my behest—

And resting thus, within my quiet room,

I think of those that love me best;

Those unseen ones upon this earthly stage

Who speak from out the vast domain of thought,

Regardless of the law of death or age

In perfect commune of the spirit wrought.

And silence falls about me like a dew,

Sweet and refreshing, from the hand of God,

As gently beckoning, fancy leads me through

The ways where Brothers, Sisters, Friends have trod,

And as I grasp their purpose and intent,

I glimpse the force that stays the firmament.

# THE TRUTH ABOUT ELECTRONS



The following is a comparison of the statements made regarding electrons and atoms by (1st) E. E. Fournier d'Albe in his recent book "The Electron Theory", and by (2nd) the Rosacrucian teachings prepared long before such book was published. Note also the comments made under d'Albe's statements, which will help you to appreciate the apparent contradictions and vague ideas held by science in regard to electrons and atoms.

## d'ALBE

(The existence of electrons is assumed from some observations) "Its charge consists of what has hitherto been called 'negative' electricity."—page 23.

"The fundamental property of the electron which distinguishes it from ordinary matter is that it repels another electron instead of attracting it, as two pieces of matter do."—page 23.

(This statement assumes that there is matter in addition to electrons.)

"Each atom contains a number of electrons, but their electrical action is compensated by some force within the atom which, for lack of a better term, we may call 'positive electricity'." — page 26.

(This statement attempts to explain away the fact that a number of negative electrons do hold together in an atom instead of repelling each other; therefore the admission of the existence of some unknown form of positive electricity within the atom.)

"We have, therefore, reason to suppose that in any uncharged lump of a divalent metal—say a ball of copper—there are at least twice as many electrons as there are atoms."—page 26.

## R+C

(The existence of the electron is known from law and experiment) Electrons have either negative or positive charges: there being two kinds of electrons.

Electrons may repeal each other or attract each other on the basis that like repeals like and attracts unlike,—negative attracting positive, etc.

Atoms are composed of two or more electrons, half of which are positive or negative electrons: the attraction between these unlike electrons unites them; therefore each atom has both positive and negative charges within it.

There can be no metal or piece of matter in any form composed of atoms which is not charged with both positive and negative electricity due to the presence of positive and negative electrons in the atoms composing all matter



"Since the connection between the atoms and these electrons is not rigid, we may suppose that this proportion (that there are twice as many electrons as atoms) is liable to variations."—page 26.

(Herein we note the first supposition regarding something so fundamental that it should be of positive knowledge.)

"When the electrons are in excess of the usual number, we find that the ball is negatively charged; when there is a deficiency the ball is positively charged."—page 27.

(The term "usual number" would indicate that the scientist is aware of the fact that there is some law of proportion for the number of electrons in an atom, but how then can there be an excess of electrons in any atom?)

"It follows from the law of attraction that an electron cannot be removed from a neutral atom without a very great force as compared with its mass."—page 30.

(If all the electrons are negative how can there be the law of attraction working between them or on them or with them? If, according to the foregoing statements, a neutral atom is one which contains only negative electrons, since positive electrons are denied, these electrons would repel each other, according to d'Albe's own statements.)

The so-called "connection" or proportion between electrons in every atom is rigid according to a very definite law of harmony and proportion, and not left open to chance. The Divine Mind is the directing chemist.

When an atom contains one more negative electron than positive the atom has a negative polarity, and when there is one more positive electron the atom has a positive polarity; thus, atoms, like electrons, have either positive or negative charges due to predominance of either negative or positive electrons in the atom. "An atom at rest" is one which contains three or more electrons, where there can be one more positive than negative or one more negative than positive electrons. When an atom is composed of only two electrons, it is not stationary in its nature, because it naturally seeks either one more positive or one more negative electron to overcome its neutral condition, or disintegration follows as the result of its neutrality. This fact or law is utilized in the processes of transmutation, and a principal of this law is manifested in the radio-active minerals where certain atoms within the molecules are liberating their neutral electrons.

It is true that the force of attraction existing between a negative and positive electron in a neutral atom is the greatest force known in consideration of its mass. If this force could be released from the atoms found in ordinary pieces of matter, it would be sufficient to run the most powerful engines and motors.



"The attraction between the electrons in a neutral atom is the strongest cohesive force we know." page 30. (Can this refer to the attraction between negative electrons which we were previously told is repulsion, or what is it?)

"Of course, the electrons in a solid metal have widely varying velocities."—page 33.

"In other words, what is the work required to bring a company of electrons from infinite to the surface of the earth? ..... for the charge of the earth is negative. It repels electrons and attracts positive atoms."—page 69.

(Granting that the earth IS negative in its polarity, it would repel all electrons if all electrons were negative; and assuming that this is true and that all electrons are negative, again we may ask what constitutes a positive atom which the earth so strangely attracts?)

It is likely, therefore, that an electron theory of the chemical atom will shortly come into be-

Both cohesion and adhesion in atoms and molecules are accounted for by the attraction due to the force of attraction created by the negative and positive polarity of like and unlike electrons in allities or charges of atoms and molecules because of the presence atoms.

The electrons in all matter or composing all atoms have two actions which they transmit to and make a similar property of the atom—namely, a revolving motion on their own axis and a radiation of the fundamental spirit energy within them at the rate of so many vibrations per second. The rate of vibrations, so far as even and uneven number are concerned, constituting the negative or positive charge of the individual electron; and the combined vibrations of the electrons in the atom constituting the nature of the manifestation of the atom or, in other words, its chemical property.

Electrons have their source in the infinite, but are directed toward the earth in positive and negative form or nature, in order to constitute the material existence or manifestation of things. The earth itself, being composed of gross matter, is potentially negative because of the negative polarity of a predominating number of its atoms and molecules, and throughout all space the negative electrons attract the positive electrons, the negative atoms attract the positive atoms, and in this way atoms and molecules are formed and matter is brought into such form as permits its vibrations of the spirit energy to manifest to us grossly enough to be perceived by our gross objective senses.

Such chemical theory or law of the composition of matter is well known in the R+C teachings

ing. Such a theory is made necessary by the facts of radio-activity where atoms are found throwing off electrons and positive particles. These electrons and positive particles must therefore have been constituents of the atom."—page 282. (This means that the recent discovery of radio-activity has upset all the previous theories regarding matter and its composition, whereas, if the theories had been true the observation of radio-activity should have supplied science with the best proof or evidence of the correctness of the theories. Furthermore, in the above statement reluctance is shown to call the radiating electrons by the proper names, negative and positive electrons.

where it has been held, for many years, that the atom is composed of negative and positive electrons; and radio-active minerals demonstrate this law by their action, which action never puzzled the R+C student nor has he had to seek elsewhere than in his own teachings to know that such radio-action was a process of disintegration, where molecules were releasing the atoms and the atoms freeing the electrons into space once more.



## IN OUR SPANISH LODGE

The following address was made by the Grand Chaplain of our Grand Lodge of West Indies, on the occasion of the last New Years Feast, in their own R+G Temple in Puerto Rico. The poem following the address was written and read by one of the Brothers on the same occasion. Both are superb.

### CHAFLAIN'S ADDRESS

Querido Maestro, queridos hermanos:

Celebramos nosotros, los Rosacruces, el principio de nuestro año 8272.

Yo siento una satisfacción inmensa. El alma mía se dilata en esferas de luz y de armonía, y vibra con una intensidad nueva, creadora de nueva fe, de nuevo ensimismamiento, de nueva juventud.

Nace la primavera de las flores; una escala de tonos delicados hiende el espacio, que se llena de una energía de perfumes; el sol cautelosamente se asoma en el palacio de Aries, saluda el principio emblemático de nuestro año nuevo, y nosotros, ruseñores incipientes, hacemos gorjear nuestras gargantas con un salmo al Creador.

Todo es más bello al iniciarse el día.... La luz crepuscular se irisa, y bajo un bosque de siete colores, el río vocaliza su canción de Marzo; la pradera se viste de gala con su clámide esmeraldina; los pénsiles saturan el ambiente con sus magaculias y nardos; las estrellas repiten sus opalinos guifios, y en el viejo templo de nuestra vieja idea, surge la vibración de la belleza.

La belleza es amor; el amor es juventud; la juventud es vida; la vida es armonía; la armonía es colorido; el colorido es luz; la luz es vibración; la vibración es energía; la energía es creación; la creación es el Universo.... Y de este modo, tras esta concatenación de todo lo bello, pudiéramos viajar en el automedonte del pensamiento, desde lo más insignificante de nuestro planeta, tal dijérase el microcosmos, hasta perdernos en la grandeza incomprensible de un sol.

Llega la primavera.... Comienza el nuevo año.... Hérmanos, todos, recibid confundido con las vibraciones amorosas de nuestro sistema planetario, mi felicitación calurosa por el nuevo año, y que el año venidero estemos más unidos por el lazo fraternal y desinteresado de nuestra Orden....

IMPAVIDUS III.

Marzo 21 de 1919.



## SINFONIA DE AÑO NUEVO

Bajo un cielo de plata y topacio,  
En un bosque de mirra y tomillo,  
Una gruta de piedras vetustas  
Se destaca.....! Solemne apariencia!

Avicillas canoras le rinden  
El tributo de regia armonía,  
Y una fuente columpia sus ritmos  
De oraciones que encantan las almas.

Esa gruta de tosca presencia,  
Escondida violeta en el campo,  
Es un templo de puros amores  
Donde todo es verdad sacrosanta.

Hoy celebran allí los hermanos  
Una fiesta de gran trascendencia:  
ARIES tiende su alfombra de luces  
Al SOL-PADRE que marcha triunfante.

Y al pasar por el arco florido  
PRIMAVERA graciosa sonríe,  
Y con nardos, magnolias y rosas  
Entreteje elegante guirnalda.

¡Oh sublime estación de mi vida,  
Misterioso vaivén de mi ensueño!  
¡Cuál te siento nacer en mi alma  
Engarzada en sutil esperanza!

PRIMAVERA de tonos y de aromas  
Que acaricias las flores con tus labios,  
Las almas en sus viajes eternos  
Tienen también felices primaveras....

En la gruta de aspecto selvático  
Pensamientos acordes vibraron,  
Y por puente intangible de ideas  
Se colmó de INFINITO el recinto.

Fué más bello aquel SOL de la mañana,  
Más azulado el cielo de aquel día,  
El trino de los pájaros más dulce,  
El rumor de la fuente ms tranquilo  
Y reinó PAZ PROFUNDA en el ESPACIO.

IMPAVIDUS III.

