

# ESPERANTO BULLETIN

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## A LIVING LANGUAGE

WILLIAM GEORGE ADAMS

SINCE the unfortunate occurrence at the Tower of Babel this poor world has been afflicted with an over-sufficiency of languages and it is estimated that at the present time there are over 2,500 languages in use throughout the world. This diversity of language is the cause of a great amount of misunderstanding and inconvenience, since even if one does give up years, precious years, of his life to the study of half a dozen or so of languages, the minute he wanders into a land whose speech was not included in his curriculum he is little better off than if he were an uneducated Choctaw. Unless he is fortunate to have an interpreter (at 'steen francs per day) convenient, he can only make himself understood by resorting to the sign-language of our primitive forefathers, which has its limitations, for, saying nothing about the difficulty in its use to one afflicted with rheumatism, it is unsuited for such purposes as love-making, for example.

But now wanders on the scene an enthusiastic gentleman who asks, "Why should we not employ some simple, neutral language for all international relations?" And the only answer that Professor Hugo Munsterberg, Brander Mathews and others have so far been able to give to this question is just "Because."

### *Esperanto Fills the Bill.*

Then our friend proceeds to remind us that such a language, called Esperanto, already exists and is known and used today by over a million people in all parts of the globe, that by its aid Zulu and Fijian hob-nob with Jap and Filipino. He tells us that it is so easy and simple that by the time the student of German has learned the nineteenth exception to Rule Fourteen, the fortunate Esperanto student would be beginning to think of writing a novel in the international language.

### *"Almost" Languages.*

Esperanto is not the only international language in the field. By no means. There are some hundred others called forth by its success. There is Mr. X with his language To, who claims that no language can ever succeed which does not, for example, recognize that the only possible method of counting is by using the words "zeb, zed, zef, zeg, zej, zel, zem," etc. And here is Mr. Y who says that unless the Esperantists adopt his brand of desiccated Esperanto and name a cat "whangdangle" instead of "kato," recognize "Snido," or whatever he may choose to call his dialect, as the only real thing in languages and himself as its prophet, that some terrible and mysterious fate awaits them. Messrs. A, B, C and the rest of the alphabet also have each "the only perfect language" to offer us. But the general public has been of late years so carefully exhorted to "beware of imitations," "accept no substitutes," that they have obstinately, and in the eyes of these gentlemen theorists, criminally, continued to ignore all projects and adhere to the only international language which is an international language in fact, and not merely in the clouded imagination of its author. These "almost" languages, although they make a noise altogether out of proportion to their size, average about two partisans per language. The inventors of some of them are candid enough to confess that even they, cannot speak the language!

### *A Real Language.*

However, Esperanto must not be classed among these "would-be" languages. A movement which already possesses a million adherents and is progressing so rapidly that in a few years prospective candidates for office will have to learn Esperanto in order to catch

## 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.

the Esperanto vote, is certainly more than a fad. Even Kaiser Wilhelm has emerged from his shell long enough to say a good word for it!

### *Simple and Easy.*

The verb in French has over 1,500 different forms. In Esperanto it has ten! In English, French and other languages the student must learn twenty or more rules about the formation of plurals. In Esperanto he needs to learn only one form. The English language has over 185,000 words. Esperanto has some 3,000. Yet, in spite of this simplicity, Esperanto is capable of expressing every idea as accurately as any language can.

No matter how much one may have heard of the easiness of Esperanto, it is always a surprise to him when he picks up for the first time a text book of the language, and starts to investigate for himself. No exceptions, no irregular verbs, no long and complicated rules. Every word is pronounced exactly as it is spelled and the greater part of the words are already known to him. It is ten to one that Esperanto will look good to him; he will take up the study and in the course of a few weeks, will find himself able to correspond with Esperantists all over the world. His friends and neighbors will hear on every possible occasion about the merits of Esperanto and will be urged day and night to take up the study of "the glorious language of Dr. Zamenhof."

### *Be Progressive!*

The majority of those who try to keep up with progress are studying Esperanto today, and an ignorance of the international language will soon be accounted a serious reflection upon one's intelligence and progressiveness. Since the Esperanto movement really means a great deal for progress, since the immediate and eventual advantages to be obtained by a knowledge of Esperanto are so great, and since it can be learned with so little effort, it would seem that no one can afford to ignore this important matter.

Take our advice then, hie away to the nearest bookstore, invest a few cents in a text book of Esperanto and keep up with the procession.

Spanish Esperantists are energetically preparing for the fifth international congress of Esperantists which will be held in Barcelona next August. Beyond doubt this will be the largest and most successful congress ever held and will greatly increase the prestige and strength of Esperanto. The authorities of the province of Barcelona are co-operating with the Esperantists of Spain and have just granted an annual subsidy of \$10,000 to aid the instruction of the language in the schools of the province.

An Esperanto society has just been formed in the City of Jerusalem.

## ORIGIN OF ESPERANTO

(Extract from a letter of Dr. Zamenhof to N. Borovko).

**Y**OU ask me how the idea of creating an international language first occurred to me. The idea to whose realization I have dedicated my whole life first came to me when I was a mere child and since that time has never left me; I have lived in its company and cannot even imagine myself without it. This circumstance will partly explain to you why I have labored for it with so much obstinacy and why, in spite of so many difficulties and discouragements, I have never forsaken it, as have done so many others laboring in the same field.

"I was born in Bielostok, (December 15, 1859) in the province of Grodno, Poland. This place of my birth and early years gave the direction of my future aspirations. In Bielostok the population consists of four elements, Russians, Poles, Germans and Hebrews. Each of these races speaks a language of its own and exists in a state of enmity to all the others. I was brought up an idealist; I was instructed that all men are brothers, and yet, in the street at every step it seemed to me that *men* do not exist, there are only *Russians, Poles, Germans, Hebrews*, etc.

"This always tormented my childish soul, though many may be inclined to smile at this "sorrow for the world" in a child. Because it always seemed to me that the 'grown-ups' possessed some all-powerful strength, I often said to myself that when I was grown up I would do something to remove this evil.

"Little by little I became convinced that this project was not quite so simple as it seemed to my childish mind; one after another I threw away my youthful Utopias, and only the dream of one language for all humanity remained. Though vague and shadowy, it was always in my mind. When I left the Royal School, at Bielostok, and went to the college at Warsaw, I commenced to dream of a new, artificial language.

"I often made attempts to construct such a language, invented artificial conjugations and declinations, etc. But a human language, with its endless mass of grammatical forms, its hundreds of thousands of words, seemed to me such a colossal machine that more than once I said to myself, 'Away with dreams! This task is beyond human strength.' But nevertheless I always returned to my dream.

"I now commenced to learn the English language, and the simplicity of its grammar impressed me very strongly, especially by comparison with the classic tongues. Under this influence I commenced to construct a grammar, throwing out all useless forms, and soon arrived at a grammar so simple that it could be summed up in a few pages. Then I commenced to dedicate myself more seriously to the work. But still I was oppressed by the immense vocabulary which seemed necessary to the language.

"By chance, I happened to notice in the street a sign, 'Svejearskaja,' (drink shop), and near it another, 'Konditorskaja,' (confectionery). This suffix, 'skaja' interested me and showed me that by means of suffixes one can form from one word, many new ones which it is not necessary to learn by themselves. At last I felt firm ground under my feet.

"The problem is solved,' I said to myself and commenced to work in this direction. I understood what an important meaning the full and regular use of this force, which is only blindly and imperfectly used in the natural languages, would have for the artificial language. I commenced to compare words, searching among them definite and constant relations, and every day I threw out of the vocabulary a mass of words, substituting for them a suffix standing for a certain relation.

"The whole machinery of the language was now before me and I commenced to labor regularly, animated by high hopes. Soon after I had written out the whole grammar and a small dictionary.

"In the year 1878, the language was more or less ready, although between the 'lingwe uniwersala' of that period and the present Esperanto, there is a wide dif-

ference. I communicated the language to my fellow students. The majority of them were attracted by the idea and by the remarkable easiness of the language, and commenced to learn it. On the 5th day of December, 1878, we held a solemn banquet in honor of the birth of the international language. During this feast there were speeches in the language and we all sung with enthusiasm a hymn expressing the ideals of the new language.

"So ended the first period of the language.

"Six months after our feast of the 5th of December, we finished the college course and separated. The apostles of the language made a few efforts to convert others but meeting only the ridicule of their elders, soon gave up the attempt and I remained alone. Forseeing only mockery and persecution, I decided to remain silent about my work. During five years at the university I spoke to no one about it. This secrecy tormented me; obliged to hide my cherished dreams and plans, I went nowhere, took part in nothing and so the most beautiful part of life—the years as a student—passed very unhappily for me.

"During six years I worked perfecting and proving the language—and I found sufficient labor, although in the year 1878 it had seemed to me perfect. I made many translations into the language, wrote original works in it, and wide experience proved to me that much that had seemed to me quite perfect in theory, was not acceptable in practice. Much had to be changed, substituted, corrected and radically transformed. In 1878 it had seemed to me sufficient that the language possess grammar and vocabulary. But practice showed me that there was wanting an indescribable something, the linking element, giving to the language a definite 'soul.'

"I commenced to avoid word-for-word translations from this or that language and to think directly in the neutral language. Soon I noticed that the language had ceased to be a mere formless shadow of some other language and possessed its own spirit, its own life, a clearly defined physiognomy of its own. Speech flowed without effort, flexibly, gracefully and as smoothly as the mother tongue.

"I finished the university and commenced my medical practice. Now I commenced to think of the publication of my language. I prepared the manuscript of my first pamphlet, (The International Language, by Dr. Esperanto. Introduction and Complete Instruction Book), and commenced to search for a publisher.

"But now for the first time I came into contact with the hard facts of life, the financial question, which afterwards I had to combat constantly. During two years I searched vainly for a publisher. At last, after much trouble, I succeeded in publishing it myself in July, 1887.

"At this critical period in my life, I felt very excited; I felt that I stood before the Rubicon, and realized that after the day when my pamphlet appeared I would no longer have the chance to retreat. I knew what fate awaits the physician who is dependent on the public, if that public sees him devoting his time to other matters than his profession. I felt that I had placed upon a turn of the cards the future happiness of myself and of my family. But I could not abandon the idea which had become a part of myself and . . . I crossed the Rubicon."

The interest awakened in Germany by the great success of the Fourth International Congress of Esperantists, held in Dresden last August, has not abated with time. In the last two months eighty-five new courses in Esperanto have been started in Germany. The King of Saxony has accepted the title of Patron of the Saxon Esperanto Institute, which is now official. Esperanto is being taught in the schools of the City of Gotha.

### EXTRA POSTAGE

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SYNOPSIS OF ESPERANTO GRAMMAR

**THE ALPHABET** consists of twenty-eight letters: a b c 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.  
 ĝ is like *g* in *get*.  
 ĥ is like *g* in *gem*.  
 h 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*.  
 ŭ 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*; 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*
- 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*
- IG 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*
- UJ diminutive for feminine names; panjo=*mamma*
- UĴ that which contains; kremujo=*a cream pitcher*
- UL one having the quality of; grandulo=*a large person*

COUNT TOLSTOY ON ESPERANTO

When asked, some years ago, for his opinion on Esperanto, Count Tolstoy replied as follows:

"There cannot exist the slightest doubt that mankind tends ever to form but one family, having for sole guides wisdom and love, and that one of the best means of attaining to this ideal is to arrive at a mutual comprehension. But, in order that all the peoples may comprehend one another, it is necessary either that all the languages should reduce themselves to a single one, which can happen but after a very long time—if indeed ever. Or, that all shall choose a language, the study of which shall be obligatory to each people. Or, finally, as the partisans of Esperanto suppose, that all men of all nations shall adopt and understand an international language, artificial and simple. This last hypothesis appears to me the most reasonable, the most serious, the most easy to be realized.

"I have found Esperanto very simple—as indeed every European must find it. It is so easy to understand, that when I received, some six years since, 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.

"In any event, 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 so enormous, if all, at least, the Europeans and Americans—all Christendom—should comprehend this tongue, that the attempt, at least, should be made.

"I have often thought that there is no more Christian science than the study of languages, that study which permits of our communicating and allying ourselves with an incalculable number of our fellow men, and I have often remarked how people bear themselves as enemies to one another, solely because they have no means of intercommunication. The study of Esperanto, then, and its diffusion, is assuredly a Christian labor, which hastens the coming of the kingdom of God, the main—I should say the only—aim of human life."

Two new Esperanto societies have been founded in New York City. They announce that they intend to devote no time to theories or fads, but will carry on an active and enthusiastic campaign for Esperanto.

Esperanto will be the official language of the International Congress of Dentists, to be held in Berlin this year. The necessity for using Esperanto in international congresses is being recognized everywhere, and an international gathering where five or six languages are used and two-thirds of the time of the members wasted in translating the remarks of a speaker into the tongues of the other nationalities present, will soon be unknown.

The International Peace Office in Berne, (Switzerland), is offering a prize of \$300 for the best statement, in the form of a text book suitable for schools, of the principles of the Peace movement. Manuscripts will be accepted in French, German, English, Italian, or Esperanto.

During a recent meeting of the Cosmopolitan Club of the University of Missouri, one of the principal features was an address in Esperanto by a young Roumanian, who explained the great progress which is being made in his country by the international language.

The Esperanto Pocket Calendar for 1909 gives a list of over 175 magazines and journals published in Esperanto since the appearance of the language.

The Minister of Education of Japan is contemplating the introduction of instruction in Esperanto into the schools of the Island Empire. The Japanese feel the need of an international language more than other people and on that account are very enthusiastic about Esperanto. In Japan, Esperanto is now meeting with great success. During the last congress of Esperantists, held in Dresden, Germany, last August, the Japanese government was officially represented, its delegate being Dr. Shimura, of the Imperial University.

THE PRESENT YEAR

Reports received from all parts of the world indicate that the Esperanto movement everywhere is gaining ground as never before. New societies are being formed, the language is being introduced in many countries into schools and universities, international congresses and associations are adopting it, and in every way our present progress is encouraging and prosperous. Many new journals have been established, among others, organs of the movement in Norway and Cuba. The international congress to be held this year in Barcelona, Spain, and the congress of American Esperantists will show most conclusively the strength of Esperanto and encourage Esperantists to renewed efforts for the realization of our objects. In this country especially, the outlook is bright. The national association is increasing in strength and influence and the movement is strong and united. Indications are that Esperanto will soon be introduced officially into a number of schools and universities in the United States.

The year 1909 is an important one in the history of Esperanto, since the progress to be made in this year will mark the beginning of the final complete acceptance of Esperanto as the international medium of intercommunication for the whole world, and will make that acceptance certain. In every land, in none more than in the United States, Esperantists are optimistic and enthusiastic, and are redoubling their energy and activity. For the calamity howler and knocker, they have no use, and with final victory, the end of the long and difficult struggle for the world's recognition, in sight, they are working in unity and confidence.

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.

A bill is now before the legislature of the State of Texas, providing for the instruction of Esperanto in the high schools of Texas.

Plans are being laid which will make the second annual congress of American Esperantists, to be held in August, the greatest national Esperanto congress ever held in any country. Hundreds of Esperantists will be present, and will not only have a thoroughly enjoyable time, but will have their enthusiasm for Esperanto increased tenfold by this practical demonstration of the strength and importance of the movement.

One of the latest additions to the literature of Esperanto is a translation of the Four Evangelists, the first four books of the New Testament, worked into one connected narrative. It will prove of interest and value to many Esperantists.

The Gregg shorthand, the system most widely used in this country, is being adapted to Esperanto and the proceedings of the Esperanto congress at Chautauqua will be reported in this system.

During the year 1908, Esperanto was made a part of the regular curriculum in forty public schools of Great Britain.

In spite of the holiday season, when the Esperanto propaganda is a little less ardent than at other times, the Esperanto Association of North America broke all records in December, with 271 new members.

Booksellers of Pittsburg report a sale of over 500 text books of Esperanto during the latter half of 1908. This is aside from 200 sold by the local society and the large quantity sold by mail.

# ESPERANTO BULLETIN

A little monthly newspaper. Its object is to put the latest information on Esperanto into the hands of those who are interested, but have not taken up the study. The subscription rates are:

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"INTRODUCTION TO ESPERANTO" is a ten-cent, 32 page book, and gives in clear, concise language, printed in large type, a careful analysis of Esperanto for the beginner. Any person who has read the *Introduction* and who receives the *Bulletin*, may consider himself well informed on this most vital and interesting topic

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Among our workers are professors, scientists, lawyers, judges, bankers, physicians, members of legislatures, army and navy officers of high rank; in fact no Esperantist feels it beneath his dignity to help spread our publications. Will you help? Our best offer to workers is: *The American Esperanto Book*, a 320-page home-study book, and *Amerika Esperantisto*, a monthly magazine in English and Esperanto, official organ of the movement in North America. The price of the book in cloth is \$1.00, and of the magazine alone \$1.00 a year. The price of the two in combination is \$1.50.

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