

# REVUO

north american esperanto review

REPORTS FROM CONGRESSES

A MONO-LINGUAL WORLD?

WASHINGTON, D. C. --1966!



1965-II

# THE NORTH AMERICAN ESPERANTO REVIEW

Oficiala Organo de la Esperanto Ligo por Norda Ameriko.

Official organ of the Esperanto League for North America.

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Vic-Prezidanto..... Mark Starr.....Vice-president  
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David Richardson, Robert Runser  
Julie Regal

Esperanto League for North America  
808 Stewart Street  
Meadville, Pennsylvania 16335

North American Esperanto Review  
9608 48th Place  
College Park, Maryland

Membership and Organization Committee  
Armin Francis Doneis  
P.O. Box 105  
Pharr, Texas 78577

ELNA Audio-Visual Section  
H.K. Ver Ploeg  
1908 E. 8th Ave.  
Spokane 32, Washington

Review Mailing List  
Bonnie Helmuth  
912 Skylark Drive  
La Jolla, California

Financial Committee  
John Futran  
601 West 164th St.  
New York, N.Y. 10032

Redakcia Komitato..... S-ro David Richardson.....Editorial Committee  
D-ro Thomas Goldman  
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Ĉio por la REVUO devas esti klare tajpita kun interlinia spaco kaj granda maldekstra margeno, sur unu flanko de la papero. Bonvolu skribi sur la manuskripton, ke ĝi estas por eldonado, kaj sendi aparte aliajn leterojn kaj sciigilojn.

Everything for the REVIEW must be clearly typed, double-spaced with a large left-hand margin, on one side of the paper only. Please mark manuscripts plainly for publication and send other letters and information separately. Send all material to:

Dr. E. James Lieberman  
6451 Barnaby St. N.W.  
Washington, D.C. 20015

# News Rundown

## NEW OFFICERS FOR ELNA

This year's elections gave us two new members of ELNA's Executive Committee: James Deer, Portland, Oregon, and Mrs. Julie Regal, Downers Grove, Ill. Mrs. Dorothy Holland (also chairman of ELNA's Education Committee) was re-elected to the Estraro, and Conrad Fisher, undoubtedly the hardest working officer of the League, was re-elected as Executive Secretary.

## NEW ESTRARESTRO TOO

With the retirement of Dr. E. James Lieberman from the position of Chairman of the Executive Committee, a new Estrarestro has been named. William Harmon, the first chairman to be named outside the ranks of the Estraro, was elected this summer to fill this important post. His address is 5836 Buena Vista Ave., Oakland, Calif. 94618. Bill is a young railroad executive, a delegate for UEA, who did an excellent job at the Portland Congress.

## NATION'S CAPITOL FOR NEXT YEAR

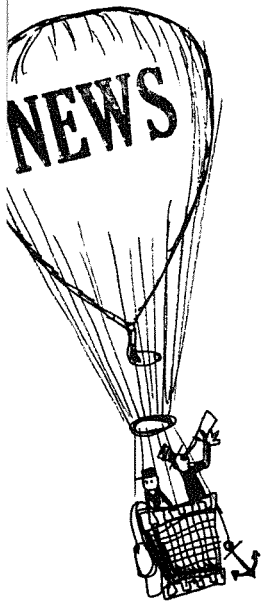
Site of the 1966 National Congress for ELNA will be Washington, D. C., the Estraro has decided. The League will be hosted by the Esperanto Society of Washington and by the Esperanto Club of Maryland University. Dr. E. James Lieberman has accepted the position of chairman of the Local Congress Committee, and he has asked Bob Davis to be vice-chairman and Gail Korb, president of the University club, to be "junulara" vice-chairman.

Meeting place for the Congress will be the Adult Education Center at Maryland University, a large building with hotel and restaurant accommodations at very reasonable rates. The University of Maryland is located in a suburb of Washington, D. C. (College Park, Md.), with transportation to downtown D. C. and surrounding areas readily available.

It is anticipated that national political and educational leaders will be included on the Congress program.

Rooms at the University Conference Center will cost \$5.50 each (twin) or \$8.00 single. The effect of an Esperanto Congress at the Nation's Capitol will be immense. Make every effort to attend the 1966 National Congress.

Address of the L.K.K. is 6451 Barnaby St., N.W., Wash-



ington, D. C. 20015. Date for this Congress will be July 21-23 , 1966.

#### NEW RECORDS FROM UEA

Two records produced by the Universal Esperanto Association are excellent for students and veterans alike. These are: "Internacia Elparola" and "Salutparoladoj." They can be purchased for \$1.00 for both 50 cents apiece) from UEA, Nieuwe Binnenweg 176, Rotterdam-2, The Netherlands. Or send your check to the UEA Chief Delegate, Donald Parrish, 328 West 46th St., Los Angeles 37, Calif.

#### U. N. PETITION SIGNERS

Three political figures have already signed the UEA petition to the United Nations: Governor Albert Rossellini of Washington, U. S. Congressman Paul J. Krebs of New Jersey and New York State Congressman George Rhodes.

#### NEW RESEARCH ROOM AT ESPERANTO-DOMO

A room devoted entirely to the maintenance of Esperanto literature and periodicals for research has been established at the Washington Esperanto-Domo, 9608 48th Place, College Park, Md. 20741. This room also has guest facilities for over-night stays of students and others interested in the history of Esperanto.

At present, the more than 500 volumes are still being catalogued, but periodical literature is in order and on display. Samples of more than 60 different Esperanto periodicals are on file, including: Jarlibroj--from 1908; "Amerika Esperantisto," from 1911; "La Revuo" (edited by Zamenhof), from 1908; "Universo," from 1909; Kongresaj Libroj, from 1910--but several issues of each are missing.

Use of the research room and guest facilities at Esperanto-Domo are free to bona-fide Esperantists visiting Washington for short visits. Foreign visitors are particularly welcome and are provided other services, as well as opportunities to meet area Esperantists.

If you have any old, or new, Esperanto books or periodicals which you would like to have made available for research, please send them to Esperanto-Domo. A file is also being maintained of other memorabilia--such as pamphlets, photographs flyers of present or future historical interest.

#### ESPERANTO PAMPHLETS AVAILABLE

Adrian Hughes, 476 S. Bailey Ave., Hillsboro, Ore. 97123, has several items available in bulk for those interested. "Basic Facts" leaflets are available at 50 cents a hundred, and "Esperanto Gaining Global Status" folders can be purchased for \$2.50 a hundred. These "Global" leaflets folded once are the size of 8 1/2 x 11 inch typing paper.

Small "Learn Esperanto" stickers, using nine languages, are also available at 60 cents (small) and 90 cents (large) per hundred. "Jet Age" leaflets are now out of print.

Also available from Adrian Hughes are copies of the Guide and Map to New York (for the World's Fair).

#### REPORT FROM ESPERANTO EDUCATION CENTER

The EEC, in its report to the Portland Congress, reported that it answered more than 12,000 requests for information and sold 137 "Teach Yourself" kits, 55 correspondence courses, 125 student texts and numerous other items. The Center is headed by S-ino Lenjo Calvert. Its address is P.O. Box 406, Cooper Station, New York, N.Y. 10003.

#### NEW E.I.C. OFFICE

The Esperanto Information Center reports it has found a new, centrally located office at 156 Fifth Avenue (at 20th Street) at a modest rental on a two-year lease effective in August. Thus, the New York office of ELNA will have sufficient space for classes and will be readily accessible by rapid transit from all parts of the city.

#### ADDRESS LIST

Address of ELNA officers are listed here for information to ELNA members and others who wish information. Only those whose addresses are not listed on the inside front cover are listed here.

President, Francis Helmuth, 912 Skylark Drive, La Jolla, Calif. 92037.

Vice president, Mark Starr, 3940 47th St., Long Island City, N.Y. 11104.

Treasurer, Robert Bailey, 2125 Eaton Drive, San Carlos, Calif.

Secretary, Conrad Fisher, address of the League.

Executive Board: Chairman, William Harmon (see above).

Members: Ann Bodine, 213 Williams St., Apt. 7, Ithaca, N.Y. 14850.

William Glenny, 2705 Carlaris Rd., San Marino, Calif.

Mrs. Dorothy Holland, 1976 Greenview Dr., Fayetteville, Ark. 72701.

Jonathon Pool, Ingilizce ogretmeni, Nevsehir Lisesi, Nevsihir, Turkey.

David Richardson, RFD Box 81, Eastsound, Washington.

Robert Runser, 569 Fairview Ave., Glen Ellyn, Ill.

James Deer, 12946 NE Hancock St., Portland, Ore., 97230.

F-ino Julie Regal, 310 4th St., Downers Grove, Ill. 60515.



# la 50-a UNIVERSALA KONGRESO

de Anne Whitteker

Post la 13-a ELNA Kongreso en Portland, 27 ĉeestantoj flugis al Tokio; 22 daurigis siajn vojaĝojn ĝis Hong-Kong.

Ĉi-tiu urbo estas bone konate kiel butikema paradizo kaj kiel regiono de multaj kontrastoj, sed eble plej memorinda estis la ekskurso kiun kondukis por ni samideano Dirk Brink. Antaŭe ni ĉiuj ĝuis Indonezian vespermangajon, kaj poste vagadis per tri "Sampanoj" ("sampan") tra la haveno por ke ni vidu veran ĉinan vivadon. Dum ĉina virino veturigis nin, alproksimigis butikaj sampanoj. "Unu kanto por unu Hong-Kong dolaro", ekkriis enlogantoj de unu ŝipeto, dum dua provis vendi fiŝojn al ni, kaj ni acetis fresan frukton de alia. Laŭdire, estas ne kutima turista vizitloko, kaj por ni speciale interesa, ĝuinda vespero.

Vere ora kaj jubilea estis la 50-a Universala Kongreso en Tokio, kiun ĉe-estis proksimume 40 Usonanoj. La programo estis plenplen kaj bonege ordigita. Pri UEA Ĝeneralaj Kunvenoj kaj prelego dum Internacia Somera Universitato, oni legos raportojn alie, do ĉi tie mi skribas diversflanke.

Speciale laŭdinda estis la teatraĵo Kataki Signifas Malamiko de usona verkisto Shimon Wincelberg kaj prezentita de la Ŝtata Teatro Populara-Polando. "Ĉu tio ne estas stulto, ke la homoj parolas mil diversajn lingvojn? Kaj ne povas vivi konkurde..." Tiuj cititaj vortoj, interalie, esprimas la enhavon kaj montris en drama formo la tragikan efikon de la lingvaj baroj. La teatraĵo konsistas el du roloj--unu granda monologo kaj unu granda pantomimo--kaj ambaŭ polaj aktoroj meritis tondran aplaŭdodon pro kortuŝiganta aktorado. La nivelo de la tuta prezentado en Tokio estis vere profesia.

Unu matenon la usona grupo estis akceptata ĉe la Usona Am-

basadorejo. La ambasadoro estis for de Japanujo, sed lia reprezentanto parolis al ni kaj respondis al kelkaj demandoj. Prezidanto Helmuth, kaj aliaj, klarigis pri la Internacia Kongreso kaj la Esperanto-movado ĝenerale.

En bela teatro okazis Japana Vespero kiam estis prezentata muziko nomita "Gagako", kiun, laŭdire, eĉ japanoj mem malofte aŭskultas krom specialaj okazoj. Kaj kiu guuĝ belajn japanajn dancistinojn, vestitaj en tradicia kostumo; la ĉarmulinojn kiuj kantis esperante, kaj spritan virĥoron!

Plejparte, nia grupo partoprenis du tuttagajn ekskursojn dum kongresa semajno. Al Hakone -- unue laŭlonge de la Tokio-Golfo, kaj poste al la montoj. Due al Nikko, kun neforgesebla eksciita zigzaga vojo kaj la majestaj vicoj da kriptomerioj ekster la Tosugu-Sanktejo.

Intertempe, ni diversmaniere esploris Tokio-n. La fama Ginza kun ĝiaj butikoj; muzeoj; la bird-okula vidaĵo de Tokio-Turo (la plej alta turo de la mondo); te-ceremonioj. La lastan mi partoprenis en bela parka ĉirkaŭaĵo kaj poste ni faris grandan rondon kantantan esperante -- kia amikeca kunveno!

Al la postkongreso en Kioto ni vojaĝis sur ekspresa trajno, kies reputacio ne estas troigata. Komforta, kvietata, treege rapide -- ni ne povis kredi ke la rapideco estis preskaŭ 100 mejloj po horo. Kioto estas plena de historiaj kaj legendaj vidindaĵoj, kaj estas ankaŭ unu el la plej gravaj entroj de la fabrikado de silko. Maneken-Parado, arangita de la L. K. K., montrigis al ni belajn kimonojn. La tutaga ekskurso kondukis nin al Nara apud kiu ni vizitis la plej antikvan lignan konstruaĵon en la mondo. Multajn aliajn vidindaĵojn ni vizitis, sed mi ŝatus mencii la ĉarman parkon kie promenadas multaj grupoj da dresitaj cervoj. Alvokitaj de viro kiu ludis kornon, la cervoj svarmis ĉirkaŭ ni, sciante ke ni havis mangajaĵeton por ili!

Estus teda se mi rakontus pri ĉiu vidinda palaco, sanktejo, templo, kaj ĝardeno bondeseĝnitaj kun tiel artismo. Mi menciu nur kelkajn okazaĵojn.

Ĉe la budha templo Nanzen-Ji, bonvenigis nin Sr-o (Aboto) Shibajama, kiu parolis al ni esperante. Tiu altrangulo prizorgas ĉiujn Zen-templojn en la regiono. En la budha templo Enman'in, gvidis nin Sr-o Masao Miyamoto, fama japana poeto, kiu ankaŭ gajnis la unuan premion por la Esperanto literatura konkurso dum Tokio-Kongreso. En tiu templo estis preparita por ni japan-stila mangajaĵo kaj, sidante sur planko en granda halo, ni mangis orient-stile.

De Kioto, 15 gesamideanoj de la San Mateo (Calif.) regiono vizitis sian gemelan urbon, Toyonaka, kie ili estis akceptataj de la urbestro kaj ricevis urbslosilojn. Okazis interŝanĝo de donacoj, paroladoj kaj S-ino Doris Vallon parolis ambaŭ esperante kaj japane!

Ge-sroj. Jackson de Glendale, California, ankaŭ vizitis ĝemelan urbon, Kiraoka, du tagojn, donis platon al urbestro



kaj ricevis bildlibron kaj fotograjaĵojn. Pri ambaŭ vizitadoj artikoloj en japanaj ĵurnaloj skribigis, eble vi legos poste pri ties spertoj. Por ni Portlandanoj estis plezuro renkonti en Tokio geamikojn de Sapporo, (en la norda insulo Hokkaido) kiu estas nia ĝemela urbo. La Portlanda Esperanto-Klubo ofte korespondis kun Sappora Esperanto-Klubo kaj ni ĝojis havi okazon pli profundigi nian amikecon. En Kioto ses usonanoj ĉeestis lokan Uneskan Kunvenon kaj estas notinda ke la 50 ĉeestintoj reprezentis 17 landojn.

Tiuj kiuj ĉeestis la du Kongresojn kompreneble havos siajn proprajn elstarajn memoraĵojn. Remarkinde por mi estas ke tiel multe da ĝeĵunuloj japanaj bone parolis nian lingvon kaj, eĉ se ili nur estas lernintaj dum 3 aŭ 4 monatoj, ili ne timis komenci paroladon kun kongresanoj. Sur la ekskursaj aŭtobusoj la komentistoj ĉiam lerte klarigis pri vidindaĵoj, kaj se estis fraŭlinoj kiuj faris tion, ĉiuj el ili mirinde, bele kantis ĉarmajn aŭ japanajn aŭ esperantajn kantojn dum veturado.

Post la lasta ekskurso sonbendigis kelkaj geesperantistoj alilandaj laŭ peto de Kiota Klubano. Mi memoras vortojn de iu angliĝo kiu ĉeestis ĉiujn Kongresojn de post la dua milito. Ĉi tiu estis ŝia deknaua kaj, laŭ ŝi, la plej amikeca el ĉiuj.

Iom post iom, eble niaj memoraĵoj velkiĝetos; eĉ ni forgesos la harlevigantajn taksi-veturadojn kaj la varmegecon, pro kiu kelkaj el ni suferis. Sed, ni ĉiam memoros la afablecon kaj amikecon de la ĉiame helpemaj japanoj--esperantistaj kaj ne-esperantistaj. ★

## High Court Voids Red Mail Curbs

La 24-an Majo 1965 anonciĝis unanima decido de la Usona Supreme Court kontraŭ lego kiu permesis la Post-Officejon, malhelpi Komunistan poŝtaĵon. Unu de la du ekzemploj cititaj estis ricevi sengene El Popola Ĉinio. Oni komentis, "la uzo de la poŝto estas parto de la libera parolo preskaŭ same kiel la rajto uzi niajn langojn." La Registaro argumentis ke Komunistaj landoj malhelpas Usonajn publikajojn, sed Juĝisto Brennan respondis: Tio fakte "nur substrekas la valorojn de nia konstitucia strukturo; ĝi neniam povas pravigi emuladon de la praktikoj de ŝtatoj en la nomo de oportuneco."

In a statement, Gronouski said Post Office have been notified to discontinue immediately their work on this program. He said the Court's ruling will save the Department about \$250,000 a year.

In a statement, Gronouski said, "Despite its good intentions, the law had practically unworkable provisions which were a harassment to scholars and newsworkers. The Court acted in a wise and just manner in involving Corliss Lamont of New York City, to whom a copy of the Peking Review was mailed, and Lief Heilberg of San Francisco, who wanted a Chinese Communist pamphlet in the universal language of Esperanto. Lamont sought an injunction against enforcement of the law. The Court then ruled in favor of the plaintiffs."



### Esperanto

Editor — I would like to comment on the language aspects of two international meetings recently held in San Francisco—the United Nations and the World Federalists.

Interpretation of U.N. speakers went more smoothly perhaps because the speakers are aware of the demands of simultaneous translation.

At the World Federalists' meetings, I believe texts were provided but there were difficulties. For example, one of the speakers, whose message was worth hearing, was clearly five pages ahead of the interpreters until someone, aware of the difficulties in the translating booths, finally brought him back this side of the sound barrier.

Meanwhile I listened in on the French interpreter who kept repeating, "This is not translatable" while the Japanese was going at top speed and gasping for air.

Then a speaker began in French but began playing to the vastly larger American audience by making humorous asides in English. The result here was that we exploded with laughter while 150 Japanese sat there as though hard of hearing.

Through one of the Esperantists in the Japanese delegation, I became aware of hurt feelings and misunderstandings on the part of the Japanese, simply because of the language barrier. This was most unfortunate as theirs was the largest foreign delegation and no doubt required considerable financial sacrifice.

Contrast this with the Congress which will bring people from all over the world to Japan for two weeks this summer, using only one language—Esperanto—for every conceivable purpose from social contacts and theatrical performances to scientific lectures...

American Education International, the brainchild of Frederick G. Dutton, former Assistant Secretary of State for Congressional Relations, has as its major goal the advancement of international understanding among young people.

Stephen Banker, field director for the program, said its idea is to stimulate the growing interest of young people in international affairs. "A certain amount of interest already has been manifested—both by participation in political demonstrations and by the growing popularity of high school courses in civics and political science," said Banker, former European editor for the Voice of America.

"The main drawback," he said, "is language. The United States is the most monolingual country in the world, and that's something to be ashamed of."

## High School Language Course Set

### Cardinal Deplores Poor Translation

DUBLIN, Aug. 10 — Richard Cardinal Cushing of Boston said today that he didn't know what went on at the Vatican Ecumenical Council because the translation facilities there were inadequate.

"I'm no scholar," he said. "I have never earned a degree. And when I go to the Ecumenical Council I don't know in the name of God what's going on."

It was absurd that such a Council should operate without a translation system such as that at the

United Nations, he said in a speech after opening a new school at Drogheda, outside Dublin.

### Language Tangle Ends in Deadlock

JOHANNESBURG, May 18—a six-language tangle ended in deadlock during a robbery trial today.

Before the court were four Africans who spoke three different languages. Two interpreters had to be used for them to understand the proceedings.

Whatever they said also had to be translated into one of South Africa's official languages—English or Afrikaans.

When an African witness speaking yet another language testified, the slow and painful proceedings ground to a halt.

# do we want a mono-lingual world ?

by Dr. E. James Lieberman

President Charles de Gaulle and the French Academy of Sciences are objecting to "pressures applied by certain international organizations. . in favor of the English language alone" for use by scientists. John Walsh, reporting in Science (16 April 1965), points out that French is far outstripped by English and Russian, and in some fields by German and Japanese, in the number of articles published in scientific journals. A recent sampling from Physics Abstracts reveals 76% of articles originally written in English, 14% in Russian, 4% each in French and German, and 2% for all others. Walsh says that prejudices of editors in favor of English and other European languages must be taken into account, but in any case Physics Abstracts is an important reference work throughout the world. An earlier article (Science, 8 March 1963) stated that, knowing English alone, one can read perhaps 35% of the scientific literature; the addition of Russian would increase this to 50%. Perhaps de Gaulle is reacting to the handwriting on the sky in this age of astronauts and satellite TV: "On ne parle pas Français."

"Contributing, in a rather unflattering way, to the triumph of English has been the fact that the British have long been renowned as the worst linguists in Europe and that Americans probably surpass them." (Is there a proverb somewhere that says the slow-footed shall win the race?) "A massive translation program in the United States, which has concentrated largely on Soviet publications, has also acted to increase the hegemony of English. . . There are unquestionably strong incentives for scientists to find a common language, and English, by a series of accidents, seems to have become the lingua franca of science." So writes John Walsh. He does not claim that the hegemony is by divine right or linguistic superiority, but by accident. The question now is whether Britannia--or America --can rule the waves forever. There is a strong new wave called Nationalism that bears watching.

Would English Do?

English is a wonderful language: glorified and immortalized by Shakespeare, loved by Freud, admired and partly emulated by Zamenhof. It surely has as much claim as any other national tongue to world dominion. Its wide distribution around the globe is mitigated by overtones of linguistic imperialism, but apparently not enough to overcome a strategic advantage. It is first

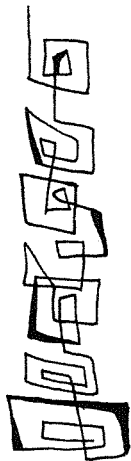
in commerce, first in science, and first as a second language in most schools. Its main drawback is spelling! The hundreds of hours that we spent learning to spell, children in other countries can spend learning gender and declensions of nouns and conjugations of irregular verbs--and the languages of their neighbors. Professor Mario Pei illustrates with examples his forecast that if English were adopted for universal international use, it would have to be phoneticized, and thus made unreadable to you and me. We could learn it, of course, if we put in some effort. And all our worthwhile literature would be translated into the new phonetic orthography, and our children would learn to read it in school, along with children around the world. We can only speculate about what the newspapers and magazines would do during the transition period.

There are other languages which are phonetic already: German, Spanish, Italian. If you hear a word, you can spell it; if you see it you can say it. Why not adopt one of them? Go right ahead. All you have to do is convince the rest of the world (don't count on Life and Time or the BBC to help). All the arguments are lucidly set forth by Mario Pei and should be familiar to everyone interested in better communication: see One Language for the World (1958) and The Story of Language (Revised Ed., 1965).

Esperanto is phonetic, has the grammatical simplicity of English, and does not have gender or irregular verbs or political taint. Unlike other contestants in the race against Babel, it was intended from the beginning (1887) to serve primarily as a second common language for everyone, a medium of exchange across language barriers. It has proved itself over the decades; it has evolved progressively without violating its fundamental structure--a testament to the genius of Zamenhof. If Esperanto had not been proved by practice among diverse cultures, if it had not evolved without breaking into dialects or changing its Fundamento, it would be dead. In fact, it is alive and on the move. Pei gives Esperanto fair treatment, but few other linguists and social scientists seem to know much about it. Who is doing any research on the subject? We don't know enough about how many active Esperantists there are, how people become interested, and what it means to be a member of a non-elitist international community whose language belongs to its users and represents a humanistic ideal rather than a political entity.

#### LINGUISTIC DIVERSITY

Mario Pei reaches one conclusion which runs counter to the thinking of most Esperantists since Zamenhof: whichever language is adopted by the Governments of the world to be taught in all elementary schools will ultimately displace ethnic tongues altogether. This because it will be so much more useful in a



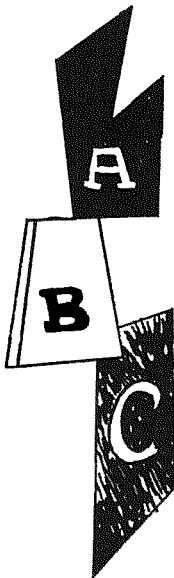
world growing smaller and smaller from the standpoint of communication. Esperantists maintain that their language would displace none; indeed, it should promote healthy diversity by creating a situation in which diverse language groups reach a modus vivendi of live and let live. The people of South India may not love English, but they prefer it (or death, even) to Hindi, which is spoken in the North and was to have been adopted as a common tongue for India. Would not Esperanto better protect the separate identities of fellow countrymen?

Esperanto is a complete language; it can be a mother tongue but usually is not, and certainly is less taxing to learn, intellectually and emotionally, than someone else's mother tongue. We are told, for example, that the first thing children learn about the people of other nations is to dislike them. "Emotional attitudes toward various foreign countries are... built into children before they have assimilated even the most elementary factual information about them," two British psychologists have found (Washington Post, Sept. 4, 1965).

Feelings about one's mother tongue, as about one's mother country, are as strong as they are irrational. And calling them irrational does not detract from their worthiness. There is a kind of logic of emotions which must be understood and respected by whoever would be most effectively rational. In Dutch schools, children learn three languages simultaneously from the age of 13: English, German, and French. It is a chore, but you don't hear of giving up Dutch! In Belgium the Flemish hold tenaciously against the Walloons, as the French Canadians do against the pressures from the English-speaking majority.

#### A Bridge Between Cultures

I have encountered some assertive Esperantists in the last ten years, but never one who argued that Esperanto should or would replace any, not to say every, national language. Esperanto is a beautiful bridge between cultures, but who wants to live on a bridge? (Let the Florentine Ponte Vecchio be the exception that proves the rule). If Esperanto or any other agreed-upon tongue is taught in first grade onward in all the schools of the world, children will still have the first five years in which to absorb the mother tongue, before they get to school: What about television? Have you noticed any diminution in regional accents in our own country as a result of it? Listen to the dialects of our urban ghetto Negroes, who are exposed to more than their share of lily-white TV diction. Does the Cockney sound more like a Brooklynite since Britain and the U.S. exchanged videotapes? Of course, only time will tell the full impact of the mass media on interpersonal communication. But I believe the teacher and the TV set will no more replace the mother as a language model than Harlow's wire and terrycloth mockups did the maternal monkey as a vital source of learning for her offspring. It



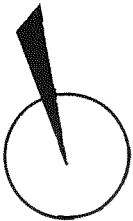
will always be most natural for parents to talk to their infants in the mother tongue.

### Melting Pot or Pressure Cooker?

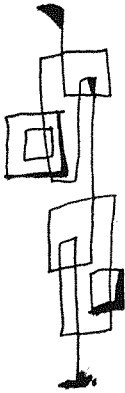
But languages do change and fade away. Consider English since Chaucer and Shakespeare, and hundreds of American Indian languages. Latin is a prime example of the dead language, but one whose offspring have done very well in the world. Evolution in this field is inexorable. But it is regrettable if political, military and economic factors substantially turn the tide against a particular language, to extinguish it prematurely. I deeply value cultural diversity and human individuality, and believe we can have this richness without Babel, without disharmony and destructive strife. This value is not based wholly on sentiment, important though that is. But sentiment for conservation of diversity seems to value whooping cranes over people! Who cares if the Seneca tribe disappears? Some folks would like the great American melting pot to be a pressure cooker.

Note the scientific regard for the Hopi Indian language held by scholar-investigator Benjamin Whorf. With backgrounds in natural science and linguistics, he concluded that Hopi was better suited to express certain physical concepts than the Western European group. Whorf regarded language as a tool which empowered and limited cognitive functions. The Whorfian hypothesis holds that language enables but also fundamentally determines thought; it is the space suit and straight-jacket of the mind. (See Language, Thought and Reality). This means that every language lost is perhaps an avenue closed, a unique human implement discarded. Of course, if it is useless, it should be allowed to fade away, but how does a society determine that a language (someone else's mother tongue, of course) is obsolete, not worth preserving? If society valued diversity more, we could doubtless encourage the preservation and development of ethnic tongues and subcultures, at the same time providing for non-discriminatory communication within the larger group. But meanwhile anthropologists have to rush out to study Indian tribes before they disappear. The eminent Franz Boas opined that "the scientific understanding of man will in all likelihood grow from our understanding of language": this adds more weight for diversification as against assimilation.

How different would this nation be if patriot-physician Benjamin Rush had had his way in 1791: "Much more, in my opinion, might be said in favor of teaching our young men to speak the Indian languages of our country than to speak or write Latin. By their means, they might qualify themselves to become ambassadors to our Indian nations or introduce among them a knowledge of the blessings of civilization and religion." No doubt they would have stretched their own minds usefully in the process, as happens with good missionaries. Rush anticipated Whorf remark-



ably. "Who are guilty of the greatest absurdity--the Chinese who press the feet into deformity by small shoes, or the Europeans and Americans who press the brain into obliquity by Greek and Latin?" And again, "Rome once governed the world by her arms, afterwards by her religion, and she now governs the most civilized part of it by her language. Her empire is not less unjust in the last than in the two former instances." (Letters of B.R., Princeton, 1951).



### Verbal World Democracy

In one more resounding sentence Rush anticipates Zamenhof and lays bare a major problem of this age also: "Do not men use Latin and Greek as the scuttlefish emit their ink, on purpose to conceal themselves from an intercourse with the common people?" We have all heard that there is a great deal of illiteracy in the world--even in the United States. But the universal literacy problem in the jet age is the international one: how many educated people today read original literature, news reports, or even personal letters in languages other than their own? Citizens of the world today are as much at the mercy of high-echelon diplomats, translators, and editors as the plebeians of Rush's day and before.

There are two concurrent and seemingly contradictory tides of feeling in America about the language barrier. One says to the world, learn English or be damned. The other presses for better and earlier foreign language instruction in schools, and encourages at least a few people to study little known languages (e. g. for Defense and Foreign Policy purposes). Neither approach is destined to promote verbal democracy with diversity. Witness the statement of Donald D. Welsh, retiring director of the Foreign Language Program of the Modern Language Association: "It takes eight or ten years to learn a language well, and if every American is to have this opportunity by the time he graduates from high school, then you've got to begin early" (N. Y. Times, Aug. 29, 1965). This is only one language, and there are many to choose from. On the other side of the stream we are confronted with this: "English has been the medium of instruction in the Philippine Islands for 60 years, yet effective teaching of English has been the gravest problem of general education" due to problems of syntax for Filipinos (Christian Science Monitor, Aug. 29, 1962). Filipinos aren't the only ones.

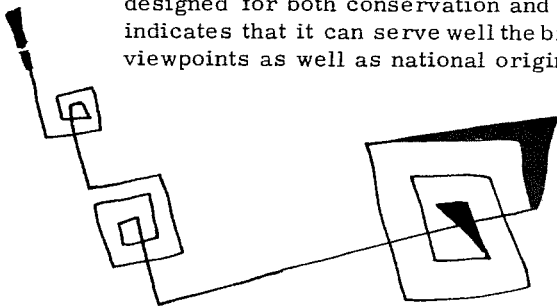
It is hard for most Americans to learn even one foreign language well. It is hard for others, especially non-Europeans, to learn English well. And when they do, with some accent, we notice it and consider it charming or handicapping, depending on our sensitivities; they may either feel handicapped, for having an accent, or superior, for being able to look into America through a one-way mirror, so to speak. In the developing coun-

tries, nationalism is a powerful force for the conservation of "minor" languages; American largesse is probably something of a counterforce motivating people with ambition--from hotel clerks to scientists and politicians--to learn English. There must be serious conflicts going on in many countries about language teaching, foreign and native. Resounding victory for either faction would probably leave the majority of people speechless in the international arena.

The single available prescription for world verbal democracy with diversity is Esperanto. It takes one-fifth to one-tenth the learning time of ethnic languages. It is a propaedeutic: prior courses in Esperanto have been shown to increase facility in standard languages (one year of Esperanto plus three of French equals or surpasses four of French!). Once learned it belongs to its user and is not foreign emotionally. While fundamentally Romance, it has some Slavic characters and agglutinative features (like Hopi and Turkish) which add fascination and flexibility outside the Western European tradition.

While it does not contain Oriental or African elements, it is the easiest "European" language for non-Westerners to learn, and enjoys commensurate support in those parts of the world. Esperanto is ideologically neutral, used by Roman Catholics and Chinese Communists, Boy Scouts and the U.S. Army, stamp collectors and ham radio operators, businesses, writers, and translators, and, most of all, by a unique world-wide community of citizens in 80 countries for correspondence, travel, and reading from a large selection of current periodicals and books. To the objection that Esperanto isn't "natural," Zamenhof replied that canals should be built circuitously, like rivers, if naturalism is to override logic in human affairs.

The focus for conservatism should be on the erosion of cultural diversity--changes subtle enough to be thought "natural," in reality thoughtless or cruel Procrustean beds. Liberals should be concerned with giving direct understanding and a loud clear voice to the ordinary people of the world. Esperanto was designed for both conservation and progress, and the evidence indicates that it can serve well the broadest spectrum of personal viewpoints as well as national origins.







# Raporto el Portlando

Elĉerpaĵoj el la Protokolo de la 13-a ELNA Kongreso

4 Proksime 200 personoj partoprenis la 13-an Kongreson de ELNA ĉe la Heathman Hotelo en Portlando, la 22-an ĝis la 24-an de Julio. Kongresa prezidanto estis Tom Davidson, prezidanto de la Esperanto-Societo de Portland, Oregon (ESPO), la gastiga klubo. ELNA prezidanto, Francis E. Helmuth, bonvenigis la 118 registrantojn kaj la gastojn, dum la unua tago.

Eksterlandaj gastoj prezentitaj estis: Ges. Lajos Hattyar, Budapest; Dragan Novaković, Jugoslavio; Emilio Arias, Meksikio, kaj Kirk Crockett, Ottawa, Kanado.

La kongreson adressedis: Donald Parrish, reprezentanto de UEA; Dorothy Holland, de Usona Societo de Esperantistaj Instruistoj; Pat Shell, Junularo Esperantista de Nordameriko (JEN); Jim Deer, prezidinto kaj prezidonto de ESPO; Joe Gambel, prezidanto de la Los Angeles grupo; Paul Stein, de la San Diego klubo; Martha Walker, Napa, Calif.; Robert Runser, Chicago, Ill.; F-ino Eda Belle Craig, Sacramento, Calif.; H.K. Ver Ploeg, Spokane, Washington; Robert Bailey, prezidanto de la Peninsula Klubo (Calif.); Armin Doneis, Pharr, Texas; Mark Starr, New York, N. Y.; Ĝigi Harabagiu, San Francisco, Calif.

La kongreso akceptis raportojn de Conrad Fisher, la sekretario; Mary Murray, Esperanto Inform-centro, kaj D-ro E. James Lieberman, estrarestro.

2 Por la dua tago, S-ino Holland prezentis raporton de ELNA Edukada Komitato, kaj legis la nomojn de la ekzamenitoj. Ili estas:

(Ricevis atestojn) F-ino Viola Aho, John Sabin, F-ino Nancy Ann Grubb, S-ino Elizabeth Vandeberg, S-ino Catherine Bloomquist, F-ino Louise Sheppard, Joe Lanson kaj S-ino Muriel Minium.

(Ricevis atestojn kun honoro) Andrea Gabison, William A. Shanks, S-ino Leslie Allen, John W. Laws, Arthur Morse, E. H. Royer kaj S-ino Mary Catherine Sears.

La kongreson ankaŭ akceptis raportojn de la kasisto, Robert Bailey, de Bernard Stollman por EIC, de Adrian Hughes pri flugfolioj, de S-ino Calvert pri EEC (Esperanto Edukad-Centro), de S-ro Doneis pri membreco kaj organizo kaj pri la migranta ELNA ekspozicio, kaj de H.K. Ver Ploeg pri la aŭd-vida sekcio, (Gravaj raportoĵoj sekvas la protokolon tute aŭ parte.)

La kongreso akceptis la jenajn proponojn:

- \*Ke la prezidanto elektu lokajn estrojn por organizi la kolektadon de UN petskribojn. Paul Stein
- \*Ke la prezidanto elektu iun por organizi grupflugon al Budapeŝto. Paul Stein.
- \*Ke la Ligo aĉeti kopion de la filmo "Angoroj." S-ino Lorraine Burtzloff.
- \*Ke la estraro konsideru la uzadon de grupo de prelegantoj por la Ligo. S-ino Judith Biely, kun ŝanĝo de S-ro Harmon.
- \*Ke la prezidanto nomu komitaton por starigi fondaĵeton, kiu donos premion (senkoston vojaĝon al la Universala Kongreso ĉe Budapeŝto) al la junulo aŭ junulino kiu verkos la plej bonan eseon en Esperanto. S-ino Helmuth.
- \*Ke komitato esploru la eblecon starigi novan ankategorion, "Friends of ELNA." S-ino Pat Shell.
- \*Ke la kongreso enmetu la dokumenton de "Petro Homariano" en la protokolon. Mark Starr.
- \*Ke la prezidanto sendu leteron al la White House Conference. Mark Starr.
- \*Ke Ges. Murray estu nomataj "Esperantistoj de la Jaro." John Futran. (La kongreso aplaudis la ge-Murray-ojn.)
- \*Ke EIC traduku eldonaĵojn de la UEA Pres-Servo kaj dissendi ĝin al la ĉefaj ĵurnaloj. Mark Starr.
- \*Ke ELNA elspezu maksimume \$150 por profesiaj fotografioj de la San Mateo lernejo-projekto. Mark Starr.

3

Kaj fine, jen la tria tago, Prezidanto Helmuth nomis la jenajn komitatanojn:

- \*Kandidatiga Komitato: Davidson, Vallon, B. Schulze, Lieberman, C. Peterson.
- \*Financa Komitato: Runser, Hughes, Stein, Futran.
- \*Membreca kaj Organiza Komitato: Doneis, Holland, Deer, B. Helmuth.
- \*EIC Konsila Komitato: Starr, Gerson, Stollman.
- \*Grupflugo al Budapeŝto: Stein, Runser, Bailey.
- \*Migranta Espozicio: Doneis.
- \*"Friends of ELNA": Ges. Shell.
- \*Glumark-kolektado: B. Helmuth.
- \*Grup-flugo-ekzameno: C. Schulze, Holland.
- \*U. N. Petskribo (regione): Stein (estro), Williams, Shell, Gamble, Aho, Gerson, Runser, Barta, Walker, Craig, Irvine, Ver Ploeg, Shanks, Holland.

La kongresanoj akceptis raportojn de la balota komitato kaj de la financa komitato.



Momente, la kongres-ĉambro silentis honorante la memoron

de William Baff, Usona Esperanto-pioniro, kaj John kaj Mary Jungton, mortintaj ELNA-anoj.

La raporton de la LKK-kasistino la kongreso akceptis, kaj gratulojn kaj dankojn reciproke donis unu la alian. Do, la kongreso ĉesis. Ĝi estis, laŭ la takso de Prezidanto Helmuth, "la plej bona, iam!"

The following services and supplies are available to all members of ELNA. Check this list right away!



— CORRESPONDENCE COURSE, Harvard Esperanto Club. Instruction by mail by a competent Harvard student. Get particulars from the Esperanto Education Center, P.O. Box 406, Cooper Station, New York 5, N. Y.

— "MANUAL FOR ESPERANTO CLUBS" by Schulze and Richardson. A handbook on promotion; 38 pages of ideas, hints and advice for clubs and members trying to organize a club. Send \$2 to Mrs. William Schulze, 410 Darrell Road, Burlingame, California 94010.



— "ELNA CONGRESS MANUAL" by Francis Helmuth A must for Local Congress Committees and for persons planning to invite the ELNA Congress to their city. Order from: Francis Helmuth, 912 Skylark Drive, La Jolla, California 92037.

— ELNA MIGRATING EXHIBIT. A visual means of telling your story at conventions, fairs, libraries. Obtain information about the exhibit and about engagement dates and terms of loan from the chairman of the Membership and Organization Committee.



— ELNA'S AUDIO-VISUAL SERVICE, under H. K. Ver Ploeg. Maintains a library of valuable tapes in excellent Esperanto and serves as a clearing house for exchange of tapes between Tape Pals over the world. An excellent way to improve your pronunciation and use of the language. Contact: H. K. Ver Ploeg, 1908 E. 8th Avenue, Spokane 32, Wash.

ELNA MEMBERSHIP AND ORGANIZATION COMMITTEE  
P.O. Box 105  
Pharr, Texas 78577

## RAPORTO DE LA KASISTO

### ENSPEZOJ

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|   | 30-an de Junio, 1965, tuta havaĵo estas ....          |           | <u>5966.15</u>   |
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## DEZIRAS KORESPONDI

### Worldwide:

Letter Exchange Program, People-to-People, 2401 Grand , Kansas City, Missouri, 64141. (Many requests from Esperantists for American correspondents are on hand.)

### Czechoslovakia:

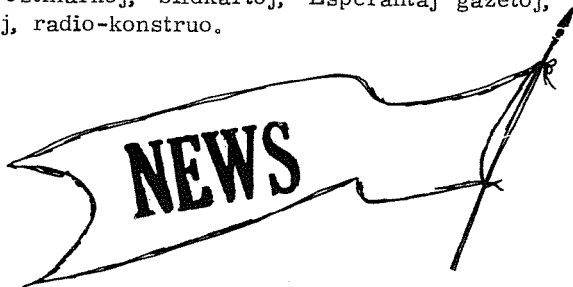
Oldrich Zanák, Maxičky č. 32, okr. Děčín-10. 17-jara studento, pri politiko, ekonomio, sporto. Deziras lerni la anglan lingvon.

### Romania:

Ioan Crâncău, Cartierul Săsar Bloc 10, Sc. D. Ap 75. Etaj III, Baia-Mare. 36-jara laboristo, interesangi bildkartojn, poŝtmarkojn ktp, kaj skribi pri familio kaj lando, nepolitike.

### Poland:

Juliusz Patan, Giełana Góra, Str. Doyorowskego 41/10. 16-jara lernanto. Poŝtmarkoj, bildkartoj, Esperantaj gazetoj, libroj, fotografajoj, radio-konstruo.



## LATE NEWS ADD

A last-minute report from the Universal Esperanto Association shows that 265,000 individuals have already signed the petition requesting U.N. recognition of Esperanto. Also signing the petition are 1,570 organizations, representing 43,277,000 members!

Among signers of the petition are: the President of Austria, the Prime Minister of Denmark, one U.S. Governor and parliamentarians and high government officials from a number of countries.

Many more Americans are needed to sign this important petition. Get extra copies of the petition from Paul Stein, who is directing the U.S. campaign. For extra copies, write him at Post Office Box 10001, San Diego, California 92110.

This petition drive ends at the end of December, 1965. Your help is urgently needed!

# PARALELAJ LEGAĴOJ

## "Pensoj de Zamenhof"

La reciproka malpaco inter la homoj neniam ĉesos, ĝis la homoj alĉutimiĝos starigi la nomon "homo" pli alten ol la nomon de gento... Mi vidas en ĉiu homo nur homon, kaj mi taksas ĉiun homon nur laŭ lia persona valoro kaj agoj.

Timi, ke lingvo internacia detruos la lingvojn naciajn, estas tiel same ridinde, kiel ekzemple timi, ke la poŝto, kiu donas al homoj malproksimaj unu de alia la eblon komunikigadi, minacas nenigi la buŝajn interparoladojn inter la homoj.

Ni Esperantistoj montros al la mondo, ke reciproka komprenigado inter personoj de malsamaj nacioj estas tute bone atingebla..., ke la ideo de arta komuna lingvo estas ne ia fantazia revo, de afero tute natura... tiel, ke niaj nepoj eĉ ne volos kredi, ke estis iam alie kaj la homoj longan tempon povis vivi sen ĝi.

Nin entuziasmigas... la interna ideo de l'Esperantismo, kiun ni ĉiuj sentas en niaj koroj, ĉar ni sentas la spiriton de ĉiuhoma frateco... Ni ŝatas la lingvon Esperanto ne tial, ke ĝi alproksimigas reciproke la korpojn kaj cerbojn de la homoj, sed nur tial, ke ĝi alproksimigas iliajn korojn.

For beginners

# P ARALLEL R EADINGS

"Thoughts of Zamenhof:"

Mutual strife between people will never cease until people acquire the habit of putting the name "human being" above the name of race. In each person I see only a human being and I appraise each person only according to his personal value and his deeds.

To fear that an international language will destroy the national languages is as ridiculous as to fear that the mails, which give people who live far apart the possibility of communication, threatens to destroy oral communication.

We Esperantists will show the world that mutual understanding among persons of different nations is entirely possible, that the idea of an man-made common language is not some fantastic dream, but a matter so perfectly natural that our grandchildren will even refuse to believe that there was ever a time when the situation was otherwise and that for a long time people could live without it.

Our enthusiasm is fired by the inward idea of Esperantism which we all feel in our hearts, because it expresses the spirit of universal brotherhood. We like the language Esperanto, not because it brings us nearer physically and mentally, but because it unites our hearts.

## ESPERANTO GROUPS

Listed by state, city, and name of person to be contacted for further information.

### Alaska

Juneau: Walter Gnagy, P.O. Box 1987.

### Arkansas

Fayetteville: Esperanto Group, 28 S. University, Fayetteville, 72701.

### California

Hillsborough: Peninsula Esperanto League, c/o Mrs. William Schulze, 410 Darrell Road, Hillsborough 94010.

Imperial Beach: Imperial Beach Esperanto-Komitato, c/o J. T. Stockdale, 620 Coronado Ave.

Los Angeles: Esperanto-Klubo de Los Angeles, c/o Wm. W. Glenny, 2705 Carlaris Road, San Marino 91108.

Morongo Valley: Morongo Valley Esperanto-Grupo, \*c/o E. C. Pollock, P.O. Box 375, Star Route.

Napa: Napa Esperanto Club, c/o Mrs. D. C. Walker, 2846 Monticello Road, Napa, 94558.

Palo Alto: Esperanto in Palo Alto, P.O. Box 11564, Station A., Palo Alto, 94306.

Sacramento: Esperanto Society of Sacramento, c/o Mrs. O. L. James, 4311 Stockton Blvd., Sacramento 95820.

Esperanto-Societo de San Diego, Francis E. Helmuth, 912 Skylark Dr., La Jolla, Calif.

La Jueja Esperanto-Klubo, \*c/o Roger Morgan, Room 2006, Municipal Court, San Diego County Courthouse, San Diego, 92101.

San Francisco: Esperanto-Societo de San Francisco, c/o SSgt. Barbara D. Colt, 580 C Lendrum Road, Presidio of San Francisco, 94129.

San Gabriel Valley: Blind Study Group, c/o Mrs. Philips Neuman, 2736 Cogswell Road, El Monte.

Santa Monica: Mrs. Blanche Parker  
515 25th St., Santa Monica.

### D. C.

Washington: Esperanto Club of Washington, c/o Sergio Docal, 2947 Tilden St., N.W., Washington, D. C.

Esperanto-Domo, c/o Bob Davis, 9608 48th Place, College Park, Md.

### Illinois

Chicago: Esperanto Society of Chicago, c/o Mrs. J. N. Denison, 17958 Homewood Ave., Homewood, 60430.

### Massachusetts

Cambridge: Harvard Esperanto Club, Quincy House, Box 8, Harvard University, Cambridge, 02138.

Orange: Esperanto-Rondo de Orange, c/o Arthur Morse, 4 Central Street, Millers Falls, Massachusetts 01349.

Springfield: Greater Springfield Esperanto Club, c/o Warren H. Gould, 114 Deerfield St., Greenfield, 01301.

### Michigan

Ann Arbor: c/o Wm. C. Dickerman 424 Hilldale, Ann Arbor.

### Missouri

St. Louis: Esperanto-Societo de St. Louis, c/o John Sabin, 9 Princeton Place, University City, 63130.

### Nebraska

West Point: Paul Golter, 502 S. Rivers St., West Point, 68788.

### New York

Ithaca: Cornell Esperanto Club, Sage Hall 331, Cornell University, Ithaca, 14850.

New York: The Esperanto Society of Greater New York, 50 Overlook Terrace, New York, 10033.

Esperanto-Klubo de Novjorkurbo, c/o Dr. Julius Balbin, 340 Riverside Dr., Penthouse 2, New York, 10025.

Esperanto Study Group, c/o Frances Leshner, 4 West 28th St., N. Y. 10014.



Staten Island Esperanto-Rondo,  
c/o John Kailenta, 83 Kenball Ave.,  
Staten Island, 10014.

### Oregon

Portland: Esperanto Society of  
Portland (ESPO), c/o Mrs. Anne  
Whitteker, P.O. Box 175, Oregon  
City.

Eugene - Springfield: Esperanto  
Group, c/o Frazier Davidson, 2440  
Main St., Springfield.

Medford: Rog-vala Esperanto-Ligo  
c/o S-ino Ethel G. Cummings, 1000  
Alta St.

### Pennsylvania

Allentown-Bethlehem: Esperanto  
Club of the Lehigh Valley (Donald  
Munro, 1034 Elm St., Bethlehem,  
18018.)

Harrisburg: Esperanto-Rondo, c/o  
Wm. P. Simpson, 2115 Walnut Street  
Harrisburg, 17103.

Meadville: Meadville Esperanto  
Society, 808 Stewart St., Meadville,  
16335.

Pittsburgh: Esperanto-Klubo de  
Pitsburgo, c/o Donald H. McClellan,  
333 Macassar Dr., Pittsburgh 15236.

Tri-Ŝtata Esperanto-Informejo and  
Esperanto-Bulteno, 2736 Locust Dr.  
Bridgeville 15017.

### Texas

Houston: Esperanto-Klubo de Hous-  
ton c/o Edward F. Lacy III, 1516  
Hawthorne, Houston 15017.

### Washington

Spokane: c/o H. K. Ver Ploeg,  
1908 E. 8th Ave., Spokane, 99202.

Walla Walla: Montvida Esperanto  
Society, c/o Albert Estling, 1531  
Grant St., Walla Walla 99362.

Richland: Tri-Cities Esperanto-  
stud-grupo, c/o William A. Shanks,  
74 McMurray St., Richland.

Walla Walla: Montvida Esperanto  
Society, c/o Albert Estling, 1531 Grant  
St., Walla Walla, 99362.

### Book Dealers

Esperanto League Book Service,  
808 Stewart St., Meadville, Penna.  
16335.

Shorey Book Store, 815 Third Ave.  
Seattle 4, Washington.

West Coast Esperanto Book Ser-  
vice, 2129 Elizabeth St., San Carlos  
Calif. 94070.

Esperanto Education Center: P.O.  
Box 406, Cooper Station, New York,  
10003.

Esperanto Library, c/o Glenn  
Turner, Middleton, Wisconsin.

Esperanto Publishing Co., c/o  
Bernard Stollman, 180 Riverside  
Dr., New York 24, N. Y.



### Reprezentantoj de Organizoj

(Ĉi tiu listo tute ne indikas konekton  
kun ELNA.)

Kristana Esperantista Ligo Inter-  
nacia: David Richardson, R. F. D. Box  
81, Eastsound, Washington, 98245.

Kvakera Esperantista Societo:  
Catherine Schulze, 410 Darrell Road,  
Hillsborough, Calif. 94010.

Internacia Katolika Unuiĝo Esper-  
antista: Mrs. Berthold Schmidt, 38  
Marcy Place, Bronx, N. Y. 10452.

Unitara Universalista Esperanto-  
Societo: Jim Deer, 12946 N. E. Han-  
cock, Portland, Oregon, 97230.

Universala Esperanto-Asocio, Her-  
oldo de Esperanto, kaj Universalista  
Ligo: Donald Parrish, 328 West 46th  
St., Los Angeles 37, Calif.

Internacia Scienca Asocio Esper-  
antista: William Solzbacher, 6030  
Broad St., Brookmont, Washington  
16, D. C.

Internacia Ligo de Esperantistaj

Instruistoj: Dorothy Holland, 1976 7 Linnaean St., Apt. 6, Cambridge,  
Greenview Drive, Fayetteville, Ark- Massachusetts, 02138.  
ansas, 72701.

Tutmonda Esperantista Junulara Internacia Naturista Organizo Esp-  
erantista: Leif Heilberg, 1801 Page  
Organizo (TEJO): Humphrey Tonkin, St., San Francisco, California.

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# ELNA

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# Complete Grammar, Alphabet and Pronunciation of Esperanto

## THE ALPHABET

a, b, c, ĉ, d, e, f, g, ĝ, h, ĥ, i, j, ĵ, k, l, m, n, o, p, r, s, ŝ, t, u, ŭ, v, z.

The sounds of the vowels (a, e, i, o, u) are the vowel sounds in :“Are there three or two?” The consonant sounds are as in English, except: *c* as *ts* in *hats*, *ĉ* as *ch* in *church*, *g* as in *go*, *ĝ* as *gem*, *ĥ* as *ch* in *loch*, *j* as English *y*, *ĵ* as *z* in *azure*, *s* as in *so*, *ŝ* as English *sh*, *ŭ* as English *w*.

## THE GRAMMAR

1. There is no indefinite article; there is only a definite article (*la*) alike for all sexes, cases and numbers.

2. Substantives end in *o*. To form the plural, *j* is added. There are only two cases: nominative and accusative; the latter is obtained from the nominative by adding *n*. Other cases are expressed by prepositions (genitive *de*, dative *al*, ablative *per*, etc.)

3. The adjective ends in *a*. Case and number as for substantives. The comparative is made by means of the word *pli*, the superlative by *plej*: with the comparative the conjunction *ol* is used.

4. The fundamental numerals (not declined) are: *unu*, *du*, *tri*, *kvar*, *kvin*, *ses*, *sep*, *ok*, *naŭ*, *dek*, *cent*, *mil*. Tens and hundreds are formed by simple junction of the numerals. To mark the ordinal numerals, *a* is added; for the multiple *obl*; for the fractional, *on*; for the collective, *op*; for the distributive, the preposition *po*. Substantive and adverbial numerals can also be used.

5. Personal pronouns: *mi*, *vi*, *li*, *ŝi*, *ĝi*, *ŝi*, *ni*, *vi*, *ili*, *oni*; possessives are formed by adding *a*. Declension as for substantives.

6. The verb undergoes no change with regard to person or number. Forms of the verb: time *being* (present) takes the termination *-as*; time *been* (past) *-is*; time *about-to-be* (future) *-os*; conditional mood

*-us*; imperative mood *-u*; infinitive *-i*. Participles (with adjectival or adverbial sense): active present *-ant*; active past *-int*; active future *-ont*; passive present *-at*; passive past *-it*; passive future *-ot*. The passive is rendered by a corresponding form of the verb *esti* (to be) and a passive participle of the required verb; the preposition with the passive is *de*.

7. Adverbs end in *e*; comparison as for adjectives.

8. All prepositions govern the nominative.

9. Every word is pronounced as it is spelled.

10. The accent is always on the next-to-last syllable.

11. Compound words are formed by simple junction of the words (the chief word stands at the end). Grammatical terminations are also regarded as independent words.

12. When another negative word is present, the word *ne* is left out.

13. In order to show *direction toward*, words take the termination of the accusative.

14. Each preposition has a definite and constant meaning; but if the direct sense does not indicate which it should be, we use the preposition *je*, which has no meaning of its own. Instead of *je*, we may use the accusative without a preposition.

15. The so-called foreign words (that is, those taken from one source) undergo no change in Esperanto, beyond conforming to its orthography; but with various words from one root, it is better to use unchanged only the fundamental word and to form the rest from this in accordance with the rules of the Esperanto language.

16. The final vowel of the substantive and of the article may sometimes be omitted and replaced by an apostrophe.



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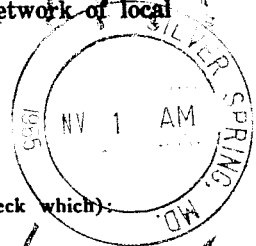
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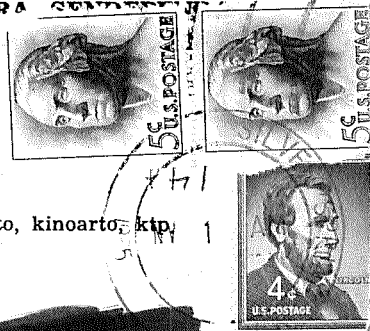
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