

INTERLANGUAGE

AMERICAN ESPERANTIST

WORLD SPEECH—OPEN LETTER
To an English-Speaking Friend
By Francisco Azorin

Gallup Poll on World Language
71 Per Cent Say "Yes"

Former Quiz Kid an Esperantist
Entirely Self-Taught

La Ordinara Homo (Dua Parto)
Henry Agard Wallace

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Associate Editors: Dr. W. Solzbacher, Doris Tappan Connor, Pauline Knight, Viktoro Murajo. *China:* The Very Rev. Dr. John B. Kao. *Eire:* Lorcán O hUiginn, P.C.T. *Italy:* The Very Rev. Gabriel N. Pausback.

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Nos. 1-2

“THE INTERNATIONAL LANGUAGE” AN OPEN LETTER TO AN ENGLISH-SPEAKING FRIEND

FRANCISCO AZORIN

This is a brief for all non-English-speaking peoples re the proposal that English be the world tongue. *Francisco Azorin* was former Councilor of the City of Cordoba, Spain, and Deputy of the Spanish Parliament. Among his published works is the important eight-language *Architectural Terminology*, with Esperanto as the text language. We reprint this article in English from the Esperanto original in the Mexican journal *Renovigo*.

Yes, my friend, technology has united mankind on the material plane. Our post-war task is now to forge moral unification. Otherwise, peace will not endure!

That task requires the consideration of a great many social problems; not only between governments, but between all of us as common citizens. Naturally, to facilitate direct interchange of thought, we need an international language.

During the first centuries of our era the Latin language played that rôle. The Roman legions conquered the whole of the then-known world, and their language was disseminated so thoroughly that during the middle ages every document of universal importance was written in Latin. Even today the Catholic Church still officiates in Latin.

The Spanish language became international during the Renaissance. Spanish adventurers circled the globe, and as a result their language became the chief instrument of inter-comprehension in Europe, Asia, Africa and Oceania. It continues as the official language for more than twenty nations.

Napoleon swept through with his armies from Gibraltar to Moscow. His French language, along with the

ideas of the Encyclopedists and revolutionaries, infiltrated into universal culture. And up to our present epoch, it held sway as a language of tourists and diplomats.

Now, the English language has achieved first place. The English-speaking peoples triumphed in the recent world-war, thereby greatly expanding their universal influence. As a consequence, admiring opportunists will suggest that they should profit by the occasion and impose the English language as the international language. Others, conscious of the difficulties and complexities of the English language, propose for that rôle a form of clever extract called “Basic English”, as sufficient for us — the inferiors — to make ourselves understood before the English metropolitans.

I declare to you, dear friend, that I have no antipathy to the English language. If, among other blemishes, it has a confused phonetic system, it undoubtedly has a rich vocabulary for lexicographers, it is very expressive when used by talented writers, and it is sweet when spoken by little girls. Neither do I disdain the English peoples, in spite of the accusation about imperialism, because I would indeed wish for a basis for

the most intimate union of *all* nations which would be all-inclusive in principle.

But, consider! Let me call your attention to the fact that the English-speaking peoples won the war with the help of the Russians, who in their turn immediately imposed the Russian language as official for international meetings and documents; also with the help of the Chinese peoples, about 500,000,000, whose language, therefore, implies something; and with the help of Spanish-speaking nations; etc, etc.

Besides all this, the languages which have played an international rôle will not resign their God-given missions as cultural instrumentalities. And the languages of the conquered lands, undoubtedly, will strive to survive with the cultures which they symbolize. Even the most modest languages have the right to dream of sometime being heard universally.

Nevertheless, the English-speaking peoples can, in accordance with historical tradition, seek to impose their language everywhere (since they are the victors). In all probability, that will humiliate friends and excite rivals and, during the struggle, moral peace, justice and equity will suffer — all those things which we wish to establish.

However, the language Babel is a problem readily solvable. It would seem to be not unlike other social problems!

No language imposition, firstly. Let us adopt a neutral tongue, allowing the national languages to maintain equal status, to the end that we can enjoy a non-partisan arena for cultural deliberation.

And a few technical conditions: An international language must be simple and easy, so that the process of learning will not over-burden the mind. Because of that factor a nat-

ural language, planlessly evolved layer-upon-layer by peoples and writers, does not answer the purpose. We need an interlanguage produced by art, scientifically elaborated.

An international language must also be precise, complete, with technical terminologies, because the language needed is not a jargon or collection of terms, but a most delicate cultural instrument.

Finally, an international language must be harmonious, euphonious; because it will be utilized not only for technics or dry commerce, but for fluent song, poetry and love.

These conditions actually define *ESPERANTO*. It is a neutral language, everybody's yet nobody's, and it is simplified to sixteen rules which have no exceptions. It is precise with technical terminologies, and it is euphonious as has been demonstrated at twenty international congresses and in some thousands of literary works.

Because of all that, many important personages have expressed opinions favorable to Esperanto. Because of all that, Esperantist pioneers support propaganda associations in all lands — including your own country, of course — associations which you should join. Because of all that, Esperanto has survived through the terrible hurricanes which we have suffered, while all rival, soulless projects have wilted and died.

Therefore, the prime problem, the language Babel, has an effective solution. It remains only that a highly responsible government — why not an English-speaking government? — propose it nobly and unselfishly to the others. And after the undoubted agreement which would result, reproduce phonograph disks and Esperanto primers, and distribute them to all schools everywhere. In half a year, more or less, the human

family would be able to begin direct conversation one with another. Then, a condition not sufficient in itself, but absolutely essential for the moral unity of Humanity, will reign!

I. come to a close, my friend. Everyone who sincerely desires to bring order out of the present confusion should bear in mind that, "*In the beginning was the Word*".

GALLUP POLL ON WORLD LANGUAGE

71% of all Americans believe that an international language should be taught in schools, 60% think that the introduction of an international language would increase the chances of maintaining world peace, and 2% believe at present that the language to be taught should be Esperanto. These figures, released by the American Institute of Public Opinion on December 1, 1945, are the results of a nation-wide Gallup poll. They should, of course, be accepted with the same qualifications and reservations as all public opinion polls.

The idea for the poll was in part prompted by President Truman's recent interview on the language difficulties at international gatherings (see *American Esperantist*, November-December 1945). The first question was: "Should the school children in all countries be required to learn, in addition to their own language, some one language which would be understood in all countries, so that people of every nation could understand one another better?" The answers were: 71% Yes, 17% No, 12% No Opinion. 57% of those polled believed that "the United Nations should appoint a group to study various languages and select one to use" for the auxiliary.

The third question, the most specific, was: "If some language other than ours were selected, which one would you choose?" 19% indicated French, 19% Spanish, 5% German (!), 3% Russian, 2% Latin, 2%

Esperanto; 6% of the replies were "miscellaneous", and 19% indicated no choice.

Most of those who replied to this question never actually studied the problem and were giving a good guess rather than a considered opinion. The 2% vote for Esperanto (3.6% of those who indicated a choice or preference) means neither that only 2% of the American people are willing to support Esperanto, once the case has been put before them in a sensible way, nor that 2% of all Americans are now going to mail in application forms for membership in the Esperanto Association. The discovery that 71% of all Americans seem to recognize the urgent need for an international language shows, however, that the time is ripe for presenting public opinion with all the facts and arguments relevant for an intelligent judgement.

The nation-wide percentage of the Gallup Poll (71%) is only slightly smaller than the state-wide percentage obtained a year ago by the Minnesota Poll of Public Opinion for an affirmative answer to a similar question (74%), as reported and analyzed in this journal in January-February 1945.

It would be interesting to have more details on the recent Gallup poll. If such additional material can be secured, the "American Esperantist" will be pleased to publish a more complete and thorough analysis.

FORMER QUIZ KID IS AN ESPERANTIST

ARMIN F. DONEIS

If one were to wander along under the palms and mesquite trees near Santa Gertrudis Street in Kingsville, Texas, one might catch snatches of Esperanto conversation emanating from a nearby house; or one might get a fleeting glimpse of a brilliant green Esperanto bicycle guided by the masterful hand of fourteen-year-old *Richard Earnhart*, former Quiz Kid.

If you can catch his eye and flash a green star at Richard, he'll drop everything else to converse with you in Esperanto, and you'll find that his pronunciation and mastery of the interlanguage are a surprise and a delight!

Richard will tell you, as he proudly displays a green star in his button-hole, that he first learned of Esperanto about four years ago in El Paso, while preparing to win first prize in the national contest of the Scripps-Howard spelling bee in Washington, D. C. He was poring over an encyclopedia when the name "Esperanto" caught his eye. He was intrigued, and secured some Esperanto textbooks at the public library. Books were his only tutors in Esperanto, but to hear him "speak it like a native" attests to the speed and the thoroughness with which he mastered it.

The mental horizons of Richard Earnhart extend far beyond the borders of the Lone Star State and out to other continents where he corresponds in Esperanto with wide-awake youngsters. He exchanges letters on science and science-fiction, and Esperanto serves as his key of friendship in many foreign lands. Nor does he neglect the folks at home. He has convincingly presented the merits of Esperanto to his parents and his younger sister, Syl-

via, to the point where they, too, are undertaking the study of the auxiliary international language. There's nothing exclusive about Richard Earnhart and his Esperanto enthusiasm; he's willing and eager to share Esperanto's advantages with his classmates, and teachers, and is now gathering material for an Esperanto Exhibit to demonstrate the virtues of Esperanto among Texas folk.

Unassuming as he is, Richard is no ordinary boy. If you pressed him hard, he would admit that he appeared twice during 1942 on the national Quiz Kid radio program; that he won \$500 and a trip to New York with his teacher as first prize in the national spelling contest; that he has consistently taken high honors in all his classes in spite of frequent change of schools; and that he completed three terms of work in his first term of school life. But books are not his only friends. Richard has found a warm place in the affections of his classmates in high-school. This popularity they manifested recently by electing him secretary-treasurer of their sophomore class.

Richard insists that there's nothing unusual in his interest in Esperanto. He sees no reason why most other boys and girls don't as quickly grasp the importance of Esperanto and avail themselves of its unique qualities and potentialities. He looks at his Green Star and muses over the great benefits which Esperanto can bring to humanity, and he gets that far-off look when he thinks of his many foreign friends in the Esperanto movement.

I want to present Richard Earnhart as an excellent example for all new Esperantists (and some of the old ones too) of what "any red-

blooded American" can do to acquire a useful and satisfying knowledge of Esperanto in a short time when he sets his mind to it. Whereas most novices of the international language are situated where they have access to an Esperanto Club, or can secure the help and prodding of an instructor to aid them in the mastery of Esperanto, Richard, on the other hand, studied it intensively for one

year with nobody's help or encouragement. While under favorable conditions the "mortality" among students in any language-course is high, and some of those who survive may only stammer a few parrot-like phrases, Richard's case is exemplary in that he became *adept* thru thorough study and careful use of Esperanto, all by himself, in something over a year's time.

LANGUAGE-LEARNING AND ESPERANTO

PROFESSOR FRANK TOMICH

Fenn College, Cleveland, Ohio

A cultured writer has said that language is the medium of communicating to others our thoughts, feelings and desires through spoken words. It seems to me, therefore, that it is of the highest importance that the student should apprehend this nature and office of language at the very beginning of his studies of foreign tongues.

To the degree in which the first new language which the student begins to learn, aside from his own vernacular, can be shown to him to be capable of performing this 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 language in general.

The latter condition can be met

in a high degree in the study of a *living* language, but, (*nota bene*) in the *highest degree* only in the study of *Esperanto*, because only Esperanto is the expression of a *concert of civilizations* that are not very different from our own. By no means can this condition be fully met in studying a language which has ceased to be spoken, and which, when spoken, was the expression of a civilization that was essentially different from our own.

In order to impress most effectually upon the mind of the young student a clear idea of the nature and office of Esperanto, and of the difference between his vernacular or French, Italian, Spanish, etc., it is important that he *should* continue the study of Esperanto *only*, until he realizes that everything he says in English can also be said in Esperanto (and sometimes very much clearer). With this thought fully fixed in his mind, and fully realized in his practice, each new language that is afterward commenced will be acquired with increasing facility and in shorter time.

WHY NOT "BASIC ESPERANTO"?

DAVID M. EARL

For seven weeks in the summer of 1945, I had the assignment of teaching Basic English to Chinese sailors. The course was fairly intensive, involving three hours teaching per day, five days a week, and was under the personal supervision of Dr. I. A. Richards and his staff. As this is an experience which comparatively few Esperantists have had, perhaps my conclusions may be of interest to others. I feel that if we approach the question from an unemotional standpoint, we may be able to learn something of value from this supposed rival of Esperanto.

I completed my work with a new sense of the value of the direct method in teaching any language; and of the extreme difficulty of teaching English by any method. The inadequacies of English as an international language showed up in bold relief from the first day: irregular plurals (this, these; that, those) and verb forms (is, am, are). Later, of course, the obstacles of erratic spelling caused their usual headaches. Even assuming that these problems were mastered by the Chinese sailors, (which was frequently not the case) the fact soon became evident that Basic's supposed economy of vocabulary has been achieved by using every word in as many idiomatic ways as possible, exploiting its irregular applications and thereby claiming a saving. So the Basic dictionary tells us that "plane" may be either a flat surface or a carpenter's tool; and that if we place the word "air" before it, we have a flying machine. Since both "air" and "plane" are basic words, "airplane" is a simple compound not included in the well-known 850. Such uses of English homonyms are too frequent in Basic not to have been intentional. It is

at least open to question whether a person with no knowledge of European language customs finds it easier to learn that "right" means both a direction and a condition, or to learn the two words "dekstra" and "prava". If he does master the two meanings of "right", his next problem becomes the determination of whether the opposite will be "left" or "wrong".

I was gratified to notice that the grammatical mistakes made by my pupils were frequently in the direction of logicity — mistakes not of thought but only because of the peculiarities of English — and on some occasions I gained a somewhat rueful amusement from the fact that sentences written with mistakes in English would not have been wrong in Esperanto. One example comes readily to my mind: "Before six months I was in China."

Since, during the same period (but on my own time), I was teaching a Cseh-method Esperanto course to Americans, a comparison was more readily made than might otherwise have been possible. I found the direct method outlined by Dr. Richards similar in many ways to the Cseh system; the chief difference being that the Richards course involves less conversation and more reading of textual material. At the same time, he places great emphasis on acting out the material in front of the class, to be done by the students themselves; an excellent approach.

Out of this interesting and valuable experience have come certain conclusions. First, Basic appears to be a well-planned system of teaching the English language, but it is not a solution to the problem of choosing a world auxiliary. We as

Esperantists would do well to stress this attitude: that Basic can be no rival to Esperanto because it is essentially a method of introducing English, not an entity in itself. Altho this opinion may not be accepted by Ogden, it is clearly stated by Dr. Richards in his book "Basic English and Its Uses": "We should be poor servants of the future if in spreading the English language we impaired it. Happily the very constitution of Basic English makes it an influence tending in the other direction. It is no rival to or substitute for an ampler English, where the use of that is feasible. It is an introduction and an exploratory instrument." (pp. 6-7) "No one who knows Basic will willingly confine himself to it — except for special purposes." (p. 128)

In the second place, we can as Esperantists advance the popular appeal of what we have to offer the world, by teaching a streamlined, minimum, practical vocabulary. Just as Basic is fundamentally the English language adapted to beginners, we can and should prepare an adaptation of Esperanto to beginners. I propose the judicious choosing of one thousand roots, to be used in beginners' texts and in a series of interesting reading-books which would give new Esperantists an immediate use for their knowledge.

Esperantists realize that because of its ingenious use of affixes, 1000 roots in their language can do the work of possibly 5000 words in any other language. The possibilities are unlimited; we can emphasize that by learning approximately the same number of words as in Basic, one will have not a cut-off stump of a

language, but a full and rich means of human communication. This could be regularized and utilized as a selling point, with an abundance of literature available for such persons at their achievement level. We would possibly find a great percentage of students retaining their interest — and ultimately going on to the full language. Those who have little time or inclination for further study would at least have definite value for the effort expended. With regard to correspondence, it is safe to say that most letters and post cards written by common people thruout the world are on a vocabulary level considerably lower than would be achieved by 1000 Esperanto words.

A beginning in this direction was made by Julio Baghy, who wrote "La Verda Koro" (an excellent novelette) with a vocabulary of under 1000 roots. Andreo Cseh's elementary course also includes substantially fewer than 1000 words. It goes without saying that this "Milvorta Esperanto" could not be presented as a rival to or substitute for full Esperanto; it would be employed only as an aid in teaching, and as an assistance to the large army of persons who agree with the international language ideal, are willing to devote a certain amount of energy to it, but for various reasons can not or will not spend several hours each day.

In the meantime, I have already started to collect material for a tentative list, and will be grateful for all comments, criticisms and suggestions, either for or against the proposal.

All those interested may address: David M. Earl, 2387 Woodstock Dr., Detroit 3, Michigan.

SCOUTS: "Be Prepared" for the World Jamboree in France, August 1947. Esperanto will be used, and an Esperanto prospectus will be printed.

Concepcion Arenal, the Spanish author, has said: "The Universal Language will be. When? A little sooner or a little later, according to the good or ill will of the people, who in this as in all big things can only retard its success, to their shame, or hasten it, to their glory."

WORLD-WIDE BOOK CIRCULATION VIA ESPERANTO

Count Folke Bernadotte's exciting story about his negotiations with Gestapo Chief Heinrich Himmler, Foreign Minister Joachim von Ribbentrop, and other Nazi bigshots, in the spring of 1945, has become a world bestseller and has been translated into many languages. The first foreign language edition to reach the market, almost immediately after the Swedish original, was not in English or French, but in Esperanto. It was skilfully and rapidly prepared by the novelist Stellan Engholm and published by the Esperanto Book Club "Stelo-Libro" in Stockholm. The Esperanto edition was followed by translations in Danish, Finnish, Norwegian, Spanish (Argentina), Portuguese (Brazil), English (Great Britain), French, German (Switzerland), Spanish (Spain), Czech, and English (United States).

The Esperanto edition was able to appear first because it had several obvious advantages over the others. It was translated and printed in Stockholm, so the translator could keep in touch, by telephone, with the author and the publisher. The original plates could be used for the photographs, and it was possible to follow the Swedish original even in matters of typographical presentation. The translation is excellent and at the same time much more literal than, for instance, the English trans-

lation. In Swedish the book is entitled "Slutet" ("The End"), therefore the Esperanto edition is named "La Fino". The American publisher chose "The Curtain Falls", apparently because he liked the title of Quentin Reynold's bestseller, "The Curtain Rises".

"La Fino" is not the first example of an Esperanto edition appearing before all other translations. When, about ten years ago, the sensational documents on the Andrée North Pole Expedition were discovered, and published in Stockholm, the Esperanto edition, a volume of 411 pages, was the first to reach the market, immediately after the Swedish original. Other topical books whose Esperanto translations had great success included "Europe on the Rim of the Abyss", by the former Italian Prime Minister, Francesco Nitti, the Dutch author Jef Last's "Spanish Tragedy", and the French Senator Honorat's book on "Security".

Esperanto as a medium for the worldwide diffusion of topical books, in particular when the language of the original is not widely understood, has proved its value in the past and has even greater possibilities in the future, especially when international postal communications improve and obstacles to the payment of bills from one country to another disappear. —W. S.

"LA FINO" may be ordered from the "American Esperantist" at \$2.25 for clothbound, and \$1.75 for the paper edition.

WORLD CHARTER AND WORLD LANGUAGE

Like the League of Nations Covenant, which remained silent on the language problem because no agreement could be reached on this point among the Big Four at Versailles, the San Francisco Charter does not specify which languages are to be used by the different organs of the United Nations. This is to be decided by "rules of procedure": "The General Assembly shall adopt its own rules of procedure." (Art. 21). "The Security Council shall adopt its own rules of procedure" (Art. 30). "The Economic and Social Council shall adopt its own rules and procedures" (Art. 72). "The Trusteeship Council shall adopt its own rules of procedure" (Art. 90).

The only exception is the Statute of the International Court of Justice, which is in most respects a mere copy of the Statute of the Hague World Court. Its Article 39 states: "The official languages of the Court shall be French and English. If the parties agree that the case shall be conducted in French, the judgment shall be delivered in French. If the parties agree that the case shall be conducted in English, the judgment

shall be delivered in English. In the absence of an agreement as to which language shall be employed, each party may, in the pleadings, use the language which it prefers; the decision of the Court shall be given in French and English. In this case the Court shall at the same time determine which of the two texts shall be considered as authoritative. The Court shall, at the request of any party, authorize a language other than French or English to be used by that party."

Article 111 of the San Francisco Charter declares: "The present Charter, of which the Chinese, French, Russian, English, and Spanish texts are equally authentic, shall remain deposited in the archives of the Government of the United States of America." If this is an indication of the languages to be used officially and permanently by the United Nations, matters are likely to become extremely complicated from the linguistic point of view. There will undoubtedly be plenty of opportunities to demonstrate the need for the neutral and easy-to-learn Interlanguage: *Esperanto*.

NEWS BEHIND THE NEWS

Over the Moscow radio, in a youth program, Professor Herzog recently discussed "the origin of language". He declared: "We are moving towards the elaboration of one universal language. Russian scholars are working on this problem." In a similar way, according to a Moscow AP dispatch of December 2, the language problem was mentioned by the Chief Executive of the Soviet Union, Mikhail Kalinin, in an address to the 14th plenary session of the Komsomol. The Pre-

sident of the Central Executive Committee of the USSR "advised Soviet youth to become better acquainted with the languages, customs and character of foreign peoples, in view of Russia's expanding international contacts." In this connection it may be pointed out that Dr. L. L. Zamenhof's first book presenting Esperanto to the world was printed in Russian and that the Esperanto movement, in the first ten years of its existence, had its greatest strength in Russia.

ESPERANTO IN ACTION

Daily news broadcasts in Esperanto, sponsored by the Czechoslovak Government, were started recently over shortwave (31.41) as well as over the Prague long-wave transmitter (1571 meters). A. Malik is the Esperanto news analyst. In addition to this Government program, broadcast daily from 5:00 to 5:15 P.M. (American Eastern Standard Time), two weekly programs, sponsored by the Czechoslovak Esperanto Association, are broadcast over two Prague wave-lengths simultaneously (470.2 and 1571) on Mondays and Thursdays, from 4:20 to 4:30 P.M. It is now learned that some Esperanto groups carried on underground in Czechoslovakia. Revived Esperanto Clubs are making their appearance everywhere. The forthcoming publication of a Czech Esperanto journal, "Ĉeĥa Esperantisto," was announced recently. The most important Esperanto news from Czechoslovakia is probably the introduction of Esperanto into the curriculum of the evening classes (Labor Schools) of the Labor Unions (URO). The Educational Commission of the Labor Unions, after having taken this decision, made the following statement: "As our schools exist in all cities and towns of any importance in Bohemia and Moravia, the diffusion of the knowledge of Esperanto will thus be assured on a larger scale than formerly."

★

The Greek Esperanto journal, "Helena Esperantisto," has resumed publication in Athens under the editorship of Dr. Anakreon Stamatiadis. It tells of several Esperanto classes taught in schools, with the permission of the Government. The most recent addition to these Esperanto classes is one, with about 50 students, at the Vouliagmenes Orphanage in Athens.

The Danish Esperantists seem to be practical idealists. Immediately after the liberation of the starving Netherlands, large quantities of food were sent to the Dutch Esperanto organizations under the direction of Dr. Paul Neergaard. This was followed by shipments of pots and pans, knives and forks, house and garden tools. "Dansk Esperanto Blad" tells of the visit to Copenhagen of Mr. James D. Sayers, former President of the New York Esperanto Society, now in U. S. Government service. Another foreign visitor was Mr. A. Fridenbergs, a lawyer from Riga and a former President of the Latvian Esperanto Society. He is one of 2,000 Latvian refugees now in Denmark and is Vice-President of their Committee.

★

In France, Esperanto classes are now being organized everywhere. In historical Arles, a class with 45 students is sponsored by the Chamber of Commerce. In Paris, in addition to many classes set up by Esperanto organizations, four Esperanto classes are held under the auspices of the influential Association Polytechnique (Engineering Society). The Medical Journal of Lyon has offered a prize of 1,000 Francs to the first medical student practising at a Lyon hospital to pass the advanced Esperanto examination. The President of the University of Lyon, Professor Alix, presided in person over a meeting of the University Esperanto Club. The City Administration of Lyon sponsors an official Esperanto class at the Martiniere Vocational School. At Mégevè, 180 children are taught Esperanto in 9 school classes; there are 2 classes for grown-ups in the same town. At Brest and Quimper, Brittany, Esperanto is taught in 4 high schools to about 150 students. Other cities are starting classes.

AROUND THE WORLD

More than 25 new Esperanto journals began publication during the last year, most of them in the liberated countries of Europe: France, Belgium, Netherlands, Denmark, Norway, Finland, Czechoslovakia, Bulgaria, Greece. The world-wide Esperanto press will soon be more numerous and better than it was before the war. Some of our colleagues have been printing extremely friendly comments on the "American Esperantist." The "British Esperantist," for instance, called the "AĖ" "one of the liveliest journals in the Esperanto movement" and said that "the American Esperantists can be proud of it." In Belgium, "Paco kaj Justeco" called this journal "perhaps the best edited Esperanto periodical now published." The editors and publishers of "AĖ" will certainly do their best to justify such praise. They confess, however, that they feel some envy when they see that the "Laborista Esperantisto," of Amsterdam, Holland, only a few months after Holland's liberation, has a circulation of 3,500. Someone figured out that, as the population of the United States and Canada is about 17 times as large as that of the Netherlands, the "American Esperantist" should have a circulation of at least 59,500. America must try to catch up with progress in Europe.

★

The *International Esperanto League*, with headquarters at Rickmansworth, near London, England, has recently been greatly extending its network of Delegates. While in 1944 the second part of the Year Book contained only 7 pages of additions to the list of Delegates, the second part of the 1945 Year Book contained 24 pages of such additions. The IEL journal, "Esperanto Internacia," which appeared every second month during the war, has resumed monthly publication.

The *Third Argentine Esperanto Congress* was held with great success in Rosario, the second largest city in the Republic. The general public, the press, and the local and national radio stations took a keen interest in the event. Among the guests of honor was the Very Reverend J. B. Kao, O.F.M., a prominent Chinese Esperantist, now traveling in South America on behalf of the Chinese Relief Commission. Father Kao is a Corresponding Editor of the "American Esperantist." During the Congress, he delivered 12 lectures over 4 different radio stations and at public meetings. For 1946, the Argentine Esperanto Association plans a Conference of Delegates, to be held at Cordoba.

★

A *Green Star Bishop* is the Most Reverend Anthony Eltschkner in Czechoslovakia. According to recent reports he has been appointed by the Pope Bishop of his native diocese of Hradec Kralove, the second largest in Bohemia, as successor to Bishop Picha who has become Archbishop of Prague. Bishop Eltschkner has been active in the Catholic as well as the neutral Esperanto movement for many years. When in 1933 the Pope appointed him Titular Bishop of Zephyrium (Asia Minor) and Auxiliary Bishop of Prague, he put the Green Star of Esperanto into his episcopal coat-of-arms. Bishop Eltschkner was a great friend of the Catholic Esperanto magazine "Espero Katolika" which was being published at Brno, Czechoslovakia, before the Nazi invasion. We understand that plans are under way for publishing this journal again in Belgium. "Espero Katolika," which was published successively in France, Holland, Austria, Spain, and Czechoslovakia, received the blessings of three popes and many bishops.

THE NEW YEAR

The Staff of AE wishes to sincerely thank its members and subscribers who have so greatly supported every effort to advance Esperanto. All have shown wonderful understanding about the innumerable difficulties involved in starting a new "push" for Esperanto during the trying war and post-war years. Now the new EANA Office is beginning to settle down to the work ahead.

New members are coming in, and old members are sending us active support in many ways. Many pay dues as *Patrons* and *Sustainers*. This is important support during these years of steadily rising printing costs. The dollar now buys only about fifty-cents' worth. The Central Office is tremendously encouraged by an increasing number who are making up for the fifty-cent dollar, by donations to the Esperanto Publicity Fund, library gift subscriptions, and securing memberships and subscriptions from friends and neighbors.

Mrs. Flora Wyman sets the pace in our Publicity Campaign by inviting others to join her in sending \$100 to the Fund. After the truly splendid response thus far to Hal Ewen's appeal, we feel certain that Mrs. Wyman will not be disappointed. In general, we can look ahead with confidence to steadily increasing support, and by the same token steadily increasing effectiveness in the promotion of Esperanto. Never was there a more auspicious moment in history to "Forge Ahead!" for the final triumph of Esperanto. Together we can make it a most successful New Year.

ESPERANTO CLUBS

New Esperanto Societies and Classes are being reported from all over the country. It is important that we knit all these activities into cooperative endeavors for Esperanto Action. EANA must establish a "clearing house." The Central Office has appointed *Pauline Knight*, *Assistant Secretary for Clubs*, to compile a Club Directory in AE; to correspond with Club Secretaries, to aid in providing the hundred and one services which will foster and coordinate Esperanto Club work. Let us begin by asking you to send in at once: 1) The name of your society or class, 2) the Secretary's name and address, 3) the time of meeting, and all pertinent details to aid in printing an adequate *Directory*. Address either the General Secretary or the Assistant Secretary for Clubs, *American Esperantist*, 114 West 16 St., New York 11, N.Y.

USE THE "AE"

Members write to us saying that the *American Esperantist* is the best possible booklet for use in promoting Esperanto. They point out that it is living proof of the vitality and the quality of Esperanto. After looking through a copy of "AE," no one can doubt the living fact of development toward a complete solution of the international language problem. Let's put our quality magazine to work making Esperantists! We offer copies at 5 for \$1, or 12 for \$2. Present them to important contacts in your city. Get them to subscribe. Use the "AE"! Let every member consider himself a *Committee of One* to double the circulation of "AE."

LA STABO DE "AE" DEZIRAS AL VI FELIĈAN NOVJARON

The Esperanto Association of North America

EXECUTIVE COMMITTEE

Dr. Cecil Stockard, *President*, G. Alan Connor, *Gen. Sec'y*, Joseph Leahy, *Member*

EANA HONOR ROLL

EANA thanks the following members who are actively on the rolls as Patrons and Sustainers at the close of the year 1945. Their unstinting support as members in the higher brackets, makes it possible to publish an improved "AE". We trust that many more will add their names to the Honor Roll in the new year, to aid in maintaining an effective organization and magazine.

Patron Membership, \$10

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Pvt. William Vathis
Mrs. Lee M. Wainman
Helene Wolff-Kleve
Capt. J. W. Wood

ESPERANTO PUBLICITY FUND

To the Editor of American Esperantist:

I would like to help the Publicity Fund, and taking my cue from Samideano Harold Ewen, I will contribute \$100 to that effort as soon as five other friends of Esperanto are willing to do the same. I believe that Esperanto and EANA can and must take on new energy and make itself increasingly felt as a real factor in our American outlook of today.

—*Flora M. Wyman.*

Hal Ewen really started things! If the response to Mrs. Wyman's challenge is as prompt as to that of Hal Ewen's, we shall soon see our goal of the \$1000 Working Fund realized. Who will be first with \$100?

Since the call, "Who will be the fifth with \$25?" we have received not one but *four* "fifths": F. M. Steadman, M. S. Alderton, J. H. Furay, Robert Karlson. Other contributions: Esperanto Society of Milwaukee, \$10; Dr. Luella K. Beecher, \$8; H. Schroepel, J. D. Shea, Donald Stephens, Lt. R. C. Marble, Elmira Esperanto Club, A. E. Regal, H. G. Schatz, \$5 each;

Lee Atford, \$3; R. Eadie, \$2.50; Donald Munro, Dr. A. M. Schwager, Jas. H. Morrison, R. A. Flavell, Workmen's Benefit Fund Tremont Branch, Wm. Vathis, Wm. H. Donaldson, Prof. F. Tomich, \$2 each; Capt. J. W. Wood, John Richards Orth, Emile Blais, Jean Tremblay, R. R. Lambert, Elwood Etter, Esther Kovari, \$1 each. Our thanks to all!

Contributions to EANA may be deducted by the donors in arriving at taxable net income. Contributions are deductible up to 15 percent of your income. The General Publicity Fund is a part of EANA activities.

Report on Fund Activities

Total Contributions to Publicity — \$551.20 (since Feb. 1945). Total for \$1000 Fund to date — \$285.00 (minimum \$5).

Specific Activity: 1) 300 copies of AE 3'45 with letter to Delegates of San Francisco Conference, to Senators and Representatives, to a selected list of eminent leaders in international affairs. 2) 300 copies of AE 5'45 with letter to selected list of linguists and educators. 3) 300 copies of AE 7'45 sent to Youth Clubs and to leaders in Scout and Youth groups, to Scout leaders in all the American Republics. 4) 250 copies each of AE 9'45 and 11'45 to linguists, language teachers, and those interested in International Problems.

Results of Campaign: This publicity effort resulted in a number of subscriptions and memberships to AE and EANA from professors in various Universities and from those interested in following the progress of the Inter-language Esperanto. There has been an increase in membership in EANA since March 1945 of about 60 members, which may be partly credited to our publicity efforts. Hundreds have obtained a favorable impression of Esperanto which will be immensely valuable to us in the future.

Total Expenditures of Fund to 1'46: \$182.83. This includes payment for 250-300 extra copies of each issue of AE, multigraphed special letters, envelopes, postage, printed slips.

COMMITTEE TO DATE: V. Murajo, E. Dodge, "Miami," C. Ramsay, F. Steadman, M. Alderton, J. H. Furay, Robt. Karlson, Hal Ewen.

MORTO KAJ VIVO

REMEMOROJ EL ALIA MONDO

W. SOLZBACHER

Jurnalisto, kiu antaŭ nelonge vojaĝis en Germanujo kaj revenis de tie al Londono, skribis al mi, ke Walter Knopf ne plu vivas. La Nazioj ekzekutis lin en 1939, je la komenco de la milito, konsiderante lin kiel "perfidulo". Eble la Gestapo trovis en Polujo dokumentojn pri lia kontraŭhitlera agado. Li restis fidela al siaj idealoj ĝis la morto. Liaj multaj amikoj en ĉiuj landoj neniam forgesos lin. Li estis unu el tiuj praktikaj idealistoj, kiujn la mondo tiom bezonas en ĉiuj sferoj de la vivo.

Walter Knopf, profesoro en Beuthen, germana industria urbo tute proksima al la pola landlimo, fondis la Katolikan Esperanto-Societon "Frateco" kaj prezidis ĝin de 1919 al 1933 — kaj poste ankoraŭ subtere. "Frateco," vigla, aktiva kaj bone organizita grupo, aliĝis al Germana Esperanto-Asocio (GEA), Internacio Katolika (IKA), Mondjunularo Katolika (MOKA), kaj Paca Ligo de Germanaj Katolikoj (F.D.K.). La disvastigo kaj praktikado de Esperanto, la batalo kontraŭ militistaj tendencoj, kaj la kreo de pli bonaj rilatoj inter germanoj kaj poloj estis inter la ĉefaj taskoj de tiu organizo. Kiam Hitler fariĝis diktatoro de Germanujo, la grupo estis dissolvata kaj Walter Knopf havis multajn malfacilaĵojn kun la Gestapo; sed li neniam ĉesis labori. Por korespondado kun aliaj landoj li uzis adreson en Katowice, Polujo. De tie mi ricevis en Luksemburgo, kie mi loĝis tiam, multajn leterojn kaj poŝkartojn en Esperanto, kiujn li subskribis "Semper Idem". Li vere restis "ĉiam la sama". Miajn respondojn mi subskribis "Juna Batalanto" kaj sendis pere de nia komuna pola amiko, D-ro Bochenski, kiu priorgis la interŝanĝon.

Mi komencis korespondi kun Wal-

ter Knopf en 1925, mi kredas. Liaj informoj kaj konsiloj estis ĉiam solidaj kaj utilaj, kaj mi treege ŝatis lian helpon dum la naŭ jaroj, kiam mi eldonis la Esperanto-gazeton "La Juna Batalanto" kaj dum la mallonga periodo, kiam mi estis redaktoro de "Katolika Mondo". Lia grupo abonis Esperanto-gazetojn pogrande.

En la somero de 1930 mi havis la plezuron viziti lin kaj lian afablan Esperantistan edzinon. Mi interrompis vojaĝon en Polujo por iri al Beuthen kaj konatiĝi kun la gesamideanoj de "Frateco". Gesinjoroj Knopf gastigis min, kaj dimanĉe posttagmeze "Frateco" organizis ekskurson kaj piknikon. Ie en la arbaro, proksime al la germana-pola landlimo, mi faris paroladon, parte en germana lingvo, parte en Esperanto, raportante ĉefe pri miaj spertoj kaj travivaĵoj en Polujo.

Antaŭ ol iri al Beuthen, mi partoprenis en la bela montara regiono je la pola-slovaka landlimo en internacia tendaro de junulargvidantoj el multaj landoj de Centra kaj Orienta Eŭropo. En la arbaro super de la Dunajecvalo, proksime al Sromowce, ni estis gastoj de la Pola Skoltina Asocio kaj de ĝia estrino, Pani Malkowska, virino kun brila intelekto kaj granda koro. La plej multaj el la skoltinoj estis tro junaj kaj tro okupataj por partopreni en niaj diskutoj, en kiuj, poloj, ĉeĥoslovakoj, rumanoj, bulgaroj, latvoj, germanoj, francoj, angloj, norvegoj kaj aliaj interŝanĝis opiniojn kelkfoje tre malsamajn; sed la ĉesto de la skoltinoj donis al la konferenco tute specialan atmosferon. Ili ne nur zorgis pri nia materia bonfarto, sed ankaŭ en la liberaj horoj helpis nin pli bone kompreni iliajn landon kaj popolon. Mi estis apenaŭ du tagojn en Dwor Cisowy ("Taksusa

Bieno”), kiam, dank’ al ili, mi jam kantis parkere kaj entuziasme la plej belan popolkanton de la polaj “gorali” (montaranoj):

“*Za gorami, za lasami, za dolinami
Podbili sie dwaj gorali czupagami...*”
 (“Malantaŭ la montoj, malantaŭ la arbaroj, malantaŭ la valoj, du montaranoj batis unu la alian per dikaj bastonoj...”) La kanto havas vigan, amuzan melodion, kvankam ĝi temas pri tiel tragedia afero kaŭzita — kiel vi certe jam divenis — per belulino, kiun la kanto nomas “ma dziewczyna” (“mia knabineto”). Do mi lernis la kanton rapide, kiel ĉiu alia en la tendaro. Mi estis malpli sukcesa pri la popoldancoj de la “gorali”.

En Dwor Cisowy ni diskutis kaj kantis en multaj lingvoj, ankaŭ en Esperanto, ĉar troviĝis inter ni Esperantistoj el diversaj landoj. Ni ŝatis speciale la Esperanto-tradukon de slovaka popolkanto, kiu komenciĝis tiel: “*Al la rivereto, bluokula knabineto,
Al la rivereto ne iradu plu...*”

Al “nia” rivereto, la Dunajec, ni tamen iris ofte. La regiono estis sovaĝe bela je ambaŭ bordoj. La montoj kaj arbaroj estis pacaj kaj majestaj. Sed ni sciis, ke je unu bordo la lando estis pola, je la alia ĉeĥoslovaka, kaj ke tiu regiono estis estinta kaj estonta objekto de politika konflikto kiel tiom da aliaj regionoj en Eŭropo. Ni estis konvencintaj por vidi ĉu ni povus fari ion por servi la pacon.

Je la lasta vespero ni ariĝis ĉirkaŭ granda kampfajro, kies brilo disvastiĝis ĝis trans la landlimo. Geamikoj diverslandaj faris mallongajn paroladojn. Mi estis la lasta. Mi parolis pri paco kaj internacia frateco, klopodante esprimi ion el tio, kion ni ĉiuj sentis en tiu solena horo ĉirkaŭ la

fajro. Mi staris ĝuste vidalvide al la polaj skoltinoj, kiuj aŭskultis atente. Je la fino, la plej juna el ili, apenaŭ 14 aŭ 15-jara knabino, nomita Jadwiga, venis al mi kaj diris kun voĉo, kiu estis duone solena, duone amuza: “Miaj fratinoj sendis min, por diri al vi, ke ni ĉiuj amas vin kaj ke ni dankas vin por via bela parolado. Ni rememoros ĝin kaj ĝojus, se vi kelkfoje pensus pri ni. Tial ni petas vin, akcepti insignon de nia Pola Skoltina Asocio kiel signo de amikeco kaj rememoro.” Tium insignon, kiun Jadwiga donis al mi, mi portis kun mi dum multaj jaroj, kaj mi konsideris ĝian posedon granda honoro.

Kie estas nun Jadwiga — mi neniam sciis ŝian lastan nomon — kaj la aliaj polaj skoltinoj el Dwor Cisowy? Kiam ilia lando estis invadita de la germana armeo en 1939, ili ja ne plu estis knabinetoj, sed plenkreskaj virinoj, multaj el ili sendube edzinoj kaj patrinoj. Ĉu Jadwiga estis unu el tiuj, kiuj mortis en aeratako aŭ pro malsato? Ĉu ŝi estis unu el tiuj, kiuj estis forkondukataj por sklava laboro aŭ unu el tiuj, kiuj fariĝis viktimoj de nepriskribeblaj krimoj? Mi ne scias kaj eble neniam scios. Repensante pri tiu tempo en Dwor Cisowy kaj pri mia vizito al la Esperanto-Grupo “Fratego” en Beuthen, mi nun sentas doloron kaj eĉ honton. Revo kaj entuziasmo ja ne sufiĉas por realigi pacon kaj fratecon en la mondo. Pena laboro kaj realista agado ankaŭ estas necesaj por malebligi ripeton de la ĵus pastinta katastrofo kaj por konstrui mondon, en kiu junulinoj kiel Jadwiga havos pacan estontecon antaŭ si kaj en kiu ne plu ekzistos sangavidaj tiranoj por mortigi homojn kiel mian bonan Esperantistan amikon Walter Knopf.

“*America Esperantisto*” estas la plej efika propagandilo por montri ke Esperanto vivas kaj progresas. Mendu ilin progrande je favora prezo.

LA JARCENTO DE LA ORDINARA HOMO

HENRY A. WALLACE

Sekretario de Komercio por Usono

Redaktista Noto: Ĉi tiu estas la dua el tri sinsekvaj partoj de la epoka parolado de Henry A. Wallace. La tezo estas ankoraŭ tre grava — ja eĉ pli grava nun post la eksplodo de la atoma bombo.

★

(*Daŭrigo*)

La marŝo de libereco dum la antaŭaj 150 jaroj estis longedaŭra popola revolucio. En tiu Granda Popola Revolucio, estis la Usona Revolucio de 1776, la Franca Revolucio de 1789, la Latin-Amerikaj revolucioj de la epoko de Bolivar, la Germana Revolucio de 1848, kaj la Rusa Revolucio de 1917. Ĉiu parolis por la ordinara homo per esprimoj de sango sur la batalkampo. Kelkaj iris al troeco. Sed la signifa afero estas ke la popolo palpescadis sian vojon al la lumo. Pli da ili lernis kumpensi kaj kunlabori.

La popola revolucio celas al paco kaj ne al perforto, sed kiam la rajtoj de la ordinara homo estas atakitaj, tio ellasas la furiozecon de ursino kiu perdis ursidon. Kiam la Nazi-psikologoj diras al sia mastro Hitler ke ni en Usono eble povas produkti centmilojn da aerplanoj, sed ke ni ne havas volon por batali, ili nur trompas sin kaj lin. La vero estas ke kiam oni ofendas kontraŭ la rajtojn de la usona popolo, kiel oni jam ofendis kontraŭ tiujn rajtojn, la usona popolo batalos kun senkompata furiozo, kio pelos la antikvajn kaŭrantajn Teŭton-diojn ree en siajn kavernojn. La Götterdämmerung estas veninta por Odin kaj lia bando.

La popolo estas en marŝo al eĉ pli plena libereco ol iam ĝuis la plej bonŝancaj popoloj de la tero. Nenia kontraŭ-revolucio de la Nazi-anoj haltigos ĝin. La ordinara homo elpelos la Hitler-marionetojn el kaŝo en Usono, en Latin-Ameriko, kaj en Hindujo. Li detruos ilian influon. Neniaj Laval-

uloj, neniam Mussolini-uloj estos tolerataj en la Libera Mondo.

La popolo, en sia jarmila kaj revolucia marŝo antaŭen, por aperigi tie ĉi sur la tero la dignon kiu estas en ĉiu homa animo, tenas kiel sian kredon la Kvar Liberojn, deklaritaj de Prezidanto Roosevelt en lia komunikado al la Kongreso je la 6-a de Januaro, 1941. Tiuj kvar liberecoj estas la vera koro de la revolucio por kio la Unuiĝo de Nacioj prenis sian pozicion. Ni, kiuj loĝas en Usono eble opinias ke estas nenio tre revolucia pri libereco de religio, libereco de esprimo, kaj libereco el timo pri la sekreta polico. Sed kiam ni komencas pensi pri la signifo de libereco el bezono por la ordinara homo, tiam ni scias ke la revolucio de la antaŭaj 150 jaroj ne estas finita, aŭ jen en Usono aŭ en iu ajn alia nacio en la mondo. Ni scias ke tiu revolucio ne povas halti ĝis libereco el bezono estas efektive atingita.

Kaj nun, dum ni antaŭeniras al la efektivigo por la Kvar Liberoj de tiu popola revolucio, mi dezirus paroli pri kvar devoj. Estas mia kredo ke ĉiu libero, ĉiu rajto, ĉiu privilegio havas sian prezon, sian respondan devon sen kiu ĝi ne povas esti ĝuita. La kvar devoj de la popola revolucio, kiel mi vidas ilin hodiaŭ, estas jene:

1. La devo por produkti ĝis la limo.
2. La devo por transporti kiel eble plej rapide al la batalkampo.
3. La devo por batali per ĉiuj niaj fortoj.
4. La devo por konstrui pacon — justan, bonfaran kaj daŭran.

La kvara devo estas tiu kiu inspiras la tri aliajn.

Ni malsukcesis pri nia tasko post Mondmilito N-ro 1. Ni ne sciis kiel klopodi por konstrui daŭran tutmondan pacon. Ni ne konstruis pac-trak-

taton sur la fundamenta doktrino de la popola revolucio. Ni ne tutkore penis por krei mondon kie povus esti libereco el bezono por ĉiuj popoloj. Sed eĉ per niaj eraroj ni lernis multon, kaj post la nuna milito ni troviĝos en pozicio por utiligi nian scion en la konstruado de mondo kiu estos ekonomie, politike kaj, mi esperas, spirite solida.

Moderna scienco, kiu estas krom-produkto kaj esenca parto de la popola revolucio, teknologie ebligis ke ĉiuj homoj en la mondo ricevu sufiĉon por manĝi. Mi diris antaŭnelonge al S-ino Litvinoff: "Unu celo de tiu ĉi milito estas por certigi ke ĉiuj en la mondo havu la privilegion tage trinki kvarton da lakto." Ŝi respondis: "Jes, eĉ duonon de kvartoduono." La paco devas signifi pli bonan normon en la vivado de la ordinara homo, ne nur en Usono kaj Anglujo, sed ankaŭ en Hindujo, Rusujo, Ĉinujo kaj Latin-Ameriko — ne nur en la Unuiĝo de Nacioj, sed ankaŭ en Germanujo kaj Italujo kaj Japanujo.

La jarcento en kiun ni eniras — la jarcento kiu elvenos el la nuna milito — povas esti kaj devas esti la jarcento de la ordinara homo. Eble estos la oportuno de Usono por sugesti la libererojn kaj devojn per kiuj la ordinara homo vivados. Ĉie la ordinara

homo devas lerni por konstrui sian propran industrion per siaj propraj manoj en praktika maniero. Ĉie la ordinara homo devas lerni por pliiĝi sian produktadon por ke li kaj liaj infanoj fine povas pagi al la mondkomunumo ĉion kion ili ricevis. Neniu nacio havos la Di-donitan rajton por ekspluati aliajn naciojn. Pliiĝaj nacioj havos la privilegion por helpi plijunajn naciojn ekiri sur la vojo al industrio, sed devas esti nek milita nek ekonomia imperiismo. La metodoj de la deknaŭa jarcento ne efikas en la popola jarcento kiu estas komenconta. Hindujo, Ĉinujo, kaj Latin-Ameriko havas grandegan koncernon pri la popola jarcento. Dum iliaj popolamasoj lernas legi kaj skribi, kaj dum ili fariĝas produktaj maŝinistoj, ilia grado de vivado duobliĝos kaj triobliĝos. Moderna scienco, kiam tutkore dediĉita al la ĝenerala bonstato, havas en si eblajn potencojn pri kiuj ni ankoraŭ ne songas. Karteloj en la paco venonta devos esti submetitaj sub internacia kontrolo por la ordinara homo, krom esti sub sufiĉa kontrolo de la respektivaj enlandaj registaroj. Kiam internaciaj monopolaj kombinoj estas sub kontrolo, tiam inventoj povas servi la tutan popolon anstataŭ nur la malmultajn.

(*Daŭrigota*)

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THE ESPERANTO STUDENT

Esperanto is always pronounced just as it is written. The vowel sounds a, e, i, o, u, may be indicated by the vowel sounds heard after "b" in the English words; *bar, bear, bier, bore, boor*. Esperanto "e" and "o" have no exact equivalent in English: "e" is similar to the "a" in "chaos", and the "o" to "o" in "obey", both pronounced rapidly. Be careful not to drawl these sounds out as we do in English.

En la Butiko

En la butiko estas multaj objektoj: libroj, cigaroj, cigaredoj, horloĝoj, ĉokolado. La eleganta sinjoro staras en la butiko kaj rigardas la objektojn. Alia sinjoro, la vendisto, diras al li: "Bonan tagon, Sinjoro! Kion vi deziras?" La eleganta sinjoro montras al la horloĝoj: "Mi deziras aĉeti novan horloĝon. Kiom kostas la malgranda ora horloĝo?"

"Ho, la ora horloĝo estas ja la plej bona — kaj ĝi kostas nur kvin dolarojn!" respondas la vendisto.

"Kvin dolarojn! Ĝi estas sufiĉe multekosta . . . sed mi bezonas novan horloĝon. Tre bone, mi aĉetos ĝin." La sinjoro donas la monon al la vendisto, li pagas lin, kaj do la vendisto vendas la horloĝon al la eleganta sinjoro.

In the Store

In the store are many objects: books, cigars, cigarettes, clocks, chocolate. The elegant gentleman stands in the store and looks at the various objects. Another gentleman, the salesman says to him: "Good Day, Sir! What would you like?" The elegant gentleman points to the clocks: "I wish to buy a new clock. How much does the small gold clock cost?"

"Oh, the gold clock is indeed the best — and it costs *only* five dollars!" answers the salesman.

"Five dollars! It is quite expensive . . . but I need a new clock. Very well, I will buy it." The gentleman gives the money to the salesman, he pays him, and so the salesman sells the clock to the elegant gentleman.

Professor Edwin L. Clarke, Examination Committee, reports the following certificates granted: *Atesto pri Kapableco*, Patricia K. Alexander, Lydia Allen DeVilbiss, Morris Morrison, all of Miami, Fla. *Atesto pri Lernado*, Philip Henry Hensley, of Homestead, Fla.

Memberships in the International Esperanto League are due for 1946. EANA is affiliated with IEL, and by virtue of your membership in EANA you are an Associate Member of IEL. For further benefits to Esperanto and to yourself you may become an Individual Member of IEL, by additional payment as follows: MJ (Member with Yearbook), \$1. MA (Member with Yearbook and the all-Esperanto magazine "Esperanto Internacia"), \$2. Send IEL individual memberships direct to *Donald E. Parrish*, 328 W. 46 St., Los Angeles 37, Calif., or through EANA.

Esperanto in the News: The following newspapers have carried items on Esperanto: *Friends Intelligencer*, Sept. 1945; *Milwaukee Sentinel*, Sept. 5, 1945; *Portland Press Herald*, Oct. 6, 1945 (Editorial); *Tune In*, Oct. 1945; *Colliers*, Sept. 15 and 28, 1945; *Evening Capitol*, Annapolis, Md., Oct. 25, 1945; *Arkansas Gazette*, Nov. 22, 1945; *This Week Magazine*, Dec. 15, 1945; *Worcester Telegram*, Worcester, Mass. & *Tribune-Republican*, Meadville, Pa. both carried the AP dispatch "Esperanto — Key to One World"; *Western Stamp Collector*; *The Capital Times*, Madison, Wis.

AL MIA BUĈISTINO

RAYMOND SCHWARTZ, *Parizo*

Ĉi tiu poemo, represita el *Franca Esperantisto*, pravas, ke nia bonhumora fakulo pri poezio, *Raymond Schwartz*, famkonata kiel fondinto de la Esperantist-kabaredo *Verda Kato* kaj kiel estinta redaktisto de *La Pirato*, bone travivis la militon. Pirato ŝtelinte ĉi tiun poemon, la redaktisto de *AE* tamen simpatias kun *Raymond Schwartz* kaj sendos al li, kiel honorario, kelkajn funtojn da usona viando en konservoj.

SinJORINO buĉistino,
kiu tronas ĉe la kaso
kaj klasike, laŭ difino,
bonodoras je bov-graso,

mi bezonas al vi diri
komplimenton pri la sano:
Vidi vin kaj ne admiri
povus nur vegetarano!

Vi aspektas fenomena
pri-malmanko-atestaĵo,
kie ĉio estas plena —
speciale la korsaĵo.

Apud la fadenfiguroj
de tro longa fast-epoko
viaj gasbalon-konturoj
havas guston de provoko!

Se vi amas, mi supozas,
ke vi amas nur pogrande.
Vi ne per kulero dozas,
sed abundas tuj ĝisrande!

Por tarifi vian flamon,
oni pes-unuo prenas
la normalan kilogramon,
kaj el tio mi komprenas,

ke posedi vian koron —
kun konvena aldonparto —
reprezentus la valoron
de tutjara viandkarto.

Mi rezignas konsekvence
pensi plu pri am-propono,
kaj mi petas nur, kompanse,
ŝaf-kotleton . . . sen kupono.

Kiel Pagi El Eksterlando ?

Esperantistoj el multaj landoj skribis al *Amerika Esperantisto*, esprimante laŭdon kaj admiron pri la gazeto kaj demandante. Kiel ni povas aboni? Ekzistas tri metodoj:

1. El kelkaj landoj oni povas sendi ĉekon aŭ poŝtmandaton. La laboro povas esti iom plisimpligata, se kelkaj personoj kune sendas unu ĉekon. La abonprezo estas unu dolaro kaj duono por unu jaro.

2. Oni povas aboni, sendante 30 Internaciajn Respondkuponojn. Ili estas haveblaj en la poŝta oficejo. Ni scias, ke en kelkaj landoj 30 Respondkuponoj kostas multe pli ol unu dolaron kaj duono, kaj ke tiu pagmaniero estas sufiĉe multekosta.

3. El landoj, el kiuj oni ne povas sendi monon al Usono, ni akceptas ankaŭ novajn bonkvalitajn Esperanto-librojn. Sendu la libron aŭ librojn kaj indiku la oficialan prezon. Ni liveros 6 numerojn de *AE* por ĉiu dolaro kaj duono de la valoro. Ne estas necese skribi antaŭe, se la valoro de unu librosendaĵo estas malpli ol 5 dolaroj. Se ĝi estas pli, bonvolu demandi nin antaŭe ĉu ni povas utiligi la librojn, kiujn vi oferas.

AMERIKA ESPERANTISTO, 114 West 16 St., New York 11, N. Y., Usono

LEGENDO PRI LA ŜTONA ELEFANTO

NATALIE WEIFFENBACH

Fraŭlino Weiffenbach, de Coral Gables, Florida, tradukis ĉi tiun legendon el la angla lingvo, kiam ŝi estis studento en unu el la Esperanto-klasoj de David Earl.

En Arizono estas ŝtonego kiu similas al elefanto. La Indianoj rakontas legendon pri la ŝtona elefanto kiu staras en la dezerto:

Antaŭlonge kiam la blankaj homoj sciis nenion pri Ameriko, la tuta lando apartenas al la Indianoj. La ĉefo de la Indianoj estis tre saĝa, tre bona kaj forta, sed li ne havis filojn. Kiam la ĉefo sentis ke li maljuniĝis, li alvokis ĉiujn junajn Indianojn kaj diris al ili: "Tiu el vi estos mia filo kiu alportos al mi en la daŭro de unu jaro la plej fortan objekton en la mondo. Ĝi devas esti pli forta ol la suno, pli forta ol la vento, pli forta ol la dezerto, ol la monto, aŭ ol la rivero dum diluvo."

La junuloj foriris por serĉi la plej fortan objekton en la mondo. Iu alportis al la ĉefo medikamenton faritan el la veneno de la sonserpento. Alia alportis kvindek kojotojn, kiujn oni ligis kune. Sed la ĉefo nur ridis kaj skuis la kapon. Inter ili estis juna viro nomita *Theeka*, kiu foriris kun arko kaj sago.

Theeka marŝis tra la dezerto dum multaj tagoj. Li marŝis ĝis li atingis landon, kiun homo neniam antaŭe vizitis. Li marŝis tra profunda varmega sablo. Subite li vidis objekton kiu movis. Estis elefanto. Li kriis: "Tiu estas la plej granda besto en la mondo." Li kuris post la elefanto, sed ne povis atingi ĝin. Li sekvis la elefanton dum multaj tagoj, sed ne povis kapti ĝin.

Unu tagon li vidis alian objekton. Estis virino. Kiam ŝi alvenis al li, li vidis ke ŝi estis tre bela, juna virino. De tempo al tempo li rigardis ŝin, kiu restis apud li, sed kiu ne diris eĉ unu vorton. Theeka ne volis paroli kun ŝi, ĉar li timis perdi la elefanton, sed li sentis ke li amis ŝin. Postnelonge la junulino falis. Theeka ne haltis. Li postsekvis la elefanton sed lia koro suferis. Sed li ne povis suferi longe. Li donis unu lastan rigardon al la elefanto kaj diris: "Adiaŭ, plej forta besto! Mi revenas al ŝi kiun mi amas." La spirito en li mortis, sed lia koro kantis. Kiam li atingis la junulinon, ŝi levigis, ŝi metis siajn brakojn ĉirkaŭ lia kolo kaj kisigis lin.

Tiam Theeka diris: "Mi ne deziras plu la fortan beston. Mi amas vin. Vi estas dolĉa kiel la floro en la printempo." La bela junulino respondis: "Mi montros al vi la plej fortan objekton en la mondo. Venu!" Ŝi prenis lian manon kaj gvidis lin al la elefanto. Subite la elefanto haltis, ĉar eta birdo flugis ĉirkaŭ lia kapo, kaj kantis am-kanton. La elefanto haltis ĝis la birdeto konstruis neston sur lia kapo. Ĝi haltis tiel longe, ke ĝi iĝis ŝtono kaj vivas eterne.

Tiam Theeka komprenis. Li kondukis sian belan junulinon al la ĉefo kaj diris: "Mi trovis la plej fortan objekton en la mondo. Estas la amo!" La estro respondis: "Vi kaj viaj filoj estos ĉefoj de la Indianoj."

ESPERANTO-KRONIKO

Parley Parker Christensen nun troviĝas kiel la nova Prezidanto de la Esperanto-Klubo de Los Angeles. S-ro Christensen lernis Esperanton en la jaro 1910, kaj multe propagandis ĝin de post tiam. Li servis en diversaj postenoj de la movado, kaj estis Vic-Prezidanto de EANA en 1931-32. En la politiko li multe partoprenis — kaj estis kandidato por ofico kiel Prezidanto de Usono en 1920 (Farmer-Labor Party). Li nun oficas kiel Konsilanto por la urbo Los Angeles.

★

Sennacieca Asocio Tutmonda. Laŭ plej freŝdataj informoj SAT neniam mortis, sed havis katakombecan vivon dum la militjaroj. El Paris jam dissendiĝis Manifesto al la Tutmonda SAT-anaro. Komence de 1946 reapero *Sennaciulo*. Klopodoj estas farataj por aperigo de tria, ampleksigita eldono de *Plena Vortaro*.

★

Pastro Daniel Hughes el Detroit bele tradukis la Esperanto - poemon "Sur la Kampo" de Daĉjo Richardson en la anglan kaj kimran lingvojn. Li sendis la kimran tradukon al ĵurnaloj en Kimrujo kaj ni nun atendas la publikigon.

★

Bulteno de la fama Simfonia Orkestro de Bostono publikigis artikolon pri Esperanto. La titolo estas: "Entr'acte, Muziko kaj Esperanto, per Kritikisto Ernest Newman (Sunday Times, London)." La titolo estas en Esperanto kaj la artikolo iom ŝerce diskutas la libreton "Muzika Terminaro" de Montagu C. Butler.

★

Lima Esperanto-Asocio ĉiujare aliĝas al EANA amase. Bona ekzemplo por ĉiu klubo! Nova estraro de la Klubo estas: D-ino L. K. Beecher, Prez.; S-ino Harry Jay, S-ro Earl Sealts, Vic-Prezidantoj; S-ino Arthur M. Vaughn, Sekretario.

En Windsor, Ontario (Kanado), D-ro W. Solzbacher, kunredaktisto de AE, faris prelegon la 25an de Novembro. Kvankam li menciis Esperanton nur unufoje en la parolado, li ricevis 5 demandojn pri la lingvo en la demando-respondo-periodo kaj tiel havis okazon paroli pri ĝi detale. Intereso pri Esperanto kreskas.

★

En la Esperanto-Societo de Detroit D-ro W. Solzbacher paroladis la 26an de Novembro pri la nuntempa stato de la Esperanto-movado en la mondo. La kunveno okazis en la hejmo de Ges-roj E. Sievers.

★

Reprezentanto de la Itala Ambasadoro parolis ĉe la kunveno de la Esperanto-Klubo-Harmonio en Nov-Jorko, la 1-an de Decembro. S-ro Carlo Almagia parolis pri la "Post-Militaj Celoj de Italujo." Ĉe la sama kunveno la societo proklamis honoron al S-ro H. W. Smart por elstara laboro por Esperanto dum la jaro 1945.

★

Prelegisto pri internaciaj aferoj, D-ro Francis S. Onderdonk, en Ann Arbor kaj Detroit, mencias Esperanton en preskaŭ ĉiuj paroladoj, kiujn li faras en la plej diversaj grupoj.

★

Heleno Heidi Scherer alvenis en la mondon je la 27a Novembro 1945 dum kiam ŝia patro Joseph R. Scherer (Joroŝo) Eks-Prezidanto de EANA faris paroladon pri Esperanto al 500 studentoj en la Supera Lernejo en Canoga Park apud Los Angeles. Nun la eks-globtrotulo provizore ne vojaĝos ĉirkaŭ la mondon, sed li kaj lia edzino Heleno instruos Esperanton en privataj klasoj al Heleno Heidi (Heidi estas fama svisa nomo). La plej juna denaska Esperantistino jam sendis sian kotizon por membreco en EANA kaj IEL por 1946.

ESPERANTO-KRONIKO

Cora L. Fellows, tre amata Esperantistino en la Nov-Jorka movado, rimarkigis nin pri nova kaj plibona priskribo pri "Universal Language" en la kuranta aldono al "Nelson's Loose-Leaf Encyclopedia." Tio nin atentigas ke ni devas klopodi por pli bonaj priskriboj en aliaj enciklopedioj pri Esperanto.

★

Wm. P. Vathis nun troviĝas en la armeo kie li certe propagandos Esperanton kiel ĉiam. El la familio Vathis nun troviĝas en la armeo ok-el-ok de la junaj familianoj. Preskaŭ Vathis-armeo!

★

Nova Esperanto - Klaso en Klevlando, Ohio, sub la gvidado de Profesoro Frank Tomich de Fenn-Kolegio. La Kolegio ĝentile cedis belan ĉambron, kaj la klaso nun regule funkcias kun pli ol 15 studentoj. F-ino Jessie Scott de la Esperanto-Societo de Klevlando multe helpis.

★

Charles E. Peterson el Bell, California sukcesis varbi kvin novajn jarabonojn por AE dum 1945. Ĉu vi ne povas fari same?

★

La Esperanto-Interlingva Asocio en New York organizis sian unuan aŭtunan kunvenon en Hotel New Yorker la 10an de Novembro. D-ro W. Solzbacher paroladis pri "Esperanto Marŝas Antaŭen — Ĉirkaŭ la Mondo." Inter la gastoj estis tri eminentaj meksikanoj, el kiuj S-ro Macedonio Platas estas elstara amiko de Esperanto.

★

Itala Milit-Kapitano en Usono estas Esperantisto. Kapitano Vincenzo Rusco venis al Usono unue kiel militkaptito, sed poste servis en la Itala Serv-Taĉmento. Pere de Esperantistino, S-ino D. B. Fuller, li abonis al Amerika Esperantisto. Antaŭ nelonge li revenis al Italujo.

Kvar Ĉinaj Esperantistoj nun troviĝas en Usono. Tri studas en la aerkorpuso kaj unu estas studento ĉe Universitato en Ĉikago. Ili estas: A/c Hung Ping Cheng, A/c Yu-Chiang Wang, Lt. Francis Fan, kaj S-ro Lee Nel-son. Bonvenon al Usono! Ili ĉiuj estas anoj de EANA. Ni mencias ankaŭ S-ron S. T. Pai, ĉina samideano nia, kiu troviĝas inter la Subtenantoj de EANA. Ili ĉiuj antaŭenigos Esperanton kaj en Usono kaj en Ĉinujo. Brave!

★

Helpo al Eŭropaj Samideanoj: El Nederlando kaj Italujo venis kelkaj petoj por vestaĵoj, radringoj por bicikloj, kaj manĝaĵoj. Esperantistoj kiuj deziras helpi en tiuj kazoj, skribu al ni por informo.

★

La Broŝuro pri Okcidenta Virginio estas nun preta por dissendado. S-ro Roland Ruff, RFD No. 2, Box 233, St. Albans, West Virginia, sendos la broŝuron kune kun mapo de la ŝtato al ĉiu, kiu sendas al li tri-cendan poŝtmarkon.

★

Malnovaj Anoj Revenas al EANA. Ni bonvenigas la sekvantajn samideanojn, kiuj post longa silento denove laboras kun ni en la servo al Esperanto: Tom Robbins, J. Leo Chapman, Rev. Theo Hanssen, Frank Leslie Gaines, George Haskell, Dr. Ransom Luce, John Richards Orth, Lee Arford, Albert M. Koliner.

★

Tutmonda Junular-Organizo restariĝas en Nederlando. Kunvenoj jam komencis, la geknaboj konstruis propran domon per siaj propraj manoj. La oficiala organo, *La Juna Vivo* baldaŭ reaperos en plena formo. Ĝi enhavas ludojn, enigmojn, anekdotojn, simplajn lecionojn por gejunuloj. Tiuj, kiuj interesas pri abono povus skribi al AE por plua informo.

New Esperanto Classes

Esperanto classes are now being held in various cities of the United States and Canada: Annapolis, Md., on Fridays, 4 p.m. at the Public Library on Church Circle, under the direction of Rev. James L. Smiley; Ann Arbor, Mich., Prof. Hirsch Hootkins of the University of Michigan is instructor, auspices Baha'i Center; Brooklyn, N. Y., class in Public School 212, taught by Abraham Jacobs; Coconut Grove, Florida, Miss Patricia Alexander, teacher; Fargo, N. Dak., at the "Interstate Business College," teacher, Mrs. Ety Graeffe; Grosse Point, Mich., Mrs. Mabelle L. Davis teaches a class in the Grosse Point Evening High School under the auspices of the Board of Education; Hamden, Conn., teacher, Mrs. Jeanne Blaski; Hamilton, Ontario, teacher, J. H. Hartley; Los Gatos, Calif., at the Montezuma Mountain School, taught by its President, E. A. Rogers; Lynn, Mass., class at Eastern Jr. High School, taught by Robert Alberg; Miami, Florida, under auspices of the Pan American League, teacher, Morris Morrison; Moncton, N. B., Canada, guided by Mrs. W. H. McEwen; New Haven, Conn., members of the New Haven Woman's Club, teacher, Mrs. Jeanne Blaski; New York, N. Y., at the Epiphany Branch of the N. Y. Public Library, Thursdays, teacher, Harry G. Schatz; at the International Ladies Garment Worker's Union, teachers, Ralph Bonesper and Pauline Knight; Portland, Oregon, teacher, Mrs. Anna Kincaid; Seattle, Wash., Study-Group under the direction of Byron Ela, class taught by Mr. and Mrs. Charles S. Brown to University of Washington alumni and students. Courses are now being organized at Palo Alto, Calif., under guidance of Herbert L. Thompson, and in Tampa, Florida, at the University of Tampa, under the direction of H. P. Ayers.

DEZIRAS KORESPONDI

Anoncetoj pri korespondado el Usono kaj Kanado kostas 25 cendojn por 4 linioj. El aliaj landoj, de kie estas nun malfacile sendi monon, AE akceptas anoncojn senpage. La redaktisto rezervas al si la rajton fini tiun privilegion je iu tempo.

Svisujo. S-ro Angelo Bobbia, Nidau-gasse 8, Biel Kt., Bern. 20 jara, studas ĉe Komerca Lernejo, dez. kor.

Finlando. S-ro Taito Lippahainen Lammi, Lieso. 35-jara fraŭlo, komercisto dez. kor. kun Usonanoj. Estro de kooperativa butikoj.

Usono. S-ro David Bartholomew, 819 Third Ave., Bozeman, Mont. Dez. kor. pri speciala edukado je personoj korpe malhelpataj.

Francujo. S-ro Ernest Foulou, à Tremons Lot. & Gne, Garonne. 20-jara fraŭlo, fariĝos instruisto, dez. kor. kun gejunuloj.

Svedlando. S-ro Magnusson, Poppelgatan 61, Malmoe. 33-jara svedo, kiu baldaŭ intencas viziti Usonon, dez. kor. kun ge-Usonanoj prefere en la konfekcia fako (Ladies' Garments). Skribu tuj.

Italujo. S-ro Pedrazzini Giorgio, Strado Foro Buonaparte 52, Milano. 23-jara, librotenisto, dez. kor. pri Usona vivo.

Anglujo. S-ro C. P. Cocks, 158 Morland Rd., Croydon (Surrey). Petas informojn el ĉiu lando pri la uzado de Esperanto en komerco, ankaŭ gazetojn, presajojn, leterojn, k.t.p.

Ĉeĥoslovakio. S-ro Ernesto Vana, Zilina, Slov., ĈSR, Pivovarska 3. Dez. kor. pri naturaj sciencoj, naturaj kuracmanieroj, astrologio.

Norvegujo. S-ro Eugene Grondahl, Sverdrups Gt. 9, Oslo. Dez. kor. kun eksterlandanoj.

Argentino. F-ino Susana Cursach, Entre Rios 919, Buenos Aires, 9-jara studentino, dez. kor. Ŝatas legi belajn librojn.

Belgujo. S-ro Emil Stalpaert, Steenstraat 48, Brugge. Dez. kor.

ESPERANTO BOOKS

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ESPERANTO ASSOCIATION OF NORTH AMERICA

114 W. 16 St., New York 11, N. Y.

A Philippine guerrilla in Leyte, Adriano Ragracias, who fought for the freedom of his country during the Japanese occupation, now studies Esperanto and sees in it the solution for common understanding between the peoples of the world. He speaks Tagalog, several Visayan dialects, Spanish and English. He views Esperanto as the living interlanguage created for interchange of thought between peoples of different national languages — not to take the place of their mother tongues. He writes the Editor:

"Sir: I found it one of my greatest pleasures to read your article "Filipinos Seek a Common Language", in the American Esperantist, Sep-Oct, 1945. I received it from Lieut. John M. Brewer, USNR, now stationed in Tacloban, Leyte. I wish to congratulate you for the implications of your article."

"After pondering upon the facts of your subject matter, there came a thought to my heart, that the Filipinos, these days, are in need of a common language to express the national aspiration of our people in the common cause of the peace-loving nations of the world. That language must only be the ESPERANTO. I believe that as our country advances in education, and as generations roll on, tribal dialects have to deteriorate and become obsolete and finally disappear. The nationalized language would be maintained and cherished, while Esperanto and the nationalized language would clasp hand in hand — the international and the official languages."

"It is my deepest concern that I will continue to study, how to write and how to speak the language of Esperanto, as God liberally enables me. Wishing you a mighty success, I am yours truly, Adriano Ragracias, Provincial Guard, Tacloban, Leyte, Philippines."