

tinely, showing the relation each one bears to the development of the thought. Speakers, as a rule, bring out only a very small proportion of the meaning of the words they use. The mind should be so concentrated on the thought that the words as they drop from the lips literally burst with meaning, and not rattle like dry beans in a pod. Some pronounce the word "ocean" in such a manner as to make it more suggestive of a millpond, so vague and insignificant is the meaning attached to it. The less meaning in the voice, the noisier it is. Depth of thought will give depth of expression.

All thought requires a certain time for the process of assimilation before it can nourish the mind and inspire it with original energy. The effectiveness of the speaker is shown by his power to assimilate the thought. Just as food, taken into the body shows that it has been assimilated by the expression of the body in flesh or strength, so will thought, when assimilated, show itself in expression. It is only when one has assimilated the idea, and made it a part of himself, that he can express it effectively. When one is genuinely angry, every movement is indicative of the passion. We cannot hide any thought that we have assimilated any more than the sun can hide its light or the flower its fragrance.

In concentrating upon an idea, most people contract instead of expanding. This is shown by the high-pitched voices of many earnest speakers, hence the fatigue from extreme tension while speaking. The effect is weakened by the contraction of the channels of expression.

Mind-wandering is the opposite of concentration, and is shown by the emptiness and mechanical movements of the voice and body. Its most common result is the habit of using "ah!" after every few words, which seems to represent a vacancy in the mind between the ideas. No one can ever hope to become a good speaker until he has overcome mind-wandering, and is able to concentrate upon each idea at the time of speaking.

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NOTES ON THE MAGAZINES.

Theosophy gives some account of the Crusade, reprints from *The Theosophist* a narrative of Mr. Judge's dealing with South American occultism, and continues the articles on St. Paul and on Wagner's music. Besides these there are an original article by Mrs. Keightley on the "New Forces," and an interesting account by A. L. P., "With H. P. B. in the Seventies."

The Irish Theosophist also deals with the Crusade, directly and indirectly. The articles concerning "The Mysteries" seem to be the most valuable. "C." brings together three pictures from the great world-scriptures. The editor prefaces a favourite fable of H. P. B.'s with some apposite remarks on the dignified and lofty theosophy needed by many. The symposium gathers a number of sensible ideas together.

Isis is entirely occupied with the Crusade and is a most interesting record of work accomplished, sympathies excited, and aspirations aroused.

The Metaphysical Magazine is a capital issue. Hudor Genone contributes an inspiring article on "The Universe Within," relating the discoveries of science to the imaginations of philosophy. "Sense is confined within narrow limits, but to the soul there are neither boundaries nor limitations. Hence it is as far to the heart of an atom as to the outermost star upon the margin of space; but the soul centres all space in itself. Amid the fluctuations and mutations of the seeming, it alone remains—the one thing enduring. The kingdom of heaven is within." Prof. Elmer Gates' "Art of Mind-Building" is continued with interesting results. The development in the brain of any particular quality by the exercise of the brain-cells involved, becomes more intelligible when we realize the existence of the psychic entity behind superintending the developing process. Prof. Gates' descriptions supply the physical side of the processes of concentration or yoga. "The processes of memory," he says, "are in the sub-conscious domain."