

pronouncing khaki and kharki, or with those who are unable to tackle a guttural, as in loch, or lough, as we spell it in Ireland, or in sough, which never gets its proper value now. Many gutturals now extinct in ordinary usage, survive provincially, and it is difficult to say what would be the result of the adoption of phonetic spelling in such instances. The Scotch would certainly have a mighty protest to make. Every year renders the question more complicated. The Chicago University has forced the pace with the adoption of a list of what all the leading English papers are pleased to call barbarisms. It appears to be quite overlooked that the plea for revised spelling which carries most weight is really one in which lies one of the chief objections. Those who are familiar with the score of dialects spoken in the different parts of the English-speaking world know that to give the language a phonetic form would be to render it unintelligible to many of those who can now read it in their own dialect, though they could not understand it if written as spoken by one with a different patois. Sanscrit, the most perfect of languages, is written phonetically, and the objection made by etymologists that we shall lose the pedigree of words in changing their spelling, may be compensated for by the gain to the philologist in tracing his phonetic roots.



THE TEMPLE.

To the Editor of THE LAMP:

DEAR COMRADE:—Believing that a few explanatory notes relative to what has been termed by some, “the political aspect of The Temple,” and which has been in many instances entirely misunderstood, might not come amiss at this time, I have decided to ask our brothers the Editors of THE LAMP to kindly publish this letter to them, and to all our comrades and friends.

We have been told that “right politics were the natural sequence to right philosophy,” and in reality identical. If unity in diversity exists as a law, this must follow as a matter of course; for surely, if there is one thing more than another in which the diversified elements of our common humanity are necessarily concerned, it is in the conditions for the growth and development of the individual and collective lives of that humanity. If its politics are corrupt to the core, as at present in many parts of the world, no well advised man or woman can deny, its ethics and all that concern its real development are corrupt.

We were also told “that if sufficient support could be gained from the various philosophical and ethical elements in the