



AMERIKA

ESPERANTISTO



M. MASCOVIAN

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June, 1926

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KORESPONDANTOJ

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AMERIKA ESPERANTISTO

OFFICIAL ORGAN OF
THE ESPERANTO ASSOCIATION of NORTH AMERICA, Inc.
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HERBERT M. SCOTT, Editor

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This department is conducted solely for the benefit of our organized groups throughout the country. It furnishes a means of keeping in close touch with the work in other cities, for the exchange of ideas and helpful suggestions, and for the formation of valuable friendships in a united field of endeavor.

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Kolumbia Esperanto-Asocio, third Thursday October to May; Kabea Klubo, other Thursdays throughout the year, at 8 P. M. Class, Thursday, at 7.30. All at 1918 Sunderland Place.

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La Esperanto Oficejo, 1669 Blue Island Ave.—Kunvenas 2an kaj 4an sab. ĉiumonate.

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Boston Esperanto Society, 507 Pierce Bldg., Copley Sq.—Meets Tuesdays, 7 P. M. Miss M. Butman, Secretary.

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Worcester County Esperanto Society.—Business Institute, every Friday, 8 P. M.

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Detroit Esperanto Office, 2916 East Grand Blvd.—Open daily. Library at disposal of everybody daily, 7 A. M.-9 P. M., except Tues. and Fri. Classes meet Tues. and Fri., 8.10 P. M.

La Pola Esperanto Asocio, 1507 E. Canfield Ave.—B. Lendo, Sek., 3596 29th St.

Groups are listed for 12 issues of the magazine, at a cost of only 25 cents for the two-line insertion. Extra lines are 10 cents each additional. The heading,—name of city or town—is inserted free. This matter warrants the immediate attention of every club secretary.

Group Charter—\$1.00.

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The New York Esperanto Society.—Miss L. F. Stoeppler, Sec., 63 West 94th St. The Barĉo, or Esperanto Supper, is held on the first Saturday of each month, 6.45 P. M. at Hotel Endicott, 81st St. and Columbus Ave.

WEEHAWKEN, N. J.

Hudson County Esperanto Society, Box 32, Weehawken, N. J. Headquarters: Room 307 Dispatch Building, Union Hill, N. J. Meetings: The second Tuesday of month. Secretary: Mr. O'Brien, 6 Hageman Place, West New York, N. J. Literatura Klaso, under direction of J. J. Sussmuth, every Tuesday except second, Room 307 Dispatch Building, Union Hill, N. J.

CLEVELAND, OHIO.

The Cleveland Esperanto Society, 9010 Detroit Ave., every Tuesday, 7.30 P. M. S. Kozminski, Sek., 3406 Meyer Ave.

TORONTO, CANADA.

Por informoj pri la kunvenoj de la Toronto Esperanta Societo, skribu al la Sekretario, Sinjoro D. W. M. Jenkins, 514 Jarvis Street, Toronto, 5.

PHILADELPHIA, PA.

Philadelphia Esperanto Society, Henry W. Hetzel, Sec'y, West Phila. High School for Boys. Monthly meeting for business every fourth Friday at Y. W. C. A., 18th and Arch Sts., 8.15 P. M. Social and class meetings on same hour and place on other Fridays. Centra Loka Oficejo, 133 N. 13th St. (Librovendejo de Peter Reilly, Vic-Delegito de U. E. A.)

Rondeto de Litovaj Esperantistoj, 2833 Livingston St.

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Amerika Esperantisto

ORGANO

de la

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THE QUITTER PROBLEM

Some time ago we received a letter from an old experienced propagandist in the course of which he said, "The only question for us... is how to follow up those who have had a beginner's course in Esperanto and not let them lose their interest. Hope you have some inspiration and that you will make it known through an article in Amerika Esperantisto." Well, without waiting for the inspiration here goes the (so-called) article, in the hope that it will strike out inspiration from those who may have it, to our general good.

The quitter problem is as old as history, for the quitting instinct is one of the infirmities of human nature. Those that lay down have clogged the path of every great movement since the dawn of civilization. Achilles moped in his tent, and the Trojans had the upper hand for a while. Cleopatra withdrew her fleet at Actium, and Octavius defeated Mark Antony. Richard II "soldiered" on the job, and the house of Plantagenet was at an end. Columbus discovered land just in time to escape being turned back by a quitting crew. Even Moses had to have his arms propped up in the battle with the Amalekites. In the parable of the sower Jesus Christ speaks of the seeds that "fell upon the rocky places, where they had not much earth; and straightway they sprang up, because they had no deepness of earth; and when the sun was risen, they were scorched; and because they had no root, they withered away."

At the outset it is well to remember that defections from our ranks may **delay**, but cannot in the nature of the case **prevent** the ultimate complete establishment of the international auxiliary language. In his immortal brief "The Content and Future of the Idea of an International Language" our Founder, at a period when the movement had not reached a tenth of its present proportions, both proclaims his faith and gives his reasons therefor in the following words:

“Our cause advances slowly and amid great difficulties. It may well be that the most of us will not live to see the day when the fruits of our action will be manifest, and till death itself we shall be the object of jibes; but we shall enter the tomb with the consciousness that our cause will not die, that die it **never can**, that sooner or later it **must** prevail. And even tho, weary of the thankless labor, we were in despair and apathy to fold our arms,—nevertheless the cause will not die. In place of the spent champions new champions will appear. For we repeat again: if it is beyond doubt that international language would confer an immense boon upon mankind, and furthermore that it is feasible, then for no one with an open mind can there be a shadow of a doubt that it will sooner or later be **realized**, and our constant labor will stand for mankind as a perpetual memorial until such time as the idea of international language shall be consummated.”*

There are in the Esperanto movement three main types of quitters. First there is the idealist who saw in Esperanto the dawn of the millennium, and because the day does not break as quickly and flashily as he would like, rolls back into his blanket and goes on dreaming. Such an one rarely learns the language to any extent. He or she is seldom, therefore, really an Esperantist at all, according to the official definition we shall soon quote. It is this class that waxes vociferous in society meetings with plans for a green flag on every school, Esperanto-speaking clowns for every circus, or Esperanto names for Pullman sleeping cars. Because their schemes do not meet with favor, and they are not placed at the head of the propaganda committee, they become disenchanted with the movement, and we are rid of them.

Another class is interested in Esperanto as a **language**, primarily, and therefore learns it pretty thoroly. The fascination of the artificial language is for them of the order of a construction toy or a knockdown motor boat. This class thinks little or nothing of the practical applications of International. They know little of and appreciate less the present-day diffusion of the language, nor are they interested in contributing to the work of spreading the good news still further. They are after linguistic perfection as a means of intellectual enjoyment. Of course Esperanto being developed with no such aim, they are sooner or later disappointed. Then they do one of two things. They either give up the subject altogether and take up some new toy, or else they join one or other of the scattered groups of theorists who are “perfecting” (?) this or that dialect of

*Fundamenta Krestomatio p. 284.

Esperanto in their own individual lines without reference to the great body of practical users of International.

Let us note that this class also, even tho they have a working knowledge of Esperanto, are not really Esperantists according to the official definition which we shall quote presently.

With regard to the two types of quitters we have just described—the crank and the dilettante—we feel that unless they reform the quicker our ranks are rid of them the better for our great cause. Their adherence to us in the first place has been due to wrong methods of propaganda—an overemphasis of the ideal side of the movement and of the perfection of Esperanto as a language. With the growing prevalence of business methods in our missionary work, an exaltation of accomplished facts and an unceasing appeal to common sense, we are receiving accessions from sections of the public which, if we can hold them, will bring about the final consummation of our endeavors within a remarkably short time.

This brings us, in our consideration, to the third type of quitter, and the **only** type which it is worth our while to try to retain. And for this type of quitter we are ourselves, by our teaching methods, largely to blame. This is the class of beginning students who are attracted to Esperanto out of a sincere desire to get into a closer touch with international affairs by means of Esperanto. Yet it is undeniable that very much of such excellent material is lost to us before the end of the first course in the language. They lose interest. They quit. Why? Well, some have not the persistence to carry thru the small amount of effort and work, comparatively, which is needed to attain a good knowledge of Esperanto. That is where **they** are to blame. But where **we teachers** are to blame is in not making our classes a **direct introduction to practical international communication**. Do we realize that considerably before a student is ready for the Elementary Examination of EANA he is fully capable of exchanging simple post cards with similar students in other countries? How many teachers make this a goal of the elementary stage of their instruction? Then in place of the fairy tale type of first reader how about making up a first reader by judicious selection of the jokes, news items and simpler articles of the current Esperanto magazines? Why not encourage each member of the class to take a different foreign paper, and then exchange them thru the class? Help the business or professional man **while yet in class** to get in touch with his colleagues thruout the world, and this at as early a stage as possible. Correct his letters abroad. Help him read his first answers from abroad. At a later stage, in conjunction with the *Krestomatio* (which the writer, by the way, regards as a **sine qua non** of complete Esperanto education), let the class take up

such informative work as Nitti's *Eŭropo ĉe la Abismo*, (Europe at the Abyss), Honorat's *La Sendangereco de Francujo* (The Safety of France), Baroness von Suttner's *For la Batalilojn!* (Down with Weapons), or novels like *Viktimoj* (a Hungarian tale of Siberian prison camps), Luyken's *Pro Iŝtar* (For Astarte's Sake), or the Polish, Bulgarian or Catalan Anthologies. Have the advanced students write essays and articles not as a theoretical exercise, but (after correction) for actual publication in foreign Esperanto papers, which are only too happy to receive such contributions from abroad. In fact the editor of this paper has made it part of his job to transmit such articles to foreign papers, in exchange for articles from abroad for publication in *Amerika Esperantisto*.

The Declaration of Boulogne, that marvelously broad and sane constitution of our movement, defines an Esperantist as "a person who **knows** and **uses** Esperanto." Both knowledge and practical use are necessary to constitute a true Esperantist, and according to our view if more attention were paid by teachers to the latter requisite there would be fewer quitters from our classes.

We would like to receive, for publication, serious letters from practical Esperanto teachers giving their view of the quitter problem, how they are dealing with the same, and the concrete result of their methods dealing therewith.

NEWS AND NOTES FROM THE CENTRAL OFFICE

Canada

Professor Louis Allen, University of Toronto, French Department has again been elected President of the Toronto group, with D. W. M. Jenkins serving as Secretary.

Mr. Wall's Esperanto lessons continue in "Radio" and inquiries are coming for text-books. Mr. Jenkins' comments on the course appeared in April "Radio" with a display heading "Esperanto is Appreciated," and under the pen-name of "Anglujo" other articles from him on international language have appeared in the Daily Star and Mail and Empire.

Illinois

With Dr. B. K. Simonek as instructor, a course of lessons was begun in Chicago February 14th, and at the end of the first half of the course only one had dropped out. This is a record seldom equalled. The course will finish May 16th with examinations on the 23rd.

Minnesota

An article in a recent issue of *The Northwestern Miller* entitled "Concerning the Uses of Esperanto With Respect to the Breadstuff Industry" is in the form of an interview with Mr. Charles H. Briggs of the Howard Wheat & Flour Testing Laboratories and includes a portrait of this well known expert in both fields. It relates the story of Esperanto, its general principles and Mr. Briggs' many experiences as a delegate of U. E. A. with the various unusual and interesting things which go with it. Parallel columns of the general terms used in milling are given in Esperanto and English, starting with the root-word "Muel" and its derivatives. No doubt letters of inquiry will come on account of this very well written page.

A radio course in Esperanto from the University Studio WCCO, was announced to begin Monday May 17th conducted by Dr. Edwin L. Clarke. It will be continued each Monday evening between eight and nine o'clock Central Standard time.

Michigan

Joseph H. Murray, President of the Detroit Esperanto Society, is sailing on the Great Lakes this season and writes from "Henry Ford II, U. S. Marine Post Office, Detroit." He has been to the University of Michigan, Ann Arbor, and spoken twice before the Tolstoy Club of which Dr. Onderdonk is the head and is also teaching the Esperanto course. Hans Fleming of the Detroit Society is also at sea and has been heard from in New Orleans, Japan, China, Calcutta.

New York

The Esperanto course to be given at Columbia University this summer by Miss Helen S. Eaton is intended to train teachers to give courses in Esperanto to children in the autumn. As a language teacher she feels that the preliminary study of a logical language is useful preparation for the study of natural languages in giving the child a real language sense, as well as helpful in acquiring the roots to be found later in other modern languages. Miss Eaton is linguistic research assistant to the I. A. L. A. and along the same lines followed by Professor Pierre Bovet in the Institute J. J. Rousseau in Geneva, and the experiences of Professor Stanwood Cobb of the Chevy Chase Country Day School.

The March Barĉo of the Harmonio Esperanto Club was held on Friday evening the nineteenth at the Automobile Club of America. An unusually fine entertainment followed consisting of a violin solo by Dr. Rubenstein with Miss LaGambia at the piano and songs by Miss Saltman. There were also short talks by Max Amiel just returned from Palestine, G. Saba who has been studying at the University of Illinois and Mr. P. P. Chris-

tensen of Chicago. The group went over to the meeting of the Parents' League of New York after which they returned to the Automobile Club for dancing. It was an evening long to be remembered for Harmonio.

Pennsylvania

Nineteenth Annual Congress of the Esperanto Association of North America, July 20-25. Headquarters Hotel Pennsylvania. Send in early for your reservations. Extra copies of congress circular will be sent on request. Make your vacation fit in with the Congress date and take the opportunity to visit the Sesquicentennial.

Please send in full and detailed reports of all classes and other Esperanto activities for the year before July first. Never mind if you think some one else has done it; perhaps you will think of some interesting item which has not been mentioned.

It is urgently requested that magazine subscriptions be paid promptly; and if any have neglected to send in membership dues let this be a reminder that a remittance will be appreciated.

E. J. Meriam, Secretary.

ESPERANTO AT PERKINS INSTITUTION AND MASSACHUSETTS SCHOOL FOR THE BLIND, WATERTOWN, MASS.

The general annual exhibition of the activities of the pupils at the above institution was given at Jordan Hall, Boston, April 29th at 3 P. M., the Hon. Francis Henry Appleton, presiding.

Two years ago Dr. D. O. S. Lowell gave a course in Esperanto at Perkins to a group made up of students and teachers. The study has been continued and an Esperanto program prepared by Miss Grace M. Hill was given at the exhibition under "Classroom Work by Pupils of the Upper School." A group of Boston Esperantists who heard them were enthusiastic over the beauty of the performance, the clearness and accuracy of the Esperanto. So unique was this that it can best be described by the program prepared by Miss Hill which is given below.

INTRODUCTION

By Bertha Wilcox

In the spring of 1924, we girls, then in the 8th grade at Perkins Inst., began the study of Esperanto, a knowledge of which may one day open up to us a new field of usefulness. During that term, we had time to study but six lessons in our textbook, and then, for a full year and a half, we had no lessons

whatever. This winter, when possible, we have had one forty minute period per week. The study has been optional, not a required subject on our regular program. We have therefore advanced but slowly, having covered, in all, only about one-fourth of the lessons in our textbook for beginners; yet we have learned enough to enable us to translate Esperanto letters, received from foreign lands.

We are now to recite in Esperanto a poem, written by the inventor of this language, and the well-known story of "The House that Jack Built;" but before doing so, it seems fitting that we should speak briefly of the origin, aim, and value of Esperanto.

THE ORIGIN AND PURPOSE OF ESPERANTO

By Eva Gagnon

Dr. Zamenhof, the author of Esperanto, was born in Poland, in 1859. In his native town were four distinct races: Poles, Russians, Germans, and Jews, each with its own language and customs, and often at open enmity with one another. Even as a child, he felt that they **hated** because they could not **understand** one another. As he grew older, he felt keenly the isolation of his own people, the Poles, because of language barriers, and he therefore set himself to work to invent a language which should be neutral, and which would establish a neutral foundation, on which the various races of mankind might hold peaceful, brotherly intercourse, without intruding on each other their racial differences.

His proposition met with the usual reception of new ideas—opposition and even ridicule from those incapable of such far sighted vision as his. It is doubtful, however, whether even he dreamed that his language, after struggling to obtain a foothold in his own country, and almost suffering extinction, would be suddenly revived, as one of the results of a great world war, and come to encircle the globe on invisible lines, stretching from shore to shore of the great oceans. We may therefore think of him as one who builded better than he knew.

THE VALUE OF ESPERANTO TO THE BLIND

Irene Duquette explains two ways in which Esperanto is helpful to the blind.

In 1901, a certain distinguished French physician, living in Paris, was stricken blind while still in the midst of an active career.

He tells us that nearly all the intelligent blind people whom he came to know, had decided to learn Esperanto.

There are two reasons for this:

1st. Esperanto can be learned without the use of a lexicon;

and since the embossed print dictionary is, of necessity, divided into many cumbersome volumes, this advantage is of prime importance to the blind man.

2d. Esperanto employs but a few principles of word-building, and when one has acquired a working-knowledge of these principles, he possesses what will likely prove to be a master-key to the literatures of the world, as the classics are being translated into Esperanto.

FEDORA BESSETTE WILL SHOW HOW THE AUTHOR'S PURPOSE IS BEING REALIZED

Esperanto is much better known in Europe than it is, as yet, in this country. It was natural that the wisdom of his plan should become apparent first to those most in need of a common language in which to transact business; and since, in Europe, within an area equal to that of the U. S., many different languages are spoken, the need of an international language has been more keenly felt there than in the U. S., where English predominates.

In Helsingfors, Finland, a country of northern Europe, there is published in Esperanto, a monthly magazine for the blind. This magazine has a world-wide circulation, and is doing much to bring together the blind of every creed and nation. Its readers learn of the achievements of their sightless brothers and sisters, who are finding their way to useful citizenship.

This magazine published an account of the convention held at Perkins Inst. in 1924. It so happened that we took a small part in the program given on one of those days. Unknown to us, an account of our exercise was printed in this magazine, copies of which were sent to the school for the blind in Budapest, Hungary. From the students in Budapest, we learned of the account printed in Finland. Thus, by means of Esperanto, these three widely-separated nations were made to seem like friendly neighbors to us girls.

ESPERANTO AS A BROADCASTING MEDIUM

By Bertha Wilcox

And now Esperanto bids fair to become a bond of union between all peoples of the globe. Since there is no section of the earth beyond the calling distance of the radio, it is for the advantage of both the owners and the users of this latest and greatest invention, radio, that it should ally itself with the earlier and no less far-reaching invention, Esperanto.

The radio affords a universal voice; that voice has felt the need of a universal language in which to express itself; and, as you may know, the American Radio Relay League, after careful consideration of all the available means for universal broad-

casting, finally agreed that it could find nothing better than Esperanto.

Dr. Zamenhof wrote a poem, in which he shows how difficult has been the way which he chose, and how much persistency has been required to convince the world of the need and worth of an international language. Two of the girls will explain and recite two stanzas of this poem, "La Vojo:" 1st stanza—Eva 2d stanza—Irene.

We will now recite the old nonsensical jingle: "This is the House that Jack Built." As there may be some present who have forgotten certain lines, I will give each part in English and then call for it in Esperanto. 1-7, Fedora; 8, Eva; 9, Irene; 10, Fedora; 11, Bertha, . . . Eva, Fedora, Irene, . . . all.

We have just received a newspaper clipping, which says that a monument in memory of Dr. Zamenhof has recently been unveiled in Warsaw, Poland. The money for this monument was contributed by Esperantists from all over the world. Dr. Zamenhof died in 1917.

Our class has chosen as its motto, a line from the poem which you have heard. It means: "Straight forward, with courage, nor veering, nor stopping." In closing, we will recite this in concert.

"Nur rekte, kuraĝe, kaj ne flankigante."

On the bench in front of the girls, was a cluster of flags, resting on a box, in the front side of which was a green star, lighted from within. The class motto was suspended from the front edge of the bench.

THE KRESTOMATIO CLASS

(With respect to the following selection, a continuation of that in the March issue, we suggest much the same plan as before, only the exercises are mostly in the form of questions. After reading the selection carefully, lay it aside, and try to render the English translation back into Esperanto. Then compare your version most carefully with the original text. Lastly answer the questions, which are intended to develop the main linguistic principles of the passage.)

THE FATE OF NEW IDEAS—(Continued).

(F. K. 270-271)

Legu la historion de naskiĝo de la kristaneco kaj de diversaj grandaj ideoj en la regiono de moralo, filozofio kaj scienco; legu la historion de la eltrovo de Ameriko, de la enkonduko de fervojoj k. t. p. k. t. p. Ĉie tute tio sama. "Es ist eine alte Geschichte, doch bleibt sie immer neu." La lumo aperas kiel

necesa bezonataĵo al tiu, kiu staras malproksime, sed al la proksime starantaj ĝi tranĉas la okulojn kaj ili penas estingi ĝin. La ideo de Kolumbo, ke "devas ekzisti okcidenta vojo Hinduĵon," ŝajnas al ni nun tiel simpla, tiel natura, kaj ni simple ne volas kredi, ke povis iam ekzisti homoj, kiuj, sciante jam, ke la tero estas globo, povis dubi, ke al ĉia lando oni povas veni ne sole de oriento, sed ankaŭ de okcidento, kaj ke en tiu ĉi ne esplorita okcidento povas eble troviĝi ne konataj al ni interesaj landoj. Kiam ni legas tiujn kontraŭparolojn, kiujn oni tiam faradis al Kolumbo, ekzemple, ke neniu okcidenten de Eŭropo veturis, sekve ĝi estas ne ebla, ke Dio malpermesis tion ĉi fari, ke la ŝipoj malleviĝados malsupren kaj ne povos returne leviĝadi supren... k. t. p.,—ni kontraŭvole demandas nin, kiamaniere homoj maturaĝaj povis paroli tiajn sensencaĵojn, pro kiuj en nia tempo ruĝiĝus ĉia infano. Kaj tamen en tiu tempo ĝuste tiuj ĉi naivaj kontraŭparoloj estis rigardataj kiel veroj, ne ebligantaj ian dubon, kiel plej logika opinio de la tuta prudenta mondo, kaj la ideoj de Kolumbo estis kalkulataj kiel infanaĵo, kiu estas inda nenian atenton. Kiam oni montris al la homoj la forton de la vaporo kaj ĝian uzeblecon, ŝajnis, ke kia prudenta homo povus ion kontraŭparoli kontraŭ ĝi? Kaj tamen kiom da multajara batalado, suferoj kaj moko la elpensinto devis elporti! kaj eĉ tiam, kiam fine prosperis jam atingi la celon, kiam en Anglujo jam dum tutaj tri jaroj la lokomotivoj kursadis kaj alportadis grandegan utilon, sur la kontinento de Eŭropo instruitaj homoj kaj eĉ tutaj instruitaj korporacioj, anstataŭ simple ekrigardi kaj konvinkiĝi, skribadis ankoraŭ profunda-pensajn traktatojn pri tio, ke konstruado de lokomotivoj estas infana entrepreno, ke ĝi estas ne ebla, ke ĝi estas malutila k. t. p. Kio tio ĉi estas? ni demandas nin; ĉu tio ĉi estis ia ĉiuhoma epidemia idioteco? ĉu efektive ekzistis tiaj generacioj? Jes, ekzistis tiaj generacioj, kaj ni, kiuj nun miregas, ni en efektiveco estas ne pli bonaj ol ili, kaj niaj nepoj estos ne pli bonaj ol ni. Ĉiuj tiuj ĉi homoj kun iliaj indignige sensencaj kontraŭparoloj kaj atakoj estis tamen ne idiotoj, kvankam ili nun eble ŝajnas al ni tiaj. Ilia tuta kulpo konsistis nur en tio, ke dank' al la natura spirita inercio de ĉiu el ni, ili aŭ tute ne volis prijuĝi la naskiĝantajn novajn aperojn, plivolante limigi sin per sano-subtenanta ridado, aŭ alpaŝadis al la prijuĝado kun antaŭe jam preta konvinko, ke la afero proponata al ili estas neplenumebla, kaj ĉiujn siajn argumentojn ili penadis konformigadi al tiu antaŭe farita decido, ne rimarkante la tutan senfundamentecon de tiuj ĉi argumentoj, kaj kontraŭ la argumentoj de la defendantoj de la nova ideo ili fermadis sian cerbon per la plej fortikaj seruroj, kaj tial tiuj ĉi lastaj argumentoj, kiuj penadis pruvi la eblecon de tio, "pri kio ĉiuj ja scias, ke ĝi estas neebla,"

devis ŝajni al tiuj inerciaj homoj tiel same infanaj, kiel al ni nun ŝajnas iliaj tiamaĵ kontraŭparoloj.

Translation.

Read the early history of Christianity, and of various great ideas in the realm of morals, philosophy, and science. Read the history of the discovery of America, of the introduction of railroads, etc., etc. Quite the same thing everywhere. "Es ist eine alte Geschichte, doch bleibt sie immer neu." The light appears an essential requisite to him who stands afar, but it bothers the eyes of those standing close by, and they strive to extinguish it.

Columbus' notion, that "there must be a western route to India," seems to us of the present day so simple and so natural, and we are simply unwilling to believe there could ever have been persons who, knowing in advance that the earth is a globe, could doubt that to every country there was approach not only from the east but also from the west, and that in that unexplored west there might possibly be found interesting countries till then unknown. When we read those objections which were then persistently offered Columbus (for instance: that no one had ever travelled westward from Europe, and it was therefore impossible; that God had forbidden such procedure; that ships would go downhill and not be able to get back up again, etc.),—we involuntarily wonder how persons of mature age could have uttered such a pack of nonsense, at which in our day any child would blush. And yet at that time just those naive objections were regarded as truths admitting of no question, as a most logical opinion of the whole sane world, and the ideas of Columbus were accounted puerility unworthy of serious attention.

When men were shown the power of steam and its possibilities of usefulness it would seem that no sane person could have offered any objection to it. And yet how many years of conflict, suffering and jibes the inventor had to endure! And even when at last he had succeeded in attaining his end, when in England for three whole years locomotives had been making their rounds and conferring immense utility, there were still to be found on the continent of Europe learned men, and even great learned bodies, who, instead of simply taking a look and becoming convinced, kept on writing profound treatises to the effect that the construction of locomotives was a childish enterprise, that it was impossible, that it was harmful, etc.

What was this? we ask ourselves; was this some universal epidemic of idiocy? were there ever such generations? Yes, there were such generations, and we, who are now sore amazed,—we are in reality no better than they, and our posterity will

be no better than we. All these persons with their exasperatingly senseless objections and assaults were, nevertheless, not idiots, even tho they may now so seem to us. Their entire fault consisted merely in the fact that, owing to the mental inertia inherent in us all, they were either loath to take stock of the budding new phenomena, preferring to pass them off with the laugh that makes fat, or else approached the subject with a preestablished conviction that the thing proposed to them was impracticable, and all their arguments they would strive to adjust with this preconceived conclusion, without noticing the entire lack of foundation for those arguments, and against the arguments of the advocates of the new idea they would seal their brains with the sturdiest of locks, and therefore the latter arguments, striving to demonstrate the possibility of that which "everyone of course knows is impossible," must have seemed to those conservatives just as childish as to us of the present day seem their then objections.

Questions.

Answers submitted to the editor with a self-addressed and stamped envelope will be corrected free of charge.

1. Why is **la** used with **kristaneco**?
2. What is the more usual word for "Christianity"?
3. Is there any difference in meaning between **enkonduko** and **enkondukado**? If so what?
4. Is **aperas kiel** any different in sense from **ŝajni**?
5. Would there be any change in meaning if **-aĵ** were omitted from **bezonataĵo**?
6. What does the adjective-participle **starantaj** modify?
7. Any difference in meaning between **peni** and **provi**?
8. In "devas ekzisti okcidenta vojo Hinduĵon" is **devas** used in its ordinary sense?
9. Any difference between "Hinduĵon" here and **al Hinduĵo**?
10. What is the sex or gender of **homo**? Is **homino** a good word?
11. In **faradis** what is the force of **-ad-**?
12. Is a traveller on horseback a **veturanto**? What is foot-passenger?
13. Translate, "We wondered why you did not come."
14. Any difference between **kontraŭparolo** and **kontraŭdiro**?
15. Translate, "Your question admits of but one answer."
16. Does **prudenta** mean "prudent"?
17. Why is **nenian atenton** accusative?
18. Why should **-ec-** be omitted from **forton** but used with **uzeblecon**?
19. In "...uzeblecon, ŝajnis, ke..." how about a subject for the verb **ŝajnis**?

20. Suppose instead of "batalado, suferoj kaj mokoĵ" we had "bataloj, suferado kaj mokado" would there be any difference in meaning?

21. Given the vocabulary of this selection do you see any more practical need for the proposed word **inventi** than for the unproposed **diskovri**?

22. Given the analogy of **elpensinto** form a single word for "future discoverer."

23. Translate, "A magnificent fleet plies between Europe and America."

24. Translate, "Rural mail routes now abound thru the country."

25. Would it be correct to add **-ec-** to **utilon**? Why?

26. In "la kontinento de Eŭropo" has **de** here any logical force?

27. Distinguish between **ekrigardi**, **rigardadi** and **rigardegi**?

28. Give the two meanings of **traktato**.

29. In "estas ne pli bonaj" etc. are the negatives in their usual place? If not can you see any reason for change of position?

30. In **dank' al** what is **dank'** an elision for?

31. Instead of **spirita** what is the more usual present-day equivalent of "mental"?

32. Any difference between **plivoli** and **preferi**?

33. Might **-o-** be left out of **sanosubtenanta**? Might **-ant-**? In both cases why?

34. Any difference between **forta** and **fortika**?

35. In "pri kio ĉiuj ja scias, ke ĝi estas nebla" what is the force of **ja**?

36. In **devis ŝajni**" etc. is **devis** used as ordinarily? Cp. question 8 above.

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FOR THE BEGINNER

(Word-building exercise, continued from March number.)

10. Given the causative suffix, **-ig-**, form the Esperanto equivalent for the following ideas:

Example: with **unu**, one, and **-ig-**, we get **unuigi**, to unite. (N. B. remember that an Eng. phrase connected by hyphens is rendered by a **single** Esp. word.)

To-procure (cause to have), to-divide-in-two, to-adopt (make a son of), to-increase, to-cause-to-be, to-show, to-put-into-one's-mind, to-make-proud, to-quicken (cause to live), to-fill, to-personify, personification, to-warm, to-feed, to-have-cooked, to-put-to-work, to-change, to-make-happy, to-make-unhappy, to-bring-close, to-water (as horses), to-clean, to-make-thirsty, to-beautify, to-continue, continuation, to-cause-to-bloom, to-cause-to-return, to-delay (make late), to-hold-up (cause to remain), to-lengthen, to-surprise, to-pretend, to-bring-to-pass, to-fell, to-qualify, to-enrich, to-impoverish, to-quarter (as troops), to-assure, to-bring-to-the-opinion, to-enrage, to-put-to-flight, to-raise-to-the-throne, to isolate, to-reduce-to-tears, to-marry (transitive), to-speed (make happen soon), to-kill.

11. Given the prefix of return or repetition, **re-**, give the Esperanto for:

Example: with **re-** and **vidi**, to see, we get **revidi**, to see once more.

Au revoir (*ĝis la*————), to-have-again, to-live-again, to-resurrect (in conjunction with **-ig-**), to-rejuvenate (use also **-ig-**), to-reunite, to-recover, to-return-to-one's-love-of, to-warm-over, (with **-ig-**), to-return, to-go-back, to-reply, to-return (give back), to-make-over, to-take-back, to-reform, to-bloom-again, to-rename, to-relapse (fall back), to-rehash (recount over again), to-recur, to-return (send back), to-change-the-clothes-of, reformation, to-bring-back, a-return-service, to-refund, to-rebut, to-repel, to-lead-back, to-remarry, the second-death.

12. Given the suffix of "tendency," **-em-**, give the Esperanto for:

Example: **pensema**, likely-to-think.

Inclined-to-be-proud, honestly-inclined, affectionate, industrious (given to work), cleanly, dilatory (inclined-to-be-tardy), tottery, a-grumbling-spirit, choleric, noisy (person), close (inclined to hide things), inclined-to-marry, hospitable, mortal.

13. Given the suffix of characterization, **-ul-**, give the Esperanto for:

Example: with **juna**, young, and **-ul-**, we get **junulo**, a young man.

Old-man, a-being, a-counterpart, a-motherly-woman (add **-in-**), a-person-with-eyes, a-thinker, a-disagreeable-person, a-

proud-person, a-living-being, good-man, honest-person, a-beau, a-belle (with *-in-*), man-of-the-street, a-bogey, opponent, industrious-person, rich-man, poor-man, clean-person, cleanly-person, a-thirsty-soul, a-gentleman (polite person), termagant (sharp-tongued woman), one-characteristically-behind-with-everything, a-"Johnnie-on-the-spot," an-unfortunate, a-"bean-pole," a-giant, a-dwarf, an-"innocent," a-grumbler, a-wicked-person, a-man-with-a-temper, an-accommodating-person, culprit, a-good-runner, a-kingly-person, hermit, a-"cry-baby," sister-of-charity (nun), a-mortal.

14. Having the suffix meaning "worthy of," *-ind-*, give the Esperanto for:

Example: with *havi*, to have, and *-ind-*, we get *havinda*, worth having.

Worth-seeing, amiable, worth-living, hateful, good-to-eat, fit-to-drink, worth-doing, pardonable, worth-looking-at, fit-to-live-in, who-ought-to-be-whipped, deplorable, worth-considering, acceptable, worthy-of-death.

15. Given the suffix *-id-*, meaning "young or offspring of," give the Esperanto for:

Example: from *rano*, frog, and *-id-*, we get *ranido*, tadpole.

Young-gentleman, son-of-a-prince, daughter-of-a-fairy, young-snake.

16. Given the suffix *-iĝ-*, meaning "to become," and the other elements, form the Esperanto for:

Examples: *unu*, one, and *iĝ-* give *unuiĝi*, to unite (intransitive); *al* to, and *-iĝ-* give *aliĝi*, to join ("become to").

To-be-widowed, to-get-old, to-be-seen, to-become-proud, to-get-filled, to-be-found, to-get-hot, to-become-endowed, to-be-accepted, to-come-to-one's-death.

17. Given *ek-*, the prefix of "sudden beginning," form the Esperanto word for the following ideas:

Example: *ekkrii*, to exclaim.

To-perceive, to-bethink-oneself, to-come-into-being, to-spring-into-life, to-light-upon (discover), to-fall-in-love-with, a-sudden-hatred, to-fall-to (start to eat), to-take-up-work, to-start (set out), to-speak-up, to-start (give a sudden jump), to-take-up-one's-abode, snap-judgment, to-fly-into-a-tantrum, to-burst-into-tears.

18. Given the collective suffix, *-ar-*, and the other elements, form the Esperanto for:

Example: *arbo*, a tree, *arbaro*, a wood, forest.

Personnel, cluster-of-houses, women-folk, dictionary, string-of-pearls, roll (list of names), gentry, wardrobe, questionnaire.

19. Give the English for the following miscellaneous formations (all made up of the elements of March selection):

Triunuo, *ino*, *ina*, *enhavo*, *pligrandigi*, *plilongigi*, *malpli*,

ĉeesti, princsimila (princeca), patri, vidkapablo, ĉiopova, enpen-
 siĝi, malfiera, vivipova, plenplena, laŭlonge de, bonfarema,
 honestigi, kromvirino, eltrovi, elpensi, amrenkonto, amaventuro,
 manĝama, neordinara, samtempulo, kontraŭparolo, ellabori,
 senama, alivesti, lavakvo, alveni, riĉenhava, belparola, foriri,
 ĉiamdaŭra, bonsoifa, vilaĝulino, multevorta, ŝtonigi, kialo,
 restigi, mirrakonto, ĉiuokaze, dume, akvofalo, plimultigi, agra-
 bligi, tuja, florvazo, loĝantaro, apenaŭa, certulo, samopinii kun,
 servivola, tuttrinki, ŝajnkolero, serpentoforma, rimarkinda,
 senkulpa, pagikapabla, batfaligi, mortbati, ĉasdomo, soleca,
 vekrii, forigi, reĝedzino, reĝinedzo, alproprigi, patromortigo,
 reĝomortigo, bonveno, triangulo, aro, dukaraktero, longvizaga,
 emo, intertempo, interloko, treege, florriĉa, malbonigi, plibonigi,
 senmorta, malkaŝi, alivorte, ŝtonmortigi, enakviĝi, eniri, alparoli,
 iĝi, igi, ree, volontulo, kunkulpulo, vireca, vira, sindonema,
 sinmortigo, rigardanto, kunulo, kontraŭdiri, subigi, subulo,
 suriri, bonvola.

(Key next month.)

From the 239 word-elements in our March selection we have just formed 577 new words, in addition to the 225 words in the text (802 in all, if we didn't miss the count). We have neither time nor inclination to make the list exhaustive, but we invite our readers to send in any further words they can make up from the word-elements furnished, and we would like to see how many more you can make. English translations of each word must be sent in with the lists. All well and logically formed additions to our own list we shall be glad to publish, with credit to the respective word-builders.

OFFICIAL ROOTS APT TO BE MISUSED ESPECIALLY BY ENGLISH-SPEAKERS

(Continued)

Afikti—to trouble, distress. This is the general word for mental trouble or pain. Dist. **ĉagreni**—to trouble, with a sense of loss (present or prospective); **ĝeni**—to trouble, in the sense of disturb or put out; **agaci**—to irritate or annoy. These are all **afliktoj**, which covers them and every other kind of mental trouble. A root much used by Zamenhof, but undefined by Kabe.

Aforismo—almost the same as **sentenco**: both are “wise sayings,” tho, acc. to Kabe at least, the **aforismo** is always by some famous author, while a **sentenco** may be gotten up by anyone. **Proverbo** is a popular saw, whose original authorship is lost.

Afranki—to pay postage on or “stamp” mail.

To be Continued.

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