

THE ELNA NEWSLETTER

News of the Language Problem and Esperanto as a Solution

Sep-Oct 1988

Making News This Issue

From the Central Office

Mark Stephens, Director of ELNA's Central Office, provides all the answers to the questions most commonly asked of the CO's staff. If your own question isn't answered here, let us know! We'd be happy to respond. Just knock and it will be answered. Read the latest about the ELNA Book Catalog, tapes, etc.

See Page 6

Ionel Onet, Romania & the U.S.

Ionel Onet continues his series on his experiences as an Esperantist immigrant to the United States. This special section is the first of many bi-lingual (Esperanto, English) articles planned for the *Newsletter*.

See Page 7-8

Bernard Golden Speaks Out!

Hungarian Esperantist and former U.S. citizen Bernard Golden discusses the possibility of a Pan-American Esperanto periodical. Is his proposal just a pipe dream or a necessary step forward for Esperanto in the New World? Read and decide.

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And Much, Much More to Delight and Inform You!

G' Day, Mates!

4th Pacific Conference

A long ride from Brisbane Airport through the city, past EXPO 88, brought Peg Barkley and me to the College of Advanced Education in the hills of the suburb Mount Gravatt.

We were welcomed at the Round House, a modernistic, architecturally prize-winning conference center. After registering and checking into our comfortable private rooms, we were reading to greet old and new friends—the social “get-acquainted” evening got an early start.

Next day the formal opening was held in the great hall of the College theatre complex. Trevor Steele was the M.C. On stage were Ambassador Ralph Harry, president of the Australian Esperanto Association, Yoshimi Umeda (Japan), vice-president of the Universal Esperanto Association, and senator Michael Macklin, Deputy Leader, Australian Democrats. Esperanto songs were beautifully sung by some 35 6th-graders from a local school which teaches Esperanto.

Representatives of various Australian Esperanto districts greeted the convention, as did representatives from various national organizations: New Zealand, China, Inner Mongolia, Japan, United States (ELNA by Cathy Schulze), Canada, New Guinea, Belgium, Czechoslovakia, West Germany, Great Britain. Yoshimi Umeda spoke for UEA.

Senator Macklin's address was translated by Trevor Steele. Among his remarks were:

“The theme of this Congress, Esperanto for the Youth of the World, focuses our attention on what the world of the late twentieth century has to offer young people and also what may have to be done for them to survive! ...

“We live in a world of unprecedented inequity. Abject poverty, hunger and disease co-exist with abundant wealth and luxury ... What is required is a new world economic arrangement whose goals would be a radical redistribution of wealth and power—we may get to this point willingly or we may be taken there against our well ... As Gandhi said, ‘The world has enough for our need but not for our greed....’

“We obviously need to replace national rivalries with global cooperation. This is where Esperanto has an important role to play ... Esperanto provides humanity with a neutral, living, international language; it crosses national borders, it can increase a sense of global solidarity because it belongs to no nation or party ... The advantages of empowering people to communicate with the whole world are obvious....

“When people from many different nations spend time together and use a common, neutral language national differences cease to be a source of misunderstanding and fear; they are seen as a precious and accessible expression of human variety....

“In fact, Esperanto is a symbol of communication directly between equals whose interests have passed from the parochial to the universal. This, of course, makes an immense contribution to the internationalisation of the world....

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E D I T O R I A L

When I visited the World Esperanto Congress in Beijing in 1986, I stayed in the Xi Yuan Hotel. The head of the group of Esperanto-speaking tour guides in that hotel was one Professor Yin. Every day the Professor had announcements to make at breakfast, but he often found it difficult to gain the attention of the rather mixed bag of Esperantists resident in the hotel.

Eventually one of the Esperantists staying there decided to help. When Professor Yin would appear, this gentleman would stand up and, in a stentorian voice, call everybody to attention; after which Professor Yin could make his announcements.

The interesting point here is that Professor Yin was in effect a functionary of the government of the People's Republic of China; and the gentleman who helped him do his job was a citizen of the Republic of (South) Korea, a nation which neither recognizes, nor is recognized by, China. In fact, the several Korean Esperantists present at the Congress in Beijing must have been among the first private citizens of that country to visit China since before the Korean War. Such cooperation between Esperantists of disparate political entities is hardly uncommon, nor is the relaxation of travel rules with respect to citizens of non-recognized states by the host country of a World Esperanto Congress; but both factors should give food for thought to those of us who are accustomed to the day-to-day slights and indignities that governments visit upon their rivals in order to show their own power and superiority.

I think it unlikely that, were a World Esperanto Congress to be held again in the United States, our government would discriminate against other governments in this way; even Iranian and Vietnamese Esperantists might well find themselves welcome. There is, of course, the chance that some individual visitors would be turned back because their names were on the government's notorious "Black List" of some tens of thousands of political undesirables (a list that includes, for instance, Canadian naturalist Farley Mowat, author of the popular *Never Cry*

Wolf, because he once threatened to let off a load of buckshot at the next American B-52 that buzzed his Nova Scotia home); but that list, while it discriminates against individuals, does not select particular nationalities for special attention.

The willingness of individual nations to let their citizens attend World Esperanto Congresses in other countries is a different matter. While most nations create no problems, a few like to demonstrate control over their citizens by keeping them at home. Of course, it is often hard to distinguish between political and economic reasons for non-participation. I used to think that the official Chinese delegations to World Congresses were instruments of just such control; but more recently it has become apparent that the delegations were the means of getting Esperantists to World Congresses under difficult economic conditions, not the means of excluding undesirables (one Chinese student, resident in the United States, participated in the 1984 Congress in Vancouver outside the official Chinese delegation; and at least two Chinese Esperantists visited Warsaw in 1987 at their own expense).

The worst offender in this regard has been the Soviet Union, which allowed Soviet Esperantists to participate in World Congresses only as part of an official delegation under the stewardship of a police official—and then only rarely. But even the Soviet Union appears to be relaxing this policy—possibly a reflection of *glasnost*. The United States, of course, as a free country, would never think of trying to restrict the peregrinations of American Esperantists.

It comes as something of a shock to learn, then, that U.S. government policy may well prevent any American citizens from participating in the 1990 World Esperanto Congress.

The 1990 Congress, you see, will be held in Havana, Cuba. Under a presidential directive first issued by President John F. Kennedy more than a quarter of a century ago, and in effect constantly since then except for a short period during the Carter administration, American citizens are not allowed to spend any

money to visit Cuba. This is not to say, of course, that you are absolutely forbidden to visit that island nation; you simply may not spend any money to do so. You can't take a plane—that would involve spending money. You can't rent a hotel room—that would involve spending money. You can't buy food—that would involve spending money.

Nor can you go to Mexico or Canada and arrange your trip from there; this sort of money-laundering is also *verboten* under the law. Some variances are authorized, but these are mainly for journalists, teachers' groups, and, from what I understand, the occasional businessman—the latter case in spite of the fact that the government uses the "Trading With the Enemy Act" as a justification for maintaining its ban on travel.

Why Cuba is an "Enemy" I have never been sure. So far as I know it has never attacked the United States. We did get the spit kicked out of us at the Bay of Pigs some twenty-five years ago, but that was our own fault; and in any event we got even at Grenada, where we rounded up several hundred crack Cuban soldiers cleverly disguised as construction workers armed with shovels. In at least one nation, Cuban troops help protect American investments—Angola, where they stand guard over Standard Oil installations to shield them from (US-funded) UNITA rebels. Cuba is, of course, and has been for some decades a client state of our chief global adversary, the Soviet Union; but no such travel ban has been instituted for the USSR, so why should a mere client be so discriminated against?

Cuba is not the only country that is "off-limits" to the average American. If a World Congress were to be held in Tripoli, Phnom Penh, Hanoi, Pyongyang or Tehran (the latter is hardly an impossibility), we might also be forced to stay home. But Havana or Hanoi, this restriction seems like a terrible and intolerable imposition on a people who are accustomed—both as Americans and as Esperantists—to going where they want to go, when they want to go there.

—Don Harlow

NEWSBRIEFS

Esperanto in the Media

The English edition of **Soviet Uzbekistan** (1988/4) (and presumably also the Arabic, Daric, Spanish, German, Russian, Uzbek, Urdu, Persian, French, and Hindi editions) includes an article "Will the world use Esperanto?" as an introduction to a regular column in Esperanto by E. Perevertailo and F. Salimova. (sent by Rochelle Grossman)

The magazine **Breakthrough** (Fall '87/Spring '88) published a letter "Avoiding Babel" by Prof. Ron Glossop, in which Prof. Glossop recommends Esperanto as a substitute for English in avoiding cultural imperialism. The editors reply states: "Ni invitas respondojn de niaj legantoj pri tiu ĉi sugesto." (sent by Ron Glossop)

Among the new crop of database query languages, according to Edward Jones in "SQL: The Last Query Language You'll Ever Need," in the magazine **Business Software** (July, 1988), is SQL, which, according to the accompanying blurb, "like Esperanto, is a language that all database users can share." (provided by Lewis Cook, Jr.)

Dr. Richard Mullins proposes promoting Esperanto as part of a trilingual (English-Spanish-Esperanto) format in a letter to the Macomb, IL, **Daily Journal**. (sent by Richard Mullin)

In his article "ISDN: The Telephone of Tomorrow" in the magazine **Radio Electronics** (August, 1988) Eric E. Sumner, Vice President of Operation Planning, AT&T Bell Labs, knowledgeably discusses the early history and current status of Esperanto as an introduction to a description of the new Integrated Services Digital Network. (sent by Scott Davis)

A letter by Mr. Ronald C. Peries of Sri Lanka, addressing the question of a universal language in very general terms, appeared in **The Plain Truth** (August 1988) under the title "English—Universal Language?", though Mr. Peries's criteria for such a language plainly exclude

English, English is in fact not mentioned, and Mr. Peries himself is a UEA delegate in Sri Lanka. (contributed by Ionel Onet)

Dan Shryock, Staff Writer for the Escondido, CA, **Times-Advocate** (September 11), interviews San Diego area Esperantists Frank and Gloria Helmuth and ELNA C.O. Director Mark Stephens for information about Esperanto, under the title "Simple language bypasses borders." Helmuth describes, among other things, his one year trip abroad in 1956 (described in more detail in the reading section of **Esperanto—Learning and Using the International Language**) to see whether the language worked or not. The experiment was successful. An accompanying article, "Esperanto stresses simplicity," describes the language in some detail. (sent by Rose Norlund)

Walt Wilen, in his regular "Roads West" column in the Sacramento, CA, **Bee** (September 13), reports an interview with ELNA Central Office Director Mark Stephens under the title "Esperanto fan ardent, so to speak." In spite of the somewhat jocular title, the article is a straightforward record of the interview, with much objective information about Esperanto, which is described as "a creation of genius." (contributed by Steve Church)

Bob Schwabach's column "On Computers" in the San Francisco, CA, **Chronicle** (September 18) mentions a teach-yourself Esperanto program for the Macintosh in a description of the Educorp catalog of Mac-only shareware. (sent by Bill Harmon)

The Walt Wilen article, mentioned above, also appeared in the Oakland, CA, **Tribune** (September 23) under the title "Esperanto, the Avis of languages, still claims to be universal parlance." It appears that we must try harder. (noticed by Angela Harlow)

"Esperanto: No perplexing ambiguities" is the title of a laudatory article by Leon Karel in the Charlotte, NC, **Herald-**

News (September 29). Prof. Karel discusses the structure of Esperanto at some length, and concludes: "The language's test of subtlety is, I think, its ability to sustain poetic writing, and Esperanto surely does this. Many fine poems and plays are continually being produced and published. But best of all, Esperanto allows thinkers, peacelovers, and artists of all cultures to communicate. That's what the arts are all about." (sent by Cathy Schulze)

Is it true, as Kay Bartlett suggests in the San Mateo, CA, **Times** (September 29), that some building supers in New York speak "Yugoslav, Greek, Moroccan and perchance Esperanto"? (noticed by Cathy Schulze)

In a letter to the magazine **Fellowship of Reconciliation** (September 1988), long-time ELNA member and former UEA Ĉefdelegito Armin F. Doneis discusses the utility of Esperanto as "a common language for world citizens and peacemakers." (sent by Armin F. Doneis)

Susanne Vanderhoef, in the Berkeley, CA **Daily Californian** (October 14), discusses Esperanto courses at the University of California, Berkeley, in a long and objective article "Esperanto course ushers in the end of language barriers." In the course of the article, Vanderhoef obtains opinions from instructor Charlie Galvin, students Kim Felder and Jeff Staiman, and course initiator Karen Mason, who is quoted as saying: "Speaking Esperanto is getting more and more popular and worthwhile. It's one of the best ways I can think of to communicate with the whole world." (noticed by Robert Smales; also sent by Ionel Onet)

Donald J. Harlow, replying to the May/June article on Esperanto in **The Plain Truth** (October 1988), points out that the number of countries with Esperanto speakers now number more than a hundred.

(sent by Ionel Onet)

During the previous months the ELNA Central Office has been especially fortunate in gaining the assistance of local and visiting Esperantists. The C.O. Staff extend their warmest thanks to the many volunteers that gave their time and talents.

Hal Archibald
David Barron
Berkeley Esperanto League
Stella Cope
Hal Dreyer
Charlie Galvin
Earl Galvin
Angela Harlow

Don Harlow
Sybil Harlow
Rick Harmon
Mark Hunt
Carmen Maniscalco
Roberta McFarland
Ionel Onet
Martin Parlan
Students at the 19th Annual SFSU Courses



REGIONAL REPORT

Esperanto Activity in the United States

DISTRICT OF COLUMBIA

Por festi la 101-jariĝon de Esperanto, la Esperanto-Societo de Vaŝingtono okazigis ĝuindan piknikon ĉe piknikejo "Belle Haven" en Alexandria, apud la Potomaka Rivero, je la 24a de julio. Venis ĉirkaŭ 15 samideanoj por ĝui la perfektan veteron. Societa Prezidanto Timothy Ryan prelegis pri la historio de la rivero kaj ĝia simpola graveco al Usono; Martha Flores alportis la vortludon "Boggle" kiun oni ludis Esperante; kaj oni konkuris, retradukante poemon de Longfellow el Esperanto en la anglan. (raportis Timothy Ryan en la *Bulteno* de la Societo)

La duan semajnon de aŭgusto John Dale gastigis s-inon Ilona Gyorgy, hungardevena loĝanto de Mongolio. Oni okazigis por ŝi festeton. S-ino Gyorgy raportis, ke en Mongolio kaj registaro malpermesas Esperanton.

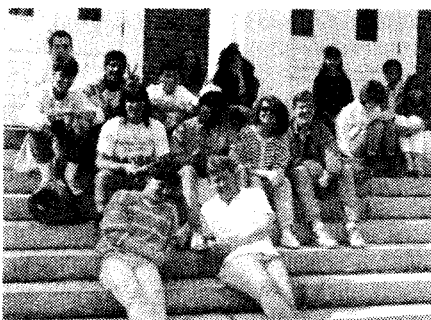
ILLINOIS

The Chicago Esperanto Society arranged a public appearance of the Carinthian male octet "Suha" in the Sulver public library in Chicago on August 29. During their stay, they visited the city center under the guidance of Gertrude Novak and Roberta Carter. On the evening of the 29th, they sang for an hour and a half. The songs, for the most part in Esperanto, were about the sea, sailing, and love. Chicago was the last stop on Suha's visit to the United States. (from

Saluton, the Chicago Society's monthly newsletter)

MASSACHUSETTS

Sally Lawton taught an Esperanto course at Williston Academy in March during the "Intersession" period. The elective course was chosen by fifteen students (see photo). Materials used included the Zagreb method book Esperanto, the musical tape Venos Liber', Stuttard's book The Esperanto Teacher, and an English translation of Privat's



Life of Zamenhof. (information from Sally Lawton)

La septembra kunsido de la Esperanto Society of New England okazis ĉe la hejmo de John Dumas, redaktoro de *Verda Lumo*. Post tre distra rakonto pri la Universala Kongreso fare de Alfred Unterberg, kun traduko de Rick Guillemette, la ĉeestantoj pridiskutis la novan libron Esperanto: Learning and Using the International Language kaj

la novan *Bildvortaron de Esperanto*, lastatempe eldonitan de Esperanto Press. (laŭ raporto de R. Guillemette en *Verda Lumo*, dulingva bulteno de ESNE)

NEW YORK

Ĉe sia kunveno de la 16a de septembro, la Esperanto-Societo de Novjorko formis komitaton por ellabori statuton por la Societo. D-ro Julius Manson parolis pri lastatempaj persekutoj de esperantistoj en Tanzanio. Nijl Blonstein priparolis sian vojaĝon tra Usono. Rochelle Grossman raportis pri la ELNA-Kongreso en San Diego. (laŭ la bulteno de la Societo)

VIRGINIA

Esperanto is being taught this fall through the Fairfax County Office of Adult Education. The course, "Introduction to Esperanto," is being offered on eight consecutive weeknights. The course is based around the "Jen Nia Mondo" text and dialogue cassette. It is being taught by David Gaines of the Esperanto Society of Washington (DC).

La 14an de aŭgusto okazis kunveno de la "Esperanto Society of the Carolinas kaj Virginia" ĉe la domo de la ges-roj John Birmingham. Ĉefparolanto estis John Dale, kiu entuziasme informis pri la UK al esperantistoj el Vaŝingtono, Virginio kaj Norda Karolinio. (raportis Pilar Solis en la *Bulteno* de la Esperanto-Societo de Vaŝingtono, D.C.)

CALENDAR

The calendar is a list of Esperanto-oriented events, regional, national and international, that we think would be of interest to some or all of our readers. For your information, we include the primary language(s) of each event.

20-27 November (Sunday-Sunday): Thanksgiving Cruise Conference of the Society of Esperanto Language Friends to Montego Bay, Jamaica; Cartagena, Columbia; Aruba; and San Juan, Costa Rica. English and Esperanto. For information: S.E.L.F. Inc., 432N. Saginaw St., Ste#202-338 Northbank Ctr., Flint, MI 48502-2016, tel. (313) 766-1238.

30 November-2 December (Wednesday-Friday): International Conference ESPERANTO '88 in Havana, Cuba. Esperanto. For information: Kuba Esperanto-Asocio, Neptuno 201 Eso Industria, HABANA 2, Apdo. 2018, Cuba.

5-10 December 1988 (Monday-Saturday): International Seminar "On the threshold of the second century: Esperanto—language and speaking population. What to save, what to change?" in Ahrenshoop, East Germany. Esperanto. For information: Esperanto-Asocio en Kulturigo de GDR, Otto-Nuschke-Str. 1, BERLIN, DDR-1080.

29 March-5 April 1989: Second International Esperantist Youth Campout, in the tourist center "Youth" at Minsk, Byelorussia, USSR. Esperanto. For information: Asocio de Sovetiaj Esperantistoj (Jumilara Komisiono), prosp. Kalinina, 14, SU-103885 MOSCOW, USSR.

23-25 June 1989: Midyear Esperantist Weekend in the village of Markleeberg on the outskirts of Leipzig, with subject: "The Earth Has Bread For All." Esperanto. For information: Kulturbund der DDR, Esperanto-Asocio, Kathe-Kollwitz-Strasse 115, LEIPZIG DDR-7010, East Germany.

22-29 July 1989: Parisian Mad Week: the 200th anniversary of the

French Revolution. Esperanto. For information: Unuiĝo Franca Por Esperanto (Turisma Servo), 4 bis, rue de la Cerisaie, F-75004 PARIS, France.

29 July-5 August 1989: 74th World Esperanto Congress, Brighton, England. Esperanto. For information contact ELNA or UEA.

14-21 July 1990: 75th World Esperanto Congress, Havana, Cuba. Esperanto. For information contact ELNA or UEA.

Editor's note: The above list is by no means complete. A list published recently in *Heroldo de Esperanto* of international Esperanto conferences and meetings to be held in the month of July alone contained 46 different items. The international Esperanto courses at Pisanica, Bulgaria, are ongoing; the Esperantist Cultural Center in Switzerland has twelve different conferences, seminars and vacation meetings lined up for the summer period; and a list of events arranged by Esperantour in Poland would, and does, fill a book. If you would like to see more such events advertised in the ELNA Newsletter, please let us know.

UEA AKTUALE

EMINENTAJ PERSONOJ REKOMENDAS ESPERANTON

Eminentaj personoj el ĉiuj vivosferoj lastatempe rekomendis al siaj kolegoj, ke ili lernu la Internacian Lingvon Esperanto kaj apogu ĝian enkondukon en lernejojn tra la tuta mondo. En deklaracio publikigita en Roterdamo en Julio, la Honora Patrona Komitato de UEA aludis al la propra sperto pri utiligo de Esperanto kiel rimedo de internacia komunikado. "Lerninte Esperanto kaj provinte ĝiajn kapablojn dum multaj jaroj", anoj de la Komitato rimarkigas, ke Esperanto estas samtempe facile lernebla kaj plene esprimkapabla.

La prezidanto de la Honora Patrona Komitato estas Ralph L. Harry, iama ambasadoro de Aŭstralio ĉe Unuiĝintaj Nacioj. Inter la membroj de la Komitato estas la ĉina verkisto Bakin, prezidanto de la Sveda Parlamento Ingemund Bengtsson, sciencifkcia verkisto Harry Harrison, kaj la direktoro de la Japana

Nacia Etnografia Muzeo Tadao Umesao.

Post aprobo de sia Deklaracio en septembro 1987, la Komitato malfermis ĝin por subskribo al aliaj bone konataj parolantoj de Esperanto, pliparte el universitataj medioj. Inter aliaj subskribintoj troviĝas la nomoj de konataj usonaj esperantistoj kaj ELNA-anoj kiel Prof. Ronald J. Glossop, profesoro pri filozofiaj studoj, Universitato de Suda Ilinojso; Prof. David K. Jordan, profesoro pri antropologio, Universitato de Kalifornio (SD); Prof. Ralph A. Lewin, profesoro pri mara biologio, Universitato de Kalifornio (SD); Prof. Bruce Arne Sherwood, profesoro pri fiziko kaj vicdirektoro de la Centro pri Desegno de Eduka Komputado, Universitato Carnegie Mellon; kaj Prof. Humphrey Tonkin, prezidanto, Kolegio Potsdam de la Ŝtata Universitato de Novjorko.

(El *Novjorka Novaĵletero*—Julio 1988)

UK RESOLUTION SENT TO UN AMBASSADORS

On August 10, Dr. Humphrey Tonkin, President of the State University College, Potsdam, NY, and President of the World Esperanto Association forwarded to all national Ambassadors to the United Nations an English translation of the text of the Resolution on Science and Technology approved by the 73rd World Congress of Esperanto in Rotterdam, The Netherlands, this summer.

The Resolution

"...Concludes that the Esperanto-speaking community should wholeheartedly support the further development and expansion of science and technology and—along with non-speakers of Esperanto—should take part in discussion and

action at all levels to promote the responsible and purposeful application of its results, and

"Confirms that the Resolution on the Practical Application of Esperanto approved by the World Congress of Esperanto in Beijing in 1986—which particularly emphasized the necessity for the extensive use of Esperanto in science and technology and the need for the active cooperation of the Esperanto movement in and with the non-Esperantist scientific community—remains valid and should be pursued and realized by the Universal Esperanto Association and its members."

(Information sent by the UEA office in New York)

INTERVENOJ DE UEA ANTAŬ UNUIĜINTAJ NACIOJ

Dum la Tria Speciala Sesio de la Ĝenerala Asembleo pri Malarmado ĉe UNO (31a de majo—25a de junio 1988) UEA sukcesis enprotokoligi skriban intervenon, kiu enhavis interalie la rezolucion pri Esperanto de la Ĝenerala Konferenco de UNESKO en 1985.

Tiajn formalajn intervenojn en la debatojn oni devas zorge antaŭprepari, ĉar la protokolo de UNO estas tre strikta. La tekstoj de la intervenoj estas distribuataj tra oficialaj kanaloj al ĉiuj misioj de la Ŝtatoj-Membroj kaj al observantoj de neregistaraj organizaĵoj.

(Laŭ informo sendita de UEA-
Novjorko)

AŬSTRALIA AMBASADORO ĈE UNUIĜINTAJ NACIOJ PREMIĜAS

S-ro Ralph L. Harry, iama Konstanta Reprezentanto de Aŭstralio en Unuiĝintaj Nacioj, ricevis la Premion Onisaburo Deguĉi en speciala ceremonio en Roterdamo en julio, dum la 73-a Universala Kongreso de Esperanto. La premio, kiu portas la nomon de la fondinto de la religia organizaĵo Oomoto, estas ĉiujara aljuĝata al esperantisto, kiu plej signife kontribuis al antaŭenigo de monda paco kaj internacia kompreniĝo pere de la Internacia Lingvo Esperanto. Tra longa diplomatia kariero, s-ro Harry senlace pledis por la uzo de Esperanto kiel efika kaj neŭtrala rimedo de komunikado en internaciaj organizaĵoj, kaj li helpis atentigi mondajn gvidantojn pri Esperanto. S-ro Harry estis aŭstralia ambasadoro en Bonn antaŭ ol veni al Novjorko. Li estas ano de la Ordeno de Aŭstralio kaj de la Ordeno de la Brita Imperio. La Premion Deguĉi fincas Oomoto, kies ĉefsidejo troviĝas en Kioto, Japanio.

S-ro Harry estas prezidanto de la Honora Patrona Komitato de UEA kaj konata figuro en la aŭstralia kaj internacia Esperanto-movadoj.

(*Novjorka Novaĵletero*—aŭgusto, '88)

FROM THE CENTRAL OFFICE

Q & A

Q: *I recently participated in a survey directed at new ELNA members. Why were the questions in English and when will we know the results?*

A: The survey you are talking about is part of a long term plan to allow us at the Central Office to become better acquainted with the ELNA members, their experiences and needs. A more detailed survey is on the drawing boards and will be sent out to all ELNA members, hopefully by the end of next year.

The survey was conducted in English because many of our newer members do not yet possess a full knowledge of Esperanto. We could have designed the survey to incorporate both Esperanto and English, but in an effort to be more cost effective we chose English as best suited for this project. To the best of my knowledge this is common practice with many National Esperanto organizations around the world.

The results of the survey will appear in a future edition of this Newsletter, in this column. We hope to have the analysis completed in time for either the first or second editions of the Newsletter in 1989.

Q: *When will the next ELNA Book Service Catalog be available?*

A: We are currently planning the contents and format of the next catalog and hope to have it finished in the first quarter of 1989. This catalog will be a little different from previous editions in that we are actively consulting with various experts in the diverse subject topics. A prime consideration is structuring the catalog to better reflect the data we received from our Book Service Survey of last year (see March-April and May-June ELNA Newsletter).

Q: *I recently received a statement indicating that I owe ELNA money. What was this for?*

A: With the addition of Robert Smales as vice-director of the ELNA Central Office we are making a concerted effort to wrap up our account receivables, payments, backorders, etc. which have all too often taken second place to the daily operations needed to maintain a severely under-

staffed office.

The statement you received is part of our effort to clean up some outstanding amounts due. Part of the confusion may arise in that during the past an invoice might have said "paid in full," yet when the check was applied to your account it was applied against previous amounts still due, leaving all or part of the current invoice unpaid.

We have tried to alert individuals of the status of their accounts by including a small message at the bottom of all invoice/statements that come with their orders; however, these aren't always noticed, in which case confusion may result at a later date.

If you have a question about your statement, please write to the Central Office with a copy of your statement letter and any questions you might have.

Q: *Why doesn't ELNA advertise more?*

A: We don't have the capital to sustain a long-term cohesive publicity campaign. Many good ideas are presented to the American public every day but soon die away because of lack of planning and sustained effort.

Advertising is very expensive and often a rather risky affair. In addition, at this time ELNA couldn't adequately handle even an addition of 5,000 more information requestors and the subsequent growth in membership.

This should not be construed to mean that we don't want the growth. In fact, the one thing we are all working for is that growth. This year we are making some good, solid long-term changes in ELNA. The additional help at the Central Office will go a long way to add stability to our organization. As more help can be added, services and service time will be improved. In this way our organization will grow accretionally and allow us to develop the infrastructure necessary to support the added interest more media interaction would generate.

Q: *Where can I borrow tapes to listen to spoken Esperanto?*

A: Send two stamps to "Esperanto Tape Service, c/o James Deer, 11905 SW Settler Way, Beaverton OR 97005" for a list

of tapes that you can borrow through the mail.

Q: *Where is the ELNA Bookstore?*

A: Actually, there isn't one. The day to day operations of the Esperanto League are carried out in the ELNA Central Office, physically located in Emeryville, California.

We do run the ELNA mail order book service from this location, but we do not operate as a book store chiefly because of lack of space and funding necessary to employ a full time clerk.

Mark Stephens

ESPERANTO ON-LINE

Je la komenco de la somero mi establis komputeran bultensistemon, kies nomo estas QU-AN-TO (angle, QUAntitative ANalytic TOols). Personoj kun komputero, modemo, kaj komunikprogramo povas telefoni al (415) 255-2981 (300/1200/2400 baud; parametroj 8/N/1) kaj aŭ sendi aŭ ricevi aŭ mesaĝojn aŭ programojn (precipe pri la matematiko, la statistiko, la sciencoj, kaj la inĝenierado).

La mesaĝojn kiujn oni trovas je la bultensistemo estas en apartaj konferencoj. Antaŭnelonge mi decidis krei novan konferencon por mesaĝoj en/pri Esperanto. Esperantistoj povas telefoni al la sistemo kaj lasi aŭ legi mesaĝojn en aŭ pri Esperanto. De la ĉefmenuo, simple elektu la [M]esaĝsubsystemon. De la mesaĝmenuo, unue elektu [U] por malfermi aŭ fermi la konferencojn pri kiuj oni eble havas intereson. La Esperanto-Konferenco estas "K". Poste, elektu [R] (angle "Read") por legi mesaĝojn, aŭ [E] (angle "Enter") por sendi mesaĝojn.

Uzo de la bultensistemo QU-AN-TO estas senpaga. Oni nur devas pagi la telefonkompanion por telefoni al Sanfrancisko, Kalifornio.

Mi esperas, ke multaj esperantistoj telefonos. Ankaŭ, mi esperas, ke oni volos kontribui mesaĝojn por anonci venontajn okazaĵojn.

—Ken Hunter

P.S. Esperantistoj kiuj telefonas al QU-AN-TO same kiel aliaj personoj rajtas kopii de la granda kolekto de haveblaj programoj (precipe sciencaj kaj tehnikaj), laŭ la reguloj de la bultensistemo.

SPERTOJ DE ELMIGRINTA ESPERANTISTO

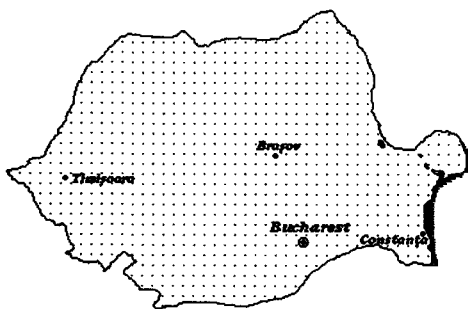
Forlasi sian landon por serĉi pli bonan vivon aliloke, tio ne estas tute nekutima afero, kvankam ne la plej facile realigebla. Inter tiuj, kiuj decidis serĉi pli bonajn vivkondiĉojn aliloke, estas ankaŭ la subskribinto de tiu ĉi materialo. La kialo de la subaj linioj ne estas pridiskuti la travivaĵojn de elmigrinto, sed diskonigi kelkajn inter ili, nome tiujn strikte rilatantajn al Esperanto.

Antaŭ esti usonano, mi vivis en Rumanio, kie mi lernis, devige, du "internaciajn" lingvojn: la francan dum 10 jaroj kaj la anglan dum 4 jaroj. Krome, vivante en Transilvanio, mi kapablis uzi, por ĉiutagaj bezonoj, la hungaran kaj, iomete, la germanan. Dum mia dusemajna restado en Italio, mi surprize konstatis, ke mi kapablas uzi ankaŭ la italan. Enkalkulante mian gepatran lingvon—la rumanan, mi kapablas uzi, pli malpli sperte, ses naciajn lingvojn. Sed neniu, mi ripetas, neniu, el la supremenciitaj lingvoj helpis al mi tiom, kiom Esperanto faris.

La unua fremda lingvo lernata de mi estis la franca kaj ĝi iĝis "mia unua amo". Mi obstine taksis ĝin "reĝino de lingvoj" kaj la nure lerninda lingvo. Poste mi eklernis la anglan kaj ĝi prenis la lokon de la franca, precipe ke ĝi helpis min—adoleskulon, pli bone kompreni la tekstojn de modernmuzikaj kantaĵoj. Poste, mi ekinteresiĝis pri la germana kaj la hungara, pro ilia riĉeco. Sed neniu kontentigis min. Ĉiu direktigis min al certa(j) kulturo(j): franca, angla kaj usona, germana kaj aŭstra.

Kiam mi eklernis Esperanton, mi havis la revelacion: nur nenes lingvo povas esti ĉies lingvo, lingvo ne tendenca kaj vere neŭtrala. Kvankam mi esperantiĝis nur antaŭ sep jaroj kaj duono, pere de Esperanto mi akiris pli da informoj ol antaŭe kaj poste, pere de ĉiuj aliaj lingvoj konataj. Kaj ne nur informojn, sed precipe helpon.

Tiuj, kiuj akompanis min al la stacidomo por preni la vagonaron al eksterlando, kiam mi forlasis mian naskiĝlandon, estis miaj Esperanto-samideanoj. En Belgrado, inter du trajnoj, mi bezonis helpon. Mi elpoŝigis mian Jarlibron kaj tuj trovis la taŭgan personon por helpi min. En Italio, mi restis du semajnojn, kaj tiuj, kiuj helpis min koni la belan ĉefurbon de tiu lando, estis, precipe, la esperantistoj.



Alveninte tien ĉi, en Kalifornion, mi tuj kontaktis lokajn esperantistojn, apud kiuj mi sentas min kiel hejme. La grandega helpo ne estas unu materia, sed, eĉ pli grave, unu psika, emocia. La plej granda bezono de persono alveninta en fremdan (kaj strangan) landon estas iu emocia helpo: estante sociaj vivaĵoj, ni—la homoj, bezonas similulojn ĉirkaŭ, apud ni. Sed ilia ĉeesto ne estas sufiĉa, se interparolado ne eblas, "dank' al" Babelo kaj ties turo. La angla, ekzemple, estas tiel malsama de

EXPERIENCES OF AN ESPERANTIST EMIGRANT

To leave your home to seek a better life elsewhere is not a completely unusual thing, although not the most easily realizable. Among those who have decided to seek better living conditions elsewhere is also the person who has signed this material. The reason for the lines below is not to talk about the experiences of an emigrant, but to make a few of them more widely known, namely those which directly relate to Esperanto.

Before being an American I lived in Rumania, where I learned, as required subjects, two "international" languages: French for ten years and English for four years. In addition, living in Transylvania, I was able to use, for everyday needs, Hungarian and, to some degree, German. During my two-week stay in Italy I determined with surprise that I could use Italian, too. Counting my mother tongue, Rumanian, I can use, with more or less experience, six national languages. But none, I repeat, none of the above mentioned languages helped me as much as Esperanto has done.

The first foreign language which I studied was French and it became "my first love." I stubbornly counted it "queen of languages" and the only one worth learning. Later, I started learning English and it took the place of French, especially because it helped me, an adolescent, better understand the lyrics of modern music. Then I became interested in German and Hungarian, because of their richness. But none [of these] satisfied me. Each of them directed me toward a certain culture or cultures: French, English and American, German and Austrian. Each of them isolated me from other cultures.

When I started learning Esperanto, I had the revelation: only a language belonging to no one can be a language belonging to everyone, a language without political tendencies, a truly neutral language. Although I became an Esperantist only seven and a half years ago, through Esperanto I have acquired more information than before or after, through *all* the other languages that I know. And not only information, but especially help.

Those who accompanied me to the station to take the train out of the country when I left my native country were those who shared the Esperanto idea with me. In Belgrade, between two trains, I needed help. I took my Yearbook out of my pocket [the World Esperanto Association's annual list of local "delegates" or volunteer workers.—editor] and immediately found the right person to help me. I stayed two weeks in Italy, and those who helped me know that country's beautiful capital were, for the most part, the Esperantists.

When I arrived here, in California, I immediately contacted local Esperantists, with whom I felt as though I were at home. The tremendous help was not material but, even more important, psychic, emotional. The greatest need of a person who has arrived in a foreign (and strange) country is emotional help: as social beings, we, human beings, need those like us around and with us. But their presence is not enough if communication is not possible, "thanks to" Babel and its tower. English, for example, is so different from region to region that even Americans from time to time experience difficulties when they travel through other regions. How then is a new arrival here to succeed?

It was somewhat easier for me, for I had once learned British English. But it was not English that was of use in my interper-

regiono al regiono, ke eĉ usonanoj spertas, fojfoje, malfacilaĵojn, vojaĝante tra aliaj regionoj. Kiel sukcesis, tiam, novalveninto tien ĉi?

Por mi estis iomete pli facile, ĉar mi iam lernis la britan anglan, Sed ne ĝi utilis, fakte, al miaj interhomaj rilatoj. Estis Esperanto kaj nur ĝi, kiu helpis al mi forigi la senton, ke mi estas en fremda lando.

Kvankam mi oficiale eniris Usonon kaj vole decidis restadi tie ĉi, mi ankoraŭ estas "alien". Sed dank' al Esperanto, mi tute ne sentas tion. Por fremdulo, kia ankoraŭ (post sep semajnoj) mi estas, la Esperanto-kunvenoj ne estas simplaj, protokolaj kunvenoj, sed pli: ili estas familiaj renkontiĝoj.

Ja, tia estas Esperantujo: ia granda familio, kiu tute neglektas landlimojn, kaj enkadre de kiu, ĉiuj sentas sin fratoj samlingvaj.

Ionel Onet

Por ni esperantistoj nacienco estas ne absoluta. Ĝi signifas sole malsamon de lingvo, kutimo, kulturo, haŭtkoloro ktp. Ni rigardas nin kiel fratojn de unu granda familio "homaro". Ni tion ne teorias, sed sentas. Ekstere ni estas ligitaj de unu sama lingvo, kaj interne de unu sama sento. Ni ankaŭ amegas nian propran patron. Tamen tiu ĉi amo ne estas tia, kia ne povas kunstari kun amo kaj estimo al aliaj nacioj.

El *En Ĉinio Batalanta de Hasegawa Teru*

sonal relations. It was Esperanto that helped me get rid of the feeling that I was in a foreign country.

Although I have officially entered America and have willingly decided to stay here, I am still an "alien." But thanks to Esperanto I don't feel like such at all. For a foreigner, which I still (after seven weeks) remain, the Esperanto meetings are not simple business meetings, but more: they are family get-togethers.

Indeed, that is what Esperanto-land is like: a great family that totally ignores borders, and within which all feel themselves brothers in the same language.

Ionel Onet (trans. Don Harlow)

For us Esperantists nationality is not absolute. It means only a difference of language, custom, culture, skin color etc. We look at each other as brothers in one great family "mankind." For us this is no theory but a feeling. Externally we are joined by the same language, and internally by the same feeling. We also love our own mother countries. But this love is not the kind that cannot stand side by side with love and respect for other nations.

From *In China at War* by Hasegawa Teru

Pacific Confab cont. from page 1

"How encouraging it is then to note that Esperanto is now formally recognized by UNESCO and that the United Nations now publishes some documents in it; and is a strong contender to be adopted by the EEC as the bridge language for computer translation.

"The move to attain linguistic equality is gaining momentum and it will continue to do so ..."

Daily excursions and trips to EXPO were managed in spite of lively discussion periods. A morning of lectures provided this variety:

ESPERANTOLOGY by Joseph Major of Wellington, New Zealand
THE INDONESIAN LANGUAGE—a comparison with Esperanto by Vera Payne (Perth), vice president of the Australian Esperanto Association. She began by saying: "Ju pli mi studas la Bahasa (Indonezian) lingvon, des pli mi bruligas incenson antaŭ la altaro de L. L. Zamenhof."

KOMPENI/KOMPRENIGI, Paul Friedman, Hamilton, New Zealand on the need for tolerance in human relationships.

IS THE ESPERANTO MOVEMENT READY FOR ITS SEC-

OND CENTENNIAL?—Don Rogers, Lower Hutt, New Zealand challenged his listeners on this currently popular subject.

One afternoon was devoted to four excellent Esperanto video films—one from Poland on the worldwide Esperanto movement; a Soviet Union documentary; a film on the city of Qingdao, 1992 site of the next Pacific Lands Esperanto Convention; and an excellent film taken from the new TV Esperanto Course in which the Chinese government has invested \$80,000. It is a beautiful film made with professional actors and university students, pedagogically sound, filmed against the backdrop of the beautiful city of Qingdao. The 20 some lessons will be aired three times weekly all over China following a trial period in Qingdao.

Every evening brought forth a wealth of talent. The Japanese and Chinese groups provided not only exotic entertainment but also humor and great fun. At other times we were treated to a magician, a variety of music, dancing in which everyone participated. Prof. Robinson presented an amusing slide show on Reykjavik legends. Peter de Smedt of Belgium did a Raymond Schwartz monologue so cleverly that he was brought back another evening to do a delightful original monologue.

The Brisbane thespians did a hilarious

history of Australia in costume and song, beginning with the first prisoners sent there by England. A skit about a lady who ran afoul of the law resulted in her arrest for attempting to bribe a Brisbane policeman. This evoked considerable laughter since there had been a recent local police scandal. Karl-Heinze Renschler of West Germany contributed slides of many famous Esperantists at various Esperanto events.

The ecumenical church service in Esperanto on Sunday, September 18th, led by Peter Keates, provided a variety of elements beginning with the Esperanto hymn. A reading was followed by singing the 100th Psalm. Readings from the Old Testament, from Baha'i and other sources followed the hymn "Nun Danket". The sermon was delivered by Salvation Army Brig. Isabel Gale, followed by Beethoven's "Ode to Joy". The service ended with a benediction.

The Brisbane choral group which entertained us all week sang a beautiful farewell song. Senjo Umeda of Tokyo responded with an equally moving farewell song.

NOTE: The 5th All Pacific Lands Esperanto Convention was formally approved by the convention which accepted the Chinese invitation to hold it in the beautiful city of Qingdao in 1992. Watch for future publicity about this event. We expect it will be as unforgettable as the 1986 World Esperanto Convention in Beijing. Begin to save!

—Cathy Schulze

SFSU ESPERANTO COURSES

By Derek Roff

"You speak Esperanto very well," said Ilona, our Hungarian guest, during a recent visit. *Yes*, I thought with pleasure, *I can say whatever I want to*. And I remembered the frustration during my first conversations with foreign Esperantists, when it was so hard to get out a coherent sentence, and even harder to understand the reply. And here I was, looking at the geysers in Yellowstone National Park, translating the information for Ilona and her son Nikola, while she drew on her background as a professional hydrologist, to explain to me some aspects that the park service had thought too complex for the average tourist.

"But how did you learn to *speak* Esperanto?" she asked, in Esperanto, of course, since that was the only language we were both comfortable in. "Most Americans that I have met are better at writing than talking." "San Francisco," I answered simply. "They have a set of courses there every summer." Ilona had heard about the courses at San Francisco State University, so I didn't have to say too much more about them.

Yet I don't think that she, as a European, could understand their importance to me. She had learned in one of the fifteen or so Esperanto clubs in Budapest.

Talking had always been the primary part of Esperanto activity. Travel and foreign visitors were a central part of life for an Esperantist there. How could she understand the importance of San Francisco for me? It was the only place I met foreign Esperantists. It was there that I saw the power, beauty, and grace of the language when spoken fluently. It was there that I made my first Esperanto friendships. It was there that I learned how to speak and listen, and made all my book studying come alive. With her easy access to the International movement, how could Ilona know that for me, San Francisco was Esperantoland, the center of the movement and all activity? And that my experience in San Francisco gave me the inspiration and confidence to later travel to other countries and use the language?

No, she didn't understand that the San Francisco courses had made me a good Esperantist. She would have been surprised that Ellen, Thom, Dori, Mark, and I, along with many others, go back year after year, both to learn a little bit more about the language, and to enjoy the great group of people and the outstanding professors that come each year. But she didn't need to know all that. What mattered was that we were using the lan-

guage as it was meant to be used—a means of communication. We didn't talk much about Esperanto, but we talked unceasingly by means of Esperanto. I learned about Hungary. I learned about how she views socialism. I learned about hydrology. I learned about the two years that she worked in Algeria. And about her most recent job in Mongolia, where she will soon return for a second 30 month period, serving the government as a technical expert. As we talked, I marvelled at the richness that Esperanto adds to my life. Because I could speak comfortably, I was learning more in a few hours about the concrete details of life, and the honest experiences of one individual, than I could have gotten from reading a dozen books or writing a hundred letters. While I was enthralled with the description of life in Mongolia, I kept saying to myself, "This is why you study Esperanto. This is what San Francisco has made possible."

Of course, we became friends, as usually happens. And I received an open invitation to visit in Hungary or Mongolia. So, while I am really eager to learn from the great teachers that I hear are coming to San Francisco next year, I may have to skip a year. It is such a long way from Ulan Bator to the Golden Gate.

WIDENER-BIBLIOTEKO ĈE HARVARD UNIVERSITATO

[Ĉeestante la dekan rekuniĝon de la 1978-a samklasanaro de Harvard], unu posttagmezon ni promenadis tra la ĉefa biblioteko, Widener Library, por trarigardi la tieajn haveblaĵojn, ĉar ni havis kelkajn liberajn horojn. Widener Library estas, krom la Biblioteko de la Registaro kaj la Novjorka Publika Biblioteka Sistemo, la plej granda biblioteko en la mondo. Multegaj revuoj haveblas por tralegi en la legada ĉambro, kaj mi antaŭe neniam vidis la plejparto de titoloj; estis revuoj en pluraj lingvoj de ĉiuj regionoj de la mondo. Kompreneble mi serĉis Esperantaĵojn, kaj sukcesis trovi multajn tiajn librojn en la biblioteka libraro. Se la historio de Esperanto interesas vin, vi povas manĝegi ĉe Widener, ĉar multaj malnovaj Esperanto-libroj el aliaj landoj

troveblas. En la kartaro (oni ne rajtas serĉi tra la libroj mem) mi trovis unu aŭ du librojn de antaŭ 60 aŭ 70 jaroj por anglalingvanoj, kiuj pritraktis la lernadon de Esperanto por usonanoj, la historion de la lingvo en angleparolantaj landoj, ktp. Ankaŭ estis multaj libroj de aliaj landoj, precipe vortaroj por pluraj malgrandaj lingvoj. La vasta plejparto de la aro estas tre malnovaj klasikajoj de la lingvo, kiel romanoj, ktp, kiujn mi antaŭe neniam vidis. Mi bedaŭrinde ne memoras ĝustajn titolojn, sed mi ja memoras, ke mi vidis dekduojn kaj dekduojn pli da kartoj en la ŝranko. La Connor-a libro troveblis, kaj la Forster-a ankaŭ, do estis "miksaĵo" de materialoj, kaj por la historiisto aŭ la esperantologo estus speciale interese pro la emfazo je la malnovaj kaj historie gravaj. Mi sopiris plej novajn Esperanto-librojn, kaj ties manko elstaris por mi.

Verŝajne tiuj, kiuj rimarkis la tiean Esperanto-fakon certas, ke Esperanto fakte estas mortinta lingvo aŭ almenaŭ neaktiva. Mi opinias, ke Harvard ricevos ekzempleron de la nova, anglalingva "Esperanto-Libro", kaj tia kontribuado certe plibonigos la ŝajnon de la aro (aŭ almenaŭ ĝisdatigos ĝin!).

Ĉu ekzistas listo de la esperantaĵaro de Widener Library? Se mi havus tempon, mi estus farinta tian liston. Tio estus tre helpa por tiuj, kiuj estas vizitontoj al la biblioteko. Eble la Novangluja Societo jam faris ĝin; se ne, estus bona projekto por iu samideano. Iuokaze, vizitu la bibliotekon kiam vi vizitos Harvard-on aŭ Boston-on; vi havos la feliĉan okazon vidi tre grandan, tre elstaran kaj tre interesan aron da esperantaĵoj.

El *La Bulteno* de la Esperanto-Societo de Vaŝingtono, DC (Majo-Junio 1988)

Announcements

[La rubriko Anoncoj enhavas diversajn reklame-tojn, petojn, ktp., kiuj estas diskonigindaj sed ne povas trovi lokon en alia rubriko. Nek ELNA nek la redaktoro povas promesi aŭ privespondeci definitivan plenumon de io ajn promesita en anonco.]

Internacia Koresponda Servo helpas al vi trovi korespondant(in)on, amik(in)on aŭ partneron. Por informoj, sendu unu internacian respondkuponon al: **Box 163 Stn. "A", DOWNSVIEW, Ont. M3M 3A3 Canada.**

La Reĝa Norvega Ministerio pri Eksteraj Aferoj ĵus reeldonis belan pamfleton pri la lando Norvegio. La libreto enhavas 16 paĝojn da skribaj informoj, diagramoj kaj tabeloj, kaj 6 paĝojn da koloraj fotoj. Ĝi estas senpage havebla ĉe la **Norvega Esperantista Ligo, Olaf Schousv. 18, 0572 OSLO 5, Norvegujo.**

Esperpenso is an irregular publication of Espermenso, the Esperanto SIG group in Mensa. It is edited by Jerry Bryson and printed by Philip Driscoll. The magazine, though small, is professionally put together, and largely in Esperanto. The spring, 1988, issue contains an interesting article on Volapuk, a translation of a short story by Saki, and the first of five basic Esperanto lessons. Subscriptions (four issues) cost \$5.00 for Mensans, \$6.00 for non-Mensans. Order from **Jerry Bryson, 1665 Westhill Road, Richmond, VA 23226 (Usono).**

Another radio station is broadcasting in Esperanto—this one in the northern half of the Western hemisphere! Radio Havana was due to begin broadcasting in September to Europe and Asia. According to ELNA member Dr. Franklin Montenegro-Rodas, broadcasts can be heard in the United States for 18 minutes every Sunday at 17:00 UTC on frequencies 9550, 11725, 11760, 11950, 11970 and 15340 kHz. For information: **Radio Havana, Esperanto-Sekcio, Havana, Cuba.**

Derek Roff has prepared a two-page description describing the use of Esperanto supersigned characters with WordPerfect on IBM-compatible computers. A copy of his article can be obtained by sending a self-addressed stamped envelope to ELNA, P.O. Box

1129, El Cerrito, CA 94530, with a note explaining what it is you want.

Ĵus aperis **24-paĝa kolora bildprospekto** pri la Parko de Sanssouci en Potsdam, Orienta Germanio. Verŝajne ĝi haveblas ĉe la **Esperanto-Asocio en Kulturligo de GDR, Otto-Nuschke-Str. 1, BERLIN 1080, DDR.**

Ĉu estas inter la legantoj de ĉi tiu revuo psikiatroj, kiuj specialigis pri infanaĝo kaj koncernaj sciencoj? Se jes, pripensu partopreni la **Mondkongreson de Monda Asocio pri Psikiatrio de infanaĝo kaj pri koncernaj sciencoj**, kiu okazos en Lugano, Svislando, la 20–24an de septembro, 1989. La lingvoj de la kongreso estos la angla, franca kaj itala, sed se almenaŭ kelkaj esperanto-parolantaj specialistoj partoprenos, eblos organizi ion specialan por ili, kiu servu ankaŭ kiel ekzemplo de demokratia kaj efika interdisciplina scienca interŝanĝo. Interesatoj petu informilon en angla-franca itala de: **D-ro Tazio CARLEVARO, Via A. Di Sacco 6, CH-6500 BELLINZONA (Svislando).**

Hungara duopo, SOMOGYI Andras kaj UTASY Ibolya, geinstruistoj de geografio kaj slovaka lingvo, respektive hungara kaj rusa lingvoj, volas viziti Nord-Amerikon komence en aŭgusto aŭ septembro de 1989, sed serĉas laboron por vivteni sin dum la vizito. Se vi povas kaj volas proponi tiurilatan helpon, bonvolu kontakti ilin ĉe **6768 BAKS, Lenin u. 2/b, Hungario, tel. 62 75 037.**

Lajos ASZTALOS, str. Cofita 2/8, RO-3400 CLUJ-NAPOCA, Rumanio, kolektas popolfabelojn celante eldoni ilin en E-libro. Bonvenas tekstoj ĉiulingvaj. Respondo garantiata.

Ionel ONET, 820 West A Str. apt. 74, HAYWARD CA 94541, Usono, kolektas rumanajn literaturaĵojn tradukitajn en Esperanton celante eldoni ilin enlibre.

The magazine **Soveta Uzbekistano** now has an Esperanto section and can be ordered from the following addresses. Those interested should ask for a review copy in English and containing the Esperanto column. (1) **EBSCO Industries Inc., 1st Avenue, North at 13th Str., Birmingham AL 35201;** (2) **Creative Subscription Service, 1671 E. 16th St.**

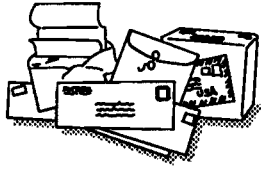
Suite 189, Brooklyn NY 11229; (3) **Imported Publications Inc., 320 W. Ohio St., Chicago IL 60610;** (4) **Znание Book Store, 5237 Geary Blvd., San Francisco CA 94118.**

Development of a Language for International Law—The Experience of Esperanto. Ralph Harry, 12p. Send \$2 international postal money order to cover cost of printing and mailing to **Ralph Harry, 8 Tennyson Crescent, Forrest ACT 2603, Australia.** Prof. Harry, former Australian Ambassador to UN, provides a list of references, deals with the problems of language in resolutions and international treaties, and provides good arguments for discussing the suitability of Esperanto for legal matters. Harry would like to hear from attorneys interested in reinstatement of the International Association of Esperantist Jurists.

Tom Elliott, 8 Lone Pine Pde., Matraville New South Wales 2036, Australia, has a group of radio amateurs who would like to contact hams everywhere. Call sign **VK2ET**, hours 2200Z, 2300Z, 0300Z, frequency 21.266 Mhz.

José Dolores Gaitan, Apartado 3912, Managua 5, Nicaragvo, muzikinstruisto kun 4 filinetoj, suferas pro senlaboreco kaj serĉas iun, kiu povos helpi lin per sendo de hobojo, kiu ebligas al li akiri laboron en orkestro en Managua. Kiu povas kaj volas helpi, tiu bonvolu komuniki senpere kun li ĉe la menciita adreso pri formo kaj liverebleco de eventuala helpo.

Palaco de pioniroj en Sovetunio organizas ekspozicion de infanaj desegnaĵoj, fotoj laŭ libervola temo. La limdato estas la 1a de jan., 1989. Dezirata interŝanĝo po 20 eksponaĵoj laŭeble de specialaj lernejoj. Oni garantias resendon de eksponaĵoj post 3 monatoj rilate la ekspozicion. Oni sendos interŝanĝe ne malpli interesajn eksponaĵojn kaj kajeron kun impresoj kaj recenzoj pri la ekspozicio fare de vizitintoj kaj fakuloj. Sur la dorsa flanko de eksponaĵoj estu klare skribitaj: adreso, nomo, aĝo, titolo de la eksponaĵoj. Interesitoj turnu sin al **sano Valerij MALIHIN, USSR 660049 KRASNOJARSK, ul. Konstitucii 1, Dvorec pionerov, Infana Esperanto-klubo.**



LETTERS

[Fr. Arthur X. Rutledge, a priest who has worked for his Church in Asia, adds a few comments to his short article elsewhere in this issue.]

To the ten reasons for the Esperanto Explosion in China, I would add another. It is a question for all Orientals to always save face. Using Esperanto and following the rules easily and precisely they are sure of not making a mistake. It is a case of zero risk for losing face. Using English, or any other language, and following the rules exactly they still run into exceptions, irregularities, and inexplicable idiomatic usages. This is a hazard they shrink from and turn to Esperanto to free them from all this. I got this from the President of the Japan Esperanto Academy in Tokyo who happens to be also the President of a Japanese Export-Import Corporation and uses Esperanto in his business.

Fr. Arthur X. Rutledge, S.J.
[I am reminded of the story of the American who was invited to lecture one semester at a Japanese university. By the second lecture it was clear to him that his class, though attentive, was understanding nothing. So he decided to make things easier on the students by hiring an interpreter. At this third lecture, he spoke for a moment, stopped, and the interpreter translated what he said into Japanese. At that moment everyone in the class stood up and walked out. Of course they had understood nothing of what he was saying in English—but it had been extremely delicate of him to rub their noses in the fact...]

[Jerry Veit has an interesting linguistic question about Esperanto.]

I recently read an article in our local newspaper about the architect Frank Lloyd Wright and a type of housing designed by him and called the "Usonian House."

The similarity between the word "Usonian" and our Esperanto word "Usono" is immediately apparent. Wright himself said he took the word Usonia from novelist Samuel Butler's utopian term for the United States, although scholars are unable to find the

word in Butler's work.

Does anyone know if there is a possible relation between Wright's term "Usonia" and the derivation of the word "Usono"? I have read brief articles on the possible derivation of "Usono" in the past, but I have never heard of any theory involving Frank Lloyd Wright, Samuel Butler, or the word "Usonia." Perhaps those readers with more linguistic knowledge than I would care to offer their opinion in this respect.

Jerry Veit

[According to the Plena Ilustrita Vortaro, the Fount of All Lexical Wisdom, "Usono" is neither official, nor was it used by Zamenhof ("Kanado" and "Meksikio" are equally unofficial, but both are Zamenhofian). I suspect "Usono" of being a late (post-1905) acquisition to the vocabulary. I've heard of the Butler-Wright-Usono connection before, but so far as I know nothing has been proved. It seems to me that there are three possibilities: (1) Butler invented the word, and the Esperantists and Wright both borrowed it from him; (2) Butler and the Esperantists invented it independently, which is quite possible, since it is, after all, an acronym; (3) Butler never invented it, and Wright, after hearing some Esperantist mention the word at a cocktail party, simply appropriated it and through failure of memory misattributed it. Does anybody else out there have any ideas or knowledge about this?]

[Cathy Schulze passes on this letter from postal student Derry Tutt. It has not been edited or corrected for grammar.]

Mi elkore dankas vin pro via helpo en la Esperanta poŝtkurso. Mi miras, kiel rapide mi lernis! Mi estas korespondanta kun samideano en Ĉeĥoslovokio; ni jam interŝanĝis leterojn trifoje, kaj mi havis neniun malfacilaĵon. Pro mia bona sperto kun la Esperanta kurso, mia amiko Steve Eubanks kaj mia filino Elynne komencis la studon de ĝi.

Mi mem estas instruisto de naciaj lingvoj, kaj mi tute scias, kiel malfacile oni atingas veran komunikad-povon.

Estas preskaŭ nekredeble, ke post kvar aŭ kvin monatoj mi povas korespondi kun persono, kun kiu mi ne havas iun komunan lingvon krom Esperanto. Esperanto multe valoros al mi. Mi certe deziras studi ĝin plu. Denove, dankon.

Derry Tutt

[Cathy remarks: "This is typical of the praise the postal course gets constantly. It is our best outreach tool. When used by skillful teachers, it is a great source of new members & book sales."]

[John Ricker skribas pri kelkaj ŝajnaj malfacilaĵoj de la Esperanta elparolado. Pro longeco de la letero, mi presas nur ĉerpajojn.]

Kio faras Esperanton facila [sic] prononci? Unue ekzistas amasoj da konsonantoj en kelkaj vortoj. Tio ĉi estas nedefendebila. Unu el la plej gravaj vortoj de la lingvo, *scii*, estas tre malfacila prononci. Mi estas aŭdinta eĉ eŭropanojn prononci tiun ĉi vorton /sii/. Kompreneble usonanoj same prononcas ĝin. Alia grava radikilo estas *knab-*. Usonanoj prononcas ĝin kvazaŭ estus vokalo inter la *k* kaj la *n*. Tiaj lafacilaj konsonantaj amasoj ne devus esti en internacia lingvo. Kiel usonanoj prononcas "Feliĉan Kristnaskon"? *Kristnasko* prononciĝas /kris naskon/. Ni usonanoj prononcas *Christmas* kvazaŭ ĝi estus skribata *kris-mas*. Aliaj stultaj konsonantaj amasoj estas *kv-* kaj *gv-*. Kial Zamenhof ŝanĝis vokalon, *u*, en konsonanton *v*? Tia ŝanĝo estas tute nedefendebila. Alia problemilo estas la uzo de la konsonanto *c* komence de vortoj. La ĝemelaj konsonantoj, *cc*, en latin-devenaj lingvoj prononciĝas /sk/. Sed Zamenhof neklarigeble elektis uzi *kc*, kiu estas ekvivalenta al /kts/. La grava vorto *aero* estas malfacila prononci pro la vokala kombinaĵo *ae*.

La malfacileco de prononci Esperanton ne estas la nura malfacilaĵo de la lingvo. La pluralo de substantivoj ŝajnas alia ol ĝi estas. Ĝi estas pli ol aldono de *j*; ĝi estas vokala ŝanĝo. /o/ kaj /oj/ ne estas la sama vokalo. Zamenhof tial decidis spite ke la angla, la hispana, kaj la franca ĝenerale uzas *s* por indiki pluralon. La

Continued on page 12

uzo de s ne kaŭzas vokalan ŝanĝon. Oni povas fari la saman kritikon pri la adjektiva pluralo. La okulo ricevas unu impreson; la orelo ricevas alian.

John C. Ricker
[Malsamaj popoloj trovas malsamajn malfacilaĵojn en Esperanto. Mi mem opinias, ke via malsato por kv- estas bone motivita, pro la apudmeto de senvoĉa kaj voĉa konsonantoj; sed la germanoj tute ne havas problemon pri tiu kombino, kiu aperas en ilia lingvo kiel qu-. La kombino sc- troviĝas eĉ en la angla (ordinara prononco de best-seller). Cetere, la sono de c ne estas simpla kombino de t+s, kvankam oni kutime skribas ĝin tiel en la angla (ekz. en la vorto tsar); ĝi estas aparta, unuopa sono. En la parola lingvo, la plurala finaĵo en la angla lingvo estas pli ofte /z/ ol /s/ (ekz. dogs, toes), kaj neniam estas /s/ en la franca (ĝi estas /z/ antaŭ vortoj, kiuj komenciĝas per vokalo; aliloke, ĝi estas pliofte neaŭdebla). Estas vere, ke okazas malgranda vokalaŝanĝo antaŭ la -j de la pluralo en Esperanto; sed tiu ŝanĝo estas tute sen gramatika kaj semantika signifo, do estas alofona, kaj ne lezas la fonetikecon de la lingvo.]

[On the other hand, Joe Gamble likes the Esperanto speech-writing correspondence enough to suggest an Esperanto-based phonetic alphabet.]

It seems clear that it would be a help to Esperanto teachers if we had an English-to-Esperanto dictionary with the Amer-English pronunciations in an Esperanto-compatible fonetik alphabet. Then, any time a student looked up a word, he would have the similarities and differences between the pronunciation of the two languages right at his eyeballs. Though one cannot easily prove its usefulness, I feel it would be a very valuable aid, well worth the slight additional cost. I would like to see this alphabet appear in Peter Benson's new dictionary.

All major writing systems, French, German, Russian, Hindi, etc., have their own international fonetik alphabets for foreign names, foreign words, language instructions, etc. This is the main reason Esperanto also needs an international fonetik alphabet.

I would like to get a lot of feedback on this idea.

Joe Gamble

[Joe listigas sian proponon por tia alfabeto. Bedaŭrinde, mankas spaco ĉi tie por prezenti ĝin. Interesitoj povas kontakti Joe ĉe lia adreso en la ELNA Adresaro.]

[Elaine Rankin raises a question that often bothers would-be pen-pals.]

Your editorial, "Volas Korespondi", suggested that your experience may have revealed the answer to my question.

How in the world does a mailman who reads only Arabic or Cambodian or Greek deliver a letter addressed only in the alphabet used in Esperanto? My one consistent Chinese correspondent sends me address labels using both Esperanto and Chinese and uses both languages in addressing envelopes to me.

Elaine Rankin

[In any postal district in the world there will generally be someone who can read Latin letters and puzzle out an address in Esperanto. The problem is that getting the letter to this person involves a certain amount of delay; for instance, putting the Chinese characters for the street address onto a letter to Shanghai, the most Westernized city in China, will generally cut about two days off the delivery time.

A college acquaintance of mine once mailed a letter to a friend in New York addressed in the Cyrillic alphabet. The letter eventually reached the addressee ... but by a rather circuitous route that took it through Moscow and the Soviet delegation at the United Nations!]

[Charlotte Kohrs of Infanoj Ĉirkaŭ la Mondo sent me a copy of her letter to David Richardson about his new book on Esperanto. Here are some excerpts.]

Two days ago my four copies of Esperanto arrived. Have spent every spare minute with it since (up till 1:30 A.M. last night). THANK YOU!!! Kia laboro de amo, scio kaj brilo!! DANKON!!

As I read it, I imagined that I was reading about Esperanto for the first time, and felt the same excitement that I felt 5 years ago when I discovered the John Wells Jen Nia Mondo (the full course on cassettes) at our public library. I kept saying to me "Here's what I want to dedicate myself to, the rest of my life."

Yesterday I gave two copies of Esperanto to the San Diego Public Library, as a gift from the Esperanto-Klubo de San Diego. Our members will make sure that every branch library has a copy.

Charlotte Kohrs

[William D. O'Ryan volas klarigi problemon, kiu ofte ĝenas novajn esperantistojn.]

Sufiĉe ofte oni havas problemon kompreni aŭ ĝuste uzi la diferencon inter la vortoj, "por" kaj "pro". Do, mi elpensis la jenan fabelon:

Iam en la kamparo dum neĝblovado okazis la afero. Estis terure malvarme. Do, mi faris fajron kaj prksimigis min al ĝi. Tion mi faris por la varmo kaj pro la malvarmo.

Bedaŭrinde, sub la piedoj troviĝis la glacio. La piedoj ekglitis; mi ekfalas kaj eksidaĉis en la fajron. Do, tuj mi eksaltis kaj alfrontigis la postaĵon al la frida vento. Kaj tion, mi faris por la malvarmo kaj pro la varmo.

La moralo estas, ke oni uzu la vorton "por" por prezenti la celon de la ago, dum oni uzu la vorton "pro" por prezenti la agigan parton de la jam ekzistanta medio.

William D. O'Ryan Jr.

[Sed ne forgesu, ke la du vortoj ne estas tute simetriaj. Se oni faras A, esperante la rezulton B, oni povas diri "A por B", kvankam ne necese "B pro A" (ĉar B eventuale ne okazos, malgraŭ nia strebado); male, se B okazas rezulte de A, ni povas diri "B pro A", kvankam ne necese "A por B" (ĉar eble A estis tute senintenca).]

TEN REASONS WHY ESPERANTO IS ADVANCING IN CHINA

1. The Government supports and promotes it.
2. It is the easiest second language to learn.
3. It is a universal language for the whole world.
4. It is neutral internationally.
5. It is neutral regarding domestic minority groupings.
6. It is easier to write and spell.
7. It is easier to learn than their own languages.
8. It gives freedom from linguistic rigor and caste customs.
9. It is practical for computers and word processing.
10. It is the best language for global business and commerce.

Fr. Arthur X. Rudledge, S.J.

RECENZE

Richardson, David: **Esperanto—Learning and Using the International Language**. Eastsound: Orcas, 1988. 368p. Bound. From ELNA: \$14.95+\$1.50 shipping (Californians add appropriate sales tax)

In this handsome volume, David Richardson provides an all-inclusive introductory Esperanto text to replace the long-outdated titles usually found in our libraries.

In the foreword, Humphrey Tonkin, President, State University College of Arts and Sciences, Potsdam, NY, writes:

"There are few phenomena in this world more remarkable, and less understood, than the International Language Esperanto. The idea of creating a language that might be used by all of humankind is probably as old as language differences themselves, but no one, with the exception of Zamenhof, has ever succeeded in bringing such a language into being ... In this volume, a hundred years of Esperanto are described and the reader is provided with the means for learning and using the language. Along the way, the reader will become acquainted with the culture as well as the history of the language and will come to understand how Esperanto provides a meeting point for the cultures and societies of the world."

In the first four chapters we are treated to very readable background on the language problem, attempts at solution over the centuries, a brief history of Esperanto, its evolution, and its current status.

For those desiring deeper study of the international language movement, the Bibliography furnishes a place to start.

Part Two provides 10 lessons covering basic grammar, introduces vocabulary, suitable exercises, dialogues and a key to the exercises.

Part Three *An Esperanto Reader*, by a series of short, interesting readings, acquaints the reader with social and cultural aspects of the Esperanto-speaking world. New elements of grammar are presented in a clear, readable manner.

An Esperanto-English vocabulary and an index complete the book.

To sum up, this graphically attractive, moderately priced volume is an important acquisition for any library dedicated to serve its patrons in the area of international language and communication—an ideal first for the student wanting to take a serious look at Esperanto.

Cathy Schulze

Bristol Kantas.

Ĝuos geamantoj de la opero kaj opereto ĉi tiun oferton el Anglujo.

Ĉi tiu kasedo, proks. unuhoro da daŭro, enhavas la kantojn kantitajn ĉe la jubilea koncerto en Teatro Bloomsbury, Londono, de tri profesiaj kantistoj el Bristol, kune kun kelkaj aldonaj kantoj de diversaj devenoj.

La elektitaj kantoj konsistas plejparte el operaj kaj operetaj verkoj de mondfamaj komponistoj, ekzemple Mozart, Saint Saens, Puccini, Verdi, Gabriel Fauré, Edouard Lalo, Sigmund Romberg, kaj Gilbert & Sullivan. La selektoj ampleksas du jarcentojn de muziko, diversajn stilojn, periodojn, multajn naciojn. Selektio el farsa opereto (*Piratoj de Penzanco*, verko de Gilbert & Sullivan) troviĝas aldone al la solena, malgaja, kortuŝa dueto "Miserere" el la opero *Trobadoro* de Giuseppe Verdi

Ĉiu tradukverko estas farita el la originala lingvo, krom kelkaj mallongaj versoj en la skota gaela lingvo. (Kvar kantoj en la kasedo estas ne-operadevenaj.)

Kelkaj malgravaj preseraroj povas troviĝi en la akompananta teksto, kaj unufoje, unu el la kantistoj nevole anstataŭigis la esperantan nomformon "Ŝimŝon" per la franca "Samson", kiel tekstas en la originala franca libreto. Tamen, tiaj malgravaĵoj ne makulas la ĝuadon de la prezentado.

Eble estas menciinde, ke, kvankam la kantistoj estis ne-esperantistoj, tamen ili bone kantis fonetike la lingvon. En brita kongreso antaŭ kvar jaroj, ili kantas ankaŭ en la enscenigo de *Piratoj de Penzanco*. En ĉi tiu ensemblo paroprenis William Pepper (tenoro), Margaret

Small (kontralto), kaj Helen Lloyd (soprano). Sinjorino Lloyd havas voĉon aparte rafinitan kaj delikatan, en mia opinio.

La tradukintoj enkludas sinjorojn M. C. Butler, Norman Lock, Reto Rossetti, kaj Paul Bennemann.

Sendube, ĉi tiu kasedo meritas lokon sur la breto de la esperantisto, kiu ŝatas kaj kolektas sonbendojn de klasika muziko kaj de operoj.

Reginald Reid

Domiling 1-7. Budapeŝto: Hungara Esperanto-Asocio, 1987. Prezo ĉe ELNA: \$9.85 por ĉiu kompleto (entute sep kompletoj).

Simpla ludo—DOMENOJ! Tamen, kia ĝojo ĝi estas! La brilaj koloritaj bildoj en la nova domena ludo "Domiling" allogas nin! Ĉu vi ne scias, ke la bildoj kaj la nomoj sur ĉiu plastika domeno ne pariĝas? Tute ne! Oni devas serĉi la tutan domenamason por trovi parojn! Ekzistas kvin temoj. Oni povas mendi unu aŭ pli el ses temoj: 1) komunterminoj; 2) ĉeĥejme; 3) bestoj; 4) en lernejo; 5) amuziĝo; sporto; ludo.

Ĉe Interparolo (Intertalk) ni uzas la ludon domenon en klaso por plenkre-skuloj. Ni kreas niajn proprajn ludojn, kiuj envolvigas konversaciojn inter ni.

Alitempe ni konkuras per la domenoj. Ĉiu partoprenanto ricevas egalnumeron da domenoj. Dum la ludo tiu, kiu forgesas la objektivan kazon, perdas domenon al la persono, kiu malkovras la eraron. Tiu lasta elektas la plej deziratan bildon el la stako de la erarinto por si mem. Interese, ĉiuj pli ofte memoras la no-kazon, por ke ili ne perdu siajn domenojn!

Iam nur plaĉas al mi simpla kunmetaĵo de la bildoj kaj nomoj por riĉigi la vortprovizon.

La ludo helpas ekplenigi la mankon de buntaj, allogaj, kaj simplaj ludoj en Esperantujo. Mendu ĝin nun el la libroservo de ELNA, por ke ankaŭ vi povu plenumi vian ludaron Esperantan.

Binjo Garrett

IS A PAN-AMERICAN ESPERANTO MAGAZINE POSSIBLE?

By Bernard Golden

In a scientific journal about prehistory published in Italy, I read a discussion of the problem of periodical publishing in that field. The editor-archaeologist complained that lately there has been an inflation of journals of prehistory in Italy. He explained that even in the best circumstances, only 300 to 400 copies of each periodical are sold. However, between 1000 and 2000 copies are printed and the unsold ones remain in the attic. These journals cannot survive without subsidies and they can never honestly justify their existence. In spite of that, they request and obtain funds from the state, local administrations and private individuals. In the opinion of the editor, when a journal has been in existence for ten years and has not obtained 1000 readers, that means that the public has not accepted it, no matter how worthy it may be.

In order to avoid this discouraging situation, he proposed the merger of several periodicals so that more copies could be printed at a lower cost. The spread of information would thus be organized in fewer publications. A cooperative could publish six or twelve issues yearly. Each could have its separate slant, even with a different title and different editors, if that would be necessary for everyone to be satisfied, but with a common subscription for all. This journal would rapidly increase to 10,000 or 12,000 copies because all subscriptions would be united. Everyone would receive the information, spending less for it, and the information would be available on a larger scale.

How can the recommendations of the editor of that Italian scientific journal be applied to Esperanto periodicals? It occurred to me at once that a similar situation exists in many parts of the Esperanto movement. In fact, some people argue that there are superfluous Esperantist reviews, newspapers, bulletins and newsletters everywhere nowadays. What is needed, they hammer away incessantly, is not *more* periodicals but *better* ones, each devoted to a specific

subject or sphere of interest. But concrete and practical proposals to attain that goal come forth infrequently. I should like to discuss in this article a possibility of combining several periodicals in a limited region, America.

On the basis of the UEA *Jarlibro* for 1987 and the March issue of *Esperanto* published in the same year, I compiled statistics about the Esperanto movement in the New World. Out of the 20 countries where members of UEA live, 12 countries have an organized Esperanto movement; among these Brazil has two different national Esperantist organizations, and eight countries have a separate organization. In the remaining eight countries without an organized movement, members are dispersed one or two apiece. In North and South America there are all told approximately 2800 members of UEA. To this number must be added members of other organizations such as *Sennacieca Asocio Tutmonda* (SAT) and *Neŭtrala Esperanto-Movado* (NEM), who most probably do not exceed a hundred. Of course, there are also in many places Esperantists who do not belong to any organized movement, but it is impossible to know how many people are in that category. Let us use the figure 3000 which indeed is realistic. Nine periodicals are published in seven countries (Brazil and Canada have two each). National organizations in the other five countries do not have their own organ.

Now let us think about what would happen if 3000 persons subscribe to one periodical. The nine periodicals vary with respect to number of pages and publication frequency. In one year the total amounts to about 300 pages. After merging, the result would be an imposing review or magazine which could be published monthly and have approximately 25 pages. All the present experienced editors would prepare information about their own national movement as usual, but the increased volume of such a periodical would give them an opportunity to edit several special columns and features.

In addition, there would be room to discuss language problems in detail, publish literary works, and develop the language in entirely new fields.

This system of continental collaboration would also solve financial problems which several editorial staffs constantly face. As the place of publication, a country or city would be chosen, where the magazine could be published at the lowest cost. The periodical would, of course, have to be sent to subscribers by airmail.

Hopefully this discussion will stimulate some thinking and talking about the subject, and perhaps the first issue of *La Amerika Stelo* will be published early during the second century of the existence of Esperanto.

[Editor's note: What do you think about this? Would it be a good idea to merge the ELNA Newsletter and Alumeto into a single publication with those of some of our neighbors to the south?]

[My own view of the matter, based on my own experiences in the Esperanto movement, is that Esperantists look for choices that they can make. When as Director of the C.O. I took twice as many books to SFERO, I almost always sold four times as many; and I don't think that it's an accident that, in the Bay Area, the Berkeley Esperanto League and SFERO today have between them about eight times as much money available as SFERO alone had before the establishment of BEL. My Jarlibro tells me that Budapest, a city with close to a dozen Esperanto groups, each of which meets weekly, has two pages of UEA delegates; and a similar situation holds true in Tokyo where, according to UEA chief delegate Bill Harmon, there are also a number of different clubs. I personally feel that the sort of consolidation proposed by Dr. Golden would be a step in the wrong direction.]

[But, again, what do you think? And what about the possibility of a Pan-American Esperanto magazine in addition to, rather than instead of, the various national organs?]



VOLAS KORESPONDI

Amikecotranslimoj

Note: Names and addresses are presented in bold-face; family names and city names are CAPITALIZED. Commas are used to show where separation occurs between lines in an address.

BRAZILIO

Valdenir Araujo PESSOA, Caixa Postal No 09, 68100—SANTAREM—Para. 20-jara instruisto pri portugala kaj hispana lingvoj, volas korespondi kun personoj, interŝanĝi sonbendojn, aparte interesas pri Madonna.

BULGARIO

F-lo Valentin GENĈEV, SOFIA-1680, Krasno selo, bl. 215; vh.E; et. 2; ap. 96. 26-jara bulgara inĝeniero pri radioelektroniko, parolas angle, ruse, esperante, iomete germana; interesiĝas pri historio, sporto, vojaĝoj kaj vivo de diversaj popoloj; kolektas bk, turismajn prospektojn, monerojn kaj insignojn.

S-ino Minka KAZAKOVA, Maksim Gorki 8-A-18, DIMITROVGRAD.

ĈEĤOSLOVAKIO

L. PATLOKA, v. unora 8, 68201 VYSKOV. 23-jara laboristo pri interkomunikiloj. Kristano, serĉas reciprokajn amikecojn kun amiko aŭ amikino. Intereso kaj aĝo ne estas gravaj.

FRANCIO

S-ro MAFUTA-WINA, p/o Vika Johnny, 59 rue R.P.C. Gilbert, 92600 ASNIEUS. Zairano loĝanta en Francio volas korespondi.

GANAO

SACKEY Cameron, P.O. Box 932, Mamprobi—ACCRA. Juna esperantisto serĉas moralan subtenon en sia poresperanta laborado.

HISPANIO

Emilia RODRIGUEZ, Ruiz Gomez n°. 14-4°B, 33202 GIJON-ASTURIAS. 23-jara studentino volas korespondi kun usonaj knabinoj, kiuj kapable parolas la lingvon.

HUNGARIO

NEMETH Szilvia, H-6000 KECSKEMET, Lanchid u. 5/a 3. em 22.. 13-jara knabino. Kolektas markojn, bildkartojn, matricojn kaj buŝtukojn, ŝatas legi, rigardi televidilon, aŭskulti muzikon, naĝi kaj tablotenis.

NEMETH Agnes, H-9700 SZOMBATHELY, Traktoros u. 38.. 16-jara knabino, ŝatas sporton, en vitro glitumadon kaj skiadon, kun knabo aŭ knabino.

WEINREICH Laszlo, H-7633 PECS, Pafrany u 1/A. 18-jara poŝtisto, volas korespondi kun juna poŝtist(in)o aŭ alia, kolektas pm.

IRANO

S-ro M. Mehdi NOROUZI, No. 9 Shahid Mokhtari Alley, Ghods Shahzeid St., Bozorgmehr Ave., ESFAHAN.

NEPALO

Gamvir Man ŜRESTA, B. P. O. pk 4033, 11/682 Tanlachhy Tole, ĉa 2/518, KATMANDU. Volas korespondi pri okcidentaj kulturoj.

POLLANDO

Izabela KOPEC, ul. Buczka 2a, 68-200 ZARY. 16-jara mezlerneja studentino, interesiĝas pri geografio kaj muziko, ŝatas legi librojn kaj vojaĝi.

Jolanta KORDIAK, ul. Legnicka 47 d/3, 55-300 SRODA SL, woj. Wroclaw. 18-jara knabino, interesiĝas pri literaturo, muziko kaj sporto.

Marek KORDIAK, Grochow 2, 57-257 BRZEZNICA. 26-jara esperantisto, interesiĝas pri usona literaturo, filmo kaj geografio.

Romuald BYLINSKI, ul. Wasilkowska 69/1, 15-118 BIALYSTOK. 30-jara ĥemia inĝeniero, interesiĝas pri muziko, fotado, lingvoj, scienco-fikcio, naĝado, vojaĝado.

Tadeusz SAMORAJSKI, ul. Warynsklego 10/7, 81-418 GDYNIA-14. 36-jara meĥanikisto kaj instruisto, interesiĝas pri sporto (futbalo) kaj muziko, kolektas poŝtkartojn, poŝtmarkojn, kalendaretojn kaj prospektojn, kun sinjorinoj.

Ursula MOKRZYCKA, PL-48-256 Biedrzyckowice 165, OPOLE. 37-jara instruistino, interesiĝas pri turismo, folkloro kaj vivo en diversaj landoj, kolektas bk, pm, kalendaretojn.

Jerzy LEWANDOWSKI, ul. Gw. Ludowej 21/56, 65-536 ZIELONA GORA. 41-jara, interesiĝas pri turismo, literaturo, historio de aŭtomobilo, geografio, kolektas pm, bk, librojn programojn de teatraĵoj.

Anna MARTYNIAK, KRAKOW, str. SLICZNA 12/12 IKL.Vp. 50-j flegistino kun multaj interesoj volas korespondi kun katolikoj kaj trovi amikojn en Usono.

Ges-roj D. R. T., LISIA 8/m4, 65-093. Geedzoj, flegistino kaj masaĝisto, serĉas interfamilian geamikecon. Vojaĝado, fotado, naturo, naturismo, Esp-e aŭ angle.

ZASTAWNY Krzysztof, ul. Obr. Wybrzeza 12/21, 83-000 PRUSZCZ GD. Juna pola esperantisto interesiĝas pri usona lando kaj kulturo.

S-ino Barbara DUKUOSZ-LEWOWICKA, ul. Sucharskiego 18/18, 65-562 ZIELONA GORA.

S-ro Andrzej KUJAWSKI, ul. Piaski 3, 62-560 SKULSK.

RUMANIO

Cornelia BATRANCA, str. Primaveraii 10/7, RO-3400 CLUJ-NAPOCA. 38-jara fraŭlino, pianistino, serĉas samaĝan korespondanton el nekomunisma lando: muziko, literaturo, kulturo.

Local Contacts

Arizona: Wm. Shanks, E-o Soc. of AZ, 1345 W. Escarpa, Mesa, AZ 85201

California: E-o Assn. of Los Angeles, 430 Peck Drive, Beverly Hills, CA 90212

California: San Diego E-o Club, 3470 Juniper St., San Diego, CA 92104, (619) 284-8081

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California: Santa Barbara E-o Soc., 4710 Dexter Dr. #9, Santa Barbara, CA 93110

California: SFERO, 410 Darrell Rd., Hillsborough, CA 94010, (415) 342-1796

California: Berkeley E-o League, Box 324, Berkeley, CA 94701-0324, (415) 222-0187

California: E-o Group, 440 Bret Harte Rd., Sacramento, CA 95864

Colorado: E-o Assn., 4825 W. Moorhead Cir., Boulder, CO 80303

Colorado: Denver E-o Group, 995 Humbolt #205, Denver, CO 80218

District of Columbia: Washington E-o Soc., 4406 - 35th St. NW, Washington, DC 20008, (202) 363-6197

Florida: Florida E-o Soc., 3988 Sabal Drive, Oviedo, FL 32765

Idaho: David Baron, Box 37, Eagle, ID 83616

Illinois: Chicago E-o Soc., Box 64774, Chicago, IL 60664-0774

Maryland: T. Goodman, 3218 Shelburne Rd., Baltimore, MD 21208

Michigan: E-o Soc. of Michigan, PO Box 3011, Southfield, MI 48037

Michigan: Soc. of E-o Language Friends, 432 N. Saginaw St., Ste#202-338 Northbank Ctr., Flint, MI 48502-2016, (313) 766-1238

Missouri: St. Louis E-o Group, 8894 Berkay Ave., Jennings, MO 63136

Montana: Montana E-o Soc., 330 Lindley Pl., Bozeman, MT 59715

New York: NYC E-o Soc., 80-50 Baxter Ave. #3D, Elmhurst, NY 11373

New York: UN Office of UEA, 777 United Nations Plaza, New York, NY 10017

North Carolina: E-o Soc. of the Carolinas & Virginia, P.O. Box 58063, Raleigh, NC 27658

Ohio: E-o Assn. of Ohio, 1144 Kingsdale Terr., Columbus, OH 43220

Oregon: Portland E-o Soc., 11905 SW Settler Way, Beaverton, OR 97005

Pennsylvania: 26 E. Rounfort Rd., Philadelphia, PA 19119, (215) 248-0493

Texas: Armin F. Doneis Sr., Box 105, Pharr, TX 78577, (512) 787-2390

Texas: Rio Grande Valley E-istaro, Prenda Cook, Box 7167, Harlingen, TX 78550, (512) 423-3056

Utah: E-o Club, Box 2166, Salt Lake City, UT 84110

Washington: Seattle E-o Soc., 6002 NE 61st St., Seattle, WA 98115

Regional (Rocky Mountain States): Intermountain E-o Group (AZ,CO,ID,MT,NM,UT,WY), 4825 W. Moorhead Circle, Boulder, CO 80303

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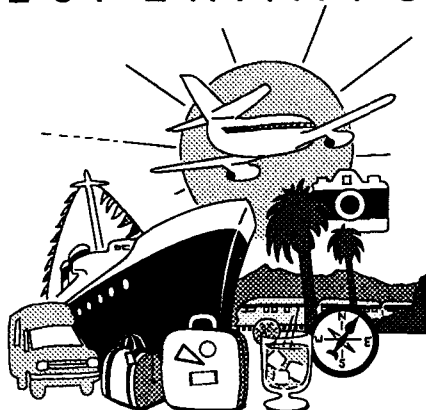
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 Brighton — 29 julio — 5 aŭgusto 1989

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—Dorothy Holland-Kaupp
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