



AMERICAN ESPERANTIST

OFFICIAL ORGAN OF
ESPERANTO ASSOCIATION OF NORTH AMERICA

Esperanto is a living language
created for interchange of thought
between people of different national
languages - not to take the place of
their mother tongues.

May - June, 1943

Twenty-five Cents

AMERICAN ESPERANTIST

MABELLE L. DAVIS *Editor*

4321 Fourth Ave. — Detroit, Mich.

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AMERIKA ESPERANTISTO

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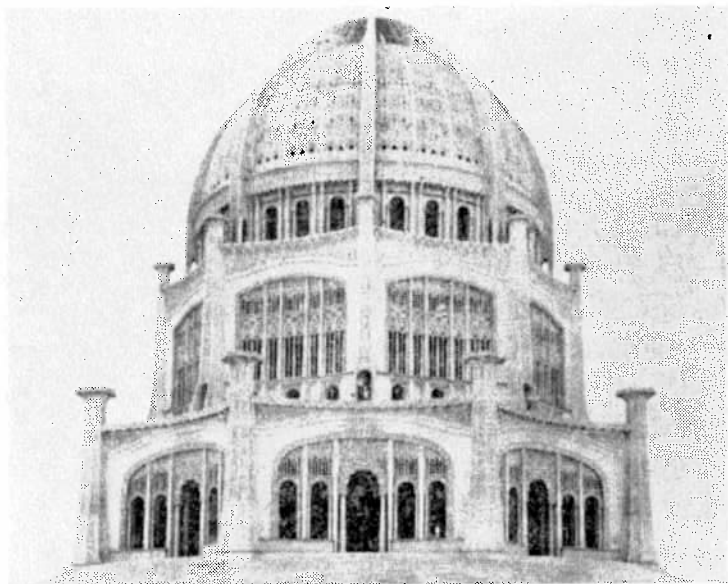
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The Baha'i House of Worship

THE BAHAI House of Worship, now nearing completion at Wilmette, Illinois, is the first edifice of this faith erected in the western world. Its unique design has attracted attention in the world of architecture and art, as an attempt to express in steel and concrete the Baha'i message of unity, peace, harmony and infinite progress,

which even words can hardly convey.

The cornerstone was laid in 1912 by 'Abdu'l-Baha, the son of one of the co-founders of the Baha'i Faith. Construction has been slow, because it has been built on a pay-as-you-go basis from voluntary contributions from Baha'is only.

The ideals to which the structure is a monument, are

of interest to all who are thinking constructively on the global problem of world peace. They were proclaimed in the middle of the nineteenth century. The axis of the Baha'i Faith is the principle of the Oneness of Mankind.

The ideals of Dr. L. L. Zamenhof which motivated his life and inspired Esperanto, were partly voiced by him at the first World Congress of Esperanto in 1905, in these words:

"Let us well recognize the full importance of this day, for today within the hospitable walls of Boulogne, it is not French with English, not Russians with Poles, who are meeting, but men with men . . . there is in fact beginning in greater measure the mutual understanding and brotherhood of the diverse-peopled members of the human race, and once it has begun it will not stop, but will march forward stronger and ever stronger."*

In closing Dr. Zamenhof said, "I feel the desire to ease my heart with a prayer, to turn myself to a Supreme Power in

an appeal for help and blessing." Then he gave his own poem known to all Esperantists as "The Prayer under the Green Flag" (See page 59 of this issue).

Esperantists, then, should be interested in this House of Worship because an auxiliary, international language is one of the most important essentials of the Baha'i peace program, and because 'Abdu'l-Baha encouraged all to work with zeal for the spread of Esperanto.

"The principle of the Oneness of Mankind—the pivot round which all the teachings of Baha'u'llah revolve"***—includes the ideals of Dr. Zamenhof on world brotherhood. In the language of Baha'u'llah, 'Abdu'l-Baha, and Dr. Zamenhof, all humanity is referred to by the unifying words "Human Family".

Esperantists of America can now contact willing co-workers among Baha'is in nearly every State of the U. S. and every Province of Canada, and in nearly every country and colony of America from Alaska to Argentina.

*The Life of Zamenhof, by Edmond Privat, p. 59

**The World Order of Baha'u'llah, p. 42

International Language and Esperanto

Excerpts from address of 'Abdu'l-Baha to the Esperanto Society, Edinburgh, January 7, 1913.*

TODAY the greatest need of humanity is to understand and to be understood. With the help of the International Language, every individual member of a community can learn of world happenings and become in touch with the ethical and scientific discoveries of the age. The auxiliary international language gives to us the key—the key of keys—which unlocks the secrets of the past. By its aid every nation henceforth will be able easily and without difficulty to work out its own scientific discoveries...

Only think how the International Language will facilitate intercommunication among all the nations of the earth. Half of our lives are consumed in acquiring a knowledge of languages... The International Language frees humanity from all these problems...

Now let us thank the Lord because the Esperanto language has been created. We have commanded all the Baha'is in the Orient to study this language very carefully... I pray you, Esperantists and non-Esperantists, to work with zeal for the spread of this language...

I repeat, the most important thing in the world is the realization of an auxiliary international language. Oneness of language will transform mankind into one world, remove religious misunderstandings, and unite East and West in the spirit of brotherhood and love. Oneness of language will change this world from many families into one family. This auxiliary international language will gather the nations under one standard... for then mutual interchange of thought will be possible... It will remove ignorance and superstition... The world of matter will become the expression of the world of mind. Then discoveries will be revealed, inventions will multiply, the sciences advance by leaps and bounds, the scientific culture of the earth will develop along broader lines... It is our hope then, that the language Esperanto will soon spread throughout the world, in order that all people may be able to live together in the spirit of friendship and love.

*Partial quotations from *Baha'i Scriptures*, pp. 337-340

Worldwide Sympathy and its Requirements

Joseph Tamborra

Associate Professor of Romance Languages
University of North Dakota

SYMPATHY, as here considered, was well explained in a recent broadcast, "as feeling the hurt in another's heart." This requires deep understanding. Such a deep, heartfelt understanding, from person to person, or group to group, or people to people, requires the use of a language which is equally understandable to both.

Even here in the United States, where two people of different backgrounds and education, attempt to discuss a matter in English, it takes a most careful use of words to clearly explain the desired thought. How much more difficult it is for peoples of different nations depending entirely upon interpreters having different customs, different forms of government, and different languages! How difficult for people living under forms of government totally different from the democratic way of life, to even remotely understand President Roosevelt's radio message stating: "Our freedom depends upon the freedom of the people in other lands, for the whole world is just one family." It is high time to admit that all are members of one family—one of the basic requirements for a lasting peace.

Now what is being done toward the attainment of a clear understanding and its consequent development of sympathy with all the people of other nations? It is common knowledge that sympathy between groups is based mainly on mutual understanding and that acts of kindness will be reciprocated with acts of kindness. In order to have this reciprocal understanding people must have a common means of expression. They must read, write and speak the same language. Business transactions are difficult between persons who do not talk or write the same language. How then can a nation do business and be fully understood in its sincere intentions, except in a language which every nation understands directly and immediately?

A means of common understanding has been devised. It is

Esperanto, a language quickly and easily learned, designed for all members of the human family—now a beautiful reality and an universal language of today and tomorrow. It has already been established in many of the countries of the world.

All liberty-loving people should grasp the opportunity to take the lead in breaking forever the chains of misunderstanding, or the impediments to universal understanding. People must be coaxed, urged, and encouraged in doing things which do not bring them immediate, tangible and individual benefits. They should also grasp another opportunity, which is to show the world what is the true democratic way of life, and in a language common to all the people in the world, explain that each human being is a vital part in a democracy, because it is a government of the people, by the people and for the people.

A common language for all will annihilate misunderstanding, because everybody then will know what everybody else is saying, doing and producing. Then and only then will every one be able to appreciate the good qualities of the people of other nations, and from this reciprocal appreciation will spring forth reciprocal sympathy and understanding. Only then, in the words of Dr. L. L. Zamenhof, "... love and truth will begin to reign on earth."

Esperanto in Bulgaria

Louise A. M. Gregory

Traveller and Teacher for the Baha'i Faith

WHEN I was at Sofia in the latter part of the 1920's my work required me to meet as many as possible, to spread the principles of human brotherhood. Although I could speak fluently in French and German, I knew no Bulgarian. I knew a little Esperanto, but had had no practice in hearing or speaking it.

I became acquainted with the President of the official Esperanto Society. She informed me there were a number of

other groups. I gladly accepted her invitation to attend their Esperanto meeting, was received most cordially, and later became a member. All spoke the language with as much fluency as though it were their own tongue. Many were working people and some were very poor. The minority, the better-educated ones, did most of the reading and talking but all of the talking and reading was limited only to the subject of the Esperanto language.

With a Bulgarian interpreter, I tried to give lectures in English. Sometimes a few would listen attentively. Later I learned they were so pleased to find they understood the English, that they did not remember the subject matter. A few Esperantists came and seemed to be interested, so with the help of an Esperanto friend, who knew English, I prepared a talk in Esperanto and asked permission to read it at one of the Esperanto meetings. Reluctantly permission was granted and the talk given.

The talk aroused no comment. I had seen such similarity between the ideals of Dr. Zamenhof, known as "the inner idea", and the foundation principle of the oneness of mankind proclaimed by Baha'u'llah, I thought, the Esperantists would find this interesting. What was wrong? It was very perplexing.

Later the President explained that it was a time of political unrest and that they feared the police might forbid their meetings, as none of the police knew Esperanto, and might imagine that this unknown language was a cloak for subversive activities. This explained the wisdom of not discussing Dr. Zamenhof's ideals in their classes, and why permission for my talk was reluctantly given.

Bulgarians in general were a very friendly, liberty-loving people. The peasant class were in dire poverty and could not afford to travel. Esperanto opened a door of hope enabling them to broaden their mental horizons by correspondence with people all over the earth.



Esperanto as an Aid to the Conchologist

Dr. Lehman Wendell

ALTHOUGH I am not a conchologist, having never attempted to make a scientific study of shells, I nevertheless have come to know how valuable Esperanto might be to the student of conchology. Many years ago, when a resident of Tacoma, Washington, I became interested in collecting beautiful shells from Puget Sound, and in due time I had as nice and varied a collection as anybody in the city.

One day it occurred to me that I might add interest and variety to my collection by acquiring specimens from foreign countries. I knew, of course, that I could buy specimens from various concerns, but I felt that it would be much more interesting, and also cheaper, to get them direct from friends. It was then that Esperanto stood me in good stead. I wrote to all of my correspondents, asked them for shells, and offered something in return.

In due time specimens began to arrive. The collection from Jerusalem was the most interesting because of its Biblical association. There were shells from the Jordan, from the Sea of Galilee, from the Mediterranean, as well as land snails from the Mount of Olives, Samaria, and Bethlehem.

I also received specimens from Spain, Portugal, Austria, and Bulgaria. The latter were received from Sergeant Theodor Mator of the Bulgarian army. He informed me that he did not live near any body of water, so he had climbed a nearby mountain where he had gathered various land shells. He said they had gone to sleep for the winter but might wake up in the spring if I kept them undisturbed. Each shell had been wrapped in a piece of paper bearing the Latin name of the specimen. The package reached me during the Christmas week. The weather was unusually balmy, roses blooming in the front yard. When I opened the box, I found that the snails had revived, had left their labeled papers, and were crawling around in the box, so their identity always remained a mystery.

What is the Latin of Democracy?

From an unknown source *American Esperantist* received a copy of an open letter by Albert Guerard, author of "A Short History of the International Language Movement", addressed to Governor Stassen, which was published in *The Nation*, March 20, 1943 (p. 429).

After expressing his interest in world organization Prof. Guerard asks this question: "When your World Parliament convenes, when your World Council assumes power, when your World Court is organized, when your World Legion starts patrolling the lanes of sea and air, *what lan-*

guage are they going to use?"

A discussion of three solutions—democratic, oligarchic, imperialistic—follows, then he asks if there is a fourth solution and answers by saying that the Catholic Church has used Latin as an international language for centuries. The letter closes with this paragraph: "This is the century of the common man, and classical Latin may be too intricate for his daily needs. Why not then adopt an international auxiliary language, as a *lingua franca*, a drastically simplified form of Latin, simpler, more regular, than Italian itself?"

Practical Esperanto

Helene Wolff

IT IS AMAZING, to one recently coming from Europe, to learn that the value of Esperanto is either not known, or is underestimated, in the United States. Who, for instance, has ever heard about the Delegates of International Esperanto League (IEL)? How many know about their helpful work?

Since 1908, when their work began, most valuable services

have been done by these Delegates. They seek out persons whose addresses have been lost. When requested, they supply important information to persons in other parts of the world. They welcome travelers in foreign cities and countries. They gladly assist whenever an appeal is made to them.

The IEL, which has its headquarters in Heronsgate, England, issues a year book in

which are the names and addresses of all of the Delegates. And what does that mean to us? It means, and it is a fact, that all over the world there is an organized network of helpful persons. And this organization will be a most valuable aid to the Red Cross and all social agencies working for the betterment of mankind, such as the Quakers, also known as the Society of Friends.

The delegates will be needed when the war is over, urgently needed, to locate the families and friends of all the unhappy beings scattered all over the world, grieved by separation from their dear ones.

Nobody knows what chaos will occur in Europe and Asia particularly, and in other parts of the world. It is certain, however, the Delegates of IEL will do their best to bring some light into the darkness.

Global Aims of the IEL

Robert Livingston Davis

THE SIX definitely stated, global aims* of the IEL, translated from Esperanto, are:

“To spread the use of the international auxiliary language Esperanto:

“To facilitate all manner of relations, ethical and mundane, between peoples without distinctions of nationality, race, religion, or language;

“To cultivate among its members a strong sense of solidarity and to develop among them understanding and es-

teem for foreign peoples;

“To foster the cooperation of Esperanto organizations;

“To create international services available to all people whose intellectual or material interests cross the boundaries of their racial or linguistic territories;

“To organize the Universal Esperanto Congresses and other congresses and conferences.”

Although the greater part of the Esperanto world is cut off from IEL by the present war

*“Statuto de Internacia Esperanto-Ligo reviziita Julio, 1940” Jarlibro, unua parto, P. 80

conditions, the IEL, despite the most severe difficulties, still functions well in the part that is left. Its officers, its delegates now reduced to approximately 600, and its members now reduced to approximately 4,200, all look forward to the time when the Esperanto

world will be reunited and, with its ever-increasing force of solidarity, will be able to resume its global activities and make its international services available to all who are working constructively for the benefit of all mankind.

Esperantists in Action

Ernest G. Dodge is well known to EANA members as the Chairman of the Executive Committee. In addition to all his other able and diversified activities for Esperanto, he has published a photo-offset catalog of books and pamphlets which are now available in the book rental service. The catalog is well arranged and reflects the scholastic training of Mr. Dodge which is evidenced by a Master's degree. (See announcement on inside of back cover.)

Dr. G. P. Ferree and others paid the cost of publishing the catalog. Esperantists should be grateful for years and years.

George A. Connor, a delegate of IEL, succeeded in getting an editorial in the N. Y. Times, March 21st, entitled

"World Language". Esperanto was discussed.

The Modern Language Journal the official magazine for teachers of foreign languages in America, used an article by Hugo R. Pruter, Boston, Mass. on Esperanto (Feb. 1943, p. 140).

Prof. Mario A. Pei, of Columbia University, author of "Languages for War and Peace", acknowledged receipt of a copy of the *American Esperantist*, and gave this information: "I gave a talk to the student body of International House about languages. . . . In the ensuing discussion many of the audience inquired about Esperanto . . . Esperanto was the only auxiliary language they seemed to have heard of."

(Continued on page 64)

Esperanto Association of North America

Letter from the President.
Dr. Cecil Stockard

Dear Members of EANA,
Esperantists, and
Friends of Esperanto:

At our annual congress at Lima in 1940, I called attention to Clarence Streit's project "Union Now" as presenting an opportunity for joint propaganda. I then went to New York to endeavor to interest Mr. Streit and his co-workers in Esperanto as an aid to their plans. I was graciously received, had a long talk with Mr. Spalding, had some correspondence afterwards, but accomplished nothing.

However, the intervening years have brought about a great change in the attitude of people generally toward the idea of some form of Central World Government, so now the subject is being discussed on all hands. It seems to me the time is ripe for us to use this idea in Esperanto propaganda.

The policy of EANA, which I now wish to definitely announce, will be to meet the increasing interest in world matters with the definite action



Underwood and Underwood

of bringing Esperanto and its marvellous possibilities to the attention of as many readers as possible. Every effort will be made to make the *American Esperantist* serve this purpose, but the mere publishing of the magazine is not enough. Two further steps are necessary:

1. The *American Esperantist* must be placed in the reading rooms of university and school libraries and in public libraries. It must be placed in service men's centers, in social centers and other places, where it will be available to many

readers.

2. It must be placed in reading rooms and centers by Esperantists as their cheerful gift in this critical time. A subscription placed in any important reading room will doubtless bring Esperanto to the attention of several hundred at least.

I therefore wish to call the attention of all officers of the EANA, all committees, all lo-

cal Esperanto societies, all teachers, and members of Esperanto classes, and friends of Esperanto, to the gift subscription form which accompanies this issue. I appeal to all for generous response in an unified effort to place the *American Esperantist* in as many reading centers as possible.

Fraternally yours,
Cecil Stockard.

AMERICAN ESPERANTIST IN LIBRARIES

The *American Esperantist* has been placed in a few libraries. Donors in some instances are anonymous.

- | | |
|-----------------------|-----------------------------------------------------------------------------------------------------------------------------------------------|
| Arkansas: | Library of John Brown University,
Siloam Springs.
Donor, A. S. Mellichamp.
Library of Little Rock.
Donor, Capt. F. A. Post. |
| District of Columbia: | Congressional Library, Washington.
Public Library, Washington. |
| Florida: | Carnegie Library, Bradenton.
Donor, Dr. Cecil Stockard. |
| Massachusetts: | Library of the City of Boston. |
| Michigan: | Library of University of Michigan,
Ann Arbor.
Donor, Sher M. Quraishi.
Library of Wayne University, Detroit.
Donor, A. F. Korrek. |

New Jersey:	Vineland Public Library. Donor, Mrs. Angela Alfaroli.
New York:	N. Y. State Library, Albany. N. Y. Public Library, N. Y. City.
Ohio:	Cleveland Public Library. Donor, Cleveland Esperanto Ass'n.
Pennsylvania:	Philadelphia Free Library, Middle Station. The Dimmick Memorial Library, Maunch Chunk.
Brazil:	Sociedade de Geografia do Rio-de-en-Janeiro.
England:	Biblioteko de Brita Esperanta Asocio, Penrhyn Road, Kingston-on-Thames

DIPLOMAS AWARDED

<i>Atesto pri Lernado:</i>	<i>Atesto pri Kapableco:</i>
Edna R. Murray,	Joseph Havelock Murray,

EANA HONOR ROLL

The Finance Committee lists in the Honor Roll those members who contributed to the general funds (there are others who have made special contributions) since June 1st, 1942, and thereby assured EANA's continued functioning. The total contributed to April 19th amounts to \$400.00, for which EANA gratefully acknowledges its appreciation and thanks. Without it the *American Esperantist* could not be printed nor the budget balanced. Subsequent donations prior to June 1st will be acknowledged in the next issue.

Good literature, written afresh and attractively printed is needed. Stickers for automobile and other publicity material have been suggested.

ARMIN F. DONEIS,

Chairman, Membership and Finance Committees

HONOR ROLL



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Esperanto Association of North America

NO NATIONAL CONVENTION THIS YEAR

E. G. Dodge

The annual congress has been an institution of long standing, which has given pleasure and inspiration to Esperantists annually for more than thirty years. Social joys and renewal of friendships have been mingled with business. Even during 1917-18 it was found possible to hold these happy gatherings.

But conditions now prevail which make such a meeting infeasible. Restrictions on gasoline and other means of travel combined with shortening of vacations, and the lengthening of working hours, produce a situation where a general congress would doubtless be more like a local affair than a representative national gathering. Foreseeing such a possibility, the congress last year at Detroit adopted an amendment to the constitution which makes possible an orderly continuance of essential activities, even without the congress for this year.

If as may be probable, one or

more of the official family may ask to be relieved from further service in their present posts, because of expected absence from the country or other valid reasons, a procedure to fill the vacancies by nominating suitable successors and for balloting by mail, will be outlined in the July-August number of the *American Esperantist*.

Another matter which must be considered is the substantial help which in the past has come from surplus congress funds. To insure against a lessening of vital means, several of our members have suggested that those, who in normal conditions would expect to attend the annual gathering, might set aside some portion of what such attendance would cost them, for a special donation to the treasury of the EANA to encourage the vigorous continuance of our work in these critical times.

MEMBERSHIP

Any person, whether an Esperantist or not, may join the EANA and become a co-worker for Esperanto. The cost, including subscription to the magazine, is only \$2.00.



AMERICAN ESPERANTIST
Mabelle L. Davis, Editor
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Detroit, Michigan

Heart-to-Heart Talks

Higher Printing Costs

Since the last issue printing costs have been increased to such an extent that \$1.00 per year does not cover the full cost of getting the magazine to a subscriber. To meet expenses the price has been raised to twenty-five cents per copy and \$1.25 per year, with a special rate of \$1.00 for libraries.

The \$2.00 fee for membership in EANA still includes the subscription to *American Esperantist* as before.

Through the generosity of a friend of Esperanto the present issue contains twenty-four pages instead of twenty, without using EANA funds.

Book Lists

In the last issue was a list of books for sale by Joseph Leahy, General Secretary, 1410 H St., N. W., Washington, D. C. Unfortunately some had been discontinued before orders arrived. Much extra work was caused by returning money orders and explaining. Mr. Leahy was ill for three weeks which also complicated matters. Hereafter it will help the Secretary, if one obtains the latest book list before ordering

Objects of EANA

"The objects of EANA are the furtherance of the study and use of Esperanto, according to the Fundamento Zamenhofa, and, in particular, the formation of a close union between and among all individuals and organizations studying or using Esperanto." Const.

An organized group, such as EANA, must do nothing that is inconsistent with the objects for which it was formed. The individual Esperantists belong to a great many activities, different faiths and nationalities. By uniting on deeds and not beliefs, they can show the post-war world the need for an international auxiliary language.

Immediate Undertaking

For effective work, every organization must undertake something practical in which every member may take a definite part, something big which can be accomplished by the unified efforts of all. The call of President Stockard to place the *American Esperantist* in libraries and reading rooms is timely, practical and urgently needed.

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Brazilo kaj Ameriko

Elĉerpaĵoj el parolado de Lia Ekscelenco d-ro Getulio Vargas, Prezidanto de la Brazila Respubliko, al kiu Esperanto multe ŝuldas.

—El *O BRASIL ESPERANTISTA*, Julio-Septembro, 1942.

BRAZILO vivis kaj volas plu vivi en la plej intima unuiĝo de vidpunkto kun la civilizitaj regnoj. Ĝi ne povas dekliniĝi de tiu devo de homa solidareco. Antaŭ la politikaj kaj ekonomiaj kondiĉoj de nia tempo estas neeble al iu ajn lando eviti la internacian kunvivon; la reciproka koeperado kaj helpo sin trudas, pli kaj pli, kiel esencaj faktoroj por la finstareco de la paco inter la popoloj.

Ne forgesinte tiujn ĉi postulojn de internacia solidareco estas tamen al la amerika kontinento, al kiu sin turnas preferi niaj atentoj. Ni estas nemalgranda parto de la granda amerika familio, kaj tiu ĉi formas, en ĉiuj sencoj, pro sia deveno, evoluo, necesoj kaj celoj, tute apartan mondon, en kiu apartenas al ni ero de his-



toria respondeco, kiun ni ne povus lasi flanke kaj trudas la daŭrigon de nia tradicia politiko, sintezita, antaŭ pli ol cent jaroj, en la esprimo — amerika sistemo...

Pensado Tutmondeca

Verkis angle *Robert Livingston Davis*

Tradukis *Roan U. Orloff*

PENŒADO tutmondeca en la vera senco koncernas la interesojn, bezonojn, antaŭenigon, bonfarton, prosperon, sekurecon, kaj feliĉon de ĉiuj. Ĝi estas tute alia ol tiu pensado, kiu ĉirkaŭrigardas la tutan mondon kun la celo antaŭenigi specialajn interesojn. Ĝi diametre kontraŭas imperiismon, naciismon, ekspluatadon, aŭ senaŭtoritatan estremecon. Vera pensado tutmondeca kondukas al unueco kaj daŭra kontentiĝo.

Nia norma horsistemo, nia sistemo pri latitudo kaj longitudo, nia internacia datlimo kaj nia internacia poŝta unuiĝo, estas produktoj de vera tutmondeca pensado, kiu temas pri kompare simplaj aferoj.

Nia dua lingvo, Esperanto, la donaco al la mondo de d-ro L. L. Zamenhof, estis produkto de tutmondeca pensado pura kaj profunda. Ĝi estis pura, ĉar ĝi estas egale utila al la homoj en ĉiu mondparto. Ĝia profundeco evidentigas per la ega facileco, kiun ĝi proponas por la ĝenerala interŝanĝo de pensoj inter homoj havantaj

2796 diversajn lingvojn patrujajn. Kiel donaco al la mondo, Esperanto estas nesuperebla, ĉar ĝi estas unu el la plej grandaj helpiloj al pensado tutmondeca, kiun oni ankoraŭ elpensis.

La mondo estas nun persekutata per problemoj, kiuj estas difinite tutmondecaj, kaj kiuj povas esti solvitaj nur per tutmondecaj solvoj—solvoj favoraj al la tuta homaro, solvoj atingotaj en la spirito de komuna interkompreniĝo, solvoj konstruotaj sur la fundamentaj ŝtonoj de scienco, racio, justeco, honesteco kaj rekteco.

Sendube la plej urĝa kaj grava problemo tutmondeca, problemo pli granda ol iu, kiun la homaro ankoraŭ solvis, estas fari la mondon deca, sendanĝera, sekura kaj plezuriga por ĉiuj ĝiaj loĝantoj. Ĝia solvo estas defio al la homaj saĝeco kaj elpensemece en ĉiuj partoj de la tero. La solvo postulos vastan interŝanĝon de pensoj kaj akordigon de celoj kaj idealoj, kiuj estos atingataj per ega, daŭra, persista, kaj sincera pensado tutmondeca.

Preĝo sub la Verda Standardo

D-ro L. L. Zamenhof

(D-ro Zamenhof deklamis ĉi tiun je la unua universala Kongreso ĉe Boulogne-sur-Mer, en kiu la verda standardo estis akceptata.)

Al Vi, ho potenca senkorpa mistero
Fortego, la mondon reganta,
Al Vi, granda fonto de l'amo kaj vero
Kaj fonto de vivo konstanta,
Al Vi, kiun ĉiuj malsame prezentas,
Sed ĉiuj egale en koro Vin sentas,
Al Vi, kiu kreas, al Vi, kiu reĝas,
Hodiaŭ ni preĝas.

Al Vi ni ne venas kun kredo nacia,
Kun dogmoj de blinda fervoro:
Silentas nun ĉiu disput' religia
Kaj regas nur kredo de koro.
Kun ĝi, kiu estas ĉe ĉiuj egala,
Kun ĝi, la plej vera, sen trudo batala,
Ni staras nun, filoj de l'tuta homaro
Ĉe Via altaro.

Homaron Vi kreas perfekte kaj bele,
Sed ĝi sin dividis batale;
Popolo popolon atakas kruele,
Frat' fraton atakas ŝakale.
Ho, kiu ajn estas Vi, forto mistera,
Aŭskultu la voĉon de l'preĝo sincera,
Redonu la pacon al la infanaro
De l'granda homaro!

Ni ĵurís laborí, ní ĵurís batalí,
 Por reunuigi l'homaron.
 Subtenu nin, Forto, ne lasu nin falí,
 Sed lasu nin venki la baron;
 Donacu Vi benon al nia laboro,
 Donacu Vi forton al nia fervoro,
 Ke ĉiam ni kontraŭ atakoj sovaĝaj
 Nin tenu kuraĝaj.

La verdan standardon tre alte ni tenos;
 Ĝi signas la bonon kaj belon.
 La Forto mistera de l'mondo nin benos,
 Kaj nian atingos ni celon.
 Ni inter popoloj la murojn detruos,
 Kaj ili ekkrakos kaj ili ekbruos
 Kaj falos por ĉiam, kaj amo kaj vero
 Ekregos sur tero.

—el Fundamenta Krestomatio

Kiam kaj Kiel Esperanto Enkondukiĝis en Japanujon

(El letero de Kapitano F. A. Postnikov al s-ro T. Crawford)

VI PETIS min skribi pri enkonduko de Esperanto en Japanujon. En Februara numero de "Orienta Revuo" de 1938 vi povas trovi artikolon kun fotografiaĵoj de vladivostoka esperanta rondo.

Mi vizitas Japanujon (aŭ Niponion, se vi preferas) en 1894. En tiu tempo mi estis rusa oficiro (leŭtenanto de kozaka armeo) kaj vojaĝis el Vladivostok al *St. Petersburg*.



Du aŭ tri tagojn mi pasis en Nagasaki, kie mi luis ĉambron

en Belle View hotelo. Tie mi konatiĝis kun la estro de la hotelo kaj kun kelkaj gastoj. La estro sciis rusan lingvon, unu gasto parolis france kaj du aliaj sciis germanan. Krom rusa lingvo mi povis paroli france kaj iom germane kaj esperante. Francan lingvon mi studadis en lernejo dum sep jaroj, germanan ses jaroj kaj esperantan nur petulante dum kelkaj semajnoj, tamen sufiĉe por kompreni ĝiajn mirindajn kvalitojn.

En 1900 mi revenis al Vladivostok kaj tuj organizis filion de *Espero*, la unua oficiala esperanta asocio rusa.

En 1902 unu el japanaj komercistoj loĝantaj ĉe Vladivostok gastigis en sia domo sinjoron Hasegava, kiu estis profesoro de rusa lingvo ĉe kolegio en Tokio. Mi konatiĝis kun li, faris lin membron de vladivostoka rondo kaj post kelkaj lecionoj persvadis lin komenci la tradukon de esperanta lernolibro el rusa lingvo je japana. Kelkajn monatojn post lia reveno en Japanujon li skribis al mi ke la lernolibro por japanoj estas preskaŭ preta, tamen la presado de ĝi estas tro multekosta por li (la salajro de

japana profesoro en tiu tempo estis ĉirkaŭ tridek jenoj, t. e. dekkvin dolarojn monate). Baldaŭ mi havis oportunon vojaĝi Japanujon. Nature mi vizitis profesoron Hasegava. Lernante ke nur kvindek dolaroj estas necesaj mi tuj donis al li tiun sumon ĝoje ŝparinten ilin per forlaso de kelkaj ne tiel gravaj personaj elspezoj.

Tamen en Januaro, 1904, eksplodis rusoj-japana milito, kiu daŭris preskaŭ du jarojn. Ĉiuj niaj rilatoj estis interrompitaj. Post la milito mi elmigris Rusujon kaj alvenis Kalifornion en 1906.

Oni povas imagi mian surprizon kaj ĝojon kiam je unu tago leterportisto enmanigis al mi pakajon kun ekzempleroj de ses eldonoj de japana-esperanta lernolibro.

En la unua eldono estis presitaj fotografajoj de d-ro Zamenhof kaj mi. Sur la fronta paĝo profesoro Hasegava skribis flatan dediĉon de la libro al mi...

Ĉiuj malnovaj samideanoj scias kiel rapide Esperanto disvastiĝis en Japanujo. Krom kelkaj ĵurnaloj kaj malgrandaj gazetoj oni publikigis tie plurajn librojn kaj eĉ sciencajn verkojn.

Mondokulturo Daŭranta

Kelkaj Necesajoj

Verkis angle *Shcr M. Quraishi*

Tradukis *Herbert L. Lawin*



LA MILITO, la altrudita okupo kiu superombras preskaŭ la tuton de la homaro estas la fine rifuĝejo de la diplomatio kaj la malpli dezirinda el la multaj metodoj por la trakto de la internaciaj problemoj kaj demandoj. La kontraŭo de stato milita estas la paco, kaj mondopaco devas antaŭiri la mondokulturon. Tial estas ĝuste diskuti la konstruon de daŭranta paco kaj la necesojn por la mondokulturo eĉ dum milito.

Mondpensuloj multe atentis la problemon de la konstruo de daŭra paco. Multe da diskutoj, malgraŭ malegalaj emfazoj, videbligas tri ĉefajn liberecojn kiel bezonoj por kreiga paco—ne la altrudo de humiligoj kontraŭ la venkita malamiko. Ĉi tiuj liberecoj estas movliberecoj, kiujn ni povas prezenti

kiel: unue, la movlibereco de la homaro; due, la movlibereco de la produktaĵoj de homa laboro; kaj, trie, la movlibereco de la produktaĵoj de homa pensado, ĉien sur la tero, sen permesbezono, malhelpo aŭ prefero.

La homara movlibereco ankaŭ enhavas la kredon en la estimo egala al ĉiuj popoloj—ĉiuj produktaĵoj de la samaj kreimpulsoj—kaj senrezervan fidon al la vera unueco de la homa raso. Kontraŭa al tia kredo estas la migradaj malhelpoj kaj la eksklusivaj principoj truditaj de tiuj nacioj kiuj havas militistan aŭ ekonomian superecon super aliaj. La malfacilaĵoj de konformigo al ĉi tiuj leĝoj pro la vojaĝkresko emas krei plendojn kaj disputojn kiuj povas maturiĝi al armita konflikto. Bridoj kaj dis-

tingoj kontraŭ iu ajn popolo kreskigas diversajn antaŭjuĝojn. Justa traktado, la justeco kaj homa digno postulas ke ni forigu ĉiujn malhelpojn al la movo de homoj.

La movlibereco de varoj ĉien sur la tero estas tre esence la ekonomia vivo de la homo. Tio kio baras aŭ limigas ĉi tiun movon faras domaĝon kontraŭ la tutmonda ekonomio. Nenio pli certe pelas homojn al reciproka detruo ol la timo pro neebleco teni aŭ plibonigi la proprajn vivkondiĉojn. La popoloj de la tuta mondo devas havi egalan kaj liberan vojon al la krudaj materialoj kaj al la merkatoj por faritaĵoj sen prefero aŭ limigoj. Malmulte da espero por daŭranta mondpaco ekzistas sen la movlibereco de varoj—la produktaĵoj de homa laboro kaj la esenca peraĵo de lia vivo.

La movlibereco de la produktaĵoj de la homa penso, ĉien en la mondo, estas la fina provo de kreskanta, progresiva, krea liberigo de la homa kulturo for de la sklaveco de antaŭjuĝoj kaj malvasta provincemeco. La homaro estas rajte la heredanto de la tuta homosperto. Vere altkultura generacio devas ricevi kaj sintezi tiun grandan

trezoron de la homa scio kaj sperto el la tuta mondo. Devas esti libereco por la komerco de ideoj, kiel por varoj—neniaj preferoj nek limigoj.

Rektigante la vojon por la homara movlibereco, pretigante la liberecon por la movo de varoj, kaj helpante kaj rapidigante la disvastigon de la produktaĵoj de homa penso, scienco, logika kaj efika mondlingvo havas tre gravan kaj kreigan rolon. Tia lingvo devas esti universale akceptebla. Por sukcesi eĉ ĝis malimpona mezuro ĝi devas esti nepartia. Nacia lingvo ĉiam estas parto de la vivo kaj spirito de popolo, kaj tial ne konvenas por universala lingvo.

Esperantistoj kredas ke ili trovis tian lingvon; ke Esperanto, kiel internacia, nepartia, dua (helpa) lingvo, plenumas ĉiujn necesojn por la disverŝo de daŭranta mondkulturo. La konstruo de la lingvo, pli ol tiu de iu alia, admirinde konvenas al la celoj de monda uzo. Ĝi akordas al kaj harmonias kun la progresiva mondo de la morgaŭo—monde de paco, libereco, egaleco, justeco, prospero kaj bonvolo.

Esperanto-English Exercise

Aforismoj pri Esperanto

E. Lanti .

(El **Renovigo**, Mejiko, Meks.)
Novembro 15, 1942

Naciaj lingvoj similas al La plej bonaj fruktoj kreskas
dornhavaj arbustoj; Esperanto, de arboj kulturitaj; la arte-
al sendornaj kaj multifloraj. farita lingvo Esperanto re-
zultas de simila procedo.

* * *

National languages resemble thorny shrubs; Esperanto, many-flowered and thornless ones.

The most beautiful fruits grow from cultivated trees; the artificial language Esperanto results from a similar process.

Esperantists in Action

(Continued from page 50)

Joseph B. Phillips, President of Esperanto Ass'n of Syracuse University, sent an account of a poll made of 149 students and 136 professors, sampled from a representative University group. Six questions were asked. Newspaper publicity was obtained. One question was: "Do you think that a course in Esperanto should be offered in Syracuse University?"

Students

Yes 53.7 %

Professors

Yes 25.75%

Conrad Fisher, Titusville, Pa., reports that through a display in the local library he was able to form a class to study Esperanto.

Baxter M. Geeting a lecturer at one of the State Colleges at San Francisco spoke of Esperanto over station KQW, March 23rd.

E. B. Billings, Jr., 351 Main St., Elmira, N. Y., has prepared some very clever blotters and stamps for use as propaganda.

Book Rental Service

Manager: *E. G. Dodge, M. A.*
1471 Irving St., N. W., Washington, D. C.

Thousands of books, many periodicals, and booklets of various types have been printed in Esperanto. Many of them are out of print. Others were published in Europe at places no longer reached by mail.

A number of public-spirited Esperantists are adding to the *Book Rental Service* some of their own books and pamphlets, to make Esperanto literature available to as many as possible.

Several hundred titles are now in service. These books and booklets are all in Esperanto, except some English-Esperanto lesson books.

The collection has been classified by the Manager in a catalog under seventeen headings, as follows:

- | | |
|-------|---------------------------------|
| I. | Esperanto Language and Movement |
| II. | Philosophy and Religion |
| III. | Science. |
| IV. | Economics and Government. |
| V. | History and Biography. |
| VI. | Travel and Adventure. |
| VII. | Esperanto Anthologies. |
| VIII. | Short Story Collections. |
| IX. | Adventure Fiction. |
| X. | Fantastic Fiction. |
| XI. | Historical Fiction. |
| XII. | Problem Fiction. |
| XIII. | Unclassified Fiction. |
| XIV. | Drama, in verse and prose. |
| XV. | Epic Poems. |
| XVI. | Lyric Poetry and Songs. |
| XVII. | Miscellany. |

For a copy of the catalog containing full information about the book rental service, send a request to Mr. Dodge at the above address with six cents in postage stamps.

Will not global understanding in the post-war world be greatly aided by the adoption of an easily-learned, neutral language for use between people of different national tongues? How else can constructive suggestions from any part of the world be quickly understood everywhere? How else can thinkers from nearly three thousand language groups consult in fairness to each other?

Esperanto was especially designed as a streamlined, world language, a second tongue for everybody. It is the easiest of all cultural languages and can be learned in a fraction of the time required for any other language. It belongs to the whole world, and has been sponsored by many nations.

Esperanto has bridged language differences successfully in correspondence, in cablegrams, in the press, in radio, in sound films, in reports, in the proceedings of international congresses, and in the furtherance of international movements.

Esperanto is nationally neutral, its flag recalls no invader. In the coming reconstruction, Esperanto should be a definite aid to global understanding.