

ESPERANTO BULLETIN

SUBSCRIPTION, TEN CENTS A YEAR FIVE TO ONE ADDRESS, 25 CENTS TEN, YEARLY, ONE ADDRESS, \$ 50 100, YEARLY, ONE ADDRESS, \$4.50
Extra Postage in Chicago and Canada, 12 cents per year for 1 to 20 copies. Foreign postage, 12 cents per year for 1 to 10 copies

Monthly American Esperantist Co., 235 Fortieth Street, Chicago December, 1908 Volume 1 Number 4

INTERNATIONAL LANGUAGE

Facts and Figures Attest the Remarkable Utility and Widespread Growth of Esperanto

WHAT IS ESPERANTO?

THE following reply is quoted from a translation of the Declaration of the First World Congress of Esperantists, at Boulogne, France, August, 1905.

Esperanto is an attempt to disseminate in the whole world a language neutrally human, which, not intruding itself in the internal life of the people, and aiming not at all to crowd out the existing national languages, would give to the people of different nations the ability mutually to understand each other, which can serve as a peace-making language in the public institutions of those where different nations fight among themselves about the language; and in which can be published works which have an equal interest for all peoples. Any other idea or hope which this or that Esperantist connects with Esperanto, is his purely private affair.

ONE of the most remarkable events in the world to-day, is the marvelous progress which is being made by the international language, Esperanto. For thousands of years the world has struggled with the difficulties caused by the great diversity of languages, and it seems that this grave hindrance to progress is to be removed. If this really comes to pass, the world will owe a great debt to the Polish Dr. Zamenhof, author of the new language.

Esperanto Congress Great Success

The great success of the last international congress of the Esperantists, held at Dresden, Germany, in August of this year, has proved conclusively that Esperanto cannot be ignored. It is evidently here to stay. Two thousand persons, representing forty nations and as many languages, were present at the congress and took part in the proceedings, which were of course, conducted entirely in the international idiom.

The King of Saxony, who held the position of honorary president of the congress, made every effort to make the congress a success, among other things, allowing the use of the Royal Opera House, where took place the presentation in Esperanto of "Iphigenia in Tauris," Schiller's great drama, one of the masterpieces of German literature, translated by Dr. Zamenhof, author of Esperanto and played by Herr Emanuel Reicher, Germany's greatest tragedian, and other stars of the German stage.

Some of the other features of the congress were the official reception of the members of the congress by the dignitaries of the Kingdom of Saxony and the city of Dresden, the services of the Lutheran and Catholic churches conducted entirely in Esperanto, the grand banquet and the various excursions made to the beauty spots of the vicinity of Dresden and the Saxon Switzerland.

The chief work of the congress, however, took place in the meetings of members of the many societies which use the international language as a means to unite their many-tongued membership. The Red Cross, the International Scientific Association, Socialists, Catholics, Freemasons, and many others, make use of the language in this manner.

At this congress our own government was represented by Major Paul F. Straub, delegated by the United States, to express the sympathy of our nation for this important movement. Japan was also officially represented by Prof. Shimura, of the Imperial University.

In a telegram to the congress Emperor William expressed his friendship to the Esperanto movement and his desire for its success.

All these facts seem to show that Esperanto is no mere fad, as some unprogressive persons believe. If it has made all this progress in the last few years, we may expect to see it move forward, even more rapidly in the future, and there appears to be no room for doubt that the time when Esperanto will be universally used as an auxiliary language, is not so very many years distant.

What then is the cause that a million people are to-day studying this new language and devoting an immense amount of energy and enthusiasm to further its interests?

The Need of Esperanto

In the first place, we cannot doubt that a real need for such a language exists. The fact that the world for so many thousand years has gotten along without it, proves nothing, for, as a matter of fact, it has needed it very badly. And we have now reached a stage where a language common to all people of the world is an absolute necessity. The perfection of means of communication, the progress of science and invention, and the great increase of international commerce, are tending to draw the various peoples closer together, and the only hindrance to this highly desirable end is the diversity of languages. To the traveler, the scientist, the educator, the merchant and to every person who is brought into contact with persons ignorant of his own tongue, to all these Esperanto comes to fill a long-felt want.

A second cause is the merit of the language itself. If some people still cherish the idea that Esperanto is a mere jargon, lacking the qualities necessary to a real language, the fact that such works as Shakespeare's Hamlet, Macbeth, etc., the Iliad, Eneid, and many other masterpieces of the world's literature, have been translated into the language, should be sufficient to convince them of the contrary. Esperanto is also suited to the needs of commerce and science, as experience has very conclusively shown.

Esperanto Very Easy

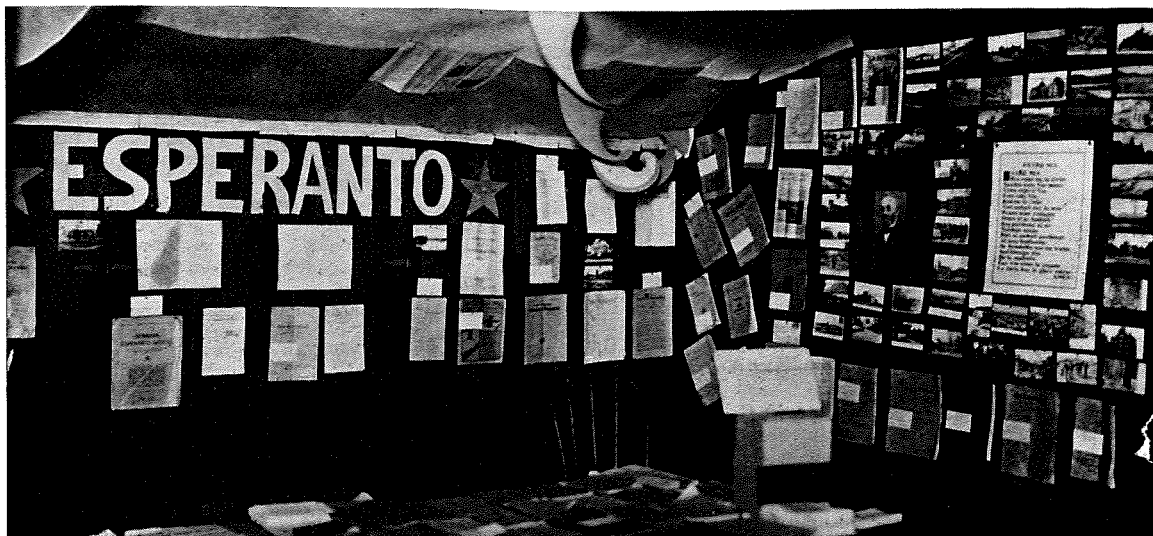
Besides being a very perfect language, Esperanto is beyond doubt the easiest language the world has ever seen. It is interesting to glance over a text-book of the new language, and to see how simple and scientific the grammar is, how, through a system of word-building a list of two thousand root words, most of them already known to us, is enabled to do the work of the 185,000 words of the English language. It is especially remarkable to note how the difficulties common to every other language have been done away with. There are no exceptions to the rules of the Esperanto grammar, there are no irregularities, and the pronunciation is absolutely shown by the spelling. It is easier to learn the whole grammar of Esperanto than a single irregular French verb.

Esperanto Elsewhere

It is estimated that there are in the world today over a million Esperantists. There are about twelve hundred societies devoted to the propaganda of the language, of which 103 are in the United States. The movement is practically universal, and there is no country in which Esperantists cannot be found. Not only the chief nations of Europe and America are taking it up, but we also find Arabs, Egyptians, Fijians, Zulus, Japanese, Turks, Syrians, Persians, Madagascareans, Hindus, and a hundred other races in the ranks of the Esperantists.

Esperanto in America

Our country was among the last of the great nations of the world to take with enthusiasm to the international language, although several Americans were among the pioneers of Esperanto. It is only since 1905 that the movement has existed in the United States, but since that time it has made great progress.



ESPERANTO EXHIBIT AT THE INTER-STATE FAIR, SPOKANE, WASHINGTON

The first American Esperanto society was founded in Boston in that year, and the next year the few existing Esperanto societies united to form the American Esperanto Association. Since that time the movement has steadily progressed in this country, and there are now over 100 societies engaged in propagating the language. Five periodicals devoted to the international language are published in the United States.

At the first national congress of Esperantists, held in August of this year at Chautauqua, N. Y., several hundred American Esperantists were present and made use of the new language in every possible way, proving that Esperanto is capable of doing everything that can be expected of any language. A most remarkable feature of this, as of all Esperanto congresses, was the fact that upon the common ground of a neutral language, people of all creeds, of all ages, ranks and professions, as of all nations, are brought together.

We believe that the fact that an attempt to supply humanity with a common neutral language, and to do away with the misconceptions and unfriendliness caused by its absence, is meeting with such remarkable success, is a good sign for the future of our race, and no one anxious to see this world made better and happier can wish anything but success to the language Esperanto.

If our readers want to keep up with the progress of the world and to do their share towards promoting it, it is now up to them to learn Esperanto.

INTERNATIONAL EXCHANGE OF POST CARDS

It is stated that the income received by the United States postoffice department from stamps used to mail illustrated post cards has enabled that department to nearly do away with the hitherto large annual deficit. It is certain that the illustrated post card is wonderfully popular to-day, and the number sent each year runs into the hundred millions. Many people possess immense collections of these interesting bits of art. Probably the majority of Esperantists make use of illustrated cards for correspondence. The messages usually written upon a card make little demand upon their knowledge of the language, and after two or three lessons, one can begin to make use of Esperanto in this manner.

Mr. A. Gaylord Beaman, a prominent Chicago Esperantist, has accumulated by means of the international language, a collection of over four thousand illustrated cards, all countries of the globe being represented. Many of these are extremely interesting and beautiful.

The Esperanto society of Paris, which is the largest in the world, is now conducting 77 courses in Esperanto in that city and its environs.

AN ESPERANTO EXHIBIT

The above engraving shows the booth of the Spokane Esperanto Society during the Inter-State Fair, held in that city recently. No display attracted more attention than this, and those in attendance were kept busy explaining the new language to interested persons. One thousand copies of "Elements of Esperanto" were distributed by the society, and 400 persons signed cards, asking for further information. As a result of this practical demonstration of the language, the society is now receiving applications for membership at the rate of ten a week, and all its classes are large and well attended. Several new clubs have also been founded in the neighborhood of Spokane, through the efforts of this energetic group.

We cannot recommend too strongly that Esperantists everywhere take advantage of such occasions to bring Esperanto to the attention of the public, and to put them in possession of information in regard to the language.

ESPERANTO IN THE PHILIPPINES

Esperanto is making great progress in the Philippines, where a strong association exists with many affiliated societies and clubs. The membership is composed of Americans, Spaniards, Filipinos, and other nationalities, and includes many of the most prominent officials and business men of the Philippines. The superintendent of public instruction for the islands, who is an enthusiastic Esperantist, announces his intention of introducing the language into the schools. Esperanto has been taught with great success to the lepers in the leper colonies, and it is now announced that it is to be instructed to the inmates of the penal institutions. A monthly journal is published at Manila in the interests of the international language, which, besides articles in Esperanto, gives lessons on Esperanto in English, Spanish and Tagalog.

According to the last number of *Oficiala Gazeto Esperantista*, there are now in existence 1,089 societies for the propaganda of Esperanto. To this sum the two Americas contribute 174, of which 103 are in the United States. Europe has 858, France leading with 207, and Great Britain coming second with 159.

Mr. M. Hikosaka, of Tokio, Japan, intends to issue a monthly illustrated magazine, with colored prints, descriptive of Japanese art and customs, ancient and modern. Since this magazine will appeal to an international public it will of course be published in Esperanto.

ESPERANTO AND THE SCIENTISTS

To no one is the international language of more value than to the scientist. Science is cosmopolitan and international; men of all nations work together to add to the sum of human knowledge, and to contribute to the material and moral welfare of the world.

The lack of a common medium of communication by means of which the scientists of any nation may keep in touch with the progress of science throughout the world has been keenly felt, and now that Esperanto supplies this want scientists are very quick to make use of it.

Many of the most famous scientists of the world are either active Esperantists or have expressed strongly their friendship for our movement. Max Muller, the great German philologist, than whom no one was more capable of pronouncing on matters linguistic, testified his approval of Esperanto very warmly, and among living scientists who are interested in our movement may be mentioned Sir William Ramsay and Camille Flammarion.

There exists, with headquarters in Geneva, Switzerland, an International Scientific Association, whose membership includes many famous scientists and important scientific bodies, and whose object is to promote the interests of Science by means of the international language. This institution is now engaged in preparing a colossal lexicon of scientific and technical terms, which will be the most complete in existence. Hundreds of scientists and experts in all technical lines are collaborating on this great work.

The association publishes a magazine in Esperanto, *Internacia Scienca Revuo*, which gives space to articles on all branches of science, by authors of all nations.

COMMEND THE BULLETIN

THE following extracts from letters are published not only as samples of hundreds in similar vein, but especially because they come from "Way Down East," where the average Chicago publication is not so well circulated as in the West:

"I am sending a small list of subscribers to the *Bulletin*, and am taking the opportunity to say a word of commendation for the enterprise. I think it is the very best thing which has yet been done for the spread of Esperanto in this country. . . . I was present at the founding of the Boston Society and have been so fortunate as to make quite a number of persons take up the study."—Lyman H. Atkins, Mansfield, Mass.

"I want to tell you that I think the *Bulletin* hits the nail right on the head. The last number in particular, is a screamer!"—C. H. Fessenden, Newton Centre, Mass.

The Bay State is not talking through her chapeau. She is first of all on the *Bulletin* list, and on the list of *Amerika Esperantisto*, official organ of the Esperanto Association of North America, Massachusetts is third, first place being held by New York, second by Illinois, while in proportion to population she is probably second in the number of Esperantist readers, first place being held by Washington.

ATESTO PRI LERNADO

THE *Atesto pri Lernado*, or Preliminary Examination of the North American Esperanto Association is intended for those students of Esperanto who have mastered the elements of the language. Anyone who has gone through the American Esperanto Book thoroughly will have no difficulty in passing this examination, which will be the best kind of a review, and will give the student a good preparation for his future study. It is advised that all societies require the possession of this diploma as a necessary condition for entrance into the advanced classes. This examination can be given by the teacher to the class as a whole.

The *Atesto pri Kapableco* is a certificate of proficiency which should be possessed by all teachers of the language. If you feel that you have sufficient knowledge of Esperanto to pass either of these examinations, write now to the secretary of the North American Esperanto Association for further information.

"HOW I BECAME AN ESPERANTIST"

During the Esperanto congress held at Dresden, Germany, in August, a Roumanian Esperantist explained as follows, how he first became convinced of the need of an auxiliary international language:

"Instead of giving you a long talk on Esperanto, I intend to merely tell you in a few words how I became an Esperantist.

"In the year 1903, during a trip in the East, I happened to be in the dining car of the train from Bucarest to Constantinople. I noticed there a gentleman who was trying in vain to make the waiter understand his wishes. The waiter made use of all his linguistic powers and spoke to him in Roumanian, Servian, Turkish, Bulgarian and Russian. But all in vain! The foreigner could not understand. Ready to lend a helping hand, I approached—I speak besides Roumanian seven other languages—and I asked in German, French, English, Italian, Hungarian, Spanish and Greek, if I could be of any service to him. All to no purpose! The stranger knew none of these twelve languages. Then I remembered a newspaper article concerning Esperanto which I had read, doubtfully, a short time before, and I asked him 'Cu vi parolas esperante?' (Do you speak Esperanto?)

"A cry of joy! 'Jes, mi parolas!' (Yes, I speak it.) And he continued to speak in a tongue which I in turn did not understand, for my knowledge of Esperanto was limited to the one phrase. As soon as the foreigner noticed that, he had the remedy ready. He put into my hand a small booklet in English, one of the little Keys to Esperanto existing in nearly all languages. This book, though weighing only five grams, contained the whole grammar and vocabulary of Esperanto. I commenced to study it, with the result that when ten hours later we met again upon the deck of a steamer, I could already make myself understood in Esperanto, and I learned that my new friend, who was a Swede, spoke four languages, Swedish, Norwegian, Danish and Finnish.

"The foreigner, the waiter and I, we three together, commanded sixteen languages and still could not comprehend one another!

"Since that day I have been an enthusiastic Esperantist, and if then I was the only Esperantist in Roumania, to-day I represent nine hundred Roumanian partisans of the international language, which will conquer the world, because it is a necessity, as this little story proves."

THE AIM OF ESPERANTO

Extract from the speech of Dr. Zamenhof at the third international Esperanto congress, Geneva, 1906:

"Some time we shall see the day when Esperanto, having become the property of the whole world, will lose its altruistic character; then it will become a language only, people will no longer have to labor in its behalf, but will merely profit by its use. But now, when nearly all the Esperantists are laboring for the success of the cause, we are all conscious that we are instigated to this work, not by the practical benefits which we expect to derive from it, so much as by the realization of the high and exalted ideal which the international language represents. This ideal—you all are influenced by it—is fraternity and justice among all the peoples of the earth. This idea has accompanied Esperanto from the moment of its birth to the present day. It instigated the author of Esperanto when he was only a child; when twenty years ago, a circle of young students celebrated the first sign of life of the future Esperanto, they sang a song of which the chorus was, 'Let the enmity of the nations fall, the time is come.'"

Robinson Crusoe has been translated into Esperanto by Rev. Krafft of Chicago, and is published by Henry Altemus Company of Philadelphia, in their library of classics for young people.

A Brazilian explorer, who is an enthusiastic Esperantist, has given the name Rio Esperanto to a river which he has discovered in the state of Matto Grosso, in the interior of Brazil.

FINANCING THE PROPAGANDA

THE Esperanto idea is a vital part of modern progress. Commerce, travel, philosophy, religion, music, architecture—every line of human endeavor and thought is straining against the barriers of nations. The Federation of the World, which fifty years ago was visible only to poets and dreamers, is now within the visual range of short-sighted and practical business people. Esperanto does not struggle against the national barriers—it *uproots and destroys them*. Therefore Esperanto, the international language, which for years has struggled for recognition, will, from the moment any wide recognition is given it, receive the support of the many institutions which need it. The Esperanto idea draws vitality from the deep social impulses of the human race. It *cannot* perish.

* * *

THE aim and purpose of *The American Esperantist Company* is to disseminate the propaganda of Esperanto in North America, and, *after* having interested many thousands of our 100,000,000 people in the language, to *make money* for its owners by publishing books and periodicals in the language. We realize, however, that some years of time and an enormous aggregate of capital and labor are necessary to acquaint the people of America with Esperanto. There are a thousand other things, many of them with a hundred times as much money and a hundred times as many workers, struggling for their attention. Therefore, we must have *work and workers* in abundance.

* * *

SOME kinds of work cannot be bought with money. In every educational and propaganda enterprise part of the work is done for the *love of it*, just as men fight revolutionary wars for the love of liberty, or of fighting. *But it takes money to buy powder!* And in a modern campaign powder is just as necessary as love of the fight. And in an educational campaign *printing* is just as necessary as lectures and personal argument. There are plenty of people who will lecture or argue from causes of enthusiasm, voice culture, vanity or another reason. But printing presses are built by men who work in hot foundries and unhealthy machine shops for their *daily bread*; paper is made by first going into the forest and *felting trees*. This is the sort of work that is just as important as making speeches and teaching Esperanto classes once a week, and it *must be paid for!*

* * *

THE AMERICAN ESPERANTIST COMPANY, by a seeming application of the law of survival of the fittest, is the intermediary between the Esperantists of America and the printers, press-builders and paper-makers. Not only that, but we are to a great extent the intermediary between those

who *know* about Esperanto and those who *don't*. Esperantists are buying thousands of dollars' worth of printed matter from us and distributing it to non-Esperantists; in addition to that, we ourselves distribute thousands of dollars' worth of advertising matter with precisely the same object—to convert Americans to Esperanto and induce them to study it.

* * *

OF COURSE, we have no source of income except from the sale of our publications. This puts a *limit* on our propaganda work, keeping it mournfully inadequate to the needs of 100,000,000 people. Babies are born in America just about as fast as we can send out circulars on Esperanto! To send a letter once a week to every editor in the country would cost two thousand dollars a month! That would leave nothing with which to reach 300,000 school teachers at \$6,000 for a single letter! Yet you must admit that so long as your propaganda office fails to do these things it is *too small for its task*. Your national association cannot do these things. The American Esperantist Company alone can do them *without financial loss*, because whenever *we* send letters to 300,000 school teachers, we'll "put it up" to them most strongly that they'll buy enough books to pay for those letters. That is the situation.

* * *

WE CAN get plenty of pressmen to risk their lives in doing our work (unprotected set-screws on shafting killed over 100 men in Illinois last year). We need to employ in the immense work we have before us, not only men, but money. We will pay reasonable "wages" or interest for the use of the money. That which you spend outright for books or propaganda is gone for once and ever. Consequently, it is limited to your ability to spend money in that way. But suppose you were *investing* it, where it would be *as safe as Esperanto*, and instead of being gone, would pay you seven per cent per year in dividends, with good prospects of being, in addition to that, doubled in value within ten years?

Could you invest money that way?

Would you?

We asked you about this in July, and a good many replied in the affirmative. But we proposed nothing definite. That advertisement was merely to feel the ground. Some people were highly pleased, while others were indignant and thought it would be lowering the dignity of Esperanto to make it the subject of investment. All right, karuloj, both for and against. But *we* know of no way to get Esperanto before the public without carload after carload of paper and bushels and bushels of postage stamps. Talk is cheap, but it takes money to buy these things, and we propose to pay seven per cent for the use of such money.

* * *

WE shall incorporate *The American Esperantist*

Company under the laws of the State of Illinois, Shares will be issued at \$10.00 each, payable in cash or in installments of \$1.00 per share per month. Thus, if you buy twenty shares you would pay \$20.00 per month until \$200.00 had been paid. If ten shares, \$10.00 per month, etc. Under the Illinois law minority stock-holders can elect their proportion of directors but I do not care to indulge in any idle talk about *The American Esperantist Company* being controlled by a board of directors. I shall run the business, just as it is being run now. I shall control it, will pay exactly the dividends I promise, and no more, for every cent in excess of seven per cent a year on the stock will be spent for Esperanto propaganda. At the same time, I am confident that the stock I am asking you to subscribe for will double in value in five years, certainly within ten.

That is the whole case. This business is not for sale, and the \$10, \$100 or \$1,000 you may choose to invest will give you very little voice in its management. Do you like the way it's being managed now? Would you like to see us multiplying our propaganda results tenfold? I shall expect your answer on the form below. File this advertisement for reference. It is a part of my agreement with you.

—Arthur Baker

STOCK SUBSCRIPTION.

I, the undersigned, hereby subscribe for.....
shares of the capital stock of The American Esperantist Company, at Ten Dollars per share. I enclose herewith ten per cent. of the total sum of \$....., and agree to pay the balance (in cash) in nine installments of \$.....each, the first on or before theday of....., and the remaining installments at intervals of one month thereafter. Interest upon installments paid is to be received by me at the rate of seven per cent per annum until the total amount has been paid, when the said Company shall issue to me a certificate for the number of Shares of Stock above noted. This purchase of Stock is based upon the representations concerning said company made in a certain advertisement published in

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and upon further representations and agreements made and signed by Arthur Baker, and attached hereto, and hereby made a part of this subscription.

(Signed)

Address,

Date.....

In consideration of the foregoing subscription for shares of capital stock of the American Esperantist Company, a printing and publishing

institution about to be incorporated under the laws of the State of Illinois, I, Arthur Baker, one of the principal owners of the said Company, hereby make the following representations, covenants and agreements:

That I will subscribe to, control and pay for, a majority of the shares of stock of the said company, and hereby guarantee to the holders of the minority of such stock an annual dividend of seven per cent. I contract and agree that no dividends whatever shall be paid upon any stock of the said company owned by me or which shall be of record in my name, or in the name of any person related to me in any degree whatsoever, or in the name of any person employed in the offices or manufactories of said company, until all accumulated and unpaid dividends on the stock described in the foregoing subscription shall have been paid. I further declare that the policy of the said company shall be to devote all profits exceeding seven per cent per annum, if such there shall be; first, to the discharge of the company's liabilities; second, to the propaganda of Esperanto and the improvement of the Company's property and publications.



AN INTRODUCTION TO ESPERANTO

SAY what you please of it, blush if you care to, but what would Esperanto do without the post-card "fans?" The engraving of an international assembly of post cards, printed on the back page of this issue, is really the cover design of a new ten-cent book (will this rain of text-books ever cease?) about Esperanto. It is merely, and no more, what the title implies—an introduction to Esperanto, in loose, comfortable language and large type. It has the inevitable grammar, the symmetrical table of correlatives, and the Krestomatie story, "La Deveno de la Virino," or, in English, "The Origin of Woman." This Hindu story, by the way, about the Origin of Woman, is much prettier than the Jewish account of her debut on earth, for while the latter manufactures her in a most uncanny and doubtful and egotistic manner from a rib, the Hindu story causes her to blossom from a lily.

Perhaps, after all, this pretty story should be the excuse for publishing another ten-cent book about Esperanto, though it is our first, and as a proper publishing house, we wanted it, and have made it. It is by the author of "The American Esperanto Book," which at least guarantees that it is idiotically plain and un-evasive in treatment. Thirty-two pages, and then a cover. Send ten cents for a sample.

JOIN THE ASSOCIATION

ALL Good Esperantists ought to be members of the Esperanto Association of North America—the representative organization which conducts examinations, is going to publish a directory of Esperantists (with your name, if you are a member) and is the official representative of the American movement with the foreign organizations. The annual dues are only 25 cents. A full list of the new members is published every month in *Amerika Esperantisto*, the official journal. Subscribe for the journal now at \$1.00 a year, and include an extra 25 cents for membership in the Association. Then fall to work and organize a local Esperanto society in your own community.

ESPERANTO WORD BUILDING

One of the most remarkable features of Esperanto is the system of word-building, by means of which an initial vocabulary of one or two thousand root-words can be made to express all shades of meaning, and to serve for all purposes as well or better than the immense vocabularies of English and French. This is gained through the use of about thirty suffixes and prefixes, each with a definite meaning, which place at the disposal of the Esperantist a practically limitless vocabulary.

For example, from the one root *san'*, meaning "health," the following words can be formed: *sana*, healthy (a sign of the adjective); *sano*, health (o, sign of the noun); *sani*, to be well (i, sign of the infinitive form of the word); *san-iga*, sanitary (ig, suffix meaning to cause to be); *saneco*, healthiness (ec corresponding to the English ending -ness); *sanilo*, remedy (il, suffix indicating means or instrument); *sanigi*, to heal; *sanejo*, a health resort (ej suffix denoting "place"); *sanisto*, a health specialist (ist, suffix indicating profession); *sanulo*, a healthy person (ul, suffix meaning "person"); *malsano*, disease (mal, prefix changing the meaning to the direct opposite); *malsana*, ill; *malsane*, in an unsanitary manner (e, sign of the adverb); *malsani*, to be ill; *malsanulo*, invalid; *malsaniga*, unsanitary; *malsaneta*, unwell (et, suffix indicating diminution of degree); *malsanema*, chronically unwell (em, suffix indicating tendency); *malsanero*, a symptom of disease (er, suffix indicating a part or element); *sanigebla*, curable (ebl, corresponding to the English suffix "able"); *sanigisto*, healer; *sanigilo*, remedy; *sanigilejo*, a place where medicines are kept; *sanigejo*, a health resort; *malsanemulo*, a chronic invalid; *sanilaro*, a medicine chest (ar suffix denoting "collection"); *malsanaro*, a complication of diseases; *malsanulido*, the child of an invalid (id, suffix denoting "child"); *nesana*, not well (ne, not); *malsanado*, continued illness (ad, suffix denoting continuance); *malsaneco*, tendency toward bad health; *saniginda*, worthy of being cured (ind, denotes worthiness); *sanilujo*, medicine case (uj, suffix denoting "holder"); *remalsano*, renewed attack of ill health; *malsanulino*, a female invalid (in, suffix showing feminine gender).

These are only a few of the many words which can be formed from the one root *san'*. Other roots can be treated in the same manner.

It will be seen that this gives a wonderful flexibility to the language, and does away with the necessity for large vocabularies without detracting from the ability of the language to express the finest shades of thought.

TOLSTOY AN ESPERANTIST

Count Leo Tolstoy, the great Russian author and peace advocate, has said, "Some years ago I received a grammar of the international language, Esperanto, together with a letter written in it. After a few hours' study of the grammar, I was able to read the letter, and a little more study enabled me to reply to it in Esperanto. All people who have at heart the good of humanity, should learn this language, which promises so much for the world."

During the last congress a message from Count Tolstoy to the Esperantists was presented, expressing his wishes for the success of the movement, and it was stated that in spite of his age and the many other occupations of his busy life, Tolstoy is still a devoted Esperantist.

During the Dresden congress a meeting of Esperantist physicians was held, which perfected the organization of an international association of physicians. The medical profession already has its international organ in *Vocho de Kuracistoj*, published in Austria.

The important Russian educational society, *Vjestnik Znania*, publishes its organ, *Espero*, (Hope) with parallel columns, in Russian and Esperanto. This is a large magazine of 112 pages, well illustrated, and devoted chiefly to literature and educational matters.

A JAPANESE VIEW-POINT

The Japanese Peace Society has instructed its delegate to the International Peace Congress at London, Dr. Kroita, to make use of Esperanto only at that congress, and to inform the congress that unless that body adopts Esperanto as the official language of all future congresses, Japan will no longer be represented, as, owing to the fact that the proceedings are carried on in three of four languages, very little can be accomplished. The various so-called international congresses are very far from being international in fact, since when a speech is made in any national language, a majority of the delegates present are unable to understand it, and cannot express their approval or disapproval until a translation has been made and read by them. No congress can be really international, unless the proceedings are carried on in an international language.

HOW TO FORM A CLUB

There are a great many Esperantists who wish to do their share of the work which is so rapidly bringing Esperanto to the front, who wish to get in touch with other Esperantists and form a club in their town, but do not know just how to set about it. For the benefit of such persons we intend to give a few suggestions.

There is not a town in the country of any size in which there are not at least a few Esperantists, as the subscription list of *Amerika Esperantisto* shows. In order to form a club, it is only necessary that these people get together.

Write an article for your newspaper, explaining Esperanto and its objects. Ask all interested to communicate with you for the purpose of forming an organization to boom Esperanto in your town. If you can't write it yourself, ask *Amerika Esperantisto* to furnish you with an article already prepared, or copy one from the *Bulletin*. Take it to your editor; he will be very willing to print it. You will be surprised at the number of answers you will receive, and it's ten to one that you will be able to form a good club and put your town where it belongs in the Esperanto movement.

Do it now!

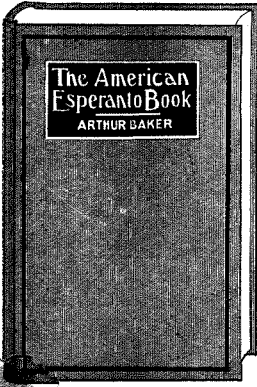
A good example of the world-wide spread of Esperanto is seen in the fact that an Esperanto club, composed of Syrians, Arabs and Egyptians, has been formed at Khartoum, Egypt, where only a few years ago the savage followers of the Mahdi held sway. A club of native Fijians at Levuka (Fiji Is.) is enthusiastically carrying on the propaganda of Esperanto. A missionary in South Africa is teaching the language to a class of 30 young Zulus.

The Esperanto Association of North America gained 270 members in the last month. This serves to show that Esperanto is gaining ground rapidly in the country. Since the cost is only 25 cents per year, everyone really interested in the success of our movement should become a member and thus contribute his mite towards carrying on the good work.

THE September Bulletin has been withdrawn from circulation—all copies sold and will not be reprinted. Let your new subscriptions date from December—TEN cents for a YEAR!

BE a light-bearer and a leader in your home town and state. Organize an Esperanto club! For instructions about it, see October Bulletin. Twenty copies for ten cents. Subscribe—10c a year!

The Esperantists of Des Moines, Iowa, now possess their own organ, *La Espero*, an eight-page weekly journal in Esperanto and English.



AMERIKA ESPERANTISTO
 Monthly magazine, printed in English and Esperanto, with stories, news and articles on various subjects. Illustrated. Official journal of the Esperanto Association of North America. Per copy, 10 cents; six months, 50 cents; per year \$1.00.

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SYNOPSIS OF ESPERANTO GRAMMAR

THE ALPHABET consists of twenty-eight letters: **a b c ĉ d e f g ĝ h ĥ i j k l m n o p r s ŝ t u ŭ v z**. The *sounds* are as follows:
 a is like *a* in *father*.
 c is like *ts* in *hats*.
 ĉ is like *ch* in *church*.
 e is like *a* in *fate*, but not so long.
 g is like *g* in *get*.
 ĝ is like *g* in *gem*.
 ĥ is like *ch* in *loch*.
 i is like *ee* in *see*.
 j is like *y* in *yet*, *boy*.
 ĵ is like *z* in *seizure*.
 o is like *o* in *roll*.
 s is like *s* in *so*.
 ŝ is like *sh* in *show*.
 u is like *oo* in *soon*.
 ŭ is like *w* in *how*.
 z is like *z* in *zone*, *seize*.
 r is slightly rolled or trilled.
 The remaining letters are pronounced exactly as in English: **b d f h k l m n p t v**.

PRONUNCIATION
 Every word is pronounced exactly as spelled, and no letter is ever *silent*.
 The Accent, stress or emphasis is placed on the syllable next to the last: **BA-lo; ne-HE-la; di-li-GEN-ta**.
 Every vowel (a, e, i, o, u) adds a syllable: **zo-o-lo-gi-o; tre-e-e**.

GRAMMATICAL SIGNS

- O the sign of the noun . . . amo=*love*
 A sign of the adjective . . . ama=*affectionate*
 E adverb ame=*affectionately*
 I verb infinitive skribi=*to write*
 AS verb present indicative skribas=*writes*
 IS verb past skribis=*wrote*
 OS verb future skribos=*will write*
 U verb imperative skribu=*write*
 US verb conditional skribus=*might write*
 ANT participle, present act. skribanta=*writing*
 INT participle past active skribinta=*having written*
 ONT participle future active skribonta=*about to write*
 AT participle present passive skribata=*being written*
 IT participle past passive skribita=*been written*
 OT participle future passive skribota=*about to be written*
 J, final, indicates plural in nouns and adjectives
 N, objective case

PREFIXES

- ESPERANTO is equipped with a system of prefixes and suffixes, giving a wide range of expression to a very small vocabulary. Taking a root for the central thought, these are used to express the variations of the central idea. In Exercise 42, AMERICAN ESPERANTO BOOK, there are shown 53 words thus formed from one root. The only limit to such combinations is clearness.
 BO relationship by marriage; bopatro=*father-in-law*
 ĈEF chief or principal; ĉefkuiristo=*head cook*
 DE means *from*; depreni=*to take from*
 DIS dismemberment or separation; disŝiri=*to tear apart*
 EK to begin suddenly; ekkrii=*to cry out*
 EKS same as English *ex*; eksprezidanto=*ex-president*
 EL out; ellabori=*to work out*; elpensu=*to think out*
 FOR away; foriri=*to go away*
 GE both sexes; gepatroj=*parents*
 MAL the direct opposite; bona=*good*; malbona=*bad*
 NE not, neutral; nebela=*not beautiful, plain*
 RE to repeat or reverse; reiri=*to go back*; rediri=*repeat*
 SEN without, *-less*; senhara=*bald*

SUFFIXES

- AD continued action; kanto=*a song*; kantado=*singing*
 AJ the concrete; bela=*utiful*; belaĵo=*a beautiful thing*
 AR collection or group; vortaro=*a dictionary*
 ĈJ diminutive for masculine names; Vilĉjo=*Willie*
 AN inhabitant, partisan; kristano=*a Christian*
 EBL possibility; vidi=*to see*; videbla=*visible*
 EC abstract quality; bela=*beautiful*; beleco=*beauty*
 EG increased degree or size; grandega=*immense*
 EJ place of action; lerni=*to learn*; lernejo=*school*
 EM tendency, inclination; laborema=*industrious*
 ER a unit of a collection; mono=*money*; monero=*a coin*
 ESTR a leader or head; urbo=*city*; urbestro=*mayor*
 ET diminution of size or degree; vireto=*a tiny man*
 ID offspring; kato=*a cat*, katido=*a kitten*
 IG to cause to become; riĉa=*rich*; riĉigi=*to enrich*
 Iĝ to become; riĉiĝi=*to "get rich"*
 IL tool, means, instrument; kudri=*sew*; kudrilo=*a needle*
 IN the feminine; frato=*brother*; fratino=*sister*
 IND denotes worthiness; kredinda=*worthy of belief*
 ING holder for single article; cigaringo=*cigar-holder*
 IST a person occupied with; kantisto=*a singer*
 NJ diminutive for feminine names; panjo=*mamma*
 UJ that which contains; kremujo=*a cream pitcher*
 UL one having the quality of; grandulo=*a large person*

