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# A M E R I K A E S P E R A N T I S T O

A MONTHLY MAGAZINE OF THE  
INTERNATIONAL AUXILIARY LANGUAGE

# E S P E R A N T O

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NOTE.—For some years Dr. Zamenhof was able to examine all Esperanto books, and many were published with his official approval. Over two years ago, however, he was compelled to abandon this work, so that many of the best, and ALL the latest books, are NOT "APROBITA DE ZAMENHOF".

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AMERIKA ESPERANTISTO  
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## ZAMENHOF FAVORS AMERICA

**I**N AN OPEN LETTER to the Esperantists of America, Dr. Zamenhof sends his cordial greeting and good wishes for the success of the Chautauqua Congress, and recognizes the timeliness and importance of having the Fifth International Congress of Esperantists in America. This letter assures us that, so far as consistent with his position, *he will give us his personal support:*

Varsovio.

Al ĉiuj esperantistoj, kiuj kunvenis en Chautauqua, mi sendas mian koran saluton. Mi esperas ke la kunveno estos tre fruktoporta, ke ĝi havos tre gravan signifon por la esperantismo en Ameriko, forte puŝos tie antaŭen nian aferon kaj preparos la teron por la estonta tre glora universala kongreso esperantista en Ameriko.

L. L. ZAMENHOF

Warsaw.

To all Esperantists convened in Chautauqua I send my cordial greeting. I hope that the convention will be very fruitful, that it will have a very important significance for "Esperantism" in America, will strongly push forward our cause there, and will prepare the ground for the future very glorious universal Esperantist Congress in America.

# WORLD PROGRESS OF ESPERANTO

**I**T MAY BE said, with comparative accuracy, that few modern people who read the review and make a fairly supportable pretention of keeping pace with the world's progress, have not learned something of the history of Esperanto and the general movement for an international language. It is not the purpose here to give a history of the early movement, nor to reply to the many arguments against it. It is well established in history that new ideas and inventions remain the subject of ridicule and opposition from the unthinking long after they have become firmly established in merit and usefulness. For over three hundred years the enlightened world has believed that we live upon a planet; but in spite of this there are still schools of elegance and culture where this is sturdily denied and ingeniously contradicted.

All arguments against Esperanto are reduced to ashes by the red-hot facts in the case. People *can and do* acquire a reading and writing knowledge of it in from one week to three months. People *can and do* learn to speak it from books alone, and to speak it with far greater accuracy than the average person can learn to speak any foreign tongue without actual residence among the natives of that tongue. People *can and do* understand the Esperanto of foreigners with a *marvelous minimum* of difficulty. All for the reason that the language is based for the most

part upon root-words and sounds which already exist in the majority of languages, contains few vowels, with such broad distinction between them that confusion is impossible, and is absolutely phonetic. To cover the world's progress of Esperanto even briefly would require a volume of several hundred pages, and it is possible here to present only a very inadequate synopsis of it:

## ALGIERS.

Some time has passed since the arrival of the little mimeographed newspaper, "Afrika Esperantisto." That has been the sole source of information concerning affairs in North Africa.

## ARGENTINA.

There was no organized Esperanto movement in Argentina at the date of latest information from that country.

Several prominent newspapers have given the language favorable reviews and it is expected that organized propaganda will result in the near future.

## AUSTRIA.

The group at Vienna is taking on great activity and promises to be well represented at the Congress in Dresden.

## AUSTRALIA.

From all parts of the continent come inquiries about the language, and one may believe in the early establishing of an association by the Esperantists there.

## BELGIUM.

It is remembered that Belgium first gave official consideration to the claims of Esperanto as an international language, sending its representative to the congress in Cambridge. Now comes the information that the study of Esperanto



is compulsory in the military schools of that country, and in Antwerp they teach it in the public schools.

#### **BOHEMIA.**

The Jubilee Exposition, which celebrates the sixtieth year of the reign of Emperor Francis Joseph I, will take place in Prague, from May to October of the present year. The managers of the exposition are using Esperanto a great deal for advertising the affair, and several of the Esperanto gazettes of Europe have issued supplements about it. There will be an official invitation to the participants in the Dresden Congress to visit the exposition.

#### **BRAZIL.**

The latest information from this country concerns the formation of new groups in the cities of Parana, Pouzo, San Paulo and other places.

#### **BULGARIA.**

The Bulgarians will hold a national Esperanto congress this year, at Shumen.

#### **CANADA.**

The group at Toronto is quite wide-awake and strong, and 500 persons attended the lecture of M. Privat in that city. There are several other groups in the Dominion.

#### **CHILI.**

In the coming December there will be a convention of scientists from the two Americas, in Santiago. Among them will be several Esperantists, and there will be an effort to interest the congress in the language.

#### **DENMARK.**

Esperanto is progressing well in Denmark. They are constantly founding clubs and arranging courses.

#### **FINLAND.**

From "Finna Esperantisto" it is learned that up to date more than 6,000 text-books for Esperanto have been sold in this small but very progressive country.

#### **FRANCE.**

There has been founded in Paris an Esperanto resort, where they keep a library, games, etc., and one can always find Esperantists and speak the lan-

guage. It is open from ten in the morning to the same hour in the evening, and the monthly admission card costs ten cents. It will be a fine thing for travelers. In Rouen, the city council has given the Esperanto club a room, which is open every evening except holidays. An Esperanto summer resort has been arranged at Neuville-Sur-Saone. Many eminent and energetic Frenchmen advocate the organization of an international Esperanto academy.

#### **GIBRALTAR.**

A daily newspaper published at this British military city gave not long ago an account of the enthusiastic reception of Dr. Yemans, an American Esperantist who now lives in the Philippine Islands. The international language is constantly growing among the soldiers of all countries.

#### **GREAT BRITAIN.**

The yearly convention and consultation of the British Esperanto Association will take place in Edinburgh, the 6th to the 8th of June. On account of the growth of the business of the Association it now has a new office and rooms in the Museum Stations Buildings, 133-136 High Holborn, London, W. C.

#### **HOLLAND.**

The General Military Journal now has a regular department of Esperanto.

#### **HUNGARY.**

There is a central propaganda society in Budapesth, though the general educational and political conditions of the country seem to retard progress. The predominance of Magyars in political affairs and their suppression of languages other than their own makes even the idea of a neutral language quite unwelcome.

#### **INDIA.**

According to a report by the secretary of the society there, the Esperantists met every week in Calcutta during the eight months preceding January. Our American friends in Boston, New York, Philadelphia, Chicago, etc., who thought it useless to meet in the sum-

mer, might get a lesson from this. Summer in Calcutta is as warm as—well, select your own comparison. The movement also prospers in Jetpur, Jamnagar, Surat, Ahmedabad, Rawalpindi, and other places.

#### IRELAND.

The Irish Esperanto Association was formed early this year, as an outgrowth of the movement in England.

#### JAPAN.

The central propaganda society of Japan has about one thousand members, and the minister of education has given the language every encouragement. A Japanese-Esperanto magazine is published at Tokyo.

#### JAVA.

Throughout the Dutch and British possessions of the East Esperanto is well disseminated, and a society exists in the island of Java.

#### KOREA.

From both Russia and Japan the Esperanto propaganda is invading this country and will doubtless make a growth commensurate with the general advancement of the country.

#### MADAGASCAR.

Esperanto was "planted" in this island by the French, and has made remarkable growth.

#### MALTA.

There has long been a strong Esperanto movement in this little island, and the "Maltese" have issued many brochures and a periodical.

#### MEXICO.

The Mexican Theosophical Society has proposed to the World Theosophical Union the taking of Esperanto as an official international language of the Theosophists.

#### NEW ZEALAND.

In this distant island *Amerika Esperantisto* has subscribers, and of course there is sold also "The American Esperanto Book."

#### NORWAY.

Norway has no national society for Esperanto propaganda, though there is wide-spread interest in the language and a number of text books available for Norwegians.

#### PANAMA.

Many Americans living in the Canal Zone and the Republic of Panama are interested in Esperanto.

#### PARAGUAY.

On the border of this country is being organized a co-operative colony, managed by Americans, but expecting to embrace in its citizenship people from all nations. The official language of the colony is to be Esperanto.

#### PERU.

This was the first South American country to take up Esperanto, and the legislature voted a small subsidy to the propaganda of the language. Peru has had an Esperanto periodical for four years.

#### PHILIPPINES

There is in Manila a strong society of American, Spanish and Filipino Esperantists, and they publish a good gazette in Esperanto, English, Spanish and one of the island languages.

#### ROUMANIA.

In the present year there was founded a large society of Esperantists in Galatzo. They publish a good journal, "Rumena Esperantisto."

#### RUSSIA.

An unauthenticated report says that they are teaching Esperanto in the naval school at Vladivostok. That city has been for a long time the home of skilled Esperantists. In St. Petersburg there is a new magazine, the name of which is "Espero." Thus the two in St. Petersburg and the "Pola Esperantisto," now published at Warsaw, make in all three Esperanto publications in Russia.

#### SAMOS.

In this small island, inhabited by Greeks under Turkish rule there is a

large and enthusiastic Esperanto society, which has published several works in Greek and Esperanto.

#### SCOTLAND.

The Esperanto movement in Scotland is a part of the British, the Scots being members of the British Esperanto Association. There are strong societies in Edinburgh, Glasgow, and other cities of Scotland.

#### SWEDEN.

From the files of the official gazette, "Esperantisten," it seems that Esperanto is not progressing much, although there are no signs that it is losing ground. Certainly it is not growing

there as rapidly as in other countries of northern Europe.

#### SWITZERLAND.

One of the most noteworthy things of the present time in Switzerland is the acceptance of accounts and checks according to the scale of the international auxiliary money, which the Swiss clearing house, at Geneva, has done. These checks are not alone excellent propaganda matter for the cause of an international language, but will greatly help in conducting international business. One can have specimen checks on request, from "Esperanto," No. 8, Rue Bovy-Lysberg, Switzerland.

## In The Field of Practical Use

**T**HE DEVELOPMENT of the practical side of Esperanto must of necessity follow at some distance the van of the propaganda, but as the possible applications of the language are almost without limit we may expect to see a tremendous growth of the practical side within the next few years. In fact, everything which has been accomplished in that direction so far may be regarded as comparatively nothing except as indicating the trend of affairs.

#### THE RED CROSS.

The International Red Cross and all peace societies have been besieged by representatives of Esperanto for some years. There is an international peace society composed wholly of Esperantists, and the Red Cross Society will send a delegate to the Esperanto Congress at Dresden in August. W. T. Stead, the well-known London journalist and publisher of the Review of Reviews, in attendance at the Hague Conference last summer, openly expressed the opinion that the Esperanto

Congress was more of a peace-bringing affair than that of the Hague, where days of valuable time were consumed in the necessary translations.

#### CHRISTIAN ENDEAVOR SOCIETIES.

The United Societies of Christian Endeavor, which have made such great progress in the United States and England, are using Esperanto to extend their propaganda in Continental Europe. With 8,000 British societies and 956 locals on the continent, they publish their official organ in Esperanto, thus making it available for their members in any part of the world. The Christian Endeavor World, organ of the movement in the United States, has had an Esperanto department for the last two years, in which is now appearing serially a translation of the Book of John.

#### GOOD TEMPLARS.

The Good Templars now have an international password in Esperanto. At their recent international convention in Washington, it was recommended that all members learn Esperanto, especially all delegates to international conventions. The great amount of time lost in transla-

tions was the usual convincing argument.

#### POLICE.

The international European organization of police, government detectives, etc., has taken up Esperanto as a practical means of facilitating the pursuit of criminals and the performance of other duties which require a knowledge of more than one tongue.

#### MASONS.

Esperantist Free Masons held a conference in Cambridge, England, last summer, and there is widespread enthusiasm among Masons throughout the world regarding the possibilities of Esperanto in the international affairs of their order. Many Masonic publications in the United States have published favorable comment on the language.

#### THEOSOPHISTS.

There is a general movement among Theosophists in the United States and Mexico for the adoption of Esperanto as the international language of the cult. It seems certain that this and dozens of other movements which must support an international propaganda will soon be using Esperanto.

#### COLLECTORS.

The person with a hobby for collecting anything—flowers, butterflies, ores, stamps, post-cards, etc., finds Esperanto now fully developed for his purposes, as the first adherents were drawn largely from this element. One can have correspondents in any part of the world. A Chicago young man has a collection of 4,000 post-cards, from seventy nations. There is hardly an island large enough to appear on an ordinary map but has its Esperantist.

#### ADVERTISERS.

Hundreds of small advertising enterprises have made use of Esperanto, though at this time no large undertakings, such as an American mail order catalogue, have appeared. There is in Europe, however, a profusion of Esperanto tobacco, Esperanto whisky, Esper-

anto temperance tracts, perfumes, medicines, tooth-powders, boot polish, pickled herring, etc. The Oliver Typewriter Co., the Hammond and Yost Typewriters, the makers of the Ideal, the managers of the Prague Jubilee Exposition, are a few among many advertisers who use Esperanto. The London Chamber of Commerce, in its educational department gives regular examinations and grants diplomas in Esperanto.

#### SCIENTISTS.

There is an international scientific society of Esperantists, which maintains an office at Geneva. Hundreds of the members are now collaborating on a vast encyclopedia of scientific and technical terms, which will provide a complete vocabulary for the scientific world.

#### SWEDENBORGIANS.

The London office of this church is issuing propaganda matter in Esperanto and many of the members and pastors in the United States are enthusiastic Esperantists.

#### SOCIALISTS.

At the triennial international congress of the Socialist Party at Stuttgart in 1907, strong pressure was brought to bear for the adoption of Esperanto as one of the languages of the convention; which, representing some thirty million people and publishing propaganda matter in over a hundred languages, uses French, German and English in official work. The plan is to make Esperanto at first simply auxiliary to the other three.

#### CATHOLICS.

Emile Peltier, a French priest, publishes an Esperanto monthly in the interests of the Catholic church, and among many books and pamphlets has issued a prayer-book in Esperanto. The pope has given Esperanto the apostolic benediction.

#### WOMAN'S RIGHTS.

A strong international protective society (Esperantist) for women was organized in 1907, and now has members in nearly every country of the world.

# CHAUTAUQUA IDEALA KONGRESEJO

*CHAUTAUQUA AN IDEAL CONGRESS-PLACE*

BENEDICT PAPOT

**C**U VI iam ĉeestis ĉe Chautauqua? Ĉeestinte tie, vi scias kial ĝi estas ideala kongresa loko; ne ĉeestinte, vi volos scii. Chautauqua estas bela vilaĝeto kuŝanta inter ombriĝantaj arboj sur la montetaj bordoj de Lago Chautauqua, je alteco de 1400 futoj super la marnivelo, kaj 700 futoj super Lago Erie, kiu nur je dek mejloj interspaciĝas. La vojaĝon tien oni povas fari de Ĉikago, Cincinnati aŭ Nova Jorko en dekdu horoj, kaj la fervojoj donas rabatajn prezojn.

La alironta vojaĝanto, kiu ensipiĝas sur la fortika vaporŝipeto kaj transiras la lagon havas belegan vidon ĉian de la arbara urbloko. La Kolegio, supre sur la monteto, la Hotelo Athenaeum apud la lagbordo, la konstruaĵo sur la ensipiĝejo, estas la unuaj termarkoj, kiujn li ekvidas; poste, kiam la ŝipeto alproksimiĝas, li estas impresata de la agrableco kaj pureco de la ĉirkaŭaĵo. La amasoj da blankaj vestoj apud la lagbordo, la multaj boatoj naĝantaj sur la malgranda golfo, la malrektaj vojetoj kaj la komfortaj privataj somerdomoj inter la altaj arboj, ĝojigas la okulojn kaj forgesigas al li la varmon de la vojirado. Tiam la atendantoj ĉe la ensipiĝejo—la flirtado de la poŝtukoj—la varmaj akceptadoj! Kaj ricevinte bileton, la vojiranto fine estas en la urbloko.

Elirante el la ensipiĝejo sin trovas la

**H**AVE YOU ever been to Chautauqua? If so, you know it is an ideal place for a congress; if you have not, you will wish to know. Chautauqua is a pretty little village nestling amidst shady trees on the hilly shores of Lake Chautauqua at an altitude of 1,400 feet above the sea level and 700 feet above Lake Erie which is only ten miles distant. The journey thither may be made from Chicago, Cincinnati or New York in about twelve hours and the railroad rates have been greatly reduced.

The incoming traveler who boards the stout little steamer and crosses the lake has a beautiful general view of the wooded grounds. The college, high on the hill, the Hotel Athenaeum by the shore, the pier building on the point are the first landmarks that he recognizes, then, as the boat approaches, he is impressed with the neatness and cleanliness of the surroundings. The throng of white dresses on the lake shore, the row boats plying in the little bay, the winding roadways and the comfortable private villas among the tall trees delight the eyes and make him forget the heat of the journey. Then the expectant ones at the pier, the flutter of handkerchiefs, the warm greetings. Finally after obtaining a ticket at the gate, the wayfarer is at last within the grounds.

Emerging from the pier building the

kio ĉio Chautauqua malsimilas aliajn lokojn.

“Sed,” vi demandos, “kial elekti tian malgrandan lokon anstataŭ granda urbo por havi la kvinan internacian kongreson?”

Tial ke interne de tiu ĉi urbloko regas Chautauqua Instituto, pro speciala leĝo de la stato New York; kaj dum la lastaj 34 jaroj, sekvinte sian celon antaŭenigi la intelektan, socian, korpan, moralan kaj religian bonstaton de la popolo, estis la afero de Chautauqua administri ama-

which makes Chautauqua so different from other places.

“But,” you will ask, “why select such a small place instead of a large city to hold the Fifth International Congress of Esperantists?”

Because within the grounds, by special legislation of the State of New York, Chautauqua Institution rules; and for the last 34 years, in pursuance of its aim to promote the intellectual, social, physical, moral, and religious welfare of the people, it has been Chautauqua's business to handle large crowds. The village grew for that purpose, the



A VIEW OF THE LAKE

seĝon. Por tio kreskis la vilaĝo, pro tio efektiviĝis la tuta administracio, kaj ĝi facile povos prizorgi 40,000 personojn.

En la centro mem de la urbeto staras la grandega Amfiteatro, loko de la ĉiutaga ĉefkunveno, kaj estas sennombraj kunvenejoj kie dudek diversaj kunvenetoj povas samtempe kunveni. Ĉiutaga ĵurnalo, oficialaj afiŝoj ĉiumatene metitaj en oportunaj lokoj tute tra la urbeto kiel eble plej faciligas la disvastigon de sciigoj. Bona muzikistaro, kvarteto de soloistoj estas pretaj helpi je amuzo.

whole organization is perfected for that purpose and it can easily take care of 20,000 people.

Right in the center of the town stands the large amphitheater for the principal meeting each day, then there are numberless halls where twenty separate sections of the congress can be accommodated simultaneously. A daily newspaper and official bulletins posted each morning in convenient places about the town simplify to the utmost the dissemination of information. A good band, a trained choir, a quartet of soloists are ready to assist in entertain-

Palisaro ĉirkaŭ la vilaĝo estas ŝirmilo kontraŭ malbonvena enŝovo. Ĉiuj aranĝoj por plenumi oficialajn aferojn estas apude, oni ne perdas tempon kurante tien ĉi kaj tien, ĉiuj oportunecoj por socialaj interrilatoj estas donataj.

Ĉu vi rimarkis la klopodojn de la Eŭropanoj por atingi tiun ĉi saman celon, elektante kvietan vilaĝon, Weisser Hirsch, por sociala interrilato post la rapidego kaj movego de la Dresdena Kongreso? Chautauqua kunigus Dresdenon kaj Weisser Hirsch.

A fence around the town insures protection against unwelcome intrusion. All the accommodations for the transaction of official business are at hand, no loss of time running to and fro is entailed, all opportunities for social intercourse are afforded.

Did you notice the efforts made by the Europeans to reach this very end by selecting a quiet village, Weisser Hirsch for social intercourse after the hustle and bustle of the Dresden Congress? Chautauqua would combine Dresden and Weisser Hirsch.



THE COLONNADE

Kaj ĉion tion, post la fermo de la somera lernejo, kiam forestis la amason, la esperantistaro povas havi por si mem, nur petante pri ĝi. Ĉu vi bezonas pli da kialoj? Sed tio ne estas ĉio. Chautauqua Instituto ne estas nur somera lernejo, kiel iuj erare pensas; estas institucio kiu laboras la tutan jaron, havanta sian propran presejon, sian propran gazeton, sian propran grandegan influon tra la tuta Usono, kaj ĝi havas milojn post miloj da fideluloj, kiuj, kvankam eble ĉiuj ne fariĝos aktivaj esperan-

And all this, after the close of the summer school, when the crowd has gone, the Esperantists may have to themselves, merely for the asking. Are further inducements needed? But that is not all. Chautauqua Institution is not merely a summer school, as some erroneously believe; it is an institution at work the year round, with its own press, its own publications; its own enormous influence throughout the United States; and it has thousands upon thousands of faithful followers who, while they may not all become active Esperantists, will



tistoj, helpos la movadon pro Chautauqua. Tiu ĉi pova ilo helpos vin—se vi petos pri ĝi.

Sed peti vi devas! Ne nur momente pensu, ke Chautauqua Instituto petos pri la Kvinan kaj poste petos pri via ĉeesto. Chautauqua rigardas vin kiel granda amaso disigita tra Usono. Ĝi prezentis al vi la unuan okazon kukveni kaj pretigi viajn planojn; ĝi volas helpi vin, sed tute ne intencas antaŭiri aŭ iamaniere sin intermeti en la administron de via afero.

help the movement for Chautauqua's sake. This whole powerful machinery will help you—for the asking.

But ask you must! Do not for a moment imagine that Chautauqua Institution is going to get the Fifth Congress for you and then ask the favor of your presence. Chautauqua looks upon you as a large body scattered throughout the United States. It has offered you your first opportunity to come together and to make your plans; it is willing to help you; but it does not propose to take



A RUSTIC BRIDGE

Nun estas tempo por agado. Malgranda Svedujo, kun pli malgranda loĝantaro ol la ŝtato Nova Jorko, ĵus havis unuan nacian kunvenon, kaj ne timis ordoni al siaj Dresdenaj delegitoj inviti la Kvinan, konfidante al tio, ke ĝi trovos en la lando nur 1,000 esperantistojn por garantii la elspezojn. Estas plimulte da esperantistoj en Usono ol en Norvegujo, Svedujo, Danujo, Hispanujo kaj Portugalujo; ĉu la usonaj esperantistoj timas entrepreni tion, kion la svedaj esperantistoj kuraĝas fari?

Alia bona kaŭzo por havi la kvinan ĉe



THE BOAT HOUSE

the lead or to interfere in any way with the management of your affairs.

Now is the time for action. Little Sweden, with a smaller population than the state of New York has just held its first National Convention and was not afraid to instruct its delegates to Dresden to invite the Fifth Congress to meet in Stockholm, depending upon its ability to find within its borders 1,000 Esperantists in order to guarantee expenses. There are more Esperantists in the United States than in Norway, Sweden, Denmark, Spain, and Portugal together; are they afraid to undertake what little Sweden dares do?

Another good reason for holding the

Chatauqua estas, ke, el la vidpunkto de historia intereso, ni tute ne povas konkuri kontraŭ tiaj lokoj kiaj Genevo, Kejmbrigo aŭ Dresdeno. Tial, io tute malsama, kio aliloke en la mondo ne ekzistas, estus bone akceptitaj de la fremdlandaj esperantistoj. La plimulto venos tra Nova Jorko, kaj povus returneniri tra Washington kaj Philadelphia, vidante tiamaniere kelkajn el la grandaj urboj kaj parton de la lando.

Cio, kion oni necese bezonos por havi sukcesegon, estas unuanimeco de celo, organizado kaj agado. Kiel la *Philistine* diras: "Ne estu pasaĝero—klopodu pri la antaŭenirado de tiu ĉi ŝipo!" Kaj estas multaj manieroj per kiuj vi povas helpi. Vi povas fariĝi bona esperantisto en unu jaro se vi provos; aŭ, estante mallerta esperantisto vi povas superi en propagando. Malprosperante je ambaŭ klopodoj, vi tamen povas esti bonega organizanto. Ĉiaokaze vi povas esti fidela, vi povas aliĝi al la asocio, pagi la kotizaĵon kaj aboni la ĵurnalon—nun—ĉar prokrasto estas danĝera. Ni antaŭenpuŝu la aferan flankon tiamaniere ke ni allogos la aferistojn de la lando kaj ni laboru! laboru kune! kun nur unu celo!

Memoru la malgrandan eblecon, ke la eŭropanoj baldaŭ ŝatos la transiradon de la maro, kaj ankaŭ, ke ili trovos la vojaĝon tiel kosta post jaroj kiel nun. Eŭropanoj ne ankoraŭ lernis pagi la vojiradon de delegatoj. Tio estas tial ke distancoj kaj vojaĝelspezoj estas negravaj. Ili devas lerni kaj ni devas instrui ilin pri tio! sed farante tion ni eble devos helpi ilin. Bone, tio estas de vi juĝota. Certeco estas, ke se vi decidis havi kongreson, vi havos ĝin. Plie, se vi tion nun decidis, vi havos dekoble tiom da esperantistoj la venontan jaron kiom nun, kaj la ĉeestantaro ĉe la kongreso estos tiel granda, ke la

Fifth International Congress at Chatauqua is that we cannot hope to compete from the point of view of historical interest with such places as Geneva, Cambridge, or Dresden. Therefore, something entirely different, the like of which exists nowhere else in the world, would be welcome to the foreign Esperantists. Most of them would come through New York and might return by way of Washington and Philadelphia, thus seeing some of the large cities and part of the country.

All that is needed to achieve success is unanimity of purpose, organization, and action. As the *Philistine* says: "Don't be a passenger—get busy helping this craft along!" And there are many ways in which you can help. You may make yourself a good Esperantist in one year, if you want to apply yourself; or, you may be a poor Esperantist and yet excel in propaganda work. Failing in both you may still be an excellent organizer. At any rate, you can be faithful, you can join the organization, pay up your dues, and subscribe to the paper—now—for procrastination is dangerous. Let us bring forward the practical business side of Esperanto so as to enlist the business interests of the country, and let us work! work together! for one purpose!

Remember that there is slight chance of the Europeans growing fonder than they now are of crossing the Ocean; probably they will not be better able to afford the trip five years hence. Europeans have not yet learned to pay the way of delegates. This is because distance and therefore cost of travel are unimportant factors in European countries. They will have to learn, and we shall have to teach them; but in order to do so, we may have to help them. Well and good; that is a question for you to decide. One thing is sure, and that is that if you make up your mind to get the congress you will get it. Furthermore, if you insist now on having it, you will have ten times as many Esperantists next year as you have now; and

eŭropanoj devos labori multe da jaroj por ĝin egali. Fine, se vi deziras havi la kongreson ĉe Chautauqua, vi povas havi la helpon de Chautauqua.

Kion vi faros pri tio?

at the congress there will be an attendance that Europeans will have to strive long and hard in order to equal. Lastly, if you want it at Chautauqua you may have the help of Chautauqua.

What are you going to do about it??



#### INTERNATIONAL MONEY.

Co-existent with the demands for an international means of communication is the necessity for a fixed international standard of value. While such words as *dollar*, *piaster*, *yen*, *shilling*, may be rendered according to the Esperanto spelling, the words themselves convey no definite idea of value except to persons who are familiar with the various coins and units. For the purpose of having a standard of value instantly understood by any Esperantist, there has been unofficially adopted the *spesmilo* (value in U. S. money \$4875) which means to the American half-a-dollar, to the Englishman two shillings, etc. Its value has a definite gold basis, fixed by the International Scientific Office, at Geneva, Switzerland. The clearing-house of that city now issues check blanks in which the money of payment is *spesmiloj* and a table showing the value of this unit in coins of all nations is printed on the back. The Scientific Office, 8 rue Bovy-Lysberg, Geneva, also sells blank check-books, at ten cents each, which one can use in drawing checks for *spesmiloj* on his home bank. The use of the checks will doubtless prove a means of wide publicity for the international money plan.



#### DR. YEMANS IN AMERICA

Dr. H. W. Yemans, an army surgeon at Manila and head of the Esperanto movement in the Philippines, is now in the United States after a tour of Spain, France, Switzerland and Germany. Dr. Yemans is making an energetic effort to have this country represented, through

the War Department, at Dresden. On his European tour he was much in the company of General Wood, who became a convert to the language and is using his influence in its behalf. The American consuls at Geneva and Madrid have also submitted favorable reports. All of our readers who can possibly swing influence at Washington should at once have letters on the subject addressed to the Surgeon General.



NEMESIS is flittering after this magazine on thirteen wings. On the 13th of April we received a hundred subscriptions, and on the 13th of May, eighty-two. The unlucky part of it all is, that a howling sea of uncharted nothing foams between the average of 13 and that of the other and ordinary days. "Avast, there, ye mendacious and deliberate son of a sea cook! dust off the furniture in the fo'cas'le, put a tuck in the merry jib-sail, overboard with the starboard bunker an' 'eave that lead!"



ESPERANTO CLUBS are notified that in future, any club which has sent us an initial order or for any other reason been allowed the club rate of 80c and \$1.20 on our book and magazine combinations, may send in single subscriptions at this price for club members. This is not by way of showing special favor to the clubs as against individuals; but as it costs us time, labor and money to secure new subscribers we are more than willing to allow a reasonable discount to those who work with us and for us.

# ASSOCIATION NEWS NOTES



E. K. HARVEY, SEC'Y AMERICAN ESPERANTO ASSOCIATION

THE COUNCIL of the American Esperanto Association has been balloting to fill the vacancies caused by the recent resignations of Messrs. Stephen W. Travis, of New York, and Otto H. Mayer, of Chicago. As a result the new councilors are Prof. Benedict Papot, of Chicago, and Mr. Ward Nichols, of Philadelphia. Both gentlemen are well-known, ardent Esperantists, and have done much for the language in their respective localities. Prof. Papot has been very influential in bringing about the coming Chatauqua Congress, and Mr. Nichols has recently been elected president of the Philadelphia society.

The A. E. A. has chosen to represent it officially at the Dresden Congress two of its councilors and two delegates-at-large. They are well known: Prof. Viles of Columbus (president of the A. E. A.), Prof. Grillon of Philadelphia, Mr. Lewis B. Luders, who attended the Geneva Congress, and Mr. W. M. Ampt of Cincinnati, founder of the movement in that locality. With such a delegation America will be well represented.

The American Esperanto Association has sent to Mr. Edmond Privat a resolution expressing in highest terms its appreciation of his work for Esperanto in America during the past six months. It would be an excellent thing for Esperanto if each nation had some foreign *samideano* traveling around in its borders teaching the language, as does Mr. Privat. A band of twenty such missionaries engaged on a salary by the *Centra Oficejo* and exchanging countries each year would be better even than a set of schools on the Berlitz method. Who will donate the money to finance this scheme, or at least enough to try it for five years—Carnegie or you?

A set of examining boards has been established by the A. E. A. to issue to Americans upon examination a teacher's license of the grade (A. p. K.) used by the British and French associations. A large number of candidates are trying and several have already passed. For information apply to the American Esperanto Association, Fenway Station, Boston, Mass. It is well to remember, however, that the examination is quite difficult and that the standard is kept very high.

An analysis of the first hundred answers to a recent circular to members of the A. E. A. reveals several interesting facts: One club and six members disapprove of the new constitution, and ninety-three members approve. Thirty-eight persons express their intention of being at Chatauqua during the convention and a total of 123 tickets would be subscribed at five dollars each if the Fifth Congress would be held in America. This is very encouraging.

How the times do change! The oldest and most conservative school in New England—the famous Roxbury Latin School—gave to Esperanto a prominent part in its commencement exercises held in Boston June 18th. One of its most promising scholars, Mr. Ralph Beatley, '09, translated into Esperanto from the French of Fenelon a dialogue *Aleksandro kaj Diogeno*, which was considered so good that it was delivered at the exercises by two of Dr. D. O. S. Lowell's class, David Craig and Frederick Blackwood. Among the hearers were many of the most noted educators of New England, including the well-known astronomer, Prof. Percival Lowell. The dialogue made an excellent impression on the audience.

# ESPERANTO ORGANIZATION

**T**HERE are, without doubt, thousands of Esperantists and Esperanto students in America who know nothing whatever of the existing associations. In your own county, in your own town, somebody is studying Esperanto, who would like to meet you and "talk it" with you. Others have begun the study and dropped it because they could not have assistance or association in the work. Much more can be done, and much greater pleasure derived from the study of the language if we affiliate with those about us. For the purpose, therefore, of enabling Esperantists to "get together," we publish here a list of addresses by states of persons to whom each Esperanto resident of that state may profitably send a postal card. In cases where we are aware of an existing organization, we give the address of the secretary of the organization. Where we do not know of an organization, we give the address of one of the active Esperantists, who we have reason to believe possesses time and interest sufficient to compile the addresses and undertake to frame a temporary organization. In any case, we guarantee that the person receiving your address will preserve it and file it with the state organization the moment this is brought into existence:

## ESPERANTO SOCIETIES AND CLUBS.

American Esperanto Society, Edward K. Harvey, Secretary, Massachusetts Institute of Technology, Boston.

ALABAMA: Arthur P. Bean, Huntsville.

ALASKA: R. H. Geoghegan, Fairbanks.

ARIZONA: Miss Grace Bernard, 619 Third Street, Phoenix.

ARKANSAS: Dr. Wells Le Fevre, 1501 West Second Avenue, Pine Bluff.

CALIFORNIA: Los Angeles Esperanto Association; Ralph Bond, 232 South Hill street.

Auxiliary Language Association; Prof. James Main Dixon, University of California, Los Angeles.

San Diego Esperanto Society; Dr. C. G. Gearn, 2545 Front street.

San Francisco Esperanto Society, 1101 Oak street.

Esperanto Club; Geo. F. Gillett, Care J. K. Armsby Co., San Francisco.

COLORADO: Colorado Esperanto Association; Mrs. Maude W. Miks, 2622 Gilpin street, Denver.

CONNECTICUT: New Britain Esperanto Club; Rolland B. Moore, Box 700.

CUBA: H. C. Henrickson, Empedrado, Havana.

DELAWARE: Clarence J. Conwell, 113 W. 30th Street, Wilmington.

DISTRICT OF COLUMBIA: Washington Esperanto Society; Charles W. Stewart, 1211 Kenyon street, N. W.

FLORIDA: Prof. U. G. Morrow, Estero.

GEORGIA: Atlanta Esperanto Society; Mrs. Wm. Worth Martin, 570 Spring street.

Emory Esperanto Club; Jack Dempsey, Emory College.

Esperanto Society, Mercer University, Macon, Ga.

Atlanta Esperantista Rondo, Mrs. Geo. D. Exley, 125 Park Avenue.

IDAHO: Boise High School Club, Oteo Montandon, 818 Washington Street.

ILLINOIS: Illinois Esperanto Association; Edwin C. Reed, Rockford.

Chicago Esperanto Society; J. Howard Pearson, 551 South Waller street.

Englewood Esperanto Club; Mrs. T. E. Powell, 6633 Wentworth avenue, Chicago.

Elgin Esperanto Society; Joseph J. Burita, 114 Crighton avenue.

Rockford Esperanto Society; Derwent Whittlesey, 1815 Elm street.

University Esperanto Society; Lester Ries, 106 N. Romine street, Urbana.

Liebniz Esperanto Club, Adolph Kroch, 26 Monroe street.

INDIANA: Indiana Esperanto Association; Mrs. Winifred Sackville Stoner, Evansville.

First Indiana Esperanto Society; Mrs. Winifred Sackville Stoner, Evansville.

Juna Espero Esperanto Society; Miss Julia Bierbower, 610 Upper First street; Evansville.

Non Nobis Solum Esperanto Club; Miss Sadie Rucker, 1205 Chandler avenue, Evansville.

- Indianapolis Esperanto Society; Miss Mary McEvoy, 210 East Ohio Street.
- Korespondanta Klubo, Marshall White, 224 Water Street, Evansville.
- Teachers' Club, Prof. Julius Stover, Evansville, Ind.
- Kuracila Klubo, Dr. W. L. Royster, Evansville, Ind.
- Terre Haute Esperanto Club, J. Cliff Anderson.
- La Felicha Klubo (Kindergarten), Winifred Sackville Stoner, Jr.
- L'Espero Klubo, Miss Mamie Lee, Erie.
- New Harmony Esperanto Club, Miss Anna B. Ford.
- IOWA: Des Moines Esperanto Club; Charles Gay, 24th street and Ingersoll avenue.
- Esperanto Club; E. Bilz, Iowa Hotel, Des Moines.
- Sioux City Esperanto Club; L. J. Belt, 1723 Fifth avenue.
- KANSAS: Kansas Esperanto Association; R. C. Voran, Pretty Prairie.
- State Agricultural College Esperanto Club; E. M. Lewis, 530 Humboldt street, Manhattan.
- Lewis Esperanto Club; Dr. Elmer E. Haynes, Lewis.
- KENTUCKY: Wren J. Grinstead, Richmond.
- LOUISIANA: Rev. S. G. Butcher, 2420 Canal Street, New Orleans.
- MAINE: Portland Esperanto Society, Herbert Harris, "The Churchill," Portland.
- L'Espero Esperanto Society; Mrs. A. D. Bird, 40 Camden street, Rockland.
- MARYLAND: Ernest B. Fiedler, 902 S. Charles Street, Baltimore.
- MASSACHUSETTS: Agricultural College Esperanto Club; E. Victor Bennett, 25 North College street, Amherst.
- Boston Esperanto Society; Edward K. Harvey, Massachusetts Institute of Technology.
- Esperantaj Pioniroj; Wm. J. Graham, Perkins Institution, South Boston.
- Beverly Esperanto Club; Frank A. Foster, 12 Lenox street.
- Esperanto Study Club; Charles H. Morrill, 76 Merrimack street, Haverhill.
- Kantabrigia Esperanta Grupo; Mrs. Estelle M. H. Merrill, 45 Bellevue avenue, Cambridge, Mass.
- Harvard Esperanto Society; N. W. Frost, 32 Hollis Hall, Cambridge.
- Marsh Esperanto Club; F. W. Woolway, 77 Union street, Newton Center.
- Worcester Esperanto Society; Herbert K. Cummings, Worcester Polytechnic Institute.
- Concord School Esperanto Club, Thos. R. Herbert.
- La Verda Stelo, Miss Marie Heddermon, 111 M Street, South Boston.
- North Brookfield Esperanto Club, Miss Achah L. Witter.
- MEXICO: A. Morin, l'a Aduana No. 4, City of Mexico.
- MICHIGAN: Rev. G. Davis, St. Ignace.
- MINNESOTA: Winona Esperanto Club; Thos. B. Hill, 309 East Fifth street.
- MINNESOTA: St. Paul Esperanto Club, E. J. McKinney, 405 Charles Street.
- MISSISSIPPI: Capt. W. Beeson, Male College, Meridian.
- MISSOURI: St. Joseph Esperanto Club; Mrs. Josephine Riley, 807 North 22nd street.
- MONTANA: Good Templars' Esperanto Club; Harry C. Walsh, care M. M. Co.
- NEBRASKA: First Nebraska Esperanto Club; Mrs. E. A. Russell, Ord.
- Nebraska City Esperanto Club; J. T. Morey.
- NEVADA: Searchlight Esperanto Club; Dr. E. W. Newell, Searchlight.
- NEW HAMPSHIRE: Miss Grace L. Hubbard, 61 Center Street, Concord.
- NEW JERSEY: Hammonton Esperanto Club; Miss Laura K. Seguire.
- NEW MEXICO: Esperanto Club; Miss Alice D. Blake, Trementina.
- NEW YORK: Auburn Esperanto Society; Clarence F. Welsh, Recorder's Office.
- New York Esperanto Club; Andrew Kangas, 1061 Prospect avenue.
- Brooklyn Esperanto Society; Durbin Van Vleck, 154 Hancock street.
- Zamenhof Esperanto Club; Fno. Elsie Brietenfeld, 221 East 68th street.
- OHIO: Columbus Esperanto Society; Miss Carrie Southard, 1432 Highland avenue.
- Esperanto Club of Ohio State University; Charles W. Park, Columbus.
- Cincinnati Esperanto Society; Grover Peacock, 3449 Wilson avenue, Avondale, Cincinnati.
- Toledo Esperanto Club; H. S. Blaine, Box 999.
- Perrysville Esperanto Club; L. S. Van Gilder.
- Edmond Privat Esperanto Club, J. E. Heidet, 337 Fourth Street, Toledo.
- NORTH CAROLINA: Jozef Jordan, Winston.
- NORTH DAKOTA: Geo. T. Larsen, Griland.
- OKLAHOMA: C. T. Barnes, Oklahoma City, Box 765.
- OREGON: McMinnville Esperanto Club; Arthur McPhillips.
- Rose City Esperanto Club, Chas. C. McDonald, 292 Weidler Street, Portland.
- PENNSYLVANIA: Philadelphia Esperanto Society; E. Clive Hammond, 1711 Summer street.
- Warren Esperanto Club; W. L. MacGowan.
- Esperanto Club of Pittsburg; K. C. Kerr, 1100 Allegheny avenue.
- Pittsburg Esperanto Society; Miss L. Sanford.

Grove City Esperanto Club, Arthur Hewlett.  
 RHODE ISLAND: Providence Esperanto Group; Frederick E. Cooper, 11 Hayes street.  
 SOUTH CAROLINA: Truman J. Pickens, Easley.  
 SOUTH DAKOTA: De Smet Esperanto Club, Vincent M. Sherwood, De Smet.  
 TENNESSEE: Rufus W. Powell, Westel.  
 TEXAS: Dr. E. D. Chase, 2020 Market Street.  
 UTAH: Peter J. Holt, 175 W. First Street, North, Salt Lake City.  
 VERMONT: Rev. C. H. Rowley, North Craftsbury.  
 VIRGINIA: Jamestown Esperanto Club; Leo. V. Judson, 101 Wood street, Norfolk.  
 WASHINGTON: Seattle Esperanto Society; Wm. G. Adams, 309 South 27th avenue.  
 Esperanto Club; Miss Georgia Melville, Pacific Seminary, Olympia.  
 Societo Esperanta de Spokane; R. Kerkhoven care Inland Printing Co.  
 Tacoma Esperanto Society, J. L. Wood, care Acorn Printing Co.

WEST VIRGINIA: Wheeling Esperanto Club; Geo. B. Wilson, Care National Bank of West Virginia.  
 Shepherd College Esperanto Society, Prof. Carl W. Littler, Shepherdstown, W. Va.  
 WISCONSIN: Esperanto Club, Menominee Falls, Wis.  
 WYOMING: Capt. H. G. Nickerson, Lander.

#### CANADA.

ALBERTA: Carstairs Esperanto Club, Miss L. A. Whidden, Box 103, Carstairs.  
 BRITISH COLUMBIA: Miss Emily H. Atkinson, Revelstoke.  
 MANITOBA: Marshall Crossland, Ste. Amelie.  
 QUEBEC: Grand Mere Esperanto Club, Elwood Wilson, Grand Mere.  
 ONTARIO: Toronto Esperanto Club: Max A. Frind, 133 Yorkville Avenue.  
 NEW BRUNSWICK: Dr. J. Baxter, Water Street, Chatham.  
 SASKATCHEWAN: Esperanto Club, Chas W. Noddings, File Hills P. O., via Balcarres.  
 NOVA SCOTIA: E. S. Harrington, Kentville.  
 YUKON: Chas. E. Sandquist, Dominion.

## NEWS OF THE LOCAL CLUBS

### COLUMBUS, OHIO.

The State University Esperanto Club has elected Miss Emma Rower as its secretary to succeed Mr. Park, who has gone to the University of Cincinnati. Prof. Viles, who recently resigned from the faculty of the school, will spend two years in the Latin countries of Europe studying their languages.

### DES MOINES, IOWA.

The Des Moines Esperanto Club, taught by R. B. Stone, meets once each week. The study of Esperanto was taken up about three months ago. Lively interest is manifested by members of the club. The class has adopted the American Esperanto Book as the text. In addition to that, does considerable supplementary work. We have nineteen enrolled.

*E. Bilz*, Secretary.

### MOUNDSVILLE, W. VA.

From August 1 to 9, at the Moundsville Chautauqua, Mrs. Stoner, of Evansville, Indiana, will teach an Esper-

anto class each morning. Three afternoon lectures will also be delivered by Mrs. Stoner. Every Esperantist in the state is urged to be present.

### PORTLAND, OREGON.

The secretary of the Rose City Esperanto Club, Chas. J. McDonald, has just been elected a member of the Oregon legislature. He takes office next January, and will introduce some legislation looking to the promotion of the international language in that state.

### FILE HILLS, SASKATCHEWAN.

The club at this place is reported closed for the summer after an interesting season's work, with constant increase of membership. Mr. Noddings, the secretary, whose full address may be found in the Club Directory, has volunteered to register and correspond with all Saskatchewan Esperantists, and we earnestly request every one of our readers in the province to write to him for the purpose of forming an association.



**SIoux CITY, IOWA.**

The Sioux City Esperanto Club has been holding weekly classes. The beginners use the text book, the advanced class reads *Krestomatio* and talks on subjects suggested by the president. In the summer the meetings are held every two weeks. The club is preparing an outing in which only Esperanto will be spoken, under some penalty—one of those being suggested being the enforced pronunciation (100 times) of *malestim-indulegaco*. "So far," writes M. C. McConkey, president of the club, "we have aimed at a good foundation rather than spreading our influence, but next fall we will have enough proficient members to begin a good campaign."

**FONTANELLE, IOWA.**

An Esperanto club of fourteen members was founded at this place not long ago by Mrs. A. H. McDermid, who has also given lectures on Esperanto at neighboring towns. This enthusiastic esperantistino will distribute "Elements of Esperanto" at the teachers' summer school in the same county and give them a talk on the comparative advantages of the language.

**PENNSYLVANIA ESPERANTO ASSOCIATION.**

This Association was formed in May, the first meeting to be held on the 16th, in Pittsburg.

It was decided to draw up a set of By-Laws for the Association, secure a charter from the State Courts, elect officers and enter upon the work of building up a membership, composed of societies and individuals, at once. The organizers, being located within easy reach of each other, were to form a majority of the General Council during the formative period, so that the many details might be worked out with as little delay as possible. They provided in the by-laws that the first annual meeting of the Association should be held in the second week of October, this year, by which time it was hoped the organization would be completed and the As-

sociation ready to elect officers on a more geographically equitable basis.

From the first the organizers met with the most hearty responses to their overtures from the Philadelphia Esperantists Messrs. Ward Nichols, A. M. Grillon and others assisting them in many ways. After several meetings were held the by-laws were adopted and under them the following officers were elected:

President, Prof. W. B. Sterrett, Washington; Vice-Presidents, J. D. Hailman, Pittsburg, Prof. A. M. Grillon, Philadelphia; Corresponding Secretary, Kenneth C. Kerr, Pittsburg; Recording Secretary, John M. Clifford, Pittsburg; Treasurer, John P. Bell, Pittsburg; Directors: Ward Nichols, Miss Alice P. Ervin, Philadelphia; James McKirdy, H. W. Fisher, Pittsburg; Dr. Andrew Graydon, Homestead.

On Wednesday, July 22nd, at 10 o'clock in the morning, a meeting of the Pennsylvania Esperantists will be held in Chautauqua Assembly Grounds under the auspices of the Association. A program is being arranged which will include addresses by several prominent Esperantists, of Pennsylvania and elsewhere.

About the middle of June invitations were sent out by the Secretary to over five hundred societies and individuals in the State and from the responses received at the time of the writing of this article, a week or so later, there is every reason to expect that Pennsylvania, though last to join the ranks of the organized States, will not be the least.

**STORM LAKE, IOWA.**

Prof. George Fracker, A. M., D. D., and one of the active Esperantists of Iowa, has just organized a club of twenty members in Buena Vista College, at Storm Lake. Prof. Fracker is president and Miss Maude Hawkins, of Hull, Iowa, is the secretary. Prof. Fracker will attend the Chatauqua Congress as the representative of the club. A recent issue of the college paper, "The Tack," contains an interesting review of the international language question.

# E T I K O J

A. KOFMAN

Reproduktita el *The British Esperantist*

**E**N LA KVALITO de konstanta medicinisto de Sidor Karpoviĉ mi vizitis lin por sciigi lian sanecon.

Sidor Karpoviĉ, komercisto de virinaj kaj infanaj manteloj, jakoj, "sakoj," jupoj kaj de aliaj objektoj de tiu ĉi speco, marŝis larĝapaŝe en la ĉambro, kaj tio ĉi estis malbona signo. Kaj mi divenis la kaŭzon. Tio ĉi estis vera malfeliĉo. La edzo de lia fratino, lia bofrato, ankaŭ komercisto de virinaj kaj infanaj manteloj, jakoj, "sakoj" jupoj kaj de aliaj objektoj de tiu ĉi speco, subite mortis. Certe, tio ĉi ankaŭ estis granda malfeliĉo, sed ne pro tiu ĉi malfeliĉo Sidor Karpoviĉ ĉagreniĝis.

Lia bofrato mortis, lasinte vidvinon kun kvar malgrandaj infanoj, unu pli malgranda ol la alia. Antaŭ la katastrofo la edzo zorgis la komercon, la edzino la mastrumon kaj la infanojn. Nun la edzino devos preni la profesion de la edzo dum la malfeliĉaj orfoj restos izolaj. Tiel la orfoj per unu fojo perdis ne sole la patron, sed ankaŭ la patrinon, kiu nun ne havis la tempon por zorgi ilin. Certe, tio ĉi ankaŭ estis granda malfeliĉo, sed ne pro tiu ĉi malfeliĉo Sidor Karpoviĉ nun ĉagreniĝis.

Apenaŭ la bofrato de Sidor Karpoviĉ mortis, apenaŭ liaj efemeraj restaĵoj, parolante noblastile, forlasis la valon de la ploro, la kreditoroj de la mortinto ĉirkaŭis la vidvinon kiel vulturoj kadavron kaj postulis de ŝi la pagon de la ŝuldoj. Ili ne kredis la aferlertecon de

la vidvino kaj timis por sia mono. Al la virino minacis bankroto kaj malhonoro. Sendube tio ĉi ankaŭ estis granda, tre granda malfeliĉo, sed mi denove devas ĝin diri, ne pro tiu ĉi malfeliĉo Sidos Karpoviĉ nun ĉagreniĝis.

La afero estis alia. Ĉar la bedaŭrinda vidvino ne estis ĵusnaskito, ŝi sukcesis la tagon mem de la katastrofo kaŝi en tre bona loko tri kvaronojn de la komercaĵoj. Tial, kiam la kreditoroj venis minacante aresti la magazemon, ŝi komence esploris por veki en ili kunsenton kaj simpatian kaj prezentis al ili pitoreskan teruran situacion; sed ĉar la kreditoroj, post konvena kondolenca esprimo, precize klarigis al ŝi, ke simpatio kaj mono "ne veturas en sama kaleso," ŝi revenis al la prudento kaj diris pli trankvile:

"Vi uzas mian malfeliĉon por premi min, kaj tio ĉi estas kruela. Cetere, se vi insistas, mi estas preta pagi . . . 40 kopekojn por rublo."

"Kvardek procentoj? Vi ŝercas!" ili kriis.

La vidvino estis tre serioza, pli serioza ol ĉiam. Ŝi tute ne ŝercis. Ĉu oni povas ŝerci, ĵus enteriginte la edzon? Tial la komercistoj same serioze respondis, ke ili volas ricevi plene la ŝuldojn aŭ ili arestos la komercaĵojn.

"Tio ĉi estas via kruela rajto!" diris la vidvino malĝoje. Kaj ŝi mem kondukis ilin en la magazemon.

La komercistoj, homoj de granda sperto, tuj komprenis la aferon, Ili ek-

sentis grandan konfuzon, poste provis veki en la koro de la vidvino senton de honto, dirante ke ŝi riskas malhonori la honestan nomon de sia feliĉega edzo, k.t.p. Sed la vidvino, dirinte, ke ŝia edzo mortis, aldonis fingromontrante sin mem:

“Vivanta hundo estas pli zorginda ol mortinta leono.”

La komercistoj komprenis, koleris kaj minacis akuzi ŝin je friponeco kaj anonci ŝin falsa bankrotinto. Tiam la vidvino diris kun larmoj en la okuloj:

“Se vi akuzos min, kaj mi estos arestita, vi unue ne ricevos eĉ kvaronon de la ŝuldo, kaj due vi devos pagi por mia nutro, por mia loĝo en la arestejo kaj la vivsubteno de miaj infanoj. Sed rememoru, ke mi ne kondukis la aferon, kaj nur mia feliĉega edzo povas esti kulpigata je friponeco. Ĉu mi devas respondi por li? Tamen, se vi volas akordiĝi, se vi pace arangiĝos kun mi . . . tiam mi pagos 50 procentoj. Tio estas mia lasta vorto, ĉar pli mi ne povas doni. Nun agu kiel vi volas. Plendu al la tribunalo kaj faru elspezojn, se vi volas peki kontraŭ Dio.”

La kreditoroj foriris kaj faris konsilon inter si. En la fino de la finoj ili konfesis ke la vidvino estis propradire tre lerta komercistino, kiu saĝe utiligis la feliĉan okazon de la malfeliĉa morto por dikigi al si la poŝon. Kiu estas malamiko de si mem? 50 procentoj sub tia cirkonstanco, kiam ŝi povus pagi nur 40 kopekojn aŭ eĉ malpli, estas konsiderinda sumo, por kiu, se oni metos la manon sur la konsiencon, oni devas eĉ danki.

Tial la kreditoroj revenis al la vidvino kaj anoncis al ŝi sian konsenton. Ili prezentis al ŝi la kambiojn, la kontojn, la memorandojn kaj aliajn dokumentojn por ricevi 50 procentoj de la ŝuldataj sumoj.

La vidvino elpensiĝis kaj diris:

“Mi tre dankos vin por via helpo, amikoj. Sed vi ne estas la solaj kreditoroj de mia feliĉega edzo. Estas ankoraŭ aliaj. Estas Kilin, Ĵukin, Sedlov, Bannikov, Decki. Kunvenigu ĉiujn, kaj se ili konsentos ricevi la saman porcion, mi pagos al vi per unu fojo, kaj vi defariĝos per unu ekbato.”

“Al kio ni zorgos pri aliaj?” diris la komercistoj. “Kaj se ili ne konsentos? Se ili volos la planan sumon? Ni povas decidi nur por ni.”

“Miaj amikoj!” klarigis la vidvino. “Ĉu vi volas min ankoraŭ pli malfeliĉigi? Mi pensas ke mi estas sufiĉe malfeliĉa, perdinte tian edzon . . .” Kaj la vidvino ekploris.

“Sed kion vi volas?” demandis mire la komercistoj. “Ĉu ni estas sorĉistoj? Ĉu ni povas devigi fremdajn homojn konsenti al nia akordo, se ili ne volos? Virino, kion vi enmetis en vian kapon?”

“Pardonu, miaj sinjoroj, ĉu vi ne komprenas ke la solidareco estas la animo de ĉiu afero? Pripensu unu momenton! Jen vi venas kaj konsentas ricevi duonon de la ŝuldo de mia feliĉega edzo. Bonega! Vi ricevas la sumon. Sed post vi restas ankoraŭ aliaj kreditoroj. Ili certe postulos rublon por rublo. Ili rezonos: Jen la vidvino liberiĝis de la pli granda parto de la ŝuldo, kaj nun ŝi havas por pagi kompare malmulte. Tial ni persekutu ŝin kaj puŝu ŝin en senelirejon.

La komercistoj interrigardis sin.

“Ŝi estas prava! Diable prava virino!” ekkriis unu el ili.

La aliaj aprobe balancis la kapojn.

“Tial mi permesas al mi doni al vi konsilon,” daŭrigis la vidvino, modeste mallevente la okulojn. “Elektu inter vi homon honestan, kiun vi plej konfidas. Ke tiu ĉi homo kolektu ĉiujn kreditorojn laŭ la registro, kiun mi donos al vi.

Kiam li estos ricevinta en siajn manojn ĉiujn kambiojn kaj kontojn, li venu al mi, kaj ni ambaŭ aranĝos la aferon laŭ nia farita decido—por 50 procentoj.”

La komercistoj konsentis kaj foriris.

Ili elektis inter si Ivan Kostič, mian kuzon. Li estis homo energia kaj samtempe kreditoro de la mortinto, kiu ŝuldis al li 8,000 rublojn. Post intertempo de semajno li kolektis ĉiujn dokumentojn kaj venis al la vidvino.

Kaj nun okazis cirkonstanco, kiu klarigas la koleron de Sro. Karpoviĉ. La vidvino ekzamenis la dokumentojn kaj trovis ilin en ordo. Mankis nur la kambio de 8,000 rubloj de mia kuzo.

“Kaj la kambio apartenanta al vi, sinjoro, kie ĝi estas?” demandis la vidvino.

“Sinjorino,” diris mia kuzo kun mieno de senkulpa ŝafo, “Vi scias ke la pagdato de tiu ĉi kambio venos nur post tri monatoj. Ĉar mi bezonis monon, mi ĝin diskontis, la diskontisto ĝin rediskontis, la kambio transiris kelkajn manojn, kaj nun mi ne scias, en kiu urbo ĝi estas.”

“Kion do ni faros?”

“Se vi fidas mian promeson, mi ĵuras al vi, ke kiam, en la pagdato, la kambio revenos, mi elaĉetos ĝin kaj mi ĝin redonos al vi por 4,000 rubloj laŭ la agordo. Se vi estas nekredema, mi estas preta subskribi al vi la promeson, ke mi devas ĝin redoni al vi por tiu ĉi duona sumo.”

“Ne, sinjoro! Mi preferas, ke vi subskribu al mi ricevon de 4,000 rubloj je l' konto de la kambio. Tiam per si mem rezultos ke mi ŝuldas al vi la duan duonon.”

“Pardonu, sinjorino, tion ĉi mi ne faros!”

“Kial do? Ĉu ne estas al vi egale?”

“Ne! Se mi subskribos tiun ĉi ricevon kaj poste mi efektive ricevos de vi 4,000 rublojn, tiam mi povos fanfaroni, ke vi

pagis al mi plene, kaj miaj konfidintoj diros, ke mi trompis ilin, ke mi konsilis al ili kontenti je 50 procentoj dum mi mem ricevis 100.”

“Sed mi diros al ili la veron.”

“Sed se ili ne kredos vin? Ne! Mi konsentas oferi 4,000 rublojn, sed mi ne volas perdi mian komercistan honoron.”

La vidvino enpenŝigis. Si suspektis embuskon. La tuta ŝuldo estis ĉirkaŭ 60,000 rubloj; sekve la operacio metas en ŝian poŝon 30,000 da pura profito. La tuta demando estas, ĉu ŝi perdos el tiu ĉi sumo 4,000, se la sinjoro trompos ŝin. Prokrasti la tutan aferon por atendi la pagdaton de la kambio estis neeble. Unue la kreditoroj volas la monon tuj, minacante tiri ŝin al la juĝejo. Sed proceso estas malbona afero, graveda je neatendaĵoj. Due, dum la tuta tempo de la proceso ŝia komerco estos neebla, la komercaĵoj difektiĝos en la tenejo kaj fariĝos ekster-modaj. Fine elspezoj, tuta perdo de la kredito... Ne! Ŝi devas konsenti. De alia flanko, subskribita promeso preni duonon por la tuto ne havas forton antaŭ la tribunalo..

Tial la vidvino diris:

“Bone! Mi scias, Sinjoro Kostič, ke vi estas honesta homo, kiu ne volos ekspluati malfeliĉan vidvinon kaj la orfojn de la mortinto, kiu vin amis. Mi volas nenian subskribitan promeson. Via vorto estas por mi pli forthavanta ol fero kaj stalo.”

Tiel la vidvino ricevis la subskribitajn de la edzo dokumentojn je la sumo de 52,000 kaj pagis 26,000 kontante. La kreditoroj estis tre kontentaj, kaj mia kuzo ricevis de ili rekompencan de 2,600 rubloj.

Post tri monatoj li prezentis al la vidvino la kambion kaj postulis la plenan sumon. La vidvino indignis, kriis, ploris, sed nenio helpis, ĉar la kuzo minacis per proceso.

Tiam la vidvino dentogrincante kaj insultante devis pagi. Oni ne povas bankroti je 8,000, kaj ĉiun trimonaton oni ne povas bankroti ankaŭ.

Nun oni komprenas, kial Sidor Karpoviĉ, komercisto de virinaj kaj infanaj manteloj, jakoj, "sakoj" kaj de aliaj objektoj de tiu ĉi speco, marŝis kolere en sia ĉambro kaj insultis mian kuzon plej indigne.

"Sed, Sidor Karpoviĉ," mi rimarkis, "propradire mi ne komprenas la kaŭzon de via kolero. En la fino de fino mia kuzo ricevis nur sian propran monon."

"Kaj lia promeso? Lia promeso de honesta komercisto preni nur duonon?"

"Jes, lia promeso. Sed kial kaj kiel li promesis? Oni minacis, ke li, en kontraŭa okazo, ne ricevos eĉ kvaronon. Pardonu min por la ekzemplo, sed se mi iras en arbaro kaj oni kaptas min por tranĉi al mi la gorĝon, kaj mi, por min elaçeti, ĵuras pagi difinitan sumon, ĉu mi efektive devas pagi?"

"Jen ekzemplo!" sarkasme ridis Sidor Karpoviĉ. "Kompari rabiston kun komercisto!"

"Tute ne! Mi ne volas diri ke komercisto estas rabisto. Sed du diversaj homaj povas fari similan aferon. En unu okazo oni diris: monon aŭ mi prenas perforte la vivon! kaj en la dua: duonon aŭ mi prenas perforte la tuton! En ambaŭ okazoj estas tre nature ne plenumi ĝin, se oni povas."

"Vi parolas tiel, ĉar vi ne komprenas la komerciston vivon."

"Mi ne estas komercisto, Sidor Karpoviĉ, sed mi pensas, ke la parolato estas simpla ĉiutagaĵo, ne speciale komercista afero. Cetere, mi ekzamenos ĝin de komercista vidpunkto. Via bofrato subskribis kambion, t.e. faris skribitan promeson pagi. Bone! Mia kuzo faris buŝan promeson cedi al via fratino duonon de tiu ŝuldo. Bone! Sed via bofrato

aŭ lia heredinto ne volis plenumi la skribitan promeson. Kiel do vi povas postuli ke alia plenumu ĝin? Se la unua estas honesta homo, kial la dua estos fripono pro la sama konduto, precipe se la promeso pri la donaco ne estis propravola? Mi povas montri al vi, ke al mia kuzo estis tre facile ricevi ne sole siajn 8,000 rublojn, sed ankoraŭ pli."

"Li efektive ricevis pli. Oni pagis al li 10 procentoj da rekompenco."

"Ne! Li povis ricevi ankoraŭ alian monon."

"Kiel do?"

"Kio malhelpus al li deteni ankoraŭ fremdan kambion de kelkaj mil rubloj, pagi el sia propra poŝo la kondiĉitan duonon kaj poste postuli de via fratino la tuton?"

"Tio ĉi estus ankoraŭ pli granda friponeco. Sed vi ne povas kompreni ĝin. Vi ne estas komercisto. Vi ne havas la komercistan etikon."

"Komercista etiko? Kio ĝi estas?"

"Jen! Vi eĉ ne aŭdis pri tiu ĉi besto?" diris Sidor Karpoviĉ sarkasme. "Laŭ la komercista etiko buŝpromeso superas kambion kaj ĉion skribitan. Se vi promesas al mi buŝe, vi devas plenumi la promesiton, ĉar mi ne povas vin devigi per forto fari ĝin, ĝuste pro la manko de via subskribo. Tial unufoja rompo de buŝpromeso faras vin nekredinda por ĉiam. Kambio estas afero tute alia: se vi ne pagas, mi povas vin devigi per la tribunalo fari ĝin."

"Jes!" diris mi ridante. "Same kiel oni devigis-pagi vian fratinnon! Jen kio estas via komercista etiko!"

"Mia fratino? Vi pensas, ke se mia fratino pagis 50 procentojn, oni kalkulas ŝin malhonestaj komercistino?"

"Vi parolas malprecize, Sidor Karpoviĉ! Ŝi estas nur duon-malhonestaj komercistino, ĉar unu duonon ŝi pagis."

Mia kunparolanto ridis.

“Mi jam diris, ke vi nenion komprenas en nia komercista etiko. Duonbankroto ne estas malhonestajo. Montru al mi komercistojn, kiuj neniam bankrotis! Vi trovos nur maloftajn unuojn, ĉar ĉiuj aliaj bankrotis du, tri, kvar kaj pli da fojoj. Multaj bankrotas tre regule, kiel se ili havus bankrotfebron. Kaj oni ne plendas. Unu bankrotas al alia, la alia al tria, detala komercisto al maldetalisto, maldetalisto al centra liveristo aŭ fabrikisto, fabrikisto al siaj kreditoroj. La homoj estas ligitaj per solidara bankrotado. Unu mano lavas la alian, kaj ambaŭ estas . . . “malpuraj!” mi finis.

“Ne! Puraj! Propradire estas tute egale, ĉu oni pagas unu al alia la plenan sumon aŭ nur duonon. Eĉ la regnoj konfesas tiun ĉi principon en siaj interrilatoj, ĉar tio estas la bazo de la Universala Poŝta Unuiĝo.”

“Sed estas ja komercistoj, kiuj ne bankrotas. Se duonbankroto ne estas malhonestajo, kiel vi nomos la konduton de komercisto ĉiam paganta?”

“Mi nomos ĝin lukso. Ĉiu barono havas sian fantazion, kiu ne estas deviga por la meza-sana homo. Devigaj estas nur la neskribitaj leĝoj, la komercista tradicio, la komercista etiko, kaj ĉiu, kiu rompas ilin, estas fripono.”

“Tiu etiko estas kimero, kiu ne ekzistas. Ne estas komercista etiko. Estas homa etiko, homa ĝojo, homa nazkataro. Kaj se iu parolos al mi pri botista etiko, pri tombista ftizo, pri librotenista nazkataro, pri kandelista ĝojo, mi ridos rekte al lia vizaĝo.”

Sidor Karpoviĉ fikse rigardis min kaj demandis:

“Ĉu vi efektive farus ĝin?”

“Certe mi farus ĝin! Kial vi min rigardas tiamaniere?”

“Mi esperas, ke vi estas medicinisto, vera medicinisto?”

“Kia stranga demando!”

“Prezentu al vi, ke malsanulo vizitas vin. Tiu ĉi malsanulo estas ftizulo, kankrulo, degeneranto, mallonge, homo danĝera por sia intima apudulo. Ni supozu, ke li havas fianĉinon kaj pretigas edziĝi. Ĉu vi avertus la fianĉinon aŭ siajn gepatrojn pri la danĝero?”

“Hm . . . tio ĉi estas malpermesata . . . Sed mi povas averti la malsanulon mem.”

“Kaj se la malsanulo estos obstina kaj volos edziĝi? Kio? Vi silentas? Jes certe vi silentos! . . . Aŭ ni prenu alian ekzemplon. Mi, via paciento, ĉesas konfidi vin kaj invitas alian mediciniston por kontroli vin, sed sen via alesto kaj scio, ĉar mi timas ke via samprofesiano ne volos fari al vi honton kaj nomi vin fuŝisto. Se la nova medicinisto sciigus, ke mi havas alian kuraciston, kiun mi volas kontroli, ĉu li volus helpi al mi? Kio? Vi denove silentas? Sed tamen en aliaj cirkonstancoj oni havas la rajton kontroli, kaj estas tre multaj kontrolistoj en bankaferoj, en fabrikejoj, en konstruado, en fervojoj, en terkulturado kaj en aliaj profesioj. Ĉu mono, domo, vagono, rikolto estas pli grava al mi, ol mia sano, mia vivo? Kial do vi medicinistoj ne permesas al mi savi ĉiurimede per kontrolo tion, kiu laŭ mia opinio, eble falsa, sed tamen laŭ mia firma opinio estas la plej kara al mi? Jes! Vi medicinistoj havas medicinan etikon, kiu malpermesas al la kuracistoj malsekretigi la malsanojn, eĉ kiam ili estas venenaj, aŭ kontroli vian kuracon. Jes, ĉiuj profesioj kaj metioj havas diversajn etikojn, kaj ne sole diversajn etikojn, sed eĉ diversajn religiojn.”

“Kion vi diras?”

“Tute simple! Ĉu vi ne aŭdis, kiel butikisto ĵuras per ĉiuj sanktuloj, ke la prezo anoncata de li al la aĉetanto estas la plej malalta, ke ĝi estas lia propra kosto, ke li donas la komercaĵon tiel

malkare, ĉar . . . nu, ĉar li hodiaŭ nenion vendis, aŭ ĉar ĝi estas la lasta restaĵo, aŭ ĉar vi mem plaĉas al li, k. t. p. ? . . . Vi ĝin certe aŭdis centfoje ?”

“Tio ĉi estas simpla malpiaĵo aŭ malsaĝaĵo de butikisto.”

“Nova eraro! La butikistoj estas nek malpiuloj nek malsaĝuloj. Por povi ion gajni kaj decidigi la aĉetanton, ili faras escepton en la apliko de ĵuroj, kiuj konsideriĝas kiel nulvalorantaj ekskluzive en la afero de ilia speciala profesio. En ĉiuj aliaj regionoj la butikistoj estas piaj homoj, fervore preĝas en la temploj, lernigas al siaj infanoj la religion, la komunan religion de la Kristanoj, ne la specialan de butikistoj.”

“Ĉu ne ekzistas ankaŭ specialaj politikaj ekonomioj, kontraŭaj al la ĝenerala ?” mi demandis por kaŝi la embarason.

“Kial ne? Por privata homo ĉiu moŝto estas kapitalo. Se kartludisto gajnas, li grandigas sian kapitalon; se li perdas, li malgrandigas ĝin. Sed de la vidpunkto de la regno, tio estas nek grandigo nek malgrandigo de la kapitalo, sed nur simpla transigo de mono el unu poŝto en alian. Same ekzistas ŝtelista politika ekonomio, ŝtelista etiko, ŝtelista punkto de honoro, ŝtelista tradicio, k. t. p.”

Mi silentis de konfuzo. En mia koro kreskis suferanta sento, kiu baldaŭ akre difiniĝis. Tio ĉi estis teruro. Efektive, la homaj interesoj estas tiel dividitaj, tiel kontraŭaj unu al alia, ke la bono, moraleco, pieco, de unuj estas malbono, malmoraleco por aliaj. La feliĉo de unuj baziĝas sur la malfeliĉo de aliaj. Ne estas homa etiko: estas etiko de medicinistoj, de ŝuistoj. Ne estas homa politika ekonomio: estas politika ekonomio de agristoj vilaĝanoj, de laboristoj, de fabrikistoj. La bela granda or-monero ŝanĝiĝis je rustantaj kupraj moneraĵoj, makulantaj la manojn de tiuj, kiuj ilin uzas. Mi estis tiel konsternita, ke mi forgesis, ke mi estas inteligenta homo kun universitata diplomo kaj ke Sidor Karpoviĉ estas malklera komercistaĉo, kaj mi diris:

“Mi dankas vin por la leciono, Sidor Karpoviĉ! Sed diru, kion oni devas fari por kunigi ĉiujn tiujn etikojn en unu homa etiko, ĉiujn profesiajn politikajn ekonomiojn en unu homa politika ekonomio, k. t. p.?”

Sidor Karpoviĉ atente rigardis min, fermis la malfermitajn fenestrojn kaj diris mallaŭte:

“Lasu tiujn ĉi senutilajn demandojn! En Rusujo tio ĉi estas danĝera temo.”



## EL “TUTMONDA ANEKDOTARO”

En la Lernejo

Nova Bubeto

Diris instruisto dum la gramatika instruo:

“Ni nun volas formi frazojn kun personaj pronomoj: mi, vi, ŝi, li, k. t. p. Se ekzemple la patro dirus ‘Mi foriras,’ kion respondus tiam la patrino al patro?”

*Lernanto:* “Vi restos hejme.”

*Patrino:* “Sed bubeto, jam denove vi batiĝadis kun Pepito, kaj kia nun estas via eksteraĵo! Jam ree mi bezonos aĉeti por vi novan vestaĵon.”

*Fileto:* “Ho! Vi do nur vidu Pepiton! Lia patrino bezonos tute novan bubeton.”



## THE BEGINNER AND HIS TROUBLES

"I am overwhelmed with amazement that you do not have more of the department 'The beginner and his troubles' in the journal. I am quite sure it would be acceptable to ninety per cent of your readers," writes M. E. Collins.

That sometimes surprises us, too. But it never overwhelms us with amazement, for when one comes down to that page he ardently wonders what to put in it and what to leave out. Just to please Mr. Collins and the rest of the ninety per cent we seize the first sentence of the last manuscript received, evidently from a beginner:

**Jen estis unufoje homo, kiu lokis siajn retakaptilojn.**

Here is a sentence grammatically above reproach. It is excellent English, too: *There was once a man who had set his snares.*

This is the trouble of the beginner, the advanced student and even the expert—thinking in the mother-tongue, especially when translating.

**Jen** means *behold*, and while not necessarily emphatic it usually applies to some occasion of surprise (*look!*), something to command attention, *now*. Used in this way, *there* has no reference to place, has really no meaning, being employed to "limber up" the sentence. So **estas** alone is used, and not **jen estas** or **tie estas**.

**Unufoje** means *once, one "time,"* but it does not convey the evasive sense of *once upon a time*; it is mathematical, and the precedent of *twice, thrice*, etc. If you want the word for a wholly indefinite *date*, it is better to use **iam**.

**Homo** means *human being* indefinitely, and **viro** *a man*.

**Loki** for *set* or *place* traps, is not so

good as **arangi**, or **pretigi**.

The author of this translation writes good English, and probably reads Esperanto fluently. But he must read much Esperanto literature before he can write good Esperanto. For example, the average fourteen-year-old American has been using English thirteen years and can write a grammar school essay, but he has not learned to write matter which would look well in print.

Don't try to write Esperanto for publication while you are too young. Be glad that you can read, and do so—read, read, read.

That for the beginner whose grammar is "perfectly good." For the beginner whose grammar is bad, we can only advise careful study of the text book. We have seen a post card written by a young lady who is supposed to have been an Esperantist for a year, in which she calmly says **mi voli al fari** for *I wish to do*. Why not, indeed? The vocabulary says that *wish* is **voli**, *to* **al**, and *do* **fari**. She had studied the vocabulary, but not the grammar.



*Editor:* I would ask your criticism on the following sentence: **Venu kaj laboru (aŭ labori) en mia ĝardeno.** I notice that many writers use the infinitive **labori**, but it strikes me that the imperative **laboru** should be used, as it has the same force as the imperative **venu**. Which would you regard as correct?

—W. L. C.

It is simply a matter of preference, either form being correct, though perhaps there is a shade of difference in meaning. In English, *come and see me* and *come to see me* are both correct, though probably the fanatics who strive toward the ever-shifting goal of "scholarly English" use the latter form.

## LA KUKUNJANA PAROĤESTRO

Esperantigita el la Franca laŭ A. Daudet de

BENEDICT PAPOT

La abato Martino estis paroĥestro de—Kukunjano.

Tiel bona kiel la pano, tiel vera kiel la oro, li patre amis siajn Kukunjananojn: por li, lia Kukunjano jam estus paradizo sur la tero, se liaj Kukunjananoj al li donus iom pli da kontentigo. Sed, ho ve! la araneoj spinis en la konfesejo, kaj dum la bela paska tago restis la hostioj en la fundo de la sankta kaliko. Tio vundis la koron de la bona pastro kaj li ĉiam petis de Dio, kiel favoro, ke li ne mortu antaŭ ol li estos rekondukinta al la ŝafejo sian disigitan aron.

Nu, vi vidos, ke Dio lin aŭdis.

Dimanĉon, post la diservo, supreniris Sinjoro Martino en la katedron.



- *Li diris:*

Miaj gefratoj, vi kredos min se vi volas, lastnokte mi trovis min, mi mizera pekulo, ĉe la pordo de la paradizo.

Mi frapis: Sankta Petro malfermis al mi.

“Nu! Estas vi, mia bona Sinjoro Martino,” li diris al mi, “Kia bona vento alkondukas vin? Kaj kion mi povas fari por vi?”

“Bela Sankta Petro, vi, kiu tenas la ŝlosilojn de la paradizo, ĉu vi povus diri al mi, se mi ne estas tro sciema, kiom da Kukunjananoj vi havas en la paradizo?”

“Mi havas nenion, kion mi povas rifuzi al vi, Sinjoro Martino; sidiĝu do, ni vidos la aferon kune.”

## LA KUKUNJANA PAROĤESTRO

Kaj Sankta Petro prenis sian grandan libron, malfermis ĝin, surmetis siajn okulvitrojn :

“Lasu nin vidi: Kukunjano, vi diris—Ku—Ku—Kukunjano. Tie ni estas! Kukunjano. Mia bona Sinjoro Martino, la paĝo estas tute ne skribita! Ne unu animo! Ne pli da Kukunjananoj ol fiŝostoj en meleagrino!”

“Kiel! Neniu el Kukunjano ĉi tie? Neniu? Ne estas eble! Rigardu do pli bone!”

“Neniu, sankta homo. Vidu mem, se vi kredas, ke mi ŝercas.”

Mi, Dio mia, mi piedfrapis kaj kun manoj kunmetitaj mi kriegis por kompatato.

Tiam Sankta Petro diris :

“Kredu min, Sinjoro Martino, vi ne devas tiamaniere malbonigi al vi mem la sangon, ĉar vi povus per tio havi apoplekcion. Post ĉio, tio ne estas via peko. Viaj Kukunjananoj kredeble pasas iom da kvaranteno en la purgatorio.”

“Ha, per bonfarado, granda Sankta Petro! Farigu, ke mi povos ilin almenaŭ vidi kaj konsoli.”

“Volonte, mia amiko. Jen, piedvestu tiujn ĉi sandalojn, ĉar la vojeto ne estas tre bone. Jen estas bone! Nun vojiru rekte antaŭen. Ĉu vi vidas—tie,—malproksime—ĉe la turno? Vi trovos tie arĝentan pardonon tute kovritan per nigraj krucoj—dekstramane. Vi frapos, oni malfermos al vi. Bonan tagon. Restu sana kaj fortika.”



Kaj mi vojiris—mi vojiris! Kia vojirado! Miaj haroj stariĝas pripensante pri tio! Malgranda vojeto, plenigita de dornarbetaĵoj, de karberoj kiuj lumadis kaj de serpentoj kiuj sibladis, alkondukis min al la arĝenta pordo.

“Tok, tok!”

“Kiu frapas?” diris raŭka kaj plenda voĉo.

## BENEDICT PAPOT

“La paroĥestro de Kukunjano.”

“De—?”

“De Kukunjano.”

“Ha! Eniru.”

Mi eniris. Granda bela anĝelo, kun flugiloj tiel malhelaj kiel la nokto, kun vesto tiel hela kiel la tago, kun slosiloj el diamantoj pendantaj de la zono, skribadis,—kra—kra— en granda libro, pli granda ol tiu de Sankta Petro.

“Fine, kion vi volas kaj kion vi demandas?” diris la anĝelo.

“Bona anĝelo de Dio, mi volas scii—mi eble estas treege sciema—ĉu vi havas tie ĉi la Kukunjananojn?”

“La—?”

“La Kukunjananojn,—la anojn de Kukunjano,—tial ke, estas mi—kiu estas ilia paroĥestro.”

“Ha! La abato Martino, ĉu ne?”

“Por servi al vi, Sinjoro anĝelo.”



“Kukunjano, do, vi diras”—kaj la anĝelo malfermas kaj ekturnas la foliojn de sia granda libro, malsekigante sian fingron per kraĉaĵo por ke la folio glitu pli bone.

“Kukunjano”—li diris kun longa ekĝemo. “Sinjoro Martino, el Kukunjano en la purgatorio ni havas neniun.”

“Jesuo! Mario! Josefo! Neniu el Kukunjano en la purgatorio? Ho! Granda Dio! Kie do estas ili?”

“Nu! sankta viro, ili estas en la paradizo. Kie, diable, vi volas, ke ili estu?”

“Sed mi venas ja de la paradizo—”

“Vi de tie venas! Nu?”

“Nu! ili ne estas tie! Ho! bona patrino de la anĝeloj!”

“Kion vi volas, Sinjoro paroĥestro? Se ili ne estas en la paradizo nek en la purgatorio, ne ekzistas mezoloko, ili estas—”

## LA KUKUNJANA PAROĤESTRO

“Sankta Kruco! Jesuo, filo de Davido! Ho ve! ho ve! Ĉu estas eble? Ĉu tio povas esti mensogo de la granda Sankta Petro? Tamen la kokon mi ne aŭdis kanti! Ho ve! Kiel mi iros en la paradizon, se miaj Kukunjananoj ne estas tie?”

“Aŭskultu, mia malfeliĉa Sinjoro Martino, tial ke vi volas, ĉiel ajn, esti certa pri tio ĉio kaj vidi per viaj propraj okuloj kio estas, sekvu tiun ĉi vojeton, kuru rapide, se vi scias tiel fari. Vi trovos maldekstre pordegon. Tie vi sciigos pri ĉio. Dio donas tion al vi.”

Kaj la anĝelo fermis la pordon.



Estis longa vojeteto tute pavimita per ruĝaj fajraj karboj. Mi ŝanceliĝis kvazaŭ mi estus drinkinta, mi faletis! mi estis tute malsekigita, ĉiu haro de mia korpo havis ĝian guteton da ŝvito, kaj mi spiregis de soifo. Sed kredu min, dank' al la sandaloj kiujn al mi pruntedonis la bona Sankta Petro, mi ne bruligis miajn piedojn.

Kiam mi estis sufiĉe paŝinta, mi vidis, maldekstren, pordon—ne, pordegon—grandegan pordegon, kiu estis tute nefermita, kiel la pordo de granda forno. Ho! infanoj miaj! Kia vidiĝo! Tie, oni ne demandas al mi mian nomon; tie, ne ekzistas registrolibro. Per amasoj, plena-porde, oni eniras tien, miaj fratoj, kiel vi eniras, dimanĉon, en la driŝkejon.

Mi ŝvitegis, kaj tamen mi malvarmiĝis, mi frosttremiĝis. Miaj haroj stariĝis. Mi flaris la brulodoron, la rostigitan karnon, ion kiel la odoron kiu disŝutiĝas en nia Kukunjano, kiam Elio, la hufforgisto, bruligas, por bati ĝin, la hufon de maljuna azeno. Mi ne povas spiri en tiu ĉi malbonodora kaj brula aero. Mi aŭdis terurajn kriojn, ekĝemegojn, blekegojn kaj blasfemojn.

“Nu ĉu ci eniras aŭ ne eniras?” diris al mi kornport-

## BENEDICT PAPOT

anta demono, min borante per sia forkego.

“Mi ? mi ne eniras. Mi estas amiko de Dio.”

“Ci estas amiko de Dio ! Nu, malbenita favulo ! kion ci venas fari tie ?”

“Mi venas—Ha ! ne parolu al mi pri tio, ĉar mi ne povas pli stari—mi venas—mi venas el malproksime—malfiere—por demandi vin ĉu—ĉu—hazarde—vi havus tie ĉi—iun—iun el Kukunjano ?”

“Ha ! fajro de Dio ! Ci diras malspritaĵojn kvazaŭ ci ne scias, ke estas tie la tuta Kukunjanaro ! Vidu, malbela korvo, rigardu—kaj ci vidos kiel ni aranĝas ilin tie ĉi, ciajn famajn Kukunjananojn !”



Kaj mi vidis, meze de terura flamturigo, Grandan-Kokgalinon,—vi ĉiuj konis lin, miaj fratoj,—Kokgalinon, kiu sin tiel ofte ebriigis, kaj tiel ofte skuis al sia malfeliĉa edzino la pulojn (batis ŝin).

Mi vidis Katarinon,—la malgrandan malbonulinon—kun ŝia suprenturnita nazo—kiu kuŝiĝis sole en la garbejo—vition rememoras, santaŭguloj ! Sed ni preterpasu, mi jam diris tro pri tio.

Mi vidis Paskalon, la glufingrulon, kiu faris sian oleon el la olivoj de Sinjoro Juliano.

Mi vidis Babeton, la postrekoltantinon, kiu, postrikoltante, por fini pli rapide sian garbon, ĉerpis plenmane el la garbejo.

Mi vidis mastron Grapason, kiu tiel bone oleumis la radon de sia puŝveturilo.

Kaj Dofinon, kiu vendis tiel kare la akvon el sia puto.

Kaj Tordulon, kiu ĉiufoje kiam li min renkontis dum mi portis la sanktan hostion, preterpasadis, kun la ĉapo sur la

## LA KUKUNJANA PAROĤESTRO

kapo kaj la pipo en la beko—tiel fiera kiel Artabo—kvazaŭ li renkontus hundon.

Kaj Kulon kune kun lia Zetino, kaj Jakobon, kaj Petron, kaj Tonion—



*Kortuŝita, paligita de timo, ekĝemis la tuta aŭdantaro, tiu vidante en la malfermita infero sian patron aŭ sian patraron, sian avon aŭ avinon.*

*Daŭrigis la bona abato Martino:*

Vi bone sentas, miaj fratoj, vi bone sentas, ke tio ĉi ne povas daŭri. Mi gardas viajn animojn, kaj mi volas, mi volas vin savi el la abismo al kiu vi estas ruliĝantaj kapon antaŭen.

Morgaŭ mi eklaboros. Kaj laboro al mi ne mankos. Jen kiel mi faros: por ke ĉio fariĝu bone, oni devas fari ĉion orde. Ni iros laŭvice, kiel ĉe Jonkjero dum la dancado.

Morgaŭ, lundon, mi aŭdos konfese la maljunulojn kaj la maljunulinojn. Estas nenio.

Mardon, la infanojn. Mi baldaŭ finos.

Merkredon, la junulojn kaj la junulinojn. Tio eble daŭros.

Ĵaŭdon, la virojn. Ni tranĉos tion mallonge.

Vendredon, la virinojn. Mi diros: "Ne diru tro multe."

Sabaton, la mueliston! Tuta tago ne estas tro multe por li.

Kaj se ni finiĝos dimanĉon, ni estos feliĉegaj.

Vidu, miaj infanoj, kiam estas matura la greno oni devas rikolti ĝin. Kiam estas elversita la vino, oni devas trinki



## BENEDICT PAPOT

ĝin. Jen sufiĉe da malpura tolaĵo, oni devas lavi ĝin, kaj ĝin bone lavi.

Tio estas la beno, kiun mi al vi deziras. Amen



Tiamaniere okazis ĉio. Oni faris grandegan lavadon. De tiu ĉi rememorinda dimanĉo oni flaris la bonodoron de la virto de Kukunjano de dek mejloj ĉirkaŭe.

Kaj la bona feliĉa pastro, Sinjoro Martino, songis postan nokton, ke, sekvate de sia tuta aro, li supreniras, procesie, meze de ekbruligitaj kandelegoj, de nubo de bonodorfumo kaj de kantantaj ĥorknaboj, la luman vojon al la Urbo de Dio.

Kaj jen, la rakonto pri la Kukunjana paroĥestro, kiel ordonis, ke mi rakontu ĝin al vi, tiu ĉi malbonegulo Romanilo, kiu estis mem alia bona fratulo.

# LA INVITANTINO

W. J. PHOEBUS

**K**ELKAJN jarcentojn en la estinteco unu greka marmoristo, Sro. Pigmalion, elhakis sufiĉe belan inan homsimilaĵon, kaj sukcesis viviĝi ĝin virino, kiu tuj devigis al li, ke li edziĝu je ŝi. En niaj tagoj, kiam la franca pogrando de bronzaĵoj, Sinjoro

Bartholdi, fabrikis en sia fandejo la diversajn membrojn de la famekonata Diino de la Libereco, li ne volis, ke oni tie kunmetu ilin en homan formon. Eble li ne kuraĝis riski, ke la figurino fariĝu vivanta fraŭlino, kiu povus proponi edzinigi je li. Povus ja esti neoportune,

havi en la domo virinon tiel grandan, eĉ se oni ne bankrotus aĉetante por ŝi unu ĉapelon. Tial Bartholdi preferis luigi ŝipon, kaj sendi la disigitajn pecojn trans la maron al Nov-Jorko, por lasi rekunigi ilin tie, sen danĝero al lia persona libereco. Tamen, ŝajnas, ke ia timo, ke ŝi vivigiĝu, estis tute senfundamenta, ĉar post lerta kunmeto de la membroj kaj pli ol dudekjara staro de la figurino sur ŝia granita piedestalo en Nov-Jorka haveno, ŝi ĝis nun tute ne vivigiĝis. Ĉu pro tio oni devas ŝin kompati? Ho ne, se kredindaj estas la vortoj de la Predikanto, filo de Davido, reĝo en Jerusalemo, kiu iam anoncis :

“Kaj mi trovis, ke la mortintoj, kiuj antaŭ longe mortis, estis pli feliĉaj ol la vivantoj. Kaj pli feliĉaj ol ili ambaŭ estas tiuj, kiuj ĝis nun ne ekzistis, kiuj ne vidis la malbonajn farojn, kiuj estas farataj sub la suno.”

Alivorte, se la nunaj kon-



diĉoj mondaj estas tiaj kiaj la tiamaj (kaj ni timas, ke ili estas), nia senvida, senkora bronzulino estas pli feliĉa nunstate, ol ŝi estus, fariĝinte vidantino de ĉiuj malbonaj faroj farataj sub la suno. Sed estas al ni ankoraŭ permesate, konservi kelkan esperon, ke iatempe eble venos tagoj, en kiuj ŝi povos viviĝi, sen suferi troajn dolorojn; tagoj, kiujn antaŭvidis Robert Burns, kantante:

“Ni preĝu, ke fariĝu ti’  
Kaj nepre ti’ fariĝos,  
Ke sur la ronda tera glob’  
La homoj kunfratiĝos.”

Ĉar la neatendita iafoje okazas, kaj ĉar ne estas absoluta neeblaĵo ke ni ĝisvivos tagojn, kiujn ŝi povos toleri, ŝajnas konsilinde doni al la estimataj legantoj priskribon pri la Fraŭlinego, tiel ke, se ili iam vidos ŝin forlasinta sian piedestalon kaj marŝanta tra la landoj, ili povos tuj rekoni ŝin kaj ne forkuri, timante ke ĉasas ilin *Idino*, aŭ eble Sinjorino Ĉefdiablego mem. Kaj por trankviligi ĉiun fraŭlon kaj vidvon, ni sciigas al ili konfidencie, ke ŝi ne edziniĝos je ia aparta hometo, estante jam fianĉinego de Sro. Tuthomaro.

La Nov-Jorka ŝtata leĝfarantaro lastatempe faris leĝon malpermesantan ke la

polico mezuru aŭ faru fotografajon de persono ĝis kiam ĝi estos juĝita kulpa je krimo. Mi ne scias kiu mezuris nian diinon, sed jen ŝiaj Bertillonajoj:

	FUTOJ COLOJ	
Alteco de fundo ĝis torĉo - - -	151	1
De fundo di* piedestalo ĝis torĉo	305	6
Longeco di mano - - -	16	5
Longeco di montra fingro - - -	8	0
Rondmezuro di montra fingro ĉe dua artiklo - - -	7	6
Kapo, de mentono ĝis kranio - -	17	3
Trans la okulo - - -	2	6
Nazlongeco - - -	4	6
Longeco di dekstra brako - -	42	0
Maksimuma dikeco di dekstra brako	12	0
Dikeco ĉe talio - - -	35	0
Largeco di buŝo - - -	3	0
La tableto, kiun ŝi portas en la mano, estas: longa - - -	23	7
larga - - -	13	7
dika - - -	2	0

La kolosino pezas 450,000 funtojn. La bronzo sola pezas 200,000 funtojn. Kvarkek personoj povas stari senge en la kapo, kaj la torĉo povas enteni dekdu homojn. La ŝtuparo kondukanta de la piedestalo ĝis la kapo konsistas el 154 ŝtupoj, kaj de tie ĝis la torĉo estas *ladder* el 54 transbastonoj (angle, *rounds*).

\*Proposed new preposition



## LA ĈIELO LIN BENU!

Metodista pastro rakontis al mi antaŭnelonge pri sia lasta nesukceso. Enirante la oficejon de loka semajna ĵurnalo, li diris al la redaktoro: “Mi estas petanta monhelpon por sinjoro de ĝentileco kaj inteligenteco, kiu bezonegas multmalte da kontanto, sed kiu estas multe tro fiero por sciigi pri siaj suferoj.”

“Ja!” ekkriis la redaktoro, suprenpuse sian okulŝirmilon, “Mi estas la

sola virĉjo en la vilaĝo, kiu respondas al tiu priskribo. Kio estas la nomo de la sinjoro?”

“Bedaŭrinde,” diris la pastro, “mi ne havas liberecon por sciigi.”

“Do tiu devas esti mi,” diris la redaktoro. “Estas mi—estas mi sendube! La ĉielo vin prosperu, Pastro, en via bona laboro!”

—Esperantigis Mrs. E. A. Russell, Ord. Neb

# CORRESPONDENCE

## FOREIGN POSTAGE.

*Editor*:—Is there any way to tell the exact postage required to send cards to foreign countries other than constant inquiry at the post office?

*D. W. Newton.*

New Rockford, N. D.

Yes. Ask the postmaster to give you printed matter containing such information. The one-cent rate applies to Canada, Mexico, Cuba, Panama, and territories of the United States. All other countries within the Postal Union, which includes most of the dry land of the earth, are two cents.



## HE WANTS TO KNOW.

*Dear Sirs*:—I would like to suggest that for the benefit of the new converts to Esperanto you publish an account of the aims and purposes of the American Esperanto Association; also, whether there is any way to unite with the Association, what the cost is and if there is any symbol of membership. I consider that *Amerika Esperantisto* needs very little to make it a most perfect paper for the language. Is your offer of books for town libraries only, or does it extend to school libraries as well?

*Huber La Moreaux.*

R. F. D. 2, Zimmerman, Minn.

The A. E. A. is so busy cutting its teeth that it will not sit for its biography. It is less than three years old. The green star is the international symbol of Esperanto, but the A. E. A. has no special badge except the red badge of courage, which is worn pink to avoid confusion with the international "reds." Not to mention a perfect paper, AMERI-

KA ESPERANTISTO needs about twelve thousand things to make it just a comfortable paper. Most of these are silver discs with our national prevarication embossed on the front: "In God we trust." Our library offer extends to all libraries of a public or semi-public nature; that includes, of course, those of the schools.



## WANTS IT AT N. Y. C. COLLEGE.

*Editor*: As to that Fifth Congress, We know that our language aims to make all men brothers; that for this to be successful all things must be distributed equally; and for the last, everything used or justly desired by all should be owned by the government and given gratis, though indirectly paid for by just taxation. Now, the College of the City of New York is the only one where these conditions prevail, and, *what's more, successfully.* Its auditorium, seating 2,400 people, is open to all public uses, and could easily be obtained free. I therefore propose that the Fifth Congress take place in New York at this college.

*H. D. Jacobson,*

College of the City of New York, June 1, 1908.

The "brotherhood of man," "our dear language," our holy cause," and kindred expressions used in connection with Esperanto are misleading in a way. Socialists, anarchists, Christians, Mohammedans, all believe in the "brotherhood of man," though frequently having such differences of opinion as to how it shall be brought about as to involve them in direct battle one against

the other. Certainly Esperanto has nothing to do with public ownership. To be sentimental about the language is a matter of individual choice.



#### ESPERANTO ON REPLY COUPON.

Samuel St. Thomas, of 272 75th Street, New York City, is of the opinion that it is possible to have Esperanto added to the various languages in which the text of the international postal reply coupons are printed. We cheerfully delegate the details to the gentleman who makes the suggestion, and all who are willing to help push the matter may write him. By the way, the coupon (concerning which we occasionally receive inquiries) is a slip of paper, exchangeable in any country for a stamp of five-cent value. It can be purchased at any post office and costs six cents. Thus, for small amounts, its use is cheaper and more convenient than paying the ten cents exchange on a foreign money order.



#### WHAT CAN HE DO?

*Dear Editor:*—I want to call your attention to the fact that many persons whose names appear in the list of correspondents for the exchange of post cards never reply. Is this proper? If you can suggest any remedy I would be very glad to hear of it.

*Curtis B. Lore.*

111 W. Market St., Danville, Penna.

There is no way to compel people to reply, but there are two ways in which to avoid the inconvenience or annoyance. The first is, advertise for yourself. When I wish to employ help, I never write to those who have advertised for work, but put my own advertisement in the "Help Wanted" column. It is a foregone conclusion that twenty will apply for the situation and

nineteen be disappointed, but I would rather disappoint nineteen people than be disappointed nineteen times myself. The other way is to join some correspondence society which periodically expels all members who fail to send replies. How to find the address of such a society? Again—advertise.



#### A HATFUL OF SUGGESTIONS.

*My Dear Editor:* Seeing you have set apart a column for the views of your readers and at the request of friends, I want to communicate a few ideas touching Esperanto propaganda in Usono, which ideas, given in all humility, are to be taken strictly on their own merits, if they have any.

Our great lack is *unity*. The American Esperanto Association is not what it ought to be—the first force for Esperanto in the country. The commercial firm, The American Esperantist Company, as it avers itself, is doing more for the movement than any single agent in the country.

A. E. A. lacks unity because it lacks an official organ. No effective national society can do without a periodical means of communication with its far-scattered members. It is true that, AMERIKA ESPERANTISTO supplies this medium by *courtesy*, but we need more than that. In short, why cannot the AMERIKA ESPERANTISTO be officialized? It is the pioneer paper in Usono, the largest and best-supported. Let the National Congress vote first of all on this essential matter. The whole paper need not be run by the Association. The *Germana Esperantisto* has "an official part" which alone contains the work of the Association in Germany. Let Mr. Baker's company and A. E. A. combine. This seems to me to be the practical way of combining.

Another idea—why not a clause in the constitution constituting all Esperantists *ipse facto* honorary members of A. E. A.,—as does the B. E. A.? This is an easy thing, but a good one, I think. Make it known that all honorary mem-

bers and clubs will be enrolled on receipt of names. No dues, of course. Active members of course to pay dues and to alone have voice in ordinary government.

Let us work for the Fifth Congress. The work will do us good, even if we do not get that Congress.

Let us not forget the small Chautauquas, of which there are 200-300 in the country. For instance the Moundsville Chautauqua is to have Mrs. W. S. Stoner teach every morning and deliver three afternoon lectures. Just make known to the Boards of the various small Chautauquas the work of the main Chautauqua.

In order to have none but earnest people as active members of the local groups, would it not be well to set up an examination corresponding to the "Atesto pri Lernado," passing which alone constitutes one an active member locally?

All but my first suggestion I regard as *rekomendinda*. My first idea, touching an official organ, I regard as absolutely *deviga*. It seems to me essential to our further progress.

Yours in the work,

Hubert M. Scott.

1312 Purdy Ave., Moundsville, W. Va.



#### THOSE NEW ROOTS.

Dear Sir:—I think the following information should be printed in every issue of ESPERANTISTO, viz: The name of the International Organization (if there be such), with name and address of the secretary or person to whom mail should be sent; the names of committees, with the addresses of the proper officers to whom mail is to be sent,—for instance the "Lingva Komitato," the "Scienca Associo" which asks for lists of technical words without saying to whom they should be sent, etc.; the name and address of the national organization in Usono; and such information; for all of which I have searched in vain in various publications. Also, all new words as fast as adopted by the Lingva Komitato, or seem to be coming into popular

use without their sanction, should be added to the root dictionary, or mentioned somehow. I consider these points of information to be necessary for one who wants to keep up with the procession, and I do not know otherwise how most of us can obtain them. Other points of this nature may suggest themselves later. With best wishes for your success in your rather thankless task of running the ESPERANTISTO, I remain,

Yours very truly,

Wm. A. Lewis.

Rutherford, N. J.

This magazine is not run for thanks, health, glory or politics. The publisher publishes because publishing is the business to which he was trained, and is with and for Esperanto because he likes it and sees plenty of work to be done. AMERIKA ESPERANTISTO is a low-browed publication with one hand on the public pulse and the other feeling for its pocket book. There! And if Mr. Lewis will undertake to compile a list of new roots in general use, defining "new" as those not contained in the American Esperanto Book, we'll gladly publish them.



#### A GOOD EXAMPLE.

Myles J. Murphy, of Weehawken, has a column article on Esperanto in a recent number of the *Catholic Union and Times*. Several American Catholic papers have gone to considerable trouble to "knock" Esperanto, and if we are not mistaken the *Union and Times* is one of them. However, any religious or political paper will be fair enough on matters which do not concern their politics or religion directly, and when these take occasion to editorially libel Esperanto, they will usually print a well-written reply. Anyhow, the best propaganda you can make for Esperanto is to be continually writing something good and sending it to "ye editor."

# P R E S S

When not otherwise stated, any book or magazine reviewed is sold by our book department

*Amsterdama Pioniro.*—The Dutch-Esperanto organ of the Esperanto movement in Holland. In the May number: News notes from Holland and the world in general. The address of Dr. Zamenhof in London; a fable in Esperanto, from the Sanskrit; and two poems. The number, 10c; by the year, 85 cents.

*Esperanto Card Game.*—Mrs. Winifred S. Stoner has compiled a card game which can be turned to good account in memorizing Esperanto words. It is simply a set of 200 cards, containing each ten words, numbered. Each number represents a different series of words. With these cards, there is practically no limit to the various games which can be devised, and the inventor quite appropriately names the scheme Cio. The small edition printed by way of experiment is nearly exhausted, but we understand that another edition will appear. Price \$1.00. Address Marshall White, 224 Water St., Evansville, Ind.

*Complete Course in Esperanto.*—This is a 32-page booklet for use by the pupils of Mr. Geo. M. Freeman's correspondence school of Esperanto. Using the American Esperanto Book as the main text, the "Complete Course" instructs the correspondent student in the manner of study, provides additional examples and instruction, etc. Well prepared and printed, and is quite a testimonial to the stability of the correspondence school. Full particulars of the course may be had from Prof. Freeman, at Sinclairville, N. Y.

*Esperanto en la Servo de la Dia Regno.*—"Esperanto in the service of the Kingdom of God" is the beginning

of the title of a new monthly folio, published at Mulheim a. Rhein, Germany, Freidrich Wilhelmstrasse 66. The rest of the name is "Monthly Reports on the Spread of Esperanto in the Young Men's Christian Associations," making, all told, the largest title and the smallest periodical in the Esperanto field. Price, one mark, or 25 cents, per year. Address the publisher. From the first issue we learn that the Y. M. C. A. has 7,600 locals, with a total of 761,000 members.

*Lingvo Internacia (April).*—Practically the entire number is filled with important official and semi-official matter. Prof. Cart has an article taking the public further into confidence regarding the recent "Ido" controversy and along the same line P. Corret has an exhaustive article on "Adjuvanto and the Delegation." These, with Circular 13 of the *Lingva Komitato*, which contains the final letter from Sro. Boirac, President of the Committee, to Prof. Ostwald, for the delegation practically fill the number. Dr. Vallienne has an article on the mental processes of the Romans, there are two poems, one on "Beautiful Death" and the other "After a Rain." Forty-eight pages. The number, 20 cents; by the year, \$1.80.

*Lingvo Internacia (May).*—"The Future of Human Flight" is a well-written and interesting popular study of the aeroplane, which the writer considers now a practical, undoubted solution of the ages-old problem of the air. "The Old Guide" is a story from Jean Rameau, translated by the Esperanto Group of Neuchatel, Switzerland. There are some official papers,

Prof. Cart writes a letter to Prof. Jesperset and Corret continues his stinging papers on "Adjuvanto and the Delegation." The sum of his remarks is that De Beaufront, for years leader of the French movement for Esperanto, tried to smuggle Adjuvanto, his own invention, through the Delegation in a box marked "Ido" and has been caught in the act. The accusers present considerable evidence, and the French society seems likely to undergo a change of president. For the rest, book reviews illustrated monthly of Esperantoland. For May: "The Singing Society of Moand news notes, forty-eight pages, 20 cents; \$1.80 per year.

*Philatelic Esperanto.*—This is a new one, "published in behalf of the Esperanto-speaking collectors of the world." Mr. Julian Park, of Buffalo, is the editor. The copies are numbered and are for circulation among the members of the society. From Number Four, Volume One, we get at first the impression that the journal is a joke, since every blessed line of it is English and not Esperanto, as the title slyly leads one to expect. Closer examination, however, reveals the announcement (still in English) that the publication will later appear in Esperanto, French and English.

*La Suno Hispana.*—Monthly of 16 pages in Spanish and Esperanto. (In all reviews appearing in this magazine, articles mentioned are in Esperanto unless otherwise stated, even though the titles are translated into English, as is done in the present number for propaganda purposes.) In the May number Sro. E. Cano has an article on amateur treatment of a disease in dogs. "Dresden, the Congress City," "The Permanent Committee of the Congresses," a sensible article on the barbarous custom of piercing the ears is contributed by Dr. A. Mellin; some parallel notes in Spanish and Esperanto with the conclusion of a translation from Anderson by Dr. Zamenhof, reprinted from an old issue of *Lingvo In-*

*ternacia.* The number, 10 cents; by the year, 75c.

*Verda Stelo.*—The sixteen-page monthly organ of the Central Mexican Esperanto Society; Spanish and Esperanto. The June number states that a delegate from that country will probably attend the Chautauqua convention to help create enthusiasm for the Fifth in America. The leading article is in Spanish—*El Latin y el Esperanto.* An Esperanto poem, anecdotes, news notes, etc., fill the remainder of the number. Every propagandist should have a copy of the Mexican journal. We have the numbers for April, May and June. By the copy, 10c; by the year, \$1.00.

*Pola Esperantisto.*—One of the most important of recent additions to the the periodical literature of Esperanto is this Polish-Esperanto propaganda and literary monthly published at Warsaw, the home of Dr. Zamenhof, inventor of Esperanto. Among the editorial staff are some of the oldest and best writers of the language, including Dr. Leon Zamenhof, Dr. Bein (Kabe), Leo Belmont, Antoni Grabowski and A. Kofman. "Kabe" is well known as probably the best Esperanto writer, and Kofman is not only a charming writer but a sociologist of keenest perception. In the April and May numbers he has an allegory on "The Living Truth" which is quite worth reading. (We have all numbers, January to May; per copy, 15c; per year, \$1.15.)

*Internacia Scienca Revuo.*—A scientific magazine of general scope, wholly in Esperanto; official organ of the International Esperanto Scientific Society. In the June number: "A New Theory on the Movement of Bodies in Space"; "The Ideas of Sro. Le Bon on the "Birth and Death of Matter"; an archeological study by Dr. Sallin; an article by P. Dejean on the international time-meridian proposal; "The Natural History of Love" translated from Max



Nordau; notes and correspondece on various subjects. (We have on sale the numbers for March, April, May and June; per copy, 15c; per year, \$1.60.

*The British Esperantist.*—The leading article in the June issue is an essay on "Ethics," written in the form of a conversational storiette. It is charmingly written by A. Kofman, and is one of the best replies we have yet seen to the question, "Can Esperanto ever possess a literature of Its Own?" It is a terrific arraignment of modern so-called morality, written by a man who knows well where lies the road to better things, and the futility of pointing it out. He dismisses the subject flippantly with the words: "Leave these useless questions alone; in Russia this is a dangerous subject!" One turns with reluctance from this literary gem to examine the remaining contents of the journal, always good: "The Jackdaw of Rheims," has been well translated by J. W. Eggleton. Su Ke Lo has an article on "Esperanto and the Chinese Language." Five pages of book reviews and news notes in Esperanto, two pages telling (in English) of progress among the British clubs, and a long-needed article on "How to Start and Keep Going an Esperanto Club." This number also reprints John Kendrick Bangs' humorous poem about Esperanto, from a recent number of *The Century Magazine*. Price of the number, 10c. By the year, 85c. Order from A. E. Co.

*Espero Pacifisto* (Jan., Feb.).—The bi-monthly organ of the International Esperantist Peace Society reviews the work of its first three years of existence and confesses that much more money is needed to carry on the business. Some of the best Esperanto books have been issued as supplements to this magazine. In discussion of "The Language Question," M. Moch, the editor, says that three things most of all are needed in propaganda work: First, discipline;

second, discipline; and third, discipline. *Amikejo kaj Pacifismo* are discussed by M. Roy, promoter of the little Esperanto nation. Papers on international arbitration, the peace movement in general, annual report of the society, etc., complete the number. Single copies, 15 cents.

*La Vangfrapo.*—This little comedy, "The Slap," was written by Abraham Dreyfus and has had a great popularity in France. A deputy, a duellist and a servant, with no stagemaking, are required for the performance, which relates to "an affair of honor" as such affairs are understood in certain European circles. After much belligerent talk and some actual violence and reciprocal slapping, the belligerents make the following arrangement, dictated by one of the principals: "We will go to the duelling-ground; you will hold out your arm, which I will scratch; you will fall to the earth; afterwards we will eat dinner and draw up a report for the papers." Paper, 52 pages; 25 cents.

*Internacia Socia Revuo.*—A monthly (soon to be changed to semi-monthly) Esperanto magazine in opposition to Militarism, Capitalism and Clericalism. The May number: "The Liberals and the English Proletariat", by Harmel; an editorial by A. Duthil on the value of thinking as compared with mere reading; "Reflections on Individualism," translated from Devaldes by R. Louis; "The Social and Psychical Element in Christianity"; "A Letter from Japan," by Osgi; Constitution of the General Labor Federation (*Confederation Generale du Travail*), from Delesalle, translated by Buokin; Reports on the social movement from Argentina, Australia, Belgium, France, Germany, Spain, Holland, Italy, Norway, Portugal, Uruguay and United States. By the copy 15 cents. Per year, \$1.40. A. E. Co.

# R E M A R K S

WHEN you prepare manuscripts for any publisher on earth, write one line and leave two blank spaces following it, and keep it up in this proportion. It is barely possible that the editor will want to make a correction or interline some marks for the printer. Use a typewriter. If your matter is not worth typewriting the odds are that it is not worth printing.



NEVER cover more than one subject on one sheet of paper. For example, if you order books, preach a sermon and write an editorial on the same sheet you will have saved \$.001 worth of paper and will endanger the immortal souls of one order clerk, one editor and one book-keeper, besides your own, if you have any.



ANY club can have copies of our American Esperanto Book, on sale, subject to payment when sold. For the reason that many clubs and not a few stores are doing this, we must insist that if you want the premium book sent with a given subscription you ask for it when ordering. Some keep this book in stock and give it to the subscriber first hand. Others do not. Make clear what you want, please.



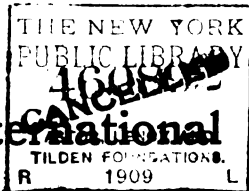
THE girl at the subscription desk sends this little message, with her kind regards, hoping you are well: "When you go on a vacation, or make a temporary change of address, do not ask to have your subscription address changed, but simply request the sending of certain numbers to the temporary address, and *always*, in writing about your subscription, refer to the permanent ad-

dress. Just remember that we have an opera-house full of subscribers in every state, and some of them with standing room only."



BEGGING your pardon for any seeming tendency to flit about, we ask you to observe that *Amerika Esperantisto* is now giving a new address—235 East Fortieth Street, but still Chicago—always Chicago. Previous quarters have been temporary, but we now have a large office in a new building designed expressly for a syndicate of periodicals—The United Religious Press. Our telephone is Douglas 3113, private exchange to all departments. To visit us, take any South Side elevated train and change for Kenwood line, stopping at Vincennes Avenue. Half block south and one east; or, take any Cottage Grove Avenue car to Fortieth Street, get off and walk a block west. As the cover of this issue was printed and most of the advertisements electrotyped before the change was made, the new address is not "played up" in this issue; mail to any previous address, however, or just plain "Chicago" reaches us promptly.

AND again, though your check for a dollar is a most gladsome sight, it is worth only ninety cents in Chicago unless drawn upon a city bank—New York, Philadelphia, Boston, St. Louis, etc. Ten thousand dollars in checks from country subscribers means, in the end, \$1,000 paid out for exchange charges. Plain Ben Franklin stamps, good for one cent apiece, for any small amount, are better and cheaper than money-orders. One dollar bills, which are found in a wild state only east of the Mississippi, are also accepted at their face value.



## The Inventor of the International Language

**DR. LAZARO LUDOVICO ZAMENHOF** is a native of Warsaw, Russia, and by profession an oculist. He is, of course, a "born linguist" and has improved upon his natural talent by extensive study and research. During his early days Warsaw was, as now, the scene of bloody conflicts in which the people of different races and languages (urged on by their more highly educated superiors who know so well how to take advantage of the prejudices of the ignorant, and sincerely strive to perpetuate them) fought over affairs which were largely imaginary, and augmented, among these people, few of whom can read, by the total inability to understand one another.

It was largely because the knowledge of a common, neutral language would do much to alleviate such prejudices that Dr. Zamenhof began his work. We are assured that the Esperanto of today bears little resemblance to his first attempts, but underwent a long process of evolution, revision and elimination, which seems entirely credible in view of its present marvelous simplicity, making it possible for one to learn the language quite well in the time required to memorize the conjugation of two or three French verbs.

As has been the case with all great inventions and discoveries for the welfare of the human race, Dr. Zamenhof was at first ridiculed and opposed by the very people who, naturally, should have been his co-laborers. His none too lucrative practice was barely sufficient to support his family, and when the fruits of this were drawn upon in the seem-

ingly hopeless propaganda of Esperanto, his father-in-law, Sro. Silbernik, who never lost faith in the project, aided him financially.

It is significant that many of the same colleges and universities which ridiculed Dr. Zamenhof in those days, have now been represented in a World Congress of Universities and Academies, which proposes to "assist" in "improving" the language, thus confessing that the project they formerly declared ridiculous has fully proven its practicability.

Some time after the appearance of Esperanto, Dr. Zamenhof met Sro. de Beaufront, a French linguist who had prepared a language of his own. Upon comparing Esperanto with his product, he found the language of Dr. Zamenhof so greatly superior to his own that he promptly became a champion of Esperanto. Sro. de Beaufront was the first French propagandist of the language, and remains to this day a warm personal friend of the inventor.

Dr. Zamenhof has never copyrighted any of his works, but in



DR. L. L. ZAMENHOF

order to protect Esperanto against the many thousand persons who come forward with supposed "improvements," many of which the author himself discarded years ago, he formally relinquished all rights in the language and all control of it, in the Boulogne Convention of 1905. This convention adopted a declaration accepting Dr. Zamenhof's *Fundamento de Esperanto* as the unchangeable foundation of the language, and for the adoption and control of new words, etc., appointed a Language Committee, with representatives of all lands.

# ESPERANTO: LINGVO INTERNACIA

THERE have been many attempts to create a universal language. Some of these have reached the dignity of getting into print and acquiring a few followers, while many more have not passed the manuscript stage. Some have been wholly revolutionary, essaying to supplant existing letters and symbols, words and languages. Others have taken the opposite extreme and sought to make use of all existing material. For example, one of these schemes contemplated the use of international lexicons, in which each idea would receive a number, the same for all languages. Thus, if Idea No. 1 was represented in English by the word *man*, the same number would, in French, indicate *homme*, in Spanish, *hombre*, in German *Mensch*, etc. A letter in this wonderful language would read :

18 1-2 :

221 83 45 13 964. 1820, 79, 3 415  
88 16 4. 45 44 231, 4 207, 8,  
4 11 44, 23

This plan was abandoned because a steamboat was necessary to transport such a lexicon ; and steamboats had not then been invented.

Another plan has been to let each idea be represented by a letter, grouping the letters to express any thought, just as we can now group figures to express any number. For example, supposing that *p* means *light*, and *pa* a *luminary*, then *pab* would mean *sun*, *pad* *moon*, *paf* a *star*, etc. This system appeals strongly at first sight, and is truly scientific. But nobody—not even the inventors themselves—can read or speak it; and writing it proves such a laborious task that the foremost exponent of the system in the United States has not gone beyond a small circular.

The method and purpose of Esperanto lie between the two extremes described. It does not attempt to utilize all existing linguistic material, the bad with the good ; nor does it indiscriminately discard all, the good with the bad. By a careful process of elimination and selection and experiment, involving many

years of work, the inventor of Esperanto built the language as follows :

*Sounds.*—The sounds are simple, and almost without exception are familiar to all Europeans. There is no delicate shading of the vowels, no shifting and confusing accents. The text is a perfect guide to pronunciation, and the pronunciation unflinchingly indicates the spelling.

*Letters.*—The letters of Esperanto are another demonstration of the inventor's use of already-existing material. The sound given each letter is that which it already bears in a majority of languages. The use of supersigns, as in *ĉ* and *ĝ*, is an innovation for no people except English-speaking, and for these is a welcome improvement over their own hideous inconsistency of giving four sounds to one symbol.

*Words.*—It is in the selection of the word-material of Esperanto, however, that Dr. Zamenhof laid the foundation of its success and worked out principles which had escaped the notice of his predecessors. Taking cognizance of the existence of many words already international, he adopted these with no change except to give them the Esperanto form and spelling : *teatro*, *telefono*, *biologio*, *geografio*, etc. Then, finding many more words which vary somewhat in form, but are derived from a common source, he adopted these, taking, when possible, the original root, usually Latin. For example :

Esperanto, *horo*.

Latin, Spanish and Portuguese, *hora*.

French, *heure*.

Italian, *ora*.

German, *Uhr*.

English, *hour*.

Other words, which were found in some of the principal languages, though not in all, were given preference. Thus, the Saxon-English word *spring*, which boasts four distinct meanings in the latter language, is not considered at all, but its four meanings are represented by four distinct words, each partially international : **printempo**, **fonto**, **risorto**, **salto**.

## AMERIKA ESPERANTISTO

There still remained a comparatively small number of fundamental ideas not represented by international words. To serve for these, the inventor of Esperanto selected with careful discrimination words from the English, Spanish, German, Latin and Russian. Only in rare occasions did he coin new words, and this was done with masterful judgment, exhibited, for example, in the Correlative Words, where by learning thirteen syllables the student masters forty-five words. Such, in brief, is the origin of the vocabulary of Esperanto, contradicting at every step the claim of those who decry it as "artificial," and "dead."

In deciding that all verbs should be regular in conjugation, Dr. Zamenhof probably did no more than any sane person would do in attempting to construct a grammar of his own. He went much farther, however, in fixing an invariable sign for the noun, adjective and adverb, permitting the use of these and the verb and participle signs, all on the unvaried root which represents the fundamental idea. Thus, from the root *brul'*, which represents the idea *burn*, we have such words as: *brul'o*, *a blaze*; *brul'a*, *combustible*; *brul'e*, *blazingly*; *brul'as*, *is burning*; *brul'inte*, *having burned*, etc.

The crowning stroke of genius in the making of Esperanto, however, in addition to its international vocabulary, its phonetic spelling and easy pronunciation, its simple yet wholly adequate grammar, is the system of word-building (See *Prefixes, Suffixes and Word-Building*, on another page). By the use of simple prefixes and suffixes, it was found possible to eliminate thousands of words. As an example, all feminine words are made from the masculine by adding the suffix *'in*: *patro*, *father*, *patr'ino*, *mother*. Thus, the student needs learn no word for *sister*, *daughter*, *aunt*, *hen*, *cow*, *mare*,

etc. Similarly, *'id*, meaning *offspring*, relieves the memory of a mass of words such as *kitten*, *puppy*, *calf*, *colt*, *whelp*, *cub*, *fawn*, *fry*, *lamb*, *kid*, etc. As there are over thirty-five of these useful little words, the economy of their use needs no argument.

### SUMMARY

The absolute certainty, therefore, of the ultimate adoption of Esperanto with a wide field of usefulness as an international language, is supported by these facts and circumstances:

The words are not arbitrarily created, but the great majority are already familiar to Europeans and Americans.

The grammar is simple, logical and regular, with no exceptions, but at the same time as expressive as the grammar of Latin, English, German or French, and fifty times as easy to learn.

The sounds and pronunciation are international, and so simple that two persons of different descent, for example an American and a Russian, having learned the language from books, can readily converse in Esperanto.

A letter written in Esperanto and accompanied by a "key," may be at once translated by the addressee, even though he has never before heard of the language.

Esperanto now has hundreds of thousands of adherents, representing all civilized countries; it has forty monthly magazines, and a rapidly-growing array of books, including works of all classes.

It has recently been approved by an international delegation, representing over 250 of the leading universities of the world.

**THE VOICE OF THE PEOPLE OF THIS WORLD RISES HIGHER AND WAXES STRONGER WITH EACH SUCCEEDING DAY. SCIENCE HAS ARMED IT WITH PURPOSE; INVENTION HAS CLOTHED IT WITH POWER. IT LACKS BUT HARMONY TO FRIGHTEN TREMBLING DESPOTS FROM THEIR ROTTEN THRONES AND BANISH HUNGER AND OPPRESSION FOREVER. THE HERALD OF THAT HARMONY IS ESPERANTO!**

# Alphabet and Pronunciation of Esperanto

**THE ALPHABET** consists of twenty-eight letters: a b c ĉ d e f g ĝ h ĥ i j k l m n o p r s ŝ t u ŭ v z. The *sounds* are as follows:

a is like *a* in *father*.

c is like *ts* in *hats*.

ĉ is like *ch* in *church*.

e is like *a* in *fate*, but not so long. It may be best described to an American as long *a* shortened, or short *e* (as in *met*) lengthened. Since none of the other vowels resembles it, one may pronounce it long, medium or short, with not the slightest danger of being misunderstood.

g is like *g* in *get*.

ĝ is like *g* in *gem*, or *j* in *joy*.

ĥ is like *ch* in *loch*—a strong, guttural aspirate, sounded *hH*. Found in very few words.

i is like *ee* in *see*.

j is like *y* in *yet*, *yarn*, *boy*, *ay*.

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* (*oo*, not *yoo*).

ŭ is like *w* in *how* and is used only in *aŭ*, pronounced *ow*, and *eŭ*, pronounced *ehw*.

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.

oj is like *oy* in *boy*.

ojn is like *oin* in *coin*.

aj is like *y* in *my*, *sky*, *try*.

ajn is like *ine* in *shine*.

ej is like *ay* in *pay*, *hay*.

uj is pronounced *ooj*—one syllable.

ujn is pronounced *oojn*—one syllable.

**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.

## Grammar of Esperanto in Plain Language

**ARTICLE.**—Esperanto has no word for *a*. Domo means *a house*; viro, *a man*, etc. The word for *the* is *la*: La domo, *the house*; la viro, *the man*.

**NOUNS** are *names* of the things of which we speak. They are formed by adding 'o to the root: am'o, *love*; ag'o, *an act*; bonec'o, *goodness*; dom'o, *house*.

**PLURAL.**—When more than one is spoken of, we add 'j: kat'o'j, *cats*.

**VERBS** are words expressing *action*. If the action is *now* occurring, the sign is 'as; if *past*, 'is; if *future*, 'os: am'as, *does love*; am'is, *did love*; am'os, *will love*. The form of the verb is not changed for a plural noun.

Conditional action is expressed by 'us: (se)....am'us, (*if*)....*should love*.

Imperative action, indicating command, desire or purpose, is expressed by 'u: Am'u min != *Love me!*

Infinitive or indefinite action is expressed by 'i: am'i, *to love*; est'i, *to be*.

**ADJECTIVES** are words which express *quality*. They are formed by the

addition of 'a to the root: am'a, *loving*, *affectionate*; grand'a, *large*; bon'a, *good*. An adjective usually belongs to a noun, and if the noun has the plural sign, 'j, the adjective also takes it: bel'a'j bir-d'o'j, *beautiful birds*.

**ADVERBS** usually express *manner*, and are formed by adding 'e to the root: am'e, *lovingly*; rapid'e, *rapidly*. Not all adverbs end in 'e; see "Primary Adverbs," *American Esperanto Book*.

**FINAL 'N.**—When a verb requires an *object* to complete its sense, this *object* on which the force of the verb falls, has the final 'n: Li mortigis la kato'n = *He killed the cat*. The 'n is also used to indicate *motion toward*: Johano iras hejmo'n = *John is going home(ward)*. If the noun is plural, the 'n follows the 'j. An adjective belonging to the 'n noun also takes the 'n: ruĝa'j'n pom'o'j'n.

**PRONOUNS** are words which are used instead of nouns. The personal pronouns are: Mi *I*, vi *you*, li *he*, ŝi *she*, ĝi *it*, ni *we*, ili *they*, oni "one," "they,"

“a person”; *si* 'self or 'selves, can refer only to a *third* person; that is, not to the speaker or listener, but to some other.

**POSSESSION** in pronouns, shown by *my, your, his, etc.*, is indicated by the adjective sign 'a: *mi'a, vi'a, li'a, etc.* When the noun to which they are related is plural, the possessive pronouns take the plural sign, and if the noun is singular, the pronoun is also singular, even though it refers to more than one person: *li'a'j libroj, his books; ili'a libro, their book.*

**Possessive Nouns**, such as *John's, Mary's, father's*, are rendered in Esperanto by the word *de* (*of*): *La libro de Johano=John's book.*

**THE PARTICIPLE** is a word that always implies *action*, and thus resembles the verb. Its signs are: *present action, 'ant'*; *past, 'int'*; *future, 'ont'*. By its ending, it takes the form of a noun, adverb or adjective. In the noun form, it represents the *person* performing the act: *la kant'ant'o, the person who is singing.* In the adjective form, it shows the *quality of being in action*: *kant'ant'a birdo, a singing bird.* In the adverbial form, the participle shows the *fact* of the action, but does not *directly* connect act and actor: *Kant'int'e, la birdo flugis=Having sung, the bird flew.*

The **Passive Participle** expresses the action as being *received*. Its forms are *'at', 'it'* and *'ot'*.

The verb **ESTI** (*to be*) is used with the participles as follows:

*estas am'anta—'ata, is loving—loved.*  
*estis am'anta—'ata, was loving—loved.*

*estos am'anta—'ata, will be loving—loved.*

*estis am'inta—'ita, had been loving—loved.*

*estis am'onta—'ota, was about to love—be loved, etc., etc., etc.*

(For complete explanations and examples of the various shades of meaning reached by participles see *The American Esperanto Book*).

**THE NUMERALS** are *unu 1, du 2, tri 3, kvar 4, kvin 5, ses 6, sep 7, ok 8, naŭ 9, dek 10, cent 100, mil 1000.* The units are expressed by placing the

lower number *after* the higher: *dek du, twelve, dek tri thirteen, etc.* The tens and hundreds are formed by placing the lower number *before* the higher: *du'dek, twenty, kvin'dek fifty, etc.*

**Ordinals** have the sign 'a: *unu'a, du'a, tri'a=first, second, third.*

**Fractionals** have the sign 'on': *du'on'o, ok'on'o=one-half, one-eighth.*

**Multiples** have the sign 'obl': *du-obl'a, tri-obl'e=double, triply.*

**Collectives** are formed with the sign 'op': *du'op'e, dek'op'e=by twos, by tens.*

“At the rate of” is signified by the word *po*: *po du, at the rate of two.*

**PREPOSITIONS** are words used to express *relation* between other words. They are the equivalents of such English words as *on, over, in, at, by, near, etc.* In English, words following prepositions are said to be in the *objective*: *at him, toward her.* In Esperanto, the sense is literally *at he, toward she, by they, etc.* We do not change the form of either noun or pronoun following a preposition.

The **preposition JE**, which has no fixed meaning, is used when we are not able to decide what preposition exactly expresses the sense. Instead of *je* we can omit the preposition altogether and substitute the sign 'n after the noun.

## HOW TO READ ESPERANTO

Upon reviewing the foregoing matter, the student should find that he knows the meaning of the following grammatical suffixes: 'o, 'a, 'e, 'j, 'n, 'as, 'ant', 'at', 'is, 'int', 'it', 'os, 'ont', 'ot', 'us, 'u, 'i. The mark ' by which we have set off the suffixes in the examples is not used in ordinary text, and the student soon learns their meaning so thoroughly that his mind automatically combines it with the root. Thus, *am'*, the idea of affection, and *'as*, action in the present tense, do not convey to the brain two distinct thoughts, but the single idea *loves*. Of less relative importance than the grammatical signs are the syllable prefixes and suffixes shown on another page. They are used with great frequency. Thus, *virineto* one would find to contain four words: *vir'*, man; *'in'*, female; *'et'*, tiny, small; *o*, a being or object; hence, a little woman.

# The American Esperanto Book : plain words

# Prefixes, Suffixes, Word-Building Method

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.

## PREFIXES

- BO'** indicates relationship by marriage: *bo'patro, father-in-law.*  
**ĈEF'** chief or principal: *ĉef'kuiristo, head cook.*  
**DE'** means *from*: *de'preni, to take from.*  
**DIS'** dismemberment or separation: *dis'siri, to tear apart.*  
**EK'** to begin suddenly: *ek'krii, to cry out; ek'dormi, to fall asleep.*  
**EKS'** same as English *ex*: *eks'prezidanto, ex-president.*  
**EL'** out: *el'labori, to work out; el'pensi, to think out, to invent.*  
**FOR'** away: *for'iri, to go away.*  
**GE'** both sexes: *ge'patroj, parents.*  
**MAL'** the direct opposite: *bona, good; mal'bona, bad; levi, to raise; mal'levi, to lower.*  
**NE'** not, neutral: *ne'bela, not beautiful, plain.*  
**PRA'** means *great- or primordial*: *pravo, great-grandfather; pra'patroj, forefathers.*  
**RE'** to repeat or reverse: *re'iri, to go back; re'diri, to repeat.*  
**SEN'** without, *-less*: *sen'hara, bald.*

## SUFFIXES

- 'AD'** continued action: *kanto, a song; kant'ad'o, continued singing.*  
**'AJ'** the concrete; something made from or having the quality of: *bel'aj'o, a beautiful thing; ŝaf'aj'o, mutton.*  
**'AR'** collection or group; *vort'ar'o, a dictionary; ŝaf'ar'o, flock of sheep.*  
**'ĈJ'** affectionate diminutive for masculine names: *Vil'ĉj'o, Willie.*  
**'AN'** inhabitant, member or partisan of: *irland'an'o, an Irishman; krist'an'o, a Christian.*  
**'EBL'** possibility: *vid'eb'l'a, visible.*  
**'EC'** abstract quality: *bel'ec'o, beauty.*

- 'EG'** increased degree or size: *grand'eg'a, immense; vir'eg'o, a giant.*  
**'EJ'** place of action: *lern'ej'o, school.*  
**'EM'** tendency or inclination: *labor'em'a, industrious.*  
**'ER'** a unit of a collection: *mon'er'o, a coin; sabl'er'o, a grain of sand.*  
**'ESTR'** a leader or head: *urb'estr'o, mayor; ŝip'estr'o, ship's captain.*  
**'ET'** diminution of size or degree: *vir-et'o, a tiny man; varm'et'a, luke-warm.*  
**'ID'** offspring: *kat'id'o, a kitten.*  
**'IG'** to cause to become: *riĉ'ig'i, to enrich.*  
**'IĜ'** to become: *riĉ'ig'i, to "get rich."*  
**'IL'** tool, means, instrument: *kudr'il'o, a needle; tranĉ'il'o, a knife.*  
**'IN'** the feminine: *frat'in'o, sister.*  
**'IND'** denotes worthiness: *kred'ind'a, worthy of belief.*  
**'ING'** holder for a single article: *ci-gar'ing'o, a cigar-holder.*  
**'IST'** a person occupied with: *kant'ist'o, a singer; drog'ist'o, a druggist.*  
**'NJ'** affectionate diminutive for feminine names: *pa'nj'o, mamma.*  
**'UJ'** that which contains: *krem'uj'o, a cream pitcher. Franco, a Frenchman; Franc'uj'o, France.*  
**'UL'** a person having the quality of: *grand'ul'o, a large person.*

---

## A POPULAR IDEA

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# Forty-five Adverbs, Relative Pronouns, Etc.

Have been ingeniously correlated in such a manner that, having learned the meanings of their thirteen elements, one can readily translate all the words. In the following table, the fact that a word is given two or three English synonyms does not indicate that it is of uncertain meaning, but that the English forms vary. (Pages 70-71, 146-147, American Esperanto Book).

TABLE OF CORRELATIVE WORDS

	<i>Indefinite</i>	<i>Collective Distributive General</i>	<i>Interrogative Relative</i>	<i>Negative</i>	<i>Demonstra- tive</i>
<i>Quality adjectival</i>	<b>IA</b> Some kind of Any kind of Any, Some	<b>ĈIA</b> Every kind of Each kind of Each, Every	<b>KIA</b> What kind of? ( <i>tia</i> ).....as	<b>NENIA</b> No kind of No such No	<b>TIA</b> That kind of Such kind of Such a
<i>Motive adverbial</i>	<b>IAL</b> For some cause For any cause For any reason	<b>ĈIAL</b> For every cause For all reasons	<b>KIAL</b> For what cause? " what reason? Why?	<b>NENIAL</b> For no cause For no reason	<b>TIAL</b> For that reason For that cause Therefore
<i>Time adverbial</i>	<b>IAM</b> At some time At any time Ever	<b>ĈIAM</b> All the time For all time Always	<b>KIAM</b> At what time? When	<b>NENIAM</b> At no time Never	<b>TIAM</b> At that time Then
<i>Place adverbial</i>	<b>IE</b> In some place Somewhere Anywhere	<b>ĈIE</b> In every place Everywhere	<b>KIE</b> In what place? Where	<b>NENIE</b> In no place Nowhere	<b>TIE</b> In that place There
<i>Manner adverbial</i>	<b>IEL</b> In some manner In some way Somehow	<b>ĈIEL</b> In every way In all ways	<b>KIEL</b> In what manner Like, How As	<b>NENIEL</b> In no manner In no way Nohow	<b>TIEL</b> In that way So, As Like
<i>Possession pronominal</i>	<b>IES</b> Some person's Some one's Anybody's	<b>ĈIES</b> Everybody's Every one's Each one's	<b>KIES</b> Whose	<b>NENIES</b> Nobody's No one's	<b>TIES</b> That person's That one's
<i>Thing substantival pronominal</i>	<b>IO</b> Something Anything	<b>ĈIO</b> Everything All things All	<b>KIO</b> What Which	<b>NENIO</b> Nothing	<b>TIO</b> That thing That
<i>Quantity adverbial</i>	<b>IOM</b> Some quantity Somewhat A little	<b>ĈIOM</b> All of it All	<b>KIOM</b> How much How many ( <i>tiom</i> ).....As	<b>NENIOM</b> No quantity None	<b>TIOM</b> That much So many As many
<i>Individuality pronominal</i>	<b>IU</b> Some person Somebody Anybody	<b>ĈIU</b> Everyone, Each Every <b>ĈIUJ</b> , All	<b>KIU</b> What one Which Who	<b>NENIU</b> Nobody No one	<b>TIU</b> That person That one That



**O**  
 o.e. of nouns  
 obey [ject  
 object thing, ob-  
 obf., fold, *ob'obf*  
 twofold  
 obstin obstinate  
 obstr odour, smell  
 offend offend  
 offer to offer (as  
 sacrifice, gift, &c.)  
 office office (employ-  
 off often (ment)  
 off right (sion, case)  
 okaz occur = coca-  
 okoldent west  
 oktober Oktober  
 okul eye  
 olup occupy  
 ol than  
 ole oil  
 omar lobster  
 ombz shadow  
 ombro umbrella  
 om d. fractions;  
 om's wave  
 om one, people,  
 they:  
 onid uncle  
 onf e. fut. part. act.  
 op d. collective  
 numerals  
 opin to opine  
 oporan handy or  
 gold [nirity  
 ord order, regim-  
 ordan order, (de-  
 coration)  
 ordon order, com-  
 orof ear; [mand  
 orf orphan  
 organ organ (mus.)  
 orien east  
 ornan ornament  
 ornan ornament  
 os e. of fut. tense  
 oseed yawn  
 ost bone  
 ostr oyster  
 of e. fut. part. pass.  
 ov egg

**P**  
 paw peace  
 pawnee patience  
 paw shoot, fire  
 pag pay  
 pag page (book)  
 pag straw  
 pak pack, put up  
 pak pale  
 pal palace  
 pal stake  
 pal touch, feel  
 palpebr eyelid  
 pan bread  
 pantalon trousers  
 pantoff slipper  
 papag parrot  
 papav poppy  
 paper paper  
 papir butterfly  
 par pair, brace  
 pardon forgive  
 parson relation  
 parson by heart  
 parv speak  
 part part  
 parti party, par-  
 pas pass (tit)  
 parv sparrow  
 pass passion  
 pass Easter  
 pass paste  
 pass pie [or  
 past priest, past-  
 pas to step [catic  
 past pasture, feed  
 pat frying-pan  
 pat father  
 paz to pause  
 paw peacock  
 paw payment  
 paw piece  
 paw pitch  
 paw wood-pecker  
 pajaz landscape  
 pak sin  
 pak to pickle  
 pak drive, chase  
 pak fur [away  
 pak basin  
 paw endeavour  
 paw hang (intr.)  
 pawl painthru  
 paw think  
 paw to repent

**pen** paint  
 pen to chirp  
 per by means of  
 per perch (fish)  
 per loss  
 peruk partridge  
 peruk rash  
 peruk to perfect  
 peruk betray  
 pergan parchment  
 per pearl (ment)  
 permes permit  
 peron platform  
 perok peach  
 pes weigh (tr.)  
 pest plague  
 pet request, beg  
 petal to be roguish,  
 play the wanton  
 petrof paraffin oil  
 petrose paralysis  
 pez weigh (intr.)  
 pi pipe (tobacco)  
 pir pepper  
 pir pear  
 pirrit gravel  
 piet to pound,  
 pi pea [crush  
 pi public square  
 pi please  
 pi plate  
 pi plafon ceiling  
 pi plank sole (of the  
 pi plank floor [foot)  
 pi flat, plain  
 pi splash, clap  
 pi most  
 pi weave, plait  
 pi complain  
 pi tray  
 pi pleasure  
 pi more  
 pi mourn, weep  
 pi further, longer  
 pi plough  
 pi pen  
 pi lead (metal)  
 pi rain  
 pi apiece, at rate of  
 pi police  
 pi buckwheat  
 pi polish  
 pi pole  
 pi apple  
 pi dagger  
 pi bridge  
 pi poplar-tree  
 pi people  
 pi for, for benefit  
 pi door [of  
 pi pork, pig  
 pi wear, carry  
 pi possess  
 pi after, behind  
 pi station (mill)  
 pi require, de-  
 pi pocket [mand  
 pi post, mail  
 pi mighty  
 pi be able, can  
 pi great  
 pi grandfather  
 pi chiefly (adj.)  
 pi chiefly  
 pi precise  
 pi preach  
 pi prefer  
 pi pray  
 pi dress  
 pi take  
 pi print (vb.)  
 pi almost  
 pi ready [prep.)  
 pi beyond  
 pi price  
 pi present to present  
 pi concerning, ab-  
 pi prince [out  
 pi principle  
 pi spring  
 pi private (time-  
 pi owing to, for  
 pi the sake of  
 pi interest  
 pi lawsuit  
 pi produkt produce

**profund** deep  
 profant to delay  
 profant near  
 profant to walk  
 profant promise  
 profant propose  
 profant (one's) own  
 profant succeed,  
 profant try [thrive  
 profant provide  
 profant hoar (froat)  
 profant plum  
 profant to lend  
 profant to prove  
 profant pin  
 profant flea  
 profant lung  
 profant gunpowder  
 profant powder  
 profant to pump  
 profant punish  
 profant point  
 profant lace  
 profant doll  
 profant pure  
 profant push, matter  
 profant push  
 profant well (subst.)  
 profant to rot

**R**  
 rab rob [count  
 rabat rebate, dis-  
 raber rabbi  
 rabot to plane  
 rabot relate  
 rab beam, ray  
 rabik root  
 raben horseradish  
 rabin refine  
 rajd to ride (on  
 horseback) [rity  
 raj right, authority  
 raj relate  
 rajm crawl  
 ran frog  
 ranf rancid  
 ranf edge, margin  
 rang rank, grade  
 rap long radish  
 rapid quick, rapid  
 rapit report  
 rast to rake  
 rat rat  
 raik hoarse  
 raip caterpillar  
 rav ravish, delight  
 raz shave  
 r/d agrain, back  
 redakt editorial  
 red office  
 reg rule, govern  
 regal regale  
 reign State, realm  
 regul rule  
 reg king, reign  
 rekompens reward  
 rek straight  
 rek rail  
 rek to row [chaw  
 rembur to stuff,  
 rompar bulwark  
 ren kidney  
 renkont meet  
 renvers upset  
 respond reply  
 rest remain [rant  
 restorat restau-  
 rest net  
 rev dream (awake)  
 rezultat result  
 rib currant  
 ribel to rebel  
 rib obtain, get,  
 rid [receive  
 rid laugh  
 rifug take refuge  
 rifuz to refuse  
 rigard look at  
 rig bolt  
 rikolt reap  
 rilat relate to, con-  
 rim rhymes [cern  
 rimark to notice  
 rimet means  
 rimon strap  
 ring ring (subst.)  
 ring rib  
 riper repeat  
 ripoz repose, rest  
 ripoz reproach  
 rivoz river  
 riz rick  
 rof roadstead  
 romp break  
 rond round, circle  
 rond to snore  
 ros dew  
 rost roast [anim.)  
 rostr trunk (of

**rot** company (mil.)  
 roz rose  
 rub rubbish  
 ruban ribbon  
 ruban ruby  
 rug red  
 runt cruminate  
 rus roll (tr.)  
 rus rust (tr.)  
 rus trick, ruse

**S**  
 sabat Saturday  
 sab sand  
 sag arrow  
 sag wise  
 sak sack  
 sal salt  
 salad salad  
 salar salary  
 salik willow  
 salin salmon  
 salit leap, jump  
 salit salute, greet  
 samr same  
 san health  
 sang blood  
 sankt holy  
 sap soap  
 sark to weed  
 sat satiated  
 sauk sauce  
 sav save (tally)  
 sav know (men-  
 solon science  
 solur squirrel  
 so if  
 so grease, fat  
 sod but  
 sog saw  
 sog seat, chair  
 sok dry  
 sok rye  
 sok dissect  
 sok sex  
 sok follow  
 sok saddle  
 som sow  
 semaj week  
 sen without  
 sen sense  
 sen send  
 sen feel, perceive  
 sep seven [ber  
 September Septem-  
 ser search  
 seri series  
 serioz serious  
 serur lock, (subst.)  
 serur serve  
 serix six  
 sezon season  
 al him-, her-, it-,  
 one-self, them-  
 selves (reflex.)  
 sib to hiss  
 sid sit  
 sig besiege  
 sig seal (vb.)  
 sig sign, token  
 signif signify  
 alib syllable, sz.  
 ab to spell  
 silent to be silent  
 silk flint  
 silk silk  
 siml monkey  
 siml like, similar  
 simp simple  
 singult hiccup  
 sinjor Sir, Mr.  
 sita bucket  
 situat situation  
 skal scale (blade)  
 skarp shoulder-  
 skarp beetle  
 skat small box  
 skarm to fence  
 skiz to sketch  
 slav slave  
 skrb write  
 skr shake  
 skulpt sculpture  
 skum scale (fish)  
 smaral emerald  
 sob sober  
 societ society  
 self thirst  
 self threshold  
 self only, alone  
 soldat soldier  
 solen solemn  
 solv loosen, solve  
 some summer  
 son sound (subst.)  
 son dream  
 sonor give out a  
 sound (as a bell)  
 sopr long for

**sort** absorb  
 sort witchcraft  
 sovng wild, sav-  
 sort fate, lot [age  
 space space  
 spes kind, species  
 spes mirror  
 spes experience  
 spes of spes dis-  
 burse, (in spes)  
 receive (money)  
 spic spice  
 spik ear (of corn)  
 spin spine  
 spinus spinach  
 spir breathe  
 spirit spirit, mind  
 split in defiance (of)  
 spong sponge  
 sprit wit  
 spron spur  
 spron expectorate  
 stabl staff (mil.)  
 staf station  
 staf stable, stall  
 staf stam p.  
 stan tin [mark  
 standard flag  
 stang pole  
 star stand  
 star state, condi-  
 star stitch [tion  
 star star  
 starf manure  
 starf stretch out  
 starf prostrate (le  
 starf (death) rat-  
 stomak stomach  
 strab squint  
 strang strange  
 strat street  
 strat stretch  
 strat streak, line  
 strat strip, wide  
 strat owl [break  
 strat ostrich  
 strat tow  
 sturn starting  
 sub under, beneath  
 subit sudden  
 subit suck  
 sub south  
 suber suffer  
 subit sufficient  
 subit suffocate  
 sub sap, juice (tr.)  
 suben amber  
 suben have suc-  
 suber sugar (cess)  
 suber sulphur  
 sub wrinkle  
 sun sun  
 sup soup  
 sup over, above  
 sup suppose  
 sup upper (adj.)  
 sur upon, on  
 sur deal  
 surtut overcoat  
 svat arrange mat-  
 rimony  
 ovan to swoon  
 svng swing (tr.)

**S**  
 saf sheep  
 sajn seem  
 sak chess  
 sanol shake (tr.)  
 sang change (tr.)  
 sang load (a gun)  
 sang load, burden  
 sat to prize, like  
 saim foam, spray  
 sak shell, peel, rind  
 sak brace (trous.)  
 sare joke  
 al she, her  
 sig shield  
 sig get mouldy  
 lind shingle  
 sink ham  
 sip ship  
 sir tear, rend  
 sirn shelter  
 sir mud  
 sioe lock, fasten  
 simas heavy kias  
 simr smear, anoint  
 sir string  
 sov push forward  
 sovel shovel  
 spar be sparing  
 spin spin  
 spruo sprinkle

**stank** cupboard  
 stank screw  
 stat steel  
 stat State  
 statig log of wood  
 stat steal  
 stat stuff, tissue  
 staton stone  
 statop stop up  
 strump stocking  
 stup shoe  
 sut ear  
 suld owe  
 sutr shoulder  
 sutr shoot out (corn)  
 svaf sweat [ &c.  
 svit perspire

**T**  
 tabak tobacco  
 taber liar  
 tabf table  
 tabul plank, board  
 tag day  
 tajar tailor  
 takes estimate  
 talr waist  
 talp mole (animal)  
 tambur drum  
 tamen however  
 tapet tapestry  
 tapis carpet  
 tas cup (tea)  
 taug be fit for  
 tavol layer  
 tea tea  
 ted tedious  
 teg cover (furni-  
 ture, &c.)  
 tegment root  
 telr weave  
 telar plate  
 temp time [anat  
 temp temple  
 ten hold, grasp  
 tend tent  
 tent tent, try  
 ter earth  
 tern sneeze  
 torur terror  
 tortoiz tortoise  
 tetr grouse  
 tia such a  
 tia therefore  
 tion then  
 tie there  
 tie thus, so  
 tik tickle  
 tik lime-tree  
 tim fear  
 tim moth [es  
 tim drink of glass-  
 tion that (thing)  
 tion so much  
 tir draw, pull  
 titr title  
 tu that  
 tu linen  
 tolur tolerate  
 tomr tomb, grave  
 tonf clip, shear  
 tonr thunder  
 tor wind, twist  
 torf peat  
 torn turn (lathe)  
 tormier knapsack  
 torf tart  
 tra through  
 tra beam of wood  
 traduk translate  
 traf hit, reach  
 traf feature  
 traf tractant  
 traf quiet  
 traf across  
 tra vary  
 tra tremble  
 tra to dip  
 tra drag, trail  
 traor treasure  
 trk three  
 trnk drink  
 trtk wheat  
 tra too (much)  
 tra deceive  
 trotur side-walk  
 trov find  
 tru hole  
 tru force upon  
 trunk trunk, steam  
 tub tube  
 tuber bulb  
 tutf tutf  
 tut immediately  
 tuk cloth, kerchief  
 tur tower  
 turd thrush

**turnet** torment  
 turn turn (v.a.)  
 tur cough  
 tur touch  
 tur whole, quite

**U**  
 u e. imperative  
 u d. containing  
 u d. remarkable  
 u w. indef. suffix.  
 umbilik navel  
 unu nail (finger)  
 unu one  
 uru town  
 uru bear (animal)  
 urtik nettle  
 us e. of conditional  
 uter womb  
 utir useful  
 uz use

**V**  
 vag room  
 vags wax  
 valr valley  
 valr be worth  
 van vain, needless  
 vang cheek  
 vant vain, futile  
 vapor steam  
 vapr to recruit  
 varis smallpox  
 varis nurse (child)  
 vast wide, vast  
 vaz vase  
 vejn vein  
 vejn wake, arouse  
 veif sail (subet.)  
 veif fade  
 veif velvet  
 veif core  
 vend sell  
 vendod Friday  
 venos poison  
 venk vengeance  
 venk conquer  
 vent wind  
 ventil to air  
 vent belly  
 vent true  
 verd green [hich  
 verd rod - whip,  
 verk work (liter-  
 verm worm [ary)  
 verve  
 verp pour  
 voruk want  
 vorp want  
 vorper evening  
 vespert bat  
 vest to clothe  
 vest waistcoat  
 vet bet, wager  
 veter weather [le  
 veter go (by vehi-  
 vask blister, blad-  
 vif you [der  
 vif stand, flesh  
 vie row, rank, turn  
 vid see  
 vid widower  
 vigf alert  
 vilag village  
 vin wine  
 vinagr vinegar  
 viol winter  
 viol violon  
 violon violin  
 vip whip  
 vir man, male  
 virf virginal  
 virt virtue  
 vit life  
 vit glass (sub-  
 vit live [stance)  
 vizit face  
 vizit visit, call on  
 voz voice  
 voj way, road  
 vojag voyage  
 vol call  
 volv wish, will  
 volv willingly  
 volv wrap round  
 vom vomit [roll up,  
 vor word  
 vorf veil  
 vulp fox  
 vultur vulture  
 vund wound

**Z**  
 zon girdle  
 zorn care for  
 zum to buzz

# The British Esperantist

March issue  
Page 49

By E.A. Billedge  
Editor-in-Chief

Oh!

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**The American Esperanto Book.** Compiled and edited by Arthur Baker, *American Esperantist Company, Chicago*; 327 pages, cloth boards, \$1. Sm. 2, 4s. 5½d.—We consider this the very best Esperanto manual yet produced for English learners of *la kara lingvo*. Very well and clearly printed on good paper in large type, and strongly bound, the book itself is a pleasure to handle. The contents of the book are equally good and well-arranged: a short article on pronunciation, the 16 rules in Esperanto and English, some 60 pages explanatory of those rules from the point of view of English grammar, with copious examples, followed by the "Ekzercoaro" (essential to all sound teaching) with key and explanations, and two very complete vocabularies. The book is remarkably free from typographical or other errors. We heartily recommend it and congratulate our American friends on the possession of such a clear and helpful manual.—E. A. M.

My!

save in his propria laudo"

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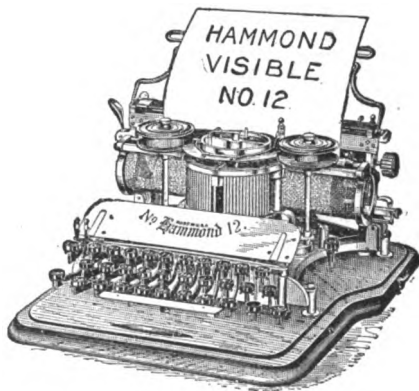
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POR ESPERANTISTOJ



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Sixty-Ninth Street and East River

New York, N. Y., U. S. A.

## FOREIGN MAGAZINES.

We receive subscriptions for any Esperanto magazine published. Except upon special request, we do not forward addresses to the foreign publisher, but mail all magazines from this office. This insures the subscriber against loss of copies in long-distance transit, and against cessation of publication. When any publication which you are receiving through us suspends business, you may receive your money back or another periodical of equal value. For this additional security, saving of time, foreign exchange of money, etc., we add an average of 15 per cent to the yearly price of each publication.

We furnish no free samples. Single copies may be ordered at the prices quoted, and when possible the current numbers will be sent. In ordering, always mention a substitute. On orders for single copies amounting to more than \$1.00, a discount of 10 per cent may be taken. Subscribers are requested to note that many foreign publications combine two issues without notice; for example, January-February under one cover. Also that they sometimes appear as much as three or four months late. Do not complain of non-receipt until notice of the issue in question has appeared in *Amerika Esperantisto*. The names of publications wholly in Esperanto are printed in heavy type:

<b>\$1.80 per year.</b>	<b>Per copy, 20c.</b>
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## FOR THE FIFTH CONGRESS.

Every person who is interested in Esperanto from any standpoint is requested, in order to help secure the Fifth World Congress of Esperantists in America, either to fill out the following blank for as many tickets as he may be able to purchase, or to write a statement in substantially the same form and send it to the Secretary of The American Esperanto Association, Fenway Station, Boston:

I agree to purchase ..... tickets at Five Dollars each for the Fifth International Congress of Esperantists, if it is held at Chautauqua, New York, in the summer of 1909.

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**HORATIO** dauntlessly holds the bridge, while forty street cars full of angry passengers demand to know what the dickens is the trouble ahead. Demosthenes orates from a top shelf, Plutarch's Wives of Illustrious Men are still wondering why they didn't stay single, and Noah carefully twists the tail of the tired alphabet as he hustles the Z is for Zebra into the ark.

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# AMERIKA ESPERANTISTO

# SEPTEMBER

Yes, yes, in SEPTEMBER. Do as you like until then, but note that in SEPTEMBER you are going to ask us to let you help place 20,000 copies of The American Esperanto Book "on sale" in 10,000 book stores. We shall supply the books in neat packages of two each, with a display card, and ask you to have a talk with the dealer, display the books in his store and take his receipt, mailing it to us. That's all. In SEPTEMBER.

But between now and SEPTEMBER make a careful memorandum of names and addresses of dealers in your locality whom you can reach with convenience, or such degree of inconvenience as you'll willingly assume to help Esperanto along, in SEPTEMBER.

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## HOW TO PRESERVE BOOKS

**T**HE best possible way to keep a book is to give it away. No book can be the victim of purely private ownership. Keep your Bible, your Shakespeare, your dictionary, but put the rest into circulation. Print is not its own aim. When it fails to record impressions on the human brain, a press is vain machine, indeed. Leave cataloging and shelving and dusting of books to the public libraries. When you get a good book or a good idea, pass it on! Especially, make this your rule as to the Esperanto idea and the books devoted to it. Don't bury the good there is in this copy of Amerika Esperantisto by keeping it for your "files." Read it, and then give it to some acquaintance who ought to know about the language. A man's shirt, his mother-in-law, his morals; these are his own, but a book is public property, and to keep it out of circulation is a felony.

# THE PHONOGRAPH

MORE THAN A VAUDEVILLE TOY: A TRIUMPH OF THE CENTURY OF SCIENCE; IT BRINGS MUSICAL CLASSICS AND GRAND OPERA TO THE HUMBLEST HOME; IT ALSO HELPS YOU LEARN ESPERANTO!



You may easily learn to read, to write or speak Esperanto with no company but your own, and no help but that of your text-book. But unless you can hear others speak it, and thus train your EAR, you will not fully possess the language. In this, next to a good talkative Esperantist, the best help is a Phonograph and some Esperanto records. We sell the Columbia Graphophones. The cylinders of all talking machines are uniform in size, and are interchangeable. Prices are the same at

all stores, but when you buy of us the dealer's share goes into the Esperanto propaganda work.

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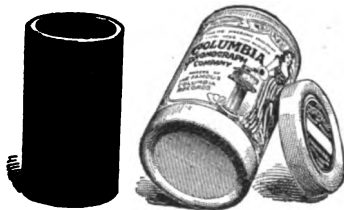
**Number One :** Exercises from *American Esperanto Book*, Nos. 1 to 4 inclusive.

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AMERIKA ESPERANTISTO  
186 FORTIETH STREET CHICAGO

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THE GREATEST demand for Esperanto type comes from persons who wish to print articles in newspapers. Nearly all daily papers are set on the Mergenthaler Linotype. Linotype characters are cast from matrices, and five matrices for each accented letter are enough. In fact, three each usually suffice. They cost 3 cents per matrix for Roman only and 4 1-2 cents for Roman and Italic. Available in the following faces:

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Six-point Roman. Standard line, low capitals only.

## Mergenthaler Magazine-Keyboard Plan of Amerika Esperantisto

In the accompanying table there is placed opposite each Esperanto character the number of the channel, and the character that it displaces. Let every Esperanto club see to it that the local newspapers are equipped to set Esperanto matter. Supply the composing-room foremen with copies of this table.

ĉ	29	ff	Ĉ	83	Q
ĝ	30	ffi	Ĝ	85	X
ĥ	31	ffl	Ĥ	87	
ĵ	46	..	Ŝ	88	
ŝ	59	\$	Ŭ	89	
ĥ	60	....	Ĥ	p1	

The above proofs of faces and table of arrangement contain all the information we can give relative to the subject. Your printer understands the technical terms. Supplies may be had from the Mergenthaler Linotype Co., New York, New Orleans, Chicago or San Francisco.

## Esperanto Type for Hand Composition

The American Type Founders Co., with branches all over North America, will supply Esperanto letters in body Roman.

Barnhart Bros. & Spindler, Chicago., have made for *Amerika Esperantisto* the following Esperanto characters: 6-pt.  $\hat{\wedge}$  Ĉ Ĝ Ĥ Ŝ Ŭ ĉ ĝ ĥ ĵ ŝ 8-pt. Ĉ Ĝ Ŝ ĵ ŝ 10-pt. Ĉ Ĝ Ŝ ĵ ŝ Ĉ Ĝ Ĥ Ŝ Ŭ Ĉ Ĝ Ĵ Ŝ Ŭ Ĉ Ĝ Ĵ Ŝ Ŭ Ĉ Ĝ Ŭ

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There is no higher class of composition than that furnished by us. Every proof is read three times, broken type carefully removed and plate-proofs inspected. If you have a book or pamphlet, write us. Usually, our rate will be \$1.00 per 1,000 ems—same as any other high grade house in Chicago would estimate for English work of similar quality. In Esperanto, our work cannot be excelled in the world, nor equalled nearer than Paris. Copper electrotypes, good for 100,000 impressions, supplied at cost.

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186 FORTIETH STREET ☆ ☆ CHICAGO

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# KLASIGITAJ ANONCETOJ

## KORESPONDADO

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 Harry Farbstain, 160 Devilliers St., Pittsburgh, Pa.  
 John E. Cassidy, 612 East 4th Street, Crowley, Louisiana.

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**P** Pri la vivo kaj kutimoj de la amerikaj indianoj.—Emile Chibault, 8 Rue Cosprille, Orleans, France.  
 Rudolf Riedl, obere Viaduktgasse 36, Vienna III, Austria, petas statistikon pri ĉiulandaj esperantistaj kluboj.  
**P** Armando Rabello, Rue Clara de Barros E 1, E. do Riachuelo, Rio de Janeiro, Brazil.  
**PL** Isao C. Saito, 120 Nishitobe, Yokahama, Japan.  
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**MI AŬDAS VIN (ZAMENHOF-HARRIS).**—La unua kanto Esperanta eldonita en Usono. Meza voĉo. Prezo. \$35; 5 ekz., \$1.50. Herbert Harris, The Churchill, Portland, Maine.

**INTERSANĜI** kreskaĵojn kaj florojn kun Esperantistoj, precipe ne-usonaj. Ankaŭ satas ricevi leterojn de tiuj kiuj loĝas eksterlande. Charles Kenneth Stollemyer, Hancock, Maryland, U. S. A.

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(54 literoj kaj spacoj faras linion; Sd. 20 po linio)  
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I enclose . . . . . cents per your rate card. I  
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     **L** leteroj  
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     **L** letters

[SKRIBU KLARE! WRITE PLAINLY!]

NOMO NAME

ADRESO ADDRESS

## THE SIX BEST SELLERS

That new book, Clark's "International Language," was not only one of the six best sellers, but it was five of them. The other one was Kabe's *Unua Legolibro*. We ordered double quantities of each of these, being confident of their popularity, but were not prepared for the storm of orders which cleaned out the stock of "International Language" the tenth day after the review appeared. If you want a copy of either book, order now and let us file your order, as the second shipment of each may be exhausted soon after receipt. One comes from Berlin, the other from London.



**LET THE WOMEN ALONE!** is as good advice now as it was when Paul gave it to Timothy. The above lady is the dream our artist had. Looks as though Phoebus is wrong in saying the lady hadn't moved, as Hammersmith catches her in the act of making off with a sign of the Quaker Oats.

At any rate, we still have on hand quite an edition of the post cards in this design and it's the woman's fault. To get revenge we shall keep right on selling them at cost, which means \$1.00 for 100, or 30c for 25, postpaid.

Printed in black and green on India tint board.

Ain't it awful, Mabel? Frankly, yes, but look at some they send us! And besides that we bezonas--sh!--la monon.

**AMERICAN ESPERANTIST COMPANY**

**TELL your DEALER that he CAN get this magazine with return privilege from the Western News Co. or any branch. And it SELLS and he can sell it OUT.**

**F**ROM THE TIME when a handful of grasshoppers for entree, with wild berries for dessert, failed to satisfy the growing needs of the human animal, his life has been a prolonged game of hustle. The hustle was good for him—it developed his wits, heightened his forehead and stood him up on his hind legs to lord it over the rest of creation. Strange to say, however, the individual does not appreciate this great blessing; we are perfectly ready to do all our hustling vicariously, and the only terms on which we willingly consent to stew in our own personal sweat is when we call the thing “sport.” Chasing the grasshoppers, gathering up the clams, beating down the nuts and milking the cows we call labor; certain it is, too, that no sane person wants to labor. So the whole problem is, and for time out of memory of the race, it has been to eat the hoppergrasses without chasing them and to gather eggs where our hens have not laid.

Various devices indeed have we used to reach this end. Sometimes we put brass rings in our noses and the people who hadn't brass rings in their noses came and worshipped us and fed us; sometimes we put a stiff club in our hand, and the people who owned smaller clubs fell down and paved our path with broiled lobster and stewed prunes. We have robbed, murdered and enslaved, so long as that was the fashion. It is out of fashion to do those things directly and openly today, therefore it is not profitable, and because it is not profitable it is out of fashion.

As a matter of fact, there is more or less of real work attached to any way of getting a living, but because in three forms the effort is reduced to such a small minimum, these stand in sharp contrast to all others, and every mother's son of us is and has been all his life, trying to get into the habit of making a living in one of those ways.

These three methods are called rent, interest, and profit.

Rent consists in owning real estate and in making a low-browed fool pay for the privilege of living upon it. It is good, and supports our best families.

Profit consists in using your noddle to create fictitious values, and is the only one of the three games in which there is real fun or which requires much brains. To buy five cents' worth of laundry soap, make it into twenty packages of Dr. Grabband Skinnem's Marvellous Corn Specific and sell it to a crowd of suckers for a dollar per specific, is a fair sample of the profit game, high and low. Usually, the size of the percentage is the measure of the ability of the profit-taker.

Interest is where you come in. You do not care to sell corn cure. You meet the genius and buy the soap for him, taking his

promise to repay you the five cents, with a little added money.

Interest is the most stupendous fiction in which the human mind ever indulged. It is based upon a mathematical impossibility, and every interest game is a losing game. Figure it for yourself. Value the Atlantic ocean at one cent. Suppose that "creation" was a hundred thousand years ago. "Invest" one drop of water at a septillionth part of a cent, compound, five-per-cent interest. Why, man, twenty earths of solid gold wouldn't pay the bill today! The only answer to the interest problem is—death. In every forest, part of the trees are dying, and in the business world part of the enterprises are always dying and repudiating their debts, capital, principal, interest and dividends.

But since the span of human life is so short, and most of us are more concerned with present and pressing problems than with pure mathematics, it is quite possible to select, if one is possessed of good average gumption, investments which give reasonable assurance of paying their interest charges for one human life-time. An industrial concern can well afford to pay interest, or dividends, so long as it is GREEN AND GROWING, just as a farmer can afford to buy seed-grain if he has a field to plant. He can pay any reasonable interest on the cost of that grain, too, for he expects to reap twenty-to-one or a hundred-to-one.

Make a note of those words, GREEN AND GROWING. Therein is the whole solution of the interest problem.

#### INVESTING IN ESPERANTO.

Two years ago, in a Texas town, an old man laid a copy of O'Connor's text-book of Esperanto before me. He was far advanced in years, and was putting his affairs in order and preparing to give up his place on earth. And he said: "Young man, there's something that will GROW." I took a note of the publisher's address and wrote for the book. After many years in printing and country newspaper work I was touring the country then as a lyceum entertainer, but that little book and the little scheme worked themselves into my thought-system and insistently repeated:

"Young man, THERE'S something that will GROW".

It was all perfectly plain—there was to be an Esperanto magazine in America and yours truly was to sit on the main desk. But how and when?

Returning from a lecture trip which left some unusual dollars in hand, I published the first number of AMERIKA ESPERANTISTO. For four months I hustled about, giving lectures to support myself and the paper, never discouraged or doubting the ultimate outcome for a moment. Then it dawned upon me that as I was compelled to sell the victim a book before he could read the paper, a book was necessary to the life of the paper. It



was too big an undertaking, so I wrote a western publisher about the scheme and he responded that he could handle the book. I slammed it together in two weeks and took the "copy" to see him. With the manuscript still in my trunk I described the book to him and he said: "It's too big for me to publish, but if you'll get it out I'll take a thousand copies."

Stung! No—not at all. When you can sit across the table from a man you never saw before and sell him a thousand copies of a book that only yourself has ever read in manuscript—nobody but a born pessimist could "kick" at that. But he saw, and there was the reason—Esperanto is GREEN AND GROWING.

That set fire to my smouldering optimism, and I squandered \$3.50 for a Pullman berth on the trip to Chicago, rented a room and hired a stenographer to do the rough work while I went out to place the manuscript of The American Esperanto book. Ten, twenty, thirty interviews followed with ten, twenty, thirty publishers, in ten, twenty thirty days. One of them even examined the manuscript, or said he did. Most of them had never heard of Esperanto. I found a publisher who agreed to lend me \$150.00 for sixty days if I would pay him back \$150.00 in money and \$150.00 in royalties. I bought \$150.00 worth of type, had it sent to my bed-room, told the electrotypers to call every day for the page-forms, and in six weeks the plates were ready for the press. I can still set type when you git me riled.

In the meantime, of course, I had dispensed with Miss Birmingham, the stenographer, and otherwise reduced expenses. I could have used the \$3.50 which the Pullman berth—in fact, the quarter I gave the porter—but what's the use?

The pleasant spot in the whole memory—or rather the two pleasant spots—are the bulging eyes of the landlady that time I handed her the thirty-five dollars room rent. She was wavering between thrifty delight at the return of the shekels she had mourned as lost and cantankerous disappointment because her gloomy prophesies as to the sad end of "folks what tries t' reform der world" seemed slipping away into the twilight.

#### GETTING CLOSER TO THE POINT.

Why am I telling you this?

Under the bridge which spans the river are concrete piers, set down in the sand, to solid bottom. Men dug and dug for weeks in cassions laying those foundations. They are out of sight. They don't beautify the landscape. They don't even make a noise. But they had to be there, just the same. Two years of steady digging are in the foundation, and the beginning stage of this magazine has been passed. It is no longer an experiment. But because I want it to be a big success and want your help in it, and am going to ask you, a little farther along in this advertisement, to put your money into it, you ought to know

just how and why it began and how the foundation was laid. There has been no scratching of the surface. And I am not one bit more confident of its ultimate success now than when one edition was delayed two weeks for lack of two dollars to pay the postage.

But come down to date and up to the point. Publicity by means of the printed page must be the power behind any great popular movement. A strongly-built system of advertising constitutes a great part of our propaganda for Esperanto. The system used by AMERIKA ESPERANTISTO has been and is to convert the individual to Esperanto by selling him a book with which to learn it, and a periodical to "jog up" or refresh his interest in it. When he pays us \$1.50 for book and magazine he must not only pay the full cost of both, but must pay the cost of convincing him that he should take up Esperanto. And we figure that every Esperantist has a personal, proprietary, religious interest in the pushing of the propaganda, and is quite content to have us give him back full value for part of his money, and to spend the rest convincing his neighbor. That is the kind of foundation we are laying—propaganda, propaganda, and always more propaganda.

We need more capital in this propaganda. I told you a year ago that we needed \$100,000, and it is just as true today, but I don't expect to get it. Now, I'm going to tell you what I think you can, and will do, for Esperanto.

We need an equipment fund of \$5,000, a stock fund of about the same sum, and a working capital of like amount. These will relieve our "growing pains" for a while, at least, and that much is imperatively necessary. It is not needed for expenses—we take reasonable care that expenses and receipts shall just about balance each other; but we cannot possibly take full advantage of the opportunity open to us to push the propaganda of Esperanto without a large increase of capital.

Those who invest this money will not be managers of the business, but, in the last analysis, they will be its owners; their investments being preferred above mine as to principal and interest.

You can reasonably expect to get interest or dividends only when you invest in something that's GREEN AND GROWING.

Esperanto is on the road to BIGNESS.

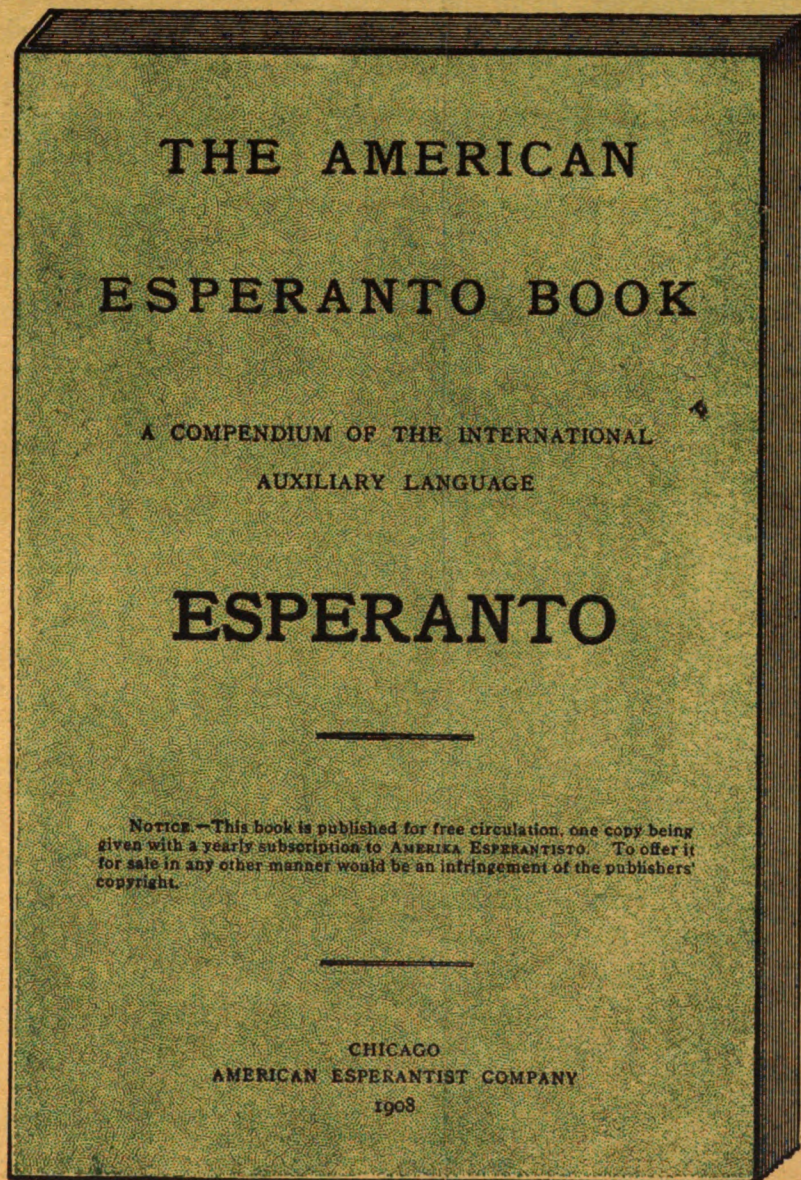
IF ESPERANTO WINS OUT. American machinery and American business methods have foretold that the biggest Esperanto publishing house in the world will be in America.

If it is in America, it will be in Chicago.

Have YOU any idle capital which you are willing to invest at 7 per cent per annum, semi-annual cumulative dividends? If so, write and say HOW MUCH you have, and I'll enlighten you as to our proposal.



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