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fundamentally it is not a matter of conformity to standards at all Public speaking is public utterance public issuance of the man himself therefore the first thing both in time and in importance is that the man should be and think and feel things that are worthy of being given forth Unless there be something of value within no tricks of training can ever make of the talker anything more than a machine albeit a highly perfected machine for the delivery of other men's goods So self development is fundamental in our plan The second principle lies close to the first The man must enthrone his will to rule over his thought his feelings and all his physical powers so that the outer self may give perfect unhampered expression to the inner It is futile we assert to lay down systems of rules for voice culture intonation gesture and what not unless these two principles of having something to say and making the will sovereign have at least begun to make themselves felt in the life The third principle will we surmise arouse no dispute No one can learn how to speak who does not first speak as best he can That may seem like a vicious circle in statement but it will bear examination Many teachers have begun with the how Vain effort It is an ancient truism that we learn to do by doing The first thing for the beginner in public speaking is to speak not to study voice and gesture and the rest Once he has spoken he can improve himself by self observation or according to the criticisms of those who hear But how shall he be able to criticise himself Simply by finding out three things What are the qualities which by common consent go to make up an effective speaker by what means at least some of these qualities may be acquired and what wrong habits of speech in himself work against his acquiring and using the qualities which he finds to be good Experience then is not only the best teacher but the first and the last But experience must be a dual thing the experience of others must be used to supplement correct and justify our own experience in this way we shall become our own best critics only after we have trained ourselves in self knowledge the knowledge of what other minds think and in the ability to judge ourselves by the standards we have come to believe are right If I ought said Kant I can An examination of the contents of this volume will show how consistently these articles of faith have been declared expounded and illustrated The student is urged to begin to speak at once of what he knows

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