

AMERICAN ESPERANTIST Vcl. 53 AMERIKA ESPERANTISTO

LA MONATA BULTENO DE LA ESPERANTA-ASOCIO DE NORDA AMERIKO
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NI HONORU LA MAJSTRON

1859 Naskiĝis		1887 Unua Esperanto Libro
<i>Nur rekte, kuraĝe, kaj ne flankigante Ni iru la vojon celitan; Ĝi guto malgranda konstante frapante Traboras la monton granitan.</i>		<i>L'espéro, l'obstino kaj la pacienco,— Jen estas la signoj, per kies potenco Ni paŝo post paŝo post longa laboro Atingos la celon en gloro.</i>
Unua Kongreso 1905		Mortis 1917



TO THE "MAJSTRO" to whose inexpressible vision, caught at dawn and held to the last ray of a luminous life; to whose quiet, peaceful and untiring personal labor; to whose executive wisdom; to whose personal sacrifice, undying fidelity and flaming zeal for a transcending ideal; to whose boundless love for all human kind and desire to bequeath to unborn generations a priceless gift; to whose linguistic genius and creative achievement, unequaled in the annals of human history-

THE WORLD IS NOW INDEBTED FOR ONE OF ITS CHOICEST INHERITANCES, A PRIZED POSSESSION OF THE WHOLE HUMAN FAMILY. A VERITABLE KEY TO THE HUMAN HEART EVERYWHERE. HIS FAME WILL INCREASE UNIVERSALLY WITH THE YEARS.

* ZAMENHOF A TAGO--"TAGON de la LIBRO". December 15th, birthday of one *
* of the world's outstanding geniuses--Dr. L.L.Zamenhof, is celebrated *
* everywhere with songs, music, games AND BUYING MORE ESPERANTO BOOKS-- *
* a custom started, we believe, by TEO JUNG, editor of "Heroldo de *
* Esperanto" VIVU FRATO JUNG. Honor Dr.Zamenhof, and add to your know- *
* ledge, by adding more Esperanto books to your library. *

AGRABLAJN KRISTNASKAJN FESTO-TAĜOJN HAJ FELIĈAN NOVJARON NI DEZIRAS AL ĈIUJ AMIKOJ.

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SPIRITUAL ASPECTS OF THE ESPERANTO CAUSE. ---

(Editor's note. In these troublous days, it is perhaps more necessary than ever before for Esperantists to remember that the movement to which they belong is not a mere matter of convenience, -- the study of a language which may be useful to travelers and stamp collectors, or for the exchange of scientific information, -- but on the contrary it is a noble crusade for a noble ideal, worthy of labor and sacrifice by those who love their fellow men. Many of our newer members have perhaps never read the more intimate details of Zamenhof's life and death, or of the faith which sustained him through all trials. Hence we are giving space this month for part of a paper which on November 12 the Chairman of our Executive Committee presented to the adult Comparative Religions Class at the church of which he is a member. -- The E A N A organization is, of course, on principle quite impartial and neutral on matters of party politics, and religious sects or beliefs. So we take pains to state that the publication of this paper is covered by a special donation for the purpose, and not by the ordinary funds of the organization. -- In reading the following, one should remember that it was addressed not to Esperantists, but to a group having small acquaintance with the movement. -- La Redakcio.)

Members of the class: It is a pleasure this morning to present some facts about a movement which, according to my settled belief, is of very considerable significance for the world of tomorrow; but which is not by any means so well understood and appreciated in America as it is in Europe and in the Far East.

It probably may be assumed that members of this class all know in a general way that Esperanto is the consciously created international Auxiliary Language, given to the world by Dr. L.L. Zamenhof, a medical eye specialist, born of Hebrew parents in what was then Russian Poland; and that one principal claim in support of the Esperanto idea is that the language is neutral, or detached from the pride and proprietorship of any one nation or people, so that all may take up its use on an equal footing, (quite different from the embarrassment of finding oneself at a disadvantage, which always attends an American trying to talk French, or a Chinaman trying to talk English.) Further, I may presume a general knowledge of the claim made for Esperanto that its gradually extending use is one among the significant influences in the world making for peace and human brotherhood, because it makes for a better understanding among nations and peoples. In other words, it is an effective softener of excessive nationalism in the minds of its users and even in the minds of their neighbors.

But I cannot suppose that very many of you have realized how intense and basic to its entire history has been the missionary idea, or the quasi-religious motive, which has led to sacrifices and loyalties which read like pages out of holy writ. One is reminded of the child Samuel in the Old Testament, and of the sufferings and zeal of St. Paul in the New, when one reads first the story of how to the mind of a sensitive child only six or eight years old there came a realization that something was wrong with the world, because in his native city of Bialystok there was a German quarter, a Polish quarter, a Russian quarter, and a Jewish quarter, each distrustful of the three other groups of neighbors, because of a language barrier which made them seem like foreigners, -- and then when further one reads how for fifty years the idea of "doing something about it," in the way of making this barrier unnecessary, became the guiding star of a much suffering but singularly devoted and unselfish life.

This is not the time or place to go into that story. But something of its essence may be gathered by letting Dr. Zamenhof himself speak to us for just a few minutes. Among the poems which he wrote in Esperanto in his adult life, when difficulties and discouragements surrounded not only him but the other pioneers in the Esperanto cause, there was one which was particularly dear to him and to his co-laborers. With your permission, I will give this to you, translated into English free-verse. The title of the poem is "La Vojo," which means, "The Path."

Through dense darkness glimmers the goal
Toward which in courage we are wending.
Like unto a star in the nightly heavens
It declareth for us our direction.
Not frightened are we by phantoms of the night,
Nor by blows of fate, nor by mockery of men;
For clear and straight and right definite
Is this, our chosen path.

* * * * *

We sow, and sow, and never grow weary,
 Thinking of the times to come.
 A hundred seeds are lost, a thousand seeds are lost --
 We sow, and keep on sowing.
 "Oh, cease!" mockingly men admonish:
 "Cease not, cease not!" resounds for us in the heart.
 "Stubbornly forward! The grandchildren will bless you,
 If you shall patiently hold out to the end."

If long drouth or sudden winds
 Tear away the fading leaves,
 We thank the wind, and, repurified,
 We gain the fresher strength.
 Never now shall our valient fraternity perish,
 Never now shall it be frightened by winds, or by haltings,
 Stubbornly it strides on, proven, toughened,
 Unto the goal once for all appointed.

Only straight-away and bravely, and turning not aside,
 Let us travel the pathway of our choice!
 Even a little drop, forever beating,
 Boreth the granite mountain through.
 The hope, the persistence, and the patience, --
 Lo! these are the watchwords by whose potency
 We, step by step, after long labor,
 Shall gloriously arrive unto the goal.

There is one other expression of the mind of Zamenhof in poetic form which perhaps goes even a step further in showing the basic religious consecration which was fundamental to his whole life and to the movement which he initiated. In 1905 there occurred for the first time a convention or congress of Esperantists from many countries, who then had their first opportunity to meet one another face to face, and to prove in actual practice that Esperanto had made no idle claim when it declared itself a practicable means for mutual communication among men of different native speech. At Boulogne-sur-Mer, France, 688 Esperantists gathered from many lands. And at the opening session, as the keynote of the whole occasion, Dr. Zamenhof read the poem which he had prepared, the "Prayer under the Green Standard." (I should explain to you that, just as colleges adopt college colors, Esperanto has chosen for itself the color green; it seems to go well with the peacefulness of woods and meadows.) Copies of this prayer have been distributed to your seats; but I think it well that we give attention to it through the living voice. (Note: this prayer was then read in English, and the first strophe in the Esperanto original. Present readers will please find this sheet attached as page 9 of this magazine. -- Editor.)

Before we turn away from Ludwig Lazarus Zamenhof as a person, so as to speak briefly about the Esperanto Bible of which he was a principal translator, I really must translate to you a couple of passages from a book, the Life of Zamenhof, by a Swiss professor, Edmond Privat. In 1914, just before the outbreak of the great war, Zamenhof had written as follows to certain persons who had proposed to inaugurate a Jewish brotherhood:

"I myself unfortunately must stand aside from this matter, for according to my convictions I am a 'member of mankind,' and I cannot tie myself up with any purposing or ideals of a special race or religion. I am profoundly convinced that nationalism presents for mankind only the greatest misfortune, and that the aim of all men ought to be: to create a harmonious mankind. It is true, that the nationalism of oppressed races -- as a natural self-protecting reaction -- is much more pardonable than the nationalism of races which oppress; but, if the nationalism of the strong is ignoble, the nationalism of the weak is imprudent; the two beget and support each other, and present a mischievous round of misfortunes, out of which mankind will never come forth, if each one of us shall not sacrifice his own group self-love and shall not endeavor to become established on a ground entirely neutral.

"That is why it is that I, in spite of the heartrending sufferings of my own people, am unwilling to tie myself up with Hebrew nationalism, but my will is to labor only for inter-human justice absolute. I am profoundly convinced that by this I shall be bringing to my

unfortunate race much more of benefit than by nationalistic aimings."

And now finally, we must translate parts of this same book which tell of matters connected with Dr. Zamehof's death in 1917, after enfeebling illness and right during the terrible war.

"On his writing table lay his last penciled manuscript, unfinished. It was the plan for an article about the immortality of the soul. What did that great friend of humanity himself believe, he who had devoted his whole life to thoughts of unification? Of what nature was the foundation of his creed? How did he think of affairs beyond death and beyond the range of verification? About his own person he had always been reticent. Those nearest to him could not give the answer. They saw only in what way he lived: kind hearted, pure, modest, helpful, sacrificing, remarkably patient with all, ever listening sympathetically to other men, even to the boresome. Unto all -- wife, brothers, children, nieces, friends, clients -- he appeared as a holy man. In hours of great distress, every one came to him for counsel. 'He never sinned,' said an old Polish servant woman, displaying his portrait under her own crucifix. How many of the famous ones have remained great in the eyes of servants?

"On four pages of paper he had started to write his intimate confession. Death had interrupted him. On three pages lay an introduction. He asked for pardon that he should be writing about that theme, being no specialist. Perhaps one would say, as about others, that only in old age did he start to think about faith. In advance protest, he wrote:

" 'Everything which I now write was born in my brain not now, but forty years ago, when I had the age of 16 to 18 years. Notwithstanding that since that time I have meditated much and read various scientific and philosophical works, my thoughts of that early time about God and immortality have remained almost entirely unchanged.'

"Then he foresaw that this article would be very displeasing to many:

"He wrote: 'While in the scientific world I shall lose all esteem, at the same time in the world of believers I shall find no compensatory sympathy, perhaps only attack, because my faith is of an entirely different sort from their faith. . . . More prudent, if I were to keep silent, but I can not.'

"The fourth page was only begun. The writing was almost illegible." (Note: remember that the following represents the doubts and struggles of his youth, before he attained the firm faith which upheld him throughout a noble life. -- Editor.)

" 'My mother was a religious believer, my father an atheist. In my childhood I believed in God and in the immortality of the soul, in that form which is taught by the religion to which I was born. I do not remember just precisely in what year of my life I lost the religious belief; but I do remember that the highest grade of my disbelief I attained about the age of 15 to 16 years. That also was the most torturing period of my life. Life in general had lost in my eyes all sense and value. With disesteem I looked upon myself and all other human beings, seeing in myself and in them only a senseless piece of flesh, which was created, one knew not because of what, and one knew not for what, which survives less than a tiny second out of eternity, soon shall rot away forever, and during all coming endless millions and billions of years will never again reappear. For what was I living? for what was I learning? for what was I laboring? for what was I loving? For it was so senseless, valueless, so absurd.'

"There the confession ended. On the blank lower part of the page lay only a note about a projected sequel. After the nausea concerning life and death, in his seventeenth year he began to perceive something new:

" 'I began to feel that perhaps death is not a disappearing . . . : that some sort of laws exist in nature . . . : that something was preserving me for a high purpose. . . '

"Those were the last words of the writing. In dying, Zamenhof carried his secret away with him. We only know that in youth he worked out his personal creed, that he acquired an unshakable faith in one common power for love and for the inspiration of the conscience, that thus he had 'God in the heart,' that he comprehended the continuance of spiritual labor beyond death, and looked upon the various human religions as dissimilar garments for one and the same truth.

"At a previous time, (in the presence of Abdul-Baha, the famous Persian prophet, who admired him,) he had replied to a convention of Christian youth who saluted him:

" 'I am only a Hebrew humanist of liberal faith; but . . . what more beautiful in the world than a complete following of the teachings of Jesus?' "

ESPERANRO ASSOCIATION of CLEVELAND is one of the most active groups in USA-Cseh kursoj, Spertula Grupo, Teatrajoj, Radio ktp. Recently chosen officers for the coming year: Pres., Miss Helen Binder, V-Pres., Edgar H. Simon, Sec'y, Charles E. Simon, Ass't Sec'y, Sidney Gross, Treasurer, Miss Eleanor Bottrell. Congratulations to all-and BONDEZIROJ.

Ĉu per gutoj malgrandaj trabori la monton de indiferenteco aŭ

Ĉu per gutoj de indiferenteco trabori la ŝtonan paciencon ? ? ? ? ?

La indiferenteco de la vasta publiko similas al monto granita. Estas tiu indiferenteco kiu ĉiam malhelpis kaj malrapidigis la homan progreson. Nur se oni povis aĉeti radio-aparaton aŭ instaligi telefonon per kelkaj dolaroj monate, la publiko akceptis novajn inventaĵojn kum ioma rapideco.

Sed akiri novan inventaĵon per **cerba laboro ???** Ha, tio estas alia afero. Pro tio ke Esperanto devas esti akirata per kelkaj horoj da studado, nia movado faris pli malrapidan progreson.

Kiom malinteresa estus nia vivo hodiaŭ sen la kapablo legi librojn kaj gazetojn, sen la kapablo skribi leterojn ! Sed venos la tago kiam diros niaj infanoj kaj nepoj : "Kiom malinteresa estus la vivo se la mondo ne havus la generale uzatan neŭtralan lingvon. Kiel povis inteligentaj homoj vivi en 1940 sen Esperanto ? **Ĝenia miro ke ili militis ankoraŭ !**

La mensa horizonto de niaj nepoj iros ĉirkaŭ la tutan mondon !

Same la mensa horizonto de la **numaj Esperantistoj** kovras la tutan mondon. Sed ni ne rajtas esti kontentaj kun nia pli vasta horizonto ! Nia tasko estas konvinki **niajn malpli feliĉajn homajn fratojn...**kaj trabori la granitan monton de indiferenteco kaj malprogresema per konstanta varbado.

Ni ne estas riĉuloj. Ni ne havas milionojn da dolaroj por formovi la monton de indiferenteco per dinamitaj eksplodoj. Ni estas mense riĉaj, jes, sed malriĉaj laŭ dolaroj. Ni povas labori kaj varbi nur per malmultaj dolaroj kaj per cendoj. Sed ni ne malesperu ! Ni ne forgesu kion diris Zamenhof : **Eĉ guto malgranda, konstante frapante, traboras la monton granitan.**

Se vi honeste pripensas la aferon, via vivo estus malpli riĉa sen Esperanto. Vi kiel Esperantisto estas vere feliĉulo, ĉar vi akiris tutmondan animon. Pripensu ke via scio de Esperanto altigas vin alte super la mezmensa homo. Kiu estas pli progresema ?...la modesta servistino kiu lernis Esperanton aŭ la edukita profesoro kiu ridas pri neŭtrala, science kaj arte kreita lingvo ?

Sed kiel vi povas helpi trabori la monton granitan ?? Per gutoj de cendoj malgrandaj !! Sed viaj cendoj devas frapi konstante - **ĉiutage !!!!!** Se vi metas **nur unu cendon ĉiutage** en apartan skatoleton vi povos facile pagi la membrotizon de EANA (\$2.-) kaj tiun de IEL (\$1.75)

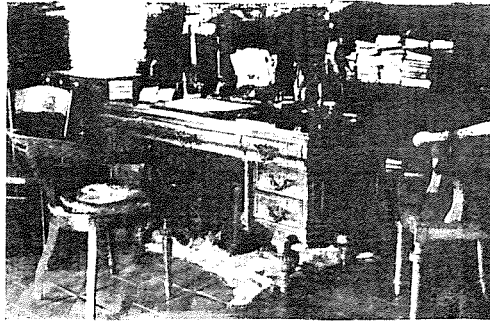
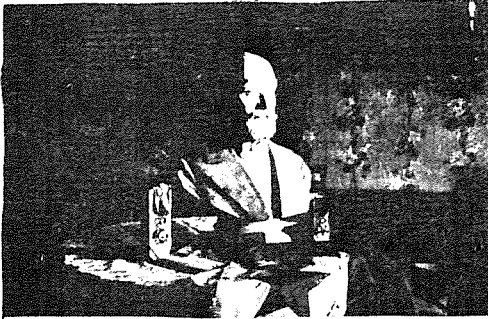
La usona movado ĝis nun grandparte estis subtenata per la helpo de la patronoj kaj subtenantoj kiuj pagis \$10 + \$5 kaj per la ĉiu-jaraj 1000 senpagaj laborhoroj de s-ro Dodge kaj de via prezidanto....kaj per la laboremo de la diversaj komitatoj.

Ili volonte laboris kaj donacis.....tiom longe kiom ili vidis la entuziasmon kaj oferecon de la usonaj gesamideanoj. Sed se ili ĉiam denove devas konstati ke gesamideanoj forgesas sendi siajn membro-kotizojn eĉ por EANA, **tiu estas 200 gutoj** kiuj traboras la ŝtonan paciencon de la estraro. Per via forgeso vi malfortigas la Esperanto-movadon.

La estraro de EANA kun sincera ĝojo akceptos viajn kotizojn antaŭ la Kristnasko. La kotizo por EANA kun la monata bulteno kostas nur 200 gutojn (\$2.-) kaj la jarlibro kaj monata revuo de IEL aliajn 200 gutojn (kune \$3.75)

Kion vi preferas fari??? ?
 Prompte, nun sendi viajn 200, 375 aŭ 1000 gutojn por trabori la monton granitan, por ke la estraro havu gojan Kristnaskon ? ? ? Aŭ Indiferente prokrasti vian pagon kaj tiel trabori la ŝtonan paciencon kaj kuraĝon de la estraro per **200 gutoj de venena malkuraĝiga indiferenteco ? ?**

Joseph R. Scherer



ESPERANTISTS ALL OVER THE WORLD were horrified recently by the news, that Lidia Zamenhof, had been arrested by nazis in Warsaw, and sent to a concentration camp 'somewhere' in Germany, charged with spreading anti-hitler propaganda, while visiting in America, 1937-8. All who met her can testify to the ridiculousness of such a charge. She absolutely refused to discuss anything of a political nature-even with the most inquisitive. Her discussions were confined exclusively to her religion-Bahaism-and Esperanto. Everything possible in the way of diplomatic contacts for her welfare has been done.

En la domo de Zamenhof en Varsovio: Dekoracio, labortablo kaj laborĉambro de la Majstro; Lidja kaj Sofja Zamenhof

☆☆☆☆

WHAT IS TO BECOME OF EUROPE?

Political affairs are usually very much taboo in connection with our office-and Esperanto. But so many have written on the subject or sent clippings-relative to the future, with Esperanto occupying considerable space in the picture, and asking that space be devoted to them, that, as our space will not permit even a fraction of them, I submit a short summary in connection with the trend of thought, which will give those who wish for further enlightenment a hint of where to find it. Don't write me about it as I do not have time even to regulate North America-and right now over 200 letters lie on my desk waiting for attention.

Since the war of 1914-18 there has been considerable discussion as to the future of Europe. The plan of M.Briand-many times premier of France, and the man who held the respect of all classes more than any other European statesman-to form a federation of all European nations along lines similar to the United States of America, was making some headway at the time of his death. The leading nations at that time-England and France-were rather lukewarm to the idea, and without their support such a project must have hard sledding. Perhaps there was no thought at the time, of other nations joining them, when the British and French premiers reached an agreement on Nov. 17 1929, which looks like the LAYING OF THE CORNERSTONE of a Federation of Europe structure, in which-if there is wisdom, courage and faith among men-may develop a solution of the European problem. It may be that nothing done up to this time, holds such a promise for the future. Have the people learned wisdom enough from present and threatening dangers, or been purified enough by their sufferings to appreciate this solution? This union of the British and French of their economic-in addition to military-resources is, of course, born of their own vital needs midst the grim realities of the times. But, regardless of the WHYS, our earnest hope is that the union will enlarge-and perpetuate-because, so it seems, in no other way can life be made tolerable for themselves or posterity. A recently published book entitled "Union Now", by Clarence Streit, is devoted to the future of Europe. So clearly and reasonably does he cover the matter that the St.Louis Despatch calls it: "May be the answer to 'Mein Kampf' - the Nazi Bible. The author considers language to be one of the insurmountables, and he opines that there must be ONE principal language, but apparently did not know of an auxiliary language, (he has been enlightened) and thinks either English or French must be adopted. A series of editorials on the subject have appeared in the "Jewish Advocate" (251 Causeway St., Boston, Mass) Oct. 27 and Nov. 5rd, offers most clear and concise outlines of what may be accomplished. The editor, Mr. Carl Alpert, a member of EANA, very ably outlines the possibilities-not omitting one of the most vital-ESPERANTO. Every reader should have copies of the articles.

CONGRATULATIONS to A.S.Mellichamp, Peoria, Ill. and I.A.Mendelson, new Rochelle, N.Y. Both having passed the Atesto pri Lernado. Exam.Comm., is waiting for you-sure you're bright!

AMIKAJ FADENOJ INTER MILITANTAJ LANDOJ.

Unu valida pruvo ke Esperanto ja posedas forton por bono, kaj ke la movado restas ĝis nun vere homama je sia kerno, troviĝas en la servoj farotaj kaj jam farataj de l' Esperantistoj dum la krizaj kaj dolorplenaj tempoj de milito. La gazeto "Heroldo de Esperanto" (adreso: Harstenhoekweg 223, Scheveningen, Nederlando,) presis en la numero de oktobro 1-a la suban anoncon:

"Kontakto inter landoj militantaj. La milito rompis subite la kontaktojn inter parencoj, amikoj, samideanoj, ktp. de unu militanta lando al alia. Nia redakcio ricevis petojn, ke ĝi -- sidante en neŭtrala lando -- funkciu kiel peranto. Komprenoble ni volonte plenumos tiajn petojn, ankaŭ al neesperantistoj. Leteroj destinataj por tia celo devas esti absolute privataj kaj ne trakti pri politiko. Oni sendu ilin en nefermita koverto, kun la adreso de la destinato, kaj metu tiun ĉi koverton en alian koverton, fermitan, kun nia adreso. (Oni povas adresi al 'Heroldo de Esperanto', aŭ se oni preferas, al s-ro Teo Jung persone.) Aldomu validan respondkuponon por la transsendo!

"Atentigo: Estos utile publikigi informon pro ĉi tiu servo de nia redakcio en la naciaj ĵurnaloj."

Nu, privata letero, skribita de S-ro Teo Jung la 20-an de oktobro, alportas ĝojigan informon, rilate la jaman funkciadon de la servo. Li rakontas jene:

"La Leterservo, pri kiu mi publikigis en HEROLDO n-ro 33, jam vigle funkcias. Hier aŭ mi transsendis 11 leterojn el Britujo al Germanujo, kaj unu leteron el Germanujo al Britujo. La enhavo de la leteroj estas kelkfoje kortuŝa. Preskaŭ en ĉiuj leteroj la skribintoj esprimas sian ĝojegon ke fine, dank' al Esperanto-organizo, ili sukcesis trovi vojon por sendi komunikon al la parencoj. Unu germana (aŭstra) servistino finis sian leteron per la jenaj vortoj (mi tradukas): 'Kaj nun, kara panjo, prenu la angulon de via antaŭtuko kaj sekigu viajn okulojn, ĉar mi certe scias ke ili estas malsekaj; sed mi ankaŭ scias ke post legado de mia letero vi bone dormos, -- ĉu mi ne bone divenis?' "

Ni Esperantistoj en Usono varme gratulas S-ron Jung pro la sukceso de lia sindona oferto.

Esperanto Course Offered

Charles D. Hornig, Esperantist, will give a Course in Esperanto at the Red Bank adult high school starting Wednesday evening, December 6th. Registration will begin Monday evening, 6:30 to 9 P.M. and continue up to and including December 6th. The classes will be held every Wednesday evening. Esperanto claims the attention of all those who feel they are world citizens. It brings the thrill of a new language skill learned in a short period.

Mr. Hornig is a resident of Elizabeth, N. J. where he now teaches Esperanto in the YWCA. Montclair, East Orange and other New Jersey communities are conducting regular Esperanto classes. Mr. Hornig was the New Jersey delegate of the International Esperanto League with headquarters in England. He is a member of the Esperanto Association of North America, and Chairman of the Publicity Committee of the New York Esperanto Society.

He received his instruction in Esperanto directly under the tutelage of Forrest J. Ackerman

THE DAILY STANDARD, RED BANK, N. J. NOVEMBER 16, 1938

and Joseph R. Snearer, president of the Esperanto Association of North America, and world-traveler, Mr. Shearer now works in the Hollywood movie studios, teaching Esperanto to movie stars. At present he is instructing Bing Crosby to sing a song in Esperanto in a forthcoming Paramount production.

Since 1933, Mr. Hornig has travelled over 60,000 miles in the United States visiting every state in the Union, as well as Canada and Mexico. He is the Editor of several science-fiction magazines, and a writer for the International Esperanto organ, "Heroldo de Esperanto."

The Esperantists claim that they offer the only practical solution to the language problem. The study of Esperanto as an auxiliary language has been endorsed by the British, French and Italian Associations for the Advancement of Science, International Women's Suffrage, eleven International Fairs, Red Cross, Boy Scouts, League of Nations, Young Men's Christian Association etc. Radio programs are broadcast regularly in Europe. Cook's Tours, the Cunard Steamship Company and other large organizations are using it. Several Governments use Esperanto in their Post Office Departments.

- PATRONOJ (X) kaj SUBTENANTOJ (V) 1939-1940
ESPERANTO SOCIETY of DETROIT, Mich.
Mrs. L. E. Beecher, Lima, Ohio. Miss
B. Randolph, Greenville, R.I. Miss
K. U. Orloff, Boston, Mass. C. W. Ayres
Saugus, Mass. Dr. F. P. Cottrell,
Washington. E. G. Dodge, Washington.
J. Dibble, Columbia, S.C. Mrs. L. M.
Wainman, Little Genesee, N.Y.
Louis Dormont, Brooklyn, N.Y.
Dr. Cecil Stockard, Bradenton, Fla.
H. P. Ferree, Chenoa, Ill. Dr. F. W.
Breth, Petrolia, Pa. O. P. Cross,
Guantanamo Bay, Cuba. J. F. Morton
Paterson, N. J. D. W. Pittman, Logan,
Utah. A. E. Regal, Chicago. F. H.
McMann, Troy, N.Y. A. C. Nelli-
champ, Peoria, Ill. DANKEGOJN.
ESPERANTO-RONDO AMIKA, DE BOSTON
Have elected the following offi-
cers for the coming year:
President, Miss Roan U. Orloff,
V-President, Mr Carl Alpert,
Treas., Mr Palmer DeVolfe,
Sec'y Miss Edna E. Mosher.
Miss Orloff was given a grand
reception on her return from
Oklahoma, where she had made
all Oklahomans ESPERANTISTS.

