we have we know that none are too low nor too evil to enter upon the upward path. Many lives may be necessary to purify men's hearts and minds, and to turn them to the way of peace, but as birth after birth the soul returns to the land of its adoption the lesson is learned. "I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the pleroma of the nations be come in, and so shall all Israel be saved." (Romans xi : 25-26).

August 16. Psalm xxxii: 1-11.

After the events of II. Samuel xi, David is said to have written the present psalm, and also the li, xxxiii, and ciii. From the literary point of view this would be sufficient atonement in our degenerate days, when no special claim of inspiration is made for a great poet. "As an angel of God, so is my lord the king to discern good and bad," said the woman of Tekoah, a few years later (II. Samuel, xiv : 17), and this view seems to have been popular with David himself, as Mephibosheth adopts it as a conciliatory speech (xix: 27). The later life of David certainly presents in its leading features a more reputable career than the first twenty years of his reign. David had at least the honesty to confess his sins, and did not try to appear more virtuous than he was. In the recognition of one's weaknesses there is the first element of reform.

No SPIRITUAL and psychic evolution is possible on earth—the lowest and most material plane—for one who on that plane, at all events, is inherently *perfect* and cannot accumulate either merit or demerit.—*Secret Doctrine, o.e., II. p. 243.*

THE CURSE of *life* is great, yet how few are those men, outside some Hindu and Sufi mystics, who would exchange all the tortures of conscious life, all the evils of a responsible existence, for the unconscious perfection of a passive (objectively) *incorporeal* being, or even the universal static Inertia personified in Brahma during his "night's" rest.— *Secret Doctrine, o.e., II. p. 244.*

HOW TO SPEAK IN PUBLIC.

The most important thing for the theosophical speaker to remember is the fact that he is supposed to have something to tell his audience which will be of interest or of service to them, and that what the people are really interested in is the knowledge or information which they are to be given, and only to a relative extent in the person who gives it. It is true, of course, that certain speakers come, after a time, to possess an interest for the public derived from their message, but this personal popularity is purely secondary and resultant. A perfect stranger will interest an audience by the power of his own interest in and command of his subject, quite as readily or more so than a familiar and favourite speaker. And there is also the demagogic exception, the outcome of the desire existing in many to be led around without reason or judgment by those whom they conceive to be leaders. And to such as these, by that method, it is inconceivable that the theosophist should wish to appeal.

It should be clear therefore that all personal considerations may be abandoned at the outset. Possessing knowledge, however limited, but accurate ; clear convictions ; a thorough understanding of the means by which such knowledge and conviction was attained ; and an assurance of its usefulness and benefit for others ; it only remains to acquire facility in presenting one's ideas in order to take part in platform work.

It is necessary thus to dwell on the idea of personality, because it is always the greatest barrier to success. The young speaker wonders what people think of his manner, of his accent or grammar, of his gestures or want of them, of his general appearance, and so forth, when all the time the people are never giving him a thought, but are occupied with the new ideas with which he should himself be entirely engrossed.

All nervousness on the platform is really rooted in this thought of the personality. Speaking in public for the first time, men generally fear the sound of their own voices as they fear nothing else. Such people should read in public