

ESPERANTO BULLETIN

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ESPERANTO

A STEP TOWARD UNIVERSAL PEACE

BY WILLIAM PARKER BONBRIGHT

Two men are standing at the rail of an ocean steamer, which has just left the dock. They begin talking, as men will on such occasions. Suddenly one of them notices that the other is wearing a little green star in his buttonhole. "Are you an Esperantist?" he asks him.

"Yes," the other answers, "I took it up about a month ago, and have found it perfectly fascinating. *Kaj vi, Sinjoro, ĉu vi parolas la karan lingvon?*"

"No, I don't speak it," the first man says, "because I've been studying it for several months, and I'm deeply interested. I've even written articles for the papers on it. You may have seen my letter in the *Sun*" And they are soon in earnest conversation, transformed by a common interest from chance acquaintance to friends and comrades.

What is this Esperanto which seizes men in all ranks and occupations in life, and fills them with a zeal for propaganda worthy of the apostolic Christians? Most people are familiar with the name, if only through newspaper jibes and comments, but perhaps the full extent and significance of the movement are not generally understood.

Esperanto is an artificial auxiliary language, invented by a Polish oculist, Dr. Ludovic Lazarus Zamenhof, now living in Warsaw, Russia. He was born in the city of Bielostok, Poland, in 1859. During his boyhood he saw an enormous amount of strife and hatred among the four races living together there, hatred caused chiefly, he thought, by misunderstanding due to difference of language. And it is a universal human tendency to distrust strongly, if not to dislike, whatever one does not fully understand. If only these jarring races could meet on the common ground of some one neutral language, thought Zamenhof, the largest part of their antipathy would disappear. While still at school he began to give form and substance to his dream. For twenty years he labored, expanding, developing, testing this new tongue as it grew under his hand. At first a few schoolmates encouraged him with their sympathy, but in general, he encountered his full share of that cheap scorn which fools mete out to geniuses. With most admirable courage and persistence he went on, and in 1887 published his scheme at Warsaw. Progress was at first very slow, but gradually clubs were formed and periodicals started. Russia was the seat of the first activity. Many writers of real literary ability took up the language, translating into it various Russian and Polish classics, and demonstrating that Esperanto, far from being a mere mechanical aggregation of formulae, was a living tongue, with a style and spirit of its own, capable of rendering the most delicate and subtle meanings in novels and poetry. A remarkable thing about Esperanto is the unselfish

WHAT IS ESPERANTO?

THE following reply is quoted from a translation of the Declaration of the First World Congress of Esperantists, at Bolougne, 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.

enthusiasm it engenders in its partisans. Dr. Zamenhof himself has steadily refused to regard it as a source of profit, giving it freely to the world. While he is fully aware of its practical side, his chief interest is due to the belief that its universal adoption will measurably hasten the coming of the brotherhood of man. It would almost seem that the language itself had been in some curious way imbued with the idealism of its author, so that upon the learner descends a certain portion of his spirit.

It would be impossible here to trace in any detail the world-wide spread of the movement. Little by little text-books and dictionaries were prepared in the various languages, and with amazing steadiness groups and societies kept forming. Then came the first World Congress, at Boulogne-sur-Mer, in August, 1905, the one event which definitely established in the eyes of the world the validity of every claim which had been made for Esperanto. Representatives of some thirty nations met, with tremendous enthusiasm, to find their wildest hopes realized. Many of them had learned the new language wholly from books. When Dr. Zamenhof arose to open the sessions, and began his speech of welcome in the idiom which he himself had created, many of the delegates heard spoken Esperanto for the first time. As those lucid sentences rolled forth, perfectly clear and intelligible, the delight of that polyglot audience was something to be long remembered. Plays were given in Esperanto, and men from the ends of the earth chatted amicably together, without difficulty or embarrassment. The next year the Congress was at Geneva, that home of congresses. In 1907, the Esperantists met at Cambridge, England. The Congress of 1908, at Dresden, was attended by fourteen hundred delegates, from forty different nations. In 1909 there are to be two great assemblies, one at Chatauqua, in New York State, and one at Barcelona, Spain.

Esperanto is no longer a mere project, a suggested scheme that might be useful if put into effect; it is already an accomplished fact. It remains to obtain for it official recognition, and to widen the field of its usefulness. Already it has been adopted and endorsed by numerous international organizations. Some seventy periodicals, in places as far apart as Mexico and Poland, Chili and Japan, Belgium and the Philippine Isles, use

Esperanto wholly or in part. Such men as W. Max Muller, Count Lyof Tolstoy, W. W. Skeat, William James, Th. Flourney, Henri Poincare, Emile Boirac, and Wilhelm Ostwald regard it most favorably. The books in Esperanto run into the hundreds, and maintain a surprisingly high standard of literary excellence. There are Esperanto grammars in twenty-eight languages. The Song of Roland, four of Shakespeare's plays, large parts of Aeneid, of the Iliad, and of the Bible (the poetry being done in the metres of the original, and remaining poetry in the translation) have been translated, as well as numerous works from the national literatures of England, France, Germany, Italy, Spain, Russia, Hungary, Poland and Flanders. Special word-lists have been compiled for the use of mathematicians, anatomists, philatelists; and the International Scientific Association, with headquarters in Geneva, is hard at work on special vocabularies for all the sciences. Geneva, by the way, is one of the great Esperanto cities of the world. Here are published the Internacia Scienca Revuo, a monthly journal in Esperanto, devoted strictly to science, and supported by eminent scientists in many countries; the *Europana Kristana Celado*, the international organ of the Christian Endeavor Society, and thirdly, *Esperanto*, a semi-monthly paper which makes little attempt to spread the auxiliary language, but devotes itself rather to giving in that language a summary of the news of the world. There is an Esperanto consulate, where without any charge, visiting Esperantists are given information about the city. They can even make arrangements to be met at the trains, if they so desire. Free translating from and into Esperanto is done for the Genevois. One may write in Esperanto to any resident of Geneva with perfect confidence that one's message will be finally understood. If the addressee cannot himself read it, he can take it to the consulate, where a translation will be promptly made.

This system of consulates is spreading rapidly, and such places can now be found in hundreds of cities and towns all over the world. In Tunis and Tananarivo, in Rio de Janeiro and Montreal, in Bohemia and in New Zealand, in Roumania and the Canary Isles, the Esperanto traveler is sure of a hearty welcome, and of anything in the way of aid and comfort that one may reasonably ask of another. In these ways and through the enormous mass of personal correspondence carried on by Esperantists in different countries, the new language is doing more, perhaps, to break down race antipathies than any other single agency. It is intended, be it clearly understood, for use only between persons of different nationalities. In no sense is it the rival of any national tongue. But its value as a civilizing influence is so great, and its acquirement so amazingly easy, that even those of us (if such there be) who have no relationships, either present or prospective, with foreigners can well afford to take it up. One can never tell that it will not some day prove of vital usefulness, and merely as a hobby it is fascinating. So much for the motive of self-interest. There is the other side. The cause is good, and every adherent strengthens it definitely. Tolstoy said: "It is so easy to understand, that when I received a grammar, a dictionary, and some articles in this language, I was able in two short hours, if not to write, at any rate to read the language fluently." Not everyone would learn to read it in so short a time, because not everyone has as a basis Tolstoy's linguistic equipment. But if it required two weeks instead of two

hours, how infinitesimal compared to the time given French or German! "In any event," Tolstoy goes on, "the sacrifices any speaker of a European tongue would make, in devoting some time to the study of Esperanto, are so small, and the results which could thereby be achieved are so numerous, if all, at least Europeans and Americans—all Christendom—should comprehend this tongue, that the attempt, at least, should be made."—From *The American Friend*.

(Suggested text for an article to be published in the local newspapers. This, of course, may be widely varied, and will usually be more acceptable if specially written with plenty of "local color.")

SMITHVILLE ESPERANTO CLUB

Pike County to Fraternize with Bango-on-the-Congo Through International Language

"Bonan matenon! Kiel vi shatas tiun chi malbenitan veteron?"

Get that, samideano? Oh, perfectly—it's Esperanto, the international language. Freely translated, it means: "Good morning. How do you like the lovely weather we are having?"

When you have said "international language" to the average man he may pay you the compliment of wondering what you mean, and he may not. But the progressives, the cosmopolitans, the seekers of the new, the fellows who, while not doubting the everlasting superiority of America over the other nations, are striving to learn more of the "foreigner" if only to show him how superlatively superior we are; these, together with the peace advocates who are going to put down war even at the expense of a fight, are learning Esperanto. And Esperanto is the international language.

So simple that they can print the whole grammar on a postal card. So easy that you can learn it correctly from a book. So logical and trustworthy that Oxford University, University of Wisconsin, Massachusetts Institute of Technology and many other great educational institutions with imposing reputations are teaching it. So popular that there are now more than a million people (progressives, mind you—not the average Thomas, Richard and Henry) throughout the world, of every nationality, color, religion, style of face and political belief, are using the language and revelling delightfully in their new-found atmosphere of cosmopolitanism; for when you know Esperanto you're "at home" anywhere on earth.

Smithville boasts a few Esperanto experts, among them William Jones, of 289 West Twentieth street. Mr. Jones took up the study quite alone and is now able, after a few weeks of study, to read and speak Esperanto quite fluently. He has an imposing array of correspondence from various nations of Europe, and this alone seems sufficient evidence that Esperanto is well worth the very small amount of time which is said to be necessary to learn it. Esperanto is already taught in a few public schools in this country and from its rapid spread through the world it seems quite possible that, as Mr. Jones alleges, not to know the language will soon mean to be behind the times.

In order to avoid such a misfortune for the people of Smithville, Mr. Jones has arranged to give free personal instruction and help in the study of Esperanto and will organize a club for that purpose. Those interested are requested to attend a special meeting at 289 West Twentieth street on Monday night, October 19th, eight o'clock. Those who wish to take time by his forelock and learn a little Esperanto before the meeting can receive a free primer of the language by sending stamp for postage to Amerika Esperantisto, 235 Fortieth street, Chicago. This is a monthly Esperanto magazine, journal of the Esperanto Association of North America. The reader will be surprised to learn that there are already five Esperanto periodicals in the United States, and in the world a total of about sixty, rapidly increasing.

THE NATIONAL CONGRESS

AMERICAN Esperantists are planning to hold at Chautauqua, New York, during next August, the greatest national convention of Esperantists ever held in any country, as a preparation for the international congress which will meet in the United States in 1910. The Chautauqua authorities are co-operating actively with the Esperanto Association of North America to make this congress a great success, and it is certain that this event will mark an epoch in the history of Esperanto in the United States. Some of the features which are planned for the congress, which will be in session a week, are the formal meetings for the transaction of the official business before the congress, a grand banquet, the services of various churches conducted entirely in Esperanto, the presentation of some play, excursions on the lake and to the various places of interest in the neighborhood of Chautauqua, an excursion to Niagara Falls, etc. The proceedings of the congress, of course, will be carried on entirely in the international language and will present most forcible proof that Esperanto is not a mere experiment, but a living, breathing language, not a theory, but a fact.

It is expected that nearly one thousand Esperantists from all parts of the United States and Canada will be present, and efforts are also being made to induce some eminent European Esperantists to visit this country and take part in the congress.

American Esperantists are looking forward with high hopes to this congress, anticipating not only a great deal of pleasure and profit personally from it, but also great acceleration to the Esperanto movement in this country.

DIRECTORY OF AMERICAN ESPERANTISTS

THE Esperanto Association of North America announces that there is in preparation a complete directory of its members, and of all societies and clubs allied with it. This book, which will appear about February 1st, will show the strength of the movement in this country. Its cost is 15 cents, but it is sent free to all the members of the association, and since the annual dues are only twenty-five cents, all Esperantists should make a point of joining now, so that their names will appear. Send your dues to the secretary of the association, Mr. Edwin C. Reed, 3981 Langley Ave., Chicago.

Mr. Chas. McDonald, secretary of the Esperanto Society of Portland, (Ore.), who has just been elected a member of the legislature of that state, plans to introduce a bill calling for the teaching of Esperanto in the high schools of Oregon.

The great success of the recent Esperanto congress, held at Dresden, Germany, in August, has influenced the Germans very remarkably, as is shown by the fact that in the last month eleven new societies have been formed in that country. An Esperanto class, founded in Dresden at the close of the congress, is now instructing 1,500 students.

Mr. Wu Ting-Fang, the Chinese minister to this country, in a recent speech, declared the adoption of Esperanto necessary to the peace and happiness of the world. He said that most of the troubles that have afflicted China have arisen through misunderstandings which could be done away with through the possession of a common neutral language. Minister Wu has secured a text-book and is now studying Esperanto.

For detailed information as to studying Esperanto, forming local clubs, price lists of text-books, dictionaries, etc., address American Esperantist Company, 235 East Fortieth Street, Chicago.

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 ĉs in hats.
 ĉ is like ch in church.
 e is like e in fate, but not so long.
 g is like g in get.
 ĝ is like g in gem.
 ĥ is like ch in loĥ.
 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-eg-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; elpensi=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
- Aĵ the concrete; bela=beautiful; 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; riĉigi=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
- IJ diminutive for feminine names; panjo=mamma
- UJ that which contains; kremujo=a cream pitcher
- UL one having the quality of; grandulo=a large person

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ESPERANTO'S PHENOMENAL GROWTH

In Spite of Opposition from Theorists the International Language Makes Steady and Rapid Progress

WHEN consulted in regard to the statements about various propositions for change and simplification of the international language, and the reported weakening of the Esperanto organization, Mr. Edwin C. Reed, secretary of the Esperanto Association of North America, (which is the official organization of the Esperantists of the United States and Canada), said:

"The suggestion that the Esperanto movement is dying or losing strength in this country is rather ridiculous, inasmuch as exactly the reverse is true. Never has the general sentiment been so strong in favor of an international language, and at no time have so many members enrolled as now. At the present time this association can count six members for each that it had on the first day of September, only about three months ago. That can scarcely be called decay.

"The editor and proprietor of AMERICA ESPERANTISTO, which is the official organ of the Esperanto Association of North America, informs us that during the month of November the circulation of this magazine increased 14%, which is a phenomenal increase for a magazine four years old. The same encouraging reports are given in all lines. The American Esperanto Co., which handles Esperanto literature and supplies, reports a continuous increase in the amount of book sales, etc. The American School of Esperanto, giving correspondence instruction in the international language, has this fall been compelled to add to its staff of instructors. A. C. McClurg & Co., the Fleming H. Revell Co., and other large publishing firms, have special departments for Esperanto books, while new works in the language are constantly appearing. Besides various textbooks, Fleming H. Revell have just issued a new English-Esperanto dictionary of 548 pages. Does this look like a breaking up of the movement?

"In New York City, where it was reported that the number of Esperantists had decreased to fifteen, we know that there are several hundred who are not only sufficiently interested to learn the language, but have also joined the association and contributed to help speed the propaganda to others. Col. George Harvey, of Harper & Bros., New York, editor of the North American Review, is the president of the Esperanto Association of North America. He and our councilor for New York, Mr. Henry D.

King, of Brooklyn, can substantiate these statements.

"As Esperantists, we have no quarrel with those who advocate still greater simplifications in this already simple and flexible international language, nor have they any with us. Except in a few cases, where desire to revolutionize the whole affair in a moment has gotten the better of their judgment, all who hold such ideas are still with us. As in any great movement, we have within the organization the radical element, anxious for revolutionary changes, and the conservative element, which dislikes all idea of change. But as with every language, the people using it are themselves the court of last appeal. The slang in the English of yesterday is the good English of today. In Esperanto the same factor must of necessity be reckoned with. A suggested new word is gradually used, because of its internationality and its convenience, then is adopted and becomes a recognized part of the language. Another suggestion may be offered, which does not thus become a part of the international language. From these various projects, known variously as Ilo, Delegacio, Ido, Simplified Esperanto, etc., the Esperantists have already taken some suggestions, and others will doubtless in time become part of the international language. Still others, in my opinion, will never be adopted. For any one to take the attitude that until all suggestions are disposed of in one fashion or another, he will not learn the international language, is about as silly as it would have been for a contemporary of Chaucer to refuse to learn the constantly and irregularly changing English of that day, until the language should be entirely perfected. That poor man would still be unable, even now, to talk to his friends upon the other side. Were he with us today, he could not allow his children to learn English until all suggestions from the Simplified Speaking Board had been definitely passed upon and accepted or rejected by formal and solemn process as regularly as these suggestions are announced.

"The international language is here, and here to stay, and it will always be based upon Esperanto, since whose publication (twenty-two years ago) about twenty-five other schemes for an international language have been proposed with the hope of supplanting Esperanto.

"This language is a live language, has a literature larger than that of many countries whose language has been long in existence, has thousands of followers in every country, and has over fifty periodicals published in and for it. In Chicago, on the first of January, will be published the first number of an export journal in Esperanto, to serve the interests of American manufacturers who desire foreign trade.

"In schools, colleges and universities, regular courses of study are being started, and many teachers, realizing the advantages of taking it up, have begun its study. In Massachusetts, for example, we find courses of Esperanto in the Massachusetts Institute of Technology, Clark University, the Roxbury Latin School, etc.

"The future of Esperanto is too tremendous to estimate, but its present status is easily and definitely ascertainable, and I should be glad to furnish further information to any one who cares to communicate directly with me at the headquarters of the association, 3981 Langley Ave., Chicago."