



# 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.

November - December, 1943

Twenty-five Cents

# American Esperantist

MABELLE L. DAVIS Editor

4321 Fourth Ave.—Detroit 1, Mich.

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## Amerika Esperantisto

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## The "Majstro"

1859—1917

Portrait from The British Esperantist  
Jubilee Number 1937

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, unequalled 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.**

—Words of Robert Livingston Davis published originally in Congress Book for 39th Annual Congress EANA held in Detroit, Michigan, July, 1936.

# AMERICAN ESPERANTIST

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Nos. 11 and 12

## The Trowel

*George Belford*

EVERY one watching the erection of a tall, industrial chimney, appreciates the skill of the mason, particularly the dexterity with which he wields his trowel. The mason, however, appreciates the tremendous importance of the trowel itself, its materials, its form, its flexibility and its indescribable fitness for its work. The trowel has long been perfected.

The designer of the trowel is unknown. His name has been lost in centuries of oblivion. A skilled mason is a man out of hundreds, but the designer of the trowel was a master mind out of earth's billions who made a lasting contribution to progress. Every chimney, wall, or other example of masonry, is a triumph of the trowel and a monument to the designer of the trowel.

Esperantists will be appreciated as indispensable workers in post-war reconstruction. Out of the newer and greater concepts of liberty, justice, and righteousness, they, like masons, will help build enduring structures which will encircle the earth. Theirs will be the task of breaking through the barriers of 3400 languages and dialects. Theirs will be the work of spreading the cement of understanding, co-operation, and fellowship. In their hands Esperanto will be the perfect trowel with which the all-essential mortar will be applied, in structures of unity which, like towering industrial chimneys, will be triumphs of the perfect trowel, Esperanto, and monuments to its designer, a distinguished son out of earth's billions, Dr. L. L. Zamenhof.

# A Choice Inheritance

*Albert Leon Guerard*

Professor in Language Department. Stanford University

(Excerpts by special permission of the the author from  
*A Short History of the International Language Movement*)

**P**ERHAPS the most significant of the recent steps in favour of Esperanto is the following resolution, voted by the Congress of International Associations, which met at Brussels in September, 1920: "Recognizing the ever growing need for an auxiliary language, the World Congress of International Associations expresses the desire that every person who is convinced of such a necessity adhere to the important Esperanto movement, deferring all improvements which may be deemed necessary until the moment when the language has been officially adopted by the governments."

Here we have a clear statement of two facts, both of commanding importance for the future of the movement. First of all, for the general public, "international language" and "Esperanto" are synonymous terms . . . .

The second fact is that the practical world will never look favorably upon any project which is still in the making, which has remained purely theoretical, or whose partisans are torn by constant dissensions. What is needed at present is an instrument of demonstration, a system actually at work, one which has given proofs of stability. . . . The chief point of interest about Esperanto is not whether its alphabet could be improved, . . . it is the fact that Zamenhof and his disciples have actually created a living language. . . . a living language must have a cultural basis; it must be a symbol of a civilization, not merely the expression of actual needs. In some undefinable manner, it must be in tune

with some deep, common aspirations of the men who speak it . . . .

Esperanto, compared with other schemes, owes its success partly to its qualities as a language, which are great, but not unique; partly to its wise tactics of sacrificing theoretical perfection to unity and continuity; but most of all to an elusive virtue which many of its critics fail to comprehend: its spirit, or better its soul.

Esperanto is a language, nothing but a language, and disclaims any other purpose; but it has what Dr. Zamenhof called an "inner idea," or an ideal, the ideal of human brotherhood. This is the reason why a mere language rouses positive fanaticism, as though Esperantism were indeed a religion. It is the bond of union of the "Esperanto people"; it makes them indeed a "super-nation," the embryo of the pacific world state of the future. This gives a meaning to their flag, white with the green star of hope. . . . Men of all races and religions have communion in that spirit, strong and broad enough to give the language, with a cultural basis, some of the emotional qualities found in the best national tongues. Esperanto is the linguistic manifestation of the spirit of the modern world, practical and idealistic at the same time, the spirit of free cooperation without privileges and without violence. . . .

But the chief claim to greatness of Dr. Zamenhof probably lay therein, that his "Esperantism" transcended Esperanto itself.

# The Study of Languages

*Prof. F. Tomich*

Fenn College, Cleveland Ohio

**T**HE first step in teaching a language, as I do it, is to ask and then answer the students as follows:

What is language? Language is the medium of communicating to others our thoughts, feelings, and desires, through spoken words. It is of the highest importance that the pupil should apprehend this nature and office of language at the very commencement of his studies. To the degree in which the first new language which he begins to learn, aside from his own vernacular, can be shown to him to be capable of performing its mission,—to the degree in which he can be made to see that all his thoughts, emotions, and desires, which he expresses fully and completely in English, can be disrobed of their English dress, and can be enrobed in the garb of another language—to that degree will he apprehend the nature and office of the new language; and, in return, to that degree will his studies in the new language aid him in understanding the nature and office of his own vernacular, and, finally, of lan-

guage in general.

This condition can be met in the highest degree only in the study of a **living** language (including Esperanto), and of one which is the expression of a civilization that is not very different from our own, and of a grade not lower than our own. By no means can it be fully met in studying a language which has ceased to be spoken (as Latin or classical Greek), and which, when spoken, was the expression of a civilization that was essentially different from our own, and in many respects inferior to our own.

In order to impress most effectually upon the mind of the student a clear idea of the nature and office of language, and of the difference between his vernacular and other languages, it is important that he should continue the study of the single **living** language (to which Esperanto belongs, of course) with which he commences, until he realizes that everything he says in English (or Esperanto, if Esperanto is his mother-tongue) can be said in this other language which he studies. With this

thoughtfully fixed in his mind, and fully realized in his practice, each new language that is afterward commenced, will be acquired with increased facility and in shorter time.

It is, of course, far better that, when possible, the new language should be learned in the country where it is the vernacular. The learner is there surrounded by the atmosphere of the language, and takes it in at every breath. He absorbs it unconsciously as well as consciously. But this is in the reach of so few, that the real question is, how

can the benefits of foreign residence be approximately realized in our schools? This must depend (1) upon the kind of text-books employed, (2) upon the method of instruction adopted, and (3) upon the skill and ingenuity of the teacher. Much can be done, however, to remove the artificiality of learning a language away from the country where it is the vernacular.

**Note.** The foregoing is the first of three articles by Prof. Tomich which will be written for the *American Esperantist* to answer the question, "How to teach language?"

—Editor

## How to Learn a Language

*Fenton Stancliff*

**T**HE real difficulty of learning a new language is the vocabulary. When you wish to acquire a new word of Esperanto, say the word to yourself, and, if possible, look at the object which it represents. Say to yourself **testudo**, and either look at a picture of a turtle or think of a turtle. In any event keep English entirely out of the picture.

If you are learning a new

verb, say the word to yourself while imagining that you are doing the action described by the word. Keep English out of your mind. If the new word is a preposition, say the word to yourself thinking directly of the relation.

Many language students look intently at a new word thinking that it is possible by some sort of mysterious staring, to torture the meaning



out of it. This is all wrong. There is no meaning in a new word which you have not placed there yourself. If you would have the content of the words clear and unmistakable, see to it that only clear and unmistakable meanings are

attached to it. Use a dictionary in which nothing but Esperanto is used for the definitions. Grasp the meaning of Esperanto directly while reading, without any sort of translation.

## A Correction

*Dr. Lehman Wendell*

**J**OHAN LINDSLEY, a graduate student at the University of Minnesota wrote an article entitled "Wanted—a World Language" which was published in **The Minnesota Technologist**. A condensation of the article appeared in the August, 1943 issue of **Science Digest**.

Considering the limited space at the disposal of Mr. Lindsley, he covers the subject very well. Unfortunately, he makes several erroneous statements, and errors should not go unchallenged.

The first erroneous statement reads as follows:

"Simplification did cost Esperanto the large and varied vocabulary and abundance of synonyms which a language must have to express emotions. But Esperanto was never intended to be a literary language."

Obviously the author was not fully informed, else he would have known that Esperanto is no longer limited to its original 800 words, but has been enriched by a vocabulary so large and varied that human emotions can be expressed to the fullest degree. However, when we combine words to express thoughts, it is not mere numbers that are of importance, but the careful selection and correct use of words. Shakespeare used about 6,000 words out of a possible 200,000, but who would dare say that because he limited himself to a rather small vocabulary he therefore could not express emotions? Even a single word can express a deep emotion.

The statement that "Espe-

ranto was never intended to be a literary language" can not be accepted from one whose knowledge of the language is superficial and who has had no opportunity of testing its literary capabilities. It is true that much has been written in Esperanto has little, if any, literary value, but the fault lies not with the language but with him who uses it. If only one man, a man like Zamenhof, can arouse emotions with his language (using the original 800 words), that is proof sufficient that his language has literary value. The original poems by Zamenhof express emotions to the highest degree and can be classed only as literary masterpieces. As for his congress speeches, one can call them only literary gems. But Zamenhof is not the only one who has demonstrated the literary fitness of Esperanto. A few names come to me off-hand: Grabowski, Belmont, Kabe, Cart, Bourlet, Privat, Kalocsay, Baghy, Devjatnin. And there are many more,

both in Europe and in the Americas.

The second statement with which we cannot agree is that Esperanto was strong in pre-war France, but had practically no following in Germany. This is utterly false. In pre-Nazi Germany Esperanto was a social factor of no mean importance. Esperanto Clubs were wide-spread throughout Germany. The language was taught in some elementary schools and in some universities, and many prominent men and women graced the movement. Some of the finest books that have appeared in Esperanto were published in Germany. Turning to the Yearbook of the Universal Esperanto Association for 1934 we find that Germany had clubs and Esperanto delegates in 291 cities and towns. Berlin alone had ten delegates and six clubs. During that same year France had 222 delegates, thirteen of them in Paris. There were twelve clubs in Paris. These figures speak for themselves.

#### **Learning to Speak the Vernacular**

Mother: Junior, after all the care your father and I have used for five years to teach you correct English, I just heard you say to your playmate "I hain't got any!"

Junior: But I just had to make him understand me!

## Thirty-six Years Ago

**A noted Esperantist at Bombay.**—Dr. John Pollen, I.C.S., C.I.E., President of the British Esperanto Association, and recently a respected and well-known citizen of Bombay, put into the harbour on Thursday last on the Shah liner ss. **Shanur**. The good ship displayed on her forepeak bunting which proved too much for the nautical quidnuncs of the harbour, says a Bombay paper. It was a green flag of goodly proportions, with a white square in the centre,

where again appeared one green star . . . It was first run aloft in the harbor of Jeddah, where Dr. Pollen had gone with His Highness the Nawab of Bhawalpur . . . In Jeddah there was a combined fleet of forty vessels belonging to different nations, and the President of the British Esperanto Association was elected Admiral of the combined fleet. Hence the flag.

—From *The Pioneer*, March 1, 1907, Allahabad, India, Reprinted in the *British Esperantist*, Jubilee Number, 1937.

## Esperantists in Action

**Prof. Joseph Tamborra** of University of North Dakota, reports that **The Saturday Review of Literature** of Aug. 7th contains an article by H. G. Wells entitled "Shall We Have a World Language?" Prof. Tamborra has sent an answer and explanation of the merits of Esperanto to H. G. Wells.

**George A. Connor**, N.Y., wrote an article entitled "A Neutral Tongue" for **The Saturday Review of Literature**, Oct. 2, 1943.

**Capt. F. A. Post**, Route 5, Little Rock, Arkansas, made two lectures, Oct. 19th and 26th, on "International Language Esperanto" in the National History Museum; also on Oct. 19th, 20th and 25th respectively he spoke for ten minutes on the radio over station **KGHI**. If any of our readers heard the talks please inform him, expressing their opinion of them.

**Roan U. Orloff**, Boston, Mass., while visiting Mt. Pocono, Pa.,

(Continued on p. 136)

## Esperanto in the Press

**The Herald, Miami, Fla.**, Aug. 27, 1943, published a letter from Dr. Lydia Allen DeVilbiss, a delegate of the IEL, adding to the information given by **Frank W. Vedder** in its issue of Aug. 22nd. Mr. Vedder wrote to the editor on the letter-head of the Sixth International Congress of Esperanto held in Washington, D. C. in 1910, in which Dr. Zamenhof was present.

**Star Journal**, Minneapolis, Sept. 11, 1943, published a letter from Dr. Lehman Wendell entitled "Esperanto: the International Language?"

**The Milwaukee Journal**, Wis., Oct. 12, 1943, published a letter from Stanley A. Klubowski, a delegate of the International Esperanto League, under the heading "Esperanto is Better".

**Arkansas Gazette**, Oct. 8, 1943, published a long letter from Capt. F. A. Post in answer to various questions about Esperanto.

**Staats-Zeitung**, Detroit, published a long article under title of "Esperanto au Naturel" by Von Carl W. Suesser, Sept. 4, 1943. He recalls the work

for Esperanto by the late Dr. Tobias Sigel.

**Clinical Excerpts**, N. Y. (Vol. 17, 1943, Number 5) under the heading of "Medicine and Philately in Russia and China", among other reproductions of postage stamps, showed one of Russia's Esperanto series of 1927 issued in commemoration of the fortieth anniversary of the creation of Esperanto by the physician Dr. L. L. Zamenhof. It devoted about fifteen inches of print to the history of Esperanto.

**The Musical Review**, May, 1943, England, published a long article by Frank Merrick entitled "Esperanto in Relation to Choral Singing". The article was intended to interest the reader in Esperanto, so there was considerable discussion of the origin and history of Esperanto. He suggests the practical value of Esperanto for international choirs and mentions **Himnaro Esperanta** by Montague C. Butler and monthly Esperanto services for 25 years in London and the singing by his choir of **The Hallelujah Chorus** in Esperanto in 1908.

(See also page 125)

# Requisites of a World Language

**Esperanto as an International Language.** from a resolution of the Paris Chamber of Commerce quoted in Report of the General Secretariat, League of Nations, which report was adopted by the Third Assembly 1922:—

“In the first place it is indispensable that this language should not be established to the detriment of the French language, to which we are deeply attached by reason of the immortal beauties enshrined in their works by the genius of our writers.

“As an essential corollary of this primary condition, we must, as ardent advocates of our own native language, respect the native languages of other nations, also rich in literary master-pieces.

“The universal language must, therefore, not be a national language.

“(2) This auxiliary language must be clear, easy to learn and sufficiently rich in vocabulary to express all shades of human thought.”

After examining carefully into all the other requirements, the Committee decided to make an experiment. The experiment was made by the Chamber of Commerce.

“Three texts were selected by the Sub-Committee in a style so precise that the slightest modification might completely alter the meaning. They consisted of an arbitration regulation, a power of administration and a certificate of sale of a very exact type.

“They were translated into Esperanto in our presence by two Esperantists; these two were then

replaced by two others who carried out the reverse operation.

“The new French text, although it did not repeat the exact wording of the original text, reproduced its exact meaning in such a manner that the double transposition was unanimously considered to have made no alteration in the meaning of the agreements upon which the experiment had been made.

“The unanimous conclusion of the Sub-Committee was that your Rapporteur was able to assure the Education Committee that, ‘as far as it was possible to judge by investigation and experiments, Esperanto possessed the qualities of precision, of clearness and facility which are required of an international auxiliary language.’”

**What Can We Use for a World Language.** a World Language Symposium, in **The Saturday Review of Literature**, Oct. 2nd, 1943. Short articles by Allan Harrison Fry, Jacques Barzun, Willard Thorp, Carl J. Friedrich, Ivy Litvinoff, followed by one entitled “A ‘Neutral’ Tongue” by George A. Connor, from which the following is taken:

“Dr. Mario Teixeira de Freitas, of the Brazilian Government, states the case for Latin-America when he says: ‘Only through Esperanto will we realize unity and confraternity under the very best spiritual conditions, because our endeavors in this respect will not bring about the subjection of any part of our populations to a biological and psychological creation of another group...’

“But only Esperanto eliminates the psychological barriers..

“Several million persons of the most diverse cultures, Occident and Orient, already use Esperanto..”

(Further comments on p. 125)



AMERICAN ESPERANTIST  
Mabelle L. Davis, Editor  
4321 Fourth Ave.  
Detroit 1, Michigan

## Heart-to-Heart Talks

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### Functions of the American Esperantist

Probably most of our readers appreciate that the **American Esperantist** has two important functions.

First, as the official organ of EANA, it publishes announcements, reports, proceedings, and other information from officers and committees, as well as authoritative information about the activities of other Esperanto organizations. If no more were done, our readers would include hardly more than active Esperantists.

The second and more difficult function is to present matter of interest to both Esperantists and non-Esperantists. Filling this duty affords abundant opportunity to demonstrate the superior merits of Esperanto.

While both functions are essential many difficulties are involved in combining them in one small publication. To avoid confusion, official matter must be separated from

articles reflecting the thought and ideas of individual writers, but which do not necessarily express the views of the editor, nor any known views of the EANA. Similar difficulties have been very successfully overcome in other organizations, by two publications, an internal paper for members mostly and a general paper for members and the public at large.

As Esperantists, knowing the history of the research and sacrifices of Dr. Zamenhof in order to give a language to the world for its betterment, we should appreciate the principles of speech discovered by other persons with like altruistic goals. In fact, Esperantists should welcome all attempts to create a means of communication between and among all the peoples of the world. Why welcome? Because the more language difficulties are discussed the more opportunity Esperantists have to bring Esperanto and its merits to the attention of authors and editors.

During the past year the editorial policy has been affected by the example of Dr. Zamenhof at the first World Congress of Esperantists: "He spoke with fairness and modesty. He spoke of Schleyer, as an earlier pioneer of the idea of a world language. He had already forgotten the bitter attacks of Volapukists, and spoke only of the great work of his predecessor. He asked the Congress to honour his name."\*

So in fairness to all and to uphold the principle of freedom of speech and discussion, the various excerpts relating to other proposed languages are given, even in this edition devoted mainly to the memory of Dr. L. L. Zamenhof whose birthday on December 15th will be celebrated around the world wherever Esperantists are permitted to meet. His work was not in vain!

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(continued from p. 123)

**A Federal Language for a World Commonwealth** by Albert Guerard in "Free World", February, 1943.—

"The sentimental, the passionate aspect of language is a fact which should never be overlooked. Of this fact the English-speaking world is serenely oblivious....

... If before the war we traveled over the world, everywhere the inscription **English spoken** met our eyes—provided we kept to the beaten Anglo-Saxon track.

... If we wanted to meet the 'natives', naturally those who speak English came to the fore. Their knowledge of the language was an achievement they were only too anxious to display. Thus English spread from pole to pole...

... If victory is ours, there is nothing that can prevent English from being the sole official language of the peace conference, and by an almost inevitable extension, the federal language of

the World Commonwealth. Nothing—except our own moderation and sense of fairness. To these I would appeal, for the adoption of English as the federal language would be a severe handicap for the new Commonwealth of Nations.

"For one thing it would come with victory, and to the defeated, it would remain the hated badge of defeat. . . Every group that feels itself dispossessed and humbled will try to limit, not to extend, the scope of international activities. It will be 'patriotic' to unlearn English. English could grow before the war, on a free and unofficial basis, just as German and French, in other spheres, were growing also. But official predominance is a challenge. . .

"William Lloyd Garrison said: 'My country is the world'. To this idea we must remain true, if we are to liberate mankind. And this means the renunciation of every privilege of race, class, caste, nation, or language. . .

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

"The language we need, therefore, must be one which does not stand for victory, power, wealth, pride, but for brotherhood; one that can be used by the World Police, the World Court, the World Airways, without any fear that the strong and rich will be made stronger and richer thereby; one that will respect the essential quality of all cultures, and give the least of the tribes a fair chance to co-operate in the world's welfare; a language, in short, that will be the symbol as well as the instrument of the international spirit." (Discusses Basic Latin for

the purpose.)

**Basic English: A Global language,** a feature article by Lincoln Barnett in "Life", Oct. 18. A paragraph which calls for an answer by Esperantists is: "The obvious benefits of an international medium of mental exchange have from time to time prompted lexicographers to cook up artificial languages: Esperanto, Ido, Novial, Nulango. But because such synthetic tongues lack tradition, literature and a practicing proletariat... they have won few adherents in the Babel of this chattering planet."

## Opinions from Here and There

**Whose Basic?, "Time", Oct. 4:** "Dr. Lin Mon-sheng, Chinese scholar, author and editor, on CBS's **People's Platform**. Dr. Lin asked a disarming pair of questions: Why Basic English? Why not Basic Chinese? His argument: Chinese is the mother tongue of 450,000,000 people. There is none easier, simpler to learn than the simplified 'basic' Chinese of 1,000 characters.

**Esperanto: The International Language,** Star Journal, Minn., Sept. 11, from a letter written by Dr. Lehman Wendell:

"Whatever advantages Basic English may have as a world language are offset by its disadvantages. Difficulties of spelling and pronunciation have not been eliminated, nor has the intricate English grammar been simplified..."

"I have used Esperanto for over thirty years. At one time I corresponded with thirty different nationalities, and had no difficulty

in making myself understood, nor in understanding them..."

**Esperanto is Better** from letter of Stanley A. Klubowski, **The Milwaukee Journal, Oct. 12:**—

"Worthy of note is the fact that while the selection of the 850 words of "Basic English" have been copyrighted... the creator of Esperanto, Dr. L. L. Zamenhof, gave his work of a lifetime to the world free.

Esperanto... is phonetic and is entirely international. "Basic English" has none of these requisites. The promoters admit that no classics can be written artistically in it. However, classics and the Bible have long been translated and published in Esperanto..."

The Roman Catholic church for many years has published prayer books in Esperanto. The Baha'i centers all over the world have much of their literature published in Esperanto. Even in war-torn China today, three Esperanto publications are issued regularly..."

"What made the deepest impression upon you?" inquired a friend of Abraham Lincoln, "when you stood in the presence of the Falls of Niagara, the greatest of the natural wonders?"

"The thing that struck me most forcibly when I saw the Falls," Lincoln responded, "was where in the world did all that water come from?"

—*Theasaurus of Anecdotes* by Edmund Fuller.



# Esperanto Association of North America

## EXECUTIVE COMMITTEE

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---

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

### A Good Field for Propaganda

Increasingly, for a year or more, people in public life are talking and writing about some form of post-war unity, some form of world organization. It seems to me that we have here a splendid opportunity for propaganda. If a goodly number of Esperantists would write to the author whenever we see or hear anything along this line, pointing out what a great help Esperanto would be, in fact, that it is practically essential in making possible the success of such an organization, it is reasonable to hope that they will, in time, begin to notice us and even to include Esperanto in their announced plans for the future world.

I would like to form a committee of volunteers for this work and the larger the better. Please write me if you will agree to take part in cultivating this new and excellent field for propaganda.



—Underwood and Underwood

---

No, I am not talking to the other fellow. This means you. "Do it now."

### Defense Bonds

Why not celebrate Dr. Zamenhof's birthday — December 15th—by donating, individually or as a club, a defense bond to the EANA fund? If you can't give a bond, send a few stamps to the Treasurer, Mr. William Plampin, 1319 Columbia Ave., N.W., Washington 9, D.C. and he will turn them

into bonds as they accumulate      October **American Esperantist**.  
 For instructions in making      Fraternally yours,  
 out bonds, see September -      Cecil Stockard

### American Esperantist in Libraries (Supplemental)

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Illinois Strasburg Chicago	Strasburg Public Schools Univ. of Chicago (1944)	(Subscribed for) Prof. J. Tamborra
Massachusetts Cambridge	Harvard Univ.	Albert W. Jarosz
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# AMERIKA ESPERANTISTO

Volumo 58

NOVEMBRO-DECEMBRO, 1943

Numeroj 11 kaj 12

## Filozofiaj Notoj pri Justeco

Verkis angle *Prof. Raymond Frank Piper\**

Esperantigis *Walter Lippmann*, Doktoro de Juroj,

**K**ION signifas justeco, montriĝos, kiam ni elmetos la sistemon de ĝiaj premioj. Tia "reiro al la radiko" estas karakteriza por filozofia metodo de analizo.

(1) *Intelligenteco*. En profunda difino de Leibniz ni legas ke "fundamente justeco estas nenio alia ol karito (bonfaremo) konformigita al saĝeco." La esenco de intelligenteco kaj de saĝeco estas la povo atingi ordigitan interrilaton de la partoj aŭ celoj en tutaĵo; justeco estas tia ordigita integraligo (entutaĵigo) de personoj en societo. Tial Platon diris ke justeco en societo estas analoga al saĝeco en la menso, kaj la ĉefa celo de lia majstroverko *La Respubliko* estis konigi la signifon de justeco.

(2) *La Valoro kaj Digneco de la Homa Persono*: por konservi ĉi tiun valoron, certaj

fundamentaj rajtoj devas esti garantiataj, speciale la rajto al vivo kaj persona sekureco, al korpa libereco kaj ebleco laborakiri sufiĉan vivtenon, la rajto al libereco de penso kaj esprimo, de eduko kaj de diservo. Alia faktoro en justeco estas la sekurizado de tiaj rajtoj, la protektado de ili kontraŭ invado; tio estas justeco en negativa, protekta, leĝa senco. Komunumo devas protekti sin kontraŭ malbonfarantoj, kiuj detruus la elementajn rajtojn de la homo. Kiam iu agas kontraŭ ĉi tiuj rajtoj, li iĝas sumetata al la reguloj kaj punoj, kiuj estas nomataj kompensa justeco. Sed justeco havas ankaŭ la pozitivan funkcion doni al ĉiu la kiel eble plej plenan eblecon evoluigi siajn kapablojn kiu povas kunkonzisti kun similaj eblecoj por aliuloj.

(3) *Societo de Bezonaj*

\*"Philosophic Notes on Justice" de Raymond Frank Piper, Profesoro de filozofia en la Universitato de Syracuse aperinta en *Amerika Esperantisto*, Sept.-Okt., 1943.

*Personoj.* Ĉar (a) ĉiu dependas de aliaj por ricevi la plej necesajn varojn, kaj (b) ekzistas nur limigita kvanto de la plej multaj varoj, la bonfarto de la homoj postulas distribuon de varoj en diversaj malsimplaj vojoj. Justeco en ĉi tiu rilato regas, kiam en la distribuo justa mezuro, porcio aŭ proporcio konforma al la bezono estas realigata en la komunumo. Sed la komunumo, en kiu distribua justeco de ĉi tiu speco efikas, estas nun ĝinta la mondo, ĉar moderna scienco kaj la tragedioj de la milito pruvis ke ĉiu nacio dependas de multaj aliaj por ricevi esencajn varojn. Por adekvata realigo de tutmonda justeco sub modernaj kondiĉoj pluraj novaj teknikoj de komunikado estas urĝe bezonataj, speciale universalaj helplingvo kaj skribo, universalaj tabeloj de peziloj kaj mezuroj, universalaj moneroj kaj pasportoj, kaj kelkaj aliaj.

(4) *Imag-pova Simpatio.* Eĉ malvarmkora kalkulado de justaj agoj en la societo estas malfacila sen imag-pova konsidero al la vidpunktoj de tiuj, kiuj diferencas de ni en valorjuĝoj. Pro ĉi tiu kaŭzo Leibnitz insistis ke tiu konformaĵo al saĝeco, kiu estas justeco,

postulas kariton aŭ bonvolon. Augustinus deklaras en siaj *Konfesoj* ke justeco estas "amo servanta la amatojn." La Baha profeto Baha'u'llah diris en *La Letero al la Filo de la Lupo*: "Estas necese havi inteligentecon kaj puran kaj sanktan vidon por akiri justecon kaj egalrajtecon." En aliaj vortoj, fundamenta bazo de nia postulo al justeco estas nia scio ke ni ne povas atendi ke nia najbaro koncesias al ni privilegiojn, kiujn ni ne vole kaj volonte koncesias interŝanĝe.

(5) *Praktikaj Institucioj* de pluraj specoj estas necesaj por la realigo de justeco. En etika abstraktigo justeco estas unu el la plej sublimaj idealoj por elvoki homajn klopodon kaj virton.

(a) Unu kondiĉo de ĝia praktika realigo estas tiu *kutimo de reciprokeco*, kiun Kung-fu-tse (Konfucio) brile priskribis. La kutima praktikado de la delikataj societaj moroj estas alta virto, kiu staras multe super elkalkulita kaj minimuma obeo al la leĝoj. Tiaj moroj enhavas la realigon de justa agado al niaj najbaroj en tiaj aferoj kiaj kondutmanieroj kaj interparolado, religio, sportoj kaj estetikaj ĝuoj. Ne estas necese aldoni ke la

praktokado de justeco postulas obeon al la leĝoj de onia komunumo.

(b) Ankoraŭ *leĝa formula*do de la kondiĉoj de justeco kaj de la manieroj de ĝia aldeigado en komunumo estas necesa. Kutime oni komprenas justecon tiel ke ĝi enhavas leĝojn kaj juralĝustigado (equity). Unu el la grandaj donacoj de la angla-saksa kulturo al la mondo estas la starigo en efektiva multe disvastigita uzado de diversaj taŭgaj institucioj por la atingado de justeco, kiel ekzemple la asiza sistemo, reguloj de pruvado kaj la tribunalo de juralĝustigado (court of equity). La regulo de justeco signifas ke la leĝoj estas por ĉiu sen escepto. Ĝi estas unu el la fundamentaj ŝtonoj de demokratio.

(6) *Organa Kunagado*. Ni revenas al la unua, ĉion pene-

tranta kondiĉo de justeco: inteligenteco aŭ racio. Platon instruis ke individuo povas atingi virton kaj animan bonfarton nur se ĝia racio regas kaj kunordigas la aliajn kapablojn de ĝia menso. Simile, li diris, estas justeco en societo, kiam ĉiu bone zorgas por siaj propraj aferoj, tio estas: plenumas tiujn oficojn aŭ funkciojn por kiuj li estas plej taŭga kaj plej bone edukita. Do la justa komunumo estas tutaĵo aŭ organismo, en kiu vasta vario de homaj personecoj estas bonege integraligita.

Mallonge, en sia plej alta formo justeco regas en societo, kiam en ĝi estas tia reciprokaj alĝustigado kaj kunagado de ĝiaj sinrespektaj kaj konsideremaj membroj, ke ĉiu akiras plej grandajn valorajn konforme kun egalaj akiroj fare de liaj najbaroj.

## Fora Proksimeco!

(el *Esperanto Internacia*, Sept.-Okt., 1943)

Ĉion konsiderante, la restado en Ĝenevo forpasas sen malhelpo por la svisa delegitaro, kiu loĝas ĉe la Hotelo Miramare. Ĝia saloneto baldaŭ fariĝas la rendevuejo de la neŭtraluloj.

Pro stranga hazardo, S-ro Motta renkontas en la hotelo

lifto, je la tago de sia alveno anglan sinjoron kun grizigantaj haroj kaj kies okuloj lin frapas per sia magneta brilo. Riverencegoj kaj salutoj ambaŭflanke. La konversacio tamen ne longe daŭras, ĉar la angla vojaĝanto efektive ne (daŭrigas sur paĝo 133)

# La Vojo

*D-ro L. L. Zamenhof*

Tra densa mallumo briletas la celo,  
Al kiu kuraĝe ni iras.  
Simile al stelo en nokta ĉielo,  
Al ni la direkton ĝi diras.  
Kaj nin ne timigas la noktaj fantomoj,  
Nek batoj de I' sorto, nek mokoj de l'homoj,  
Ĉar klara kaj rekta kaj tre difinita  
Ĝi estas, la voj' elektita.

Ni semas kaj semas, neniam laciĝas,  
Pri l'tempoj estontaj pensante.  
Cent semoj perdiĝas, mil semoj perdiĝas,—  
Ni semas kaj semas konstante.  
"Ho, ĉesu!" mokante la homoj admonas,—  
"Ne ĉesu, ne ĉesu!" en kor' al ni sonas:  
"Obstine antaŭen! La nepoj vin benos,  
Se vi pacience eltenos."

Se longa sekeco aŭ ventoj subitaj  
Velkantajn foliojn deŝiras,  
Ni dankas la venton, kaj, repurigitaj,  
Ni forton pli freŝan akiras.  
Ne mortos jam nia bravega anaro,  
Ĝin jam ne timigos la vento, nek staro,  
Obstine ĝi paŝas, provita, hardita,  
Al cel' unu fojon signita!

Nur rekte, kuraĝe kaj ne flankiĝante  
Ni iru la vòjon celitan!  
Eĉ guto malgranda, konstante frapante,  
Traboras la monton granitan.  
L'espero, l'obstino, kaj la pacienco,—  
Jen estas la signoj, per kies potenco  
Ni paŝo post paŝo, post longa laboro,  
Atingos la celon en gloro.

# La Vera Nomo de D-ro Zamenhof

(el letero de D-ro Ismael Gomes Braga)

Kun plezuro mi ricevis la unuan numeron de "Amerika Esperantisto" eldonita de vi, kaj mi gratulas vin pro la belo aspekto de la revueto...

Sur la paĝo tria mi legas la demandon: Was Dr. L. L. Zamenhof's first name Ludovic or Lazarus? Trustworthy authors disagree...

Mi petas permeson por respondi: Kiam egale fidindaj aŭtoroj malkonsentas, k a r a Sinjorino, oni devas malfermi la Biblion kaj konstati mem la veron, ĉar en la Biblio ĉiam estas la vero. Iam instruisto demandis al lernantino: Ĉu vi kredas ke vere la fiŝo englutis la profeton Jonas, aŭ ke tio estas nur figuro por komparo?

La knabino tute serioze respondis: Jes, sinjoro Instruisto, la fiŝo vere englutis la profeton, ĉar tiele estas en la Biblio; se estus en la Biblio ke Jonas englutis balenon, mi tute kredus tion, ĉar en la Biblio estas ĉiam la vero.

Simile al tiu knabino, mi ankaŭ estas amanto de la Biblio kaj sur la unua paĝo mi legas:

LA MALNOVA

TESTAMENTO

el la hebrea originalo tradukis *Lazaro Ludoviko Zamenhof*.

. . . La unua nomo de nia Majstro estas kaj por ĉiam restos LAZARO. La fidindaj aŭtoroj diru tion, kion ili volos, ĉar la Biblio decidus ĉiam la disputojn. *I. G. Braga.*

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(daŭrigita de paĝo 131)

komprenas eĉ unu vorton da franca, itala aŭ germana lingvo dum S-ro Motta siaparte scias nenian anglan vorton. Plua riverencado, plua salutado. Ĝuste je tiu momento la lifto haltas, pro paneo, inter du etaĝoj! Kion fari? "Wait and see", ekpensas la angla ĉefministro. "Avanti", sopiras la ĉefo de la svisa delegitaro. Dum tiu neatendita kunestado, kiu daŭras preskaŭ duonhora, ĉiu

el la du interparolantoj havas tempon por mezuri la distancon, kiu apartigas la britan universon de la mondo kontinenta kaj mediteranea. Fine alproksimiĝas la liberigo. Sinjoro Giuseppe Motta kaj . . . Lloyd George adiaŭas unu la alian per la plej elokventa rideto, kiun du ŝtatestoj iam ajn interŝanĝis.

Tradukita de P. LeBrun el *Le President Motta* de Aymon de Mestrel, eldonita en 1941 de Librairie Payot, Lausanne, Svisujo..

# Pli Allogajn Proverbojn

Joseph R. Scherer

Prezidanto de la Amerika Esperanto-Akademio

**P**RO la malfruigo de la Septembro-Oktobro numero de *Amerika Esperantisto*, mi ne ricevis ĝis nun solvojn por la proverboj listigitaj en la unua artikolo. Do mi ne povas pridiskuti la tradukojn. Dume me petas ke vi relegu la enkondukan artikolon en la Septembro-Oktobro numero, kaj laŭ sama maniero traduku la jenajn proverbojn:

Still waters run deep.

A barking dog seldom bites.

Don't bite off more than you can chew.

The early bird gets the worm.

A penny saved is a penny earned.

Pro la malfrua apero de la Septembro-Oktobro numero de *Amerika Esperantisto*, vi povos sendi la tradukojn de la tri proverboj en la unua artikolo samtempe kun la tradukoj de la dua listo.

Enpoŝtigu viajn tradukojn ne pli malfrue ol tridek tagojn post la alveno de tiu-ĉi Novembro-Decembero numero.

Adreso: Esperanto-Klubo de Los Angeles, Care Joseph R. Scherer, Prezidanto, 3222 Larrissa Drive, Los Angeles 26, California.

## Usona Gazeto Fondita

(Letero de D-ro Zamenhof)

Al la Amerika Esperantista Asocio:

Kun plezuro me eksciis el via letero, ke via societo intencas baldaŭ komenci la eldonadon de amireka esperantista ĵurnalo. Kompreneble mi povas nur tre ĝoji pri tio ĉi kaj deziri al via gazeto la plej bonan sukceson. Ne pro simpla ĝentileco mi tion ĉi diras: vian estontan gazeton mi efektive trovas tre grava, kaj mi efektive atendas de ĝi tre multe da bono por nia afero.

Ameriko estas tre grava por Esperanto kaj Esperanto estas tre grava por Ameriko: kaj tial la tago, en kiu aperos la unua bona gazeto esperantista en la plej grava lando de Ameriko, en la Nord-Amerikaj Unuigitaj Ŝtatoj, estos por nia afero tre grava dato. Ke via gazeto estos bona, pri tio mi ne dubas, ĉar mi konas bone la energion kaj bonan volon de ĝiaj fondantoj.

Mi estas konvinkita, ke vi sekvos la ekzemplon de la bo-



nega kaj plej merita brita frato, kaj via gazeto bladaŭ fariĝos unu el la plej gravaj cen-

troj esperantistaj, al kiu turniĝos la okuloj de la tutmonda esperantistaro.

—“Scrap Book for 1907” British Esperantist, Jubilee Number, 1937

## Esperanto en Centra Eŭropo

(el letero de *M. L. Winant*)

Plenumante vian deziron, mi mallonge mencias tion kion mi scias pri la uzo de Esperanto en Centra Eŭropo:

La lingvo estis sukcese uzata de granda nombro da personoj el ĉiuj ekonomiaj kaj sociaj klasoj por la plej diversaj sciencaj kaj kulturaj, tiom kiom por komercaj kaj aliaj praktikaj celoj. Se oni malfermas antaŭmilitan adresaron enhavante adresojn de Esperantistoj el Aŭstrio, Ĉeĥoslovakujo, Hungarujo, Rumanujo, kaj Bulgarujo, oni tuj notas ke tiuj ĉi landoj estas gvi-

dantaj koncerne la uzon de la lingvo, tiom kiom la nombron de la adeptoj, kompare al la nombro de la loĝantaro. La vereco de tiu ĉi fakto estas pli evidenta se oni ankaŭ konsideras ke la publikigitaj adresoj reprezentas nur etan procenton de la tieana Esperantistaro. Estas ne malpli konata la fakton ke tiuj ĉi landoj produktis la plej grandan nombron de valoraj pioniroj al kiuj la tutmonda Esperantistaro estas kaj restas multe devigata.

## Esperanto-English Exercise

Akvo devas esti klara, freŝa, kaj senriske trinkebla.  
Atentu pri la mikroboj!

La nomoj de la viandoj estas bovajo, bovidajo, ŝafajo, kaj porkajo.

Kelkaj trinkaĵoj estas teo, kafo, vino, cidro, biero, lakto, kaj akvo.

Water must be clear, fresh and drinkable without risk. Pay attention to the microbes!

The names of the meats are beef, veal, mutton, and pork.

Some drinks are tea, coffee, wine, cider, beer, milk, and water.

En la restoracia:

Kie estas la kelnerino?

Kian supon vi volas?

Kelnero, kion vi havas preta?

Mi estas malsata kaj soifa.

Tiu ĉi butero ne estas freŝa.

Ĉi tiuj ovoĵ estas malmolaj.

Ni havas sandviĉojn—ŝinkon,  
ŝinkan kolbason, kaj tiel plu.

Kiom mi ŝuldas?

Ĉu vi ŝatas malvarman vian-  
don?

Mi deziras panon kun butero  
kaj kafon sen sukero kaj kre-  
mo.

In the restaurant:

Where is the waitress?

What kind of soup do you  
wish?

Waiter, what do you have  
ready?

I am hungry and thirsty.

This butter is not fresh.

These eggs are hard

We have sandwiches — ham,  
ham sausage, etc.

What is the charge?

Do you like cold meat?

I wish bread and butter and  
coffee without sugar and  
cream.

### Esperantists in Action

(continued from page 121)

on Sept. 8th, gave a talk on  
"The Birth of Esperanto". The  
talk was very successful in  
arousing interest in Esperanto.  
A second talk followed.

**William P. Vathis**, Philadel-  
phia, wrote a letter giving a  
preference for Esperanto over  
Basic English, which was pub-  
lished in the **Philadelphia Rec-**  
**ord**, Oct. 18th, in response to  
an article on Oct. 9th entitled  
"Basic Seen as Imperialistic  
Threat."

**Mrs. Angela Alfaroli**, Vine-  
wood, N. J., also had a letter  
published in the **Philadelphia**  
**Record**, Oct. 30th, entitled  
"Another Reader Prefers Es-  
peranto to Basic."

**Detroit Esperanto Society**  
started a class for beginners  
in Esperanto in the McGregor  
Library, 12444 Woodward Ave.  
Highland Park, Thursday, Oct.  
21st at 7:30 P. M. to be held  
weekly. Twenty responded.  
Teacher: Herbert J. Lawin.

# Book Rental Service

Director: *E. G. Dodge, M. A.*  
1471 Irving St., N. W., Washington 10, 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

**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.**