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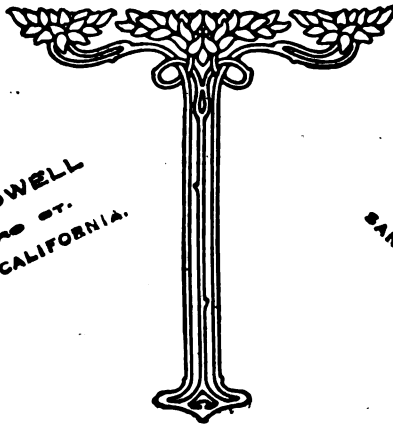
Number 2

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A Monthly Magazine of the
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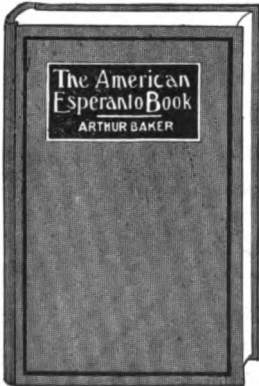
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It is worthy of notice that the list of new members this issue contains 401 new names, a sufficient proof of one month's growth.

OFFICIAL NOTICES.

Dr. Elmer E. Haynes, Box 484, Lewis, Kansas, has been appointed Secretary of the Southwestern Division, and all in Kansas, Oklahoma, Arkansas, and Texas, should correspond with him with a view to organizing.

Because of the many foreign Esperantists visiting the smelting works, the Anaconda (Mont.) Society has appointed as Consul, Mr. R. W. Kerns, 604 Maple St.

EXAMINATIONS.

The Association conducts examinations for proficiency in the language. There are two grades, and each Esperantist should have at least the *Atesto pri Lernado*. For this Preliminary Examination the registration fee is 10c, examination fee \$1.25. Advanced registration fee 25c, examination fee \$2.50. Further particulars upon request to the Secretary, 3981 Langley Ave., Chicago.

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OFFICIAL ORGANIZATIONS

To the "Official Organizations" given in the issues of January and February, the following should be added:— Augusta (Me.) Society, Hallowell (Me.) Group, Beverly (Mass.) Club, Providence (R. I.) Society, New London (Conn.) Society, Manhattan Group (N. Y. City), Washington (D. C.) Society, Cleveland (O.) Society, Willard Library, Geknaboj and Felica Clubs of Evansville, Ind., Wheeling (W. Va.) Club, W. Y. C. A. Club of Wheeling (W. Va.), Glen Easton (W. Va.) Class, New Church Club of Chicago, Univ. of Ill. Society, Lewis (Kan.) Society, Anaconda (Mont.) Society, Colorado Springs Society, Los Angeles Society, Auxillary Language Ass'n of the Univ. of Southern California.

VOTING POWER OF COUNCILORS

Up to February 2nd, and including the 401 new members listed in this number, the voting power of the Councilors is:—

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 New York Division, Mr. H. D. King.138
 Eastern Division, Mr. J. M. Clifford, Jr. . .117
 Capitol Division, Mr. J. W. Cheney.026
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 Canadian Division, Mr. R. M. Sangster. . .013

LIST OF NEW MEMBERS FOR JANUARY

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FINO DE LA OFICIALA PARTO



THE INTERNATIONAL LANGUAGE

THE dominant element in society to-day is Trade. It has fostered invention and developed organizations which are overreaching national boundaries and overshadowing national governments. A hundred years ago, the only way to get a cargo of tea from Japan would have been to send a fleet of war vessels. Today, a few words written in a telegraphic code, a few electrical vibrations committed to a copper wire, set in motion international machinery which stores the tea safely in the hold of the first outgoing vessel.

In its search for profitable buying and selling markets, Trade has disseminated many new concepts. It has taught us much tolerance. We had only contempt and horror for the civilization, morals and religion of the heathen. Trade has taught us to love his rugs and pottery, to tolerate his morals, and to shrug our shoulders wisely at his religion.

In all the busy ferment of the new conditions which Trade has brought about, the international language has only a general object—to help the process of change and fermentation. The boundaries of the nations are obliterated, or practically so, as concerns the interchange of merchandise; but owing to the diversity of languages the assimilation of customs and ideas is greatly impeded. The nations of the world, estranged for years by the interexistence of seas and mountains, find themselves suddenly in process of "getting acquainted" by the invention of the steamship, railroad, telegraph, etc. And this process of getting acquainted is most seriously impeded by the lack of a common language.

You meet, for the first time, your two-year-old nephew. His attitude is friendly, but your conversation with him is hampered because you cannot understand him. Then the mother intervenes with the explanation that "di-da" is his private word for "kitty-cat," that "woo-woo" means "dog," and after a few moments you are on easy and intimate terms, by means of an interpreter.

This is exactly what happens between the nations, and the system of interpretation is unsatisfactory because it is expensive and inadequate. That a certain object or idea which is the same in all the world should have, in a hundred different places, as many different names, is a condition of affairs consistent only with the age when men could not travel as they now do, and could not receive literature and news from foreign countries.

Esperanto meets the needs of the case by offering a language which is adequate for all the needs of conversation, commerce and literature, which has for its basis the common elements of the principal European languages. One who has not had occasion to study or examine languages other than English can hardly understand how another language, which, when spoken, sounds absolutely strange and foreign, may yet be composed in two-thirds of its whole from elements which are also a part of English. Take, for example, the idea of *motion*. In four languages besides English, *to move* is expressed

respectively by the words *mouvoir* (French), *muovere* (Italian), *mover* (Spanish and Portuguese). The idea to *cease* is expressed by *cesser* (French), *cessare* (Italian), *cesar* (Spanish), *cessar* (Portuguese), *cessieren* (German). From these words, so nearly alike, the maker of an international language would take *mov* to express the idea of motion and *ces* the idea of cessation.

There are other words still more international. *Talent* is the same in English, French and German; it is *talento* in Italian, Spanish and Portuguese; while such words as *automobile*, *telephone*, *photograph*, are, except for national variations in spelling and pronunciation, the same throughout the entire world.

The author of Esperanto simply searched out these international words, reduced them to the simplest spelling, gave them a pronunciation according to the spelling, broadened their application by a system of prefixes and suffixes, and with a grammar so simple that its rules can be printed on a postal card the language was complete. It is not a creation or an invention, but an adaptation.

Esperanto and Science.

When we come to consider the possible scope which an international language might assume in the course of years, the field offers such an opportunity for speculation that conservatism is necessary in order not to startle the stranger with the vastness of the vision. Esperantists unanimously disclaim any desire to push aside even the most unimportant national language. Esperanto, according to the plans of its advocates and users, is to be simply a means of communication between those who have without it no common tongue. All educated people are to possess a knowledge of Esperanto besides their own language, and thus equipped, they can make themselves understood by similarly well-educated people in any part of the world. Books on important subjects of international interest are to be printed in Esperanto. For example, medical experts in Tokio, St. Petersburg, Berlin, Paris and London are working to secure certain results along certain lines. In order to "compare notes" and give each other the benefit of their discoveries, their reports must be printed in five languages, they must be translated, all must know a common language or each must know all five of the languages current in the five different cities.

We cannot believe that anything of the kind occurs. The simple fact is that although men whose work is so valuable to humanity have to waste years of their lives in the study of language, which is wholly outside their real sphere of usefulness, they still remain to a greater or less extent in ignorance of each other's progress—a circumstance due more to diversity of languages than to any other one cause. In such a field Esperanto presents a precise vehicle for the scientific monograph, and the man who desires to devote his whole life to a single subject will not be compelled to turn aside for six or seven years to study foreign

languages, because the labors of his colleagues in other nations will be faithfully reported through the whole world in the world language—Esperanto.

The scope of an international language as an aid to the tourist is hardly more important than its function as an incentive to travel. To be sure, the people of all nations travel much more today than ever before, yet it is hardly within the realm of doubt that many more people would travel were it not for the certain embarrassment which overtakes him who journeys in a country whose language he does not know—an embarrassment not only moral, but financial, as the "foreigner" is the legitimate prey of all human carnivora. "See America first" is an ingenious catch-line for the advertising of local resorts and hotels, as well as a convenient refuge for those who tear a foreign trip because of the language difficulties. Certainly, if one is studying geology or botany, he may readily confine himself to America for life. But if he is studying art, music, or sociology, his conclusions with regard to things American will rest on firmer ground if he is able to compare them with things European. Even at the present stage, Esperanto has developed so far that every one of its adherents is possessed of an earnest desire to travel, a perfect confidence that he can "make himself at home" in any foreign country.

A Wide Field for Writers.

Esperantists are not all of one opinion as to the merits of their language for literature. Many hold to the purely theoretical viewpoint that such a language should be limited to other fields, but the publication and sale of immense quantities of translations of the best literature from all tongues lends much strength to the opposite opinion—that the best of all literature can, through Esperanto, be made available for the whole world without the expense (or impossibility) of multiplied translations and reprints. Several hundred books have been translated into Esperanto, and the reception given the few original works which have appeared indicates that ample recompense awaits the genius who will create an original literature in the language. Certain it is that the day is not far distant when the writer who seeks to address the entire world will make his remarks in Esperanto.

Music and the Drama.

The music printer of the present day, in publishing a song for which he expects a limited sale, prints the text in English, French and German. An opera libretto is usually printed in at least two languages, both of which are frequently "Greek" to part of the audience. Sometimes a "star" blares forth a plain statement of fact in Italian, and it is echoed by the chorus in English; frequently a French Romeo sings love to a German Juliet, and they are afterward married in Italian on the same stage, before the same audience. Since most opera singers regard consonants as beneath their notice and sing only the vowels, Esperanto offers a compromise by which much expense can be saved in printing, if nothing more, and

the audience will understand quite as much as ever before.

The possibility of an international drama in the larger cities by means of Esperanto is by no means a visionary idea. A heavy classic drama, "Iphigenia in Tauris," translated into Esperanto from the German of Schiller, was presented by a professional company in Dresden during the Fourth Esperanto Congress, and was a pronounced success. "Aspasia," a classic drama from the Polish, a comedy from the Russian, several of Shakespeare's plays—these represent only a small fraction of the total amount of dramatic material already available in Esperanto. At the Third Congress in England, "She Stoops to Conquer" was presented in Esperanto by eleven actors, each of whom had learned his part in his own country—and they represented eleven different countries!

Esperanto and World Trade.

Just as the international standards of measurement have been opposed by vested interests seeking to promote their own standards, so doubtless any advocacy of Esperanto as a means of international trade would be opposed by the same interests. For example, a Massachusetts textile manufacturer claims that the English inch, foot and yard are superior in convenience to the meter and centimeter, because they are more used in China, which had an opportunity to choose! Possibly the Chinaman found the goods themselves superior. At any rate, this manufacturer will regret to learn that, if he calls in any American or English surgeon of high standing to measure the thickness of his skull, the figures will be given him in millimeters, or possibly centimeters!

However, modern business methods are fast driving out national competition, and business corporations of world-wide scope are to be the order of the future. The science of advertising must be called into play in educating the people to use the products of new factories. Doubtless the most vigorous advertising appeal can always be made through the national languages, but for mere purposes of listing and prices, a severely condensed catalogue printed in Esperanto presents a possible saving of vast sums of money. It is absolutely certain that the superior precision of Esperanto, the fact that the meaning of an ordinary business letter would not be open to question renders it much more desirable for commerce between New York and Paris than poorly-written French or badly-understood English. At any rate, local trade interests of Dresden (the home of the famous royal pottery kilns) immediately after the Esperanto Congress there, established commercial courses in the language under their patronage. The London Chamber of Commerce has for several years taught Esperanto in its commercial schools.

The International Parliament.

It can only be a matter of a few years until the governments of the world will establish an international court and parliament. But pending that happy or unhappy event, we have dozens of international conventions, at which Esperanto is already used to some extent, and

must in time crowd out other languages. The proceedings at such conventions are wonderfully favorable to the introduction of Esperanto. For example, a speaker addresses the convention in French. He is oppressed by the knowledge that less than half the audience understand him. The rest are bored. If the speech is long a few fall asleep or leave the place. Then the speech is translated. The speaker may not know whether the translation is as he would wish it. Those who have heard it before can now hear it a second time, in a language they do or do not understand. If the translation is in German it is followed by another in English. Think of introducing a resolution, reading it in three languages, debating it in three languages, voting it in three languages, in a little convention whose time is worth \$1,000 per hour, or a big one whose expense bill is \$10,000 per minute. No wonder that W. T. Stead, of the *London Review of Reviews* sent his famous telegram "From the war conference at The Hague to the real peace (Esperanto) congress at Cambridge."

Esperanto in Practical Use.

Though we have enumerated but a few of the uses which can be made of an international language, others will readily suggest themselves to the mind of the reader, and with them the question: "Just how practical is this Esperanto? We confess the great need of an international language—does Esperanto meet the requirements?"

"Can it be easily learned, by any person, as to reading, writing and speaking?"

"Can it express sufficiently fine shades of meaning?"

The first question is quickly answered by the language itself, and we ask the reader to turn to the three-page synopsis of Esperanto and consider the simplicity of the grammar. It is a fact, attested by hundreds of proofs, that two persons of fair intelligence, knowing no other common tongue, can study Esperanto separately and alone, from text-books; and at their first meeting converse quite readily in the language! That this is impossible with any national language need not be added, and the Esperanto letter which the average student writes after a week of study is more precise and clear than most of the "English" letters sent out by French business firms.

As to the second question, one must take the testimony of those who have read many works in the original, with translations in Esperanto. Certainly the translations of Shakespeare leave the impression that something is lacking. But for that matter so does Shakespeare in German, French, Spanish or Italian. On the other hand, the Book of Ecclesiastes, which abounds in forceful statement and vivid figures of speech, is fully equal in the Esperanto translation to the English version. In reading "La Faraono," a novel translated from the Polish, the Esperantist reader feels himself as resistlessly carried with the current of events as though he were reading "Ivanhoe" or "The Last Days of Pompeii." All in all, it may be said that Esperanto presents an abundant fund of excellent material to the

writer who will cultivate its use; while the enormous output of translations is in itself sufficient evidence of its adaptability, for this purpose.

What Has Been Achieved?

First, Esperanto has overcome the prejudice which the failure of Volapuk, twenty years ago, left in the popular mind. It has clearly demonstrated that an international language is wonderfully easy—the most essential thing being to get the nations to agree upon one system—and that its possibilities are boundless. By the faithful persistence of its advocates no less than by its own superiority it has brought to its support all the people of the world who see in an international language a modern, practical affair for every-day use.

It has held four international conventions, attended by representatives from thirty or more different countries. At all of these the facility of learning to speak and understand the language was fully attested by witnesses whose credibility is beyond the shadow of doubt.

At the first of these, held in France in 1906, a public declaration was adopted placing Esperanto forever beyond the experimental touch of theorists and leaving to the writers and users of the language the work of its continuous and gradual improvement. This declaration has given it the confidence of publishers, and many of the largest firms in Europe and America now publish books and periodicals in Esperanto. The severest test of such a language (the possible schism among its followers over revisions, which caused the downfall of Volapuk) has been staunchly resisted by Esperanto. Since the first congress six or eight different systems involving theoretical changes have been advanced. Most of them have passed unnoticed by any except their authors, while the most successful has not accomplished anything more threatening than a temporary "scare" and the possible deflection of less than one per cent of the total Esperanto following.

Esperanto Organizations.

There are in the world today more than two hundred Esperanto societies, representing practically every country on earth. In Tokio, Auckland, Calcutta, Jerusalem, Tunis, Algeria, Rome, Madrid, Budapest, Paris, Berlin, Geneva, Copenhagen, Stockholm, London, Brussels, Montreal, Washington, San Francisco—there is hardly a large city in any quarter of the globe without an Esperanto society. There are international Esperanto organizations of Good Templars, Red Cross, Christian Endeavor, Physicians, Aeronautes, Teachers, Philatelists, Tourists, Socialists, Police, and others. At the last Esperanto congress thirty or forty side meetings were held by specialists in these various lines. The language is being very seriously taken up by Free Masons throughout the world, and its use is being advocated in every organization of international scope.

Periodicals.

The most substantial evidence of the wide dissemination and solid growth of Esperanto is the great number of periodicals wholly devoted to it. Many of these are as well-established as

the periodicals of any language, others are society and propaganda organs. In all there are between sixty and seventy Esperanto journals, of which many are devoted to special subjects. Among these are a journal for physicians, one for teachers, for Christian Endeavorers, Catholics, Socialists, Police, Y. M. C. A., Stenography, the Blind, Science, World Peace, Youth, Labor, Free Thought, Humor, Philately, etc.

Government Recognition.

The Government of Belgium was the first to recognize Esperanto by sending an official delegate to the Third World Convention, in England, 1907. In Germany, 1908, the United States government was represented, through the War Department, by Major Paul F. Straub, while the government of Japan was represented through its Department of Education, and the king of Saxony was the patron of the convention. As a result of Major Straub's report, published in full in the *Army and Navy Register*, January 16th, and in the February number of *Amerika Esperantisto*, the Secretary of War has recommended: "That the study of Esperanto in the military service should be encouraged, as it is believed that the proposed international language is destined to play an important role in international intercourse."

Why Learn Esperanto?

Esperanto is the quintessence of modern European languages. It has aptly been called "the least common multiple of them all." Wholly aside from its literature, its international organization, its present value and its future promise for tourist, writer, scientist, professor, manufacturer and tradesman, it is well worth a few months' study as a means of linguistic culture. But it appeals with especial force to the idealist—to the advocate of international peace, to the propagandist with a world to conquer for his new idea, to the religionist with a world to convert to his faith. To every student it gives a gratifying uplift and a widened horizon. To the person who is seeking mental culture of the kind that supplies its own inspiration and generously rewards the student for every hour devoted to it, we offer you the assurance and advice of a million people, from every quarter of the globe, who have already done so: *Learn Esperanto!*

The *Internacia Pedagogia Revuo* (International Review of Pedagogy) is one of the recent additions to the long list of Esperanto periodicals. "I would rather see Esperanto taught in our high school than Latin" is the verdict of the Mayor of Lewis, Kansas. A year ago this same mayor was ridiculing Esperanto as "visionary." Persistent work on the part of our propagandists can place Esperanto in place of Latin in hundreds of schools this year.

Among the new publications in Esperanto is the *Export Esperantist*, published at Chicago. Its purpose is to aid in extending American trade abroad and in quickly introducing new articles of American manufacture. Subscription price, \$1.00 per year.

A PLEA FOR ESPERANTO.

Dr. Elmer E. Haynes, in an article published by the *Journal of the American Medical Association*, says:

It is strange that any one living in this age of invention, using daily the railway, telephone, automobile, and the thousand other artificial improvements, should object to an artificial language. In our utilitarian world the only questions that should be considered in selecting a tongue for international use are:

1. Does it answer all requirements of communication as well as or better than any other?
2. How does it compare with others in difficulty of acquirement?
3. What are the relative obstacles in the way of its adoption by all nations?

I submit that the only language that satisfactorily fulfils the above demands is Esperanto, because:

1. Four great international world congresses have fully shown that Esperanto is adequate to express ideas of every character. Technical terms already used internationally are changed only enough to make them conform to the Esperanto endings. Medical writers will find that Esperanto will convey as clearly as German all shades of meaning.

2. That Esperanto is more easily learned than any other modern language is due to the fact that the obstacles met with in most modern languages do not exist in the new tongue: (a) The spelling is absolutely phonetic and deals with elementary sounds easily acquired by any one, no matter what his native language. Experience has shown that people of all nationalities pronounce this language with the least residual native accent. (b) There are no exceptions to any grammatical rule and only 16 rules! (c) There are no irregularities of word formation, and the inflections for person, number, case, tense, etc., are reduced to a minimum. (d) There are few synonyms and no words with the same sound and different meanings, except as the unforeseen results of word building. (e) It is more widely international in its elements than any other tongue. (f) It has a system of word building which renders it one of the most flexible mediums in the world for exact and varied expression, and at the same time does away with five-sixths of the vocabulary ordinarily to be memorized by the student of a new language.

3. Having no race prejudices or national jealousies to combat, as any national tongue will always have, Esperanto has a great advantage in the race for international preferment.

I have learned more Esperanto in eleven months (since I first took it up from reading the note in *The Journal*, November 30, 1907) in the odd moments of a busy practice than I have been able to learn of French and German since I began their study in college 1893. In the brief period named I have learned to read Esperanto readily without dictionary, to write it easily and to speak it slowly. That is many times as well as I have done with either of the other languages. Frankly, I doubt if I ever could master the French pronunciation or the German gender and construction. And a lot of smarter people than I am are in the same fix.

THE PRESENT WORLD STATUS OF ESPERANTO

Algeria: There are a number of Esperanto societies in this country, whose organ is *Afrika Esperantisto*. It is announced that the International Congress of Climatology to be held in Algiers this year will employ Esperanto, and circulars have been issued in the language.

Argentina: Although Esperanto is not as firmly established in Argentina as in other South American countries, there are a number of Esperantists in the republic. Efforts are now being made to found societies and place Argentina among the countries where Esperanto is widely used.

Australia: In this far-off part of the world there is a flourishing Esperanto movement, which possesses its own organ, *The Australian Esperantist*. Clubs exist in many cities and in nearly all of the states.

Austria: Esperanto is very strong throughout Austria. There is an active and energetic national association, and about 70 local societies. The association publishes a monthly journal *Informaj Raportoj*. Esperanto is favored by the public authorities and taught in many semi-public institutions. A number of societies exist in Vienna, where Esperanto is especially strong.

Belgium: Belgium now has forty Esperanto societies. The official organ of the Belgium Esperanto League is *Belga Esperantisto*. Esperanto is taught in the Institute for the Blind at Woluwe, with great success.

Bohemia: Esperanto is very strong in this part of the Austrian Empire. There are two national associations, each of which has its own organ. The Esperanto movement in Bohemia has been long established and the Bohemian Esperantists are among the most faithful and enthusiastic partisans of the international language. The center of the movement is in Prague, the ancient capital of Bohemia, where there are a number of Esperanto clubs, and two periodicals.

Bolivia: An Esperanto club exists in La Paz, founded in 1905. Its membership includes many prominent persons of the Bolivian capital.

Brazil: Brazil, one of the most progressive countries of South America, is very active in the Esperanto movement. There are twenty local organizations in various parts of the country. An Esperanto journal *Brazilia Esperantisto* is published in Rio de Janeiro. A national convention of Esperantists was held last year in Rio de Janeiro, which was attended by 1,200 Brazilian Esperantists.

Bulgaria: This country was one of the first in the world to rally to the support of Esperanto. Esperanto journals existed in Bulgaria as far back as 1889. There are twenty societies in Bulgaria and a journal *Lumo*. A national congress of Bulgarian Esperantists was held in Shumen in 1908. The smaller nations such as the Bulgarian naturally feel most the need of an auxiliary language and are therefore most enthusiastic in its behalf.

Canada: Canada has the honor of having established, in 1904, the first Esperanto club and publication in North America. There are now a number of societies in all parts of the domin-

ion, most of them being allied to the Esperanto Association of North America.

Canary Islands: There are several Esperanto societies in these islands.

Central America: There are a number of Esperantists scattered throughout the various republics of Central America and a group exists at Guatemala City. Central Americans as a rule, however, are too busy engineering revolutions to give much time to the Esperanto movement.

Ceylon: An Esperanto Society has just been founded in Colombo, the first in Ceylon, but beyond doubt, not the last.

Chile: In this country in the last year Esperanto has been wonderfully successful, thanks to the enthusiasm and devotion of the Chilean Esperantists. There are now 39 societies in existence. Chile has three Esperanto journals, *Esperantaj Skribajoj*, *Ola Esperantista* and *La Du Steloj*.

China: The Chinese, true to their policy of conservatism and contempt for modern ideas, have taken but little interest in Esperanto. The gradual invasion of the Flowery Kingdom by occidental civilization is forcing upon them, however, a realization of the necessity for an international language. Mr. Wu Ting-fang, the Chinese minister to the United States, has championed Esperanto and is now studying the language. In view of the fact that Chinese is split up into a multitude of dialects and is unsuitable for many purposes, a movement is now being agitated to secure the adoption of Esperanto in China for commercial purposes. Many missionaries are enthusiastic Esperantists and one of them, Rev. G. H. Hubbard, of Shanghai, is planning to issue a journal in Esperanto for the Chinese.

Cuba: The Cuban Esperantisto Society is carrying on an active propaganda for Esperanto in the island. It counts among its members many distinguished and influential persons, among others an ex-president of San Domingo. We learn from *Kuba Stelo*, official organ of the Esperanto movement in Cuba, that Esperanto is now being taught in a number of educational institutions. The stronghold of Esperanto in Cuba is the city of Santiago, but there are also many Esperantists in Havana and other cities.

Denmark: There are many Esperantists in Denmark and a number of societies exist. The Central Esperanto League publishes a monthly journal *Dana Esperantisto*. A publishing firm in Copenhagen has recently issued a guide-book to Copenhagen in Esperanto.

Egypt: A club exists at Khartoum, whose membership is composed of Arabs, Syrians, Egyptians, etc. There are many individual Esperantists in Cairo, Alexandria, Port Said and other parts of Egypt.

Fiji Islands: Esperanto is taught in the Royal School at Levuka to an enthusiastic class of about thirty young Fijians.

France: France, always in the van of progress, is well to the front in the Esperanto movement. It is in great part owing to the enthusiasm and energy of French Esperantists that the



A FEW ESPERANTO PERIODICALS—DR. ZAMENHOF, AUTHOR
OF ESPERANTO

language has progressed so remarkably of late years. There are 220 Esperanto clubs in France; hardly a town but has its society. In Paris 79 courses in Esperanto are conducted; the Paris society has over 1,000 members. Nine Esperanto journals are published in Paris and ten in other French cities. In Paris is located the Central Office of Esperanto and the *Oficiala Gazeto Esperantista* is published here, so that Paris may be considered the headquarters of Esperanto. The French Society for the Propaganda of Esperanto is the oldest of the national associations and its work has contributed materially towards the success and prosperity of Esperanto. Many eminent Frenchmen are Esperantists, including a number of members of the French Academy. Jules Verne, the late novelist, was an Esperantist and at the time of his death was engaged in writing a novel in which Esperanto played a prominent part.

Germany: The great success of the Fourth International congress of Esperantists, which was held in Dresden, Germany, has created a great interest in Esperanto throughout the whole German Empire. New clubs are being formed constantly and those already existing are highly prosperous. Eight Esperanto journals are published in Germany and many newspapers publish regular departments for Esperanto. The German Esperanto Society, founded in 1906, has done much to unify the Esperanto movement in Germany and to establish it in its present state. Its organ *Germana Esperantisto* is one of the most valuable of all Esperanto publications. There are now about 115 Esperanto societies in Germany. The language is taught in the public schools of Gotha. After the close of the Dresden congress there was founded an "Esperanto Institute," with the object of enabling German manufacturers to profit by the use of Esperanto, which soon had 1,500 members. This institute has now been made official, and the King of Saxony, who occupied the position of honorary president of the Esperanto congress, has accepted the same office in the Esperanto Institute.

Great Britain: This country is second in the world in the number of Esperanto clubs, having over 175. The British Esperanto Association ranks among the most energetic of all Esperanto organizations. Its successful management of the Third Esperanto congress, in 1908, did much to give Esperanto a strong position before the world. Lord Roberts, the famous English general, is honorary president of the association, whose membership also includes many other distinguished persons. Its organ, *The British Esperantist*, is one of the best of the Esperanto journals. There are also two other journals published in Great Britain. In no country is the Esperanto movement better organized or more prosperous, than in this. One proof of this is shown in the fact that the study of Esperanto was introduced into forty public schools of Great Britain during the past year. Esperanto is taught in the schools of the London County Council and recognized by the London Chamber of Commerce as equal to French, German and other leading modern languages.

Greece: Clubs exist in Athens, Patmos and elsewhere in Greece. A magazine *Greklingva Esperantisto* is published for Greek Esperantists. Besides the clubs in Greece itself there

are a number of others among the Greek inhabitants of various parts of Turkey.

Guinea: There are many Esperantists in all the French colonies of Western Africa. A club exists in Konakry, on the river Niger.

Holland: There are twenty Esperanto groups in this country and a journal in Esperanto *La Holanda Pioniro* is published. A number of clubs have been formed among the laborers.

Hungary: There are a number of Esperanto groups in this country and two journals devoted to Esperanto. An association exists for carrying on the propaganda of Esperanto in the Adriatic provinces, whose president is Baron *Urczy*.

Iceland: In this island there are many Esperantists, especially in Reykjavik, the capital.

India: There are a number of Esperanto groups in India, whose membership comprises both English residents and native Hindus. Several of the native princes are interested in Esperanto and have contributed liberally towards the expenses of the Esperanto congresses. A journal is published by the society in Calcutta.

Italy: There are many Esperantists in Italy, the center of the movement being Rome, where the Italian Esperanto journal *Roma Esperantisto* is published. Clubs exist also at Florence, Palermo, Naples, Milan and other cities.

Japan: In this country Esperanto is received with enthusiasm and has made great progress in the last few years. There is now a strong national association, with many affiliated clubs. An interesting journal *Japana Esperantisto* is published by the association. Japan has recognized Esperanto officially, being represented at the congress in Dresden by Dr. Shirmura, of the Imperial University. Count Hayashi, Japanese minister of Foreign Affairs, is president of the Japanese Esperanto Association and a very enthusiastic Esperantist. The Minister of Public Instruction is also favorable to Esperanto and intends to introduce the study of the language into the public schools. It is expected that the Esperanto congress of 1912 will be held in Japan during the exposition at Osaka.

Madagascar: There are many Esperantists in this French dependency. Two clubs exist in Tananarive, one of French officials and residents, the other composed of native Malagasis. One of the latter, who rejoices in the riotous name of Ramamonjisoa, writes very enthusiastically about the prospects of the Esperanto movement in his country.

Malta: In this island there are five active Esperanto groups and the Esperanto propaganda is being pushed energetically among the Maltese.

Mexico: In this country there are about ten Esperanto societies and three Esperanto journals, *Meksika Revuo*, *Verda Stelo* and *Esperanta Gazeto*. The Mexican Esperantists are very enthusiastic and Esperanto is very successful in their land. It is planned to hold the first national congress of Mexican Esperantists this year, which will undoubtedly do much to unify and strengthen the movement in that country.

Moresnet: This is a little neutral state located at the intersection of Germany, Holland and Belgium. A project has been started by M. Roy to establish here an Esperanto resort, and already the majority of the inhabitants have

learned Esperanto and it is being taught in the schools.

Norway: There are many Esperantists and several clubs in Norway. A new journal has just appeared. The king of Norway has expressed himself very favorably towards Esperanto.

Panama: There is no organized movement in this country but there are many Esperantists among the employees of the Canal Commission and it is probable that a society will soon be formed among them.

Peru: A club has existed in Lima since 1903 which publishes a journal *Antaŭen Esperantistoj*. The club is given official support by the Peruvian government.

Philippines: The Filipina Esperantista Asocio has done much to establish Esperanto in the archipelago. There are ten local clubs in various parts of the country. Esperanto has been taught in the leper colonies, where all of the many languages of the Philippines are represented, with great success. The membership of the association includes Spaniards, Americans, Filipinos and other nationalities. Many of the most eminent persons in the Philippines are Esperantists. The Superintendent of Education, who is an Esperantist, intends to introduce Esperanto soon into the schools. *Filipina Esperantisto*, the organ of Esperanto in the archipelago, is published in Esperanto, Spanish, English and Tagalog.

Poland: Naturally in this country, the birthplace of Esperanto, the movement is strong. A flourishing club exists in Warsaw, the home of Dr. Zamenhof, which publishes an official organ *Pola Esperantisto*, noteworthy on account of the literary value of its contents. A number of clubs are found in other parts of Poland.

Portugal: Groups exist in Oporto and Lisbon but the Esperanto movement is not as strong in Portugal as in other European countries. However, Portugal has a few devoted and enthusiastic Esperantists, who, it is to be hoped, will soon remove this blot from the fair name of their country.

Roumania: Although this country has become active in the Esperanto movement only in the last year or so, there are already several thousand Esperantists in Roumania, a number of clubs and two journals in Esperanto. Queen Elizabeth of Roumania, better known as Carmen Sylva, has established courses in Esperanto in a school for the blind, of which she is patroness, and is much interested in the international language.

Russia: There are many Esperantists in Russia and strong societies exist in St. Petersburg, Moscow, and elsewhere, about twelve in all. The important Russian educational and art society *Vjestaik Znanja* publishes its organ, *Espero*, in parallel columns, Russian and Esperanto. Count Tolstoy, the famous Russian writer, has been for many years an Esperantist.

Servia: There are many Esperantists in Servia but no organization exists. A text book for Servians has recently been published.

South Africa: There are groups in Pretoria, Natal and other parts of South Africa. A missionary is teaching Esperanto to a class of thirty young Zulus.

Siberia: There are many Esperanto societies and a large number of isolated Esperantists in

this country. The club at Vladivostok was founded in 1901.

Spain: The fact that the next international congress of Esperantists will be held in Barcelona has greatly increased the prosperity of the movement in Spain, although Spain has always been a stronghold of Esperanto. In Barcelona alone forty-six courses in Esperanto are already being taught. The province of Barcelona has appropriated \$10,000 to be used in introducing the language into the public schools. There is no room for doubt that this will be the most successful Esperanto congress yet held and will add greatly to the prestige of Esperanto before the world. There are ninety Esperanto societies in Spain and three Esperanto journals are published. The Catalonians especially are enthusiastic Esperantists and are laboring with energy to make the Fifth a record breaker.

Sweden: In this country Esperanto has secured a firm footing and Swedish Esperantists hope before long to hold the international Esperanto congress in their country. Their national organization publishes a journal, *Esperantisten*. The International Order of Good Templars, whose grand master is a Swede, has adopted Esperanto officially as its medium for international communication.

Switzerland: Owing to the fact that four languages are spoken in various parts of this small country, the Swiss are well able to realize the need of an international language and have rallied to Esperanto with enthusiasm. Probably in proportion to population Esperanto is stronger in Switzerland than anywhere else. Geneva, where the second annual congress was held in 1906, is an important Esperanto center. Here is published the *Internacia Scienca Revuo*, an important scientific journal in Esperanto. The headquarters of the International Scientific Association, which uses Esperanto exclusively, are located in Geneva, and its head, M. Rene de Saussure, member of a family illustrious in the scientific world, is a prominent Esperantist. Switzerland has over fifty Esperanto societies and five Esperanto journals.

Tunis: There are several Esperanto clubs and many Esperantists in Tunis.

Turkey: There are many individual Esperantists in European Turkey, although owing to the restrictions placed by the despotic government, no organized movement exists. Under the present more liberal regime it may be anticipated that Esperanto will progress more rapidly. In other parts of Turkey Esperanto is extremely successful. Strong and enthusiastic societies exist at Samos, Aidin, Smyrna, Jerusalem and elsewhere. The Esperantists of Samos publish a journal in Esperanto and have succeeded in obtaining the official support of the government. The Prince of Samos is president of the local organization.

United States: Our own country was one of the last to become enthusiastic over Esperanto but is atoning its lateness by superabundant enthusiasm and energy in the movement. Esperanto is not as strong here as in Europe; there are however, over 50,000 Esperantists in the United States. Over 140 Esperanto clubs exist and at the rate they are increasing, the United States will soon make France more lively if that country wishes to retain first place. There are six Esperanto journals published in

the country: *Amerika Esperantisto*, *Esperanto Bulletin*, *Export Esperantist*, (Chicago), *La Espero* (Des Moines), *Esperanto Student* (Rutherford, N. J.), *Philatelic Esperanto* (Williamstown, Mass.). All this progress has been made since 1905, when the first Esperanto society in the United States, in Boston, was founded. The national association, founded in 1905 and organized in 1908, as the Esperanto Association of North America, is one of the most energetic and effective of Esperanto associations and is doing much to unify and direct the movement in the United States and Canada. Its president is Col. George Harvey, editor of the *North American Review*, which conducts a regular department of Esperanto. The first national congress of Esperantists, held at Chautauqua, N. Y., in 1908, was a very successful one and plans are being laid to make the second, to occur at the same place in August of this year, a great and colossal success, which will do much to establish Esperanto firmly and decisively in this country.

The Sixth International Congress of Esperantists will probably be held at Chautauqua and will bring thousands of Esperantists from other countries to the United States. American Esperantists are determined that this shall far eclipse all previous congresses and shall make a record which future congresses will find it hard to break. Esperanto is now taught in a number of important educational institutions in America and it is expected that it will soon be introduced into the high schools of several states. The United States government has officially recognized Esperanto, sending Major Straub as its delegate to the congress at Dresden. Major Straub made a very favorable report on the language and recommended that it be adopted by the Red Cross and that the government make an appropriation for the International congress.

Uruguay: There are two active Esperanto societies in Montevideo and an energetic propaganda is carried on.

LINGUISTIC DEVELOPMENT OF ESPERANTO

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From the beginning of the linguistic history of the Aryan family, its languages have been developing in the direction of less complexity. At the farthest point back to which we can trace the original Aryan or Indo-European language, all our knowledge is conjectural, and based upon comparison and study of the languages descended from it. At this point we find a very great degree of complexity in its phonology, morphology, and syntax. For example, there existed not only a singular and plural number, but also a dual. The noun had seven cases, with different endings for the cases throughout the singular and plural, and as much as remained of the dual, which was already disappearing. Adjectives were similarly declined in seven cases, in three genders. The article was also declined, and pronouns had in many instances a still different mode of declension.

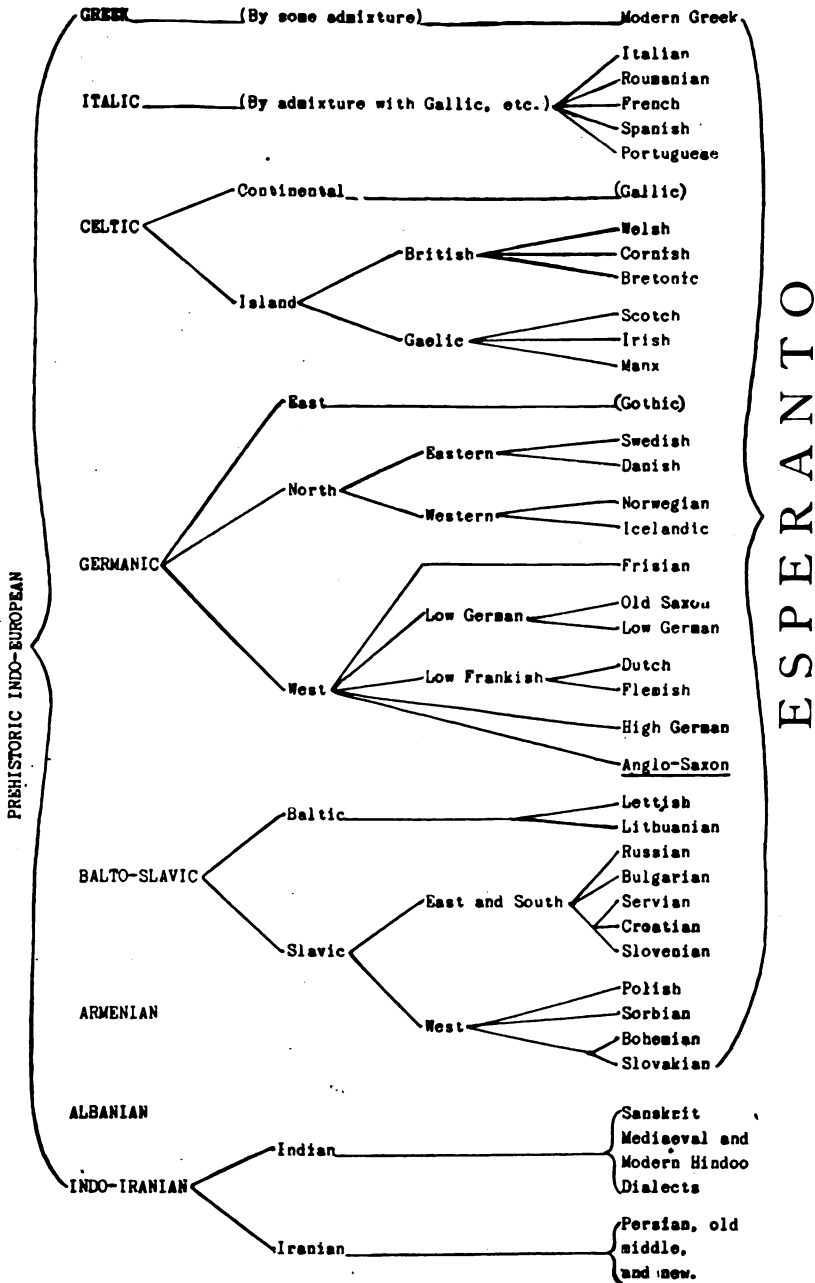
A like complicated state is seen in the early verb. There were active and middle voices and traces of a passive and reflexive. There were Indicative, Subjunctive, Optative, and Imperative moods, beside the infinitives and participles. There were various tense-systems, and methods of forming causatives, desideratives, inchoatives, etc., in many of these systems, with different endings for the different tenses, singular, dual, and plural, varying somewhat with the moods, according to a classification of primary and secondary endings. Certain vowel and consonant changes occurred also, in the older verbs, a trace of which is still to be seen in English *sing*, *sang*, *sung*; German *singen*, *sang*, *gesungen*, etc.

But at the dawn of linguistic history this Indo-European family was already separated, by a gradual growth from dialect into language, into eight great language-groups, most of which were in turn divided again into smaller more closely related groups. From these groups, as

shown in the accompanying table, developed the chief languages of modern Europe, as well as certain important tongues of Asia. Some of the languages underwent violent changes, as when one nation conquered another and forced the conquered peoples to learn their own language, which resulted in more or less of a linguistic mixture. Sometimes the same result came about through peaceful colonization, or mercantile intercourse.

There was a universal development taking place in slight changes, unnoticed from generation to generation, as a rule; such, for instance, as brought about the English pronunciation of *i* like the *ai* in *aisle*, instead of the early pronunciation of this sound as it is, still, in all other languages of the I. E. family. The dual number disappeared early, but slight traces of it being found today. The various cases underwent fusion, some forms disappearing in one language, others in another, while prepositions served more and more to express case-relations. Yet Russian still keeps seven cases, German four, etc., while English clings to a few genitives and accusatives in its pronouns, as *his*, *him*, *whose*, *whom*, etc.

In the verb, although the middle voice disappeared generally, and either the subjunctive or optative mood, a great degree of complexity still remains. Change of ending to indicate person occurs, even though the pronouns are almost invariably given besides. English has succeeded in sloughing off all but the third singular ending, but holds to this in most verbs. Tense formation by internal change as well as by special endings and the use of auxiliaries persists in all languages, the principal parts of a large number of English verbs being quite as irregular as of any French or German or Greek one, in spite of the fact that English is among the simpler languages in regard to the verb-system.



But even these changes have taken centuries for their accomplishment. They have occurred irregularly, a great simplification in one point of morphology or syntax being side by side with the retention of some ancient complexity, or with even a development (for some secondary reason) of a still greater complexity, as is seen, for example, in the gender endings on the first person of the verb in some Slavic languages, in the use of the English auxiliary *do, does, did*, in questions, etc.

Every modern language, in short, still contains forms and syntactical uses which are, from the point of uniform development, archaic. Some tongues contain one, another another, so that we who would learn more than his own language must acquire different cumbersome bits of antiquity in each, together with the different developments due to such retention. Such collections are valuable to the philologist, who uses them in studying linguistic history, and in reconstructing the parent languages, or the sister languages whose written records are insignificant. But to one who is indifferent to the world of history hidden in an ending or a fantastic way of spelling, such a state of things is merely an exaction of time and energy. Yet it is inevitable with any national language, whose development can not be controlled by anything else than the general linguistic laws that operate through long periods of time—by time and chance, to state it roughly.

This is the situation which has made the creation of Esperanto inevitable. The simplifications from all the chief languages, put into one systematic whole, and shorn of the ancient complexities of each, gives the result of the unconscious work of centuries. Each discard-

ing has its basis in a successful emancipation of one or more national languages from the particular usage found unnecessary, and no discarding that entails a resulting complexity in another direction is accepted. For example, the addition of an ending for the accusative case is retained, though dropped in some modern languages, in order that a complicated system of word-order may be avoided. This is why Esperanto is so much easier than the modern languages upon which it is based. The student is set free from many of the antiquated linguistic methods of his own language, of which he is somewhat unconscious because he has grown up in them, but he is not hampered, as he is in learning any national language, by being compelled to acquire a group of other different ones.

Herein, again, lies the value of Esperanto as an introduction to the national languages, both ancient and modern. By its aid the student comes to appreciate what is idiomatic in his own language, to notice its synonyms, its figurative expressions, and the circumlocutions which are a part of its native picturesqueness. When he passes from Esperanto to a national language other than his own, he is ready to take up its idioms, apprehend its synonyms, its figurative expressions and its circumlocutions, with a clearer understanding, on account of the neutral viewpoint secured from his Esperanto. Lastly, through his grasp of a fundamental grammatical conception, he is not bewildered by varying grammatical constructions, like the adjective *frequens* to translate our *in great numbers*, upon which nine out of ten high school pupils stumble.

A READING EXERCISE IN ESPERANTO

This department is edited by Edwin C. Reed, Manager of The American School of Esperanto. Send inquiries to Mr. Reed, care of this magazine.

The following anecdote is the well-known story of the clever retort of Columbus, when he squelched a talkative youth by asking him to stand an egg on end. Before attempting to read this the beginner should read the condensed grammar of Esperanto published in another part of the magazine. The vocabulary can be used for reference, but it should be carefully noted that Esperanto contains many compound words not to be found in any vocabulary. For example, from *plezuro*, "pleasure," and *mal*, "the opposite," we have *malplezuro*, or "displeasure":

LA OVO DE KOLUMBO.

La Kardinalo Mendoza arangis (Eng. "arrange" in the past tense, as indicated by the ending *-is*) por Kolumbo grandan festenon ("feast," Cf. Eng. "festivity, festival") kaj diris al li ĉe ("at," Cf. French *chez*) la tablo (Eng. "table") laŭdan (adj. "praising, lauding, flattering," Cf. the verb "laŭdi" and the Eng. "laud.") paroladon ("speech," from "parol-i" plus the suffix *-ad-* which indicates continued action. "To speak continuously or for some time" is to make a speech. As there is no indefinite article, we may translate "laŭdan paroladon" as "a flattering speech"). Li nomis lian

("his," i. e., *that of Columbus*) eltrovon ("discovery," from "el" meaning "out" and "trovi" "to find." Cf. Eng. "treasure-trove" and Fr. "trouver.") plej granda venko de la homa ("human," from "homo,") saĝo ("wisdom" from "saĝa," "wise." Cf. Eng. "sage"). Multaj ("many," Cf. Eng. "multi-tude") korteganoj ("courtiers," from "korto" plus the intensive suffix *-eg-* forming "court" in the sense of a big or royal court. By adding the suffix *-an-* we obtain "an inhabitant of a court," i. e., "a courtier") sidantaj ("sitting," present participle of the verb "sidi.") ĉe la tablo, aŭskultis la laŭdojn ("praises," Cf. "laŭdan" above.) kun malplezuro ("displeasure"). "Saĝnas al mi—" ("seems to me," or "it seems to me." This introductory "it" is not needed in Esperanto) diris unu el ili,—ke ne malfacile estas ("that (it) is easy (not hard) trovi la vojon en Amerikon. La oceano ĉie estas malfermita ("open," past participle of "mal-fermi," the opposite of "fermi") kaj eĉ plej simpla maristo ("sailor," from "maro," and the suffix *-ist-*. Cf. Eng. "mariner") ne perdus ("would not lose,". *As conditional mood of "perdi"*) la vojon."

"Mi neklam pensis, ke tio estas ia (any sort of," the adjective corresponding to "io") mer-

lto." repondis Kolumbo, "kaj mi nur dankas la Cielon, ke ("that" in the sense of "in that," "because") ĝi elektis min por ĉi tiu eltrovo."

Kiam la gastoj daŭrigis ("daŭri" "to continue," plus the suffix -ig-, which makes an intransitive verb able to take an object) la disputadon ("disputation," from "disputi," "to dispute," and the suffix -ad- denoting continuation) ĉu facile aŭ malfacile estas ("whether (it) is easy or hard") fari tiun ĉi eltrovon, Kolumbo starigis ("stari," "to stand," plus the suffix -ig-forms "arise, become standing") prenis ovon, kaj diris:

"Kiu el vi povas starigi ("stari" with the suffix -ig- forms "to cause to stand up") ĉi tiun ovon, ke ĝi ne falu ("that (so that) it shall not fall")?" Ĉiuj gastoj volis ("wished to," Cf. Eng. "vol-untary" and "volition") montri sian ("their own" from the reflexive pronoun "si") lertecon ("cleverness," from "lert-a" and the abstract-forming suffix -ec- corresponding to -ness in the English word.), sed nenlu sukcesis ("succeed, be successful in, be able to").

"Donu, ("Give!" the ending -u indicates the imperative mood, or mood of command.) mi petas, la ovon al mi," diris Kolumbo. Li prenis ĝin, ekfrapis ("struck," from "frapi," meaning "to knock," Cf. French "frapper," and the prefix -ek- indicating sudden action or the begin-

ning of an action) ĝin delikate al ("to" or "on") la tablo kaj la ovo starigis sur la rompita ("broken," past passive participle from "rompi," "to break;" Fr. "rompre") loko.

"Ah!" ekkris (prefix "ek-" and "krii," Cf. Eng. "cry") la gastoj, "Tion sciis fari ĉiu el ni (inverted order for emphasis: "To do that,— each of us knows how").

"Kial do ("then," "therefore," Fr. "donc")," respondis Kolumbo, ridetante ("ridi," "to laugh," with the suffix -et-, which serves as a diminutive, or lessens the intensity of the original root. So "rideti" means "to laugh slightly," i. e., "to smile." Cf. Eng. "risible," Fr. "rire." This form is the present participle, with the adverbial ending, since the participle refers to the subject of the verb, Kolumbo, but does not modify it adjectively.), "Vi tion ne faris? La diferenco inter ni estas jena ("the following," from "jen," by giving it the ending -a- to make it an adjective agreeing with "diferenco"): vi povus ("could," in the sense of "could be able to," a tense that English is unable to express without using auxiliary words) tion fari, kaj mi faris."

Tia estas la deveno ("origin," from "de," "from," and "veno," "coming") de la proverbo: La ovo de Kolumbo.

THE FAMOUS "BOULOGNE DECLARATION"

Ĉar pri la esenco de la Esperantismo multaj havas tre malveran ideon, tial ni subskribintoj, reprezentatoj de la Esperantismo en diversaj landoj de la mondo, kunvenintaj al la internacia Kongreso Esperantista en Boulogne-sur-Mer, trovis necesa laŭ la propono de la aŭtoro de la lingvo Esperanto doni la sekvantan klarigon.

1. La Esperantismo estas penado disvastigi en la tuta mondo la uzadon de lingvo neŭtrale homa, kiu "ne enrudante sin en la internan vivon de la popoloj kaj nenlom celante elpuŝi la ekzistantajn lingvojn naciajn," donus al la homoj de malsamaj nacioj, le eblon kompreniĝadi inter si, kiu povos servi kiel paĉiga lingvo de publikaj institucioj en tiuj landoj, kie diversaj nacioj batalas inter si pri la lingvo, kaj en kiu povos esti publikigataj tiuj verkoj, kiuj havas egalan intereson por ĉiuj popoloj. Ĉiu alia ideo aŭ espero, kiun tiu aŭ alia Esperantisto ligas kun la Esperantismo, estos lia afero pure privata por kiu la Esperantismo ne repon- das.

2. Ĉar en la nuna tempo nenlu esploranto en la tuta mondo jam dubas pri tio, ke lingvo internacia povas esti nur lingvo arta, kaj ĉar el ĉiuj multegaj provoj, faritaj en la daŭro de la lastaj du centjaroj ĉiuj prezentas, nur teori- ajn projektojn, kaj lingvo efektive finita, ĉi- ŝufanke elprovita, periekte vivipova kaj en ĉiuj rilatoj pleje taŭga montriĝis nur unu sola lingvo Esperanto, tial la amikoj de la ideo de lingvo internacia, konsciante ke teoria disputado kon- dukos al nenlo kaj ke la celo povas esti atingita nur per laborado praktika, jam de longe ĉiuj grupiĝis ĉi-kau la sola lingvo Esperanto kaj

Because many have a very incorrect idea concerning the essence of Esperantism, therefore we, the undersigned representatives of Esperantism in different lands of the world, convened at the International Esperanto Congress in Boulogne-sur-Mer, have found it necessary, according to the proposal of the author of the Esperanto language, to give the following explanation:

1. Esperantism is an attempt to disseminate in the whole world a language neutrally human, which, not intruding itself in the internal life of the peoples, and aiming not at all to crowd out the existing national languages, would give to the people of different nations the ability mutually to understand each other, which can serve as a peace-making language in the public institutions of those where different nations fight among themselves about the language; and in which can be published those works which have an equal interest for all peoples. Any other idea or hope which this or that Esperantist connects with Esperantism, is his purely private affair, for which Esperantism does not answer.

2. Because in the present time no one who investigates doubts this—that an international language can be only an artificial language, and because, of all the many attempts made in the last two centuries, all present only theoretical projects; and a language actually finished, tried in every way, perfectly vital and in all respects worthy is shown in one sole language—Esperanto; therefore the friends of the idea of an international language, being conscious that theoretical disputation will lead to nothing, and that the aim can be attained only by practical labor, have gathered about the Esperanto lan-

laboras por ĝia disvastigado kaj riĉigado de ĝia literaturo.

3. Ĉar la aŭtoro de la lingvo Esperanto tuj en la komenco rifuzis unufoje por ĉiam ĉiujn personajn rajtojn kaj privilegiojn rilate tiun lingvon, tial Esperanto estas "nenies propraĵo" nek en rilato materiala, nek en rilato morala.

Materiala majstro de tiu ĉi lingvo estas la tuta mondo kaj ĉiu deziranto povas eldonadi en aŭ pri tiu ĉi lingvo ĉiujn verkojn, kiajn li deziras, kaj uzadi la lingvon por ĉiuj eblaj celoj; kiel spirita majstro de tiu ĉi lingvo estos ĉiam rigardataj tiuj personoj, kiuj de la mondo esperantista estos konfesataj kiel la plej bonaj kaj plej talentaj verkistoj de tiu ĉi lingvo.

4. Esperanto havas nenium personan leĝdonanton kaj dependas de neniu aparta homo. Opinioj kaj verkoj de la kreinto de Esperanto havas, simile al la opinioj kaj verkoj de ĉiu alia esperantisto, karakteron absolute privatan kaj por neniu devigan. La solo unu fojon por ĉiam deviga por ĉiuj esperantistoj fundamento de la Lingvo Esperanto estas le verko "Fundamento de Esperanto," en kiu neniu havas la rajton fari ŝanĝon. Se iu deklariĝas de la reguloj kaj modeloj donitaj en la dirita verko, li neniam povas pravigi sin per la vortoj "tiel deziras aŭ konsilas la aŭtoro de Esperanto." Ĉiun ideon, kiu ne povas oportune esprimata per tiu materialo, kiu troviĝas en la "Fundamento Esperanto," ĉiu esperantisto havas la rajton esprimi en tia maniero, ...un li trovas la plej ĝusta, tiel same, kiel estas farate en ĉiu alia lingvo. Sed pro plena unueco de la lingvo al ĉiuj esperantistoj estas rekomendate imitadi kiel eble plej multe tiun stilon, kiu troviĝas en la verkoj de la kreinto de Esperanto, kiu la plej multe laboris por kaj en Esperanto kaj la plej bone konas ĝian spiriton.

5. Esperantisto estas nomata ĉiu persono, kiu scias kaj uzas la lingvon Esperanto, tute egale, por kiaj celoj li ĝin uzas. Apartenado al la aktiva Societo esperantista por ĉiu esperantisto estas rekomendinda, sed ne deviga.

guage and are working for its dissemination and the enrichment of its literature.

3. Because the author of the Esperanto refused once for all, in the beginning, all personal rights and privileges relating to this language, therefore Esperanto is "nobody's property," neither in a material nor in a moral relation. The material master of this language is the whole world, and every one so desiring can publish in or concerning this language all works which he desires, and use the language for all possible purposes. As spiritual masters of this language will be always regarded those persons who of the entire Esperanto world shall be confessed as the best and most talented writers of this language.

4. Esperanto has no personal law-giver and depends on no separate man. All opinions and works of the creator of Esperanto have, like the opinions of any other Esperantist, a character absolutely private and are mandatory for nobody. The sole once-for-always foundation of the Esperanto language, obligatory to all Esperantists, is the little work, "Fundamento de Esperanto," in which nobody has the right to make a change. If any one shall diverge from the rules and models given in the said work, he can never justify himself by the words, "thus wishes or advises the author of Esperanto." Every idea which cannot be expressed by that material which is found in the "Fundamento de Esperanto," every Esperantist has the right to express in the manner which he finds most correct, the same as is done in any other language. But for the complete uniformity of the language it is recommended to all Esperantists to imitate as much as possible the style which is found in the works of the creator of Esperanto, who has labored most for and in Esperanto and best knows its spirit.

1. An Esperantist is any person who knows and uses the Esperanto language, being entirely equal, for whatever purpose he uses it. Membership in some active Esperanto society is recommended to every Esperantist, but is not obligatory.

I Will Investigate Further

AMERICAN ESPERANTIST COMPANY

235 East Fortieth Street, Chicago

For the enclosed \$1.50 send me your magazine one year and a copy of The American Esperanto Book, cloth edition. Send me (no charge) full information regarding the Esperanto Association of North America.

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 *ooy*—one syllable.

ujn is pronounced *ooyn*—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 bird'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**: **ruĝ'a'jn pom'o'jn**.

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,"

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"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 EST'I (*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

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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**, *lukewarm*.

'ID' offspring: **kat'id'o**, *a kitten*.

'IG' to cause to become: **riĉ'ig'i**, *to enrich*.

'ig' to become: **riĉ'ig'i**, *to "get rich"*.

'IL' tool, means, instrument: **kudr'il'o**, *a needle*; **tranc'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: **cigar'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*.

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ESPERANTO-ENGLISH VOCABULARY

In using the following vocabulary, a working knowledge of the grammatical suffixes and word-elements is very helpful. With these well assimilated, one can form for himself a great variety of words from each root. Thus, from LERN' we have: *Lernejo, school; lernigi, to teach; lernigisto, an instructor; lernanto, a pupil; lernigistino, an instructress; lernejestro, a school principal; lernema, apt or quick to learn; mallernemulo, a dullard, dunce; and many more.* From the root **ŜAF'** we have *ŝafo, a sheep; ŝafisto, shepherd; ŝafino, ewe; ŝafido, a lamb; ŝafidino, a ewe lamb; ŝafaro, flock; ŝafaĵo, mutton; ŝafidaĵo, "lamb mutton."* The inherent lameness of English is well illustrated by comparison here. While it has *veal* to signify the flesh of a calf, it must resort to more or less awkward and ambiguous forms to designate the flesh of a lamb, pig, colt, fawn; and where Esperanto has the precise term *kokidaĵo*, English has the meaningless platitude, *spring chicken!*

<p>A a. t. of adj. abat' abbot abot' hee abf' fir (journal) abon' subscribe abot' maple abot' acid, sour abot' buy abot' duration. abot' good-bye abon' admire abon' admonish abon' address abot' to commit abot' air (adultery) abot' affable, kind abot' tobacco-affected abot' affair, business matter abot' frank a abot' act (letter) abot' eagle abot' function (instr.) abot' agreeable abot' age abot' garlic abot' ever; <i>kiu</i> who abot' <i>kiu</i> anyone abot' d. concrete abot' ideas abot' to hasten abot' accent (tr.) abot' accept, welcome abot' hawk abot' acquire abot' pimple (pany) abot' account abot' sharp (per) abot' grass-hop- abot' axle (man) abot' deliver a abot' wate. abot' al to abot' lark (bird) abot' other abot' at least abot' aims abot' high abot' alternat abot' allude abot' match abot' love (Lucifer) abot' crowd, mass abot' both abot' avail abot' starch. abot' friend abot' extent abot' amuse abot' d. member abot' duck abot' reel abot' corner, abot' angel/angle</p>	<p>abot' yet, still abot' anchor abon' announce abon' goose (of abot' instead abot' of pres. part. act. abot' before abot' old (hist.) abot' separate, adj. abot' apart. abon' scarcely abot' appear abot' lean (vb.) abot' April abot' approve abot' next, by abot' d. collection abot' spider abot' tree abot' bow, saddle abot' heron abot' slay abot' clay abot' silver abot' arch, bow abot' art abot' cunning abot' joint abot' of pres. tense abot' of pres. part. pas. abot' attack abot' attempt abot' wait, expect abot' attentive abot' attest, certify abot' attain, ar- abot' trumpet (rive at abot' or, ... <i>av</i> either... or abot' bear abot' August abot' listen abot' autumn abot' grandfather abot' covetous abot' hazel nut abot' oati abot' adventure abot' warm (for abot' covet, eager abot' ass, donkey abot' nitrogen</p>	<p>bar' beard bar' barber bar' keg, barrel bar' coat tail bar' stick bar' beat bar' right bar' (garden) bar' pity, re- bar' beak (grot bar' beautiful, fine bar' bless bar' bench bar' berry bar' beast, animal bar' birch (tree) bar' need, want bar' goods, estate bar' beer bar' bind (books) bar' bird bar' white bar' cry (of beasta) bar' blind. bar' fair (of hair) bar' blow bar' blue (riage bar' d. relat. by mar- bar' boat bar' bark (dog's) bar' boil (intr.) bar' good bar' bore (tr.) bar' shore, bank bar' border, herd bar' bourse, ex- bar' boot (change bar' bottle bar' or bar' arm bar' beam bar' branch bar' brandy (prod. of still) bar' cabbage bar' shaft bar' bridle bar' brick bar' shine (intr.) bar' embroider bar' scald bar' brush bar' noise bar' burn (intr.) bar' brown bar' chest, breast bar' brute, cattle bar' lad, urchin bar' slaughter bar' toad bar' ringlet, curl bar' clod, ball bar' bulb, onion bar' bulb (prod.) bar' drone (in- bar' citizen bar' bur- bar' bud bar' mouth bar' butter bar' button bar' button</p>	<p>O oaf' to yield oaf' cornflower oaf' aim, object oaf' cent (coin) oaf' hundred oaf' brain, mind oaf' exam, sure oaf' deer (ing oaf' rest, remain- oaf' cypher, nu- oaf' cigar (moral oaf' cigarette oaf' swan oaf' stork oaf' bug oaf' sah, cinder oaf' circular oaf' cit, mention oaf' lemon oaf' inch</p> <p>oaf' oaf' griev (tr.) oaf' roven oaf' cook (of a gun) oaf' cap oaf' hat oaf' chapter oaf' for, because oaf' charla- oaf' charm (tan oaf' hinge oaf' carpentry oaf' hunt, chase oaf' chaote to at, with oaf' chief oaf' shirt oaf' chain oaf' cherry oaf' coffin oaf' draw (from any source) oaf' cease, desist oaf' horse oaf' d. proximity; <i>lie</i> there, <i>lie li</i> here oaf' every (kind) oaf' always oaf' everywhere oaf' in every man- der heaven, sky oaf' everybody's oaf' crumple, crease oaf' rag oaf' chancery oaf' everything, all from all of it (out oaf' round, ab- out each, every one oaf' chisel, carve oaf' d. masc. affect. diminutive oaf' whether; asks a question</p> <p>D da' in unad instead of <i>de</i> after words</p>	<p>expressing weight or meas- ure: da' dance da' dandy da' danger da' thank da' date (time) da' endure, last da' of, from, with pass. part. by da' becoming da' Dec'te da' decide (tr.) da' decipher da' dedicate da' defend da' thaw da' be on duty da' ten da' slope da' right-hand da' be delirious da' nakh da' dense, close da' tooth da' denounce da' depend da' the (<i>ju... da'</i>) the... the) da' design da' detail da' destroy da' mist, <i>de'is</i> compel da' device, motto da' (the) desire da' desire, wish of God da' debauchery da' to damage da' differ da' define, de- cide da' dike (time thick, stout da' dictate da' diligent da' Sunday da' say, tell da' direct, steer da' d. separ da' discount da' dispose da' dissipate da' distinguish da' distract da' divine, guess da' various, di- verse da' divide (verse do then, accord- ing to sweet (ly da' pain, ache da' burn da' (it is a pity da' give (sent da' make pre- cedent da' coddle da' sleep da' thorn da' (the) back</p>	<p>da' dowry da' woolen cloth da' thrash da' train (anim.) da' drink (in ex- tra drug da' down, sink da' two da' doubt da' duke (white dum during, while, during (servant)</p> <p>E eaf' adv. eaf' even, smooth eaf' d. possibility eaf' d. abet, idea. eaf' even (adv.) eaf' edify eaf' educate, rear eaf' husband eaf' real, actual eaf' have effect eaf' d. increase eaf' equal eaf' echo eaf' d. place allot- ted to eaf' d. sudden or beginning act eaf' ex- (who has been) eaf' excite eaf' excursion eaf' dispatch eaf' outside eaf' crush out eaf' extreme eaf' examine eaf' extample eaf' exercise eaf' banish eaf' exist (among at out of, from eaf' elephant eaf' choose eaf' d. propensity eaf' puzzle eaf' ambush eaf' puzzle (take eaf' under- stand eaf' w. be- wared eaf' entry eaf' d. unit eaf' error, mistake eaf' hedgehog eaf' hermit eaf' harrow eaf' except eaf' squadron eaf' hope eaf' explore eaf' express eaf' be (verb aux.) eaf' esteem eaf' extinguish eaf' d. chief eaf' scaffold eaf' d. diminution eaf' story (of house)</p>	<p>eaf' extend (tr.) eaf' eternal eaf' yield eaf' pipe (fish)</p> <p>F faf' bean faf' tale, story faf' fable faf' factory faf' easy faf' thread faf' beech-tree faf' whistle faf' file (tool) faf' fire faf' carpenters faf' fact faf' invoice faf' fall (grass) faf' moss, cut faf' fold faf' falcon faf' falsify faf' fame, rumour faf' family faf' cast, melt faf' ghost faf' do, make faf' pharynx faf' take on lease faf' be well or un- faf' flour (well) faf' bundle faf' fast (vb.) faf' jaws, gully faf' favour faf' pheasant faf' fever faf' February faf' take on lease faf' moss, sediment faf' fairy faf' hide, fleece faf' happy, lucky faf' felt faf' thigh faf' split, rive (tr.) faf' window faf' iron faf' deck (ship) faf' shut, close faf' seal faf' festival faf' banquet faf' betrothed faf' fibre faf' to rely upon faf' faithful faf' proud faf' fig (present faf' image, re- flect on faf' firm faf' end, finish (tr.) faf' finger faf' firm faf' fish faf' flame faf' side, flank faf' smell (tr.) faf' flatter faf' yellow</p>
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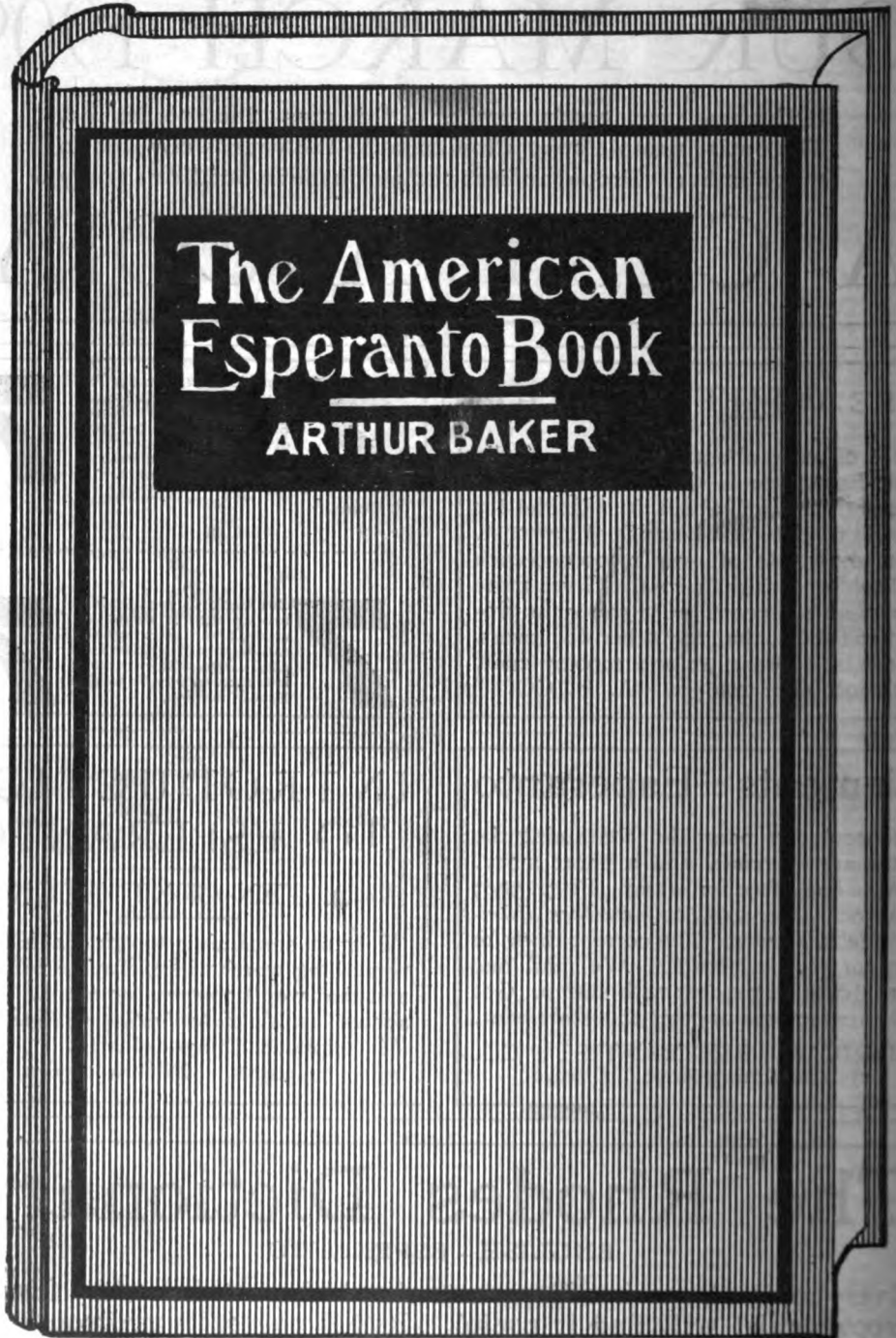
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