

Auxiliary International Languages.<sup>1</sup>

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AT the present day the rights of all nations to unity, to the preservation and independent development of national life and customs, are fully recognised and admitted. Partly as a result of the war, long dormant hopes and moribund languages have awakened to a new period of life and activity. We live amidst a remarkable efflorescence of national diversity and national pride.

At the same time, the material means of inter-communication by land, sea, and air are rapidly increasing in speed, efficiency, and cheapness. You can lunch quietly and leisurely in Amsterdam and the same afternoon have tea with a friend in London. Science and industry are advancing with giant strides, and in rapidly increasing measure all nations are taking part in this work. The modern world is thus a vast arena of conflict between separating and inter-mixing forces. In the loom of life a myriad coloured threads are intertwined in the strange fabric of modern civilisation. But where are the integrating influences that will give us that *unity in diversity* which all wise men seek?

It is not a monotonous unison of thought that I mean, but a harmony of independent notes—an integration, and not a unification, of separate ideas. What is it that, while conserving the independent life of nations, will produce a common liberality of thought and action? There is only one answer—the intercommunication, the internationalisation of thought. Men have dreamed of a common political organisation of the world, of a human family one in government, speech, and religion. Such things may perhaps come to be, but they lie in the shadowy realm of a very distant future. The practical problem of to-day is the problem of mutual intercomprehension, of unity of understanding, amidst variety of thought, speech, and action. The solution of this problem lies in the existence of an auxiliary language common to all the nations of the world; what we may therefore call an auxiliary international language.

As late as the eighteenth century, Latin served the purpose of an auxiliary international language for the learned world, whilst French has long held sway as the common language of diplomacy (though recent events have tended to give English an equal rank). It may come to pass in the distant future that one of the great modern languages will be gradually accepted by all nations as a common auxiliary tongue known to and used by all. Many Englishmen fondly believe that this high destiny is reserved for their mother language. The very unphonetic character of English spelling presents a great difficulty in this connection.

Those who have given the greatest amount of study to this subject have come to the conclusion that the world will not accept any living national language as a common medium of intercommunication. Feelings of national jealousy, prestige, and advantage are too strong. The international auxiliary language must be *neutral*. It must also be simple and regular, and simplicity and regularity are not qualities possessed by any living national language. From various points of view Latin would satisfy the condition of neutrality, and there are some who urge the claims of this language. But apart from other obstacles, the intrinsic difficulty of Latin is too great.

The object of an auxiliary international language is not to displace or replace existing languages, but to protect and supplement them. These qualities of neutrality, simplicity, regularity, and compatibility

can be obtained only by means of an *artificial auxiliary language*. Now this word *artificial* shocks and frightens people. We are so accustomed to the historical and analytical treatment of languages that we have never dreamt of the possibilities of synthesis. The chemists and physicists have analysed nearly all the things they have found in this world. But if they had rested content only with analysis, the practical world would have much less to thank them for. We may not like synthetic butter and synthetic milk, but we have no objection to synthetic soap or synthetic glass. Why not then a synthetic language? So far as the languages of North and South America and of Western Europe are concerned, the problem is mainly one of the synthesis of existing elements, since amongst these languages there exists already a very large international vocabulary. As Dr. Cottrell has aptly expressed it, our problem is nothing less and nothing more than the science of synthetic linguistics. Looking at the matter from this point of view, we see that the word "artificial" is a misnomer. It is true that the first attempts to solve the problem of an auxiliary international language might be fitly termed artificial. They take us back to the seventeenth century. Impressed by the logical manner in which mathematical symbolism represents complex trains of thought in a form at once intelligible to mathematicians of all countries, some of the greatest philosophers and mathematicians of that century conceived the idea of an international language which would be a logical algebra of general thought. Descartes in 1629 discussed this idea in a letter to his friend Mersenne. Leibniz devoted many years to the problem, though he considered that for immediate practical purposes a simplified and regularised grammar applied to the word elements of Latin would provide the best solution.

Language systems of this sort are called "philosophical" or *à priori*. In their construction we might endeavour to make a list of all the primary ideas, and assign arbitrary written symbols, which may be also pronounceable sounds, to these. With the various permutations and combinations of these symbols we might then form all derived ideas. It is clear that from a very few symbols we can easily, by means of their permutations and combinations, form thousands of derivatives. When the number of primary ideas or elements is relatively small, such systems are of great use and are largely used. The various special codes used in international commerce are examples of this method. Another example of such an international code language may be seen in the nomenclature and symbolism of chemistry.

Thus " $H_2SO_4$ " and "para-nitro-anilin" are intelligible to chemists of every nationality. But for general purposes such systems would become exceedingly complex. Moreover it would be very difficult to draw up a simple and fixed table of primary and fundamental ideas, for although the fundamental data of sense may remain invariable, the intellectual activity of the human mind is constantly penetrating the screen of sense-perception. Thus new concepts and ideas in accord with our progressive discovery of the real structure and activity of the world are constantly being formed.

The inventors of *à priori* philosophical languages have, however, usually proceeded in a somewhat different fashion, their object being to construct a vocabulary that would be based on a rational system of classification corresponding to our knowledge of things. Thus in the seventeenth century a

<sup>1</sup> From a discourse delivered at the Royal Institution on Friday, March 24.

Scotchman, George Dalgarno, and also the celebrated Bishop Wilkins—one of the founders of the Royal Society—produced two such philosophical systems. That of Bishop Wilkins was entitled “The Essay towards a Real Character and a Philosophical Language” (London, 1668). In the eighteenth century the disciples of Condillac, the Ideologists, took up the problem of an artificial language considered as a classification and notation of ideas; whilst in the middle of the nineteenth century the learned Spanish professor, Bonifacio Sotos Ochando, published a very perfect system of this type, in which both the grammar and the vocabulary were very fully worked out.

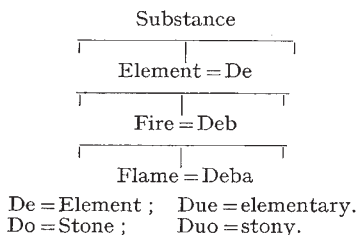
In his “Lectures on the Science of Language” delivered before the Royal Institution fifty-nine years ago, Max Müller discussed the possibility of an artificial language, and gave an account of the system of Bishop Wilkins. Speaking in this connection he said: “It is the fashion to laugh at the idea of an artificial, still more of a universal language. But if this problem were really so absurd, a man like Leibniz would hardly have taken so deep an interest in its solution. That such a language should ever come into practical use, or that the whole earth should in that manner ever be of one language and one speech again, is hard to conceive. But that the problem itself admits of a solution, and of a very perfect solution, cannot be doubted.”

In order to understand the method employed by Bishop Wilkins, I give here the basis of his system of classification:—

SYSTEM OF BISHOP WILKINS.

Five Categories of Logic	{	A. Transcendental Notions	}	Divided into 6 Genera.
		B. Substances		
		C. Quantities		
		D. Qualities		
		E. Actions		
		F. Relations		
				} Divided into 34 Genera.

These 40 fundamental genera were subdivided into numerous species, and to all these genera and species letters of the alphabet were assigned in a regular ordinal manner. Thus the genus “element,” one of the types of “substance,” was denoted by De. Now Bishop Wilkins followed the peripatetic philosophy and divided the genus element into the species earth, air, fire, and water.



Fire thus became Deb, and flame, a variety of fire, became Deba. Grammatical function was indicated by appropriate letters, e.g. De=element, Due=elementary. Do=stone, Duo=stony.

We can perceive here two of the fundamental objections to all such philosophical systems. In the first place all such classifications are fleeting and transient. At best they can but reflect the knowledge and science of their day. But as this is constantly changing there is no finality. We no longer accept the earth, air, fire, and water of the Aristotelian-scholastic philosophy as a satisfying classification of elementary substances. Even the chemical elements of twenty-five years ago are dissolving before

our eyes into the electrons, protons, and neutrons of a newer philosophy. But even were there a finality of knowledge, such classificatory symbolisms would be very difficult to memorise. We should have to remember not only the symbols and their meanings, but also the whole ordinal system of assignment. In practice we should have to learn the system empirically as we do natural living languages. Thus all the hoped-for advantages would disappear. To a child *Deba* might soon come to mean flame, but if we came across this mysterious word in later life we should have painfully to de-code it.

The modern era, the era of synthetic or *à posteriori*, as contrasted with purely *à priori* languages, began with Volapük. This was the discovery of Monsignor Johann Martin Schleyer, a Roman Catholic priest of Baden in Germany, and was given to the world towards the end of the year 1880. His vocabulary consisted of root-words, derived words, and compounds. Schleyer endeavoured to borrow his root-words from the international stock, so that the greatest number of persons might have the fewest unfamiliar words to memorise. He stated himself that the Volapük Lexicon was based mainly upon the English language, because it was spoken by 100 million people. Unfortunately for the 100 million, these roots were so changed by Schleyer that a very large number of them became unrecognisable in the written language. There were several reasons for this. His system was a phonetic one, but the sounds corresponding to several of his letters were so chosen as to destroy the international appearance of the roots. No stem or root which was declinable could end in the sibilant consonants *c*, *j*, *s*, *x*, and *z*, since the plural was formed by the letter *s*. Monsignor Schleyer held that the letter *r* offered such difficulty of pronunciation to children, Englishmen and Chinese—a majority of mankind—that it had to be very largely eliminated. For *r* he substituted very often the letter *l*. Finally he made his roots as monosyllabic as possible.

The net result of these transformations was that many roots chosen from English, or other languages, on account of their internationality, became unrecognisable.

Volapük belongs to the class of “mixed” languages in which borrowed and arbitrary elements are more or less logically combined. Nevertheless, in spite of its many difficulties and its *à priori* elements, it represented an enormous advance on the purely artificial or *à priori* systems of Wilkins, Sotos Ochando, and many others. It presents us with the first great attempt to build up from a small stock of existing root-words a synthetic auxiliary international language based on an autonomous system of word-formation and on a perfectly regular inflexional grammar. In its day, it had a great success. At first it spread slowly, but about 1885 it was actively taken up in France, its chief partisan and exponent being Dr. Auguste Kerckhoffs, professor of modern languages at the School of Higher Commercial Studies in Paris. From France it spread to all parts of the world. Three international Congresses were held, the third taking place at Paris in 1889. At that time there were 283 Volapük Clubs spread all over the world, 316 text-books had appeared, and there were some 30 periodicals appearing in Volapük or dealing with it.

The disappearance of Volapük was due largely to the internal dissensions of its partisans, some of whom, led by Dr. Kerckhoffs, wished to make it simpler and more adapted to the needs of commercial life.

These attempts at reform were, however, resisted by the learned originator. No doubt his system



was too complicated and intricate for the majority of people. Moreover, those who took an interest in the problem of an auxiliary international language were soon provided with the much simpler and more practical Esperanto.

The author of this language, Louis Lazarus Zamenhof, was born in 1859 at Bielostok, in what was then Russian Poland. Perceiving the racial and linguistic hostilities of his native country, as a young school student in Warsaw he already dreamed of a universal neutral language and of a universal brotherhood founded thereon. He graduated as a physician at Warsaw, but during the six years of his university course he worked constantly at his secret project. At first he thought of reviving Latin, or of constructing an *à priori* or philosophical language. It was the study of English, however, that first showed him what could be done by means of a simple grammar, and how stems of different origins could be utilised in the construction of a harmonious and self-contained language. In 1885 his work was complete, but it was only in 1887 that he found a publisher. In that year there appeared in Warsaw a Russian pamphlet describing "La Lingvo Internacia de la Doktoro Esperanto," The international language of Dr. "Hopeful." In 1900 there appeared the "Universala Vortaro de la Lingvo Internacia Esperanto," by L. Zamenhof. In this dictionary the equivalents were given in five languages. The pseudonym "Esperanto," adopted originally by Dr. Zamenhof, has been transferred to the name of the language. The progress of Esperanto was at first slow. But in 1898, when the French took the lead, expansion became rapid. The Marquis Louis de Beaufront became the leader of this movement. In 1914, when the war broke out, there were over a hundred Esperanto periodicals, some appearing in Esperanto only, others in Esperanto and a national tongue. In 1905 an international Convention or Congress was held at Boulogne. Since then twelve other international Congresses have been held, the thirteenth at Prague in 1921. As an international auxiliary language, Esperanto has had an unparalleled success. It has done more to spread the idea of the need for and the possibility of an auxiliary international language than any other project.

The fundamental ideas of Zamenhof were very largely those of Schleyer: a phonetic system, a regular method of pronunciation, a vocabulary of root-words drawn from the international treasury, an autonomous system of word-formation, and a perfectly regular grammar. In other words, an *à posteriori* synthetic language. But in practice the contrast was enormous. Zamenhof did not transform and distort his international roots as Schleyer did. He carried out the choice of international stems on a much broader basis. His grammar was enormously more simple and practical. The inflexional richness of the work of the learned and scholarly Schleyer disappeared, and together with it most of his *à priori* and arbitrary elements. Zamenhof's autonomous system of word-derivation by means of affixes of fixed and definite meanings, and by means of root-combinations, was immensely superior. The arbitrary characteristic endings corresponding to a classification of ideas, a relic in Volapük of the earlier *à priori* philosophical systems, disappeared in Zamenhof's language. The idea of using only monosyllabic roots was given up, and so the international appearance of these could be much better preserved.

In spite of many obvious and indeed glaring defects, Esperanto is undoubtedly, so far as numbers are concerned, the greatest and most successful linguistic experiment that the world has yet seen. Let us not criticise too severely the work of a man

who was neither a great scholar nor a great professional philologist, but let us rather admire the splendid effort which he made. His work has been of the greatest service in demonstrating to an indifferent world the practical possibility of an auxiliary international language.

So great was the interest taken in this branch of science at the Paris Exhibition of 1900, that under the leadership of M. Leau, a French professor of mathematics, a number of men of science and delegates from learned societies were gathered together, and on January 17, 1901, the "Delegation for the Adoption of an Auxiliary Language" was founded. After a great deal of preliminary work on the subject, the matter was submitted, through the kind offices of the Imperial Academy of Sciences of Vienna, to the International Association of Academies, which on May 29, 1907, declared itself incompetent to deal with the question. The Delegation then proceeded itself to elect a special Committee to study the problem. This Committee embraced a number of distinguished authorities on science and linguistics, and included the two secretaries, Profs. Couturat and Leau. After eighteen sittings held at the Collège de France, the following decision was arrived at:

"None of the proposed languages can be adopted *in toto* and without modification. The Committee have decided to adopt in principle Esperanto, on account of its relative perfection and of the many and varied applications which have been made of it; *provided* that certain modifications be executed by the Permanent Commission, on the lines indicated by the conclusion of the Report of the Secretaries and by the project of Ido, if possible in agreement with the Esperantist Linguistic Committee."

It appeared later that the "project of Ido" was an anonymous pamphlet proposing a number of reforms in Esperanto, the real author of which was the Marquis de Beaufront, until that time the most eminent supporter of Esperanto in the world. Messrs. Couturat and Leau had made a most exhaustive and scholarly study of all known auxiliary languages, their labours being embodied in a very masterly book entitled "Histoire de la Langue Universelle," and also in another one entitled "Les Nouvelles Langues Internationales." Their Report to the Committee indicated very clearly the lines along which Esperanto could be improved.

As the Esperanto Linguistic Committee declined to collaborate, the Committee of the Delegation appointed a Permanent Commission to carry out the reforms which they had in view, and as they were unable to use the name Esperanto, the reformed Esperanto was called "Ido."

In its basic ideas Ido is a language of the same type as Esperanto. It is a great pity that all parties could not have combined at an early stage in the development of Ido. If I may be allowed a personal opinion, I will say that most, if not all of the Ido improvements appeal to me very strongly. If we are to choose a language of the Esperanto type, and if the choice lies only between Esperanto and Ido, I would choose Ido. I do not say this for any propagandist purposes, and I say it with a full appreciation of the splendid early work of Dr. Zamenhof. But at the same time I have an equally great admiration for the splendid later work of Prof. Couturat and his collaborators.

Ido, like Esperanto, has had a very great success, and has been very thoroughly developed. Many general and technical dictionaries have been worked out. Before the war there appeared ten or twelve periodicals dealing with, or written in, this language. The International Ido Academy has done very fine

work in bringing it to as high a state of perfection as possible. Very many Ido clubs and societies have been formed in all parts of the world, and already a very considerable literature exists. We may say that the Ido, like the Esperanto, movement, has done immense service in familiarising the world with the practicability of an international auxiliary language. Both these great linguistic experiments are of profound interest and importance.

I must now lead your thoughts away from Esperanto and Ido and back to the International Academy for a Universal Language, which was founded by the two international Volapük Congresses of 1887 and 1889. This Academy continued to exist, and set itself to the task of reforming Volapük. Very important and scholarly work was done by Mr. Rosenberger, a Russian engineer, and his collaborators (Rosenberger was Director of the Academy from 1893 to 1898). They produced a vocabulary of root-words based on the principle of maximum internationality. The greater part of these roots are common to at least four of the seven chief languages—German, English, French, Italian, Russian, Spanish, and Latin. Largely as a consequence of the inclusion of Latin, the result was an almost exclusively Neo-Latin vocabulary—one much more Romanic than that of Esperanto. A very simple grammar and a regular system of word-derivation by means of derivative affixes were introduced. But autonomous word formation was not allowed to exclude international derivatives.

Thus was produced about 1903 the Language "Idiom Neutral," the descendant of Volapük, though scarcely any trace of the parental features remained.

Idiom Neutral has not achieved the practical success of Esperanto and Ido. This may be because it came too late. It appeals to educated people more than Esperanto and Ido on account of its more homogeneous vocabulary, which is practically exclusively Romanic. But it has not been so fully developed as Esperanto and Ido. As a separate and independent project, it may be said to have disappeared with the death of Mr. Rosenberger in 1918.

A language of the Neo-Latin type, somewhat similar to Neutral Idiom, is the "Panroman" (or "Universal") of the German positivist and pacifist, Dr. H. Molenaar. Various attempts, such as those of Mr. Henderson and of Dr. Rosa, have been made to introduce a sort of simplified Latin. But the man who has defined most clearly the Neo-Latin principle, and who has worked not only the hardest in this field but has also grouped and organised many isolated workers of kindred views and affinities, is Dr. Giuseppe Peano, professor of mathematics in the university of Turin. In 1908 he became Director of the International Language Academy. In the "Discussiones" of that body he has published from year to year the work of himself and many collaborators. A very large amount of scholarly work has been done in the discovery of the international vocabulary common to Latin, Italian, French, English, and German. The result of this etymological study may be seen in Professor Peano's important "Vocabulario Comune," the second edition of which appeared in 1915. Following the indication given by Leibniz, Peano has built on an exclusively Neo-Latin basis so far as the main vocabulary is concerned, though modern words acquiring international usage may be accepted.

For many scientific purposes Peano's flexionless Latin is ready for use. He has himself employed it for many years in his own journal, *The Mathematical Review*.

The true solution of the problem may consist in selecting the most international roots according to the

fashion of Peano, but also the most international affixes of derivation. With these natural elements, derivatives and compounds will then be formed according to simple and invariable rules. Thus the advantages of the Neo-Latin or Anglo-Latin vocabulary of stems will be combined with the regular and autonomous word-derivation of Ido. This is the view held by Prof. Guérard, who has just published a most valuable book entitled "A Short History of the International Language Movement" (Fisher Unwin, 1922). As Prof. Guérard points out, these two sets of fundamental ideas are embodied in the language project of M. Albert Michaux, entitled "Romanal."

Needless to say, Romanal is not the last word on the subject, nor is it free from debateable points. But it represents the combination of an "etymological Anglo-Latin" root vocabulary with regularity of word-derivation and simplicity of grammar.

In the preceding discussion I have endeavoured to give a very brief account of some of the principal efforts to solve the problem. The large amount of research work already done and the practical success of Esperanto and Ido prove that the problem is not an insoluble one. At first one might be inclined to think that the production of an international auxiliary language is a sort of parlour game, or at best a pure matter of caprice. Attentive study of the problem shows that this is quite a false view. Whatever may be the final solution, it is already clear that some of the fundamental principles have been elucidated. There *does* exist a science of synthetic linguistics, compounded of logic, psychology, and philology. It has been argued that the field hitherto traversed, at all events in the later systems, is too narrow; that the so-called international vocabularies are not really international and apply at best only to two groups of existing languages. What comfort, it is argued, can a word such as "amico" bring to the Basques, Finns, Hungarians, Turks, Japanese, Chinese, etc.? What special comfort, I would then ask, does the learning of English, French, German, Italian, Spanish, Dutch, Swedish, and Russian bring to a young Japanese gentleman? Are we then to go back to Sotos Ochando and bring comfort to nobody? I think not. But the objection is not one to be passed over lightly. It may be that the world will require more than one auxiliary language. Two, or even three, would be better than the necessity of having to learn a hundred living languages. Only time and prolonged study and investigation can settle questions of this order. The whole civilised world must collaborate in this investigation. There is plenty of time. We have been using an alphabet for, say, eight or ten thousand years at most, and as this planet is reckoned to be over a thousand million years old, it will probably continue to be habitable for some considerable time.

Meanwhile the problem is a very pressing one. Those who have to do with science, industry, and commerce feel this very acutely. Before the war I attended several international scientific congresses. On these occasions it was open to any one to speak in English, French, German, or Italian. When the language of the speaker or lecturer changed, one half of the audience usually adjourned to the refreshment bar. I could follow German, but when it was a case of Italian or Parisian French I also used to get thirsty. I am going to an international scientific congress in June of this year. The representatives of at least thirteen different nations will be present, and I expect at least four languages will be used. As the language of the country where the congress is to be held is not one of these, one ought really to know five languages. I am glad to say that the civilised world is at last beginning to take a real interest in this



problem. We may, indeed, say that, since the war, the whole question has entered on a new phase. Learned and scientific bodies of international influence and repute are beginning to study the matter seriously. The present organised movement in this direction may be considered as dating from the adoption, by the International Research Council at their meeting at Brussels in July 1919, of the following resolutions:

(a) That the International Research Council appoint a Committee to investigate and report to it the present status and possible outlook of the general problem of an international auxiliary language.

(b) That the Committee be authorised to co-operate in its studies with other organisations engaged in the same work, provided that nothing in these resolutions shall be interpreted as giving the Committee any authority to commit the Council to adhesion to or approval of any particular project.

This Committee is now at work. Its chairman is Dr. F. G. Cottrell, and its headquarters are at the offices of the National Research Council of the United States, 1701 Massachusetts Avenue, Washington, D.C. This Central Committee has already done an immense amount of work in securing the organisation of committees and working groups in the national academic organisations and educational institutions, and in co-ordinating this work and serving as a clearing-house for the exchange and distribution of information and plans. The first national response to the appointment of the International Committee was by the British Association for the Advancement of Science, which, at its Bournemouth Meeting in September 1919, appointed a Committee "to study the practicability of an International Language." This British Committee has been very active, and at the Edinburgh meeting of the British Association in September last, presented its report. Its conclusions may be summarised very briefly as follows:

(1) Latin is too difficult to serve as an international auxiliary language.

(2) The adoption of any modern national language would confer undue advantages and excite jealousy.

(3) Therefore an invented language is best. Esperanto and Ido are suitable; but the Committee is not prepared to decide between them.

The Committee is continuing to study the problem. The American Association for the Advancement of Science appointed a Committee in April 1921, and this Committee has presented a Report, which was accepted by the Council of the Association at Toronto on December 29 last. The Committee recommended that the American Association for the Advancement of Science:

(a) Recognises the need and timeliness of fundamental research on the scientific principles which must underlie the formation, standardisation, and introduction of an international auxiliary language, and recommends to its members and affiliated Societies that they give serious consideration to the general aspects of this problem as well as direct technical study and help in their own special fields wherever possible.

(b) Looks with approval upon the attempt now being made by the National Research Council and the American Council of Learned Societies to focus upon this subject the efforts of those scholars in this country best fitted for the task, and to transmit the results to the appropriate international bodies.

(c) Endorses the heretofore relatively neglected problem of an international auxiliary language as one deserving of support and encouragement.

(d) Continues its Committee on International Auxiliary Language, charging it with the furtherance of the objects above enumerated, and reporting progress made to the Association at its next meeting.

The American Council on Education, the American Classical League, the American Philological Association, and the National Research Council of America have also appointed Committees. Furthermore, the American Council of Learned Societies has authorised the appointment of delegates to confer with the Committee of the National Research Council. Thus the national American representatives of science and the humanities are uniting to study the problem.

Both the French and the Italian Associations for the Advancement of Science have also appointed Committees to examine and report on the international language question.

On September 13 last, the following resolution was presented to the Assembly of the League of Nations by delegates representing twelve States:

"The League of Nations is well aware of the Language difficulties that prevent a direct intercourse between the peoples, and of the urgent need of finding some practical means to remove this obstacle and help the good understanding of nations;

"Follows with interest the experiments of official teaching of the international language Esperanto in the public schools of some members of the League;

"Hopes to see that teaching made more general in the whole world, so that the children of all countries may know at least two languages, their mother tongue and an easy means of international communication;

"Asks the Secretary General to prepare for the next Assembly a Report on the results reached in this respect."

With regard to this motion, the special Committee dealing with the inclusion upon the Agenda of Motions submitted to the Assembly reported to that body on September 15 last, as follows:

"The above-mentioned delegates have proposed the introduction of Esperanto as an auxiliary international language into public schools, in order to facilitate direct intercourse between all nations throughout the world.

"The Committee are of opinion that this question, in which an ever-increasing number of great states are interested, should be attentively studied before it can be dealt with by the Assembly."

As a result of this, the secretariat of the League have been instructed to investigate the experiments already made and ascertain the actual results attained.

On November 20 last, some Swedish gentlemen interested in the question of an international language formed a Committee to promote this subject and to unite the various interests concerned. This Committee has brought the matter before the Swedish Parliament and has also addressed a request to the League of Nations.

From all this it will be evident that the existence of the problem, and the urgent necessity for its study and investigation, are now fully admitted and recognised by the learned, scientific, and political organisations of the highest national and international status. Before definite action can be taken by national governments, there must be, however, another period of prolonged and exhaustive linguistic research and experiment. This work must be, as we have every reason now to hope and expect, co-ordinated and supported internationally. Those who have laboured manfully in the past, and the many who have given their adherence to this or that special solution, must be prepared to co-operate without bias and without sorrow. The subordination of self and of the most dearly held, the most beloved possessions of the mind in the interest of intellectual advance and the common good of humanity is the spirit of true science.