

own light, unlock the door. No soul ever looked to that light in vain. A great trust has been placed in our hands, a great power given us to wield. It is the power of united action, and great Karma will demand account of the use or misuse of it by each one who has seen what that power can accomplish. The responsibility of that knowledge is ours. On guard, then, Comrades all, each on guard for each and for all, and may our lights shine clear!

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INTERNATIONAL S. S. LESSONS.

May 24. Luke xx: 9-19.

The other versions of this parable should be read in Matthew xxi: 33-46 and Mark xii: 1-12. So far as the direct application of the story is concerned, it undoubtedly refers to the rejection by the Jews as a nation of the repeated messages brought to them by the prophets, the seers, the illuminati, and initiate of successive generations. They rejected them all, wedded to their own sorceries, and when the supreme opportunity came they were, by their ingrained habit, unable to recognize it. But these national pictures are all meant to convey an individual lesson. Each man is a national entity in the complexity of his constitution and organization, in the various departments of his thought and consciousness, in the many classes of lives that combine in him to form a living cosmos. In the nation and in the individual the purpose of existence is progress, growth, development. As the nation expands and grows, so does the individual. As the national ideal must exist to ensure development, so in the man there must exist the aspiration towards a more perfect condition. The inspiration for our ideals, our lofty aspirations, our hopes and yearnings, comes from above. The Higher Self of each of us is constantly sending messages to the vineyard of our physical life and consciousness. Each man is a vineyard, in the Master's phrase; in each is planted a branch of the True Vine, the emblem of the Christos, the Dionysus, the Bacchus.

The vineyard is hedged about, and contains a wine-press and a tower, all occult symbols. Noah, the type of the incarnating egos of the early races, the Noah of the Chaldeans, planted this vineyard, like so many other heroes of tradition. The ego, in each new life, plants this vineyard of earth-existence, and then until the incarnation is ended the work of gathering the vintage goes on. The passions, the desires, the affections, the emotions, the intellectual faculties, the artistic qualities—all these are the husbandmen to whom the various messages are sent in due order. As one class after another rejects the government of the spiritual nature, it becomes more and more difficult to respond to succeeding appeals, so that if the lower aspects of our human character be not conquered at first the final result is the rejection of the Divine Self. There has always appeared to be much confusion in the interpretation of the "Stone which the builders rejected." The keystone of an arch, which is often associated with it, has nothing in common with the "head stone of the corner." The top corner-stone of a square building is of no more importance than any other stone on the same course. If, however, we go back to the ancient symbolism (see Zechariah iv), we can scarcely fail to see that the Pyramid, the symbol of strength and perfection, is the building referred to. The stone which would fit nowhere else, rejected of the Builders, becomes indeed "the head of the corner." This idea is recognized in the Great Seal of the United States. The pyramid was the temple of initiation in spiritual mysteries, so that its completion signifies the coming of the Teacher.

May 31. Luke xxi: 20-36.

The parallel passages are Matthew xxiv: 16-38, and Mark xiii: 15-34. The coming of the Christos, which is referred to, is conveniently postponed by the Christian Churches of the day to the future, so that in all Christendom there are no Church Christians who realize what the spiritual Christ really is and what is meant by His coming or presence (*parousia*). Like the "fool-