

# ESPERANTO BULLETIN

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## ESPERANTO AS AN INTRODUCTION TO OTHER LANGUAGES.

BY IVY KELLERMAN, PH. D.

Those who have had experience in language-teaching often remark that Esperanto would be an admirable introduction to such work, and even urge that it should be required in the schools for this reason alone, aside from its practical value. Such a claim is entirely reasonable, and rests upon a sound basis. It is well known that the knowledge of any foreign language makes the next language undertaken easier to acquire, and the only point to be examined is this,—why is Esperanto better than any national ancient or modern language?

The most obvious reason is of course the vocabulary of Esperanto. The student of the international language learns it rapidly because he recognizes a large proportion of the roots as closely akin to words of his own language. English-speaking people are especially fortunate in this regard, for on account of the varied extractions of this tongue, there are contained in it not only Anglo-Saxon but also Latin elements. Consequently many roots of Teutonic origin in Esperanto are recognized by their similarity to English, and also the elements from the Romance languages are not all new, because they come from the same Latin which has given to English two-thirds of the words in our dictionaries, and about one-half of the words used in ordinary speech. Since the student of Esperanto is thus able to acquire about 83 per cent of his vocabulary with comparatively little effort, he has enough time and energy left to be able to master a large number of heretofore unfamiliar roots, and to master them so thoroughly that he has perfect command of them.

But these new roots are not mere combinations of letters that have no meaning outside of Esperanto. Except for a very few which are artificial or only slightly cognate with elements in Indo-European languages, the words of the Esperanto vocabulary are derived from words in national languages, and have undergone only a negligible amount of change in becoming international in form. The Esperantist who is accustomed to using *knabo*, *preta*, *krom*, *gusto*, *pasko*, *iri*, etc. will without hesitation understand German *knabe*, French *preta*, Russian *kromye*, Spanish *gusto*, Scandinavian *Pauske*, Latin *co*, *ire*, etc. when he meets them in this national form. He will find that his Esperanto has taught him numerous Latin prepositions and conjunctions, the familiar Greek conjunction as well as many Greek terminations and vocables, and will recognize as national formations many things which were to him at first simply Esperanto, such as the *-i* ending of the infinitive, the *-n* ending of the accusative, etc. In short, by learning Esperanto one may lessen by fully seventy-five per cent the number of new words to be memorized in any language thereafter undertaken. Such a statement cannot be made concerning any national language, for a painfully acquired vocabulary of German does not in the least help toward a vocabulary of French or Italian, nor do any of these languages aid in mastering the vocabulary of any Slavic tongue. The only approach to the vantage point held by Esperanto is that the Romance languages

are closely enough related that Portuguese is easy for one who knows Spanish, or Italian for one who knows Portuguese, or French, or Roumanian, etc. But even here Esperanto is the better medium.

### A GRAMMATICAL FOUNDATION.

One of the difficulties in entering upon the study of any national language is that its grammar as such must be carefully studied, and differences between its grammatical rules and those of English noticed. But one's knowledge of English grammar is seldom a conscious one, and correct English speech is not due to a constant recollection of grammatical rules and categories. Consequently this process of comparison is a difficult one. As a child, the American or Englishman has learned his mother-tongue by a purely imitative process. His grammatical constructions are due to memory training, and he is not taught to think "Now I am using a noun, now I am using an adjective, and my verb is in the past perfect in this sentence." After he has used this native idiom for many years, and has become entirely unconscious in it, and acts from habit, not even from imitation, when he is talking, he reaches that point in school where "Grammar" is taught, and discovers that he must learn cut and dried reasons for what has heretofore been a process needing no reasoning. Forthwith he learns that certain words spelled just alike and pronounced alike are some of them nouns, others verbs, and still others adjectives or adverbs. The word "that" which he can already use correctly must be called a half a dozen different names, and he must be able to distinguish these categories in catch sentences such as "I think that that that that that man read," etc. The result is generally a state of bewilderment, and a deep dislike for "Grammar."

If, however, even a small amount of Esperanto had been learned, the methodical grammatical system of this language would have instilled a definite appreciation of the grammatical categories, with a minimum of effort in grasping them. This is due to the regular and clearly marked system of endings in Esperanto, by which a noun and adjective and adverb and verb are immediately recognizable as such, by form alone, and the understanding of their use is thereby made infinitely easier. This same clearness of ending aids in the topic of adjective agreement, of the use of the accusative or objective, etc., and the case use with prepositions in Esperanto clears the way for a real understanding of the use of the cases in those national languages which have various case forms and varied case-use with prepositions. The infinitive, which is not clearly differentiated in use from noun and participle in English, may be understood through the medium of Esperanto, and the conditional and imperative moods in this language facilitates the understanding of the difficult modal uses of various national tongues. The student who has mastered Esperanto will find that he has in fact obtained a conception of grammatical principles without any direct expenditure of effort for that purpose.

### IDIOMS.

A familiar grievance to those entering upon the study of a foreign language is the elusive matter of idioms.

To a person knowing but one language, his own manner of expression seems the natural one, and it is difficult for him to see why these expressions should not be translated word for word into the new tongue. He translates a paragraph, with the aid of his dictionary and grammar, and is assured "That is very well done, but it is not French," or "You have used German words, but no German would phrase the ideas that way." That is to say, he learns that certain of his native expressions are "idioms" and are not therefore to be translated literally, while others must be translated in an equally peculiar fashion, into a result called an "idiom" in the new language. There is no way of knowing what are idioms in his own language, except by noting them one at a time as he meets with the strange method of rendering them in the foreign tongue. This would not be so difficult, were it not for the fact that in the same breath he must learn the idioms of the new language. He must put on the new way of thinking and expressing these ideas before he has shaken off his old manner of expression. There is no neutral point upon which he may pause and look around and appreciate what is fundamental in both languages, and what is superficial in one from the viewpoint of the other. Consequently the mastering of the new language is but half as rapid as it should be.

Esperanto, the truly international tongue, offers this neutral ground. Based upon what is really fundamental in the European languages, it ignores small idiomatic distinctions and circumlocutions, and includes only the solid foundation of all. The Esperantist leaves his national idioms behind him, in using the international language. But he is not compelled to learn other idioms in the same moment, and learns how to render his own tongue into a speech not thus burdened by inheritances from more ancient times, and developments due to the accidents of time and chance alone. From this stage, the next step into any national language is far easier. The acquirement of the new national idioms offers no difficulties in comparison to the old method, and it will be found that the time spent upon Esperanto is more than made up, even if Esperanto be regarded as nothing but a stepping stone to the national languages undertaken, whether these be ancient or modern.

#### ESPERANTO IN MEDICAL PRACTICE.

Among physicians, in whose field of work new discoveries and invention are being made in all parts of the world, the rapid communication of a new idea by means of Esperanto is already an accomplished reality. There is a world society of Esperanto physicians whose American representative is Dr. Kenneth W. Millican, 103 Dearborn avenue, Chicago, one of the editors of the *Journal of the American Medical Association*. At a recent examination before the Paris Faculty of Medicine Dr. Corret, a young French physician, had for his thesis the utility of Esperanto among physicians. He not only converted his examiners to the idea, but received for his thesis the highest possible award.

Copies of the *Bulletin* containing the report of the endorsement of Esperanto by the Pan-American Scientific Congress are still obtainable, though but a few thousand copies of the second edition now remain. They are sold in bulk at one-half cent per copy.

#### ESPERANTO AS AN AID TO PEACE.

At a public meeting held in Carnegie institute lecture hall, by the Pittsburgh Esperanto society last week to discuss the subject of "How can Esperanto Co-operate with the Hague Conference in the Promotion of World Peace?" the Rev. Dr. J. Leonard Levy delivered a powerful address. With Dr. Levy on the platform where Major Lee S. Smith, an active advocate of universal peace; Dr. A. A. Hamerschlag, director of the Carnegie technical school, and James McKirdy, of the Esperanto society. They spoke to an audience of about 400.

Dr. Levy said, in part:

"The growth of internationalism during the past decade is a characteristic feature of the new era of brotherhood, the dawn of which is already observed by those who are fortunate enough to have ascended the moral heights of fraternity. The recognition of the Father Universal has everywhere led to the logical deduction that human brotherhood is an essential feature of the moral and religious life of mankind; but the logical deduction has been, almost universally, followed by an illogical mental, moral and material attitude. We have been holding, as it were, to a God of love and justice and peace with one hand, and to a devil of hate, and injustice and war, with the other, through so many centuries that our inconsistency is almost the only consistent feature of international, national and personal life.

"Out of the din and confusion of warring interests, out of the chaos of Chauvinism, out of the fury and madness of militarism, we are gradually emerging into the serenity of internationalism. The ascent of man by the survival of the fittest is assured, and the time is not so far distant when the educated conscience of humanity will forsake its idols, return to the God it now affects to worship, serve Him in truth and acknowledge that in Him there is neither Scythian, Greek or Jew, bond or slave, that He made of one blood all people that on earth do dwell, that all men are equally the children of the same God, and that the same law of justice and equity applies to all.

"In pondering and indulging this ideal we do not forget the actual. We are conscious of the errors and sins of humanity, we know the false doctrines that keep asunder those whom God designed to be united. For some time to come disunion may persist, but the end is not far off. The dawn of truth is here, the doom of age-long fetishes is nigh."

"For internationalism is the gospel of the twentieth century, and the stars in their courses are with it. In an age of reason, like the present, when education is common, when ideals are high, when religion is free, when governments are liberal, when intercourse among nations is frequent, when mutual interdependence is understood, armies and navies are still maintained, and, even on a peace footing, mean an almost incalculable cost to the producers of the nations, to the so-called laboring and middle classes who, in the last analysis, must bear the greatest portion of the burden of taxation.

"I have given much attention to the question of militarism, and I can find no rational argument to support it. Prejudices and castes, love of glory and imperialism, may find defenders for a military system; they can find no ethical defense in this age. Willingly and gratefully acknowledging the service of the warrior in times

past, it is my conviction that the day of militarism is over and gone, and that the day of peace and arbitration is here.

"I protest that, except for police duty, the need of army and navy has been removed. If these arms of the government are to be continued temporarily, let them be so reduced that each and every nation be permitted, by international agreement, to have an equal land and sea force consisting of an equal number of ships and soldiers, the smaller the number the better, to act as an international police, whose duty it shall be to enforce the findings of an international high court of justice.

"That court will undoubtedly be the outcome of The Hague conferences. The two conferences already held at The Hague are to be followed by a third in the year 1915. The nations of the earth will undoubtedly be represented, and out of the Babel of tongues there will be unnecessary confusion. The expression of ideas and convictions to produce the divine enthusiasm which causes success to world movements must find some medium of interpretation better than the primitive mode now adopted at international conventions. Not all representatives speak one common tongue, and international conferences will fail to achieve the best possible results when auditors and speakers do not comprehend one the other. Many object to a "manufactured tongue" as a vehicle of expression. Many believe that a universal language must grow and not be invented. Many say that a universal language cannot be successfully devised by mechanical means.

"Many believe that only some spoken language, the medium of national expression, can alone grow to international proportions. It may be so, but what I have heard of Esperanto, from the uses to which we have seen it put, from the enthusiasm of its advocates, from the scientific methods employed in its development, I cannot but feel that it meets the immediate need of a uniform method of expression at such conferences as The Hague convention; for centuries may pass before a now-living tongue may meet all the exigencies of the occasion so successfully met by Esperanto.

"I am convinced that internationalism needs a universal tongue as a vehicle of correspondence and conversation; I cannot but think that Esperanto may be successfully employed as that vehicle."

OPPOSITION TO ESPERANTO.

The growth of Esperanto is making it a force which must soon be reckoned with in international affairs and is bringing upon it what seems to be systematic opposition from ultra-conservative elements. A correspondent of the *Bulletin*, writing from an inland province of Mexico and especially requesting that his name be withheld from publication, states that all his attempts to form Esperanto clubs were persistently defeated by local Jesuits, whose opposition was quiet, but none the less firm and effective. Persons familiar with conditions in Mexico, where those who oppose the ruling power are subject to arbitrary arrest, *incommunicado* imprisonment and summary execution as in Russia, will understand why this writer does not wish his name published. In both Mexico and Russia the Esperantists are for the greater part actively or sympathetically allied with the revolutionary party. Esperanto in the United States meets with no opposition except from a small band of critics who do not really oppose the movement, but wish to make certain changes in the language. A remarkable psychological feature of the critical element is that it contains no women and no young men.

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.  
 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*.  
 ŝ 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=*repeal*  
 SEN without, *-less*; senhara=*bald*

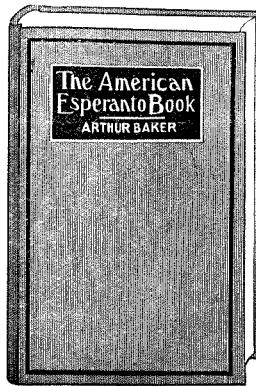
SUFFIXES

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; 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*

# Text-Book and Magazine

## THE AMERICAN ESPERANTO BOOK

Is probably the best-known of more than twenty English text-books of Esperanto. Prepared especially for home study, it is also used by many clubs and classes. Contains grammar, lessons, exercises and large vocabularies. Cloth, 320 pages, \$1.00. A copy in paper cover free with subscription to the magazine. Cloth-bound copy, with magazine a year, \$1.50.



## AMERIKA ESPERANTISTO

Is a monthly magazine in Esperanto and English, devoted to news and propaganda of the Esperanto movement, with a department of help and criticisms, literature, etc. Organ of the Esperanto Association of North America. Per year, one dollar, with free premium copy of American Esperanto Book. One year, with book in cloth binding, \$1.50.

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### PROGRESS OF ESPERANTO ORGANIZATION.

The April issue of the *Amerika Esperantisto*, a special number, contains the "Adresaro" of the Esperanto Association of North America. This is the first list of active Esperantists ever published in America, and is therefore of especial interest. While there are of course thousands of Esperantists in the country who are not yet members of the Association, and in fact many who have not even heard of it as yet, owing to the short time the organization has existed, this list represents Esperantists and persons interested in the international language idea who so far have done more or less active work for the furthering of the cause, to the extent at least of having their names added to the official roll of Esperantists by contributing the small membership fee of 25 cents, and by interesting other persons to do the same.

This number also contains the Constitution of the E. A. of N. A. in the parallel columns of Esperanto and English. Some extracts from the by-laws, and statements concerning the examinations given by the Association, and the diplomas granted to those passing these examinations. A list of all members of the Association who had obtained the preliminary diploma, the "Atesto pri Lernado," and also of those who had obtained the advanced diploma, the "Atesto pri Kapableco" follows these explanations. A list is appended of members holding diplomas from other recognized bodies, such as the British Esperanto Association, the French Association, and the American Esperanto Association previous to its reorganization last August into the present Association. Such diplomas are of course the only ones of sufficient rank to be recognized officially as equivalent in value to those which can now be obtained by taking the examinations of the E. A. of N. A. The list of "Diplomitoj" from such various parts of the country shows that it is no longer necessary for any one wishing a teacher of Esperanto to be content with an instructor who does not possess a diploma certifying to his capability for such work.

Then follows the Adresaro proper, beginning with the officers of the Association, and the members, arranged according to the geographical divisions which are stated in the Constitution. Under these division headings, with the name of the councilor for each division, are arranged the clubs in the various states and cities, and these in turn are followed by the list of individual members in the same states.

The New England Division, which comes first in the list, has also a larger membership than any other one of the eleven divisions. The rest of the divisions take pre-

cedence in the following order: Central Division, Ohio Valley Division, New York Division, Western Division, Eastern Division, Prairie Division, Southwestern Division, Capitol Division, Canadian Division, Southern Division.

A few miscellaneous members are also listed, from various regions, as Mexico, Canal Zone, Cuba, England, Scotland, South Africa, Inca, and Germany.

In each case the membership number in the Association precedes the name of the members. The highest number in the list is 2,582.

As a list of Esperantists from such varied localities, this is exceedingly useful to all who wish to confer with fellow-Esperantists in any desired region, whether concerning propoganda work or merely for the sake of practice in the language and the forming of pleasant acquaintances among "samideanoj," and the Adresaro should be in the possession of all Esperantists. Members of the Association may receive the Adresaro number of the *Esperantisto* without charge, others who are not subscribers to *Amerika Esperantisto* can obtain it by sending 10 cents to the American Esperantist Co.

Last November the Associated Press gave out a report based on a quarrel among five members of the New York Esperanto Society stating that Esperanto was beginning to decline in popularity. Since that time three new Esperanto periodicals have appeared in North America, eight or ten in Europe, over two hundred new clubs have been organized, and the publishers of the American Esperanto Book have printed the largest edition yet issued. Phyrus defeated the Roman in battle, but at such cost he was compelled to admit that one more victory would end his career. Another "decline" like that in Esperanto, and the opposing forces will be obliterated by its impact!

There are in the United States seven periodicals devoted to Esperanto, and three in Mexico. Since the beginning of the Esperanto movement nearly two hundred periodicals have been issued by the devotees of the language, most of them continuing only as long as the enthusiasm of the founders lasted. However, there are now about seventy, which is a much larger number than could be shown by many national languages and dialects.

*Amerika Esperantisto* publishes an interesting letter from a farmer of Saskatchewan telling how his neighbors come for miles in sleighs to attend the winter meetings of the local Esperanto club.