

Anniversary Number.



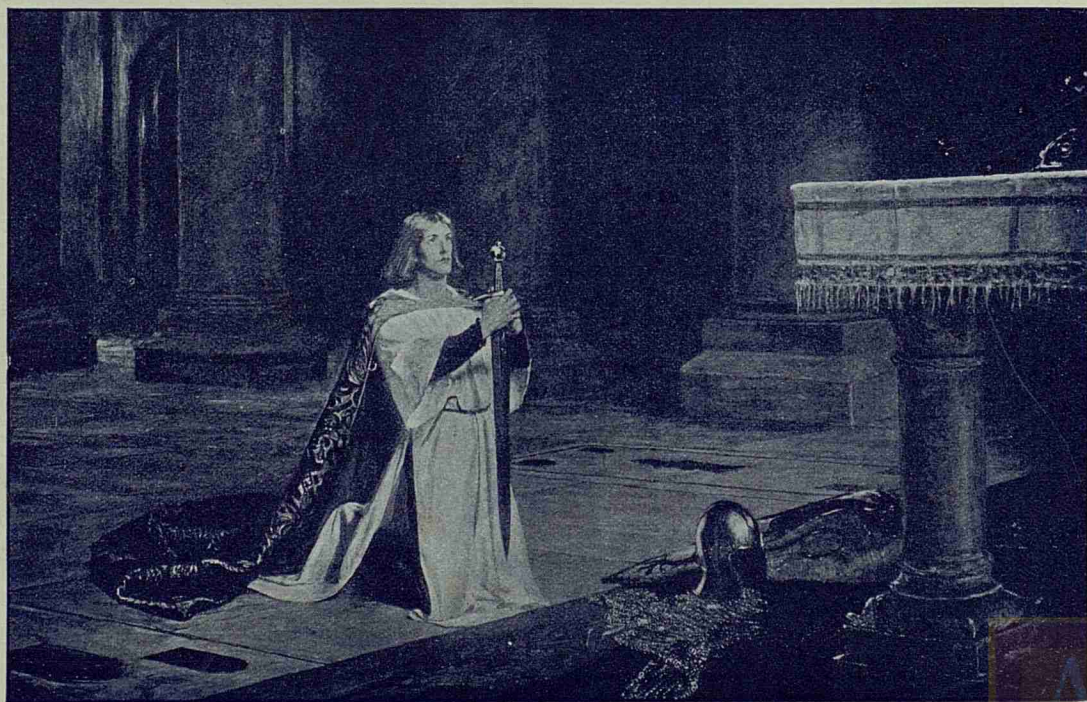
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1929

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# Round Table Annual

The Round Table  
7, Hobart Place  
London : S.W.1



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ESTATALES

# THE GOLDEN CHAIN

*(A League of Kindness for little children based on the Principle of Love to all beings.)*

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PROTECTOR - - - - DR. ANNIE BESANT.  
CHIEF LINK - - - - MISS CLARA CODD  
CHIEF REPRESENTATIVE - MRS. MARGARET HEMSTED  
(to whom all communications should be addressed).

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“The true Happiness that is Enlightenment abides within thee.”

*J. Krishnamurti.*

*Motto : “Let the Light shine.”*

THE GOLDEN CHAIN has groups and links in different parts of the world, and is a preparatory step leading up to the Order of the Round Table. Its one object is to draw together children of all faiths and races in the practice of the Golden Rule.

The Obligation is contained in the GOLDEN CHAIN PROMISE, which is printed on the Card of Membership.

Chief Links in English speaking countries may obtain Membership Cards from the Chief Representative, 52, Springvale Terrace, Glasgow, N., Scotland.

# THE ROUND TABLE

An Order of Service for Children from 11 years upwards founded under  
*The Order of Service.*

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CHIEF SECRETARY (from whom information may be obtained after Dec. 31st, 1929)  
MADLLE SERGE BRISY,  
37, Rue J. B. Meunier, Uccle-Bruxelles, Belgium.

*English Headquarters—*

MRS. HERBERT WHYTE,  
c/o Theosophical Order of Service, 7, Hobart Place, London, S.W.1

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*For complete list of Chief Knights see page 3 of Cover.*



Round Table  
Annual  
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S.W.1.

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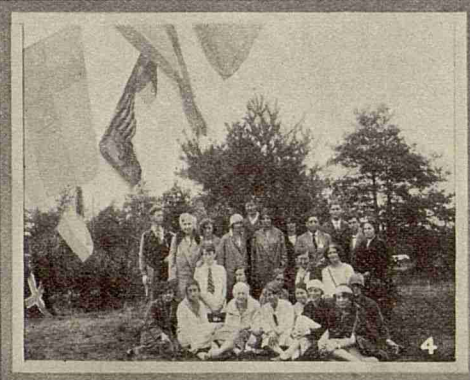
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ESTATALES



(1) SAMUEL STUDD, KNIGHT GARETH, Chief Knight Australia, since 1908.

(2) KT. LIBRA and KT. NAPHTYS, the past and future Chief Secretaries.

(3) MRS. BOWMAN, Chief Knight Scotland.



(4) Members of the Senior Council and other R.T. Knights, under the flagstaff at Ommen, August, 1929.

(5) KT. HIRAM, Chief Knight Brazil.

(6) GUNNAR KNÖS, Chief Knight Sweden.

(7) LANDO DEL SERE, Chief Knight Italy.



SOME ROUND TABLE WORKERS.



# Round Table Annual

The Round Table, 7, Hobart Place, London, S.W.1. October 1st, 1929

Two Shillings net

TO our Protector, on her 83rd birthday, Knights, Squires, Companions and Pages throughout the world send love and homage, in this year which marks the coming of age of our Order. From her, and from our Senior Knight, Lancelot obtained the encouragement and wise counsel which enabled him to draw together this band of young servers, and to our great Knights of Honour all who love the Round Table must ever look with gratitude, striving to find, as they have found, The King within. "May we ever follow where they lead us till we stand in the presence of The King."

## A MESSAGE FROM OUR PROTECTOR.

TO THE KNIGHTS AND COMPANIONS  
OF THE ROUND TABLE.

DEAR YOUNG FELLOW-WORKERS,

I SEND you hearty congratulations on your "Coming of Age" as an Order. Twenty-one years of useful self-training, of establishing the habit of service to others, lie behind the Order. Many who worked in it in its infancy are now men and women, practising in the outer world the lessons learnt in the Order. May all who are in it now, or who enter it in the future, remember the words of the King you serve, the blessed World Teacher: "I am among you as he that serveth."

ANNIE BESANT.

A LOS CABALLEROS Y  
COMPANEROS DE LA  
TABLA REDONDA.

MIS QUERIDOS JÓVENES OBREROS :

Os felicito muy cordialmente por vuestra "mayoría de edad" como Orden.

Veintiun años de utilísima disciplina individual, de conquista del hábito de servir a los demás, descansan detras la Orden. Muchos de los que en ella trabajaron durante su niñez, son actualmente hombres y mujeres que practican en el mundo las lecciones en su seno aprendidas.

Que todos los que a la Orden pertenecen o puedan ingresar en el porvenir recuerden

las palabras del Rey a quien sirven, el Bienaventurado Instructor Mundial: "Yo estoy entre vosotros como él que sirve."

ANNIE BESANT.



OUR PROTECTOR :  
DR. ANNIE BESANT.

AN DIE RITTER UND  
GEFÄHRTEN DES  
RUNDEN TISCHES.

LIEBE JUNGE MITARBEITER  
etc.

Ich sende Euch herzliche Glückwünsche zur Grossjährigkeit Eures Ordens.

Einundzwanzig Jahre nützlicher Selbsterziehung, dessich Gewöhnens, anderen zu dienen, sind vergangen. Viele, die für den Orden wirkten, als er noch in seiner Kindheit war, sind jetzt erwachsene Menschen, die in der Aussenwelt das betätigen, was sie in dem Orden gelernt haben.

Mögen alle, die, jetzt Mitglieder des Ordens sind, oder die später Mitglieder werden, der Worte des Königs eingedenk sein, dem Ihr dienet, dem gesegneten Weltlehrer:

"Ich bin unter Euch als der, welcher dienet."

ANNIE BESANT.

AI CAVALIERI E COMPAGNI DELL' ORDINE  
DEL CAVALIERE IDEALE.

CARI GIOVANI COLLABORATORI,

Vi mando cordiali felicitazioni nel momento che il nostro Ordine diventa maggiorenne.

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Vent 'un 'anni di utile allenamento per l'acquisto dell'abitudine di servizio altruistico, sono dietro di noi. Molti che lavararono nell'infanzia dell'Ordine adesso sono uomini e donne maturi, che praticano nella vita esteriore le lezioni imparate nell'Ordine. Il mio voto è che tutti quanti appartengono all'Ordine, o vi apparterranno nel futuro, si rammentino le parole del Re che servite, il benedetto Istruttore del Mondo: "Io sono fra di voi come Servitore."

ANNIE BESANT.

#### AUG CHEVALIERS ET COMPAGNONS DE LA TABLE RONDE.

CHERS JEUNES COMPAGNONS DE TRAVAIL,

Je vous adresse mes cordiales félicitations à l'occasion de l'entrée de l'Ordre dans sa majorité. Vingt et un ans utilement employés à pratiquer la maîtrise de soi-même à établir en soi l'habitude de servir les autres, sont derrière nous. Nombre de ceux qui ont travaillé dans l'enfance de l'Ordre sont maintenant dans leur maturité, et pratiquent dans la vie extérieure les leçons apprises dans l'Ordre. Mon vœu est que tous ses membres présents, tous ses membres futurs, se rappellent les paroles du Roi que vous servez, l'Istruttore bény du Monde: "Je suis au milieu de vous comme un Serviteur."

ANNIE BESANT.

## The Round Table Comes of Age.

WHEN people reach their twenty-first birthday they make a big fuss about it and usually have a party to which they invite all their friends. Our Round Table is twenty-one years old this summer. We celebrated the occasion in London on July 7th.

Why should a twenty-first birthday be so much more important than any other birthday? Because once you are twenty-one, you leave childhood behind you and are considered to be a responsible grown-up. In other words, a twenty-first birthday marks a definite stage in one's life.

What happens exactly when a new stage is reached? If you go on a long journey—

either walking or riding—the best way is to get it done in stages. When you have reached a convenient place, you sit down to rest—and to make sure you are going in the right direction. You may pull a map out of your pocket, trace on it the way you have come, and the portion of the road that still remains to be covered; then, having made sure that you are on the right road, you walk on, full of fresh confidence and determination.

The same kind of thing happens when a stage is reached in the life either of an individual or of an organization. So now that our Round Table is twenty-one, the time has come to ask: "What has it done in the past? What is it to do in the future? Is it going the right way?"

But putting it that way sounds as if the Round Table were something far-away and apart from ourselves; whereas in reality it is *we*, all of us, pages, companions, knights, who *are* the Round Table. We are all journeying together towards our goal, linked one to another by our promise: "Follow the King." It is *we*, followers of the King, who have reached this important stage in our journey; it is *we* who must pause awhile and think, and ask ourselves questions.

Has the fact that we are members of the Round Table made a difference to us?

Do the words of our pledge, which we repeat once every day, mean something to us, something living that helps us to shape our lives to nobler, better ends? Or are they just empty words?

Do you remember the words of the monk Ambrosius to Sir Percivale, the knight of Arthur's Round Table, who took shelter in his abbey?

... "Never have I known the world without, Nor ever stray'd beyond the pale: but thee, When first thou camest—such a courtesy Spake thro' the limbs and in the voice—I knew For one of those who eat in Arthur's hall; For good ye are and bad, and like to coins, Some true, some light, but everyone of you Stamp'd with the image of the King." ...

Are we, like the knights of old, so filled with an intense desire to serve the King, and become like Him, that others can tell we belong to Him, by the way we behave, the words we speak?

If not, then here is an opportunity for us to make a fresh start: undaunted by past failures.



Arise! Companions of the Round Table.  
Let us pledge ourselves anew to "Live pure,  
speak true, right wrong, follow the King."

"May all this Order of the Table Round,  
Fulfil the boundless purpose of their King."

SIMONE STIENON

(*Leading Kt., St. Christopher Table, Letchworth*).

## Some Lives of Alcyone.\*

ADAPTED FOR CHILDREN BY

SYDNEY T. BUTLER.

WHEN I was a little boy, there was nothing I liked better than to listen to a story; and now I am a big boy, I have not lost my early fondness for good stories. Some years ago, there was published in *The Theosophist* a splendid series of stories called "Rents in the Veil of Time." These stories were so interesting that the people who read the magazine month by month always waited eagerly for the next number to make its appearance, so that they could see how the hero and his friends were getting on. And this hero was no other than the Ego, known in this life as J. Krishnamurti, sometimes called *Alcyone*, and the stories are true, being an account of his various incarnations.

Bishop Leadbeater and those who helped him in his work used their great powers—powers which they had developed in themselves by hard work, and which we also can acquire in time if we go through the necessary work—to read these past lives of *Alcyone* from the hidden pictures of Nature. For God keeps a picture of everything which happens in His universe, and those of His children who train themselves for it, may study these pictures. Not only so, but if they themselves happen to have been present during the events which the pictures show, they can put themselves back into their earlier personalities, and actually live over again those exciting times, perhaps thousands of years ago. This is what Bishop Leadbeater and his helpers did many a time in the course of their investigations, for they found that in former incarnations they had often been in close relationship with *Alcyone*.

I cannot hope to make these stories as interesting as when told in full, but in reading the stories summarised here you may feel

that you would like to hear more of *Alcyone*, and so turn to the book which contains these and many others.

I want you to remember that these friends of *Alcyone*, who have been with him over and over again during many thousands of years, are still around him, some to help him, others to be helped by him. Some have finished their human evolution, and have joined the ranks of those Great Ones who are called the Masters of Wisdom. Others are on the Path which leads to the Masters: and many are prominent members of the Theosophical Society. Although, in this life, they may not be born within the same family circle, they are united by their common love for Theosophy, and by their earnest desire to do the Master's work.

Another point I would like you to remember is this. Although we are not so spiritually advanced as *Alcyone*, each of us has a long history behind him, and some of the events of our numerous lives, if they could be told, might prove as thrilling as those which we are going to study. Most beautiful thought of all—we, like *Alcyone*, are moving forward, for progress is the law of life. God's will for us is that we shall all attain perfection. If our last thirty lives could be traced, it would be found that although we have made sad blunders, and hindered our progress many a time, yet on the whole we have made progress. There is only one way in which we can fail, and that is, ceasing to try. When we have learnt all our lessons, the promise will be fulfilled to us, as it has already been fulfilled to some of *Alcyone's* friends of former lives—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

LIFE, 22,662 B.C.

You all know, of course, that we are born over and over again, sometimes as boys, sometimes as girls: and, of course, with a different name each time. Now, to enable us to trace *Alcyone* and his friends throughout the whole series of lives, the same names are given to them in these stories, whether they are born in male or female bodies. In this present life, for instance, our hero's name is Mr. J. Krishnamurti, but he is called *Alcyone* right through the thirty lives. And so with the other people—some are given the names of stars, and some of Greek gods and goddesses. So when we speak of Mars and

\* Summarised from: *The Lives of Alcyone*, by Annie Besant and C. W. Leadbeater (T.P.H. Madras).



Mercury and other characters, remember that we are using what we might call "fancy" names for the beings who play a part in these stories.

Some of these names you should remember. The One who is called the Mahaguru, is that great Being whom we now know as the Lord Buddha: the name Surya is given to Him whom we call the Christ, the Lord Maitreya: and Manu is the Lawgiver of our own great Fifth Root Race. Those who are called Mars, Mercury, Jupiter, Saturn, Uranus, Venus, Neptune, Vulcan, Brhaspati, Viraj, and Osiris are now great Masters. The following are members of the Theosophical Society: Vajra, Ulysses, Herakles, Sirius, Mizar, Helios, Leo, and Castor. There are many others, but I need not burden you with them.

In this life our hero, or rather heroine, was born a little baby girl in the year 22,662 B.C. in North America, near what we now call the Gulf of Mexico. Her father was Mizar and her mother Helios: and very kind and devoted parents they were. When she was six months old, her parents took her to be consecrated in the beautiful temple, presided over by Mercury. Several other priests took part in the ceremony, and above the altar hovered the Maghauru, the Founder of the religion, in His astral form, invisible to those who were not clairvoyant. He seemed to take the little *Alcyone* into His care, not only for this life, but for the future also. *Alcyone* grew up a very beautiful girl, and married Sirius\*, the son of Brihaspati, one of the temple priests. Sirius figures very prominently in these stories, and nearly always in close relationship with *Alcyone*. The two had been greatly attached to each other from childhood. Indeed, when a mere boy, Sirius used to swim across the river daily to visit his little sweetheart. On one occasion he was attacked by an alligator, but as he had seen one in the river several days before, he was prepared for this one, and killed it by stabbing it with his knife.

After their marriage, *Alcyone* and Sirius secured the favour of King Mars, the ruler of the country; and, by a fortunate circumstance, Herakles†, the brother of *Alcyone*, was able to save the king's life. Thetis and Scorpio, two young priests of bad character, had laid a plot to murder the king: and they wrote a letter to Castor, an important official in the king's household, asking for an audience.

Castor dropped this letter on the steps of the palace, and Herakles happened to pick it up. He had such an uncomfortable feeling of danger on reading it, that he took it to his sister *Alcyone*, who was able to psychometrise it: that is, she could read the plot in the mind of him who wrote it. Herakles at once went to Castor, and it was agreed to allow the conspirators an interview, but that both Castor and Herakles should be present, with a strong guard in readiness. The two priests came into the presence of the king and, after prostrating themselves before him, Thetis thrust his hand into his robe and grasped a dagger. Herakles at once sprang on him and overpowered him. The king was very grateful to Herakles for thus saving his life, and gave him his daughter Beatrice in marriage, besides appointing him ruler over a large province. When Sirius was about sixty years of age, and his wife *Alcyone* about fifty-seven, King Mars prepared an expedition to a certain holy city in Yucatan, which was about to be visited by Surya, the High Priest of the great Atlantean religion. The party consisted of the king himself, Mercury the priest, *Alcyone* and her husband, Mizar and Helios, her father and mother, and many others. They met with many adventures on their way. On one occasion they fell in with a caravan, the people of which were in a dying condition, for they had all drunk of some water which had been poisoned by savages. Mercury was able to magnetise them, and destroy the effect of the poison, thus saving their lives.

When they arrived at their destination, they at once went to the great temple in which the ceremony was to take place. Surya sat upon a golden throne, with lion arms and a flight of nine steps leading up to it, with carved animals on either side. On a later occasion, our party attended another great gathering, when Surya preached to the assembled pilgrims: telling them how useless everything was without love. "Love is life," he said, "the only life that is real. A man who ceases to love is already dead: love comes under the most unlikely circumstances, if man will but allow it to come. Without it, all other qualifications are only as water lost in the sand."

On their way back, Helios, the mother of *Alcyone*, died, to the great grief of her friends and relations. It was the custom in those days to inject a certain acid into the body in order to burn it up. But they had none

\* To-day the Senior Knight of The Round Table.

† The Protector of The Round Table.



of this acid with them, and they could not bear to leave the body to decay in the wilderness. So Mercury placed his hand upon it and seemed to send, as it were, a current of intense heat through it, for it crumbled to dust instantly. *Alcyone* possessed astral vision, so felt no separation from her mother, who accompanied them on their journey in her astral body.

The psychic powers of *Alcyone* were very considerable, and on one occasion they were of great practical use to her. Three times in succession she had a very vivid dream of a deep ravine, in which was hidden some gold. Each time a child or nature-spirit led her to the spot, and pointed laughingly at the gold, taking it in his hands and playing with it. After the third repetition, she and her husband decided to try to find the place. They encountered much trouble, but in the end were well repaid for their efforts, for the gold lay in a sort of pocket, and the amount was so great that it enabled them to be comfortably off for the rest of their lives, and to perform many acts of charity. *Alcyone* outlived her husband more than twenty years, passing away at the age of eighty-four, loved and respected by all who had known her.

#### LIFE 21,759 B.C.

In this later life, *Alcyone* was born in India in a female body, in the year 21,759 B.C., her father Brhaspati being priest and ruler of a small kingdom. The court astrologers cast her horoscope with great care, and it was predicted that when she grew up she would be the mother of a child of great holiness. Her childhood was a very happy one. She had beautiful black hair which was caught back from the face by golden clasps, in which were set most magnificent diamonds. Her hair was washed daily, and anointed with magnetised oil. In due course she married Saturn, a distant relation, and a year after a noble boy, Surya was born. Every care was taken of this child of promise, and *Alcyone* herself was looked upon as a very holy person. But the happy life which seemed to be opening before her was brought to an abrupt end when she was still quite young, by an accident in which she sacrificed herself to save the life of her child. The story is best told in Bishop Leadbeater's own words: "*Alcyone's* house formed part of a great suite of buildings erected round a sort of square which was within the palace of the king. A slave-woman, who was changing the water in a glass vase containing gold-fish, was called away on some

other business, and set the vase down on a table in the full rays of the sun. The glass acted as a lens, and the sun-rays, streaming through it, converged on some neighbouring woodwork and set it on fire. The house was built entirely of wood, richly gilded, and the flames spread like lightning in every direction, blazing up like a furnace. *Alcyone* was, at the moment, at some little distance off, but as the servants rushed out in every direction, shouting and screaming, her attention was attracted, and she flew, fleet as a deer, towards the burning house. The baby had been left with his nurse in an upper room, but she had gone out, confiding her charge to some fellow-servants. Those fled downwards on the alarm of fire, forgetting the baby, and the terrified nurse, rushing for the child, fell back at the sight of the blazing staircase, which was the only way to the nursery. Wringing her hands, she screamed out: 'The child; the child'; but dared not face the roaring flames which barred the road. 'My boy!' gasped *Alcyone*, and as the woman pointed upwards, shrieking, *Alcyone* pushed her way and sprang up through the sea of fire. Several of the stairs had already fallen, leaving only in some places the supporting wooden bars not yet burned through, though blazing. Desperately she plunged on, climbing, slipping, leaping across the gaps through which the flames, flaring upwards, caught her garments and scorched her flesh. Surely no human strength would suffice to carry her to the top. But mother's love is omnipotent, and in less time than it takes to tell it, she reached the room where the baby lay. Smoke was pouring into it, and she wrapped an unburnt fragment of clothing across her mouth, and crawled along the floor. The babe, cowering at the dancing flames, stretched out chubby arms to his mother, and, catching him up, she pressed his face to her bosom and fled downwards with her baby close wrapped in her arms. Again she crossed that burning torrent, her body nude, her hair blazing, the diamonds dropping from it, flashing back the flames. Somehow, she reached the bottom, the open air, and fell prostrate outside, shielding the babe even as she fell. He was unhurt, but she was dying, and in less than an hour she breathed her last. More out of her body than in it, too terribly injured to retain feeling, she was scarce conscious of suffering, and her smile seemed to be reflected on the freed astral form, as it bent over the rescued boy. Is not the karma she made by dying for Surya then, being reaped in the present opportunity



given to *Alcyone* to serve the Blessed One again?"

After *Alcyone's* death, the child was taken charge of by his aunt, who was a very advanced Ego, and, as she was psychic, *Alcyone* was able to speak to her astrally about the child. Watched over with such care, he became a wonder, at the age of seven delivering teaching in the temple, so that people from all quarters came to hear him.

#### FROM 46TH AND 47TH LIVES.

The lives numbered 46th and 47th in the series of *Alcyone's* incarnations are, we are told by the chroniclers, the most momentous lives of the series—the lives to which all the previous ones led up. In these two successive lives "we find him playing a humble part in the foundation of two of the great Religions of the world."

Born in Persia, 1528 B.C., *Alcyone* came under the influence of a religious teacher, Zarathustra, sacrificing in order to follow him, his own prospects of happiness.

At last, after many disappointments, he was so unhappy that he contemplated suicide, but there came into his life a Stranger, who inspired him with fresh hope and spoke this prophecy:

"Great indeed has been your sorrow, not this time only, but many times; and even yet some sorrow remains, for he who moves swiftly must pay for his swiftness. But great in proportion shall be your joy. Yours shall be the bliss which no tongue can utter, for through you shall the nations of the world be blessed. This life of sacrifice is the culmination of many sacrifices; and because of this, even in the next life, your reward shall begin, and you shall take the vow which can never be broken. The path lies open before you, and upon it My hand shall guide you, and My blessing shall be with you in life and in death, until we stand in the presence of the King."

This tremendous prophecy created such an impression upon *Alcyone* that from that moment his despair was gone. It sustained him through the forty years of Zarathustra's preachings and wanderings, in which he accompanied him. At the moment of his death, Mercury once more stood visibly materialised before him in the same radiant form, smiling on him in tender love. *Alcyone* joined his hands in reverent greeting, and the last words upon his lips were the concluding

words of the prophecy: "Until we stand in the presence of the King."

And in his present life that prophecy has been fulfilled.

#### LIFE, 630 B.C.

In the forty-seventh life of the series, *Alcyone* was born in India in the year 630 B.C. His father was a Brahmana, and in conjunction with several others he owned a temple, from which they received as their own private property all the offerings made by pilgrims. He much disliked the animal sacrifices which it was customary to make, and he absolutely declined to obtain money from pilgrims by unscrupulous means.

In this life, also, *Alcyone* suffered a good deal, chiefly through the machinations of Thetis, an unscrupulous woman who had married his cousin Mizar. One day the Lord Buddha came to preach in the city. *Alcyone* went to hear Him, and His sermons made such an impression upon him that all his depression vanished as if by magic. One day the Lord spoke strongly about the necessity, for any man who would enter upon the Path, of putting away from him every trace of anger and hatred. *Alcyone* thought over this, and the result was that he told his cousin's wife that he was sorry for his hard words and angry feelings towards her, for he knew that in all she had done she had only been the instrument of his own karma. She was utterly overcome by his unexpected kindness.

*Alcyone*, on the first opportunity, took Mizar to hear a sermon of the Lord Buddha. The scene was one never to be forgotten. Perhaps two thousand people were gathered there among the trees, most sitting on the ground, some leaning against the trunks, men and women together, and little children sitting with them, or running about between the outlying groups of people. The Lord sat on a slightly raised platform—a grassy bank in the midst of the garden, surrounded by a band of His monks in their yellow robes, and with His glorious musical voice made all that crowd hear without an effort, and held them entranced day after day as they came to listen to Him. Of Him it was indeed emphatically true, as was once said of another prophet, that "never man spake like this man." The influence of His magnetism upon the people was incalculable. His aura filled the whole garden, so that all the vast crowd was directly under its influence—



actually within Him, so to speak. The splendour of the aura attracted vast hosts of the higher kinds of devas and they also helped to influence the audience.

The impression produced upon the two cousins by the preaching of the Lord Buddha was indescribable. *Alcyone* announced his intention of giving up everything in the world, and devoting himself entirely to following the Lord. Mizar also wished to do this, but *Alcyone* thought he should remain manager of the temple, and proposed to hand over to his cousin his own share. However, they finally decided to go to the Lord Buddha, and put themselves unreservedly in his hands.

"The Blessed One heard their story, and to *Alcyone* He said: 'Are you quite sure that there remains now no taint of hatred in your heart—that you forgive to the uttermost even the death of your son, and that for all created beings you can feel nothing but love evermore, even for those who have injured you?'

"And *Alcyone* replied: 'Lord, this indeed is so: if my cousin's wife has injured me, I have forgotten it. I give him freely all my wealth, for I need it no longer. I have now in life only one desire, and though it take me a thousand lives, I vow here at Thy feet that I will never cease the effort until I shall have accomplished it. I vow to follow Thee, to give myself, as Thou has done to help the suffering world. Thou hast freed me from my sorrow, and brought me to eternal peace. To that peace also will I bring the world, and to this I consecrate my future lives, even until I shall be as Thou art, the Saviour of the World.'

"And the Lord Buddha bowed His head and answered: 'As thou sayest, so shall it be. I, the Buddha, accept that vow which never be broken, and in the far distant ages it shall be fulfilled.' And so He stretched out His hand and blessed him, and *Alcyone* fell prostrate at His feet. Then turning to Mizar, He said: 'You also shall follow me, but not yet. There is still much for you to do. Take up this charge which my new pupil has laid upon you. Take this which he gives you, for he needs it no longer, for the riches of the good Law excel all other wealth. Do justice and be merciful, and forget not that your time also shall soon come.' So He dismissed him with a blessing, but *Alcyone* remained with Him, and followed Him thereafter in all His wanderings."

## EPILOGUE.

In this present life, *Alcyone* was again born in the south of India, and at thirteen years of age came under the fostering care of Herakles and Sirius, by whom he was trained for the great work which in this incarnation he is to carry out—the fulfilment of the vow made centuries ago to his great Predecessor—to free the world from sorrow by showing men the way to Peace.

## The Spirit of the Times.

BY GEOFFREY HODSON.

THE first thing which we perceive, if we endeavour to pierce below the surface of life in order to interpret the spirit of the times, is that remarkable changes are taking place in almost every field of human endeavour. Some of these changes, though apparently gradual, are actually extremely rapid.

In the realm of science, the materialistic conception of matter as the origin of all life is rapidly disappearing. The discovery of the phenomenon of radiation has opened a new field to the physicist, and, already, leading scientists are coming to the conclusion that behind all matter there is a universal force, and that behind the universal force there is a guiding intelligence. Professor Eddington has gone so far as to say, "It is now possible for a man of science to be a man of religion."

In biology, the existence of a distinct gap in our present knowledge is now admitted. The appearance of uni-cellular organisms in primordial protoplasm, their division and aggregation into larger organisms, which eventually produced the four kingdoms of nature and culminated in a human being, is no longer regarded as providing a satisfactory explanation of biological evolution. While ideas on this subject are still far from fixed, there would seem to be a general conception that the missing link in the evolutionary chain can only be supplied by a substance, or power, broadly referred to as life-force. This is, indeed, a great advance on the mechanistic view of organic life generally held, and still held also by many men of science.

In religion, formalism and dogmatism are being attacked on all sides. The historicity and chronology of the Bible are no longer accepted even by ecclesiastical authorities. In



their place a far more liberal interpretation of the tenets of religion is appearing. Here again, the tendency is in the direction of a wider view of human life, a freer expression of the innate spiritual aspirations of the human soul. To the majority of the readers of this journal, this culminates in the appearance in our midst of the World Teacher, with His wonderful message of the One Life and the One Truth, and His insistence upon the necessity for freedom from all dogma and external authority in order that life may reach its highest fulfilment. Doubtless, He is also responsible for the changes occurring in the scientific world. His is the liberalising and inspiring influence which is causing such profound changes in the minds of the advanced thinkers of our day.

Even in the more hum-drum affairs of human life, such as travel, exchange of news, methods of recreation, amusement, and the average level of human thought, the same note of expansion and ever-widening boundaries is observable. The key-note of all these changes would seem to be that of freedom, as if the boundless Life of God were ever welling up in such prodigality as to break through the barriers which have held it in check for so many centuries of materialism and spiritual darkness.

What may we infer from these changes? Does it not appear that an immense spiritual pressure is being put upon the whole human race, in order to quicken its evolution and to enable it rapidly to take the next step in its long pilgrimage towards perfection? That step is towards freedom, and it shows itself as a gradual liberation of human intelligence from the limits of the concrete and analytical mind, and its emergence into the realm of abstract and synthetic thought.

The faculty of intuition is showing itself on all sides, and this, too, may surely be regarded as the direct result of the coming of the World Teacher; for intuition is the manifestation of the Christ consciousness in man. His presence on earth quickens the growth of that aspect of human nature, and causes "the true Light, which lighteth every man that cometh into the world" to shine forth with increasing power.

What is our place amidst all these changes, and what is our duty at this supremely important epoch in the history of life upon this planet? Is it not that we, too, must learn to emancipate ourselves from our personal limitations, must break off the

shackles of selfishness and desire, of prejudice and narrow-mindedness, which so seriously mar the beauty and freedom of the expression here on earth of that God which is our truest self? In all these things we must learn to seek the Life behind, to pierce through the form, which is the veil, and see the Light which is shining in the heart of every form.

During spring and early summer, Nature herself seems to call to us, with this wondrous message, to throw open the doors of the temple of Her wisdom, and invite us into Her deeper sanctuaries, that we may enter and partake of that eternal sacrament which She ever offers from Her altar on high.

Let us then seek, amid all the beauties of Nature, for that unity which is behind Her manifold diversity, to touch and to share in that One Life which She offers with such joyousness and boundless prodigality.

Recently the members of the Round Table at Letchworth did homage to Nature by means of a short but beautiful Pageant of Spring, the dramatis personæ being:—

The Spirit of Nature,  
The Spirit of Earth,  
The Spirit of Water,  
The Spirit of Air,  
The Spirit of Fire,

Attendants of each of the four elements  
and representatives of the human  
race.

I quote here from the notes prepared for the guidance of those participating.

"The under-lying idea of this festival is to portray and to celebrate the vernal awakening of Nature from the long sleep of winter. The service of the Intelligences of Nature, or nature-spirits, is suggested by their action of lifting, in turn, one corner of the veil which hides Her while She sleeps. The bounteous gifts, which the awakened Nature bestows upon mankind, are symbolised by the gifts of flowers which She gives to each representative of the human race who passes before Her.

"The festival begins in complete darkness, which symbolises the depth of winter. Appropriate music is played, to suggest sleeping Nature and the wintry conditions of ice and snow. Gradually, a pale light illumines the scene, and reveals the recumbent form of the Spirit of Nature covered by a white cloth, or sheet, sprinkled with snow. At the four corners of the covering are grouped the spirits of the four elements with their attendants, also reclining in sleep.



"The music changes as the darkness gives place to the light, and, at an appropriate chord, the Spirit of Earth slowly awakens with graceful eurythmic movements. His attendants, dressed as brownies, gnomes, mannikins, etc., also slowly awaken, and when their awakening is almost complete, another chord arouses the Spirit of Water and her attendants. These are followed, at equal intervals, by other musical symbols which stir the Spirits of Air and, finally, those of Fire. As the awakening chord is struck, in each case, the appropriate colour is projected upon the sleeping nature-spirits. The colour for earth is brown or orange, for water greeny-blue, for air sapphire blue and for fire red or flame colour.

"When these four have arisen, they each take a corner of the covering, or sheet, and draw it aside, revealing the sleeping form of the Spirit of Nature. Gradually, to appropriate music, She stirs, and, with gestures of adoration and affection from the attendant nature-spirits, She arises, stretches Herself to Her full height with graceful eurythmic movements, and perhaps mounts upon a low stool, thereby to give the impression that She is floating just above the ground. To suggest the fresh verdure of spring, an emerald green light plays upon Her. In Her arms She is seen to hold numbers of fresh flowers. Fresh blooms are also all about Her on the ground.

"When She is fully aroused, the Spirits of the four elements make obeisance to Her in eurythmic movements, while She smiles upon them in return, acknowledging their homage. She then makes a short speech, calling to mankind to draw near and receive from Her rich store of treasures. All pass in procession before Her, each receiving a flower.

"And thus the festival ends, with a procession and joyful musical accompaniment.

Suggested invocations to Nature are :—

*The Spirit of the Earth (male)*, when he and his attendants have arisen and turned towards the sleeping form of Nature, says :—

"Wake, O Goddess, Mother of the World! The dark night of winter draws to a close. See, the bright sun illumines the earth, and beneath his warm rays Thy mantle of ice and snow has melted away. Awake! for spring is here.' Etc., etc.

*Spirit of Water (female) :—*

'Wake, O Sleeping One! Once more the waters of life are flowing in river, stream and brook. The Sun God hath approached and kissed Thee as Thou slept. At the magic of His touch the icy grip of winter is relaxed. The flowing waters sing their songs of joy, singing to awaken Thee.'

*Spirit of Air (male) :—*

'Wake! O Sleeping One, and hearken to the music of the dawn. Darkness passes. Light has come. From every living thing a cry goes forth to greet Thee at the dawn of spring. Awaken and hear the voices of Thy children who call aloud to Thee. Awaken and sing once more the song of life, that life may be renewed.'

*Spirit of Fire (male) :—*

'Awaken Thou that sleepest! Behold the fiery Sun-God once more lights in Thee the fire of life. Awaken and breathe forth the warm breezes of spring. Awaken and greet Our Lord the Sun.'

*Spirit of Spring :—*

'Greetings, my faithful servants all!  
Greetings to all mankind at the return of Spring's new day!  
Let all the world awake and sing with gladness the joyous song of Spring.  
Let all do honour to Our Lord the Sun.'

(Appropriate gestures, changing light and music.)

"All sing a suitable spring song while the Spirit of Song does eurythmic movements. Then follows the invitation to mankind to receive the gifts of Nature and Her bestowal of the flowers upon all."

While I, personally, feel myself drawn to the beautiful ceremonies of the Round Table, and should be sorry to see them disappear, I also feel that much good work may be done by the development of this idea of Nature Rituals. These bring us into closer touch with Nature Herself, and with Her charming and beautiful servants, the nature-spirits and angels. They, too, help us to throw open wide the doors and windows of our hearts to the forces of Nature and their intelligent embodiments, and to unify ourselves with the indwelling life within all forms.

The devas are the great super-physical engineers of the forces and mechanism of



Nature. Contact with them brings us into touch with those forces and so widens our horizon, expands our consciousness, and raises the whole tone of our personalities.

In this way, we, too, may learn more fully to express the spirit of the times. By a study of the mysteries of Nature, we ourselves may take our part in the modern renaissance, and in the great movement for freedom in all things which is so marked a characteristic of the present age.

## Quest Ceremonies.

S. AFRICA (1926).

N.B.—*The Quest may be either some kind act done, or some virtue built into the character.*

THE Knight, Squire, Companion or Page wishing to be sent on Quest will write to the Leading Knight asking permission to be sent forth, and clearly stating the nature of the Quest he wishes to undertake.

At the next meeting of the Round Table the ceremony will be conducted as follows:—

### FIRST CEREMONY.

LEADING KNIGHT or OFFICIANT (*hereinafter referred to as the Officiant*), standing before the King's Chair:

Officiant: "Let the candidate approach."

(*The candidate proceeds round the Table in the right direction, bows to the Chair, and kneels before it on cushion provided for the purpose.*)

OFFICIANT: "Companion (*or proper title of the one proceeding on Quest*) . . . . "What is your mission?"

CANDIDATE: "Sire, I, . . . . a . . . of the 'Fides' Round Table, in order to try to live out the motto, 'Live Pure, Speak True, Right Wrong, Follow the King,' wish to be sent forth upon a Quest, namely (*names the Quest*). In olden days, Knights were sent forth by their Chief Knight, in the name of God and their King, on Quest; therefore, will you, Sir Knight, send me forth on this Quest?"

OFFICIANT: "It is right, before being sent upon your Quest, that you should think upon the word *Strength*, in order that you may perform your Quest worthily, as one belonging to King Arthur's Table should

do. The rest of the Table will join in silent thought upon this word, sending forth strength to you who are going forth to right wrong in the King's Name."

(*At this point the candidate and the rest of the Circle will join hands, the two nearest the candidate placing their hands on his head to complete the Circuit. The Officiant standing before the Altar extends his hands over the candidate, and those present send out thoughts of strength and love whilst the Officiant says:)*  
"I send thee forth on thy Quest. Show that thou art worthy, and, at the end of three months, bring us a record of thy failures and accomplishments."

ALL: "So may it be."

(*The Officiant then turns to the Chair and kneels whilst the members unlink hands and stand with heads bowed. Music is played for a few moments, during which the Officiant and candidate continue kneeling in silent prayer—the candidate praying for strength to succeed in the Quest, the remainder, that strength may be given to the candidate to worthily perform his task. The music having ceased, the Officiant and candidate rise and, the candidate leading, proceed to their places in the circle.*)

### SECOND CEREMONY.

At the end of the appointed time the candidate, who shall have kept a private record, will be called upon by the Leading Knight or other Officiant to state before the King and in the presence of the circle whether the Quest is accomplished or not.

OFFICIANT (*standing before the Chair*): "Companion . . . approach, and before the King and in our presence tell us of your Quest."

(*The candidate approaches, bows to the Chair and, if successful, says:—*)

CANDIDATE: "I, Companion . . . standing here before the King, do truly believe that I have accomplished my Quest, and I shall ever strive to show forth in my life all that this Quest has taught me."

(*If unsuccessful the candidate will say:—*)

CANDIDATE: "I, Companion . . . standing here before the King, crave permission to continue my Quest for a further period of . . . months."

(*In the first case the Officiant will reply:—*)

OFFICIANT: "The King has heard your vow. I accept it in His Name. The Sword of Honour will be presented to you at our



next meeting. Remember always that the reward of work well done is ever the opportunity to do still better work—may your success in this Quest spur you on to ever better service for the King.”

(*And in the second :—*)

OFFICIANT: “The King has heard your request, and permission is granted to continue your Quest for a further period of . . . months.”

Where the symbol of success in the Quest is a sword, the following is the ceremony. It is capable of being adapted to other symbols. The swords used by the “Fides” Table are wooden ones, beautifully modelled by an expert

### THIRD CEREMONY.

*Presentation of the Sword of Honour.*

N.B.—The Sword of Honour should be placed before the Chair, before the ceremony.

OFFICIANT: “Will you all rise?”

(*The Officiant then proceeds to the King's Chair, make obeisance and, extending his hands over the sword, says :—*)

OFFICIANT: “Bless with Thy Love, O King, this sword, symbol of the accomplished Quest, and may it ever serve to remind him who wears it of his service to Thee.”

(*The Officiant will then turn to the circle and say :—*)

OFFICIANT: “Companion (*Squire or Knight, as the case may be*), . . . approach and receive this Sword of Honour from the King in acknowledgment of the success attained by you in your Quest.”

(*The Candidate approaches and, kneeling upon one knee before the Officiant, receives the Sword. The Sword will be presented in vertical position to the recipient, who will hold it thus by the blade during the remainder of the ceremony. In banding the Sword, the Officiant says :—*)

OFFICIANT: “Receive this Sword of Honour in the Name of the King. Wear it for His sake and let it be ever ready to right the wrong in His service.”

(*On the word “Receive” all Swords of Honour are drawn, the hilts pressed to the lips and the Sword held in a vertical position in both hands.*)

The following blessing will then be pronounced :—

OFFICIANT (*with hands extended over the candidate*): “Look down, O King, upon this Thy faithful servant. May Thy blessing rest

upon him that he may continually serve Thee. May he daily show forth more and more of Thy Love and Thy Wisdom in the fragrance of a Holy Life lived in Thy Service.”

ALL: “So may it be.”

(*Swords of Honour are extended and then brought back to vertical position.*)

(*The candidate now kneels on both knees, still holding the sword in the vertical position as in the picture called “The Vigil,” and the Officiant, followed by all save the candidate, will raise the right hand (sword bearers will extend swords) and repeat aloud the pledge : “Live pure, speak true, right wrong, follow the King.” The Officiant will then turn to the Chair and kneel, the rest of the Table standing with bowed heads. Having remained kneeling for a few moments in meditation, the Officiant and Candidate rise. The Officiant will then address the Candidate as follows :—*)

OFFICIANT: “You have accepted the Sword in the King's Name. You will wear it at all meetings as an outward symbol to remind you of your Quest. But this does not mean that you will only remember your Quest at such times. You must think of yourself as always wearing it, so that you shall ever show forth the virtue of your Quest in your daily life. Let all your acts be gracious, kindly and loving. So shall you one day stand as a true Knight in the presence of the King.”

(*The Officiant will now turn to the Altar, make obeisance, draw his sword and say :—*)

OFFICIANT: “Brother, let us proceed to our places in the Circle.”

(*The candidate will then proceed round the Table, followed by the Officiant, encircling it once, after which he will fall out as he comes to his place, and all remain with swords drawn until the Officiant reaches his place, when all swords will be sheathed at once.*)

1. N.B.—Where more than one Candidate is going on Quest, the ceremonies will be conducted in the plural.
2. N.B.—In addition to the swords, the Fides Table has a large wooden shield, and to this are affixed small silver shields commemorating the success of the Quest. Where a candidate proceeds on a second Quest, obviously a second sword cannot be presented, but badges, after the style of the Boy Scouts one, are sewn on to the gown.



# The Sword and the Shield.

BY ELIZABETH PRESTON, M.Sc.

FROM the days when St. Paul wrote of "the whole armour of God," the equipment of the Knight has been symbolic of the forces of Good, by the aid of which man combatted falsehood, selfishness and ignorance, that truth, love and knowledge might rule the world.

In Blake's glowing vision, the Spiritual Warrior is clad in an armour of light by which he seeks to dispel the clouds and to bring joy to the hearts and minds of men.

"Bring me my bow of burning gold!  
Bring me my arrows of desire!  
Bring me my spear! O clouds unfold!  
Bring me my Chariot of Fire!  
I shall not cease from mental fight,  
Nor shall my sword sleep in my hand  
Till we have built Jerusalem  
In England's green and pleasant land!"

Such a song, with its beauty of words and music, might well be the clarion call of the Knight of this generation.

In olden days the Sword was used by the Knight to clear the land of evil and to protect the weak. He did not use it as a weapon of active aggression, or for self-protection, though the latter use was sometimes necessary, but as a means of helping those who could not defend themselves. Before he was entrusted with his Sword, however, the Knight had to undergo a rigorous training, both physically and in character, in order that he should be worthy of his responsibility and should use his power only to "right wrong" and in the "Service of the King."

The Knight of to-day wages mental warfare, using the Sword of the Spirit, but his duty is still the same. He must become efficient physically, though the cricket bat or tennis racket may replace the sword and spear in his knightly exercises. He must maintain a constant watchfulness, his true vigil, against selfish or unkind thoughts. His first use of his sword must be to clear the ground of the weeds of his own defects. Then, and then only, can he take his vow and enter upon his work of protecting others against the dragons and robbers, the evil and selfish acts and thoughts, which cloud the lives of men.

In this part of the work, that of sheltering those weaker than himself, the Shield of the Knight plays an important part. In earlier days the shield was used primarily as a means

of self-defence and St. Paul speaks of it as having this purpose. To-day we can learn to use it in more positive and more beautiful ways. In order to achieve his purpose, the Knight must not only destroy evil, he must create that which is good. He must not be a nonentity, but must possess a definite character. As of old the Knight placed upon his Shield his Coat of Arms, his distinguishing mark, so must the modern Knight carry with him as a shield his own special qualities. He must have developed and must bring with him an atmosphere pervaded with the spirit of helpfulness and joy and bearing the stamp of his individuality, the fruit of his experience, his special contribution to the Brotherhood of man and of Chivalry.

Thus equipped with purity of heart and of intention and radiating the light of power and capacity to help, the young Knight may make his vow—

"I will not cease from mental fight  
... till we have built Jerusalem ..."

## Two Ceremonies.

[The following Ceremonies were written by a Knight of the Table "Nitya" in Karachi, India, and have been approved by the Senior Knight and the Chief Knight of India.]

### I.

#### THE STAR CEREMONY.

OFFICIANT: Rise, Companions.

*Invocation*: Star of Initiation, symbol of the King, and emblem of the God within us, shine in our firmament, so that, led by Thee we may unerringly tread the Path which leads unto Him. May we, aided by the Light shed through Thee, live pure, speak true, and to the utmost of our capacity, strive to right wrong as we march on the Path that leads to His Presence. *Amen*.

OFFICIANT: Companions, we have all pledged ourselves to follow the King. We must faithfully strive to do this, and serve Him to the utmost of our capacity, for thus alone may greater capacity be given, to use for work done in His Name. That is the Path each one of us has to tread, and in due time we shall stand in the Presence of the King, and the Star of Initiation shall shine over us.



Let us now form the Sacred Pentacle, or the five-pointed Star, the symbol of our *King*.

From time immemorial the Star of the *King* has shone over every worthy server when he has qualified himself for Initiation. May each one of us qualify himself for that expansion of capacity to serve our *King*.

*So may it be.*

OFFICIANT: Who is the *King*?

KT. OF PURITY: The Perfect Man.

OFFICIANT: Where is His Kingdom?

KT. OF LOVE: His Kingdom is the world, and His Throne is the heart of man.

OFFICIANT: How shall we know Him?

KT. OF STRENGTH: We shall know Him as we serve Him, and we shall find Him as we learn to serve Him well.

OFFICIANT: How may we serve Him best?

KT. OF WISDOM: By purity of life and actions, by love which extends to all, by strength used in the service of the *King*, and by wisdom guiding us in all our relations.

OFFICIANT: Brothers, you all aim at serving the *King*, and to do so most efficiently you desire to gain that expansion of consciousness called Initiation. But none shall pass through the Gate of Initiation unless he knocks in the proper way. How do you propose to do that?

KT. OF PURITY: Pure as snow is the spirit within man, but that purity does not always show forth in his outer life. I shall endeavour, therefore, to make my body, my emotions, and my thoughts, pure and healthy, so that the spirit within shall not be hidden by these. I shall knock at the Gate of Initiation and seek admission by virtue of the purity of my life and actions.

KT. OF LOVE: There is but one life in all that lives, but we often forget this and there is strife among men. I shall endeavour to see this one life in all, and to love each man as my brother, and become all love, even as God is all Love. Then, with love as my passport I shall knock at the Gate and gain admission.

KT. OF STRENGTH: God made man in His image, and man, like God, is omnipotent, but many know it not. I shall endeavour to live up to my Godhood, and use all my strength in the service of the *King*. As more capacity is the reward for capacity

used in the service of the *King*, I shall thus acquire the right to enter through the Gate of Initiation when I knock.

KT. OF WISDOM: The Light, Divine Wisdom, illumines the path of life, but many close their eyes to it. I shall ever seek this Light and endeavour to follow in its track, and be a torch-bearer to others about me. I shall ever seek to understand the plan of God, and co-operate with the *King* in working it out. Thus, with service wisely performed in the Name of the *King*, I shall knock at the Gate and gain admission.

OFFICIANT: May the Holy Ones Who surround the Throne of the *King* lead you, who carry offerings of purity of life and actions, love given to all, strength used in the service of the *King*, and wisdom leading to co-operation with the Plan of God, to the foot of the *King's* Throne, where the Star shall shine forth over your heads, and you shall be admitted to the Path of holiness.

*So may it be.*

## II.

### "MOTHER WE ARE THINE" CEREMONY.

LEADING KNIGHT: Companions, to-day we shall perform a Ceremony in which we shall offer ourselves for the service of our Queen Mother, and greet Her with the words "Mother we are Thine." Rise!

*Invocation:* O Mother Divine, shining Star of our hearts, come Thou to us who love Thee, and to Thy children who know Thee not. Thou art the Jewel of the Temple, Thou art the Star of the Sea, Thou art the Mother. We love Thee, we worship Thee, we call to Thee, come Thou to us, O Mother Divine.

*(Three Knights now stand in the South, West and North, forming a Cross with the Leading Knight in the East.)*

LEADING KNIGHT: Who is the Queen Mother?

KT. OF BEAUTY IN THE SOUTH: The Perfect Woman.

LEADING KNIGHT: Where is Her Kingdom?

KT. OF STRENGTH IN THE WEST: Her Kingdom is every home, and Her Throne is the heart of every mother.



LEADING KNIGHT: How shall we know Her?

KT. OF WISDOM IN THE NORTH: We shall know Her as we love children, and we shall find Her as we learn to make them happy.

LEADING KNIGHT: Companions, you have no doubt all heard the "*Call of the Mother*," which our Protector has made public through the pages of "*The World Mother*," edited by our Chief Knight.\* She asks "Who will help Me to be to my world what I desire to be? Who will help to give women their rightful place in life? Who will help to make them worthy of reverence; shrines, sacraments, altars, offerings, priests, as they are in one?"

ALL: We shall.

*So may it be.*

LEADING KNIGHT: Hear what our Chief Knight has said of our relation to the World Mother:

A YOUNG COMPANION:

As the moon shines in the Glory of the Sun,  
So do we shine in Thee.

As the trees bow before the gentle breeze,  
So do we bow to Thee.

As bees live in the fragrance of the flowers,  
So do we live in Thy glory.

As is the Rose to the Garland,  
So are we to Thee.

ANOTHER COMPANION:

Thou art the Forest, we are the trees;  
Thou are the Tree, we its leaves;  
Thou art the Knowledge, we the knowers;  
Thou art Consolation, we the Consolers;  
Thou art the Vision, we its seekers;  
Thou art the Image, we Thy Temple;  
Thou art Love, we the lovers;  
Thou art the Jewel, we the wearers;  
Thou art the Mother, we Thy children.

ALL: *Mother, we are Thine.*

LEADING KNIGHT: Our Mother is the Holy Lady Mary. She is Parvati, Laxmi, and Saraswati. She is the Divine Shakti by which the world was created, lives and shall cease to be. My brothers and sisters, how shall we answer Her call?

KT. OF BEAUTY: I shall serve the Mother as Laxmi and seek Her through the Arts, which reveal Her as Beauty, and bring happiness to the world.

KT. OF STRENGTH: I shall serve the Mother Who is Parvati, and seek Her through

Charity and Love which shelter the weak and lowly, thus revealing Her as Strength, which protects the world.

KT. OF WISDOM: I shall serve the Mother Who is Saraswati, and seek Her through knowledge which illumines, thus revealing the wisdom by which the world was created and is upheld.

LEADING KNIGHT: Great Mother, Thou art Parvati, Laxmi, Saraswati. Thou art the Holy Lady Mary, the Mother of our Lord. Thou art the Divine Shakti. O help us to reveal Thee in the world. *Mother we are Thine.*

ALL: *Mother we are Thine.*

## Festivals of the Seasons.

BY SIMONE STIENON.

READERS of the Annual will, perhaps, remember an account of the Autumn Festival composed and performed, in October last, by the St. Christopher Round Table, Letchworth. Since then we have had two Festivals, a Christmas Festival in December, and a Spring Festival in April. Knights and Companions of other Tables may like to hear what we did on these two occasions.

In December our Table bought a small Christmas tree, which some of our Companions took great delight in decorating with coloured candles, tinsel and other shining things. On the day appointed for the Festival, we placed it on our Round Table, and, grouped around it, sang carols which we had chosen and practised beforehand. Then Kt. Hermes, in a short talk, explained to us the hidden meaning of the Christmas story—and how, when we turn towards the Light, the Christ child is born within our hearts. After singing more carols, we all offered our gifts in turn, as we had done in the Autumn—but this time there were no flowers or leaves: so we had made the gifts ourselves. After all the gifts had been laid at the foot of the tree, we ended our little ceremony by singing another Carol.

\* This festival is described to some extent in the article by Knight Geoffrey Hodson, but we print the following because many Tables will be glad to have the complete form of the ceremony as described by the leading Knight of the Table which carried it out.

\* *Kt. of Honour Galabad* (Mrs. Rukmini Arundale).



From the sale of the articles we had made we obtained £1 6s. od. for Joan.\* In this way we combined ceremonial with active service.

In April we had the good fortune of being helped by Mr. Geoffrey Hodson (Kt. St. John) in the planning of our Spring Festival. The day we had chosen happened to be a beautiful sunny one; but we began by darkening the windows of our R.T. room; and we entered, in the darkness, to slow, mournful music symbolizing the gloom and sadness of winter. After a few moments' complete silence, a white light, projected from a lamp at the back of the room, revealed the sleeping forms of the four spirits of nature: earth, water, air and fire, grouped at the four corners of a white veil covering another sleeping form, that of Spring. More lively music was played, and, to its strains, the spirit of each element stirred, awoke and rose, calling to the Spring to return to life: first the Earth Spirit, a brown-clad gnome; then the Water Spirit in green flowing robes; the Air Spirit in blue; lastly the Fire Spirit, flame-coloured. As each invoked the Spring, a ray of the appropriate colour shone on him.

The four spirits took the corners of the white veil and, lifting it, disclosed the Spring asleep among masses of flowers. At this point a little forgotten Snow Spirit, all in white, ran from under the veil as it was being raised, and escaped in haste, to the great amusement of spectators. It was our youngest page—aged 6—who had of his own accord contributed this lighter touch to the ceremony.

While Mendelssohn's Spring Song was being played, Spring, with graceful rhythmic movements, slowly stirred and stood, her arms full of flowers, a slim, youthful figure clad in a loose, flowing robe of green. All curtains and hangings were taken down, and the sunshine flooded the room. Spring called on us to express in song our joy at the return of Life and Light. We sang Browning's well-known words, to music composed by Miss Lucy Taylor (Music Teacher at St. Christopher's)—

"The year's at the Spring,  
The day's at the morn;  
Morning's at seven;  
The hillside's dew-pearled;  
The lark's on the wing;  
The snail's on the thorn;  
God's in his heaven,  
All's right with the world."

\* The English R.T. child protégé.

This time we did not need to bring gifts: these, bountiful Spring generously showered on us, in the form of crocuses, primroses and violets, which each one of us received from her hand.

We hope that our Summer Festival will take the form of a sun-worshipping ceremony on the lines suggested by Mr. Geoffrey Hodson in "Angelic Hosts."

We shall be glad to send the words and music used for the Autumn and Spring Festivals to any Leading Knight wishing to use them for their Tables.

## A Children's Service

OF ACTION AND JOY IN MUSIC,  
DANCING AND COLOUR.

THE following service put together by Honor Pape, aged 9, and Hilary Pape, aged 5, and carried out with the help of two other children and three grown-ups, may interest some readers of the *Annual*, and encourage other children to make up their own service of self expression.

"Youth shall re-shape the world."

*Dr. Cousins.*

The little ceremony was given in the L.C.C. Oratory, Edinburgh, May 12th, 1929. Lighted candles and flowers on the Lady Table.)

INCENSE—swung by Mummy.

I.

Music (Gramophone). "Ave Maria" (*Gounod*).

Children walk in one after the other, each waits until the other kneels before the Altar. *The first time* each says—simply and clearly—"PEACE," while standing upright, and then immediately kneels, rises and passes on. (Music still going on.)

*The Second Time*, standing with both hands held out in the act of offering, each says—"GIVING!" kneels and passes on. (Music still going on.)

*The Third Time*, standing with both hands held upwards (in the attitude of the Greek Boy praying), each says:—"PRAYER, ACTION." (Music still going on.)

*The Fourth and Last Time*, standing as before in front of the ALTAR, upright, with right



hand raised, each says—"SERVICE." Kneels and passes round and out. (Music brought to a close.)

## II.

After slight pause, Music again begins, this time playing "The Fairy Chorus" from "The Immortal Hour."

The children enter, each in a different coloured robe, which leaves freedom to dance whatever figure the child wishes, each time on passing the front of the Altar. The child bows gracefully. This dance was continued until each child had been seven times before the Altar, then all danced out.

Colours: Red, Rose-pink, Blue, Yellow and White.

## III.

After slight pause, Capt. Pape explained that he had been asked to state that the music to be played, *i.e.*, "La Marseillaise," was chosen by Dr. Cousins, the author of the short Poem—

"YOUTH SHALL RE-SHAPE THE WORLD," and the poem reads thus:—

"Whose feet are those, upon the Mountains,  
Like Dawn—earth's darkened vales above?  
Whose eyes are those like burning fountains  
Of Courage, Purity and Love?"

(Repeat this line.)

This, this is Youth whom every Nation  
Awaits, to right its ancient wrong.  
And tune the hearts of men to song  
of Brotherhood: that brings salvation."

Single Voice: "ARISE!!"

Boys: We hear thy call.

Single Voice: "ARISE!!"

Girls: We answer all.

All: "We march beneath thy flag unfurled,  
"Youth Shall Re-shape the World."

After the poem has been read, the Music "La Marseillaise," begins, and this time each child marches in to the tune of the music—in the robe he or she danced in—and each carrying a DOG. After marching round (bowing before the Altar on passing) three times, they come to a halt standing in front of the Altar, facing the people. Music stops.

Here, Honor, Bevis and Lucien half turn to face Hilary and, after the title "PIXIE" had been announced by Honor (*the Voice*), Hilary asks each in turn one question, which each answers, *i.e.*, PIXIE, by K.M.R.

Hilary: Where did you come from puppy dear?

Answered: Out of the Group Soul into here!

H.: Where did you get your eyes so brown?

A.: From my pariah kin at the end of the town.

H.: What makes you prick your velvet ears?

A.: I listen to sounds which nobody hears.

H.: Why do you sniff your cold little nose?

A.: To sample a scent wherever it goes.

H.: How did you come by that tail so long?

A.: My Master deems vivisection wrong.

H.: Whence that satin-smooth coat so warm?

A.: Nature Spirits shed on it Magical Charm.

H.: Teeth—Whence did you come you pearl white things?

A.: Just the Law, we take whatever it brings.

H.: How did they all just come to you?

A.: My Karma ripened and so I grew.

H.: How many dogs in your group-soul abound?

A.: A Skye, a Whelp, and a Harrier Hound.

H.: Why did you come to us alone?

A.: I've broke from my group-soul! I'm on my own.

(Pause.)

## IV.

(All form into line facing people.)

Honor (Voice): THE CRY OF YOUTH.

(Speaking all in unison.)

A LITTLE MORE (pause)	Kindness.
A little less .....	Creed.
A little more .....	Giving.
A little less .....	Greed.
A little more .....	SMILE.
A little less .....	FROWN.
A little less Kicking	
A Man when he's down.	
A little more .....	WE.
A little less .....	I.
A little more .....	Laugh.
A little less .....	Cry.
A little more, flowers,	

On the pathway of life,  
And fewer on graves—

At the end of the strife.

(Pause.)

AE

ARCHIVOS  
ESTATALES



V.

Music, "AVE MARIA."

Hilary goes around to each, holding out a tray for their offering—returns to the Altar, bows, and hands to the Priest.

.....

When music finished,  
*The Priest speaks here.*

VI.

When Priest finishes,  
The Children—right about turn—facing the ALTAR, place dogs on floor.

HONOR (*the Voice*) lifts her Right Hand and gives the INVOCATION alone, the others standing with her facing the Altar.

INVOCATION.

O Master of the Great White Lodge, Lord and Life of all religions. We joyfully welcome thy manifestation in our world, and pray that Thy Power and Thy Beauty may shine forth over the earth. Open our eyes that we may know Thee; purify our hearts that we may love Thee, Be born within us that we may recognise Thee without us: Strengthen us to spread Thy Gospel of Happiness, that the weary nations may enter Thy Kingdom and righteousness and peace may flow forth over Thy World.

(*All together*) AUM.

(*Pause.*)

(*Voice.*)—

PRAYER FOR PEACE. (*Standing.*)

*All together*, speaking in unison clearly, and with hands held up—

"O Hidden Life of God, outside which nothing can exist, help us to see Thee in the face of our enemies, and to love Thee in them—so shall *Thy Peace* spread over our world and Thy will shall at last be done on Earth—as it is done in heaven."

AUM.

(*Pause.*)

(*Voice.*)—

"PRAYER TO THE WORLD MOTHER."

All kneel facing the Altar and holding up the Right Hand, say together in unison—

"We bow in homage and adoration to the mighty and glorious Hierarchy, the Inner Government of the World, and to its exquisite Jewel, the Star of the Sea—the World Mother."

AUM.

(*Pause.*)

All rise and standing, facing the Altar.

(*Voice.*)—

"WE BELIEVE."

(*All together, speaking in unison.*)

"We believe that God is Love, and Power, and Truth, and Light, that perfect Justice rules the World; that all His Sons shall one day reach His feet, however far they stray. We hold the Fatherhood of God, the Brotherhood of Man; we know that we do serve Him best when best we serve our Brother Man, so shall His Blessing rest on us and Peace for evermore."

(*Pause.*)

VII.

All turn right about, facing people.

(*Voice.*)—

THE BLESSING.

*Hilary* lifts her right hand and says:

"May the Peace and Blessing of the Holy Ones pour forth over the worlds.  
Peace to the Mental World.  
Peace to the Emotional World.  
Peace to the Physical World."

AUM.

Music.

All turn, bow to the Altar, pick up dogs, and slowly retire to the music of "Ave Maria."

When "Ave Maria" finished, a pause, then the "Fairy Chorus" of the "Immortal Hour" is played.

That ends this expression of Ceremonial Active Service.

## A Ceremony for Installing a New Chief Knight.

(BELGIAN ROUND TABLE.)

IN the Procession, the Chief Knight and the new Chief Knight, who is to be installed, enter side by side, after the others.

The retiring Chief Knight takes his habitual chair, and the new Chief Knight takes the seat on the other side of the *King's Chair*.

After the Invocation, the Chief Knight speaks a few words of farewell to the members,



and asks them to follow the *King* with ever renewed strength and enthusiasm.

The new Chief Knight is then escorted by three Knights to the front of the *King's Chair*, one Knight standing on each side of him, and one behind, thus forming a triangle round him.

The retiring Chief Knight then says to the new Chief (who is now kneeling): "In the Name of the King, I receive you as Chief Knight for the . . . Round Table." All the members salute and cry: "Hail to the Chief Knight!" Then the Knight on the left takes the new Chief Knight's cloak, or tabard, and the Knight on the right takes that of the old Chief, and simultaneously they put the exchanged garments on the two Chiefs, thus investing the new Chief with the robe of Office.

In the name of the *King*, the new Chief Knight receives the Benediction from the passing Chief, and they salute each other as the new Chief passes to the proper chair. The retiring Chief then kneels to receive the blessing of the new Chief Knight.

Here an address of reception may be given to the new Chief, a speech of welcome and salutation from all the Tables in the country. He follows with a short address on the work of the coming year.

The Ceremony of Bread and Salt here follows.



A NEW SUB-RACE TYPE.

those who know, and those who do not know; and this knowledge is the thing which matters. What religion a man holds, to what race he belongs—these things are not important; the really important thing is this knowledge—the knowledge of God's plan for men. For God has a plan, and that plan is evolution."

The new Sub-Race types are the latest *human* products of that plan of evolution—of course, the plan includes other kingdoms as well as the human kingdom—in fact it postulates an orderly development in the mineral kingdom, the vegetable kingdom, the animal kingdom, the sub-human kingdom, the human kingdom, and the super-human kingdom in a definite series of seven divisions of each kingdom, with five psychological stages in each division, *i.e.*, self-discovery, self-expression, self-sacrifice, self-surrender, and self-realisation. Therefore we see that literally everything has its place somewhere in the Plan, and when we consider all the various societies and organisations on the earth, we soon realize that only those which are definitely agents for the Plan are worth while.

First comes the great parent organisation, the "Corner Stone of the World's Religions," *i.e.*, the Theosophical Society, with vital allies—The Theosophical Order of Service, The Co-Masonic Order, The Liberal Catholic Church, and the Round Table, of course. All deliberately planned as channels of service and all special parts of that vast Plan. The

## A Note on the New Sub-Race and the Round Table.

BY A. G. PAPE.

Author of *Is there a New Race Type?—The Christ of the Aryan Road—The Politics of the Aryan Road.*

**T**HOSE who read this Magazine know something about the Round Table. I only wish to state that the Round Table is one of those channels and ceremonial organisations or, perhaps better still, a method of simple ordered service through which the life force, which forms and uses the new Sub-Race types and bodies—may best be used in service. The Round Table ceremony, it seems to me, is more than a beautiful reminder of the Inner Government of the World—for in fact it is a preparatory school for future governors.

We understand, to quote, that "In all the world there are only two kinds of people—



World Teacher and the World Mother, complementary servants of the inner government of the world, specially claim our attention these days, as they are jointly and severally focussing and centralising and clarifying the fact, that it is the Life of Service rather than the organisation we belong to, that matters.

We may look on these Lemurian types as "Adam and Eve," so to speak.

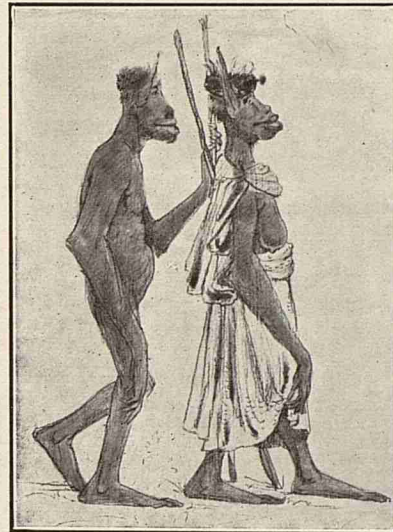
The least of these Lemurian types averaged more than twice 6-ft. in height.

The study of the evolution of the various races of men and women, then, is necessary, for in that study and research one gains a first-hand knowledge of a very important part of the great Plan of Evolution.

One finds in this study that there have been and are Root Races, each with seven branch races, and that since 1875 A.D. we have been in the "dawn" of the new Sub-Race types—these types have, generally speaking, fifth and sixth sub-race parentage, and have (again generally speaking) great devotion, and this is subject to a definite and growing emphasis of a ceremonial or ordered service—particularly with regard to the Deva or Angel Evolution, which is linked with ours in this service.

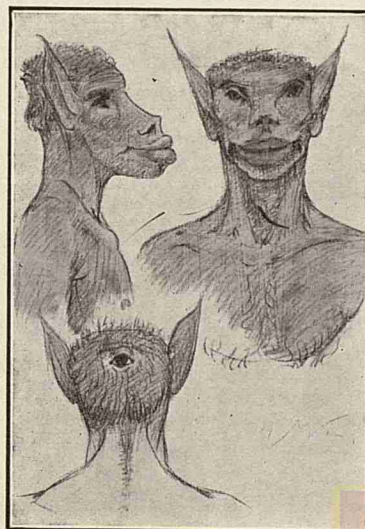
Just to give you some idea of the order of Root and Branch or Sub-Races, and of the contrast between the original Lemurian types and a New Sub-Race type, I am inserting this chart and drawings. In the chart "for future American," read "New Sub-Race Types or 6th Sub-Race." These are now to be found all over the world, but more particularly in America and Australia.

ROOT RACES & SUB RACES				
III LEMURIAN	IV ATLANTIC	V ARYAN	VI	VII
4) <i>Negro-Negritus</i>				
5) <i>Negrillo</i>				
6)	1) <i>Romachal</i>			
7)	2) <i>Tlavatli</i>			
	3) <i>Toltec</i> <i>Mayas</i>			
	4) <i>Turanian</i> <i>Chinese</i>			
	5) <i>Original Semite</i>	1) <i>Hindu-Egyptian</i>		
	6) <i>Akkadian</i>	2) <i>Aryan Semite</i>		
	7) <i>Mongolian</i>	3) <i>Iranian</i>		
	8) <i>Japanese-Malay</i>	4) <i>Celtic</i>		
		5) <i>Teutonic</i>		
		6) <i>Future American</i>	1	
		7)	2	



ORIGINAL LEMURIAN TYPES.

This last picture of the heads of the old Lemurians is interesting and instructive. This Third Eye—look up Pineal in "The Secret Doctrine," and you'll read there many statements about this old Third Eye.



HEADS OF ORIGINAL LEMURIANS, SHOWING A THIRD EYE.

I have spent over ten years considering and studying the New Race Type, and I find



that that little book, "The Spirit of the Unborn," by Two Servers (published by the Theosophical Publishing House), is the best approach for members of the Round Table, and also for young married people—to a clearer understanding of this latest human flower, grown with wonderful care all these long years. And you will then realize how beautifully the whole atmosphere of the Round Table is peculiarly fitted as a channel of service for this New Type.

## The Round Table

1908—1921.

BY LIBRA, CHIEF SECRETARY.

ON July 5th, 1908, a small group met at the house of Mr. and Mrs. George Whyte, called together by their son, Herbert Whyte, to consider the launching of a new Organization for young people. For many years there had been, first in America, and then in England and elsewhere, *Lotus Circles*, groups of children who responded to the ideals the Theosophical Society was spreading in the world. In London such a group had for long met regularly every week, and during part of the time had had the supreme good fortune of being led by Mr. Charles Leadbeater. But for some time past he had been away from England, and the work of carrying on the meetings had fallen to the elder members of his group. To one of these there came the idea of changing the form of the *Lotus Group*—as it had come to be called—into something more romantic and adventurous, more in consonance with the awakening thought and aspirations of young men and women, in their later "teens"—and from somewhere came the suggestion: "Why not form a Society with the same ideals as those which inspired the knights of King Arthur's Round Table, making 'Service' the basis for all work done, and enrolling boys and girls as Companions and Knights in the service of the King?" This word—the *King*—was to have the widest possible interpretation, each one attributing to it his or her own highest ideal, so that children of all faiths, or of none, could belong to the Order, just as their elders belonged to the Theosophical Society.

Such was, briefly, the scheme thrashed out in conversations with older and wiser people than himself, and approved by the great President of the Theosophical Society, that Lancelot—to call him by the knightly name he chose—brought before that group of friends on June 5th, 1908. Amongst the group present that day were some who now, 21 years later, are well known as knights of service: the names of Ralph and Louis Christie and of Ernest Bertram come to mind, whilst others not present acted as inspirers and encouragers, without whose help and co-operation Lancelot could hardly have worked out the many details of the new Order. Of these, the chief inspirer, and one of the earliest knights was Mrs. Maud Sharpe, at that time Secretary of the Theosophical Society in England.

With the cordial approval of all concerned, and the blessing of Mrs. Besant, who accepted the position of Protector, and constituted the new body under the recently formed Order of Service, the new *Round Table* was brought into existence on the physical plane, and Lancelot worked evening after evening, and in all the spare time he could muster from his busy daily life, to shape the Organization and make it, what he above all desired it to be, a channel for the Life of the *King*.

And so the *Round Table* grew, and spread first to other parts of England, and then to America, and gradually to more and more countries, and those who stood out as leaders in the Theosophical Society helped it whenever opportunity arose—so that presently the Order formed a grade of Knights of Honour amongst whom it proudly numbers to-day names known all over the world to members of the Theosophical Society. And whilst some of our Knights of Honour, as for instance Miss Francesca Arundale, and "Mizar," brother to "Alcyone," are not now visibly working amongst us, who can doubt that they, and still more Lancelot himself, who laid down his last body on the battlefield, in 1917, are inspiring and helping and encouraging us who carry on the Organization down here.

To members of the Round Table, Life is one, and those who loyally labour together in service can never be really separated by the accidents of what men call "birth" and "death."

And to-day—in 1929—what can we say of this Order? Elsewhere in this number some searching questions are put as to whether we who to-day constitute the *Round Table*



are carrying on *as we should* the work set on foot so long ago. Let us each search our hearts and decide what is right for us to do. Meanwhile from some of the 30 countries where the Order exists come reports of good work and service given.

*Holland* is one of the most active sections, and the Chief Knight tells how regular both boys and girls are in their attendance at the meetings of the Order, in spite of the fact that many have to bicycle through dark woods and along lonely roads swept by cold



Some members of a Dutch Round Table.

winds, to meetings which take place in the evening. Two new Tables have been formed, and the meetings are of three kinds: (1) ceremonial; (2) teaching and discussion about ways of developing knightly qualities; (3) practical work, such as getting up plays and performances for poor children, and making things for children in hospital. The Dutch Tables have interested themselves in some work undertaken by the Belgian Round Table, and have contributed 235 gulden (over £24) to the support of the Russian orphans who are being so splendidly helped by R.T. members in Brussels.

*Belgium*, where there are now three Tables, consisting respectively of (1) Knights, who work the various ceremonies composed by Knight Naphtys and train themselves to help the younger members; (2) Companions banded together under a badge of wings representing freedom. This Table has taken as its special work the caring for some Russian orphans in a suburb of Brussels. Knight Naphtys thus describes the activity:—

Those orphans were obliged to leave Russia when the Revolution started. They are very miserable indeed and supported only by private donations. There are 40 of them. In the R.T. several orphans have found Godmothers, who look after them, give them holidays, toys and clothes. The R.T. adopted a special one, Nadine, who has absolutely no friend on earth. Some of the members go to her and take her home on Sundays. The R.T. dresses her, and collects a special fund, which will be given to her when she leaves the Orphan House. This fund has so far reached 350 francs. With the help of the Dutch and Swiss R.T., we collected very nearly 10,000 Belgian francs, which are in the hands of Knight Naphtys and employed thus: Every month, R.T. sends to the orphans fresh milk (they hardly had any before). Five per cent. of any donation is always put away for Nadine's fund. And a sum of three thousand francs is kept apart to help any orphan leaving the Orphans' House, as a help for his trousseau or establishment. To that fund, 10 per cent. is added at every donation. Many clothes were also collected and sent to the Orphans, some being made by the members themselves.

If R.T. people of any country are willing to help, money can be sent to Serge Brisy (Knight Naphtys), 37, Rue J. B. Meunier, Uccle-Bruxelles, stating it is for the Russian Orphans.

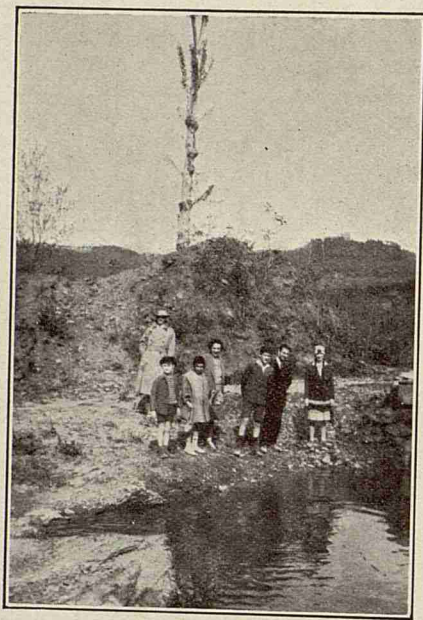
Another interesting activity of the Belgian members is the formation of a League to protect public places and gardens. The children have had printed, and are distributing, cards asking people to protect the flowers and plants in the public gardens, and they pledge themselves to do the same.

*Switzerland* has collaborated in Belgium's R.T. work, and the members of the Swiss R.T. have carried on activities of various kinds throughout the year. In August several of them came to Ommen, and the Chief Secretary, who encountered them in the train on the journey thither, found them to be a band of very cheery young people and very happy with M. Gogler, their Chief Knight.

From *Italy* the Chief Knight reports steady progress. At some meetings the members in turn read a passage chosen from Krishnaji's

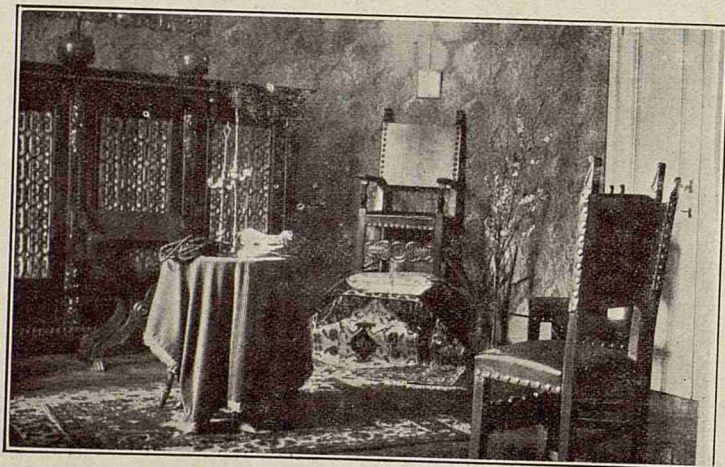


writings, and explain why it appeals to them. The Table in Florence takes an interest in 30 poor children, for whom at Christmas they gave a party, with cinematograph and a little play. Sometimes they take these children



Some members of Italian Round Table.

out into the country near Florence, and play games and regale them with milk and cakes. Nor is the more substantial form of help neglected, for after the party at Christmas each child was presented with two parcels, one containing a dress, stockings and gloves,



Round Table Room, Florence.

the other a toy. In this work of bringing joy into the lives of children less fortunately placed than themselves, members of the Round Table all over the world find their most fruitful line of service.

The Tables in *Australia* have always been active in service. We wish that space allowed of our printing in full last year's report chronicling the activities of the Tables in Adelaide, Brisbane, Melbourne, East Kew, Perth, and Sydney. A particularly interesting Table must be the Manickville "All-Australia" Group, which includes presumably children of white and coloured races. Patriotism is its watchword, and "knightly service" its motto, and amongst its recorded activities are: working for a bazaar, repairing furniture for T.S. Lodge room and supplying ferns for window boxes. Another Table, the Kuring-gai, works specially for "good-will-day" and "be-kind-to-animal week," whilst the Mosman Table has raised money by handwork to be the nucleus for a library in a hospital. Several Tables are working especially on ceremonial lines; Melbourne raised over £112 for the Free Kindergarten and celebrated the Protector's birthday by visiting the children and presenting them with garments they had made. One further item from the many interesting paragraphs in Mr. Studd's report describes how:

Two Sydney Knights are endeavouring to carry the ideals of the Round Table further afield; in the true Knight-Errant spirit, they having been elected to the Executive of the Band of Hope Union, whilst the Rev. Ernest Trafford has become a Knight, with the intention of re-organising the whole of the Band of Hope Groups on R.T. lines, to which end the ritual is being adapted for their use.

The *English* R.T. has shown considerable activity this year. Some records of the Letchworth Tables will be found on another page. The year's work culminated in two special features: (1) an anniversary meeting in London, attended by representatives from several Tables, by three past, as well as the present Chief Knight; and (2) a week's camp in the Midlands, organized and



carried through by a Squire of Letchworth Table with the help of the Chief Knight and the leading Knights from Nottingham, London, and Harrogate. None who took part in the Camp are likely soon to forget the happy time spent in company with those who, through all the fun of bathing and games and singing, and the work of fetching water and wood, cooking, building camp fire, and sometimes moving from your tent in the night because the rain came through (!), carried the special note of the Round Table, and realized that each

was expected to show out some at least of the qualities of the Ideal Knight. Amidst the fun and jolly singing would come suddenly a hush, as the Chief Knight spoke of the possibilities for such an Order as this, or when at the close of the Camp-fire all stood (including our Scout guests who, from their Camp in the same field, liked often to join the Round Table Camp-fire), and with hands

Birmingham Table (England).

Leader: KT. ARMAVAL—NORA GITTINGS.

outstretched towards the fire, under the starlit sky, recited H. P. Blavatsky's words, adapted long ago by Lancelot as the "Long Pledge" of our Order. On the Sunday afternoon, 33 took part in the Flower Ceremony, including R.T. members from the adjacent town and several Scouts, and as the Chief Knight (herself the embodiment of joyous beauty) led the ceremony, and each in turn

made his offering before the Chair (which was placed on the grass and flanked by flowers and portraits of our Knights of Honour), there came again that stillness and sense of some great Presence which all R.T. members have learnt to associate with our services of offering. As several countries have discovered, R.T. camps, field-days and excursions are one of the most useful sides of R.T. work—for in them boys and girls and young people of both sexes meet and play and discuss together, knowing that



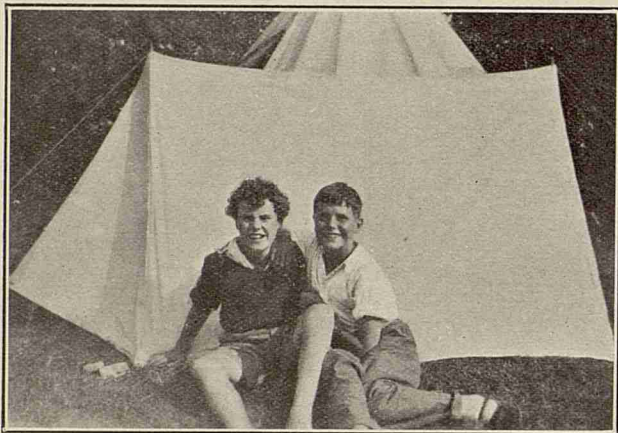
Round Table in Denmark, 1929.



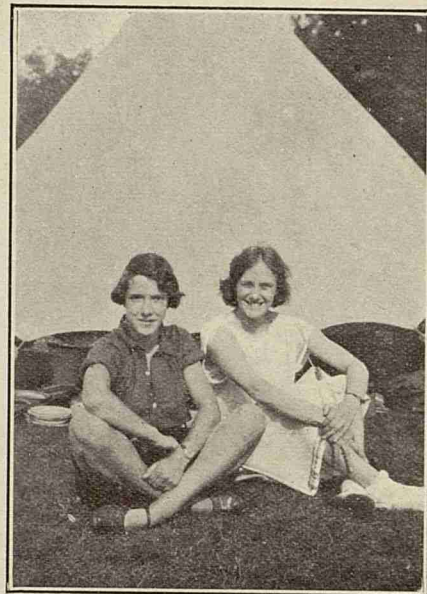
for those they meet Life holds a purpose and that the innermost determination of each one is to become some day the Ideal Knight.

The Chief Knights of Holland, Denmark and Italy have sent snapshots taken on the occasion of their R.T. Field Days, and a snapshot from the English Camp is added.

May the happy memories of those who take part in such days spent amidst beautiful surroundings, and in the company of our Companions, remain with us as fragrant memories, and encourage us in the times of darkness or difficulty to be courageous fighters for the Right!



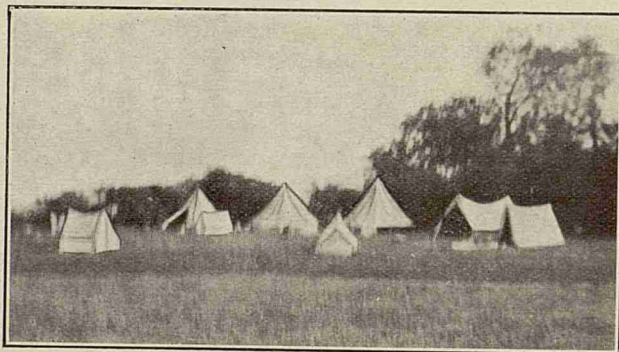
Round Table Campers, England.



Chief Knight (Kt. of White Torch) and Squire Augusta, English R.T. Camp.



Chief Knight England. Kt. of the White Torch.



English R.T. Camp, 1929.

In *Scotland*, good work is being done in Glasgow and Edinburgh—the photograph\* and description of the frame for the picture

used in Glasgow Table, who made this and other accessories for the work. To the kindness

\* See page 36.



of a Knight Counsellor for Scotland, the present General Secretary of the Theosophical Society, we owe the photos taken at Ommen and with the newly organized Golden Chain, whose Representative is a Knight of Scotland, as a recruiting ground for the Order, we may expect great things from the Scottish R.T.

Lack of space forbids more than a mention of the activities reported from *India* where at Karachi excellent work has been set on foot (as may be seen by the ceremonies printed on another page), and where the 21st birthday of the Order was celebrated in fine style; from *Spain*, actively working in several directions to spread R.T. ideals: and from *Denmark*, to which reference has been already made.

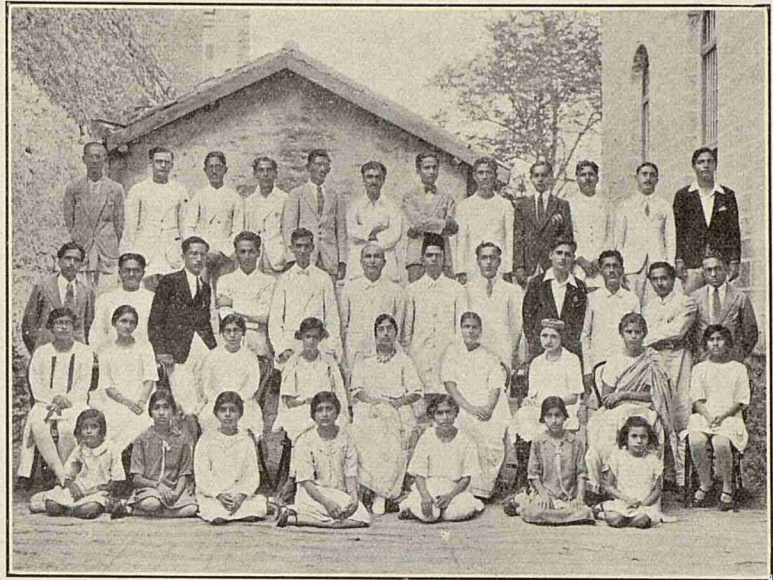
Our last word must be of *South America*, where in several countries, under the inspiration of the visit of Knight of Honour

Rāja, R.T. work has been either started or stimulated. From Cuba, Argentine, Mexico,\* have come during the past year applications for authority to start activities; whilst Brazil, where the Order was started in 1912, has been stimulated to renewed activity and service. The charming portrait which shows Knight Rāja in the R.T. dress made for him

by the Brazilian members, is one sign of this activity. In response to an application, accompanied by 100 names, a Charter was granted in April by the Senior Council to the Argentine, and in Uruguay and Paraguay "Tables" have, we believe, come into existence.

These and many other signs testify to the Life that is flowing through this Order. Shall not those who belong to it determine that the blessings which during 21 years have rested upon it, shall stir each one to increased effort for and devotion to the service of the King?

\* Also from Peru and Uruguay. (Ed.)



Round Table Karachi, India, 1929.



Round Table Field Day, Holland, 1929.



## Knight Errant Don Quixote.

BY KNIGHT RAJA.



Kt. OF HONOUR RAJA in dress presented by Brazil R.T.

I have lately been reading two books, to improve my Spanish; the first, the adventures of "Don Quixote," and the second, a Spanish translation of "Tom Sawyer, Detective." I know the latter well in its English original, and so when there were words in the Spanish translation which I did not know, I knew their meaning by recalling the original.

Needless to say, I enjoyed "Tom Sawyer" immensely; I was thirteen when Bishop Leadbeater introduced me to "Tom Sawyer," "Huck Finn," and "Peck's Bad Boy." But frankly, I did not, at first, enjoy "Don Quixote." I had read a part of the book as a boy, but it made then no particular impression. This year, as I read it in Spanish, for a long time my impression of it was one of amazement that it should be such a "classic" among all Spanish speaking peoples.

For here we find Don Quixote as crazy as crazy can be, taking the sails of windmills for giants, shepherds and flocks of sheep for knightly cavalcades, farm girls for princesses, and doing perfectly silly things. Everyone knows that he is mad; he has become un-

balanced by pouring for years over books of knightly adventures, and by living in a world of dreams. There are plenty of mad people in the world, but we are by no manner of means interested in their doings.

Why then do all people in Spain and the Latin Americas admire him so? Only the other day, in a small town in Mexico, I went to see the local pottery characteristic of the place; and there among hundreds of things evidently asked for by the public, were several statuettes of Don Quixote—tall, gaunt, with one hose down, a scarecrow, a book in his hand, expounding the ideals of Knight Errantry, an object surely of pity for people of well-balanced mind. Why do all Spaniards admire Don Quixote?

I persisted in reading the book to the end. Slowly I gathered the reason, and it is that though he is utterly out of his mind, nevertheless he is a true "Knight Errant" in every fibre of his being. But what is it to be a Knight Errant? That Don Quixote himself proclaims again and again. First, the knight must go out into the world "to seek adventures." But then everybody would like adventures; wherein is Don Quixote different? He is different, because of his ideal. He wants nothing for himself, but all for the world. Mad though he is, he lives in the world to put into practice *what Christ taught*. "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

It is this ideal, applied to the evils of the Middle Ages, which produced Knight Errantry. The Church, with its priesthood and its almost illimitable power, was utterly helpless before the brute and the savage in man; it performed stately ceremonies to the glory of God, but was helpless to alleviate the sufferings of men. Above all, the priests were so utterly out of touch with Christ's ideal of loving our neighbour as ourself, that cruelty and oppression, misery and degradation were rampant everywhere, even to the very doors of the church itself.

Then arose Knight Errantry, as a form of Christ's teaching to be put into practice in the world outside of the churches. So King Arthur founded his Round Table; so too Don Quixote, the last of the great Knights, mad though he was, upheld that ideal to the end. Never one instant, even in his craziest moments, does he forget the great Ideal—to forget oneself, to help the oppressed, play



utterly fair, and never take advantage of another.

What if we all become mad, and see giants in windmills, and princesses in plebeian girls, and nobility where to outward appearance there is only the commonplace and the ugly? At least we shall be putting into practice Christ's Ideal. Let the "common sense" of all around us hold us to be crazy, what matters if, though considered mad, we go out into the world as champions of all who are oppressed, downtrodden and despised. I understand now why Don Quixote is loved among all Spanish-speaking peoples. He is a madman, but he points the way more clearly to Christ's Ideal than all the Churches which speak in His name.

## The Golden Chain.

BY THE INTERNATIONAL REPRESENTATIVE.

IT is close on a year now since the Golden Chain was re-formed as the Junior Branch of the Round Table. With this re-arrangement a slight impetus has been given to the life of the Order. On the other hand some of the older groups have broken up and are now no longer in active working order. The children in many cases have passed on into the ranks of the Round Table, so that what the Golden Chain loses the Round Table gains. This is just as it should be, for the Golden Chain must ever be the recruiting ground for the life of service.

Two new groups have been formed, the original Glasgow group being the nucleus of the new one with an increased membership and with a girl of 13 as leader. She is our youngest leader and promises to be a keen and useful organiser. There are fifteen Links in the Glasgow district, including a small group at Paisley.

A new group has sprung up at Barry, in Wales, where Miss M. B. Daniel is Chief Link. There are twelve Links in this group, which meets once a fortnight. They have been very busy making emblems for the Golden Chain Ceremony which is being practised at both Centres. The children are showing great interest in their activities, and many ideas are on foot for the summer and winter sessions. The Wales group are reading King Arthur and his Knights, and they hope to dramatise some of the scenes and perhaps give a concert in aid of poor children.

The children are asked to bring flowers from their gardens, these to be sent or taken by one of them to a sick child. They hope to develop other lines of service.

The Bradford group has closed down for the time being, owing to lack of room to hold meetings, but this may be overcome. It has flourished exceedingly well in the past.

Where there is no Round Table, it is well to allow the older links to remain in the group. In Liverpool an older child leads the class which works along the lines of love for animals and plants, and thoughts for others. They study books for children and have shown great interest in pictures of thought-forms. During the summer months it is wise to meet in the open and include rambles, instead of the ceremony, as a means of keeping the children together. Games and out-of-doors activities keep the body fit for the more strenuous activities of the mental life later on. Children love activity in all its forms.

A simple Constitution of the Golden Chain has been drawn up on the lines of that of the Round Table, as it is important that all the Leaders should understand how they stand in relation to one another. With children so young as eleven and under it is not possible for them to manage their own affairs altogether, but they will be encouraged by their elders in body to plan their own local groups and organise their own activities.

The daily Promise is important—when it is learnt off by heart it becomes part of one's nature. The performances of acts of love and service will take place then automatically.

It is important that all servers in the Golden Chain should be able to shine out the quality of love and thus set the example to their younger brethren. That Universal Brotherhood will ultimately shine out through the whole world and include all the kingdoms of nature, is the goal of the Golden Chain.

As the numbers of Links increase it becomes necessary to form a means of linking each one to the other, to include the unattached Links who do not form part of a group. It has been suggested that a correspondence league be formed for this purpose. It is hoped that this will develop in time. At present we have a Portfolio which is passed round the groups. The children are encouraged to contribute their own original work, or choose something done by someone else, and paste it in for the happiness and enlightenment of the others.



The international aspect of the Order is most important, and it is one that the Leaders of groups should ever keep before the minds of the Links. The *Round Table Annual* is the most important link we have at present to keep us all together in thought, word and deed.

Let us support it, first and foremost.

Miss Clara Codd, our International Chief Link, is making a tour of the world, starting with America, and she attended the great Theosophical Congress there in August of this year. She may be away for two years, but we hope that her tour will be fruitful and the means of establishing the Order in the many countries she will visit. She carries with her the love and best wishes of all Golden Chain Links.

We are only truly great as we rise above our little selves and merge into the whole. True freedom lies only in this direction, and true love ever guides the way. The Ideal of the Order, which is Love to all beings, is what the whole world needs, whether amongst nations or individuals, and it is *the* Principle above all others which shall bring Peace and Happiness on earth.

In the Name of the Order, which is the instrument of the Lord of Love, I wish to thank all those who have contributed to its life and work during the past year. The following is a list of its chief officers and helpers for the information of those interested:—

#### DIRECTORY FOR 1929.

##### *International Representative :*

Mrs. Margaret Hemsted.

##### *National Chief Links :*

England—Not yet appointed.

Scotland—Mrs. M. Hemsted, 52, Springvale Terrace, Glasgow, N.

Wales—Miss M. B. Daniel, 35, Romilly Road, Barry, Glam.

Ireland—Mrs. Lowson, 4, Wilmer Terrace, Lisburn Road, Belfast.

##### *Group Leaders :*

Bradford—Miss F. M. Mitchell, 94, Boynton Street.

Liverpool—Miss E. Maxwell, 3, Sybil Road, Anfield.

Barry—Miss M. B. Daniel, 35, Romilly Road, Barry, Glam.

Glasgow—Miss M. H. M. Hemsted, 52, Springvale Terrace, N.

Paisley—Miss H. B. Lang, 32, Albion Street.

##### *Servers :*

Knight Margaret Grieve, 13, Jackson Street, Edinburgh.

##### *Patrons :*

The Round Table and all those who have contributed to the Funds of the Order.

Sponsors, God-Parents, etc., and all those who have sent in names and addresses of children who have become Links, are especially thanked.

*Finance.*—The financial year begins in October. Donations should be sent to the National Chief Link or the International Representative.

#### A LETTER TO GOLDEN CHAIN LINKS THROUGHOUT THE WORLD.

(From the *International Representative for the Order.*)

MY DEAR LINKS,

I should like to send you a Message with the 1929 *Round Table Annual*, and it is this:—

Everything that helps us to maintain the true Happiness, that is Love to all beings, is right and should be done, and everything that retards that Ideal should be avoided.

In our everyday life we experience all kinds of thoughts and emotions which are fleeting, our actions also keep changing, but what remains is our love to all beings. Love is a permanent principle in us, which should be watching and awaiting the Coming of the Kingdom of Happiness on earth.

Let us hasten that Coming in every possible way.

Now, together with this Message, may I invite each and all of you to send me a little contribution for the Golden Chain Portfolio. The contribution may take the form of anything that may be put into it for others to see. You may send a short story, a drawing or coloured sketch, or your photograph and autograph. I shall also be glad to put in letters which contain any suggestions of help or interest in our activities. I do not wish to burden you with any activities at all, but we all want to be active in some way or other to show our love for people and things, so will you all send me some little token of love for the *Portfolio*.



The *Portfolio* will afterwards be sent to contributors and groups.

With much love and good wishes to everyone throughout the world,

Your Representative,

(MRS.) MARGARET HEMSTED,

52, Springvale Terrace,

Glasgow N., Scotland.

## The Round Table Discipline.

REQUESTS are received from time to time for a copy of the Daily Discipline, worked out by Knight Lancelot in 1909 for the use of Round Table members. Remembering wise counsel received from those treading the higher reaches of the path on which his feet were set, Lancelot drew up for the boys and girls he wanted to help, some practical suggestions as to ways of self-training. He laid great stress on the point that this "discipline" was perfectly voluntary. Krishnaji to-day tells us what true discipline is:—

"True self-discipline is not repression, but it is born out of understanding. Self-discipline of the right kind is understanding, which brings about a transformation that will alter your whole conduct of that self. The light which comes from self-imposed discipline never goes out."

From "*Now*."

(Companions are advised to read carefully this pamphlet, which contains much teaching about "discipline.")

We can make our service of the King more real and definite by means of a regular Discipline; so that every day the Round Table as a whole may offer to the King some acts of Remembrance, and of self-discipline and of Altruism done in his Name and for Him. A well-known writer recently described a Voluntary Nobility, the foundation of an ideal State of the future—a band of men and women who were noble not simply in their birth and station, but in their lives. It was within the power of anyone to become such a noble-man if he conformed to the high discipline of the Order. This is the spirit which should animate the Round Table, and should inspire those Companions who adopt the following Discipline. In this Discipline there are three rules:—

Rule I.—SOMETHING TO REMEMBER.

Rule II.—SOMETHING TO DO.

Rule III.—SOMETHING TO BE.

### Rule I.

#### THE ACT OF REMEMBRANCE.

Each Knight and Companion must perform the following act of remembrance every morning after rising:

Think of the King, the Divine Master of whom we have spoken and say:

"A clean life, an open mind, a pure heart, an eager intellect, a brotherliness for all, a constant eye to the service of the King. May we live in the light of these ideals. May we be true Companions and may the blessing of the King be with us, everyone."

The whole of this may be repeated or only a portion of it used at a time; it should always be said thoughtfully and the good wish at the end should never be omitted.

The following thoughts on this verse may be useful:—

"A Clean Life." That is what He asks of one who would be His Knight. "Blessed are the pure in heart," He said long ago, and in the blessed days which now are drawing nigh, when He shall walk on earth again, those lives which are clean will receive Him, and those hearts which are pure will know Him. Therefore is it good to strive to be pure, for His sake.

"An open mind, an eager intellect." We have each of us a mind which we can try to offer to Him for His service. Let us not narrow our minds by unkind criticism, by selfishness, by meanness, and let us try to broaden them by thinking every day some high thought. Thoughts are real, living things, although our dull eyes cannot see them, and we can add bright and fair forms to the world of thought; stone by stone we can build up the edifice of noble thought, just as the craftsmen of old built up, stone by stone, the great cathedrals which stand to-day as gifts to the King of beautiful thoughts expressed in stone.

"A brotherliness for all." For this our Companionship exists. All living creatures are of His Kingdom, all, therefore, are our brethren; in the King's eyes, the animals, and birds, the rich, the poor, the happy and the unhappy, are all Companions, sharers with Him of this fair world of God's. With the Companions of our Round Table especially should we strive to form the living links of Comradeship—not too often spoken, but



always felt—which will make it possible for the Blessing of the King to be with us, everyone.

The pledge which we promise to repeat every morning will become, if we are faithful, a strong thought which will always be with us. Thoughts are living, vital things and exist in finer matter than we can see with our physical, waking eyes. But the great King can see them, and knows them, and therefore our daily thought directed to Him will become a link of love with Him Who is the Lord of Love.

## Rule II.

### SOMETHING TO DO.

Our relation to the living world is three-fold, we find around us inferiors, equals and superiors.

OUR INFERIORS are the Vegetable and Animal World, and those who are younger, weaker or less fortunate than ourselves. We owe them the duty of protection, and our attitude towards them should be that of Compassion. No one who serves the King should ever be harsh, overbearing, or cruel.

We can help the Vegetable World by caring for some plant or flower or by attending to some garden duty, by changing the water of cut flowers, etc.

We can help the animal world by feeding the birds in winter, by always treating our own household animals with kindness and consideration of their requirements, training them at the same time to be obedient; by looking out for opportunities of helping the creatures all about us. Many such opportunities occur if we are on the look out for them; e.g., seeing that gravel for horses is scattered on steep slopes, that clean water is provided for horses and dogs, etc., by always being ready to help a weak or suffering animal and to protect it from ill-treatment. Older members can join Societies for the protection of animals, who greatly need man's help, for at present the animal world suffers much at his hands. A Knight might arrange that each one of his Companions should take a special animal or bird, either tame or wild, as a study—should observe it closely, take photographs of it in its own haunts, and send in an essay telling what he or she has observed, and sending in the photographs.

We can help a younger brother or sister or schoolmate with lessons or in games; we can teach swimming, or fencing, or music, or painting if we can do any of those things ourselves. We can help a poor boy or girl

by taking them for a friend, visiting them, or writing to them, taking them to music or pictures, or into the country. We can help the weak or the sick by going to see them and caring for their comfort, taking them books or flowers; by making scrap-books or filling post-card albums for sick children, or clothes for poor children; by helping to get up entertainments, by reading stories to working people in their leisure time, by collecting money, or in countless other ways.

OUR EQUALS are those of like age and position to ourselves. We owe them the duty of companionship and the gift of friendship. No servant of the King would ever speak unkindly of a friend behind his back, or refuse him any service that was in his power to render. A friend can join us in some act of service for the King in one of the ways already described.

OUR SUPERIORS are our elders and the Great Powers of the World. We owe them service and reverence.

A Companion should seek for ways of helping parents or teachers or employers. He should endeavour to select one special act of service as being done in the King's name. Thanks might be offered daily to the Guardian Angels of the world—for our food, our health, our well-being are in their hands and it is right that we should render them our thanks.

In addition to the above, Companions or Associates might endeavour to join in the work of the Invisible Helpers—those who devote the hours during which they are away from their sleeping bodies at night to helping those who are in need. Such helpers exist, and are an organised body under leaders, and it is within the power of the majority of us to join their ranks. One who desires to join in this work should read *Invisible Helpers*, by C. W. Leadbeater, to find out more about this work, and communicate with his Knight.

The foregoing should be the work of every boy or girl who becomes a Companion or Associate of the Round Table, not, of course, that he should do all these things, but that he should do one of them each day. But a special duty is imposed upon those who have learnt that thoughts are things and that thus we can be helping by thought all day long. If we allow ourselves to indulge in low or empty desires or thoughts, we are lowering the standard of thought about us. If, when we see others giving way to any weakness, we are disgusted or angry, we are



adding to the evil, increasing the bad thought in the world and also making it harder for the person to overcome his failing. On each Companion or Associate rests the responsibility of hindering or helping forward the thoughts of the world so far as his own strength allows.

### Rule III.

#### SOMETHING TO BE.

This Rule covers the endeavours which a Companion should make to render himself more worthy to *follow the King*.

Scrupulous attention should be given to physical cleanliness; the Companion should remember that the body is a temple for the Spirit of God and that the duty of a Companion or Associate is to keep that Temple clean within and without. A clean skin is a very important factor in physical health. Clean blood is essential for health and can only be made by clean food; of foods, vegetable foods are much cleaner than animal. Too much food is as bad for the body as too little. Clean air for the body is another essential.

Every member should adopt some form of physical exercise, choosing that form best suited to his special requirements and mode of life. If he is much indoors or his life is a sedentary one, the finest exercise is walking, or, failing this, some form of physical drill. If he is much in a vitiated atmosphere or if he has not learned to breathe properly, breathing exercises in front of an open window are especially good. Regularity in one's exercise is of the greatest importance.

Companions are strongly recommended not to smoke. No one under the age of twenty should smoke. If any have acquired the habit they should give it up for a week at a time or more to prove to themselves that they are masters of it.

In a word, a Companion should try to look upon the physical body as a fine but strong instrument which he, the immortal spirit, is learning to use; it is in truth a temple wherein something of the life of God dwells; every power and function of the body is sacred, and a Companion should set his face against the misuse of the body in any way; he should set his heart, with all the strength of his nature, upon those things which are pure, true, and of good report and try to open his life in its every corner to the Divine Sunshine.

A Companion should guard his lips,

. . . . . Govern the lips  
As they were palace doors, the King within—  
Tranquil and fair and courteous be all words  
Which from that presence win.

A Companion might take as a discipline the checking of speech in the presence of elders, refraining from interrupting, if he is apt to do so, or he might avoid a favourite slang word, if he has one, for a certain time.

A Companion should begin to practise control of the mind, which will stand him in good stead in years to come. The morning act of remembrance is one daily act of concentration which is laid upon every Companion and Associate as a duty.

It is good to take a definite thought, say, the phrase "a clean life" or some virtue like truth, and to try to rest your mind upon it for one or two minutes at a fixed time each day. Or call up the portrait of some great Teacher or Hero or some incident in their lives, such a scene as that depicted in Luke v., the preaching by Lake Genesareth or the scene of the Sermon on the Mount, or again the scene in the life of the Lord Buddha where he prevented by peaceful ways the sacrifice of the animals. (Light of Asia, book fifth.) Try to think of yourself as present there.

Yet another way of training the mind is to try to make a clear mental picture of some object or geometrical figure regularly for a minute or two each day, or to send a good thought to someone whom you choose to help each day.

It is not intended that all these things should be done at once—they are suggestions only—but one of these things should be done each day by any Companion worthy of his salt, and then at the end of the year he or she will have taken a few steps on the way which leads to the Service of the King.

A Companion or a Knight of the Round Table cannot now ride abroad redressing wrong or oppression at the point of the spear, but he can and should learn to use the fine forces within himself—powers of thought and good feeling, in the Service of the King. He should learn to regard the world as filled everywhere with the Divine Life.

"Beneath the curtain of each atom lies concealed  
The life-increasing Beauty of the Face of the Beloved."

He should remember that there is a splendid pattern or plan to which the whole world is being fashioned.

"Slow grows the splendid pattern that it plans  
Its wistful hands between."

He should try to realise that in that plan



there is a place for him and work for him to do.

Above all, he should be reverent: reverent to those above him, to those about him, and to those below him, for the sake of the Life which is in them; then will he be quick to perceive the greatness, the splendour and the infinite beauty of the living world of which he is a part.

#### DISCIPLINE FOR ASSOCIATES.

1. Repeat every morning the Round Table pledge.
2. Choose weekly or monthly an act of service, and report in January, April, July, and October to their Knight whether they have kept these two rules.

#### DISCIPLINE FOR COMPANIONS.

1. Companions must spend not less than five minutes every morning (older Companions should spend longer) in repeating the Round Table pledge and in one of the acts of mental discipline. Five minutes spent in the right way are of more value than fifteen minutes of dreaming. The Companion should try to think strongly and clearly over the pledge, and to realise what it involves.

2. Choose each month or each week an act of service.

3. Choose an act of self-discipline for the week or for the month.

Report in January, April, July and October, to their Knights whether they have observed these three rules.

Associates and Companions are expected to read one of the appointed books\* in each quarter and should report to their Knight whether they have done so.

If desired, Companions and Associates may take two months' holiday in the year, but they must tell their Knight of their intention beforehand.

The working out in detail of this discipline must be very largely left in the hands of each Knight, who should communicate with his members at least once in every quarter in cases where he cannot meet them personally and guide them in their Round Table work.

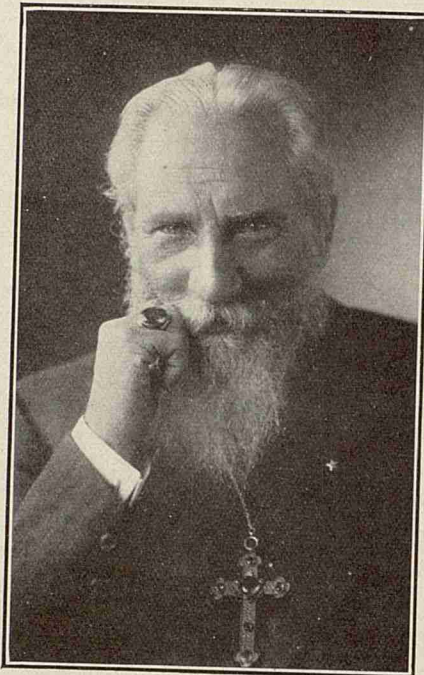
It must be clearly understood that the foregoing discipline is not obligatory for any Companion or Associate, it is a voluntary discipline worked out for those who desire to work systematically.

Rule 1 is the only rule which is compulsory.

*\*[We do not reprint this list of books, which was drawn up in 1908, and would therefore need considerable revision to be useful in 1929.—Ed.]*

## Where Thanks are Due !

TO our Senior Knight who has guided and inspired our Order since 1917, when Lancelot was called from that office, Knights and Companions everywhere send



BISHOP C. W. LEADBEATER,  
Senior Knight, Chevalier Senior.

gratitude. Such as he and our Protector do not need our thanks, but we like sometimes to express them.

To several Knights the Chief Secretary would like also to express gratitude for help given, as well as to the Officers who have so greatly aided her in the organization.

The thanks of the Order are due not only to our Treasurer (Kt. Galahad of London), but also to her sister, Kt. Lohengrin, who for several years has given her services, as a trained accountant, in the auditing of our financial statement.

The balance shown of £24 should not mislead anyone, as it is already due to the printers for the current issue of the *Annual*.

A generous donation from Holland greatly assists our finances this year, but members of the Order are earnestly invited to sell as many copies as possible of the current *Annual*, so that at least some balance may remain to hand over to our new Treasurer.



The Order has again received hospitality for its literature from the Headquarters of the Order of Service in London. Members will desire to record their obligation, and especially to thank a member of the T.O.S. Staff for constant help throughout the year in despatching literature. Without this ready and reliable help the Chief Secretary would have found great difficulty in complying with the requests for literature received from many parts of the world.

"You must concern yourself with changing the progressive into the eternal. In every human being, in every one of you, there is this progressive self that is struggling—struggling to advance to that which is immeasurable, limitless, eternal. In making that progressive self incorruptible, by the union with that which is eternal in you, lies the acquisition of Truth."

J. Krishnamurti.

GREETINGS FROM SOUTH AMERICA.

Yucatan, Mexico,  
September 1st, 1929.

"Hearty good wishes to you from the Round Table in this City."

KNIGHT OF HONOUR RAJA (*Visitor*),  
S. HERRERA, "Kt. Itza" (*Chief Knight for Mexico*).

S. DE LA PEÑA GIL, "Kt. Adyar" (*Knight Counsellor*).

JUANA RAVETT, "Kt. Tolerancia" (*Leading Knight*, "F. Gomez Rul" Table).

S. MARTINEZ, "Kt. P'tágoras" (*Leading Knight*, "Krisnamurti" Table).

The above good wishes, received as we go to press from some of the latest formed "Tables," will, no doubt, be cordially reciprocated by members of "Tables" in all countries.—[ED.]

MONTHS, EMBLEMS & QUALITIES.

For every month there is a certain predominant quality and as Companions may find it a help to know these the following list is given; it has been used in compiling a Round Table Calendar.

<i>Month.</i>	<i>Emblem.</i>	<i>Qualities.</i>
April	Forget-me-not	Courage
May	Blue-Bell	Peace
June	Lotus	Joy
July	Rose	Steadfastness
Aug.	Daisy	Tolerance
Sept.	Lily of the Valley	Purity
Oct.	Violet	Harmony
Nov.	Carnation	Strength
Dec.	Snowdrop	Wisdom
Jan.	Narcissus	Earnestness
Feb.	Daffodil	Truth
March	Tulip	Love

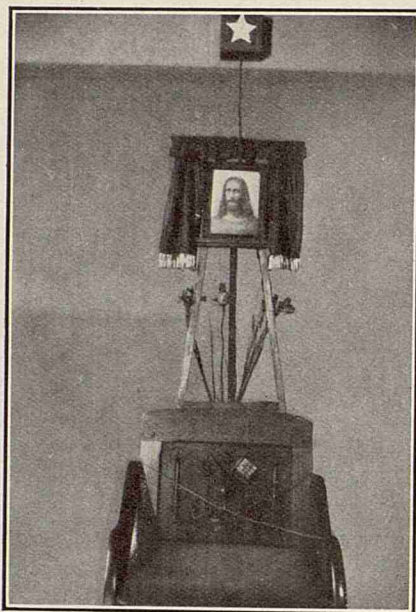
"Live Pure,  
Speak True,  
Right Wrong,  
Follow  
The King."



Kt. Lancelot,  
Founder  
of the  
Round Table

(George Herbert  
Whyte).



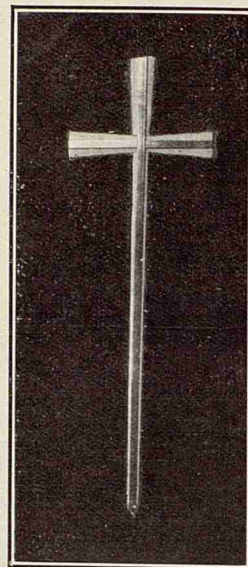


Picture and Stand,  
Glasgow Round Table.

- I. The stand is placed on a card table immediately behind the Great Chait.
- II. The curtain is hung on rollers which run on the curtain runner, and is drawn by a fine cord.
- III. The curtain is crimson, trimmed with gold fringe.



Chief Treasurer,  
ANNA ROTH.



Sword made for  
Welsh Round Table.

The Colwyn Bay Round Table (N. Wales) has lately become the possessor of a beautiful sword, made for it and presented by Mr. Philip Brimble, of Plas Bendith, and dedicated at one of its meetings by the Chief Secretary.

We give a picture of one of the swords, as Mr. Brimble is now making them to order. They are of oak, with a strip of copper inserted, running from top to bottom (24 inches), and side to side ( $7\frac{1}{2}$  inches). The price is 8s. 6d., and a cheaper sword is also being made, without metal, at a cost of 4s.

\* \* \*

The accompanying photograph shows Kt. Galahad of London R.T. (Miss Anna Roth), who has for many years been the indefatigable Treasurer of the Order.

To her care and ungrudging work members of the Order owe hearty gratitude.

\* \* \*

Subject to the approval of our Senior Knight, the office of Chief Secretary passes, at the end of 1929, from Kt. Libra (Mrs. Whyte) to Kt. Naphtys (Madlle. Serge Brisy), when our Treasurer will also hand over her work to a Knight of the Belgian Table.

AT  
CHIVOS  
ESTATALES



# THE ROUND TABLE.

## FINANCIAL REPORT AND STATEMENT OF ACCOUNTS

FROM OCTOBER 21ST, 1928, TO AUGUST 31ST, 1929.

RECEIPTS.				EXPENSES.			
	£	s.	d.		£	s.	d.
Balance in hand .. .. .	15	14	9½	Printing Golden Chain Ceremony (10/- paid September, 1928, in last year's Statement of Accounts) .. ..	1	13	6
Postages .. .. .	1	9	4	Postages on Literature and Annuals...	3	0	2
Carriage .. .. .	0	3	6	Postages for Chief Secretary .. ..	2	2	0
Donation from Holland for 1929 Annuals	5	0	0	Poundages on P. Orders, etc. .. ..	0	1	2½
Sale of Swords .. .. .	1	10	0	Printing "Annuals," 1928 .. ..	17	1	4
Sale of Literature (10/6 still in hand towards literature for Greece) ..	6	11	6	"Lancelot" Photographs .. ..	0	12	0
Sale of Ceremonies .. .. .	6	18	0	Renewal of subscription to "Quest" for year 1929 .. .. .	0	2	8
	£	s.	d.	Donation to Theosophical Order of Service for Storage .. .. .	3	3	0
Annuals, 1927 .. .. .	0	6	0	Donation for Swords (making) and carriage (3/6) .. .. .	1	13	6
" 1928 .. .. .	6	13	8		£	s.	d.
" 1929 .. .. .	0	3	0	PRINTING—			
Sale of Golden Chain Ceremonies ..	7	2	8	Letter paper .. .. .	0	15	6
Sale of Badges .. .. .	6	6	11	Circulars and Application Forms .. ..	3	2	6
Charter for Buenos Aires .. .. .	0	5	0	Birthday Cards <i>re</i> 21st Anniversary .. ..	0	15	7
CAPITATION FEES :—	£	s.	d.				
England, 1928 .. .. .	0	15	0	Stationery .. .. .	4	13	7
Cuba .. .. .	0	4	2	For making special Sword	0	8	6
Scotland .. .. .	0	10	0	3 dozen Badges .. .. .	2	17	0
Australia, 1928 .. .. .	2	6	0	Belgian Chief Knight for postages .. .. .	1	0	0
Denmark .. .. .	0	8	8	Balance now in hand .. ..	24	16	4
Spain .. .. .	0	11	10				
Belgium .. .. .	0	8	10				
Holland .. .. .	2	7	6				
Buenos Aires .. .. .	0	9	2				
Brazil (actually 15/-, 8/- in hand, 1928, transferred to Capitation fees)	0	7	0				
New Zealand, 1928 .. .. .	1	8	0				
Balance in hand for Spain..	9	16	2				
	1	15	6				
	£63	5	7½		£63	5	7½

*Audited and found correct.*

KT. LOHENGRIN.

*(Signed)*

KT. GALAHAD (A. ROTH)

*Chief Treasurer.*

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