

Dr. Hevins

Round Table Annual

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Rev 183/110



1928

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

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Round Table Annual

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Notes and News.

OUR ANNUAL.

In the 21st year of existence of the Order of the Round Table it has been decided, by the Senior Council Meeting at Ommen last August, to again issue an *Annual*, instead of the small Report to which for the last year or two we have had to confine our activities. Unfortunately this can only be in one language, and therefore it can reach but a proportion of the Round Table members in the world, but it bears an affectionate greeting from the Senior Council to *every* Page, Companion, Squire and Knight in the Order, and the wish that 1929 may see each one of them climb higher in his quest for Truth and Joy—become more knightly in his service of the King.



JOSÉ M. FARINA,
Chief Knight for Spain.

CHIEF KNIGHTS.

Six countries have chosen Chief Knights this year. In England Knight Leontes (Bernard Gregsten) retired after three years' faithful service, and Knight of the White Torch (Vera Cocker) was chosen as his successor. In Germany a similar change took place, Herr Boyken, who had led the movement there through the difficult post war period, retiring, handed over the work to Herr Breuer, who brings to his office enthusiasm and much love for the work. Norway, where the movement has been dormant for some years, has found a leader in Madame Havrevold. In Spain Signor Treviño, who started and generously supported the Order, has retired,

and Senor José Farina, whose portrait appears here, was appointed his successor. And France, where for so many years Yvonne de Lestrac, now Madame de Féry, worked to make the Round Table beautiful in its ceremonial, and a happy meeting ground for its members, has been succeeded by Madeleine Marcault, bearer of a name well loved in theosophical circles, and promising, if health

permits, to renew and carry forward the work in France, the home of chivalry. In yet another country, Yugoslavia, the leadership of the Order has been handed on by the one who established it there to her successor, and in place of Yelisava Vavra, Mrs. de Ulmanky is now Chief Knight for Yugoslavia.

SWORDS.

The Colwyn Bay (Wales) Table have met a long-felt want, that of a light sword for the use of Companions in Ceremonies. Two types of swords in Cypress wood (2 ft. long), one quite plain and one with a line of

metal running down it are now obtainable. The price is 3s. 6d. and 7s. 6d. respectively, and orders can be sent to the Chief Secretary.

NORWAY.

Through the energetic action of the Chief Knight appointed this year (1928), several Tables are working busily. One young "Knight" prepared a Lecture on the history of the Round Table and its modern Successor. His manuscript, in accordance with the practice in Norway, was registered at the Students'

Association, which arranges for the delivery of Lectures by University Students. We have not yet heard what interest was aroused by the lecture. Apparently a good deal of sectarian opposition exists in Norway, as a group which desired to form a Table were sharply forbidden by their headmaster to take part in such wickedness!

Under the guidance of Madame Havrevold the young Norwegians promise to erect a Table Fair in the land of Odin and the Norse Heroes!

Our Protector and our Senior Knight.

PAGES, Companions, Squires and Knights of the Round Table all share one great privilege—a privilege which, as they grow older, they will more and more feel to be a very precious one. This privilege is membership in an Order whose Head (Protector) is that splendid Lady known to us as Dr. Annie Besant; one of the world's greatest orators, one of the bravest fighters for Truth and Justice who has ever trodden this earth, a very true and perfect Knight working always to right the wrong.

To her and to her Great Companion our Senior Knight, Bishop Leadbeater, we of the Round Table must ever offer deepest homage and gratitude—*Homage* because they in their lives of splendid service show ever before us the Ideal of true Knighthood, so that boys and girls, seeing them, learning something of their work and of their ceaseless efforts to help the world, feel stirring within themselves the will to follow in the trail blazed for all members of the Order on which their blessing rests.

And *Gratitude* because without the inspiration and encouragement given in the early days by our Protector, and the constant interest still shown by both our great Leaders in the progress of the Order, leading Knights might sometimes become disheartened at the apparent results.

But our Protector and our Senior Knight are living examples of what a true Knight should be, one who "fears no failure, courts no success," but goes steadily and cheerily forward in the face of every obstacle, to achieve his goal.

October 1st and February 17th, the anniversaries of the days when our Protector and our Senior Knight respectively took birth in this incarnation, are days that must be ever

kept in memory amongst us of the Round Table. On those days especially we can pour out our love and gratitude, and pledge ourselves afresh to "follow where they lead us till we stand in the presence of the King."

Each year on October 1st our Protector sends forth a message to all who are pouring their love at her feet. Last October she wrote:—

"It is glorious to live in this critical time, and to offer ourselves joyfully as channels for 'the Power that makes for Righteousness,' by whatever name we may call that Power. Service is the true Greatness, living, as we do, in a world in which so many suffer blindly and resentfully, a world which sorely needs the help of all who love."

ANNIE BESANT,

A Server."

May this be our Motto for the coming Year!

YOUTH AND PEACE.

[The Round Table in England is affiliated to the British Federation of Youth, which recently issued the following notice.]

To Secretaries of Affiliated Organisations and Local Federations, Individual Members, etc.

DEAR FRIEND,

(1) *Naval Situation.*

I wish to draw your attention to the following resolution which was passed at a recent meeting of the Council of the British Federation of Youth and has been sent to the Government, and to request that you will make it known to your members through your magazine (if you have one) or in any other way possible and secure for it what publicity you are able:—

"The Council of the British Federation of Youth urgently calls on the British Government immediately to take steps to retrieve the disastrous failure of the Three-Power Conference at Geneva and to re-open naval disarmament conversations on the lines indicated in the United States Government's recent note. It emphatically condemns the secret arrangement with the French as reactionary and calculated both to fasten militarism on Europe and to make naval rivalry with America inevitable. It is convinced that this country must definitely reject Continental theories of security and base the future peace of the world on the only sure foundation, rapid disarmament."

Krishnaji's Message as I see it.

BY MISS CLARA CODD,

Knight Errant.

MY title almost seems impertinent, but we can only write of things as we see them ourselves, and, however fragmentary or even distorted that vision may be, if we are sincere and willing always to try and understand better and better, it will be a guide and an inspiration to us all the time. Nothing can really help us except that which we understand for ourselves. Krishnaji teaches us that unceasingly. He teaches us a wonderful self-reliance. Not reliance on our ignorant, unthinking, impulsive outer selves, but eternal reliance on our true, divine, inner selves. And he tells us to try and find that all the time.

Perhaps that is the message of all World-Teachers when they come. In a very vivid and new way they make us see again the simple, universal truths which underlie all life. In the poetic words of our Bible, when they come, the mountains are laid low and the valleys exalted. The mountains of ignorance and misunderstanding; so that the eternal, underlying truth, so beautiful, so simple, so natural, may once again become clear to our eyes.

And the greatest truth of all, the one above all others that they teach us, is the oneness and divineness of all life, especially in ourselves. So Krishnaji is always trying to make us understand how beautiful we are, how godlike in essential nature, and how that beauty and glory is everyone's birthright without exception. We are all the Sons of God, we all travel the same wonderful road of evolution, and the goal of life is the same

for all. Naturally we are all at different stages of the great road, but the same lovely and glorious home awaits us all. And he wants us to try and visualise that home of our souls, because then it will be almost as if we were there, and we shall travel so much more swiftly and happily. Suppose we were on a long, dark road with storm and wind and rain. If we did not know where we were going we might wander, and how long the way would seem, how terrible, how dark. But when we keep remembering the end of the journey, the light, the warm welcome, the joy that awaits us, the troubles of the way will lose their power to hinder or distress.

And we follow the road best when we see it with our own eyes, for everyone's place on the road is just his own, and no one can tell

him about it so well as he can tell himself. With what eyes do we see that way? I think we see it with the eyes of our mind, when we look at and think about what we call our ideals. They will always tell us where the next step is and what to do, if we try to be careful to keep them pure and impersonal, considering always others before ourselves. So Krishnaji tells us to keep as a goal before our minds that vision of the wonderful, great life of which we are a part, and not of the tiny part only which is just ourselves.

He tells us, too, the kind of goal we should keep before the two other sides of ourselves,

our hearts, with all their feelings and aspirations, and our bodies. As we are always three-fold beings, so our way is three-fold, a Noble, Three-fold Path. And these three sides of ourselves must learn to co-operate and help each other to find the glorious happiness and power to help that is buried deep, like a great treasure, within every one of us. Our feelings, they must be big and vivid too, and belong to the world, not just ourselves. Love is the power which creates and expands, so we should try to love, to appreciate, to admire, and in all our loving try to make it



CLARA M. CODD,
Knight Errant.

ever more pure and glorious, ever more full of devotion and unselfishness and trust. Then we shall grow free of the destructive feelings which bind us and make us hard and narrow, like anger and irritation, jealousy and envy, and even worries and self-centredness.

The goal for our bodies is beauty and refinement and simplicity. And that beauty and simplicity is the result of a true culture which comes from being natural and happy and having a fine and gentle consideration for all living things.

I think that is the great key-note of all his teachings; be natural, unaffected, simple, happy. That will be to begin to be spiritual, for spirituality is to be divinely natural and true. When he is talking to us he makes us feel that so well. He draws all his illustrations from the beautiful life of Nature around us, the birds, the flowers, the trees, the rivers. We are like them, and we should grow just as they do, just as easily, as naturally, as trustfully. The great blasphemy is fear. That we must fight continually. We must try not to be afraid of anything, for nothing can really and truly hurt us. Difficulties come, but they come for us to try to overcome them, and so grow strong and wise. Sorrows and disappointments come, but without them we should never learn to understand, to choose, to guide ourselves.

Be happy, he says, love; do not criticise and be proud; then you will be joyfully serious, and not affectedly serious. And think, think ever so much for yourselves, trying to understand; for unless we think peacefully, patiently, lovingly, we shall never find our way to the top of the mountain, never ever begin to see the way.

And as the goal of life is the same for all, irrespective of temperament, of nationalities, of everything, we, who want to find that goal and its tremendous happiness, and to help all others to find it too, must study and understand all sides of life, and not one alone. We must be interested in everything, religion, politics, science, art, for all of them are ways of helping men along the great road. And we should try to find out which of them is the best way for us to help ourselves and others, the best channel into which to throw the creative power of our interest and our love.

We should all get his books and his poems and read them for ourselves; read them and think over them, try to understand them and to love him. For though he can give us so much, more than we can understand or realise, we can give him love. Not personal love,

for perhaps we do not know him, but love which leads us to try and understand, to help in his mighty work in the world, and to give ourselves with happy devotion to the service of that world, to its men, its animals, its plants, even its stones. What is service? It is not doing things for others whether they wish you to or not. It is a gentle, loving, understanding consideration and respect for every living thing.

CLARA M. CODD.

How Can We Understand Him?

[The following reflections are taken from the letter of an English Knight seeking—as many are seeking—to find the right way of approach to an understanding of Krishnaji's teaching. We print them here, as they may be found useful by other Knights or Companions engaged in this quest.—Ed.]

There is too much talk, don't you think, about his words . . .

We ask in words: "What does he mean?" before we have tried to answer it alone, or rather to let him explain himself within us.

At camp I always feel I want . . . to talk of simple, ordinary things . . . I want to listen, and not talk about his words, except perhaps a spontaneous expression of joy or wonder. I want to try to live in these words, if I can, and doing that go about my normal life . . .

This is how I get stages:

1. Hearing the spoken word—with, of course, the attendant mental and intuitional attitude.

2. Quiet, ordinary life, with the thoughts in the background . . .

3. Then one begins to feel what one has really got from it, the stage when one would like to go and express that new knowledge with others, and so correct and widen it, deepen and expand it. But always it is difficult to make statements. It is all so much (to me at least) a teaching of perpetual right attitude—perpetual adjustment to every circumstance, guided by as much natural simplicity as one can achieve. Love and joy, as simple, wide and practical as one can make them, seem to be the main pivots, and there can never be fixed ways of doing things, or fixed statements, even of one's own attitude, to give to anybody.

It is a matter of understanding inside with one's whole being, and not with one's mentality alone, or with anything alone, and so words never express the heart of that which you feel you have gained from his words . . . CALIDORE.

Knights and Ladies.

BY THE CHIEF KNIGHT FOR ENGLAND.

HAVE you observed in what a wonderful way *Lady* and *Knight* stand out against the background of adventure and romance in the legends of King Arthur and his Table Round? The Knight glows with purity of strength, chivalry and courtesy, the Lady shines with the purity of beauty, gentleness and love. There is something significant in the fact that the Knight rides forth along the highway of adventure fighting in the name of the King, whilst the Lady remains at home quietly and patiently doing honour in the castle of her lord.

The very names *Knight* and *Lady* inspire us with a feeling of nobility and culture, and call forth the desire to achieve that perfect and beautiful expression of which these names are but a symbol.

To me a Lady is the priestess of life and mother of all things. A Knight is the priest, the guardian of Holy Power, the Father and Warrior of the Race.

At the present time the women of the world appear to be on the bridge of a great opportunity. After a strenuous fight they have broken down many of the barbed wire entanglements of the past and felt the first freshness of freedom, but unless they endeavour to understand their unique purpose as mothers of the race and really make strenuous efforts to achieve that purpose, they doubtless will fall again into the slavery of the past. As Knights in the Order of the Round Table we must learn to honour womanhood; we must learn to honour life; and to honour we must understand. Let us question, search, struggle until we achieve with grace the simplicity and beauty of understanding, so shall we fulfil our purpose and become mothers of Humanity, Knights of the King, Priests and Priestesses of Life.

VERA COCKER.

Life.

BY THE CHIEF KNIGHT FOR SWEDEN.

ONCE there was a man of great views and high visions who perhaps saw youth more like it should be than what it was, who was himself a Knight, and he founded the Round Table.

Are you like him, are you a Knight? You need not be perfect to be a true Knight, but you must have something of the real life.

Friend, awaken; look around you. You are still young, perhaps only for a short time.

It is very easy to grow old. Can you waste that valuable time without living? Don't call our small, narrow worlds — yours and mine — life. We must come out of our dusty chambers; we must leave our tales and our toys, our rusty swords and shields and the old shadows from the past. They do not any longer fit into the world as it is now. Let us together break down the walls of our prison and breathe the fresh air in the sunlight under the blue sky and the white wandering clouds. Look at the wide horizon. You see the great world full of wonderful and marvellous things.

You feel the life glowing inside you full of dreams, promises and hopes.

What do you think is the most valuable thing in the world? Happiness, Truth, the Real Life—we can call it by many names, but all mean the same. We can also call it: ourselves. How many of us are ourselves? We are only the circumstances around us, and therefore we are losing the Real Life, the Truth and the Happiness. We try to become more real by attending a lot of meetings and constantly repeating our pledges, and all the time we keep our world of ideals so very far from our everyday life. Some of us have funny ideas about knighthood, which we picture as wandering about in the world



GUNNAR KNÖS,
Chief Knight for Sweden.

with sword and shield killing dragons! We are too fixed in our thoughts, and therefore the Round Table very often becomes something dead and uninteresting. Let us if necessary stop all our meetings, ceremonies and talks, and find out that the Round Table and real knighthood do not depend upon them. The Real Knight is to be found in the Real Life and these two valuable things exist within ourselves and can only be found there.

What would you feel if one day you heard that the Round Table would not exist any more, that it was going to stop its work and that all Tables were to be broken up? Anyhow I do hope that you would not be too sorry. If you cling to the Round Table *in itself* you are hopeless. In itself it is nothing—nothing but an expression of the divine life. In these days so many forms are destroyed. Perhaps it soon will be time for the Round Table to go the same way. We don't know. There may come an order from the King who stands behind all our work and we obey. Don't think of the Round Table as an eternal form upon which you always can fall back. The Round Table is only a veil of a special force, a special life. Take away the life and the force and the form will disappear.

But we are those who are keeping it alive, you and I. And we aspire to be the brave Knights who dare to live—to live the life of the whole world, not only the life of our small personalities. Free we are and born divine, and no wall, no form, can ever shut us out from Life.

GUNNAR KNÖS.

“As I think of the Round Table, with the traditions of which it is the inheritor, with its inspiring motto, and with its achievement of worthy and knightly service . . . I have the feeling that not only did the founders build better than they knew, but that there is in store for the fellowship which the Round Table comprises a destiny greater than we might in ordinary times dare to imagine, but possible, I think probable, because the times are what they are. Whether we shall grasp that destiny, or not, depends upon ourselves, upon the depth, intensity of our chivalry, upon the extent to which we live pure, speak true, right wrong, follow the King, upon the extent to which our ‘Table Round’ is ‘for love of God and man, and noble deeds.’”

KT. OF HONOUR PARSIFAL (G. S. A.).

The Golden Chain.

Round Table members everywhere will be glad to know that something has been provided for the little ones who are too young as yet to join the Round Table, but who may join a Junior Order which is now definitely linked with us. Children of seven years (or in special cases even younger) can become Links in the Golden Chain, and where a suitable leader is available Groups can be formed of such Links. A special ceremony has been written for them, and can be obtained (post free, 10d.) from the Golden Chain Representative for the British Isles, Mrs. Margaret Hemsted, 52, Springvale Terrace, Glasgow, Scotland, from whom also forms for joining and further information can be obtained. The Golden Chain Promise was written many years ago by our beloved Protector, and the Order was intended to be what it has now definitely become—a stepping stone to the Round Table. A Knight Errant, whose picture appears on page 3, has accepted the office of Chief Link.

NEW GROUND.

New ground has been broken this year in Iceland, where the Order of Service Chief Brother for Scotland, visiting the island, was able to help in the formation of a Round Table. South America has also received its charter entitling them to found Tables in the Argentine, Bolivia, Uruguay and Paraguay.

“Keeping our enthusiasm strong and our spirit of dedication pure and unwavering, we may go forward in sure confidence. For however feeble be our hands, however restricted our understanding, however limited our present scope of service, there are those behind our Order who inspired its being, and who will endow our feebleness with their strength, who will add wisdom to our narrow understanding, who will bestow upon us wider opportunities for service as we show ourselves efficient and thorough in such opportunities as are even now to our hands.”

G. S. ARUNDALE.

Knight of Honour Raja at Letchworth.

SUGGESTIONS FOR "TABLES."

MR. JINARAJADARA gave a beautiful little address to the children of St. Christopher School, at which our Chief Knight, Vera Cocker, took the chair.

After the Address a few of us, Round Table members, had the privilege of an informal chat with our Knight of Honour about the Round Table. He asked us many questions about the activities of the St. Christopher Table, one of which was whether it satisfied the children's need for something spiritual and mystical which they often lacked in their home and school life.

He asked us to think of ways in which more life and beauty might be brought into our ceremonies, to save them from becoming mere empty forms repeated in a mechanical way, and in the course of conversation he offered various suggestions as to how we might accomplish this.

One of these was to have ceremonies or festivals which would centre round some great figure in history—such as St. Francis or Father Damien—whose whole life expressed the knightly ideals of love and service. Short scenes from the life of such a character might be acted or "mimed" by the children, and extracts from his writings or about him might be read by companions and suitable music be found, or composed, to accompany.

Talking of music, we happened to say that our Companions and Pages did not like hymns and objected to any singing that reminded them of hymns! Knight Raja asked whether it would not be possible for Tables to begin collecting songs and music which they

found suitable for meetings. Thus a nucleus could be formed which could be added to continually.

Knight Rāja advised us to get the active participation of all members of the Table, whenever a ceremony was performed. Even just a repetition by all, of some of the leading Knight's words, with suitable gestures, made a good deal of difference and helped to get co-operation and unity.

When asked what he thought about having an outer and more practical side to the Round Table, he answered that this was well, provided there was a demand for practical help from Round Table members—say, by the Theosophical Lodge of the town. He added,

however, that often artificial activities were created which were not really useful, and said we must not forget that the first and foremost object of the Round Table was to inspire its members with the spirit of service; they could then express it in whatever activities they were engaged in outside.

To have this help from one of our Leaders is of inestimable value, and it is to be hoped that some of our Knights and Companions will think over these points, add ideas of their own and work them out in greater detail. One of our Knights here in Letchworth has already been

inspired in this way, and has suggested having Festivals of the Seasons. The St. Christopher Table is already at work preparing to celebrate the Autumn Festival, when we shall try to get into touch with the Spirits of Nature, who are working around us at the present time ripening fruit and tinting leaves in rich golds and reds.



Knight of Honour,
RĀJA.

SIMONE STIENON

(Leading Knight, St. Christopher Table).

The Round Table.

REPORT FOR 1928.

THE twentieth year of the life of our Order finds it established in 30 countries, and, as far as it is possible to judge from reports sent in, useful work is being done by most of the Tables. Some Leading Knights find that enthusiasm fluctuates, and during the past year the question that has occupied the minds of many of the best workers in the movement is how to hold the interest of boys and girls who have responded eagerly to the ideals of the Order, but who, after a certain length of membership, no longer find in it the same inspiration and stimulus to action.

In a meeting held at Letchworth (England) in October last, Knight of Honour Rāja talked over this question with some members of the Round Table, and a summary of what was suggested appears in this *Annual*. One fact stands clearly out, that to learn to become an even better Server is the prime object of membership in the Round Table, and the degree in which this is achieved by each member of a Table must largely depend upon the extent to which the Knight in charge is himself fired with this ideal.

Our renewed association with the Order of Service, under whose banner the infant Round Table was placed by our Protector at its birth, has proved very helpful, much kindly encouragement as well as hospitality having been given by the elder to the younger body. As Round Table members more and more learn to find in the Leagues of the Order of Service an outlet for their desire to be of use, they will share in the life of the larger Order, and may be able in return to contribute their special note of chivalry.

Interesting accounts have been sent in of the work in Belgium, Brazil, Canada, Denmark, England, Germany, Holland, Norway, Sweden, Switzerland, Spain, Yugoslavia and the United States, whilst a good beginning appears to have been made in South America, and with the help of a Chief Brother of the Order of Service a start was made last May in Iceland, where a promising Table has been formed. In Hungary the work has had to be kept very quiet because of political opposition to any kind of unorthodox ceremonial; in Italy also the political atmosphere is unfavourable, although there the enthusiasm of

some young Knights enables them to carry on with considerable success the Tables for which they are responsible. The Australian report has probably gone direct to Adyar, where the Chief Knight for India will be at hand to report progress in that country.

It is only possible to mention here a few of the activities reported on by Chief Knights.

In Denmark a useful feature is a weekly meeting of Knights and Squires for discussion of topics within and without the Order. The meeting opens with the long pledge, repeated by members standing in a circle, and among the subjects discussed we note "Our Motto," "Krishnaji and his Message," "Juvenile Courts," "Marriage and Race Hygiene," etc. The Chief Knight herself conducts these meetings, and she writes: "It is nice to see their enthusiasm for these meetings. I cannot help thinking they must be fruitful." On October 1st the Protector's birthday was celebrated, "a very beautiful meeting, and as we could not send her our flowers we cabled her our greetings."

In England Letchworth has now become the centre, and here three Tables work on different lines, joining once in the month for a ceremonial meeting.

An interesting attempt was carried out here last summer in a two days' Festival, part of which was a tournament, followed by a camp fire, whilst the meetings on the second day included the Flower Ceremony, a picnic in the woods, and finally the Bread and Salt Ceremony, held amid beautiful surroundings in a garden of the Old House.

The American magazine, *The Quest*, still holds sway as our one printed journal which serves to link together the English speaking members. But Holland also has now its own journal, *The Troubadour*, and the Swiss members speak of the great help derived from Belgium's *Journal*, whilst Norway also has embarked on a little typed magazine.

A journal, however unpretentious, to which the children contribute drawings and articles, serves well as a means of self expression and friendly emulation.

A novel instance of practical service is reported by Switzerland, where a newly-formed Table in Chaux-de-Fonds has started, in conjunction with the Order of Service, a small vegetarian restaurant from which meals are carried by the "Pages" of the Table to three destitute old men.

In most countries the Round Tables provide a Christmas party and gifts to children and others in their district,

One more feature of the year's work deserves mention, and that is the holding of a Field Day, or in some cases a Summer Camp, where Round Table members can grow to know each other in the freedom and comradeship of days spent out of doors. Such a meeting was held at Huizen in Holland last summer, when a large number of members gathered in the grounds of the Theosophical Lyceum, to watch the performance of a fairy play, followed by dances and games on the green. The day's proceedings were ended by the celebration of the Bread and Salt Ceremony in the Masonic Temple, kindly placed at the disposal of the Order by Knight of Honour Wedgwood, who officiated.

In Denmark, through the kindness of some parents, a regular Summer Camp by the sea was held, the elder members coming for the week-ends only, whilst eleven little ones remained for a whole fortnight under the charge of their Knight, and benefited greatly by their happy holiday, open air life and vegetarian food.

Reports of the work in Sweden, Germany, Belgium, England and elsewhere show steady progress in two directions: (a) by continually putting before the children the highest ideals, and (b) by encouraging them in their efforts to express themselves in service. Whilst at the time of writing no actual reports have come in from the Chief Knights of Scotland, New Zealand, America, Austria, Finland, South Africa, Canada, Russia, Spain, Jugoslavia or Java, letters received during the past year show that in each one of these countries the Order is represented, and good work is being done by attracting young people to band themselves together as servers of The King and His world.

The International gatherings at Ommen and at Brussels were again taken advantage of to bring together members from many lands, for the interchange of ideas and the discussion of points of interest to all. At Brussels a very beautiful ceremonial meeting was organised by the young Chief Knight and her helpers, whilst at Ommen Knights of many nationalities met under the inspiration of the brooding Presence of the King, and in the wonder of that time strove together to plan wisely for the welfare of His Order.

None could return unchanged from that memorable Camp, and throughout our Order, as through all bodies, however humble, whose purpose is "the service of the King," must surely flow a wave of that vivifying fire which shall stimulate, clarify and make all things new.

So we go forward in confident trust that, small and insignificant as our work may seem, it must be used, if our aim be single, by Him who can turn to account all sincere efforts to co-operate in the Great Plan.

Since this Report was set up in type further news of Round Table activities has come from many parts, some of which will be found on other pages. The Chief Knight for the United States writes that "a remarkable demand for information and supplies for establishing Tables in various countries is being received here. . . . Organization has been effected, especially in Mexico, Cuba, Philippines, China, Alaska, Porto Rico and several South American countries." . . .

A Message

FROM THE CHIEF KNIGHT OF
FRANCE.

SERVICE.

JE me suis souvent demandé quelle était la meilleure façon de faire progresser notre Ordre, comment nous pouvions maintenant lui donner l'élan nécessaire afin que la nouvelle génération vienne à nous et y trouve ce dont elle a besoin. . . .

Les jeunes ont soif de vraie grandeur; la leur donner tel doit être et *peut* être notre service! De chacun de nous dépend l'avenir de l'Ordre.

Avons-nous trouvé cette vraie grandeur? Sommes-nous de libres chevaliers qui vont par le monde parcequ'ils ont quelque chose à donner? Avons-nous tenté la grande aventure, ou bien cherchons-nous encore la main amie qui nous aidera à monter? Nous sommes-nous lancé dans le vide par amour pour la Vérité afin de nous retrouver nous-mêmes grandis et revêtus de la vraie royauté de la Vie? Nul sentier n'est trop aride pour le Chevalier; les flèches peuvent tomber sur lui, l'ébranler jamais!

Et lorsque nous nous serons enrichis des multiples expériences faites, lorsque nous nous sentirons libres sur le chemin qui monte, lorsque nous aurons ouvert notre cœur à la vraie joie, nous pourrons nous retourner et avec un amour infini tendre une main pleine à ceux qui ne savent pas; et parceque nous serons grands, ils nous suivront.

Alors nous aurons travaillé pour
l'Ordre . . .

Alors nous aurons servi notre Roi!

MADELEINE MARCAULT,

La Table Ronde en Belgique.

PAR LE CHEVALIER CHEF (CYGNE).

A LIÈGE la Table du *Bonheur* a organisé une fête suivie d'une tambola au profit d'enfants pauvres. Les enfants d'un groupement socialiste y ont été invités. Deux de ces enfants ont été complètement habillés par les membres de cette Table.

A Bruxelles la Table Lumière se réunit régulièrement sous la direction du Chevalier Naphtys. Les Pages et les Compagnons jouent une comédie pour les enfants d'une œuvre sociale.

Les Compagnons se réunissent régulièrement sur la direction du Chevalier Chef.

Pendant le Congrès Européen de la Société Théosophique qui s'est tenu à Bruxelles au mois de juillet, la Cérémonie du Pain et du Sel a été célébrée. Nous avons eu le bonheur d'y voir participer un grand nombre de membres étrangers.

Le Journal de la Table Ronde Belge a paru régulièrement chaque trimestre et a été accueilli chaleureusement par tous les membres.

Nous préférons à une nouvelle année de joyeuse activité.

Au cours de l'année dernière, 14 Chevaliers Ecuyers, Compagnons et Pages sont venus grossir nos rangs.

La Table Ronde Belge compte à présent 18 membres.

GABRIELLE BOTTELBERGHS.

"So, if you would follow me in to your own hearts, where lies this Truth, where dwells the Beloved, you must have a mind that is trained through understanding, that is unprejudiced, that is not bound, that is not limited in its vision of greatness. . . .

"Then you must have a tranquil heart, a heart that is affectionate, yet detached and impersonal. It is essential to love, for through love you grow, you expand, you live as the bird lives in the free air, joyous at all times. . . .

"Then you must have a body made perfect with understanding; for without a clean, fine body, there is ill-health."

J. KRISHNAMURTI.

The Round Table in India.

[The following letter has been sent to the Chief Knight of several countries by the Organising Secretary of the Indian Round Table.]

BANDHU ASHRAMA,

HYDERABAD SINDH,

27th September, 1928.

DEAR CHIEF KNIGHT,

I AM glad to inform you that the Chief Knight for India has appointed me as the Organising Knight for India. I have therefore from August last taken into entire charge all the administrative and organising work of the Order here in India. As you are aware, India is a vast country where it is so difficult to reach all corners easily. I cannot have the privilege to be physically near our Chief Knight, being cut off from Adyar by nearly five days' journey by rail. The same thing is true regarding the Leading Knights who are conducting their Tables in the districts. Still there is a deep sense of joy at the presence of our Chief Knight at Adyar, for she is for us a great source of inspiration and happiness.

I write this to renew our ties with the Tables in your country. I shall be glad to receive addresses of any Pages, Companions or Knights in your country who wish to correspond with Companions of the Round Table in India. I myself would like to be in touch with your national organisation, so that occasionally we may be able to exchange notes about our efforts and achievements. Any printed reports, booklets issued by your national office, will be thankfully received for our office library, as no doubt the knowledge of the ways of your workings will encourage us all to labour better. I would especially like to have a copy of the book of Ritual which you are using. A typed copy of any special Ceremony in vogue in your country will also help.

In the King's Service,

KEVALRAM DAYARAM,

Kt. Sindhu.

Our Founder.

VERY few of the present Companions of the Round Table knew "Lancelot" in his last incarnation, and sometimes a request is made for information about him. It seems well, therefore, to give a short account of the one into whose hands was given the honour of bringing into being on the physical plane this Order of Chivalry and Service to which we have all pledged our allegiance.

Lancelot loved young people. He also loved chivalry and gentleness and courtesy, and he felt that if boys and girls grow up with these ideals in mind they will play a worthy part in the world.

Lancelot also loved games, and especially being out of doors, bicycling or walking through beautiful country, or swimming in the sea. Beauty appealed greatly to him, whether in nature, in music, or in words. So for recreation he was happiest when he was sketching in the summer, or reading, singing or listening to good music in the dark days.

One strong characteristic of his was loyalty to his leaders, and he held it indeed an honour to serve in any way our Protector or our Senior Knight. He had the privilege of arranging the first lectures which our great Protector gave in the big Queen's Hall in London, where now she has spoken for so many years; and at one time he used to spend his Sunday mornings taking down in shorthand some of his correspondence for our Senior Knight. He never hesitated to spend his few spare hours in work either for our leaders or for the Theosophical Society or the Round Table. Looking back, it is easy to see how well worth while were any small sacrifices made in this way, for it gave him the great privilege of serving some of earth's greatest people—and of being in their com-

pany, and learning something of their outlook on life and their ways of doing things. Any Companion to-day would think it a tremendous privilege to be allowed to serve directly one of our Knights of Honour—but don't let us forget that our opportunity for service is always close at hand, and it is often in doing something that at the time does not seem so very attractive, and may even involve some sacrifice, that we may find a source of unexpected satisfaction.

Lancelot had learned this lesson—for he never shirked when duty called—and so when later on there came to him the opportunity to make the supreme sacrifice, he was ready!

There perhaps never was a more peace loving man. Everyone who knew him liked him and found him friendly. Yet when war came, with its call to help in the protection of the weak, he felt he *must* take his share. So he first volunteered as Red Cross "orderly" in a medical Unit, and then later joined the Army.

Karma caused him to be invalided out of action and sent for six months to Malta, where he found many opportunities for spreading theosophical teachings. Here he wrote, lectured and studied the records of the Knights of Malta, and in particular of their last Grand Master, the great but misjudged

Count Hompesch. The articles he wrote, which may be read in *The Theosophist* for 1917, contain much of interest for Round Table members.

In July, 1917, he was allowed to rejoin his regiment, now in Palestine, and here during the next few months he found many opportunities, whilst on special courses or *on leave* in Cairo, to work and lecture for the Theosophy he so loved. He presided over the first Egyptian Theosophical Convention, and his photograph may still be seen in the present headquarters of the Society in Cairo.

Then came the call to action in the final attacks preceding the capture of Jerusalem.



KNIGHT LANCELOT.

George Herbert Whyte, founder of the Order of the Round Table, born in England, July 4th, 1878, killed in Palestine, December 17th, 1917.

And to Lancelot came on December 8th his chance to distinguish himself, when on a dark night amidst pouring rain through which his battalion had been slowly advancing, he was ordered to attack a hill from which shots began to come. Making the best of his way upward, with a very small following, the happy thought came to him to give the order to shout and rush forward. This ruse deceived the enemy as to their number, so he beat a hasty retreat, leaving Lancelot and his handful of men to capture the so-called "liver" and "heart" redoubts—the last enemy posts on that side of Jerusalem.

For his skill and courage in this adventure he was awarded the Military Cross, and to his great joy marched in next day with his division to Jerusalem—the holy city for all Christian Knights.

How Lancelot felt that those days of toil and hardship in the Holy Land linked him to the Knights of old may be seen from the letter he wrote from there to the Round Table, reprinted below.

Three weeks after this small personal triumph he "won his spurs," being shot down whilst leading another attack.

So passed Lancelot from the body in which he had proved himself fearless in danger and a true follower of the King. Surely ere long he will come again to the Order which he founded.

Let us see to it that he finds in many countries bands of young people who, through the inspiration of the Round Table, have learnt to blend courage with courtesy, gentleness with strength, and whose lives are spent in helping to right the wrong because they are pledged to the service of the great King.

KT. LIBRA.

LANCELOT'S LAST LETTER TO THE ROUND TABLE.

*To my dear Companions of the Round
Table.*

Jerusalem,

20 : 12 : 17.

My thoughts have been so often with you all as I have trudged along the ancient ways by which the Knights of old journeyed and fought as they won through to the Holy City. And I am proud of having had the honour of commanding my Company in the operations which made us masters of Jerusalem. In spite of the prevailing atmosphere of war, my thoughts have often turned to the picture

of those ancient days, when He whom the world honours, and who is our King, lived and taught among these hills. I have seen the Mount of Olives, where He preached, and the site of the ancient Temple in Jerusalem, where He often came.

These days are difficult, but don't forget that it is an honour to live in difficult days. Turn your hearts often to the thought of the King whom we serve, and be sure that He has a place in His Household for the humblest and the youngest, who long to serve Him.

My love to you all.

"LANCELOT."

A Talk to "St. Christopher" Children.

BY KNIGHT OF HONOUR RĀJA.

October, 1928.

(The following Notes have not been seen
by Knight Rāja.)

WE all have our ups and downs—when we are "down" we look glum and if things are very bad we sometimes even say "damn!" That may be a good thing at times, but it is a gross and ugly way of expressing our feelings. There are better and more beautiful ways—for example that of an artist or poet who can say "damn!" in a really beautiful way. Shelley's *Lines Written in Dejection near Naples* are an example of this. [The Poem was read.]

The poem works up to a climax of gloom, but it is so lovely that it gives us happiness, and probably left the author happy in his sadness. We can each do in our small way what creative artists have done in their big way.

All around us, as well as within us, moves a great, wonderful Force—which we can call *It* or *God*, or anything we like. We see It expressed in form, in colour, in sound. The aim of our life is to get into touch with this *It*, to see the beauty of *It* and to express *It* in ourselves.

This we can begin to do early in life by singing, dancing, painting, etc. But first our thoughts must be pure and accurate. Most people's thinking is so mixed with feeling, it might be called "flinking."

If we can learn to think accurately we shall make true, accurate forms; then expression will come naturally into these forms and so we shall become channels for *It*. S. S.

Day-dreaming.

By MISS COSTER,

Principal of Wychnwood School.

WHEN we were school-girls, and had to write essays, often about subjects of which we knew precious little, some of us in the Fifth devised the scheme of beginning our compositions with the profound and classic remark, "This subject can be treated under three headings." We then proceeded to invent the headings, and to write something about each. And it wasn't such a bad scheme, for it really is surprising how many subjects are divisible on the same plan as "all Gaul." For example, when I sit down to write my thoughts on the subject of day-dreaming, well, the first thing that occurs to me is that there seem to be three sorts of day-dreaming.

First, there is the kind that some people with fertile imaginations practise just for fun. I have a friend who is very fond of nature and the beauties of scenery. In the summer she has country holidays in the mountains or Wales or Switzerland. In the dark winter days, when she has half-an-hour to spare, or at night if she cannot sleep, she deliberately sets herself to paint in her mind pictures of what she has seen in the summer: an Alpine pasture covered with yellow globe-flowers and deep blue columbines, a beech-wood carpeted with blue-bells, or a bubbling foaming Welsh stream in a wooded gorge. From this she gets the keenest pleasure, and moreover trains in herself that most valuable faculty of the mind, the power of visualization. That kind of day-dreaming is one of the healthiest forms of quiet recreation.

The other two kinds differ from this one fundamentally; they are dreams in which one sees oneself in constant striking or interesting situations.

I once knew a girl who never seemed to get her school prep. done. She used to sit at it just as long as her companions, but she produced scarcely anything in the time. One day I got her talking freely, and I asked her, "Janet, what do you really think about in prep. time?" "Well," she said slowly, "I think of exciting adventures. I think what I'd do if the house was on fire and Mummy was shut up in her room and the stair-case was in flames, and how I'd rush in and rescue her, and lots of other things like that."

That girl frittered all her years away dreaming of herself as a heroine, but in real life she

was a complete nuisance, lazy, greedy and incompetent. She knew she was a slacker in everyday life, and found it much easier to fantasy herself as great and useful than to make the effort necessary to do something real. Nearly everyone does a certain amount of that kind of dreaming. It is a habit that grows, and a very deadly one. Similarly we dream about the things we wish we had and have not, and in so doing we actually create in the mental world images so potent and so dangerously attractive that we will then go to any length to get what we long for to satisfy our cravings.

And the third kind of dreaming—the kind that does not go round and round in a circle but really leads somewhere? It happens very often in life that a chance word dropped by someone sets us thinking—it may be an idle suggestion forgotten next moment by its author, it may be a casual word of encouragement flung at us by some busy and successful older person, it may be a sad and arresting sight in the street.

I have in mind two such actual cases. One was that of a small boy of eleven to whom his form-master said, "Why, Tom, you seem to have quite a gift for teaching. I wonder you don't go in for it when you grow up." Such an ambition had never occurred to the boy, but from that moment it never left him. It was a hard fight to get the necessary education and training, but he succeeded, and in after-life he founded a great school. The other was a little girl called Matty. She lived in a town of Virginia, in the Southern United States, and one day she saw in the streets some miserable half-naked little children begging for food. They looked somehow different from the poor children she was accustomed to see; they were savage and half animal in their ways. "Oh," she was told, "those are people they call 'poor whites,' from the unsettled mountainous country of the west. They have no schools and no one to look after them, so they just grow up ignorant savages." Matty never forgot. She dreamed dreams of what could be done for these people, and ultimately devoted her whole life to rescuing, training and caring for the children of the "poor whites" of Virginia.

That kind of day-dreaming is divine and leads to the highest achievement of which man is capable. A "good" day-dream is one that inspires the dreamer to turn it into a noble reality.

G. C.

A Ceremony (Optional) for the Admission of Squires.

INVOCATION.

O HOLY Brotherhood, Guardians of the peoples of the Earth; we pray your blessings on this youth who comes here to be enrolled as Squire in the ranks of those who are being prepared to serve mankind. May his heart be loving, his mind pure, his actions useful; may he in due course become worthy to be a servant of the Brotherhood; may he show forth the glory of noble manhood, being strong yet pitiful, truthful yet kindly, just yet loving.

ALL: So may it be.

OFFICIANT KNIGHT: Brother, when you were admitted as companion in this our Brotherhood of the Round Table, we reminded you of the responsibilities you took up as well as the duties you were to learn to fulfil. As best as your capabilities would permit, you have tried hard to protect the weak, to shelter the unhappy, to serve the King and to set in your own person the example of knightly living. You apply to-day for the honour of being admitted as a Squire. Will you tell us what the Ideal Knight is?

CANDIDATE: The Ideal Knight is strong, brave, truthful, tender, courteous, self-controlled. He never raises his hand against anyone weaker than himself, nor takes an unfair advantage of another, nor speaks ill of the absent nor is unfaithful to a friend. Honour is his watchword and gentleness his ornament. He is helpful and considerate, especially to the weak; he is fearless in danger, compassionate in triumph, forgiving when wronged, kind to the child and the animal.

OFFICIANT: Such an example, more than ever, must you set before yourself, who come now to be enrolled as a Squire and hope in a few years to be numbered amongst our Knights. Do not forget that in taking this further step you accept new responsibilities. As Squire you set before yourself a very definite aim; you desire to become worthy of the name of Knight to which you aspire: a Knight of the King. You want to follow the King with skill, efficiency and love, building into yourself the qualities that characterise the Ideal Knight. So, to help you in this new task, you will be asked to accept the guidance

of a Knight chosen by yourself, ready to help you with his love, knowledge and wisdom to win the spurs of knighthood. (*Looking round*): Who is the Knight chosen by Companion . . . and ready to take him under his loving guidance?

KNIGHT SPONSOR (*advances*): Knight . . .

OFFICIANT: I need not remind you, Knight . . . of the duty you are about to take up in connection with Companion . . . about to be called to the grade of Squire. He becomes, from this day and until his knighthood, your son in the Brotherhood of the Round Table, and you must ever be his example and his support, helping him to struggle against his weaknesses, and to develop his knightly qualities. Do you accept the task, and are you ready to help your younger brother Companion to the best of your power and under any circumstances?

KNIGHT SPONSOR: I am.

OFFICIANT: As for you, Companion . . . your choice proves your confidence in Knight . . . Go to him whenever you need help and counsel; help him in his Round Table work, attend diligently to his knightly teachings, serve the King in the humblest tasks of your daily life by active work as well as by reverence and love. Learn to be always a true brother to your brothers, developing your best qualities and awakening those that still sleep in your heart. May you in due course attain to Knighthood and be brought a step nearer to the presence of the King.

ALL: So may it be.

OFFICIANT: You will now place your hands in mine and repeat the Pledge.

Squire repeats his pledge, "A clean life . . . constant eye to the service of the King. I will try to live in the light of these Ideals and to be a true Squire."

ALL: May his vow be kept.

OFFICIANT: The King Whom we follow has heard your vow. I accept it in His name and I receive you as a Squire of our Round Table. See to it that you never forget your promise and that your honour as a Squire remains unstained.

(*To Sponsor*): Knight . . . as chosen Knight of our new Squire, I ask you to give him the accolade.

SPONSOR: Hail to you, Squire . . . and may I be to you always a true companion as well as a loving brother.

SQUIRE: Hail to you, Knight . . . and may I be to you a true companion as well as a faithful attendant.

OFFICIANT (*while both Sponsor and Squire kneel*): May the link formed in the presence of the King between these two Companions of our Order ever help them both in their work, so that by strong co-operation in the King's service they may grow ever nearer to true Brotherhood.

Officiant raises Knight, who in turn raises his Squire.

Rise Squire . . . and take your place as a Squire in our ranks.

Round Table Ceremonies.

BELGIUM.

TABLE OF LIGHT.

THE following ceremonies are part* of the work of a special Table formed some time ago in Brussels by Knight Naphtys (Serge Brisy), Past Chief Knight for Belgium. Her object was to train a few young people to become leaders of Tables, and for this purpose those only were admitted as members of the Table of Light who showed themselves ready and eager for this intensive training. The Table had a definite character, and its rules were very strict. Its existence was kept private with a view to the better concentration of the force.

Our Senior Knight, to whom a copy of the Ritual was sent, spoke highly of it, and because of this Knight Naphtys has consented to its translation, and to the publication of part of it in this *Annual*. Any Chief Knight who feels that such a special Table could usefully be formed within his jurisdiction may apply for the complete Ritual. If it is desired in French application should be made to Madlle. Brisy, through the Chief Knight

* Lack of space forbids publication of the whole ritual.

† Some slight verbal alterations have been made in translating with the desire to make the intention clear in English.

for Belgium. For the English translation application should be to me.

The following extracts from Knight Naphtys' covering letter† give the key to the purposes of this Ritual.

CHIEF SECRETARY.

"We began this ceremonial in a very small group—un groupe tout à fait fermé. Our rules are very strict and we try as best we can to follow them. We have three ceremonies: the habitual one, the Quest Ceremony, and the Ceremony d'entr' aide. The Quest Ceremony is for members on the point of starting something of importance. They ask for the Quest Ceremony, which is meant to surround them with light and love.

We always do the Bread and Salt Ceremony at each meeting of the Table. Twice we had this ceremony in the Forest amidst the beauty of Nature.

Sometimes we hold social meetings between the monthly ceremonial, one to study all that we can find out about it—for we want the ritual to be done as beautifully as possible. We aim at beauty in our meetings, and are eager to execute all movements and speak all parts with exactitude. Our King is the World Teacher, and our aim is to work so that we may become His messengers of love and peace in the world.

The monthly meetings are held in a room where the dresses are kept. I clean the room myself so as to have it absolutely pure physically, and the members never come to a meeting without changing linen and taking a bath. Each member is given a paper explaining his special duties at the meeting: one for Squires, one for Knights, one for Knight Visitors, so that before entering the room they can prepare themselves for the work they are individually to do."

RULES OF THE TABLE OF LIGHT.

(Here follow some of the rules of membership in this Table.)

1. Not to talk but to work.
2. To protect the weak, succour the poor, to break the chains that bind, and to give service to every living creature. To lift up and encourage the sufferers by bringing light into their darkness, to protect the animals, and to try to live out the motto: Live pure, speak true, right wrong, follow the King.

3. Each task is a quest done in the King's name. Our aim is to become disciples of the Master of Compassion, through daily service and consistent self-training.
4. No gossip and a perfect tolerance. If a brother in your presence speaks evil of another, remind him by these words: "Behold, the Light is in all."
5. Repeat each morning the Squire's Pledge ("A clean life etc."). Think earnestly of the King and of His messengers; of our Protector and our Senior Knight; of your Chief Knight and of the companions of your Table, between whom and yourself is formed this link of Light.

ORGANIZATION.

The Table of Light consists of not more than 12 members, who must at least have reached the rank of Squire and be less than 30 years of age. The leading Knights or Squires of other Tables, if under 30, are eligible for membership, but where applicants are waiting for admission to membership in this Table, Leading Knights of other Tables are expected to yield place to them, and to become Knight-Visitors. Only Knights under 30 years of age are eligible as members. Older Knights can attend as visitors by invitation of the Leading Knight.

Such Knights are expected to bring to the Table peace of heart and strength of thought. They do not take part in the Ritual, but concentrate on pouring out peace. At each meeting two Knight-Visitors are present.

Ceremonies of the Table of Light.

(For use only of Knights authorised by the Chief Knight. Certain preparatory ceremonies are recommended for use of those who take part in this ceremonial. A copy of these may be obtained.)

OPENING CEREMONY.

On the table are placed a candle and a bowl of clear water. One shaded candle stands in front of the King's Chair.

OFFICIANT *(at the table, cleansing his hands)*: Grant, O Lord, that these hands through which the Flame of Thy Love shall be spread amongst us may be cleansed from all impurity.

(Standing in front of the Table, chants:)

O King of Kings,
Lord of the Light,
Purifying Fire,
Spark Divine.
With Thy radiant Love
Illumine this place.

(He takes the Candle to the shaded light in front of the Chair, or the Portrait, and says:)

May Thy Light shine within and around us all!

(He lights the Candle, saying:)

In Thy Name, O Lord!

(Touches the lighted Candle and says:)

Enkindle in our hearts the Living Fire of Thy Sacrifice.

(Takes the lighted Candle to each member in turn. Each touches it and says:)

Enkindle in our hearts the Living Fire of Thy Sacrifice.

OFFICIANT *(stands in front of the Chair, and offering the lighted Candle, says)*: O, Great King of the World, through this light burning in Thy Name, and for Thy service, we dedicate to Thee ourselves, our souls and bodies.

(He replaces the candle on the Table and takes his place at the right of the Chair.)

Usual ceremony follows.

USUAL CEREMONY.

Each member, holding his Collar in his hand, now offers it to the King, reciting:

The Ideal Knight is strong, brave, truthful, tender, courteous and self-controlled. He never raises his hand against anyone weaker than himself, nor takes an unfair advantage of another, nor speaks ill of the absent, nor is unfaithful to a friend. Honour is his Watchword and gentleness his ornament. He is helpful and considerate, especially to the weak; fearless in danger, compassionate in triumph, forgiving when wronged, kind to the child and the animal.

(Touching the Collar with his lips and placing it round his neck, he says:)

May we show out in our lives the characteristics of the Ideal Knight.

(If there is a new member to be admitted the Ceremony of Admission follows here.)

If a member is absent the Officiant says:

OFFICIANT: Brothers of the Round Table, our Companion (or Squire) is unable to be with us to-day (or is ill), but he is in our hearts and in our thoughts, and his thoughts

are with us. Our Chain of Love is not broken by his absence because the links which bind us are not of the earth. Let us send him a thought of peace, and pray that the King may keep him in His sight.

(A few minutes' silence.)

ALL (*standing*): 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 every one.

OFFICIANT: What do we desire to become?

ALL: Knights of Christ.

OFFICIANT: How can we become such?

ALL: By protecting the weak, by breaking the chains that bind, and by helping the poor.

OFFICIANT: In the silence of our hearts let us resolve to serve all who suffer and who seek our help, and let us remember that a resolve made in the Name of Christ is sacred.

(All sit. Short meditation.)

OFFICIANT (*rises*): Wherein lies our strength?

ALL: In the power given us to transform our weakness by will; to break by wisdom the chains of ignorance; to aid all beings through love.

OFFICIANT (*chants*): The World Teacher has said: Walk whilst you have the Light, that the darkness overtake you not; He that walketh in darkness knoweth not whither he goeth. Whilst you have the Light believe on the Light, that ye may become the Sons of Light (John xii., 35-36).

(Silence.)

ALL (*standing*):

O Splendour of the Light Divine,
King of our hearts and of worlds,
Lord of Life, Lord of Compassion, Lord
of Love,
Stainless River of Life,
Torrent of Light,

If Thou dost find us worthy of Thy presence
here

Come to enlighten and illumine us!

We give ourselves to Thy service of love.

By the power of mutual help,

By the virtue of Thy Sacrifice,

May the links of brotherhood which bind
us to one another

Grow ever firmer and stronger.

May each become a torch of Thy radiance,
A child of Light.

(If the Ceremony of the Quest is to take place it follows here.)

OFFICIANT (*chants*): Live pure, speak true, right wrong, follow the King. We offer all our actions to the King.

ALL: We offer all our actions to the King.

OFFICIANT: And our lives to His service.

ALL: And our lives to His service.

OFFICIANT: May all the work we undertake be a Quest done in His Name. Let us meditate upon the Quests which we hope to carry out before our next meeting. May the Light Divine shine on our efforts that our work may be worthy of the King.

(Meditation.)

ALL: May we carry out our Quests with hearts of love.

OFFICIANT: We shall try to be tolerant towards the beliefs of others, studying them instead of opposing them. We shall not seek to impose our beliefs upon anyone, but shall endeavour to send out power and faith in the silence of love.

ALL: The Light shines within us all; let us be one in the Light.

OFFICIANT (*chants*): Tolerance, Brotherhood, Light. The Knights of Christ are Messengers of Peace.

(Meditation.)

OFFICIANT: O Knights of Christ, let us each prepare the Temple of our hearts to receive within it Him Who is Light and Life. If any of us has the least feeling of dislike or enmity either for one of our number, or for any of God's creatures; or cherishes a bitter or angry thought; or feels irritable or morose; may he resolutely turn away from the gloom and depression of the lower self, and reach upwards towards that burning Fire of Spiritual Love in which are consumed all sorrow, all hate. To forgive is the privilege of the strong, but he who resents nothing has nothing to forgive. Let us offer to the Lord of Light the essence of our hearts and love, and may all impurities be burned up in the flame of love's sacrifice.

ALL: The Light shines within us all. Let us be one in the Light.

(Meditation.)

OFFICIANT (*chants*): Tolerance, Brotherhood, Light. The Knights of Christ are Messengers of Peace.

(If the Ceremony of Mutual Help is to be used it follows here.)

II.

CEREMONY OF MUTUAL HELP.

When a Member of the Table asks for Spiritual Help.

OFFICIANT: Brothers of the Round Table, one amongst us is suffering and asks our help. Let us unite to surround him with Light and Love so that he may find comfort and peace.

ALL (*very softly*): O Lord of Light, Thou Who art the Friend and support of all in trouble. Thou, the One Consoler, pour out upon this Soul who calls to Thee the all-powerful blessing of Thine immeasurable Love.

(*Meditation.*)

OFFICIANT: Open yourself, my brother (or sister), to the radiant force which descends upon you; believe in the sweetness of love, the beauty of service and the all-powerful love of brotherhood. Remind yourself that that power is within you, and that yourself must break the chains of sadness that bind you. Happiness is rooted within you, though for the time being it is veiled from your sight. Banish the shadows and seek not without for that which dwells within you.

ALL (*softly*): Lord of Light, Friend and Helper of all who suffer, Thou the One Consoler, pour out upon this suppliant Soul the resistless might of Thy great Love.

OFFICIANT: He who radiates love, he who sings, he who rejoices through all tests and trials, finding in each of them a marvellous possibility of awakening, becomes a torch-bearer of the Master and a helper of the weak. Brother, spread love, sing and rejoice. Forget not that your work is to help and succour others.

ALL (*more loudly*): O Lord of Light, Friend and Helper of all who suffer, Thou the One Consoler, pour out upon this suppliant Soul the resistless might of Thy great Love.

OFFICIANT: May peace dwell within you, my Brother. Be at peace. Dwell in peace.
(*Meditation.*)

CEREMONY OF MUTUAL HELP.

(For one who is not a Round Table Member.)

(The Ceremony must be asked by a member. The name is only known to the Officiant and never pronounced, so that no depressing thoughts may come to the sufferer.)

OFFICIANT: Brothers of the Round Table, one of our Knights (or Squires) asks help for a suffering Soul. Let us enfold her in light and love, so that she may find comfort and peace.

ALL (*very softly*): O Lord of Light and Love, Thou Who art the Friend and support of all who suffer. Thou the One Consoler, pour out upon this Soul who seeks Thine aid the invincible power of Thy great Love.

(*Silence.*)

OFFICIANT: Thought is a force which works through silence. Brothers, let us create by the force of our love a thought of such purity and beauty that the Divine Love of the King may fill it. Let us pray the Master of Light to guide this thought-force to the one who needs it.

ALL (*more loudly*): O Lord of Light and Love, Thou Who art the Friend and support of all who suffer. Thou the One Consoler, pour out upon this Soul who seeks Thine aid the invincible power of Thy great Love.

(*Silence.*)

OFFICIANT: He who radiates love, he who sings, he who rejoices through all tests and trials, finding in each of them a marvellous possibility of awakening, becomes a torch-bearer of the Master and a helper of the weak. May the united power of our love support and bring relief to all who ask our help.

ALL (*loudly*): O Lord of Light and Love, Friend and Helper of all who suffer. Thou the One Consoler, pour out upon this Soul who seeks Thine aid the invincible power of Thy great Love.

OFFICIANT: May Peace enfold him. May he be filled with Peace. May he dwell in Peace.

III.

For use when no Quest Ceremony is being performed.

OFFICIANT: Knights of Christ, in order that we may present ourselves worthily before

the King of Kings, let us put on our armour of Brotherhood and renew in the presence of one another our resolve to be Knights of Peace.

KNIGHT ACOLYTE: Our cuirass is *Forgiveness*, for we will resent no injury.

ONE NEXT ON LEFT: Our Sword is *Justice*, for we will right the wrong.

NEXT ON LEFT: Our Helmet is the symbol of *Compassion*, for we will comfort those who suffer.

NEXT KNIGHT: Our Banner is *Love*, for we will protect the weak.

NEXT KNIGHT: Our Device is *Service*, for we will follow the King.

ALL (*extending right hand towards the King's Chair*): Our Motto is Light.

OFFICIANT (*passes round the circle of Knights, emblematically receiving the silent offerings from their extended hands. He stops in front of the King's Chair*): O Lord of Love, we humbly lay at Thy feet these knightly qualities, offering them for Thy Service. Deign to bless these arms which we do not carry outwardly, but which clothe our Souls and are consecrated to Thy Peace.

(*All kneel and join hands, bowing towards the King's Chair.*)

OFFICIANT (*rising and turning towards the Knights*): The Light Shines! It is Radiance! It is Splendour! It is Harmony! It dwells in the Heavens and in the Soul, in the Infinite and in the Finite, in Spirit and in Matter. Earth shows only its reflection and the magic of its colours is revealed in the still greater magic of Sound and the mysteries of Vibration, yet more wonderful. Light is subtle and invincible. Its forces dissipate all evil by its purifying Fire. For it is the Mystic Brazier which dissipates the shadows. It is both Spark and Flame, Star, Sun, Fragment, the Whole. Eternally moving, eternally increasing, It lives not less in its radiant unity, shining through each particle of its Being. It has neither form nor colour, yet contains all colour as well as all forms. It is Illusion and Reality. It is without being, yet it exists.

O Light! Glory Supreme and Ineffable,
Scatter the clouds which envelop us,
Dissipate our errors.

Kindle in our hearts Thy living Fire,
The Fire of Thy Sacrifice.

Dwell in us, O Light,
That we may ever dwell in Thee.

ALL: Enkindle within us the Fire of Thy Sacrifice. Dwell within us that we may ever dwell in Thee.

(*Silence, all standing.*)

OFFICIANT: The Master said: Walk while you have the light, that the darkness overtake you not; he that walketh in darkness knoweth not whither he goeth. While ye have the light believe on the light, that ye may become the sons of Light (John xii. 35-36).

ALL: May that Light shine in us and around us. May we become bearers of the Divine Light, the Children of Light.

OFFICIANT: May Thy Will be done, O Lord!

ALL: Thy Will be done!

(*After a moment's silence the leading Knight changes place with the Knight who will officiate in the Bread and Salt Ceremony. The change is made before the Chair. The latter, kneeling, receives from the former the kiss of Peace and is raised to his (her) feet. Both Knights bow to the Chair.*)

IV.

CEREMONY OF THE QUEST.

OFFICIANT (*chants*): Live pure! Speak true!
Right wrong! Follow the King!

OFFICIANT (*speaks*): Our acts are offered to the King.

ALL: Our acts are offered to the King.

OFFICIANT: Our life is given to His service.

ALL: Our life is given to His service.

OFFICIANT: All our work is a Quest accomplished in His Name.

(*Silence, all standing.*)

OFFICIANT: Well beloved Brothers of the Table of Light, one of our members is to-day preparing himself to perform a Quest and seeks the support of our love. We know that our love is naught unless illumined by the light of the One Love. Let us then turn to the King of Peace and Compassion, offering Him our hearts, and asking Him to fill them with His power and light.

(*All kneel; silence.*)

OFFICIANT (*after a pause, chants*):

Love. Brotherhood. Light.
Light. Love. Brotherhood.
Brotherhood. Light. Love.

The Knights of Christ are Knights of Love.
The Knights of Christ are Knights of Love.
(*A pause, then all rise.*)

OFFICIANT: Knights of Christ, let us each prepare the Temple of our heart to receive Him Who is Light and Life. If any of us has the least feeling of dislike or enmity either for one of our number or for any of God's creatures, or cherishes a bitter or angry thought, or feels irritable or morose, may he resolutely turn away from the gloom and depression of the lower self, and reach up towards that burning fire of Spiritual Love in which are consumed all sorrow and all hate. To forgive is the privilege of the strong, but he who resents nothing has nothing to forgive. Let us offer to the Lord of Light the deepest love of our hearts, and may all impurities be burnt up in the flame of Love's sacrifice.
(*Meditation.*)

OFFICIANT (*chants*):

Brotherhood. Light. Love.
Light. Love. Brotherhood.
Love. Brotherhood. Light.

The Knights of Christ are Knights of Love.
The Knights of Christ are Knights of Love.

OFFICIANT (*stands and addresses the Knight or Squire who seeks to enter on a Quest*): Squire . . . , who seek to-day in all humility to proceed upon a Quest in the King's Service, draw near to the Symbol of His Presence.
(*The Squire kneels before the King's Chair.*)

ALL (*extending the right hand towards him*):

Love. Brotherhood. Light.
The Light dwells in each one.
May that Light sustain you in this Quest of Love.

OFFICIANT (*chants*):

O Lord of Love and Peace,
Glorious Star shining from the realms of Light,
Thou Who givest Thyself eternally to all that lives.
Thou Who dost illumine each Soul that opens itself to Thy Radiance,
O Christ, King of Light,
Beloved! Master of all Wisdom,
Master of all Masters!
Lord of Lords, Might of all Might,
Enfold, we pray Thee, this Child of Thine
Within Thy Divine Radiance,

May he (she) be strong, compassionate,
loving
Throughout his Quest.
(*Silence.*)

May Thy Power and Thy Blessing and Thy Wisdom shine upon this Squire and strengthen him to perform the Quest upon which he has engaged,

For the love of Thy Service,
And for the love of The world.

(*Long silence.*)

May his cuirass be Dispassion,
His sword be Justice,
His helmet the symbol of Thy Compassion.
May he carry the banner of Love, blazoned with the device of Service.

ALL: May his Motto be Light.
(*Silence.*)

OFFICIANT: May no evil touch him. May he draw from the source of Thy love power to redress the wrong, to comfort the sorrowful, to protect the weak. May he follow the King by ever rendering to all the service of self-sacrifice.

(*Silence.*)

The Light shines! It is Radiance! It is Splendour! It is Harmony! It dwells in the Heavens, and in the Soul, in the Infinite and in the Finite, in Spirit and in Matter. Earth shows only its reflection, and the magic of its colours is revealed in the still greater magic of Sound, and in the yet more wonderful mystery of Vibration. Light is subtle and invincible. Its forces dissipate all evil by its purifying Fire. For it is the Mystic Brazier which dissipates the shadows. It is both Spark and Flame, Star, Sun, Fragment, the Whole. Eternally moving, eternally increasing, it lives not less in its radiant unity, shining through each particle of its Being. It has neither form nor colour, yet possesses all colours and all forms. It is Illusion and Reality. It is without being, yet It exists.

O Light! Glory Supreme and Ineffable,
Scatter the clouds which envelop us,
Dissipate our errors.

Kindle in our hearts Thy Living Fire,
The Fire of Thy Sacrifice.
Dwell in us, O Light,
That we may ever dwell in Thee.

ALL: Enkindle within us the Fire of Thy Sacrifice.

Dwell within us that we may ever dwell in Thee!

(*Silence.*)

OFFICIANT: The Master said: Walk while you have the Light, that the darkness overtake you not: he that walketh in darkness knoweth not whither he goeth. While ye have the light believe on the light, that ye may become the sons of the Light (John xii., 35-36).

OFFICIANT (*to Questing Knight*): May the light shine upon you, may it enkindle within you the fire of the King, the flame of your earnest desire. May you go forth on your Quest as a child of Light.

ALL (*right hand extended*): May you accomplish your Quest in the Name of the King and in His Love.

(*Silence.*)

OFFICIANT (*with hands extended above the kneeling Squire*): Squire . . . , well-beloved brother, in the Name of the King, by His Light and for His service, which is the service of Light, I bless you, and I bless your Quest. Follow it faithfully to the end. (*He raises the Squire.*) Go in peace. Keep pure and bright the flame which at this moment burns in your breast. When the flame of your enthusiasm burns low renew it by recalling this sacred hour, for as long as your goal is service the King will stand beside you. Bear His message to the world, acting ever with justice and with love. Remain silent when injured, calm in the midst of irritation, firm before caprice. Love alone can overcome the shadows. Be great.

ALL: The Light is in all. Let us be one in the Light (*with hand outstretched*). May you be filled with His Light in your service of love.

OFFICIANT (*calls upon the youngest Squire to give the accolade*).

THE YOUNGEST SQUIRE: In the Name of the Table of Light, and for the service of the King, I wish Squire . . . that you may succeed in your enterprise, and that you may remain as undaunted by failure as you are humble in success.

(*They embrace.*)

ALL: Live pure. Speak true. Right wrong. Follow the King.

OFFICIANT (*turning towards the Chair and saluting*): May Thy Will be done, O Lord.

ALL (*bowing to the Chair*): Thy will be done.
(*The Knight, or Squire, of the Quest salutes the Chair before returning to his place, saying:*) Thy will be done, O Lord.

OFFICIANT: I ask you all to join to-day more strongly than ever before in love to the Squire on Quest, that you may reinforce him in the work on which he has embarked. (*Short silence.*)

(*Here follows the Bread and Salt Ceremony.*)

V.

ADMISSION CEREMONY.

(*All take their places, except the Candidate, who remains outside the circle.*)

OFFICIANT (*to Candidate*): My Brother, you who come amongst us to offer your service to the Light, make sure in your heart that you truly desire to take this step. (*Turning towards those present*): Which of you brings this Candidate for membership in our Table?

A KNIGHT (*rising*): I am his (*her*) Sponsor.

OFFICIANT: Our pass word is Light. Love and trust are the links which unite us. We receive therefore with confidence this Candidate whom you, Knight . . . propose for membership in our Table. Will you bring him before the Symbol of the King's Presence. (*The Knight does so.*)

ALL: We greet thee, Companion of the Light.

OFFICIANT:

O Lord of Light,
King of heaven and earth,
Master of Wisdom and Compassion.
O glorious company of Knights,
Enfold within your love this Aspirant
Who comes before the King,
Who seeks the Light that he may bear it
Out into the darkness of the world.

ALL: God's light shines in all. Let us become one through that Light.

OFFICIANT (*to Candidate*): What has drawn you to seek admission amongst us?

CANDIDATE (*replies freely*) . . .

OFFICIANT: Our King is the World Teacher. Is He your King?

CANDIDATE:

OFFICIANT: Do you believe that He is again in the world? And are you ready to give yourself to Him, not as you may choose but as He may need you?

(If the replies are not satisfactory, the ceremony is not continued, and the Officiant says: My Brother, go in peace. We do not criticize your view of life, but it is necessary for the work of our Table that all should hold the same conception of our work. Since this is not your view, go your way in peace and our brotherly love will follow you.)

(If the replies are satisfactory):

OFFICIANT: You must protect the weak, help the poor, break the chains which bind. In doing this you may learn to conquer your weaknesses, to widen your intelligence, to break your own chains. You will uplift and encourage those who suffer by your Torch which has been lighted at the Flame of the King's heart. You will help the animals, and seek to live out completely our Motto:

ALL: Live Pure, Speak True, Right Wrong, and Follow the King.

OFFICIANT: Will you endeavour to do all this?

CANDIDATE:

OFFICIANT: You must develop perfect tolerance and shun slander like poison. If you speak ill of anyone in the presence of a member of this Table he will recall your vow by saying: The Light is in all. For God's Light, shining and radiant, is the real Self of each of us. You will thus also remind your brothers of the Table if any one of them forgets his obligation in your presence. Will you do this?

CANDIDATE:

OFFICIANT: You will remember each day, in the presence of the King, His ministers, our venerable Protector our Senior Knight, the Chief Knight of your country and your brothers of this Table, with whom you should form a strong link of brotherhood.

ALL: A pure heart, an open mind, 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 every one.

OFFICIANT: Will you do this?

CANDIDATE:

OFFICIANT: Will you regard all your activities as work in the service of the King, seeking always the best way of doing everything, so that your work may become a little more worthy of Him?

CANDIDATE:

OFFICIANT: Will you bring to the meetings of the Table a heart of love and joy, regarding it as a sacred privilege to be present? Will you seek to be friends with each one, making a special effort with any with whom you feel yourself less in sympathy, so that you may strengthen the bonds between you?

CANDIDATE:

ALL: The Light is in us all. Let us be united in the Light.

OFFICIANT: Will you try never to miss the meetings of our Table except for real necessity, in which case you should send your excuses to the leading Knight? It is only by steady perseverance that we can create the form we wish to build of a living band of love dedicated to the King. Do you agree to this?

CANDIDATE:

OFFICIANT: You will be linked to your fellow members of this Table as they to you, in joy and in sorrow. You will succour and help them as they will help you. If at any time you desire it you may ask the Table to perform the Ceremony of Mutual Help. Do you agree to this?

CANDIDATE:

OFFICIANT: Do you promise to keep secret the rules and all that takes place at our meetings, the object of this secrecy being to gather the force that it be not dissipated?

CANDIDATE:

OFFICIANT (*if responses of Candidate are satisfactory*): asks the Sponsor Knight: What is the name which our brother shall be known by in this Table?
(*Sponsor replies.*)

OFFICIANT: Squire . . . in the Name of the King, and in the Radiance of His Light, I receive you into our Table. Henceforward you are one of us. You will be called by your Knightly name, a seat will always be kept for you, whether present or absent, for you will ever be within our loving thoughts.

ALL: The Light is within each of us. Let us be united in the Light.

OFFICIANT (*giving him the collar*): I give you the emblem of our Table, which you must never wear except at our meetings. Never put it on without recalling its symbolism. It is white because light in its intensity is

white, and symbolises the unity which we seek. The 19 beads which it contains represent those qualities of the Ideal Knight for which we are striving. Let us work with all our might to attain them.

ALL (*before putting on the collar which till now each had held in his hand, recite together*): The Ideal Knight is strong, brave . . . etc.

(*Each member touches his collar with his lips and then puts it round his neck.*)

OFFICIANT: The small beads in groups of seven unite the qualities in one. They represent the path of evolution, by which we climb towards perfection.

(*To Sponsor*): Knight . . . will you place his collar on our new member and give him the accolade in our name?

SPONSOR (*embracing him*): Squire . . . welcome in the name of our Table of Light.

ALL: Welcome to our new Knight (*or Squire*).

(*The Sponsor conducts the new member round, introducing him to each Knight in the Table, who greets him with: Welcome to our Table of Light, Squire . . .*)

The new Knight or Squire is conducted to his place.

OFFICIANT: Ask him if he would like to say a few words.

.....

(*proceeds*): Let us unite a moment in silence with our new brother, in the Light of the King.

Finis.

VI.

CLOSING CEREMONY.

OFFICIANT: Brothers of the Table of Light, we have just communicated with the King through bread, symbol of Unity, and Salt, symbol of Sacrifice. In His presence can we say that we have fulfilled to the best of our ability our Quest for the month, so that we are worthy to serve Him?

(*He carries the torch to each Knight.*)

OFFICIANT (*holding the torch towards the first member, asks for his answer*): Squire . . . ?

COMPANION (*touching the candle*): Yes, but I must do better. (*Or*): No, but I shall strive again to do what I have resolved. (*Or*): to conquer my weakness.

OFFICIANT: (*to those who reply in the negative*) The coward is not he who stumbles, but he who does not rise again to make a fresh start.

The Officiant makes the tour of all the members, then touches the candle himself before the King's Chair. He then raises and lowers the torch (candle) and all present bow low while he prays.

OFFICIANT (*raising the torch*): O Lord of Light, accept the offering of our service done during this past month. May we in the coming month work better, with more understanding, more love. Deign to bless our efforts and strengthen our resolves. Be Thou the Guide and the Inspirer of our actions.

(*Raising the torch three times*): May Thy will be done, O Lord.

ALL (*with hands extended towards the Chair*): Thy will be done.

(*Silence.*)

OFFICIANT (*replacing the torch on the Table*): The King's Light is within us.

Let us preserve its brilliance in our hearts.

(*He extinguishes the light.*)

A Letter from J. Krishnamurti in 1911.

Members of the Order everywhere will like to see the following letter written by Mr. Krishnamurti to "Lancelot" in 1911, when he was a boy. He and his brother Nityananda, took an interest in the Round Table, and Krishnaja wrote several short articles about places he had seen, which appeared in *The Lotus Journal*. By permission of their Guardians, Krishnaja and his brother became Knights of Honour in the Round Table.—Ed.

ORDER OF THE STAR IN THE EAST.

Office of the Head

(Mr. J. Krishnamurti).

Adyar, Madras, India,

December 23rd, 1911.

My dear Mr. Whyte,

A line of thanks to you for the programme of work in which I was much interested. I remember some of those who took part in your meetings—among them Barbara Lutyens, Chris Pinchin and Doreen St. John. Please tell them all that I was very glad to have been able to attend two meetings with my brother Nitya and Mr. Arundale. I hope when I come in 1913—if I do come—to renew acquaintance with you all, and to join you in the excellent work you are doing. With all good wishes to your wife,

Very sincerely yours,

J. KRISHNAMURTI.

The Autumn Festival

(AT LETCHWORTH, ENGLAND).

SOME of the suggestions offered by Knight Raja have already borne fruit. This morning, October 10th, the St. Christopher Table performed a short ceremony celebrating Autumn and its beauties. The room was decorated with chrysanthemums, berries and beech leaves of rich mellow tints. Each child brought an offering of flowers, fruit or leaves, which two Companions afterwards took to Letchworth Hospital. Here is a short account of the Ceremony, which was the idea of one of our new Knights, and planned by her and the children.

Knights went first into the room and took their places. Next came the Squires, who, after saluting the Chair—symbol of the King's presence—in the usual way, stood before the Officiating Knight, who asked the following questions:—

OFFICIANT KNIGHT: Who are ye who come into the presence of the King?

SQUIRES: We are Squires of the Round Table.

OFFICIANT KNIGHT: Whence came ye and what has been your quest?

SQUIRES: We have travelled from the West seeking the Light through Wisdom.

OFFICIANT KNIGHT: Why do ye come before the King?

SQUIRES: To offer unto Him the fruits of our journey.

The Squires then gathered round the Table and, having offered their gifts to the King, they laid them on the Table and went to their usual places.

After this one of the Squires led in turn the Companions and then the Pages before the Chair, each being asked the same questions as above, and the only difference in the answers was that the Companions had been "seeking the Light through Love" and the Pages "through Purity."

When the Round Table was laden with a profusion of golden leaves, flowers, ruddy apples, baskets of pears and grapes, the Officiant Knight blessed the offerings and said: "May the blessing of the King and of all true Knights throughout the world be on these fruits of Autumn; and to thee, glorious season, be all honour and praise. May these thy gifts, offered in the King's Name, be filled with thine Autumnal power, so that they may bring peace and calm to those in suffering and in pain."

When everyone was seated we listened to a reading by a Companion of Keats' "Ode to Autumn":—

1

Season of mists and mellow fruitfulness,
Close bosom-friend of the maturing sun;
Conspiring with him how to load and bless
With fruit the vines that round the thatch-
eaves run;
To bend with apples the moss'd cottage
trees,
And fill all fruit with ripeness to the core;
To swell the gourd and plump the hazel
shells
With a sweet kernel; to set budding more,
And still more, later flowers for the bees,
Until they think warm days will never
cease,
For Summer has o'er-brimmed their
clammy cells.

2

Who hath not seen thee oft amid thy store?
Sometimes whoever seeks abroad may
find
Thee setting careless on a granary floor,
Thy hair soft-lifted by the winnowing
wind;
Or on a half-reap'd furrow sound asleep,
Drows'd with the fume of poppies, while
thy hook
Spares the next swath and all its twined
flowers;
And sometimes like a gleaner thou dost keep
Steady thy laden head across a brook;
Or by a cider-press with patient look,
Thou watchest the last oozings hours
by hours.

3

Where are the songs of Spring? Ay, where
are they?
Think not of them, thou hast thy music,
too,
While barred clouds bloom the soft dying
day,
And touch the stubble plains with rosy
hue;
Then in a wailful choir the small gnats
mourn;
Hedge-crickets sing; and now with
treble soft
The red-breast whistles from a garden
croft;
And gathering swallows twitter in the skies.

Keats.

All present were then asked to sit quietly for a few moments, trying to get into touch with the spirit of Autumn and with the nature spirits who had worked to ripen the Autumn fruits and to tint the foliage in lovely rich shades. The Ceremony ended with music.

I hope that other Tables will try to perform this Ceremony and will perhaps improve it—or write other similar ones. We should very much like to hear about it if they do, for it is helpful to work together in this way. We hope shortly to begin working for a Christmas Festival, and one of our older Knights has suggested that appropriate songs might be a valuable addition.

SIMONE STIENON (Knight Christopher).

Love is the Most Important.

BY THE CHIEF LINK IN THE GOLDEN CHAIN.

MASTER of the Wisdom once said: "Of all the Qualifications Love is the most important, for if it is strong enough in a man it forces him to acquire all the rest, and all the rest without it would never be sufficient." It is so important, because it is so fundamental. It lies at the very heart and root of the universe itself. The old Christian Sages had a wonderful idea. They said God was Love, and wanted something on which to expend His love, and something which would love Him back again, and so He created the universe with all the living things in it. St. John taught us that God is love, just as He is Life and Truth, for they are all three the same thing. Behind all the living things of the universe lies one great life, a life full of tremendous purpose, and that purpose is love incarnate, for its aim is finally to bring everything to fulfilment and freedom and bliss. The great purpose never rests and so everything is always moving, growing and developing. Everything that lives is part of that life and that purpose, and so it can never be lost, never be outside the great Love and Care, and should grow naturally and simply and trustfully, just as the trees and the flowers grow.

In each one of us dwells for ever a shining spark of the great Life and Purpose. It makes us want to grow, it makes us love great and beautiful things. Everyone has it, but in some it shines and glows more brilliantly than in others because they have come further along the great road we are all treading

towards the Eternal Love Itself. And in the lives of each one of us this lovely Light of Eternity shows as love. When we love, God is shining through us, for in our hearts, as in the universe around us, He *is* Love.

Love is a wondrous thing. It is Life, the power by which we really live and grow. It becomes great and powerful and creative as we learn to free it from too many thoughts of ourselves. It is not so much being happy because the people or the things we love are with us, and perhaps loving us back again; it is more feeling happy and strong because we can love them, and pour all we are and have out to help them and make them happy. Love never wants to interfere. It wants the loved one to be happy in his own way. Perhaps it knows that to make happy is to help to grow.

Love draws together, never separates. When we love someone we join our life to the life of the one we love. We can put ourselves in his place and sympathetically discover something of what he thinks and feels and needs. And we can see very often how splendid he is and what beautiful things he can do, even when he has not discovered it himself. For love is insight, it makes us see into the ever more glorious possibilities we all have for the future. So it means belief and trust, patience and hope, joyful appreciation and wholehearted admiration. And it often means protection and healing, and silent watchfulness waiting to serve and heal. And it always means joy and peace and long-suffering and enhanced interest in life.

All things love in their own fashion, drawing together, enlarging their individual lives by love of another. And so love is always making for greater, freer, lovelier life.

We must try to send away from our hearts all jealousy and envy, and greediness to have or to be first, for these are the things which spoil love and prevent it shining and glowing. The more it shines in us the more we shall happily love and care for every living thing. It will make us kind and sensitive, delicate understanding and gentle. Not to people only, but to everything in the world, all thy animals, all the plants. If we love them, they will love us. And because they are weaker than we are we should be even more gentle and patient, more understanding with them than with dear human beings.

It makes us happy to love, to care for, to be interested in everything. It is the best and greatest thing in the world. All the universe is bound by golden chains of love, if we only knew it, about the feet of God, the Eternal Love.

CLARA M. CODD.

Our Opportunity.

LAST year the Round Table definitely renewed its link with the Order of Service, the Organization within which our Protector placed it, when Lancelot asked her sanction to start such an Order. This has meant a great deal to us, for our kind Foster Parent has not only given hospitality in the London Headquarters to our literature and allowed one of the workers (who is also a Knight of the Round Table) to send this out in response to the orders received from different parts, but the Chief Brother in England, and doubtless also Chief Brothers in many countries, have brought the existence of the Round Table to the notice of their members, and have made our little Order feel itself to be very definitely a part of that world-wide organization which has as its motto "A union of those who love in the service of those who suffer."

In thus voicing our gratitude to the parent body, the thought inevitably rises in one's mind as to what the Round Table on its side has done or is doing, to show its gratitude in the way the Order of Service Brothers would, one imagines, like to see it shown, and that is by co-operating as far as possible in the great ideal of Service to which we are all pledged.

Companions of the Round Table are—or should be—young people, boys and girls, young men and young women, and at the age of most of them the days and weeks are usually full to the brim with lessons, work and play. Everyone though has *some* spare time, to say nothing of holidays, and every one of us has pledged him or herself to serve the King. Sometimes on joining a boy or girl finds it difficult to express on the application form what is the work he will try to do. Here then is his opportunity. Surely one of the many ways of service being carried on by the Leagues of Service would give him or her the needed opportunity of putting into action his determination to "right the wrong." A list of these Leagues may be found in *Service*, and the Head Brother of your town would no doubt gladly advise how help may be given.

Will Leading Knights everywhere bear in mind the opportunity afforded to Round Table members by our association with the Order of Service, and by friendly co-operation with the officials of that Order draw closer the links which bind us to them? CHIEF SEC.

Letters to My Table.

By SIR LAUNFAL.

[The following letters written by a Knight in America to her Table during her absence may be of use to other Leaders of Tables.]

DEAR BOYS AND GIRLS,

WHEN I left home on Tuesday and started out on this trip I felt like one of the knights of old going forth in search of adventure. I didn't have a coat of mail or a prancing steed, but then, if King Arthur and his Court lived to-day, they would not have either. They'd be glad, I expect, to have a nice puffing train to ride in, even if it *is* dirty and makes a lot of noise. I put on all the *inside* armour I could find—courage and strength and brotherhood—and, like the old-time knights, I took a vow *inside* to do service in the King's name.

Do you remember all the adventures the errant knights (that is, the knights who rode forth to adventure) had? If they spied anybody in trouble they stopped to aid him—and they learned ever so much about the King's business just that way. Well, I decided to keep my eyes open too, and presently, what do you think I saw? Now, if I were there with you, I'd wait while you guessed what I saw, but since I'm not there, how can I tell what you are guessing? I saw a man who was like that funny picture we all laughed at during the meeting last Saturday. You know the one with the great big mouth. There wasn't a doubt but that man was like that picture, although he wasn't using his very big mouth to gossip with—only to talk as loud as—as—well, I guess as loud as Beppo and Colleen bark. Of course, that isn't nearly so bad as using his mouth to gossip with, but it *is* being noisy and troublesome like that fairy told Miss van Gelder he thought human beings were.

It bothered me a tiny bit at first because you could hear him over the noise of the train and I was trying to read. Then it amused me, and *then*—you may be able to guess what happened next. It *interested* me. Really, truly. Now, this is how I came to be interested. First I thought: "Good gracious! That man's just like the picture we drew with the great big mouth. Why can't he be quiet?" Then something inside me (a part of the knightly armour I put on for the journey, no doubt) said: "Aren't you ashamed? You

are thinking critical thoughts and such thoughts are not brotherly and you know very well a Round Table member ought to be brotherly." So I replied to the voice *inside* me, and I said: "Well, anyhow, he ought not to act so most ilikely he's showing off." And the voice said: "He's just trying to be friendly." And I said: "Well, he can be friendly by sitting still and sending out friendly *feels*." But the weeny voice said: "That's his way. It's the only way he knows." And I said: "That sounds reasonable enough. I'll watch and see."

So I tried to discover what was inside that man's heart and I was rewarded, because just the minute I got out from behind my own red spectacles (you remember how we discovered that things don't look like they really are when you wear coloured glasses), I saw that the man was *kind*, and pretty soon he did a knightly deed right before my eyes.

Well, that was a pleasant experience, so I thought: "Isn't it too bad we can't see inside people right away—find what's in their hearts and what they *mean* to do instead of what they *seem* to do? How much kinder the world would be if that were true."

Then the tiny voice said: "It's the same old story. The boys and girls of Quest Table told it when they drew those funny pictures. People are hidden behind their faces and manners and it's hard to see underneath. But the King sees underneath, because He never sees through red spectacles, so His pictures of people are what the people really are and not what they seem."

There's one advantage we have in the Round Table. Because we know about these things, we learn to express the knightly qualities outside as well as inside (by doing knightly deeds, of course), so we should not make the mistake of getting things all out of perspective and making people think wrongly of us. I wish that man could have been a Round Table member when he was a little boy.

Yours in the King's Service,

SIR LAUNFAL.

II.

DEAR YOUNG FOLLOWERS OF THE KING,

If I could have waved a magic sword and brought all of you to my side, I would surely have done it about half-past ten o'clock last Friday. Of course, there isn't anything in the world that doesn't interest a Knight of the Round Table because it is really a very im-

portant part of his Quest to find God inside everything, so that when he meets new people or sees new things, he seizes on them at once with keen interest and begins to hunt all over them and inside them and round them to find where God is hidden. Because he knows so well that God *is* there he has learned long ago that there just isn't anything *but* God. We can't *see* Him, of course, for He is too close to us. He is inside our own selves—and He is outside too. I think it's fun to hunt for Him. It's fun to hunt and to wonder just how and when we shall find Him and how He will make Himself known. The first example I can think of right now is that man on the train that looked like that picture we drew with the great big mouth. You will remember what I wrote about him, and how I almost forgot to look for God hiding inside because I didn't like the way the man seemed outside. Well—when I saw he was kind and helped somebody, I found God hiding inside. God made Himself known that time through *kindness*. It is always like that, and the quicker we are to see the hidden piece of God *inside* instead of the way people look *outside*, the better knights we are. But there! I've rambled round and round the way Cleo does when she plays with her tail, only it has taken me much longer to write all this than it takes Cleo to find her tail. However, I started a t-a-l-e, not a t-a-i-l, and I must get on with it or all of you will be wiggling and James Rait will have got inside his robe with his arms all squirming up and down like two kittens flopping about under a sheet, and *that* would be too bad because it might tear the neck of James' robe. Well, anyway—

If I could have waved a magic sword about half-past ten in the morning last Friday all of you would have been standing beside Mr. Moore (who is Sir Dolphin in the Round Table) and me (Sir Launfal) in the Metropolitan Art Museum in New York. There were plenty of swords all around to wave, but they weren't magic ones so far as I knew, only very old ones that had lived through many scenes and had known many adventures. If one of them had been Excalibur itself, I couldn't have touched it, much less waved it, because they have guards all over the Museum to keep you from handling things and they watch you pretty closely. Evidently they are not used to having *knightly* visitors and think we will behave like *nightly* ones. But we were on our honour and would have obeyed the rules whether we were watched or

not. The guards looked like the picture we drew whose mouth was all sour and turned down at the corners. I decided that the trouble with them was that they haven't learned how much fun it is to play hide-and-seek with the part of God that lies inside people, and that they had become so bored with the appearance of the outsides of their visitors that they had got their faces all set that way and couldn't change them. Maybe the clock struck while they were frowning, or something. So we just looked at all the swords and talked about them and did the wishing for you without the waving.

Do you know which room of that big Museum we were in? You ought to be able to guess by now—the Armour Room, rows on rows of the heavy steel stuff the knights of old wore in battle. Big statues of horses in full trappings, all velvet and leather and steel like you see in the pictures in King Arthur books—and maybe the figure of a knight on top, with his coat of mail, his breast-plate, his helmet and visor and mailed fist and lance. There were pictures of two knights in mortal combat and big old books of instructions about how to ride and carry a lance and how to unhorse your opponent and all about the jousts and tournaments. The armour looked very heavy. A knight couldn't put on his own at all, and when he got it on—nobody knows just how he sat down. He didn't, I suppose, except on horseback with his legs dangling at the horse's sides and his feet in great steel stirrups. We saw some *baby* armour too, just about the size to fit Ed., or maybe younger than Ed. They began learning how to carry all that heavy stuff early in life, so that by the time a boy grew up and his armour grew up too, they had got used to each other. We saw an old shop where they made armour, with its anvil and forge and work-block and bench and all the tools for hammering and beating it into shape.

The most interesting thing of all was that all this armour was the very same armour that had existed in those old days and had really been on a knight and had really been worn in battle and tournament. If it could have talked, what stories it would have told! I said to Sir Dolphin: "If we could get this to talk, it would tell us stories for the boys and girls." And he said: "It carries the record of all it has been through. If you could read its vibrations, you would know." "Oh, yes," I said, "that's what you call psychometrizing things. Our Senior Knight, Bishop Leadbeater, can do it. That is how

he learns so much about the unseen side of things. That's *his* way of finding the hidden piece of God inside."

We carry the vibrations of our lives on us, too. Everyone does, and the skilled searcher for God can read us like this letter is being read. Whether people can read our vibrations, our lives and adventures on us, or whether they can't, they feel the effects of them just the same. So it's up to us to express the God inside, for people to feel. Really, it's as much fun expressing Him as it is hunting for Him.

SIR LAUNFAL.

The Boy Who Wished to be a Knight.

ONCE upon a time there lived in good King Arthur's kingdom a boy. He used to sit on his mother's doorstep and watch the knights ride by on their way to tourneys and jousts, and once he saw a whole company of them riding to embark for France, from whence they were to go on a Crusade to the Holy Land.

He dreamed of the days when he, too, could be a knight in King Arthur's court, and he used to think of the wonder of riding such fine, big horses, of fighting for beautiful ladies, of wearing their favours on his helmet in token of his faithfulness and sincerity. He dreamed, too, of the poor and the oppressed and wondered how it must feel to bring bread to those who were hungry and succour to those who were wounded.

But he did nothing but sit on his mother's doorstep.

And the years went by and he grew to be tall, a lad with long legs and arms that hung at his side, or doubled up on his knees as he put his chin in his hand and watched the knights ride by. No one ever spoke to him. He spoke to no one.

Then one day a great knight, with heavy armour and a black beard that hung over his breastplate, stopped at the gate, swung down from his horse, and after two great strides of his mighty legs, stood before the silent boy. He was thirsty, this knight, and he craved a drink of clear water from the good dame's well. All fluttery inside, the boy went to fetch it and stood breathless while the big knight drank noisily. When he had finished, he looked at the boy and said: "I thank thee,

lad." He regarded him with interest, and seeing how long the boy's legs were and how tall he was grown, added: "And why art thou not out in the fields digging thy mother's land?"

"Oh, Sir Knight," the boy replied eagerly, "I do not want to be a farmer all my life. I crave to be a knight! Take me along, Sir Knight, I beg you, for I will work hard. I will polish thy armour and rub thy weary joints after thou has ridden long and hard, and I will place healing balm upon thy wounds. I will serve thee in every way if only thou wilt teach me how to joust and ride so that one day I may follow the great King."

"How now," replied the knight, "Dost think that thou wouldst work the harder for me than thou hast worked at thy mother's land?"

"Indeed, Sir Knight," said the boy, now almost tearful in his eagerness, "I will work day and night for thee. There is nothing that I would not do."

The knight looked keenly at the lad and he saw that he was a goodly youth who might make a splendid follower of the King some day.

"Where hast thou spent thy days, lad, these past five-and-ten years?"

"On my mother's doorstep," said the boy, "watching the knights ride by and hoping one day they would let me go with them."

"Whom hast thou tried to help, lad?"

"No one, Sir Knight, for I have had no chance. I have been nowhere and seen no one and——"

"What hast thou done in the King's name, lad?"

"Oh, Sir Knight—er—er—I—but I've never had the chance, sir, I——"

"How many acres of thy mother's land hast thou tilled, lad? And where is thy mother now?"

"Why, she's in the fields, sir, working that the plants may grow."

"I cannot take thee," said the great, dark knight, "but I would charge thee learn the *first* lesson *first*. Thou art yet young and there is a chance for thee. Canst remember the words: Whoso doeth the task at hand?"

And the great, dark knight rode away while the boy stood gaping by his mother's gate. From the distance came the chop-chop of his mother's hoe in the fields.

* * *

QUESTIONS.

1. Why did the dark knight not take the boy with him?
2. Do you think the boy could have done anything to serve the King while he was sitting on his mother's doorstep?
3. What do you think he should have done?
4. Do you think hoeing his mother's fields would have helped the boy become a knight?
5. Do you think drying our mothers' dishes will help us to become knights? What else can we do?
6. Why do you think the dark knight thought there was yet a chance for the boy to become a knight?
7. Is it ever too late to become a knight?
8. Do we have to go away somewhere to do knightly deeds?
9. What do you think is the knightliest deed of all?

ORLINE BARNETT MOORE.

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ARCHIVOS
ESTATALES

The Order of the Round Table.

TREASURER'S REPORT FROM NOVEMBER 24TH, 1927, TO OCTOBER 20TH, 1928.

RECEIPTS.				EXPENDITURE.					
	£	s.	d.		£	s.	d.		
Balance in Hand, Nov. 24th, 1927 ..		2	3	6	Printing :—				
Capitation Fees :—	£	s.	d.	Pages' Cards	4	2	3		
Australia	2	12	0	Companions' Cards	6	3	3		
Canada	0	8	5	Ideal Knight Cards	5	5	7		
England for 1927	1	7	10	Annual Reports, 1927	6	5	6		
Spain	1	13	4	Lancelot Portrait Cards	0	16	1		
Switzerland	0	2	10	Badges (February and March Accounts, 1928)	6	11	3		
Holland	1	7	6	Theos. Publishing House for Children's Books	0	8	3		
Denmark	0	6	2	Postages	5	8	4		
Hungary	0	2	6	Stationery	0	4	6		
New Zealand for 1927	1	8	0	Removal of Round Table Furniture and Literature from 83, King Henry's Road, N.W.3	1	5	0		
Belgium	0	5	11	Typing Expenses, i.e. Ceremonies, etc.	0	10	0		
Brazil	0	13	10	Lancelot Photographs	0	12	0		
America	2	12	0	Sample Swords	0	5	0		
				Photographing Music of Golden Chain Ceremonies	0	10	0		
Sale of Literature			13	0	Two Subscriptions to Round Table Quest for 1928	0	5	0	
„ „ Reports (Annual)			18	13	4	Fares for Letchworth Members to London re Special Meeting	0	18	0
„ „ Ceremony Booklets			0	8	6	Balance in Hand	15	14	9½
„ „ Constitution Booklets			6	15	0				
„ „ Badges			2	3	6				
„ „ R.T. Magazines			7	11	9				
„ „ Theos. Books for Children			0	9	6				
„ „ Charter to Yugoslavia			0	18	6				
Donations :—	£	s.	d.	0	5	0			
Towards Funds, Anonymous			0	5	0				
Towards Annual for 1928 from Denmark			0	10	0				
Cash in Hand for Switzerland towards Future Orders			0	15	0				
Postages Repaid			0	7	2				
				1	13	8½			
	£55	4	9½						£55 4 9½

E. & O. E.

(Signed) A. ROTH (Kt. Galahad),
Chief Treasurer.

THE ROUND TABLE.

DIRECTORY, 1928

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