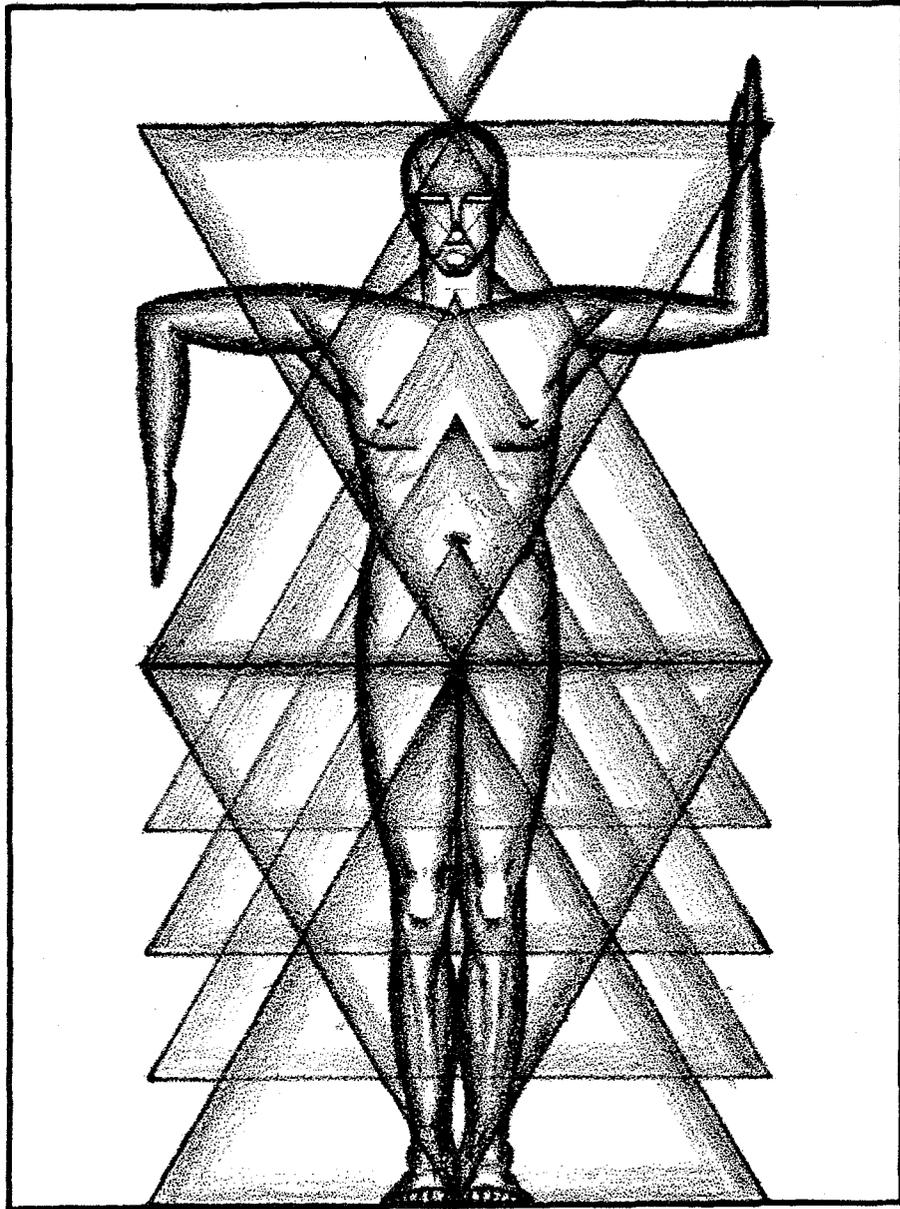


# LIVING



Devoted to man and his transcendental nature

VOLUME I

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NUMBER 4

## EDITORIALS

The Western world prides itself upon being so practical that it has a tendency to scoff at an interest in great philosophic teachings. The Western mind does not see where they fit into its concern with practical affairs, and rather than look more deeply for the connection, it dismissed them in favor of the "necessary".

Were it not that fundamental truths are incapable in the long run, this viewpoint might suffice. Instead, it is really impractical. But what is meant by fundamental truths made accessible thru philosophic teachings?

According to such teachings, a Creative intelligence is at work in the universe; there is a pattern of evolution; and plan, purpose and direction are inherent in its processes.

The sages of all times and lands have maintained that man can come to know these processes for himself, at first hand. Those who have earnestly followed the spiritual teachings of Gautama, Zoroaster, Moses, Pythagoras, Plato and Jesus have experienced their truth and validity.

Now what has all this to do with everyday practicalities? Granted a majestic plan of evolution is at work, what help is it in paying the rent? It is true that knowledge of fundamentals does not solve the problem directly, but it can help indirectly, in that it equips the individual to meet life on its own terms - to develop the stamina, resourcefulness and courage demanded by daily living in a complex world.

There is as close a relationship between "remote" wisdom lore and daily concerns as there is between the whole body and the tiny hair on its head. That hair has lustre and strength in proportion to the physical health of the body. Daily affairs take on meaning and zest proportionate to one's perspective of the vast scheme of which one finds himself a part. Of that scheme more can be grasped as faculties develop. To deny one's part in it does not alter the fact.

Upon our understanding of the whole depends our intelligent handling of the parts. Which general is more likely to win in battle--the one who views the situation from a high point, comprehensively, and plans his strategy accordingly, rushing in forces here, withdrawing there; or the one who plugs away at an objective close at hand, sacrificing perhaps many lives, all because his strategy was based on guess-work as to the "lay of the land"?

So with human affairs. A larger, objective view of the whole would enable us to redistribute our energies more intelligently, withdrawing those we come to see as expended too liberally on shifting goals, and applying them instead to endeavors which yield the greatest returns in permanent values.

Dr. Alexis Carrel maintains that "Unintelligence is becoming more and more general, in spite of the excellence of the courses given in schools, colleges and universities. Strange to say, it often exists with advanced scientific knowledge."

These words ring out a challenge to the search for basic principles. Without them, and without their application in daily living, there can be no question of genuine intelligence.

Replacing a hit-or-miss response to life with the purposive one which lies at the roots of all great traditions would eliminate the sense of futility, the discontent, the dissatisfaction with oneself and the world, which are characteristic of so many moderns.

### WHY IS TEH-KHUFA-TEI?

These "INSTRUCTIONS" have been received mentally from a group of evolved Beings, who with one exception lived last in the flesh some six thousand years ago. They were exalted Leaders at that time, and passed thru further intensive disciplines for the purpose of a greater work which lay before them. It is their hope by suggestion, intimation, and symbol to disclose certain fundamental teachings and methods. It is natural that this page will appeal only to the mind well on the road to spiritual Realities, - to whom it will become pregnant with meaning.

This explanation is made in answer to questions sent to us by several of our readers. If you have a question, write it to us and we will do our best to answer in succeeding issues.

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### PURPOSE OF THIS PUBLICATION

Believing in the double value of life lived consciously, that is, in the understanding and pursuit of the patterns and the higher evolution of men, this publication calls to the full range of man's being. It presents

a higher practical perspective  
the evidences of non-physical faculties  
the pattern of this transitional period  
steps to "interior" or subjective growth  
extracts from Universal Principles  
glimpses into Sacred Teachings

These are stimuli in drawing out latent capacities in material, vital, psychic, mental and spiritual living.

How will you cooperate with us to make this purpose increasingly effective?

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# The CULTIVATION of the INTERIOR LIFE

A page devoted to Instruction and Exercise.

- By M. Benzenberg Mayer

The practise of Exercise E will have increased your regard for the variety of characteristics and powers of the "interior life". You perceive the enormous resources of energy it contains and the innumerable directions in which these may be applied. They are as countless as man's activities are.

You may then gradually lead the consciousness of new energies toward any one of your interests, and find that interest gradually strengthened and enriched. Be careful however that your interest is sufficiently worthwhile to warrant such a deflection. Also be sure you have brought about the steps in each of the five exercises, so that you have genuinely established the flow from the "interior life".

As we now pass to another phase of work, will you, the moment you find your hold on what you have gained slipping, go back over the previous steps until you have found at what point you are weakened, and correct it? On such watchfulness depends your permanent development.

We are now going to take a step which leads the awakened energies in a definite direction, a direction in which so many students of life are naturally interested. This is in the direction of meditation on specific Themes, or Mantras, as they are known in the eastern traditions. This is a valuable interest, because good Themes, rightly used, aid very considerably in establishing a harmonious relation between the two aspects or faces of man,—the one looking into this world of human life, and the other looking into timelessness and immensities beyond the grasp of mere sense and reason. Both aspects are inevitably there. We must make each contribute to the other.

I know of no more useful Theme to break ground for this harmonious relation than a short poem called "RESOLVE" by Charlotte Perkins S. Gilman, a New York woman, and leader in the early days of the feminist movement. Its key is perfectly set in the high ideals of the western world, and it will, I know, find a deep answering response in the hearts and minds of those who use it.

To keep my health!  
To do my work!  
To live!  
To see to it I grow and gain and give!  
Never to look behind me for an hour!  
To wait in weakness, and to walk in power;  
But always fronting onward to the light,  
Always and always facing to the right.  
Robbed, starved, defeated, fallen, wide astray  
On, with what strength I have!  
Back to the way!

First re-read the Theme and get a general impression of its drift. Then memorize it perfectly. If you are not used to this, it may take you several days until you have the smooth fluency which is necessary. Do not neglect little words, nor substitute others. Learn to be accurate. In later Themes a tiny word of two letters transposed by you, may do mischief.

After a few days spent in acquiring that smoothness, begin what I have elsewhere called thoughtful musing. Let your feelings and thoughts weave in and out among the ideas. If you are inclined to be sentimental, hold back those feelings. If you are critical, likewise hold back the criticisms. If personal reactions are permitted to enter the field of "musing", further progress is automatically blocked. Sometime we must all come to clarity about the time and place for personal reactions, but be certain of one thing, — they have no place in such matters as these. I wish indeed, I might discuss the rationale of this, but space does not permit.

About the fifth day begin to press in upon the meaning of words. Make yourself an oasis of undisturbed time,—say fifteen minutes. It does not matter if it be morning or evening. Do nothing else while you are doing this. Don't try to "save" time. What is worth doing at all is worth doing well. Ponder on what words such as health, work, live, mean. YOU MAKE NO PROGRESS IF YOU ARE CONTENT WITH WHAT THESE WORDS IMPLY AS YOU FIRST CONCEIVE THEM. Therefore ask yourself what are health, work, what is it to live. And so thru other leading words. The next are: grow, gain, give. Ponder as you have never pondered before.

After a week take the Theme fully to yourself. Emphasize it as your Resolve. Then use it every morning before entering upon the day's routine. By the end of the month you will be acquiring a new technique, you will have found new meanings in familiar words, your personality will be stimulated, and not least, you will have taken another important step in the development of the "interior life".

# BUSINESS AND PHILOSOPHY

by Morgan Mayv

There has been an exaggerated myth carefully fostered by certain literary dilettantes much to their own profit, that to the business man, business is his be all and end all. Outside of business he is supposed to be like a fish out of water and in business, a shark that devours everything coming within his ken even himself, finally. (A gentleman of the Piscean Age.) In brief, anything which the business man cannot buy and sell in the manner he purchases goods and services is of little use to him. Sinclair Lewis had such a notion when he wrote "Babbitt" Years later when he wrote "Dodsworth" he had changed his opinions considerably.

This is not to say however, that all business men have become or are rapidly becoming philosophers. But the impact of such events as the depression, the last election, social legislation, the epidemic of strikes, floods and the drought has forced a realization, dim though it may be in many instances, that different attitudes and methods are necessary in the conduct of business and business men. The business man is coming not only to an understanding but to act upon it, that a dog eat dog policy of commercial anarchism is not as profitable as it used to be. This is all to the good although it is admittedly a small gain in the right direction.

Hence, we can say without being reproachfully flippant, the business man is taking a squint at philosophy. There has been and will continue to be many strange reactions resulting from such a squint. The business man will perhaps be frightened by the language of philosophy and in his fright seek refuge in ridicule, flippancy or pseudo indifference. He will perhaps complain that to become a business man-philosopher will make him less of a business man than a philosopher. Looking at himself for perhaps the first time in his busy life he will attribute to philosophy the confusion he sees within himself.

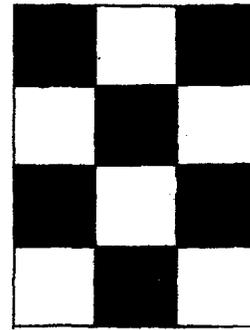
But to the degree that the business man is able to free himself from the near sightedness of his daily tasks in business, the greater will be his ability to perceive the validity, to him, of philosophy and the philosophical way of life. In doing that, he will find that his abilities as a business man will be enhanced, instead of, as he might imagine, diminished. He will find that being nothing but a business man is not good business.

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Spirit is common to all men; but the consciousness of it...is another matter.

G.R.S. Mead (Mystical Adventures)

# DO YOU KNOW



The typical tessellated floor  
of the "Lodge" of man

How many facts do you know about it?

THREE WORDS ARE COMING BACK INTO USE  
add them to your vocabulary!

- Nous (Gk) Divine Reason. Pure Mind.  
The Third Logos.  
Correspondingly in man a term for the mind which has become spiritual. (not meaning either psychic or aspirational; 2nd octave above these)
- No et ic related to mind apart from sense or emotion, and involving direct cognition of spiritual activities.
- No e sis functioning of the higher mind only. Direct seeing into what has been called the "Plain of Truth," thus partaking of enlightenment and ecstasis.
- It is significant that William James lists noesis as one of the four distinctive marks of true mystical experience.

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## SAYINGS FROM MBM

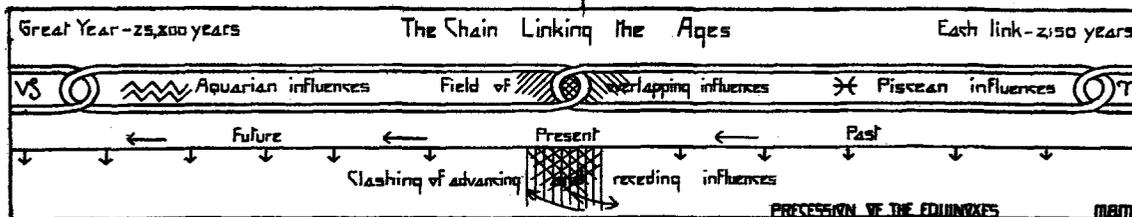
In the inner language there is no such word as forgiveness - there is understanding.

"Learning is the perception of differences. Wisdom is the perception of similarities."

Only in proportion as we cease to identify ourselves with one religion (or nation) can we reach the inner or universal teachings.

If one-fourth of the time given to training for a career, or the acquiring of some specific technique, were given to the study, practice and development of the self, the condition of human society would be immeasurably advanced.

# THE AQUARIAN AGE



Few people realize the extent to which we are affected by invisible rays streaming down on us, even though they recognize the influence of sun and moon on tides, sun-spots on life and vegetation, and have recently come to acknowledge the profound effects upon everyday life of various invisible wave-frequencies, the so-called "cosmic rays" etc. The chart illustrates some of these invisible influences in this period of transition, when those of the outgoing cycle (Pisces) overlap those of the incoming cycle (Aquarius). Here, as elsewhere, those who are informed on these matters become able to recognize the trend in all departments of life, and take advantage of the forward rhythm instead of being swept back on the receding wave. In leaving the period of Piscean emotionalism and moving toward Aquarian understanding, we may note, on all sides, a new emphasis on facts, organization, knowledge, the humanities, social consciousness, etc. This column culls from current news such items as are indicative of the new trend.

[In each case the Aquarian characteristic is underlined. Ed.]

E. G. Salt

A glance at the arts shows the new trend no less than is indicated in science or economics. For instance, in the modern dance, compare the work of a Nimura -- its mental quality, the exhilarating sense of the abstract, the organized intensity, the exquisite economy of line, -- with the passion, emotional abandon, and wasteful extravagance of the earlier forms.



A recently published book "A Short History of Music" by Alfred Einstein, has something interesting to say about contemporary music to which our musician-readers could undoubtedly add much more. Dr. Einstein finds that the "repudiation", the "biliousness" after the debauch of romanticism, is no more than a state of transition. We are at the end of a chapter; and music can never find salvation in a return to the past. . . .If it has a future, it must be "built upon a new humanization of its resources and its spirit."

(N. Y. Times Book Review)



In quite another direction is the work of the color-organ, which has given birth to a new art, "Lumia" still in its experimental stages. Here, more than in any visual art, is the ability to reproduce some of the characteristics of higher space, its radiance and fluidity, plus the quality and substance of color. . . .leaving the beholder with an extraordinary sense of inward participation in a wholly new world. . . .



A shrewd observer makes the significant remark that sex is no longer the dominant theme in the theatre -- which of course has long been realized by the quicker movie minds. As Douglas Gilbert expresses it trenchantly: "the modern motif is to stampede, not to lure."

It is noteworthy that in the new period art and engineering increasingly work hand in hand. Two reasons: (1) man is moving toward understanding Beauty with his mind instead of only feeling it; (2) the approach via understanding implies an increasing knowledge of laws governing form, symmetry, strength, relationship.

On all sides new media and new mechanisms are made possible for art by the engineer. A new range of perspectives. A new release to that which is universal rather than personal.



In the new Polaroid glasses a new and inexpensive means of control of polarized light has been achieved, and what was formerly reserved for a privileged few, is now made available to the many. Polaroid is a film-like material containing countless minute crystals in parallel arrangement, and it is utilized in lenses to stop the transmission of reflected glare. Incidentally, the Zeiss people make a filter, the Herotar, which screens glare from the camera's eye just as Polaroid does from the human eye.



Isotypes - a new international symbol language to convey, more effectively than text, facts about social trends, production figures, export, populations etc. Isotype pictures are always dispassionate, objective, factual, and eminently practical. They are not intended to be artistic, and emotion is deliberately excluded. One purpose of isotypes is to bridge the intellectual gap between the college professor and the masses to whom he wishes to appeal, for with rapidity and directness they convey their facts to all grades of minds simultaneously.

(N. Y. Times)

# LATENT EXTRA-SENSORY FACULTIES

by Gertrude Bernhard

The newspapers are constantly reporting instances of extra-sensory faculties, tho not usually so labeled. A few weeks ago it was the case of John H. Gallagher of Philadelphia, a passenger on the "Queen Mary" who received in a dream on shipboard, the message that his son at home had been killed in an automobile crash. Confirmation of his dream vision came by radio the following day.

Then there is the case, also recent, of the woman in New York whose husband had been killed by an assailant, known to her, but who had succeeded in eluding all search. In a dream she saw the murderer pass in a crowd at a certain corner not far distant from her home. There she placed herself the next day, and there, after a short wait, she spotted her man. It saved the police a lot of trouble.

The Herald-Tribune reports the journey of Mrs. Elizabeth M. Harris of Easton, Pa. to Newark, N.J. after a dream that her husband, who worked there, had died. The police found his body the same evening. Had they pooh-poohed her story the corpse might have remained unattended for some time, for her husband had been alone in the home of a friend who was away ill in a hospital.

Among the trainees at the School of Applied Philosophy instances of the same general kind occur frequently - by-products of the training. Here are two minor illustrations, which cannot be explained on the grounds of coincidence.

Mrs. A. in the dream state sees and speaks with Mrs. B., a former friend, not seen for fifteen years, and scarcely thought of for ten. A few days later she hears that Mrs. B. underwent a serious operation the day of the - was it hallucination, vision, or experience? - and that her life hung in the balance for many hours after.

A more typical instance is that of Miss C., a musician, who recorded the words and music of a song heard in a dream. She could not recall ever having heard it before, and considered it rather silly. A day or two later it came to her ears again, note for note and word for word, this time over the radio in a public institution.

We regret that names cannot be given in these cases, but the records are on file, with many others. To dub it all chance is evading the issue. It will never satisfy the more thoughtful. These will seek, instead, to find the place of such phenomena in the scheme of life as a whole. Do they call upon higher frequency ranges of sense power than are ordinarily employed? Are they an end in themselves? Or are they mere humble intimations of great metaphysical potentialities? Belief, faith, opinion do not count. Inquiry does.

6 LIVING

# UNIVERSAL PRINCIPLES by MAM

## CONCLUDING STUDIES OF THE "TRINITY"

It is a startling discovery when beginning studies of Universal Principles to learn how wide is their distribution. No great race is without them. In sacred Mythos and in Wisdom-lore they continually underweave the drama of religious and philosophical teachings.

The concepts are super-personal, tho they are usually clothed as Beings. The First Trinity is understood as (1)the Active Energizing Will behind the Drama of Creation; (2)the Profound Immeasurable Wisdom thru which it is to be accomplished; (3)the Cosmic Results which are the Fruits of Will and Wisdom in union.

The Absolute, in willing Creation is the supreme correspondent to what the human knows as masculine power, and therefore he calls it male and Father. All-Knowledge, All-Understanding, in the infinite sense are seen as feminine, for out of these comes the sovereign Wisdom which nourishes and sustains that which is to come into existence. Creation is the Off-spring, the Cosmic Son.

The human family is an humble material correspondent to this great Principle. Another form of the Trinity is within each being, when determining on an act, man draws on his knowledge and his action is a result of these two.

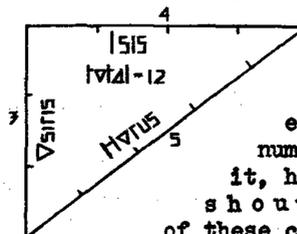
To a philosopher studying this Principle, a matter of import is that the great Trinities work harmoniously, while their human correspondents do not. The human usually desires immediate results, - Cosmic Forces are enduringly patient.

Here are a few of the leading racial Trinities.

Agni	Brahma	Annu	Amon
Vayu	Vishnu	Enlil	Mut
Surya	Siva	Ea	Khonsu
Sin	Sut	AhuraMazda	Odin
Shamash	Shu	Ahriman	Vili
Ishtar	Horus	Mithra	Ve

Sometimes the Trinity is seen as Cosmic Forces in rhythmic friction one with another, as in the Brahma, Vishnu, Siva, and the AhuraMazda, Ahriman, Mithra triads. Sometimes It is also described as Light, Life, and Love. Again as Universal Spirit, World-Soul, and Nature. The correspondent in man is spirit, soul, and body.

A famous geometrical description of the Trinity is the usually w i t h Pythag-discov-dities within h a v e How many



triangle associated the name of orus. When he ered the profun- numerically hidden it, he is said to shouted "Eureka"! of these can you discover?

# INSTRUCTIONS FROM TEH-KHUFA-TEI

## An Initiate of many Milleniums Past

### THE LIGHT-IN-DARKNESS

The sun had long since set. A luminous darkness enveloped the desert, as tho the heavens had descended to earth, transfusing all things into the likeness of their infinite space.

Within the courts of the Halls of Learning, Teacher and suppliant walked in rhythmic grace among the shadows of mammoth pillars. The practises of the life at S- had continued to temper the very being of the youth, and a simple dignity pervaded his gestures.

The Teacher spoke as he paused at the portico. "The night thou hast awaited, my son in becoming, now awaiteth thee. Keep thou the Watch of the Light-in-Darkness. Well hast thou sought within the mysteries of time, as day by day thou hast set the Markers. Seek now the Silent Song of the Stars. Go alone unto the place appointed, and there it shall come to pass that the eye of thy mind shall open, and thou shalt behold what the eye of the flesh cannot see."

The young man bent his body in reverent acknowledgement of the command laid upon him. Long preparation had preceded this hour, and now in the stillness of earth he was to begin the search into the mysteries of Light-in-Darkness. A great well of joy rose within him. As he straightened his body, the hand of the Teacher rested on his head, and subtle currents swept and trembled thru his body. For a brief moment he sought the eyes of the Teacher; turned on him now in kindly beneficence, - and in the swift spell of that seeing he bent his head to touch the borders of his Teacher's garment, and with beating heart passed thru the portico toward the place assigned him.

In the distance white-robed figures moved like a softly glowing stream of moonlight, yet there was no moon, only the radiance of the stars. These appeared to draw near to earth in the midst of a tangible space, as each and each moved in majestic elipses thru the freedom of his path. The suppliant reached the appointed square and took his station in the center. A larger circle surrounded the square and was marked with twelve divisions, giving directions. Curious marks and diminutive pillars intersected the entire area, tracing the key-stations of the great stars. To the north of the center was a black pillar, taller than the others, and so rounded on the top that it appeared to be without a tip.

The soul of the suppliant was singing with gladness as he stepped upon the mat covered with finely woven linen, and with uplifted hands chanted the sacred hymn of West and East and South and North. For many moons he had been learning of the holy Truths to be slowly won

from the Analogues of the four directions, each with its hidden glories. West, death, transformation. East, birth, rebirth. South, life, the Knowable God. North, the invisible Cosmic Magnet, the Supreme Splendor of the GOD unknown to men. These key-words had already opened illimitable paths, little by little attuning him to that state when the eyes of his mind might directly apprehend some of the mysteries, greater than those of sun and moon.

How rich now became those words, "the Watch of the Light-in-Darkness". Seating himself so that he faced the north, the suppliant composed his body and heart. It was the eye of the mind that was to open, - all else was to be made silent, and held inactive.

Before him the Great Chariot\* marked out the order of the heavens. Mighty Bearer of the Will of the Unknown ONE, made manifest in the northern sky! It sung in Light the Chord of seven, which it had received from the Watchers\*\* of the Veiled Throne, they who in remote glory kept the Secrets of the sacred Mountain.\*\*\*

So had been set the High-Road of the stars, that their paths spelled for the eyes of flesh the Pattern which eyes of mind might read. Not husks of fact, but living wine for Spirit, won by long vigilance before the Shrine of Truth, whose other Name is Light. These things the suppliant held fast in mind, as the Chariot turned in stately measure encircling the Veiled Throne.

And now immersed in these Things the body of the suppliant sat on. Time was moving toward dawn, but his mind plunged into Duration. West and East and South became one with North. A Light, swift and sharply sweet, leapt thru him so that for a moment he saw and heard everywhere, and as that hearing faded, it became words, distilled and limpidly clear:

Seven are Thy Fires  
Seven are Thy Tongues  
Seven are Thy Abodes  
Seven are Thy Streams  
Seven are Thy Rulers  
Seven are Thy Ladders  
Seven are Thy Mysteries....

.....  
The Chariot had turned far when the tender hand of the Teacher drew the youth to his feet. "It is well, my son. Thou didst find the Light-in-Darkness. Come now, - return to the flesh, - abiding in the Light." And he led him gently toward the portico. Another day was dawning.

\* Constellation of Urus Major

\*\* Constellation of Urus Minor

\*\*\*The Northern Pole

## WHAT IS PHILOSOPHY ?

Many have inquired why the word PHILOSOPHY is used so frequently in this publication. What does it mean?

It is a pleasure to answer this question for it is certainly a leading one.

In general usage philosophy implies an interpretation of the nature of life, and a consistent attitude and behavior based on that interpretation. In this sense everyone who has come to any conclusion about life may be said to have a philosophy of life, regardless of whether it be optimistic or pessimistic, —whether the exponent of that interpretation be a Plato, a Schopenhauer, or a simple-minded soul walking along a country road.

This is NOT THE WAY THE WORD PHILOSOPHY IS EMPLOYED IN THIS PUBLICATION. We have discarded these innumerable personal versions of life, and begun again with the ORIGINAL MEANING OF THE WORD. It is well to do this with important words from time to time, for down the centuries they become loaded with excess baggage. And like barnacles on a boat, they impede real progress.

The original meaning of philosophy is philo: love; Sophia: Wisdom, i. e., love of Wisdom. This love of Wisdom is the seeking for the ways of God with man and the universe. It is the search for those satisfying Ultimates which made a famous singer of old say:

"Happy is the man that findeth Wisdom  
And the man that getteth understanding."  
(Pro. 3, 13)

A modern writer, sophisticated to the tune of our own day, has said much the same: "God is the supreme symbol in which man expresses his life, and if that symbol is confused, his life is confused."

Preface to Morals  
W. Lippman, p. 325

This publication agrees with these writers, ancient and modern. It is committed to the conviction that the clarification of the symbol of God, a highly collective name, is the most important job in life, including as it does, "the meaning and purpose of life." What better can we do than constantly remind our readers of the meaning in this strong and gracious word: Philosophy.

Next month we will discuss the meaning of Wisdom and how and where to search for it.

"By my Lady I always mean Light, whom Pythagoras called Philosophy."

Dante.

## THE SCHOOL OF APPLIED PHILOSOPHY

118 East 76<sup>th</sup> Street New York, N.Y.

PUBLIC THURSDAY LECTURES

The current series of Thursday lectures on Esoteric Teachings, given by the Director, Mrs. Mayer, comes to a close on April 1, and will be followed by a series on the SEVEN GREAT OPERATIVE LIFE PRINCIPLES. The new course opens a splendid vista to the invisible forces which underlie all manifestation. They are the key-modes of all energetic activity..

The present series on Esoteric Teachings maintains its keen interest for both old students and new. The subjects for March are: The Nature and Goal of Philosophy; Symbolism; Mysticism and Occultism; the Lesser and Greater Mysteries.

### PRE-TRAINING

The newly organized Pre-training course got off to a good start with double the membership that was anticipated. The class on the RECONCILIATION OF THE FOUR shows how the great fields of human thought and activity really supplement one another, as seen in the perspective of philosophy, and that such "classic" conflicts as those between science and religion, for instance, are due to misunderstandings.

The classes in SUBJECTIVE EXERCISE furnished the surprise of the season when so many registered that a shift had to be made in the schedule in order that the largest room in the School might be available for their use. Now no one will have to join a waiting list for this unusual opportunity in interior discipline. Do you know of any other place in the city where training of this type may be obtained?

### TRAINING

The Trainees are enthusiastic about the new set-up of their work on Monday nights. Collective Research on Saturday afternoons is now conducted in two sections, intermediate and advanced. Not only, it appears, is there such a thing as a scientific search for mystic values, but a graded search is also practicable. A new country on the educational map!

The first popular Saturday afternoon series of the spring by the Director will be on the "PISTIS SOPHIA", an alleged secret teaching of Jesus. The dates will be early in April, probably the 3rd and 10th.