

Basis." The meaning of Caste is explained, based as it is on evolution, and qualities deeply ingrained, a part of each man's nature. It follows that a man should be "classed according to his prominent qualities and not according to the caste into which he happened to be born." As a matter of fact, Caste is now so mixed, the result of evil-living, as indicated in the Bhagavad Gita, that ages would be required to restore the original balance. More emphasis is thus laid on diet by a pamphlet like Mr. Ablett's than is, perhaps, warranted. To warn the present generation of the danger of such "stimulating and exciting articles of diet" as the Irish potato, indicates the possession of views slightly in advance of the age. (Fourpence per dozen, Ideal Publishing Union, 16 Farringdon Street, London, E.C., England.)

GEORGE FREDERICK SHERBOURNE.

HOW TO SPEAK IN PUBLIC.

I once told a gentleman, prominent in his city, that a leading theosophist was going to speak on that subject. The gentleman had previously heard another exponent of theosophy in which he was somewhat interested, and he asked, "Is he an orator?" "No," was the reply, "he is a clear and fluent speaker." "Well, then I'll come," he said.

This represents the attitude of a very large and important class of people, those who have no desire to be tickled by eloquence, who have little time to waste, and who want to get their teaching in the plainest and most direct manner. And these are the useful and practical people.

To reach them should be a problem among theosophists, for having done so all the others will follow. Reading essays and distributing tracts and writing letters to the papers does not accomplish it satisfactorily. The essayist as a rule covers too much ground, involves too many issues, and talks like a book, not like a man. Tracts have acquired an evil reputation and anything that comes in that questionable shape has to surmount a degree of prejudice proportionate to the number and quality of the

tracts previously perused by the seeker after truth. Letters to the papers only set people enquiring, for few thinking people now permit their opinions to be moulded by what appears in our somewhat irresponsible newspapers.

Speech, clear and plain, without any unnecessary adornment, straight from the heart, earnest, well-founded in original thought and assimilated study and observation, is greatly needed in our propaganda work. How can we attain it? There is a frightful determination to what St. Paul calls "symbolical languages;" "yet in the Society," he goes on, "I would rather speak five words with my own Soul, that I may teach others also by word of mouth, than countless words in a mystery-jargon."

Lord Dufferin, one of the greatest living speakers, once told an audience of students that when he began to speak in public he was accustomed to write out his address. He would then tear it up, without reading it, and write it over again, and repeat this ten or twelve times. As he never read a previous draft, he naturally worded his ideas in somewhat different language each time, and thus became perfectly familiar with the best method of expressing them. He was thus also provided with several vehicles for the same thought. When he spoke subsequently, if one form did not recur to him, another would, and he never found himself at a loss for words. He continued this process, which involved tremendous labour, until he found it no longer necessary. The advantage gained in this way over the antiquated method of writing an essay and committing it to memory is apparent, since it develops the gift of speech, not that of recitation. It also cultivates directness and force of style with all the grace and polish of which the individual is capable.

Nothing can be gained without pains, and probably this method could not be excelled, but it involves more time and labour than the average theosophist has at command. For these, another plan, also found successful in practice, will be discussed next month.

TH. TINKERMANN.