

PHONETIC PIONEER.

show more good sense on this subject than the learned and correct; the former trust more to common sense than to memory, and write as well as they are able according to sound. Hence there are *plese, riting, helth, loves*, etc., written in epistles daily. Practical arguments of this kind in favor of a Spelling Reform, come under the notice of every one, and they are, perhaps, the most telling arguments. The present orthography is a departure from the true principle of alphabetic representation, and, as error, must in the course of time become obsolete. It is difficult and irrational; the minds of our youth are stultified by it, and the sooner it is given up for an easy and rational mode of spelling the better. How long will the people abide this evil, and suffer the pathway of education to be obstructed by such a perplexing system! A remedy is at hand. A complete alphabet of thirty-four letters has been formed by the members of the Phonetic Society. It contains a sign for every simple and distinct sound in our language, and no sign or letter represents more than one sound. By means of this alphabet, (in which there are twenty-four of our old letters,) when once committed to memory, a child, or an adult unable to read, has but little difficulty in learning that necessary art, because in phonotypy every word is printed as it would be pronounced, and therefore when the learner looks at any word upon paper, he at once sees its name; the sound is represented by the sign used, and no letter is used that is not pronounced, consequently there could be nothing easier or more straightforward than learning to read correctly. The rationality of the system imparts confidence and encouragement, the pupil acquires the art in one-tenth of the time it takes to learn from books printed in the old alphabet. And having learned to read, correct spelling becomes easy, because it is but a faithful representation of correct speaking, by the letters of a sufficient alphabet, each one of which has a fixed and limited value. The learner knowing the sound he wishes to make, and having the proper letters at his command to make that sound, has nothing more to do than to require the ability of forming words with letters in a strictly rational manner, in order to become a correct speller; and such a system of learning must be admitted to be vastly superior to the present method, both as regards time and discipline.

Phonography in Troy Teachers' Institute.

Charles S. Royce to Longley Brothers:—Last week I attended a Teachers' Institute in Troy, Ohio. I found a very good number in attendance, ninety-eight; and both teachers and taught were doing well.

The Institute was under the superintendence of Rev. Robert Allen, who is to succeed Mr.

Wilbur, as President of the Wesleyan Female College in Cincinnati.

Among other good things which he has done, at Troy, is this: In arranging the classes, he placed Phonography upon the same footing as Orthography, assuming that every teacher needs a knowledge of that branch.

The whole Institute was receiving instruction in Phonography from W. T. Hawthorne, in two classes. The classes were rather large, but such is Mr. Hawthorne's thoroughness, that they will go forth with much practical knowledge of the art. Let Phonographers remember Mr. Allen and the Troy Institute.—*Type of the Times.*

The Press and the Reform.

PHONOTYPY IN CALIFORNIA.—The *Star of the Pacific*, a religious paper published in Petaluma, Cal., of July the 1st, comes to us with a column and a half of genuine phonetic reading. It looks well, and will open the eyes of many to the merits of the reform.

The *Radical Spiritualist*, for September, published at Hopedale, Mass., also contains a column in phonetic spelling, very accurately done. The contents of this paper are "spirited," as well as spirituous.—*Ibid.*

Specimens of English Orthography at Various Periods.

About the year of Christ 700 the Lord's Prayer in English was thus rendered,—

Uren fader thic arth in heofnas, sic gehalgud thu nama: to cymeth thin ric: sic thin willa sue is in heofnas and in eorþho. Uren hlaf ofer-wirtlic sel us to daeg; and forgef us scylda urna, sue we forgesen scyldgum urum; and no inlead usith in costung. Ah gefrig urich from isle. Amen.—*Camden's "Remains."*

About 200 years after, it was changed thus,—

Thu ure fader the eart on heofenum. Si thin nama gehalgod. Cum thin ric. Si thin willa on eorþen swa, swa on heofenum. Syle us to dæg urn dægþanlican hlaf. And forgil us ure gyltas swa, swa we forgyfath tham the with us ægyltath. And ne led the us on costung. Ac alyse us from ylle. Si it swa.—*Lisle's "Saxon Monuments."*

About the same time it was rendered in the Saxon Gospels, said to have been translated by King Alfred, after this manner,—

Fæder ure thu the eart on heofenum, si thin nama Gehalgod to become thin Rice, Gewurthe thin willa on eorþan swa swa on heofnum, urne ge dægþanlican hlaf syle us to dæg. And forgyf us ure gyltas, swa swa we forgyfath urum gyltendum. And ne gelædde thu us on costung. Ac Alyse us of ylle.

About 200 years after, in the time of King Henry II., it was rendered thus, and sent over by Pope Adrian, an Englishman, turned into meter, that the people might more easily learn and remember it.

Ure fadyr in heavern rich,
Thy name be hallyed ever lich;
Thou bring us thy michell blisse:
Ah hit in heavern y-doe,
Evar in yearth beene it also.
That holy bread that listeth ay,
Thou send it ous this ilke day,
Forgive ous all that we have don,
As we forgivet uth other mon;
Ne let ous fall into no founding,
Ac shield us fro the fowse thing. Amen.

And about a hundred years after, in the time of Henry III., it was rendered thus,—

Fader that art in heavin blisse,
Thou heige nam it worth the blisse,
Cumen and inot thy kingdom,
Thou holy will it be all don,
In heavern and in erdh also.
So it shall bin full well ic tro.
Gif us all bread on this day,
And forgyf us ure sinnes,
As we ure wider winnes:
Let us not in sonding fall,
Eac fro evil thu shyld us all.

About 200 years after this, in the time of Henry VI., (as appears by a large manuscript vellum Bible in the Oxford Library, said to have belonged to this king, and to have been given by him to the Carthusians in London,) it was rendered thus,—

Oure fadir, that art in hevenes, halowid be thi name. thi kingdom come to thee, be thi wil don in eerthe, as in hevene, give to us this day oure breed oure other substanc, and forgive to us oure dettis, as we forgyren oure dettours, and lede us not into temptation, but delivere us from ivel. Amen.

In the translation of Wickliffe, 1380, given in Bagster's "English Hexapala," it is rendered thus,—

Oure fadir that art in hevenes halowid be thi name, thi kyngdom come to, be thi wille don in erthe as in hevene, geve to vs this day oure breed our other substance, and forgeue to vs oure dettis, as we forgeue to oure dettouris, and lede us not in to temptacioun: but deliyuer vs from yuel amem.

About a hundred and fifty years after this, in the first translation of the New Testament, printed in England, executed by William Tyndale, in 1526 (and reprinted by Bagster,) it was rendered thus,—

O oure father which arte in beven, halowed be thy name. Let thy kingdom come. Thy wyll be fulfilled, as well in erth, as hit ys in beven. Geve vs this daye oure dayly breade. And forgere vs oure treaspases, even as we