

U Mi juras lojalecon al la
N standardo de Usono, kaj
U al la respubliko kiun
C gi simboligas, unu
O nacio, nedivid-
S ebla, kun
S Libereco kaj
A Justeco por
S ĉiuj.

AMERICAN ESPERANTIST
No. 4 Vol. 56
AMERIKA
ESPERANTISTO

I pledge allegiance to the
flag of the United States
of America, and to the
republic for which it
stands, one nation,
indivisible, with
Liberty and
Justice
for all.



LA MONATA BULTENO DE LA ESPERANTA-ASOCIO DE NORDA AMERIKO
Joseph Leahy, General Secretary
Central Office 1410 H Street, N.W. Washington, D.C.
J.R. Scherer, Pres. Los Angeles, Calif. -- E.G. Dodge, Ch. Exec. Comm. Wash. D.C.

Number 4... \$1.00 per year--anywhere... 10 c per copy... February 1942



CANADA, NEW ZEALAND
AUSTRALIA, CHINA



United States UNUECO * DONAS * FORTECON Great Britain

V

S-ro C.C. Goldsmith, Generala Sekretario de la Internacia Esperanto-Ligo, en Anglujo, skribis:

Malgraŭ la milito Esperanto progresas bone en Britujo, kaj mi tre esperas ke ankaŭ en via lando ni vidos la saman fenomenon. En Britujo IEL ricevas pli bonan subtenon nun ol antaŭ la milito; ĉu ankaŭ tiel okazos en via lando? Ni esperu, ke jes, sed ni ankaŭ esperu ke la milito finiĝos post ne tro longa tempo, kompreneble per venko por niaj landoj.



Oh my yes! Your office boy has to examine, very closely, much of the material sent in for publication, to detect "digs," "slaps," "punches", etc., inimical to individuals or organizations, to eliminate controversy, and publish only what he deems of interest to the greatest number. That is why so much, that may have seemed very important to the writer, pales under the glass. Be careful folks -



The other fellow's nationality, religion, politics or opinions are as dear to him as your's to you! Selah.

Considers Esperanto a Valuable Aid to Patriotism.

To the Editor of the Gazette: One of the listeners to my broadcast about Esperanto wrote that at present, when the main struggle against Hitlerism is led by English-speaking people, it is unpatriotic to advocate Esperanto, instead of promoting the study of English.

I believe this opinion is wrong and excusable only to those, whose horizon is narrow and whose limited knowledge of the English language precludes them from understanding all the incongruities and difficulties of quick or thorough learning of English: I take the liberty to call attention to the following facts:

The majority of the people who hate Hitlerism and fight against it as soldiers (Russians, Chinese, Free Frenchmen, Czechs, Poles, Norwegians, etc.) and considerable number of colonial forces of the English army do not speak English. Add to them the brave guerilla warriors of Serbia and other "conquered" nations and you will see the immense importance of immediate adaption of an international language, as auxiliary to everybody's mother tongue.

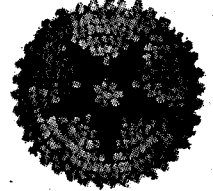
In 1907 the fallacy that advocating Esperanto is unpatriotic, was refuted at the London Esperanto Congress by Dr. Zamenhof who spoke in Esperanto. In part, he said: "We often are liable to hear that we, Esperantists, are not good patriots, because many of us hold the idea that the international language intends to bring understanding, justice and brotherhood between all the nations. They say we cannot love our fatherland exclusively and above all other countries. Against such false, low and malicious accusation we protest most emphatically. While the pseudo-patriotism, t. e. racial chauvenism, is part of common hatred, which is destructive to everything, the true patriotism is a part of the great world love, which builds, preserves and makes happiness. The Esperantism which preaches love and patriotism, which also preaches love, cannot be enemies."

I believe that dissemination of the knowledge about Esperanto without delay will help us and our Allies and therefore I am doing a patriotic duty keeping before the public the banner of "Green Star," the symbol of the international language Esperanto.

Little Rock. Capt. F. A. Post.

ALWAYS WEAR THE GREEN STAR THE ESPERANTO EMBLEM

Every Esperantist should proudly wear one. Green background Golden "E" and ball protected points Screw-back fastening, 40c. Safety catch for Ladies wear 50c.



And here is a real novelty made by the Kiowa Indians of Oklahoma. Green and white beads on Leather back with Safety Catch 35 cents.

ESPERANTO, "FOR THE DURATION."



Our country, the land of our loyalty and love, is at war. The months, and probably years immediately ahead of us are bound to disrupt, in a degree nobody can fully foretell, the routines and conveniences of life to which we have grown accustomed in long years of peace, and a rising standard of living. Yet the role America must play in a titanic world struggle is not going to fill every hour of the American citizen's waking time, nor will it consume every dollar which he may rightly spend, over and above the bare necessities of food and shelter.

There will still be moving pictures; and schools; and churches; and book-of-the-month clubs; and bridge parties; and candy counters; and roller skating; and bowling; and dancing; and baseball; and purchases of magazines; and trips to the country; and collecting of postage stamps, etc., etc. Some of these things are commendable in themselves. Others are of less value, but at least innocent. Certainly there will be less time and less money for some of these things than has been going into them in times of peace. But everybody, when he feels the pinch of war conditions will contrive somehow to hang onto the things he prizes most. He will cut down only on the things which seem to him less imperative.

How will the Esperantists of America classify their vital and their incidental interests during the coming period of great stress?

Many years ago a story went the rounds about a church-going family in comfortable circumstances who were uncommonly pious and who considered the financial support of foreign missions one of the major concerns of their life. Sudden financial reverses cut the family income to less than half, though with hope of eventual recovery. At the Sunday dinner table they were discussing what personal sacrifices each could make, so that their contributions to missions need not be cut down. The father and mother said that for the next year they would do without tea or coffee. George and Susan said they would do without butter on their bread. But Freddie had nothing to say, until he was directly asked what sacrifices he intended to make. "I've been thinking about that," he confided, "thinking about it pretty seriously. And I've made up my mind I will do without salt mackerel. We don't have it very often, and I don't like it very well anyhow." Similarly it might occur that among those who in the past have enjoyed being classed as Esperantists, some may be found who will consciously or unconsciously imitate Freddie. They might decide that they never worked very hard at Esperanto anyway, giving it only a secondary place in their interest. And so now, if it becomes a little more inconvenient to devote a few hours weekly to studying or reading Esperanto, or to spend several dollars a year in the support of Esperantism as a movement, they might say to themselves, "Not now, some other time when things are easier."

But what a mistake--if anyone, after once listening to the good tidings of Esperanto, should now turn away from its active support, in these times when the need for its message is more evident than ever before!

It is true--and freely granted--that the cataclysm of war shuts off certain avenues for immediate practical application of Esperanto. But what about the peace, that shall follow after the struggle? President Roosevelt has emphasized that mistakes which followed the previous contest must and shall be avoided this time. One mistake in the period of readjustment around 1920 was the failure to accept, definitely and officially, Esperanto as a language for all the peoples of the world. A committee of the League of Nations cordially recommended it, yet definite action was missed,--missed by only a narrow margin in the balance of forces. Shall not the faith and cooperative labor of Esperantists hold as their goal a confident purpose that next time this issue shall be decided right? To make such victory probable, it is needed that all bodies of Esperanto adherents maintain themselves in a state that is strong, active, and wisely guided.

Meanwhile, everyone who has drunk or even sipped at the Esperanto fountain and found its waters sweet, owes it to himself to keep on studying and reading in the beautiful language and in its significant literature. And he owes it to the greater cause for which Esperantism stands, that he continue active paid membership in EANA, that he seek out new members for EANA, that he maintain active paid membership (with Yearbook and magazine) in the International Esperanto League, that he support his local club activities, and that he add to the books on his own Esperanto shelf. If doing these things shall seem harder than before, he will contrive to retrench somewhere else, but not in his Esperantism.

Don't so act that a finger could be pointed at you, with the accusation:

"He was only a 'Salt Mackerel' Esperantist!"



PATRINO SCHERER — NI FUNEBRAS. Multaj Esperantistoj en ĉiuj anguloj de Usono eklernos kun sincera bedaŭro, ke S-ino Mary Scherer la patrino de Joseph R. Scherer, Prezidanto de EANA, mortis en Los Angeles, la 16-an de januaro, post longedaŭra malforta sanstato. Feliĝe, la malsano estis sen grandaj doloroj, kaj la fino estis subita. La enterigo fariĝis en "Forest Lawn," fama parksimila enterigejo kiu havas la aspekton de bela kaj paca pejzaĝo, sen ia sugesto de morto, kie la tuta naturo ŝajnas paroli ne pri mizero kaj funebrado, sed pri la belo de vivo kaj la ĉiama espero. Ĉiuj tri filoj ĉeestis la solenan ceremonion.

S-ino Scherer estis en la 66-a aĝjaro. Ŝi estis vivinta 50 jarojn en Svislando, sed almigris Usonon post la morto de ŝia edzo, ĉar en Usono jam tiam loĝadis ĉiuj filoj ŝiaj. Se iu estis iam ajn "Esperantisto, per anstataŭanto," estis ŝi. Persone ŝi ne majstris ĝisfunde la Esperantan lingvon; sed al sia mondekona filo, Jozefo, ŝi estis multajn jarojn tre vigla kaj eĉ necesa helpantino, en multaj poresperantaj laboroj. Ĉar ŝi vojaĝadis kun li, en "ruliĝanta hejmo," tra 40

usonaj ŝtatoj, kiam la filo dediĉis sin al la laboroj de profesia prelegisto, ĉiam pri reklamante Esperanton. Ĉe la prelegoj, ŝi helpis lin en diversaj roloj, zorgante pri la lumbildprojektoro, disdonante Esperanto-ŝlosilojn kaj reklamilojn, ktp. Ŝi ankaŭ akompanis lin dum prelegistaj vojaĝoj en diversaj eŭropaj landoj. Al ŝi li dediĉis sian libron: "Ĉirkaŭ la Mondon kun la Verda Stelo." S-ino Scherer havis tre multajn geamikojn en ĉiuj partoj de Usono kaj Eŭropo. En la lastaj minutoj de sia vivo ŝi babilis ke post resaniĝo ŝi denove iros al lernejo por fariĝi usona civitanino. Sed subite ĉesis bati ŝia bona koro. Al la filoj kaj parencoj, ni esprimas elkoran simpatian.

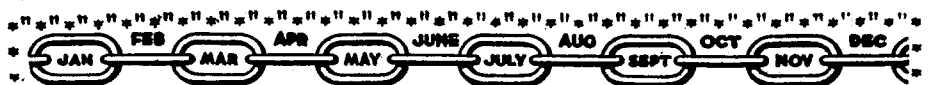
En la bildo (supra) kun S-ino Scherer estas la vigla hundeto "Skippy" kiu protektis ŝin kaj la sur-radan dometon kiam nia prezidanto devis viziti universitatojn kaj lernejojn.

A FEW WORDS THAT SEEM A BIT 'TRICKY.' A beginner in Esperanto meets with so many words which explain themselves by resemblance to English, that he sometimes falls into the error of assuming that every word which looks like something in English has the meaning which thus suggests itself. But the facts are not quite so simple. For words change their meanings, and sometimes in rather startling ways. Who, for example, now realizes that "nice" originally meant "ignorant"? Or that "silly" had the meaning of "fortunate" or "happy"? Or that "real" meant "kingly"?

Now some of the words of Latin origin which appear in modern languages have acquired a different meaning in French, or Italian, or Spanish, from what they have in English. And when Esperanto adopted one of those roots, it had as good a right to use the French or the Italian significance as the value it has in English.

Here are a few examples of words which trip up the beginner, or sometimes an older student if he has studied superficially. "Efektive" does not mean effectively, but "actually" or in fact. "Aktuala" does not mean actually, but "of current interest" or up-to-date. "Eventuale" does not mean eventually, but "possibly" sometime in the future. "Atendi" does not mean attend (as one attends a college, or as a man attends to business); it means "wait." "Taksi" does not mean tax, but "appraise" or classify.

In some cases an Esperanto word fits one meaning of an English word but not all of its meanings. Thus "pensi" is to think (in the sense of exercise the mind;) but it is not to think in the sense of opine, (or as the Yankee says, "guess".) To think in this latter sense is "opinii." "Porko" is a pig, not pork; (the latter is "porkaĵo.") "Rigardi" is to "look at" (but not to "regard" in the sense of "esteem" or in the other sense of "regarding" Esperanto as the true solution of the language problem.) "Rimarki" is to "notice" or "observe, or to take note of; but has nothing to do with speaking or "making a remark." If one studies Esperanto attentively he will find that it sharpens his attention to note many fine distinctions of idea which in the hurry of everyday chatter pass unnoticed.



Kontrolu la daton sur via membreca karto kun la supra monato.



DILETTANTISM VERSUS PRACTICAL CHOICE or THE PARABLE OF THE TELEPHONES.

Armin F. Doneis

" After Dr. Zamenhof's language ESPERANTO had long been well established, one Louis de Beaufront "reformed" it with doubtful improvements and began disseminating it under the name "Ido" (meaning "offspring") And ever since, there have been others to try de Beaufront's trick by adding their own personal preferences to Ido until it became Ilo, Novial, Occidental, and numerous other remotely related language projects.

All this dilettantism naturally had a weakening effect in the international language movement and delayed it, because some people dabbled successively in one after the other of these still born projects, before they finally adopted ESPERANTO for their use.

But there was a remarkably large number of people everywhere in the world who were not interested merely in philological hairsplitting but were interested in the practical functioning of an auxiliary international language. They agreed that ESPERANTO, sans "improvements" fully satisfied their needs for a means of effective communication, in the most efficient manner, and they agreed to continue using it regardless of the innovations created by the faddists. They believed that through continued practical use of a basically sound and ingeniously constructed language all necessary modifications would be made through usage, and the language would grow and develop according to the demands made on it in a growing and changing world. And that's what happened. ESPERANTO has grown sturdy and kept pace with modern life in every respect. It serves adequately in all phases of human activity. ESPERANTO has grown rugged and has flourished throughout its 54 years of existence, so much so that it stands head and shoulders above all its predecessors and "offspring." It can be claimed without exaggeration that the users of ESPERANTO outnumber the total of adherents of all other projects. This is well attested by the large directories of numerous international Esperanto organizations, publications and international ESPERANTO congresses, of which some were attended by more than 4000 delegates from 35 countries. I personally can testify to the tremendous advantages in the use of ESPERANTO during my travels through 13 foreign countries. While in Europe I found ESPERANTO everywhere. But I never met a really fluent Idist while abroad.

If a man were considering the installation of a telephone in his home, and had the choice of connections with two different networks of which one was many times larger than the other, he would naturally choose the one with the greater number of subscribers regardless of the boasted technical superiority of the smaller system. Just so, those who choose ESPERANTO give evidence of their good common sense; their extensive contacts with the world greatly outweigh the inconsequential perfections (claimed) of the language projects that are being constantly meddled with and revised. ESPERANTO'S growth and perfection come through use, as is the case with every language. ESPERANTO is stable, well established and adequate."

From the September number of the "EMANCIPATOR"

The above article was called forth by references--or bids for consideration--of the various "attempts" at the production of international languages. Armin knows his subject.

ANNOUNCEMENT RECEIVED RESPECTING A NEW INTER-AMERICAN ENTERPRISE.

The twelfth number of "Estu Preta," prepared and issued by the Youth Department of EANA, has recently been distributed by the Director, George J. Falgier. Besides giving the addresses of young people in England and South America who desire Esperanto correspondence, it contains the experience of an old Esperantist crossing the Atlantic and winning new Esperantists on shipboard; also a travel story for the young by Miss Doris Tappan. Those desiring copies can obtain them from ESTU PRETA, Winchester, Ill.

Distributed together with the present number of Estu Preta is a two-page Esperanto announcement by Sano Falgier, telling of his collaboration in a plan, initiated by Sano George A. Connor of New York, for publishing a mimeographed quarterly magazine in four languages, (Esperanto, English, Spanish, Portuguese,) devoted to furthering friendly acquaintance among the countries of the New World. The price in U.S.A. is announced as 40¢ per year. According to the announcement, the first number will be distributed in at least 1,000 copies, largely to libraries, one half in North America and half in Latin America. Advertising rates, one line 10¢, half page \$3.00, etc. Subscriptions, donations, and advertisements will be received by George J. Falgier, Winchester, Ill.



NIA INTERNA IDEO



SEMANTARANO

DEZIRAS KORESPONDI

David D. Bartholomew, 819 S.3 Ave, Bozeman, Montana, Usono. Ril-ate literaturo, geo-grafio, biologio, higieno, korpsciado, elekto. (ago 29)Fako: Speciala-edukado.

ESPERANTO RONDO-AMIKA

25 Huntington Avenue, Boston, hold monthly meetings--everybody welcome. Misses Orloff and Buswell were hostesses at the January meeting, where a fine entertainment with refreshments, music and games were enjoyed. Their Zamenhof Birthday social was a grand success-enjoyed by many

"ESPERO INTERNACIA"

is the title of a 222 page book of Songs and Hymns-with music-translations and originals, by Miss Ann E. Beatty, of Cardington, Ohio. She donated the entire edition to an Orphan's Home. Price prepaid 50c address: EANA office

PRECIZECO

Edzino: Ĉu vi elliras? Edzo: Jes. Edzino: Kaj kiam vi revenos? Edzo: Se plaĝos al mi. Edzino: Bone, sed ne unu minuton pli malfrue

De tempo al tempo ni aŭdas, aŭ legas, ke la interna ideo de l' Esperantismo estas nur sento; kaj oni pruvas klare, ke helplingvo neniam povos alporti pacon al la homaro. Oni eĉ deklamas al ni la unuan paragrafon de la Deklaracio pri la Esperantismo, ke ĉiu alia ideo aŭ espero, kiun tiu aŭ alia Esperantisto ligas kun la Esperantismo, estas lia afero, tute privata, por kiu la Esperantismo ne respondas.

Tio donas impreson, ke ĉiu homo en la mondo rajtas havi sentojn, ĉiu povas revii pri pli bona homaro, escepte de ni, Esperantistoj, ĉar oni tuj kulpigos nin, ke ni havas nur sentojn, kaj per Esperanto ni volas alporti pacon en la mondon... Oni kulpigos nin, ke Esperanto kreis en ni sentojn, kiujn ni antaŭe ne havis...

Sed ĉiu, kiu konas la historion de Esperanto, scias, ke nia lingvo neniam kreis la sentojn, sed kontraŭe, la sentoj, kiuj estis en la koro de nia Majstro en lia juneco, naskis Esperanton. Niaj unuaj samideanoj estis allogitaj al nia lingvo ne pro la praktikaj celoj, sed pro ĝia interna ideo. La plej granda parto el nia originala literaturo, kiel *La Espero*, *La Tagiĝo*, *La Turo Babilona*, kaj multaj, multaj aliaj verkoj de niaj unuaj samideanoj spiras kun la interna ideo. Sen tiuj sentoj ni havus nek Esperantistaron, nek literaturon. Ni eĉ ne havus la lingvon Esperanto.

Esperanto ne estas la sola ideo, kies adeptoj ligas kun sentoj. ĈIU bona ideo, ĉu religia aŭ sociala, ĉiu movado, ĉiu fenomeno kaj ĉiu grava okazo en nia mondo, estas ordinaro ligita kun pli altaj celoj: plibonigi la mondon kaj kunfratigi la homaron.

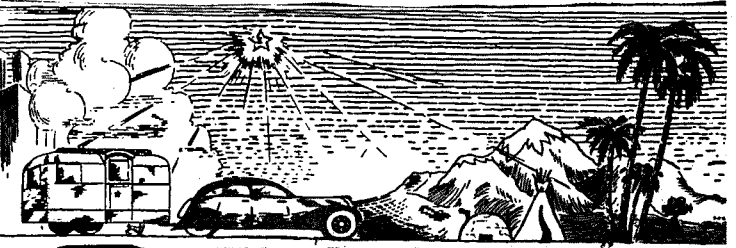
Kiam nia Prezidanto de Usono havis sian malferman paroladon ĉe la mond-

ekspozicio en New York, li esprimis, ke li vidas en ĝi simbolon de interpopola harmonio. Kiam famaj muzikistoj rifuzis partopreni en la Granda Operejo de Romo, Italujo, ĉar en tiun operdomon oni ne enlasis personojn de fremdaj rasoj, ili klarigis, ke muziko estas internacia, por ĉiuj egale, same kiel la suno brilas por ĉiuj egale. Kiam la lasta Pola registraro enkondukis geto-seĝojn por Judaj studentoj, multaj profesoroj rezignis de la universitatoj, klarigante, ke scienco ne konas diferencon inter raso kaj raso. Scienco estas internacia.

Se oni povas kombini la mond-ekspozicion kun la bela sento, ĉar ĝi havas internacian karakteron; se oni povas kombini muzikon kun tiu bona sento, ĉar muziko estas internacia; se oni povas kombini sciencan kun la nobla sento, ĉar scienco estas internacia, — kial do ni, Esperantistoj, ne rajtas kombini la lingvon Esperanto kun la samaj sentoj? Esperanto ja ankaŭ estas internacia!

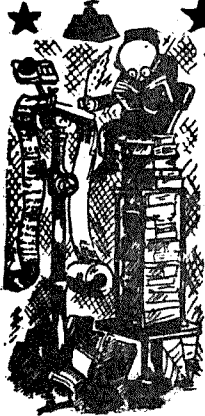
Se oni elprenas motoron el aŭtomobilo, la motoro povas labori sen la aŭtomobilo. Nur alkroĉu ĝin al iu elektra drato, malfermu la komutilon, kaj ĝi funkcias. La aŭtomobilo povas moviĝi sen la motoro. (se oni puŝas ĝin, kompreneble).

Ni, Esperantistoj, kunigas la motoron kun la aŭtomobilo, kaj ni havas modernan, oportunan veturilon. Ni kunigas la animon kun la korpo, kaj ni havas vivantan estaĵon. Ni kunigas la lingvon Esperanto kun tiu bona, nobla kaj humana sento, nomata en nia lingvo "La Interna ideo de la Esperantismo", kaj ni laboras por ili ambaŭ kunigitaj, kaj ni laboros por ili ambaŭ tiel longe, ĝis... Ĝis la bela SONGO de l' homaro por eterna ben' efektiviĝos.



Mrs. Mary Scherer and son, Joseph R., and their "Rolling Home" which carried them through forty states 1936-7, on lecture tour.

ENROLMENT FOR THE BOOK RENTAL SERVICE OF E.A.N.A. NOW MADE EASY.



When our October issue published the first announcement of a plan whereby EANA would lend good Esperanto literary works for the moderate rental of 15¢ for larger books and 10¢ for smaller books, this was done on an experimental basis, and an initial deposit of \$2.50 was then required (balance later returnable) as a security for the careful handling of valuable books. During recent correspondence, suggestions have been received that the initial deposit be at least cut in half, in order to make the service more attractive to everyone, young or old, veteran or comparative "komencanto", who may desire to read any of the books on the loaning-lists. Trusting to the thoughtfulness and promptness (honesty is, of course, taken for granted!) of our Esperantist comrades, it has been decided to make a drastic reduction in the initial deposit required, which hereafter will be only one dollar (\$1.00).

It is hoped that many will be glad to embrace the opportunity thus placed within such easy reach. Those who do so will assuredly find their Esperanto life made the richer by having stored among their "Pictures in the Halls of Memory" some of the excellent works now available for rental. Books may be retained four weeks for the modest rentals above listed; if not returned within that time, then an additional 5¢ for each additional 2 weeks or fraction thereof. Correspondence in connection with this service is sent NOT to the general office of EANA, but to E.G. Dodge, 1471 Irving St., N-W, Washington, D.C.

If interested, "don't let 'by-and-by' cheat you out of what you could do in 'moments nigh'." In addition to the first and second lists of books (54 volumes in all) published in the October and November numbers of "American Esperantist", the EANA BOOK RENTAL SERVICE now is able to add a third list, as follows:

Larger books (from 300 to 600 pages.)

L.L. Zamenhof, "Originala Verkaro," containing personal correspondence and his magazine articles on Esperanto and on "Homaranismo."

"Bela Joe" by Marshall Saunders, being the "Black Beauty" of the dog world.

"Jimmie Higgins" by Upton Sinclair, translated by Karl Froding.

Smaller books (less than 300 pages.)

"Ĉirkaŭ la Mondo kun la Verda Stelo," by Joseph R. Scherer, President of EANA.

"Fine mi Komprenas Radion," by E. Aisberg; science popularized; original in Esperanto;

(but of such interest as to be translated into at least twenty modern languages.)

"La Hispana Tragedio"; events of 1936-38, translated from the Holland Dutch.

"Palaco de Dangers" from English, translated by Edward S. Payson.

"Kaptitaj en Nubio," from the Polish of Sienkiewicz.

"Al Toronto" Esperanto original by which Stellan Engholm of Sweden first gained fame.

"Hindo Rigardas Svedlandon," Esperanto original by Lakshmiswar Sinha.

"Atta Troll," long poem, translated from the German of Heine.

"Eŭropo ĉe la Abismo," from the Italian (1924) of Francesco Nitti.



Ismael Gomes Braga

"ESPERANTISMO" *** BROŝURO DE ISMAEL GOMES BRAGA. El Brazilo, ĵus alvenis al nia oficejo 32-paĝa bela libreto, titolata "Esperantismo". Ĝi enhavas dekon da gazetartikoloj, lerte verkitaj de la fervora sud-amerika samideano pri diversaj aspektoj de la movado. Ĝi traktas, ĉ.e., pri Esperanto dum la milito; pri Tutamerikanismo; pri la kialo de la venko de Esperanto kontraŭ ceteraj lingvaj projektoj, (kaj la vaneco de ĝiu klopodo trovi ian varianton de Esperanto kiu estus pli praktika aŭ pli akceptinda ol Esperanto mem;) pri la vizito al Brazilo de la usona Esperantista duopo, F-ino Doris Tappan kaj ŝia onklo, George A. Connor; pri la indaj laboroj de tri brazilaj kolegoj, nome, Tobias Leite, Odilon Vidal de Araujo, kaj Francisco Valdomiro Lorenz; kaj pri "religiaj lingvoj" ekz., la hebrea, la sanskrita, la greka, la latina, la araba.

Pri la temo laste citita, S-ano Braga parte diras:

"El vidpunkto religia, mi jam aŭdis de diversaj kompetentuloj, ke neniu alia traduko (de la Biblio) estas tiel fidela al la originaloj kiel la Esperanta. Kvankam mi ne estas mem kompetenta, mi ne povas dubi pri tiu fideleco, ĉar nia Majstro estis genia tradukanto. Ni konas liajn tradukojn el la germana, pola, rusa, angla lingvoj, kaj scias, ke tiaj tradukoj estas veraj mirindaĵoj pri fideleco. Do mi nur deziras, ke la amantoj de la BIBLIO ĝin atente legu en Esperanto, la estonta religia lingvo de ĝiuj popoloj."

* * * * * Vidu paĝon * * * * *

"ESPERANTO STILL LIVES"

The following letter, which has been a little shortened, appeared in "The Burnley Express" (5 November).

Your correspondent has evidently been enquiring into Esperanto, and comes to tell us all about it in last Wednesday's issue under the heading "Esperanto Still Lives!" Well, what did he expect it to do? Perish?

The fact that we are now at war doesn't mean that an idea of such importance as an international language can die when it has once been established!

Only one language can serve the purpose of an international medium, and that language must be simple, practical, and neutral. Now one language only answers that description—Esperanto. How does it? you ask. What test has it had? I can tell you about many successful congresses held in many lands; I can give you a long list of names of eminent people who support the Esperanto movement, or I can tell you of governments who have used it successfully. But then you may say that these are not nice governments—they're not English!

I'll just be content to say that Esperanto has at any rate served me well in various trips abroad. In Paris, on the St. Lazare station, the first thing that caught my eye was the familiar sign "Way out" in Esperanto. I went out, and at the entrance to the station found an information bureau, with clerks speaking many languages, including Esperanto. From the Esperantist clerk I got the information a traveller requires without much difficulty. I could have had the information from the English-speaking official, but I thought it a good opportunity to satisfy myself that all the other clerks, the German, English, Italian, Spanish, etc., would be needless if we were all taught Esperanto. I was satisfied, and still am.

At an Esperanto congress held in Antwerp I conversed with people of many countries without much difficulty. Often, when groups were breaking up, we would ask one another whence we came. The reply would be Spain or Italy or Iceland or Iran, or perhaps just England.

I have never made the practice, as many Esperantists have, of arranging with a local Esperantist

to receive me and be my host and guide. I have put Esperanto to the more severe test of meeting complete strangers haphazardly on the street or in the cafes. I certainly have had some agreeable meetings and surprises in this way, and have never had much difficulty with Esperanto.

It is pleasant to recall the sailor ashore at Villefranche from the Chilean battle cruiser; the Japanese visitor in the Alpes Maritimes; and the Norwegians on the terrace at the Casino, Monte Carlo. Not quite so happy were the two Esperantists I met at the West End Racecourse in Ostende. One was a Czecho-Slovak newspaper man, the other an American pugilist. We pooled our knowledge of racing, but the totalisator paid someone else. It was a sad day. Evidently Esperanto and racing don't mix!

Seeing my Esperanto badge, quite a young girl approached me in a boat crossing from Dieppe to Newhaven, and spoke to me in Esperanto. She was a Swiss going into service in Scotland. The following year, Burnley Fair fell one week later, as it does some years. As I went aboard I again thought of this girl, and—strangely enough—on the upper deck there she was again! She had been home to see her parents in Geneva. I asked her if we should meet again the following year. She replied: No, she was going to Germany later. Who knows where she is now!

I have had many such experiences, even in the Antipodes. I have attended congresses in Sydney and Auckland, where I talked with Esperantists from Fiji and Honolulu.

These things just show me that Esperanto is practical and neutral. And it must be simple, because I learned it!

As a working man I have been able to enjoy a certain amount of culture and travel through the knowledge of Esperanto that would otherwise have been impossible. And if you want the same, you can learn Esperanto easily and cheaply, and get a few help you require from one of the local societies.

If you don't want these luxuries, and incidentally to help world progress, well, that doesn't bother me. I've told you about it, anyway, and it's you who are missing the bus.

BRITISH ESPERANTIST WM. STANSFIELD

"ESPERANTISMO" (page 6)

Tiam sekvas tre interesa anonco, nome, ke alia grava religia verko, (elstara monumento de la religia menso orienta,) la "Bhagavad Gita," estas baldaŭ aperonta en tre bona Esperanta traduko, el la presejo de la Brazila Esperantistaro.

Tiu traduko estas plenumita de S-ro Francisco Valdomiro Lorenz, bone konata kielanoturo de la tradukita poemaro "Diverskolora Bukedgto" (EANA vendas "Div. Buk" la prezo 25p.



Letters for publication suggesting peace talks with the enemy at this stage of the world conflagration are tabled.

"Talks" in this time of strife would be as futile as trying to quench a raging fire by whistling at it. Peace pacts recently have spelled:

TREACHERY.

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SUD-AMERIKO

La vicleco de nia movado en Sud-Ameriko estas diversmaniere konstatebla. La brazila gazeto, O Brasil Esperantista, aludita en nia lasta numero, denove raportas interesajn kaj gravajn okazaĵojn, inter ili la jenajn:—

La Brazila Instituto de Geografio kaj Statistiko starigis "perfektiĝan kurson" de Esperanto por la oficistoj de la ŝtataj statistikaj servoj, kaj ĝin aliĝis ankaŭ diversaj oficistoj de la Instituto mem kaj de aliaj oficialaj institucioj kaj departementoj: la tuta lernantaro sumiĝis 55. Samtempe estas kursoj pri teoria kaj aplikita statistiko. La kursaro inaŭguriĝis la 2an de julio. La oficiala instruisto por nia lingvo estas nia malnova samideano S-ro A. Couto Fernandes, kiu tiel longe kaj senlace laboris por la movado en sia hejmlando.

En la numero de O Brasil Esperantista kie troviĝas la supraj informoj, aperas kelkaj bonaj poemoj, inter ili traduko de la brazila nacia himno: el ĉi tiu traduko ni citas unu aparte belan strofon:—

Brazil, simbolo estu de eterna am' steloza via flago kvarkolora; la verdo-flavo de l'standardo diru ja: Pac' en estonto, la pasinto glora!

Nia movado akiras novan forton en Argentino, kaj en Buenos Aires kaj aliaj centroj montriĝas multe da intereso. En Rosario nun loĝas angla samideano S-ro W. M. Goodes, kiu multe antaŭenpuŝas la aferon kaj lastatempe instruis rektmetode al 70 komencantoj. Multaj argentinaj ĵurnaloj kaj gazetoj eldonas raportojn kaj artikolojn pri la lingvo. Koresponda kurso, nun administrata de la nova Argentina Esperanto-Ligo, ĝis septembro ricevis 200 lernantojn. Estas decidite de la Ligo, estonte eldoni ĉiumonate sian organon Argentina Esperantisto, al kiu ni kore deziras grandan disvastigon kaj longan vivon.

ESPERANTO INTERNACLA

NEW ESPERANTO CLASS. FERVORULO

F.A.Post, has just opened an Esperanto class in the Bahai Center, Little Rock, Arkansas.

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BOOK LIST. (Feb. 1st)

The first six books are American publications--with no limits on orders--the others* being foreign, only a small number on hand--and the possibility of replenishing stock* rather remote--when you order a foreign book, mention 2nd or 3rd choice.

- * ESPERANTO HOME STUDENT, James Robbie, 10th edition (1938) 27 lessons with keys to each,* (Grammar, Pronunciation and Word-formation clearly explained. For CLASS or SELF study 20¢
- * PRACTICAL GRAMMAR OF ESPERANTO, Dr. Ivy Kellerman-Reed, 4th edition (1938) 144 pages of* grammatical explanations, dialogs and full exercises, both into and from Esperanto. For* beginners or advanced students. Suitable for CLASS or SELF-INSTRUCTION. 60¢
- * FUN WITH ESPERANTO, Prof. C.C. Bristor, Vocabulary consisting of words you wish to use.* Time saving devices. Everyday conversations. Interest holding. 65¢
- * EASY COURSE IN ESPERANTO, Karl Froding, The adjective tells its story. 10¢
- * AMERICAN POCKET DICTIONARY, Karl Froding, 80 pages of English-Esperanto and Esperanto-* English, with essentials of Grammar and Word-Formation. Whole words listed--instead of* roots only as in so many others. Worth much more but sells for only. 25¢
- * ESTU PRETA, George J. Falgier, Esperanto-English Key. A very handy little book. 5¢
- * ESPERANTO KEYS, Pocket size, English 5¢; Spanish 7¢; Portuguese 8¢; French 6¢.
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- * ESPERANTO, INSTRUMENT OF MENTAL TRAINING. A reprint from "EDUCATION" magazine. (This is* an able article from the pen of Prof. E.G. Dodge) 5¢ for one; 35¢ for 10; 20¢ for 5.

- * PROGRESADO kaj la PASINTECO, Cloth, \$1.00. LA VOJO RETURNE, Paper, \$2.00.
- * POLIGLOTA VADE-MEKUM de INTERNACIA FARMACIO, Cloth, \$3.00. LA FARAONO, (3 volumes, dam--** aged) 75¢--for the 3. MONUMENTO DE KARLO BOURLET (a collection of articles from "REVUO"--* at the time Dr. Zamenhof was its editor--Bourlet was a co-laborator) paper 60¢.
- * LIFE OF ZAMENHOF (Translated from the Esperanto original) paper \$1.00. VIVO DE ZAMENHOF* by Edmund Privat, paper, \$1.00. KANTARO ESPERANTA, 358 songs--many familiar in all the* world, translated and compiled by Montague C. Butler, 60¢. HYMNARO Esperanta 50¢.
- * DIVERSKOLORA BUKEDETO, a book of poems, 25¢. KIEL PLACAS AL VI (As you like it) by Dr.* Ivy Kellerman-Reed, Cloth 50¢, paper 35¢. ESPERANTO por INFANOJ (Illustrated) 50¢
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* anto) for \$2.75 (save 25c). All the above and the Esperanto Internacia (monthly official* organ of IEL) for \$3.75--instead of \$4.00.

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