

the young.

4. Because a vegetarian diet is favorable to robust health and strength.

With very few exceptions, and those only confirmed invalids, I believe the people would be better in spirits, stronger in muscle, and more vigorous in energy, if they abstained entirely from the use of animal food. The Spartans, who stand first among all the nations of history for power to endure hardship, were vegetarians, so also were the armies of Rome, when Rome was conquering the world.

5. Because tens of thousands of poor people, who have now the greatest difficulty to make ends meet after buying flesh foods, would, by the substitution of fruit and vegetables and other economical food, be able to get along in comfort, and have more money to spare for the poor and for the work of God.

6. Because a vegetarian diet of wheat, oatmeal, and other grains, lentils, peas, beans, nuts and similar food is more than ten times as economical as a flesh diet. Meat contains half its weight in water, which has to be paid for as though it were meat! A vegetable diet, even if we allow cheese, butter, and milk will only cost about a quarter as much as a mixed diet of flesh and vegetables.

7. Because a vegetarian diet would stop the enormous waste of all kinds of animal food which is now consumed with scarcely any advantage to those who take it.

8. Because a vegetarian diet is a protection against our drinking, and because the

use of meat among the people is a cause of the increase of drunkenness. One bad appetite creates another.

9. Because a vegetarian diet is favorable to industry and hard work, and because a flesh diet, on the other hand, favors indolence, sleepiness, growing fat, want of energy, indigestion, constipation, and other like miseries and degradations.

10. Because it is proved that life, health and happiness are all favored by a vegetarian diet. I have known many examples of this myself. Most of the instances of great age are to be found among those who from their youth have lived principally, if not entirely, on vegetables and fruit. All this is worth thinking about.

11. I favor a vegetarian diet because the digestive organs of man are not well adapted for the use of flesh. Flesh meat contains a great deal of matter which, at the time the animal was killed, was changing and prepared for being expelled from its system. This matter often passes through the human stomach undigested into the blood and causes various diseases, especially rheumatism, gout, indigestion, and the like.

12. Because it is very difficult, especially in hot weather and in warm climates to keep flesh foods sweet long enough to cook and eat it, and a great deal of meat is therefore eaten after it has begun to decay—that is, to rot. This decay often begins long before the meat gives any sign of its real condition. Neither its appearance nor its smell is a safe guide as to its being wholesome.

13. Because a great deal of the flesh meat which is supplied for human food is already diseased, and because it is nearly impossible to be sure that any flesh is quite free from the germs of disease. Much common meat, which is often that of old animals, is well known to be sold to the butchers because the animals are sick or unhealthy.

14. Because I believe that the great increase in consumption and cancer during the last hundred years has been caused by the great increase in the use of animal food, and that a strict vegetarian diet would greatly help to ward off these most terrible and incurable diseases.

15. Because I believe that a flesh diet brings on many very painful diseases, which though not perhaps immediately dangerous to life, cause much suffering and loss. I mean such complaints as eczema, constipation, piles, worms, dysentery, severe headaches, and the like. A vegetarian diet would do much to relieve if not cure them.

16. Because of the awful cruelty and terror to which tens of millions of animals killed for human food are subjected in traveling long distances by ship, rail, and road to the slaughter-houses of the world. God disapproves of all cruelty—whether to man or beast.

17. Because of the terrible cruelties practiced in killing animals in many slaughter-houses. The whole business of killing is cruel, even when it is done with care, and we know that in the case of millions of creatures it is done with very little care. Ten thousand pigs are killed for food every

hour in Europe alone.

18. Because the occupation of slaughtering animals is brutalizing to those who are required to do the work “The highest sentiments of humane men,” says a certain writer, and I agree with him, “revolt at the cruelty, the degrading sights, the distressing cries, the perpetual bloodshed, and all the attendant horrors which must surround the transit and slaughter of suffering creatures.”

19. Because a flesh diet is not necessary to hard work. A great part of the work of the world is done by animals which subsist on vegetable food, namely, horses, mules, camels, oxen, etc.

I believe this matter is well worthy of the serious consideration of our Officers. It has an important bearing not only upon their own health and happiness, but upon their influence among the people, as men and women who are free from the bondage of that selfish gratification which too often afflicts the professed servants of Christ. Let us remember the Apostle’s direction: “Whether ye eat or drink, or whatsoever ye do, do with all to the glory of God.”

Think on these things!

NUTRITION

It is a truism that many more die of overeating than of starvation, and one fault is almost universal, namely, the desire to take more nourishment than is really needed. It is generally conceded that it is not how much we eat, but how much we assim-

ilate that counts, and as the body is built of certain material elements of the world, just the same as any other building, the material for it should be as intelligently and properly selected as for the house in which we dwell. We would certainly think a man very foolish who started to build a building of waste material partially rotted, when plenty of good timber and stone were at hand and might be had just as easily, perhaps easier; and that is just what the flesh-eater does, for all meat is partially decayed. The house in which we live may be a palace or hut according to our means and position in society, but we endeavor to build it as well as possible with our means; then how much more should we build this living temple, this mansion of the soul, so that it may serve as a fit instrument for spiritual expression.

A diseased body always hampers us in our mental and spiritual activities. Therefore it will bring large dividends in comfort of body, soul, and spirit, if we pay proper attention to certain important points in connection with our diet.

We all know the Lord's Prayer perfectly and therefore it might seem superfluous to repeat it, nevertheless, there is a distinct advantage in constant reiteration; we also know certain general rules of right living, and it may seem superfluous in an article like this to reiterate them, but for the same reason that we repeat the Lord's Prayer, namely, that repetition is like the constant drip that hollows the stone, so also let us reiterate a few of these general rules.

There is in the first place, the rule of mastication. This is particularly important with respect to food containing starch and sugar such as cereals. It is a vicious habit to sit down morning after morning and bolt a bowl of mush, which is absolutely impervious to the saliva, even though we take the trouble to masticate it, which most of us of course do not do, because we are in too great a hurry to get away to the office or shop. Such stuff, (it is not food), is a dead weight in the stomach. This habit when persistently pursued for years is one of the most fruitful sources of digestive disorders which cause so much misery to the human race; for all pastry, puddings, cakes, mushes, and kindred starchy foods which enter the stomach unchanged by mastication and in-salivation are there subjected to a process of fermentation analogous to that of beer or vinegar in a brewer's vat. They set free an enormous amount of carbonic acid gas, and are converted to vinegar or alcohol, producing acute distress.

Shredded Wheat and Triscuits have the property of not getting sticky in the mouth, therefore they may be thoroughly masticated and in-salivated, thus the whole benefit is derived from such foods, but they are somewhat expensive of course, and there are many people who cannot afford them. Variety is also needed, and if you will try Whole Wheat Mush as per the menu herewith, you will find that no mush is more easily digested and certainly there is none more appetizing.

Most cooks who have discontinued the

use of decaying carcasses still cling to the habit of seasoning vegetables with vinegar. Vinegar is made from fruits that have decayed and fermented, and a vinegar factory looks like a brewery, but smells even worse, for vinegar is the product of a destructive process in nature and cannot therefore be successfully used in the polity of the body for up-building. Lemons, on the other hand are ripe, fresh and at the apex of their evolution, antiseptic in the highest degree and therefore they have a high value when used as seasoning with food. They cleanse, whereas vinegar is destructive and produces further fermentation within our bodies. While it is necessary to use plenty of pepper and salt on the loathsome decaying flesh foods, so that this seasoning may counterbalance the nauseating smell and taste, both pepper and salt are mainly superfluities in vegetarian cooking. The great mass cannot break away entirely from the use of salt, therefore it seems necessary to cater to this craving in a small measure at the present time, but as shall show in the recipes given from time to time in this magazine, pepper is a superfluity, even a detriment, and the seasoning we shall advocate will make the food properly palatable without it.

Another important rule of right rations decrees that cooked and uncooked vegetables should not be eaten at the same meal, the observance of this rule will save many an hour of discomfort which follows mixed meals on account of flatulence.

Vegetables in the uncooked state contain

a large amount of ether, which forms the vital body of the plant, and also salts, which are lost in the process of cooking. Therefore it requires considerable more bulk of boiled vegetables to give the body necessary nourishment than when fed upon uncooked vegetables. Very few, however, are able to live upon that food yet, because it induces a rate of vibration too high for them, but all who really wish to be healthful should endeavor to eat at least one meal of uncooked food every day. That food should be taken at the evening meal because it is most easily digested and will give the body a better chance to rest during the night, it has a soothing and tonic effect upon the body.

It is the idea of most vegetarian cooks that when vegetables are to be cooked it does not matter that they are wilted; such is a very erroneous conclusion, a wilted vegetable is almost as bad as a piece of decayed meat, but vegetables that have been wilted on the market may be freshened up by putting them in water for several hours before they are to be cooked, and vegetables that have to be used uncooked should of course always be made crisp and tender by leaving them in cold water before they are served.

The following is a menu from Mount Ecclesia:

BREAKFAST – 7:30 A.M.
 Stewed Rhubarb
 Whole Wheat mush with Dates
 and cream.

Hot Corn gems and butter
 Honey
 Tea, Coffee, or milk

DINNER—12 NOON

Cream Tomato Soup
 Boiled Spinach. Carrots au gratin
 Whole Wheat bread and butter
 Honey
 Milk

SUPPER—5:30 P.M

Uncooked mixed vegetable salad
 Whole Wheat bread and butter
 Honey
 Milk

RECIPES

WHOLE WHEAT MUSH WITH DATES

If you cannot get the entire wheat flour at your grocers, get the whole wheat, just the kernel, and run them through a coffee mill, so that you may be sure nothing is lost, that you have everything for your food that is contained in the kernel.

Bring a quart of water to the boiling point, sprinkle one cup of whole wheat flour slowly into the water, and allow it to boil for one hour, seasoning slightly with salt. Just before removing it from the stove, put in one half cup of chopped dates and stir, but do not allow the mush to boil after the dates have been put in. Serve with

cream or milk. This quantity will be sufficient for two people.

CARROTS AU GRATIN

Wash, scrape, and slice one dozen small carrots; boil them in salt water for twenty minutes or until almost but not quite done. After draining in a colander and saving the liquid, put two tablespoons full of butter into a hot skillet with a tablespoon full of flour, allowing this to become golden brown. Then gradually add one and one-half cups of the liquid from the carrots so as to make gravy. Add also one-half cupful of grated cheese with a little sprinkling of salt. Then add the carrots and mix well. Pour into a buttered baking dish, cover the top with a mixture of grated cheese and bread crumbs, place in an oven and bake until brown. This is sufficient for two plates.

VEGETABLE SALAD

Take one head of lettuce, making it crisp by putting it in water several hours before it is to be used. Put one-half head on each plate. Dress the lettuce with one sliced hard boiled egg and a spoonful of boiled dressing.

UNCOOKED BOILED DRESSING

One teaspoon of mustard, one and one-half tablespoons of melted butter, one tablespoon of flour, one egg, one and one-half tablespoons of sugar, three-quarters cup of milk, and one-quarter cup of lemon

juice. Scald the milk, and mix the dry ingredients. Pour the egg, lightly beaten, into the dry ingredients and butter. Then pour the hot milk in and stir well. Return to the sauce pan and cook over boiling water until the mixture thickens. Add the lemon juice and allow it to cool.

HEALING SERVICES

Healing services will be held in the Pro-Ecclesia on the following dates at six fifteen in the evening:

May 3rd, 9th, 17th, 24th, 30th

June 6th, 13th, 20th, 26th

July 3rd, 10th, 17th, 24th, 30th

Echoes from Mt. Ecclesia

* * * * *

We had hoped to announce last month that a booth had been secured in the San Francisco Fair, and that the Rosicrucian Fellowship would be represented there, but just about the time when the magazine was ready to go out we had the discouraging news that through a slip the concession had been lost, and it seemed as if we had missed our opportunity to present the teachings of the Elder Brothers before the multitude which is coming to visit that exposition.

Dr. J. M. Rich, of Seattle, who had the matter in charge was undaunted, however, he enlisted the services of Mr. Wm. Koenig of San Francisco. He could not have made a better choice, because Mr. Koenig is a Capricorn and you know that when the goat lowers its horns and starts butting, something has to move. According to all reports however, it seems that he needed all of the persistence and perseverance he could muster.

The site that had been assigned to us in

the first place was one of the most prominent and valuable in the whole grounds, according to reports, and the exposition managers were very wroth because of the way we had fallen down on the proposition. They did not want to talk to Mr. Koenig at all, but as said, the goat was not going to be put out of countenance; he was going to butt in despite all obstacles. Moreover, he had the means wherewith to build the booth and get things in shape and was not afraid to use it, so finally he succeeded in spite of all. He purchased the booth of someone who had also been dilatory in taking up a concession and now we are pleased to be able to announce in this issue that the Fellowship will have its booth at the San Francisco Exposition and that any of our members and interested friends who visit there will be made welcome. Mr. Koenig is not working for thanks, but we all feel very grateful for his efforts.

Mrs. Rich of Seattle went down to San Francisco on the first of April to take

charge and she will be joined by the Doctor later on. It is believed they will hold classes and in other ways endeavor to further the objects of the Fellowship, and we bespeak for them, all the assistance that can be given.

We hope that you are pleased with the new magazine, of which this is the first issue, and that you will do all you possibly can to help it along by getting your friends to subscribe. There are many people who are willing to take a magazine but are not ready to join an association like ours; however, it does not really matter so very much about the number of members we have as it matters about spreading the teachings of the Elder Brothers, and that is what we hope to do in a most efficient and effective way by means of this magazine.

It is being placed on the news stands so that the public may have access to it all over this country and Europe, thus we hope it will be the means of guiding many to the Mystic Light, the Christ within. Our friend Mr. George Wiggs of Chicago who spoke about the *National Geographic Magazine* and its great circulation will perhaps have the pleasure some day to see it equaled by the *Rays from the Rose Cross*.

If we all work together and push it along we can do it just as well as they can or anyone else. Although we of course shall never be able to command that much money, for we are not going to solicit advertising. We just want to use the magazine to advertise the books that give the

teachings of the Elder Brothers, and to bring these teachings before the public. As our subscriptions list grows and we have a little more capital to work with we can of course enlarge the magazine more and more so as to give better value for the dollar.

This brings up a new point, the point of subscription: you will realize of course that it costs a whole lot more to put out a magazine like this than it did to put out the *Echoes*, and also, if we are to put it on the newsstands we can only do so by placing a subscription price thereon, for the news agents and news dealers cannot afford to work for nothing under the present commercial system of the world, and, therefore, it is necessary that a subscription price must be placed on the magazine.

While this will not make any difference to a great number of our students who will as gladly and cheerfully contribute that Dollar for this special purpose as they have been contributing generously to the Fellowship fund before, there are, on the other hand, a number of members who are too poor to pay and we would not feel justified in shutting them off. They need these teachings as much as anybody else and perhaps more.

We are therefore going to carry a limited number of members free on the subscription list. To obtain the magazine free it will be necessary to write to headquarters, stating conditions, and the application will then be passed upon by the board of Trustees.

After a struggle lasting for over three years we have finally succeeded in getting the city to abandon the streets which cross the Fellowship's property, as they promised to do before we bought the land. We have a warranty deed given by the Bank of Oceanside, from which we bought the property, but although they would therefore of course have to defend our title, it looked very dark at times and it seemed as if we would have to go to court to obtain the proper ownership over the property inside the fences. At last, however, this has been accomplished. We had consulted the stars, and had decided that in the February lunation this year, would be the proper time to take decisive steps with greatest chance of success, and we were going to put a bar across the gate so it would be impossible for the public to cross the Fellowship Property. Thus we meant to force the city to take the aggressive part while we took the defensive, and were backed by the bank. But just at that time, the city council at last listened to reason and signed the agreement to abandon the streets so at the time when the stars showed a favorable outcome, instead of having to go to law, the object was accomplished by tact and diplomacy which is of course a thousand times better than any controversy or strife. You may be sure this lifts a heavy load off our shoulders for we have really been holding back considerably because we did not know how that matter was eventually going to be settled, but now the land is absolutely clear and secure to the Fellowship. There

remains only one single debt: the mortgage of \$1,000 which will be due in May, and we are going to strain every nerve to settle it then.

Then the Fellowship is absolutely without a single cent of debt, for it has always been the policy of the leaders to buy everything in the most economical manner and never go into debt. The outbreak of the war which cut off all our European contributions and stopped the sale of books in European Countries was a very severe handicap, and we have during that time had a number of bills on file which were nevertheless paid within the limit. We had started the dining hall, and could not for the sake of the prestige of the Rosicrucian Fellowship, stop the work, so it was necessary to skimp, save, and string out payments in every conceivable manner, to make both ends meet and pay the bills before they were overdue. Now, however, the bill file is cleared; there is no debt on Mt. Ecclesia save that \$1,000, and won't it be glorious when we can take that up and burn the mortgage, and say that the Headquarters is perfectly free and clear. And realize that this has been accomplished without ever asking any member; rich or poor, to contribute a cent. There are some who knew, and could have lifted this load off the leaders mind without ever missing it, but it was not in their heart, and Mt. Ecclesia is built of love offerings, come straight from the hearts of members – grateful for the privilege of aiding in the Great Work of the Elder Brothers for the uplift of our Fellowman.

THE
Rosicrucian
Fellowship

ITS MESSAGE AND MISSION

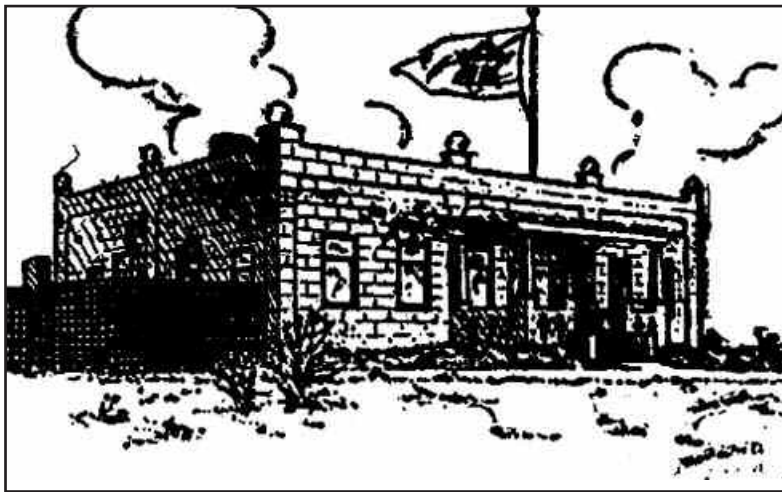
Formerly, religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today, a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, like heredity and ether. They desire religion as much as their fathers, but want the ancient truths in modern dress congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical, and sequential teaching, concerning the origin, evolution and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries, so that the heart may be allowed to believe what the intellect has sanctioned, and the solace of religion may speak peace to the troubled mind.

MOUNT ECCLESIA

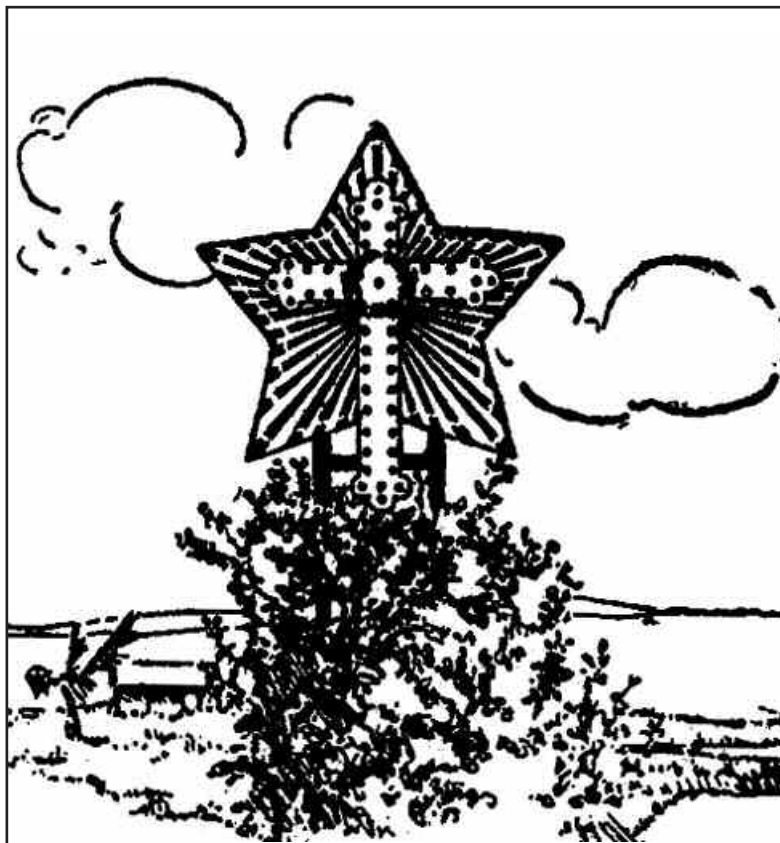
In order to make our philosophy of life and health of practical value in the world, we have bought 40 acres of land in the little town of Oceanside, 88 miles south of Los Angeles. It is one of the sightliest spots in sunny Southern California, situated upon the promontory of a high tableland. From Mount Ecclesia, as we have named our headquarters, there is an unobstructed view of the beautiful blue Pacific Ocean. Directly west lies the island of San Clemente, 75 miles out, and

ships are often silhouetted upon the skyline as they sail by. Forty miles to the southward looms the promontory of La Jolla, a suburb of San Diego, the southernmost city in Uncle Sam's spacious realm. Eighty miles north from Mount Ecclesia we see the lovely island of Catalina with its crystal clear waters and its luxuriant submarine gardens, so strange and fantastic that they outstrip fancy and fairy tale alike. Standing upon the same spot whence we saw the magnificent marine view described above, we may behold a landscape equally glorious, varied, and wide by simply turning upon our heels and looking towards the east. Immediately below Mount Ecclesia lies the smiling San Luis Rey valley with its fertile green fields and its historic old mission; a little further away are the rounded foothills with their wonderful play of light and shade, then the mountains with their rugged contours, and farthest to the east we see the snowcapped peaks of Mount San Bernardino, Mount Greyback, and Mount San Jacinto. The first named is 100 and the last 75 miles from the coast. Thus the range of our views from Mount Ecclesia is 150 miles east and west (from San Jacinto Mountain to San Clemente island), and 120 miles north and south (from Catalina to La Jolla).

The climate is as wonderful as the view, and as incomprehensible to all who have not lived here. One may wear a white shirt-waist outdoors on every day in the winter, and although the water in our solar heater gets so hot that it cracks glass, we do not perspire on the warmest day in summer on account of the sea breeze which sweeps over Mount Ecclesia every day from about 10 a. m. to 5 p. m., cooling the atmosphere and filling our lungs with invigorating ozone fresh from the heaving bosom of the great Pacific Ocean. It is a veritable elixir of Life, and therefore this place offers such rare physical conditions for the attainment of health that it is probably without a peer.



DINING HALL



ELECTRIC EMBLEM

Mount Ecclesia is brilliantly illuminated at night, and the Electric Emblem is a unique and striking feature.

OUR BUILDINGS, PRINTING, PUMPING, AND ELECTRIC PLANTS

Three years ago we started building our headquarters on this beautiful spot. We installed a pumping plant in the valley, carrying the water 226 feet up to the summit of Mt. Ecclesia and have thus an unlimited supply of water for irrigation and ample fire protection. We have built a sanctuary devoted exclusively to worship of God, an administration building wherein our general offices and printing plant are located, a commodious dining hall to accommodate all workers, patients, and pupils. We have also built a number of cottages for the accommodation of the students, and in the summer time a tent city adds largely to the accommodations during the time when the summer school is in session.

Mt. Ecclesia has also its own electric lighting plant, and every night the wonderful electric emblem of the Fellowship may be seen flashing its message of light across the country for over twenty miles in either direction. The exterior of the dining hall and Pro-Ecclesia, as we call our Sanctuary, are also electrically lighted, and thus we let the physical light shine to attract those who are seeking the spiritual, if by chance such may pass and inquire through curiosity, which afterwards turns to keen interest.

THE CORRESPONDENCE SCHOOL

In addition to the publications of the Rosicrucian Fellowship, regularly advertised and before the public, there are two correspondence courses which furnish instructions to students, all over the world, who are desirous of investigating the Rosicrucian Mysteries, and the Science of Astrology. Upon request anyone who is not a Hypnotist, Professional Medium, Palmist, or Astrologer, will receive from the General Secretary, at headquarters, application blanks for admission to the Esoteric instructions contained in these two courses—Esoteric Astrology and The Rosicrucian Mystery Teachings.



THE ADMINISTRATION BUILDING

This building contains the General offices, the Printing plant and the Mailing Department.

SUMMER SCHOOL

During July, August, and September, a summer school is maintained and students on our correspondence lists who wish to avail themselves of the opportunity of study at Headquarters may do so by applying to the Esoteric secretary, but no one is permitted to enter Headquarters until their application has been passed upon and accepted.

A HEALTH RESORT

According to the United States Government Experts, Mt. Ecclesia is in the center of an air belt which is purest in all of the U.S. It is therefore a natural health resort and this, coupled with the fact that a scientific vegetarian diet is here supplied, makes it an ideal place of residence for both the well and the ill. We are prepared to take patients whose ailments do not prevent them from attending to their own needs. The rates of board are less than one-half what is usually charged in sanatoriums, but we have no resident physician and cannot take proper care of patients who need nursing and attention.

*A Brief Resumé
Of the*

Rosicrucian Philosophy

Sooner or later there comes a time when the consciousness is forced to recognize the fact that life, as we see it, is but fleeting, and that amid all the uncertainties of our existence there is but one certainty—Death !

When the mind has thus become aroused by thought of the leap in the dark which must sometime be taken by all, the question of questions—Whence have we come—Why are we here—Whither are we going?—must inevitably present itself. This is a basic problem with which all must sooner or later grapple, and it is of the greatest importance how we solve it, for the view we take will color our whole life.

Only three theories of note have been brought forward to solve this problem. To range ourselves in one of the three groups of mankind, segregated by their adherence to one theory or the other in an intelligent manner, it is necessary to know the three theories, to calmly weigh and compare them one with another and with established facts. Lecture No. 1 does just that, and whether we agree with its conclusions or not, we shall surely have a more comprehensive grasp of the various viewpoints and be better able to form an intelligent opinion when we have read "*The Riddle of Life and Death.*"

If we have come to the conclusion that death does not end our existence, it is but a natural question to ask: *Where are the dead?* This momentous question is dealt with in lecture No. 2. The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible to the

invisible state and back again, as, for instance, water is evaporated by the sun, partially condensed into a cloud, and then falls to Earth again as rain.

Consciousness may also exist without being able to give us any sign, as in cases where people have been thought dead, but have awakened and told all that had been said and done in their presence.

So there must be an invisible World of force and matter, as independent of our cognition of it as light and color exist regardless of the fact that they are not perceived by the blind.

In that invisible World the so-called dead are now living in full possession of all the mental and emotional faculties. They are living a life as real as existence here.

The invisible World is cognized by means of a sixth sense developed by some, but latent in most people. It may be developed in all, but different methods produce varying results.

This faculty compensates for distance in a manner far superior to the best telescopes and for the lack of size in a degree unreachable by the most powerful microscope. It penetrates where the X-ray cannot. A wall or a dozen walls are no denser to the spiritual sight than crystal to ordinary vision.

In lecture No. 3 *Spiritual Sight and the Spiritual Worlds*, this faculty is described, and lecture No. 11, *Spiritual Sight and Insight*, gives a safe method of development.

The Invisible World is divided into different realms: *The Etheric Region*, the *Desire World*, the *Region of Concrete Thought*, and the *Region of Abstract Thought*.

These divisions are not arbitrary, but are necessary because the substance of which they are composed obeys different laws. For instance, physical matter is subject to the law of gravity; in the Desire World forms levitate as easily as they gravitate.

Man needs various vehicles to function in the different Worlds as we need a carriage to ride on land, a boat at sea, and an airship in the air.