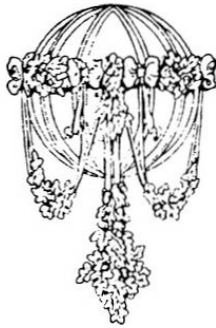


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AMERIKA ESPERANTISTO

OCTOBER, 1918



OFFICIAL ORGAN OF
THE ESPERANTO ASSOCIATION
OF NORTH AMERICA

AMERIKA ESPERANTISTO

OFFICIAL ORGAN OF

The Esperanto Association of North America, Inc.

a propaganda organization for the furtherance of the study and use of the
International Auxiliary Language, Esperanto.

CO-EDITORS: NORMAN W. FROST

MRS. I. M. HORN

CLUB DIRECTORY

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.

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.

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Berkeley Esperanta Rondo.—Classes Monday and Tuesday evenings at 8.00.—Meetings Wednesday evenings. Address Vinton Smith, 530 62nd St., Oakland, Calif.

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PLAINVIEW, NEBR.

Esperanto-Fako de la "Sola Skolto" (Lone Scout), 500 N. Dearborn, Chicago, Ill. (Revuo por la Junularo. Organizo grupon inter la geknaboj. Granda sukceso. Abonu tuj! Jare .75; Kvarmonate .25.) Faktestro, Chas. P. Lang, Plainview, Nebr.

HOBOKEN, N. J.

"I.O.O.F. Esperanto Club No. 1 of Greater N.Y." meets every Tuesday at 8.30 P.M. in 61 First St., 3rd Floor West. All welcome. Pres., Mrs. M. O. Haugland; Sec'y Wm. Preusse; Instructor, A. Mendelson. Address all communications to the secretary at above address.

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The Greater New York Esperanto Society, including all chartered clubs in Manhattan, The Bronx, Brooklyn, Queens, Richmond, Long Island, Westchester County and the New Jersey suburbs, Miss Leonora Stoeppler, Sec., 105 W. 94th St.

The New York Barĉo, or Esperanto supper, is held on the THIRD FRIDAY of every month (7 P. M.), at the new headquarters of the Civic Club, 14 West 12th St. (two doors west of 5th Ave., south side); conveniently located to "L" and subway lines.

La dimanĉa kunveno, al kiu ĉiuj estas bonvenaj, okazas je la tria horo, posttagmeze, ĉiun dimanĉon, ĉe la loĝejo de S-ro Joseph Silbernik, 229 East 18th St., Manhattan.

CLEVELAND, OHIO.

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WASHINGTON, D. C.

La Kabea Esperanta Klubo, 1389 Quincy St., kunvenas Ĵaŭdon vespere. 19

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THE CONNECTING LINK

Empires are crumbling, traditions are falling, the future is beginning to occupy its rightful place in our thoughts. Here in North America, 100,000,000 English speaking citizens have no cause to fear the shock, no need to dread that subjection more galling than any sovereign's yoke, the yoke of dominance by an alien race. Today we of North America fear no yoke tho closer interleagued than ever before, but we have further duties than self-protection and must not be blind to the problems elsewhere. In Europe there have been built up dynasties ruling great agglomerations of ununited peoples; almost over night those dynasties are one by one swept away. Russia, Turkey, Austria, the earthquake that toppled over their rulers is splitting them into fragments, each an outgrowth of separate history and language. When the Bolshevik gives out word that each local soviet is to be a law unto itself, he but attempts to carry the process a step further; one more step and we would have the utter anarchy of unchecked individual initiative, with its possible consequence of violence, and its threat against the economic laws of co-operation; against all modern society. Discord and race-hatred follow misunderstanding, and rise above all between groups that do not communicate with one another. Given a central government, the distribution of powers between the subordinate units is immaterial. With a common tongue, taking the woes and joys of all peoples into every home, there is no danger from the break-up into one-language nations.

What is the actual line of cleavage between these races, sprung up mushroomlike into independent nations? Ask any emigrant or

investigator and he will answer "the line of the spoken tongue." The German-speaking elements of Bohemia form a government at Tep-litz, the Czech element at Praha. On the other hand Servia, Montenegro, and Bošnia seem ready to unite. Clearly in democracies speech is the determinant national factor. A national language carries with it the culture, the moral code, the ingrown tradition of the race; each race has but one such "national consciousness." With anarchy of languages would come anarchy of traditions, cultures, morals. Almost surely such diversity would tend to mistakes, bigotry, disputes, hatreds, warfare. What way is open but to emphasize the points in common, to form a common meeting ground, and what meeting ground but the international language? Put yourself in thought for some minutes in Europe, and the immense value of Esperanto begins to appear, the basis of union, the supreme link.

What can be done to hold back this increasing disintegration? One expedient has been tried over and over again with varying but rather paltry success—to cram the language of the ruling race down the throats of the subject peoples. Today that method is no longer to be thought of. It might vanquish the unresistant element, but only to foster every spark of suppressed and unyielding objection and repugnance in the hearts of the patriot who thereby might readily become to his race a militant martyr. For example, if the English-speaking race could conquer all the rest of the world, it **might** be able to force every tongue to that venerable hash of incongruities, the English language; but we who must devote one-tenth of a lifetime to acquire "good English" should pray that such calamity be averted. French, German, or some other national tongue, might with scarcely less objection be **forced** upon all the world. We may be sure that no race will ever **willingly** adopt another's means of expression, dilute their own with another's national consciousness.

Whose place is it to check this disunion? The question is vital, for the forerunner must make sacrifices and wait for his returns. There can be but one answer: the sacrifice must be made by all who are clear headed enough to see the cure for the evil, and large minded enough to wish to help. Our nation especially seems to be considered kin by all the world today; it is at the height of prestige and influence. Upon us, then, it is doubly incumbent to be fervent propagandists of the new order. True, to the nations of Europe an international tongue is an everyday need, while many of us Americans may never meet a man who cannot use some sort of English. But America alone has no sting of defeat, no long and bitter international grievances; our hearts are in the crusade for democracy everywhere; we are ready to think in world terms. A considerable portion of our population is willing to further a world cause at some sacrifice; every one of these ought to be an Esperantist — and will, if we samideanoj do our utmost and **do it now**. Are you a sleeper? **Awake**; now or never.

What shall you Esperantists do, each one? Always wear openly some badge of your membership, and declare it whenever opportune, facing the sarcasms of the ignorant. No progress has ever been made

except at this cost. Suggest to any group of which you are a member that if they are willing you will gladly explain what Esperanto is and what it means to you. Keep in touch with the movement thru discouragement and dissatisfaction. Don't be a quitter; criticise if you must, but first try to correct the errors of your club, your textbook, or **your magazine**. Be an active help to the less enthused and a beacon light to the outsider. Write to people of other tongues. This will mean time and effort, money, too, if you can give. Can you spare that time and effort amid other things or is Esperanto a non-essential? The Red Cross needs your time; so does your church, your city, your neighborhood, your family, your business, your health, your enjoyment. You must lessen the sufferings of one war, why not prevent any in the future; you would send missionaries to carry the civilization of Christendom, why not purge that civilization of misunderstanding, hatred and slaughter; you would have your neighborhood, your city, your nation, cared for and improved, why not extend such beneficence; you would uplift your family mentally and spiritually, what better mental discipline and ideal than Esperanto and Esperantism? Its value in hard cash for business uses is growing apace, and health and happiness are a sure accompaniment of good work well done. Be proud that you as an Esperantist are a connecting link to hold the world together.

HELP!

It is important that the subscription list of Amerika Esperantisto should be increased. We all know the necessity of our having a publication worthy of the name and cause. Conditions have been unfavorable, there is a prospect of betterment, and with the improvement there must come an increase of subscribers. The A. E. cannot be made all that we would have it without means. The greater the list the better the publication. The expense must be met.

It is my earnest request that the names of all known to be interested in Esperanto, those who have been, those who are, and even those whom we can hope to become workers, be sent to the Esperanto Office in West Newton, so that the central office may reach them. Will you not use your influence to the end that our publication may be made not only self supporting, but a credit to the association and to the language itself. All who are willing to prepare matter, translations or original, are welcome to its pages.

It is fitting that we should take advantage of the ere-long coming of all that will tend to lasting peace, and with it will surely come the need of a common language. During the coming year all possible must be done to place Esperanto in a favorable light, to the end that when the diverse nations are ready to consider the means by which speedy intercommunication may be had, the language Esperanto will be favorably considered. To do this we must have a strong and influential magazine. Will you not help us?

Edward S. Payson, President.

AL LA TUTMONDA ESPERANTISTARO

La Esperante verkita alvoko, kiun alsendis la Interligo por Certigi Pacon al la tutmondaj Esperantistoj, elvokas korajn respondojn. Ĉe la centra oficejo de la Interligo, New York, oni estas ricevinta leterojn de Esperantistoj en la franca kaj belga armeoj, de civiluloj en Francujo kaj en Granda Britujo, kaj de Esperantistoj en Usono.

Ĉiuj el ili aprobas la penson esprimitan de William H. Taft, la prezidanto de la Interligo por Certigi Pacon, ke tio ĉi estas milito en kiu la malamikoj de Germanujo forjetis la glavington, kaj batalos ĝis vera paco estos certigita.

Estis klare ke la senditaĵo en la tutmonda lingvo multon signifis al tiuj Esperantistoj kiuj dum monatoj aŭ eĉ jaroj bataladis kontraŭ la ĉefmalamiko de la paco, super kies kapoj tagon kaj nokton la morto kriegadis, kies okuloj malheligis pro ĉiutage renovitaj teruroj. Tiuj Esperantaj soldatoj meditis dum ili batalis. Kio devus esti la fino? Ĉu ambaŭ kontraŭstaruloj devus batali ĝis la preskaŭ mortiga lacego, kaj tiam ripozi nur ĝis unu aŭ la alia reakirus la forton?

Ne tiel opiniis tiuj ĉi viroj. Ne pro tio ili bataladis; ne pro tio ili estis pretaj fordoni sian vivon. La kontraŭbatalantaj nacioj devas iel interproksimiĝi; ili devas popolamase iel interkompreniĝi. Nur tiam povus veni la vera paco.

Sed la bataloj daŭris de tago al tago, farigante eĉ pli furiozaj; kaj de monato al monato ili trovis novajn pruvojn de la d'ableco de siaj malamikoj. Dum la milito daŭris, la ebleco atingi interkonsenton aŭ trovi bazon por reciproka fido verŝajne malpliĝis. Tiam venis la senditaĵo de la Interligo por Certigi Pacon, voko de espero kun noto de aŭtoritato.

"Sciiginte antaŭ nelonge pri la Interligo por Certigi Pacon," skribas franca Esperantisto en sia nacia armeo, "ĉar mi antaŭ nelonge eksciis pri la 'Interligo por Certigi Pacon,' mi plej plezure uzas ĉi tiun okazon por diri al vi mian gojon, ke fine en la mondo ĉiuflanke naskiĝas movoj por certigi la plej altvaloran bonojon por la homaro: la pacon.

"Nuna en Eŭropo okazanta abomenaĵo indignigas eĉ plej funde kvietajn homojn, kaj ĉiuj havas tiun laŭte krian vorton: **neniam plu ekzistu tia abomeno!** Kiel okazas ĉiujfoje, kiam iu demando estas solvinda, prezentiĝas pli malpli da solvoj, jen raciaj, jen neraciaj, jen eĉ malraciaj.

"Rilate la krispigan demandon pri starigo de certedaŭrada paco, estos verŝajne same: multaj estos la proponoj. Mi deziregas ke ĉiuj farotaj proponoj estu facilaplikeblaj kaj precipe celtrafaj; t. e., ke ili por ĉiam forigu el nia nuna premigita planedo la monstron: milito.

"El la solvoj de nun aperantaj kiel pacigiloj, mi opinias, ke alpreno de komuna lingvo estus por ĉiuj civilizitaj popoloj rimedo ŝajnanta al mi nepre trafa.

"Ja, kiel la homoj sin tiel sovaĝe interbuĉadas? **Antaŭ ĉio** pro tio, ke ili ne sin interkomprenas. Tiuj homoj provizore, momente vestitaj je vestoj de krimuloj, eble sentas samgrandan malamon al la milito kaj egale samgrade ŝategas pacon sed . . . ili ne povas intersangi sian penson pri tiu sama tiel grava demando, kaj pro tio sin intermortigas!

"Pri la taŭgeco de komuna lingvo por certigi pacon, la franca historio liveras al ni nerifuteblan kaj plej atendindan pruvon.

"Ĝis la 'Revolucia Epoko,' tio estas ĝis jaro 1789a. Franclando estis dividita en 32 provincoj kies enloĝantoj parolis apartan lingvaĵon. Estis do tiam en nia patrolando ĉirkaŭ tridek parolataj lingvaĵoj. Senĉese tiuj provincoj militis unu kontraŭ alian. La Revolucio, krom tio, ke ĝi partigis Franclandon en proksimume grandaj departementoj, **unuigis la lingvon** de ĉiuj departementoj, trudante ĉie la lernon de oficiala franca lingvo.

"De tiu epoko oni neniam vidis unu departementon militi kontraŭ najbara departemento! La rilatoj, kiuj inter la provincoj estis malfacilaj pro malsameco de la lingvoj, iom post iom intensiĝis pro la facilinterkomprenbleco kaj pro tio—precipe pro tio—ke ĉiuj francoj sin pli bone konis; ĉar ili povis tiam kunparoli kune, ili komenĉis interfratiĝi.

"Sekve, ĉar nia planedo estas grandega nacio dividita en grandaj provincoj parolantaj apartan lingvon, tial enloĝantoj de tiuj provincoj ne povas

interrilati inter si, kaj tio naskas eblecon de milito. Oni alprenu komunan lingvon, kaj per ĝi la homoj terrilatos kaj interkonatigos; kaj tiam, ĉar la plej grava militkaŭzo estos neniigita, ekregos la paco, benata kaj tiel bonfara por la homara bonajo."

El la leteroj kiujn la Interligo ricevis, sajnas ke la francaj, spite de la longa uzado de sia lingvo kiel la diplomata lingvo, estas preskaŭ la unuaj kiuj klare vidas la utilojn de tutmonda lingvo, kaj ke ili plej rapide komprenas ke la Interligo por Certigi Pacon kaj la Esperantistoj marsadas flankon ĉe flanko al la sama celo.

"Via interligo estas prava," skribas alia franca esperanta soldato, "kvankam la koro premiĝas skribi tiajn vortojn. Jes, estas terure konsili la militon, la plej abomenan kiel eble militon, la militon kiu kaptis la tutan terglobon, militon kiun oni faras per ĉiuj la plej malbonaj rimedoj.

"Sed, dank' al vi, ni certe sukcesos; kaj la popoloj, interkomprenigante, povos realigi la veran, daŭran, internacian Pacon antaŭviditan de nia Majstro Zamenhof."

Ankoraŭ alia franca Esperantisto en la vicjo de la franca armeo estis meditata dum la pafado pri la valoro de Esperanto por propagando; kaj la ricevo de la senditajo de la Interligo por Certigi Pacon "duoble batigis" lian koron, subite sciigante ke aliaj sammaniere pensadis.

"Permesu la modestan francan soldaton kiu mi estas," li skribas, "sendi al vi miajn korajn gratulojn por la bonega ideo kiun vi havas, presigante tiun skribajon en Esperanto; ĝi duoble batigas mian koron, ĉar mi tre ofte demandis min, kiam do oni fine komprenos la utilecon de Esperanto kiel propagandilo en tiu ĉi milito, kaj ankaŭ ke neniu societo de la nacioj ekzistos praktike ĝis kiam oni akceptos Esperanton kiel helpan lingvon.

"Al la personoj kiuj dubas pri la utileco de internacia lingvo, mi nur diras, ili venu Francujon; ili vidus la malhelpojn kiujn ni konstante havas kun niaj kunliganaj fratoj; kaj ili komprenos ke krom facila lingvo kiel Esperanto neniu lingvo, eĉ la angla, espereble sukcesos."

Tamen, la Esperantistoj ne nur havis kiel motivon la egoistan kaj eble senkonscian esperon ke la Interligo de

Nacioj alkondukos la tutmondan lingvon. Ili funde komprenis la verdorojn angle esprimitajn de S-ro Taft, kaj al si esperante proponitajn; kaj ili atingis la samajn konvinkojn kiuj instigis la Interligon anonci per sia prezidanto ke ĝi forjetis la glavingon dum tiu ĉi batalo por la paco.

"Vere via presajo donas voĉon al mia sento," skribas C. D. Gibson, angla Esperantisto. "Ni devas batali, batali, kaj ĉiam batali kontraŭ la germana nacio, ĝis la spirito de paco supervenkos la spiriton de malpaco . . . Kiam oni pensas pri la kruelaj agoj de la tiel nomataj kulturistoj, oni miras kio okazos al la popolo de l' tuta mondo, se la propagandistoj de l' germana kulturo sukcesos."

Le Corneć, pariza Esperantisto, skribas:

"Jus leginte vian alvokon al la **Esperantistoj de la mondo**, mi rapidas sendi al vi mian aligon tutkoran al via tiel interesa movado.

"Miaj kapabloj, kvankam malfortaj, estas de nun je via tuta dispono.

"Tutkore kaj sincrone kun vi, por la pli granda bono de l' homaro."

Hugues Gauthey, alia pariza Esperantisto, skribas ke li kortuŝe legis la senditajon al Esperantistoj; ke la idealoj esprimitaj de S-ro Taft estas ankaŭ la liaj, bele kaj sincere elparolitaj; kaj ke li atendas plian informon pri la Interligo por Certigi Pacon, por ke li povu fariĝi fervora propagandisto por ĝi. Kiel la aliaj kiuj skribis respondante al la alvoko, S-ro Gauthey kredas ke la akcepto de internacia lingvo firmigus la fundamenton de paco, kaj faciligus la laboron de la Interligo por Certigi Pacon.

Per la tradukado en Esperanton de la parolado de S-ro Taft la Interligo por Certigi Pacon ekkaptis batalilon kiun Germanujo mem penis uzi pli frue dum la milito. Inter aliaj lingvoj, ili elektis Esperanton kiel propagandilon; kaj ili penis per la uzado de la lingvo gajni la favoron de la Esperantistaro por la germana afero.

La provoj malsukcesis; kaj oni forlasis la penon. Oni diras ke unu el la motivoj pro kiuj la germanoj ĉesis uzi Esperanton estis ilia deziro starigi la germanan lingvon kiel tutmondan lingvon, pro kio ili opiniis ke kiam ili helpis la uzadon de Esperanto, eĉ por meti germanajn argumentojn kaj asertojn en la manojn de Esperantistoj, ili

subtenis danĝeran konkuranton al la germana lingvo.

La malgrava impresado de la germana provo vidigas el la respondoj ricevitaj de la Interligo por Certigi Pacon post la sendo de sia alvoko al la Esperantistaro. La supre presitaj estas nur specimenoj. Leteroj ĉiutage alvenas

ĉe la centra oficejo de la Interligo, pri la plia progreso de la ĉie divastigita armeo da broŝuroj, kiujn ĝi elsendis vestitan en la uniformo de Esperanto, kaj pri la intereso vekita de tiuj ĉi antaŭkurieroj de justa paco en malproksimaj regionoj de la mondo.

THE LEAGUE OF NATIONS AND ESPERANTO

Whatever be the result of the war, of one thing we are now certain—there will be a League of Nations. Whether it will be a League on the scale contemplated by President Wilson and Viscount Grey depends upon events, but all those who desire the advance of civilization hope for the establishment of an effective League with the positive objects of the maintenance of peace and the development of good understanding between the peoples, rather than the negative object of the prevention of war.

The League of Nations must not be a mere Court of Appeal in international disputes, not a mere super-Power with a velvet glove over a hand of iron, but it must foster and encourage friendly relations between the peoples. Good will among men must be its deliberate aim, good will based on knowledge and mutual esteem. "What we seek," said President Wilson in his Independence Day speech, "is the reign of law based upon the consent of the governed and sustained by the organized opinion of mankind."

To obtain expression of the organized opinion of mankind we require a Parliament—"The Parliament of Man," which Tennyson foreshadowed. The word "Parliament" really means "speaking the mind." Now, how can a member of a Parliament of Nations speak his mind to another member of this Parliament of a different nationality and language? Is the tedious and unsatisfactory interposition of interpreters still to be perpetuated? Is it not time that the problem of an international language be now faced by the Governments of the world?

It is obvious that without a common language any League of Nations will never hold together. "The tie of language," said de Toqueville, "is perhaps the strongest and most durable that can unite mankind." It is amazing that none of the writers on the League of Nations, either in America or Britain, seems to have seen this. This, no doubt, arises from the practically universal use of English in America and Britain. We do not suppose that President Wilson, or any other supporter of the League of Nations, has the slightest intention of suggesting English as the official language of the League. The League must have an official language, but which language is it to be? If Germany is to sit at the council table, either French or English will be as abhorrent to her as German would be to other nationalities.

If more than one national language is to be used simultaneously, would not the use of, say, the three languages mentioned humiliate other countries like Spain and Italy and Portugal and China and Japan, whose languages are spoken over a vast tract of the world?

There is only one way of meeting the situation: the adoption of a neutral, international language. We Esperantists have proved during the last thirty years that such a language is not only possible, but practicable. In our international congresses we have seen men of all nationalities, some with only a few weeks' acquaintance of Esperanto, address our meetings clearly and fluently on all kinds of topics without any misunderstanding of their meaning. The widespread practical use of Esperanto has abundantly demonstrated its adequacy. The fact that since the beginning of the war the Germans have run a magazine in Esperanto, wholly devoted to political subjects, shows its potentialities for the purposes of diplomacy. The French have published several war booklets and pamphlets in Esperanto, including President Wilson's classic Congress speech of April 2, 1917; and the American League to Enforce Peace, the pioneer body for the propagation of the League of Nations idea, has now issued an official Appeal in Esperanto to the Esperantists of the world to support the objects of the League as set forth in the words of ex-President William Howard Taft.

It is to the work of Zamenhof that the world must look for the common tongue of the League of Nations. It is a tongue that will not only bind, but will unite. It is a tongue that was invented not only to prevent war, but to make war impossible, because its author intended it to be used to show men that they are brothers. "Brotherhood and justice between all peoples," was the idea which accompanied Esperanto from the moment of its birth. And is not peace brotherhood and justice in action?

As Esperantists we welcome the idea of the League of Nations, a League founded on a mutual desire to promote mutual understanding. One of the first duties of the League will be to make the schools of the world teach the common language to every child in addition to its native tongue. In less than one year the language walls dividing the nations will have fallen. It will then be possible for future generations to know men of all nations in a way their forefathers have never done. It will bring about "the single race, the single tongue," which Tennyson foresaw, the time "when man to man the world o'er, shall brothers be," of which Robert Burns sang, and when

"Sur neŭtrala lingva fundamento
Kompreneble unu la alian,
La popoloj faros, en konsento,
Unu grandan rondon familian."

W. M. Page, in *The British Esperantist*.

Edzino—Sinjorino Black intencas viziti nin hodiaŭ kaj mi forgesis aĉeti panon. Kion mi faros?

Edzo—Kial ne faru panrostajon?

SOME TIMELY TERMS

Build up your vocabulary.

- rear-admiral**—kontradmiralo. V.
vice-admiral—vicadmiral. V.
aide—adjutanto. K.
alliance—ligo (K), alianco (V).
 the Allies—la Liganoj. F.
 the Triple Alliance—la Triopa Ligo
 (I), la Triligo (IB).
ammunition — municio (dist. muni-
 tions). K.
to appropriate (money)—asigni. K.
to arbitrate—arbitracii. V.
arca (land or sea)—regiono. IB.
armistice—militpaŭzo. Esp.
armored cruiser—kiras-krozŝipo. IB.
article (constitution)—artikolo. OG.
attaché—ataŝeo (IB), adjunkto.
city authorities—magistrato. K.
to back (moral support)—protekti. K.
to back (material aid)—apogi. K.
balance of power — ekvilibro politika.
 K.
band (musical)—orkestro. Far, IB.
barrage—*baraĝo. PG 15.
bill (Congress)—projekto. K.
to billet—logigi. K.
open boat—nekovrita boato. K.
Bolshevism—*Bolŝevikismo. PG 15.
bombast—ŝvelparolado. B.
to bring down (airship)—alterigi. V.
bugle call—klarionsignalo. V.
bunkers—karbuioj. V.
butt (gun)—kolbo. V.
cabinet (polit.)—kabineto. IB.
camouflage—*kamuflo. PG 15.
campaign—kampanjo. V.
cantonment—kantonmento. V.
cape (geographical)—kabo. V.
Cape Colony—Kab-Kolonio.
capitalism—kapitalismo. Esp.
channel (stream or harbor) — ŝanelo.
 V.
the (British) Channel—la (Brita) Ka-
 nalo. F.
chaplain—militpastro (F, IB), arme-
 pastro.
chin strap—mentonumo. IB.
civil war—interna milito.
a clerical (polit.)—klerikalo. K.
to coal—karbumi. V.
coaling station—karbumejo.
coasting vessel—bordŝipo. V.
lieutenant-colonel—subkolonelo. V.
colors—standardo. K.
 to be called to the colors—esti milit-
 vokita.
word of command—komando. K.
- commission (board)**—komisiono. F,
 I, IB.
commission (officer's) — oficira dip-
 lomo.
commissioner—komisaro. K.
conference—konferenco. K.
to conquer—konkiri. K.
constituency—elektintaro.
constitutional law—juro konstitucia.
convention (agreement) — konvencio.
 K.
council—koncilio. V.
crossfire—krucpafado. V.
crusade—krucmilito. Kabe.
to crush (in battle)—fraski. K.
custom-house—dogano. V.
Czechoslovak—ĉeĥoslovakio.
a "daily"—jurnalo. K.
 the daily press—la jurnalaro.
officer of the day—deĵoroficiro. V.
decline (of nation)—dekadenco. K.
the defensive—defensivo. IB.
Department (government) — Depart-
 temento. K.
Navy Department — Admiralitato.
 K.
State Department — Statdeparte-
 temento. IB.
to deploy—disloki sin.
derelict—siruino. V.
detention camp—arestejo. IB.
to "dig oneself in"—sin enfosi. FK
 p. 197.
to dismantle (ship or fort) — senar-
 migi.
to dismantle (gun)—malmunti. V.
displacement (ship)—dismeto. V.
dry dock—senakva doko.
to draft—rekvizi. B.
 draftee—rekvizito.
to dress (wound)—pansi. V.
to dress (in ranks)—sin rektumi. V.
 (by right or left)—laŭ dekstre aŭ
 maldekstre.
to drift—drivi. V.
"drive"—puŝo. F.
dugout—kazemato. V.
duty (tax)—limimposto. K.
the Far East — la Ekstrema Oriento.
 K.
the Near East—la Proksima Oriento.
editorial—ĉefartikolo. IB.
elevation (of gun)—klino. V.
embankment (railroad, etc.) — taluso.
 V.
the Entente—la "Entente" (untrans.).
 IB.

to evacuate—malokupi. IB.
 express (train) — "rapido." Privat.
 an "extra"—ekstra eldono. K.
 face value—nominala valoro. K.
 facings—galono. K, V.
 faction (polit.)—frakcio. K.
 fatigue (uniform)—negligo.
 flanking movement—flankmanovro.
 flat-car—platvagono. V.
 forced march—streĉita marŝo. Far.
 formation (milit.)—formacio. V.
 to founder—droni. FK. p. 97.
 freight-car—ŝarĝvagono. V.
 front-line trenches—frontaj tranĉeoj.
 funnel (ship)—fumtubo. M, G-M.
 gains—akiroj.
 gangplank—ponteto. V.
 officer of the guard—gardoficiro. V.
 guard-house—gardejo.
 governor—guberniestro, gubernatoro.
 (FK).
 government offices—kancelario. IB.
 grievance—plendafero. NT. p. 333.
 to ground (ship)—grundi. V.
 gun-crew (kanona)—servistaro. V.
 hand-to-hand fighting — mana bata-
 lado. Z.
 headquarters—stabejo.
 to hoist—hisi. V.
 indemnity — kontribucio (K), milit-
 kompenso.
 to indemnify—militkompensi.
 to intern—internigi. F.
 intervention—interveno.
 to intimidate—minactimigi
 intra-state—enŝtata.
 official investigation—enketo. K.
 jail—karcero. K.
 joint (adj.)—solidara. K.
 junker—junkro. V.
 jury—popola juĝantaro.
 khaki—kakio. V.
 lance-corporal—subkaporalo.
 landmark—gvidmarko. V.
 Legion of Honor—Honora Legio.
 legislature—parlamento. K.
 letters of marque and reprisal — ka-
 perleteroj. M.
 license—licenso. V.
 second-lieutenant—subleŭtenanto. IB.
 lookout—observanto. V.
 machine gun—maŝinpafilo. IB.
 magazine (of gun)—magaseno. V.
 magazine (for ammunition) — muni-
 cieto. V.
 Magyar—magiaro. Esp.
 manhole—homtruo. V.
 mart—bazaro. K. (senco 3).
 at half mast—mezmaŝte (V), masto-
 meze.
 megalomania—*megalomanio. PG 15.

nautical mile—marmejlo. IB.
 to mine—subfosi. V.
 contact mine—kontakta mino. IB.
 floating mine—naganta mino.
 morganatic marriage—mezalianco. K.
 munitions—militiloj. IB.
 to murder—krimmortigi. F.
 National Guard—milicio. K.
 to naturalize—civitaniĝi.
 naturalization papers — civitanigaj
 aktoj.
 No Man's Land—Nenies Lando.
 to nominate—nominaci (B), nominacii
 (G-M).
 non-commissioned officer — suboficiro.
 Z.
 null and void—nula kaj senvalora. F.
 the offensive—la ofensivo. V.
 officers and men—oficiroj kaj solda-
 toj (maristoj). IB.
 operation (milit. and med.)—operacio.
 V.
 public opinion—la publika opinio. IB.
 the opposition (parliament)—la opozi-
 cio. K.
 outbreak of war—eksplozo de milito.
 IB.
 to outflank—ĉirkaŭiri (IB), flankĉir-
 kaŭi.
 to pitch (ship in high sea)—tangi. V.
 to probe (wound)—sondi. V.
 to promote (in ranks)—avansigi. K.
 propeller—ŝippelilo. V.
 prosecuting attorney—prokuroro. K.
 protectorate—protektorato. K.
 raid—foratako. V.
 rape—seksperforto. F.
 receiver (in bankruptcy)—sindikato. K.
 public records—arkivoj. V.
 to reconnoitre—rekognoski. V.
 reconnaissance—rekognosko.
 red tape—rutino.
 stickler for red tape—rutinulo. FK.
 regime—regimo. B, Esp.
 to relieve (guard)—anstataŭi.
 reveille—veksignalo.
 ringleader—matadoro. K (senco 2).
 to rise in military rank—avansi. K.
 roll call—nomvoko. V.
 to call roll—nomvoki. Sam. Meyer.
 salient—elstarajo.
 screw (of ship)—helico. K.
 open sea—libera maro. Kabe.
 searchlight—lumjetilo. F.
 quartermaster sergeant—furiro. V.
 sharp-shooter—pafeksperto.
 sheriff—ŝerifo. V.
 shoulder-strap—epoleto. K.
 siege gun—bombardilo. K.
 to sink—submergi (V), mergi (B, IB)
 (transitive).

skirmishers—ŝvarmistoj. V.
 to "snipe"—kaŝpafi.
 sniper—kaŝpafinto.
 special train—ekstra vagonaro. K.
 squadron (milit.)—skadro. Z.
 squadron (naval)—eskardo. K.
 squall—skualo. V.
 to stall (machinery)—panci. V.
 standing (as army or committee) —
 konstanta.
 stateroom (ship)—kajuto. K.
 stateroom (Pullman)—kupeo.
 to station—loki.
 strength (full quota of regiment) —
 efektivo. V.
 stretcher—brankardo. V.
 woman's suffrage movement — femi-
 nismo. K.
 suffragette—feministino. K.
 suspension bridge—penda ponto. V.
 to swear (someone in court)—jurligi.
 Z.
 "tank"—atakmășino.
 "taps"—vespersignalo. V.
 to temporize—fipokrasti.
 to terrorize—terurpremi.
 terrorism—terurismo.
 speech from the throne—tronparolado.
 IB.
 to "go over the top"—forataki. V.
 trench—tranĉeo. K.

trigger—tirilo. B.
 trigger-guard—ponteto. V.
 troops—trupoj. V.
 "trouble"—malpaco.
 truce—batalpaŭzo. IB (dist. milit-
 paŭzo.)
 tug—trenŝipo. V.
 uhlan—ulano. K.
 vedette—rajdgardanto. V.
 to vest in—komisii al. Esp.
 vo!unteer—memvolulo. Z.
 to vote by acclamation—aklame voĉ-
 doni, akلامي. K.
 to vote by ballot—baloti. K.
 to vote by show of hands—mane voĉ-
 doni.
 to take a rising vote—voĉdoni per
 levigo.
 water-line—akvolinio. V.
 wing (army)—alo. V.

Mallongigoj de Fontoj. — *Steleto signas
 radikojn novajn, alprenitajn laŭ PG 15 (Plena
 Gramatiko, 15a regulo). B=Plena Vortaro
 de Boirac; Esp. = eldonajoj de Universala
 Esperanto-Asocio; F=francaj militdokumentoj
 en Esperanto; FK=Fundamenta Krestomatio;
 Far.=la Faraono (Kabe); G-M=Dictionnaire
 Complet Esperanto-Francais de Grosjean-
 Maupin; I=italaj militdokumentoj en Espe-
 ranto; IB=Internacia Bulteno kaj aliaj milit-
 dokumentoj germanaj en Esperanto; K=Vortaro
 de Esperanto, de Kabe; M=Millidge's
 Esperanto-English Dictionary; NT = Nova
 Testamento; OG=Oficiala Gazeto; V=En-
 ciklopedia Vortareto de Verax; Z=Zamenhof.

MIA KREDO

Ne konservu la alabastrajn ujojn de via amo kaj kompatemo
 sigelitaj, ĝis mortos viaj amikoj.

Plenigu iliajn vivojn de dolĉeco.

Parolu aprobajn gajigajn vortojn dum iliaj oreloj povas aŭdi, kaj
 dum iliaj koroj povas esti travibrigitaj kaj plifeliĉigitaj per ili.

La bonkorajn parolojn kiujn vi intencas diri, kiam ili estos for-
 rintaj, diru antaŭ ol ili iros. La florojn, kiujn vi intencas sendi por
 iliaj ĉerkoj, sendu por heligi kaj dolĉigi iliajn hejmojn, antaŭ ol ili
 forlasos ilin.

Se miaj amikoj havas en provizejo alabastrajn ujojn plenajn je
 bonodoraj parfumoj de simpatio kaj amemo, kiujn ili intencas frakasi
 super mia mortinta korpo,—mi preferus, ke ili liveru kaj malfermu ilin
 en miaj enuaj kaj maltrankvilaj horoj, por ke mi refreŝigu kaj gajigu
 de ili, dum mi ilin bezonas.

Mi plivolus kuŝi en neornamita ĉerko sen floroj, kaj ke mia fune-
 bra ceremonio estu sen laŭda parolado, ol vivi sen la dolĉeco de amo
 kaj simpatio.

Ni lernu olei por ilia entombiĝo niajn amikojn antaŭe. Bonkoreco
 post morto ne gajigas la maltrankvilan spiriton. Floroj sur la ĉerko
 jetas malantaŭen nenian bonodoron super la laciga vojo de la vivo.

J. H. Young.

(El la "British Esperantist.")

ESPERANTO AND IDEALS

The great problems of reconstruction are pressing urgently upon the community. Among these problems that of a universal tongue.

One of the new instrumentalities clearly required is a universal tongue or language, both in the realms of speech and writing. No sound dissent from this has appeared in either public or private discussions, but there is a manifest difference of opinion as to what this language shall be. This is not a matter in which personal desire or national and racial loyalties should play any part. Such a language is to serve the whole world and all its peoples, and not to tickle the vanity of any one country or region. The purely national tongues under this plan are preserved and safeguarded, and will disclose new beauties under the stimulus of this linguistic revival. Thus the affection we all feel for our native tongue is cherished and fostered.

Why does this matter of a common tongue continually press to the front these days? Is it for any other reason than because of the growing recognition that first class catastrophes such as the great war have their rise in the misunderstandings of races and peoples? Thru the ignorance of man concerning his fellowmen, ambitious and unscrupulous dynasties seek perpetuation and exaltation of their names, power and possession by playing upon the prejudices of their subjects. This systematic poisoning of the wells of human trust and understanding can never be destroyed so long as the word "foreign" and "alien" suggest to the average mind a being inferior and of essential difference. Five men of diverse tongues can quarrel about something, when, in fact, what all want and are describing in five different languages is identically the same thing.

The self-interest which prompts a dynasty or any autocratic ruler to instill in the minds of the people thoughts of race superiority, distrust of "foreigners," world conquest and dominion, militarism, etc., has been called "A barbaric passion which is no other than the passion of nature. These men, like unto animals, are the prisoners of nature, subdued and overcome by nature.—Just as the animals are captives of nature, similarly man is conquered, subjugated and humbled by nature." In other words, such rulers have abandoned the divine teachings of every age, including the plain precepts of Christ, to whose religion they owe and outwardly confess their allegiance, and have identified themselves with the world of nature and the natural animal requirements of aggression, bloodthirstiness, oppression and rapacity. It is against this forsaken slavish theory of government that the spiritual ideals of the whole world have taken their stand today. The illumined principles stated by President Wilson as the basis upon which peace shall come, and the new organization of the world rear itself, are pregnant with these ideals. These ideals are a two-edged sword and will cut into every violation of their embodied principles, no matter where such violation appears. Being universal in type, they can have no racial or national coloring. As has been frequently urged by correspondents at the front, and noted editors the past few days, it

is essential that the allied nations at this time come into full accord and agreement to accept the full implications of these principles. The power of unity thus attained through the important national sacrifices which are inevitably associated with this program, will become an irresistible force.

If our eyes are open, we will likewise foresee the ultimate application of these principles at no distant date to the individual relationships in the community and nation. Here, again, the element of self-interest which has built up, even amidst democratic institutions, various forms of prejudice in order to array class against class, is rebuked by these same ideals. Prejudice against the foreigner is one of the main weapons of this kind of self-interest. This use of the word "self-interest" has nothing to do with what has been sometimes called the "illuminated self-interest" which is satisfied with its rightful prerogatives, and looks to justice. The one is light, the other is darkness, invading the rights of others.

I have touched upon the above subjects at the risk of accusations of digression, in order to throw light upon the great part a common tongue can play in establishing these great ideals. Is it not clear that no people once armed with knowledge of the fundamental oneness of humanity, will at the same time suffer itself to be deceived and misled by prejudiced statements concerning the inherent baseness and permanent racial differences of any people? Knowledge is both a weapon and an armor, and it is the fear of this fact that has led the tyrants of all ages to foster ignorance among their peoples.

Alfred E. Lunt.



FOR THE BEGINNER

Our readers are invited to send us any difficulties encountered in their study of the international language, inquiries being answered promptly and completely in this department of the magazine.

Idioms

The **crux** of every natural language is its idioms. The actual grammar of most modern languages, irregular forms and all, may be compressed into a few dozen pages. The dictionaries are necessarily bulky, but only the merest fraction—not more than two or three thousand words—are used in the affairs of everyday life. It is the **idioms**, the host of little expressions constantly occurring in defiance of dictionary, grammar, and logic,—it is these that baffle and entangle a foreigner on every hand, and render it virtually impossible to get even a working knowledge of an alien tongue without direct association with those that speak it. It is otherwise with Esperanto. It is entirely practicable, tho of course not so easy, for one to completely master Esperanto without ever coming in personal contact with another Esperantist. This is because in the international language the illogical element is reduced to a minimum. Its grammar is absolutely

regular and without exception. Its idioms are few and far between, and are for the most part self-evident.

It is a mistake to assert, as some do, that Esperanto is altogether without idioms. Such expressions as **jam ne, kiel eble plej, multe da, antaŭ . . . jaroj** constitute idioms. Zamenhof has to say in his **Lingvaj Respondoj** (No. 1): "In Esperanto also there are various idioms to be found (tho not many of them), and it is quite wrongly that certain Esperantists oppose them; for if a language were **absolutely** logical and free from idioms it would be lifeless and intolerably stilted."

But the difficulty with the English-speaking beginner (as with the speaker of any natural language) is to break away from the peculiarities of his mother tongue. The idioms of our native speech are so interwoven with our habits of thought that we are for the most part unconscious of them as peculiarities. It is when we try to render them literally into International that we produce something that is at best ludicrous, and at worst incomprehensible to one of alien speech. Long after the new student can apply the Sixteen Rules without error he is not unapt to utter the like of "**Mi ricevas supren ĉe ses de horloĝo, dresis, prenis mordon de matenmanĝo, rigardis super la papero, kaj tiam kiel mi sentis ĉio rajte mi faris fruan vagonon kaj rajdis mal-supren urbo, kie mi gutis en la realan bienan oficejon peti ĉirkaŭ domo lasi (or permesi).**" Any such trouble is, of course, the fault not of Esperanto but of English.

There is only one safe course. Get the international viewpoint. Learn to think in Esperanto. And the only way to accomplish this is just as soon as possible to study Esperanto in Esperanto. Using an English-Esperanto grammar as little as possible, and an English-Esperanto dictionary not at all, pass at the earliest possible instant to the classic literature. There is much of this that is extremely simple; for instance, Kabe's Reader, Grimm's Fairy Tales, the Gospels, La Biblioteko Internacia, Privat's Karlo, Gabrowsky's Kondukanto, etc. Look up words you don't know at first in an Esperanto-English dictionary; but, just as soon as you can, learn to consult one of the dictionaries entirely in Esperanto. Do all the **original** work in International that you feel up to from the very start,—write postcards and letters, and talk it much. But if you want to be a good Esperantist (it will take self-control but), attempt little or no translation from **English into Esperanto** until you can read the **Fundamenta Krestomatio** fluently. Certainly don't attempt any "literaturo" till you can. On the other hand, the more translation from Esperanto into **idiomatic** English the better. By so doing you bring out in your mind the peculiarities of English, and once recognizing them, you will find it easy to avoid them in Esperanto.

Anekdoto from the Fundamenta Krestomatio

Unu advokato, tre malgranda, venis juĝejon, por defendi la aferon de sia kliento. Alia advokato, vidante lin, demandis, kiu li estas. Tiu respondis. Tiam la unua ekkriis:—Kio? tia malgranda advokato? mi

ja povas vin kaŝi en mian poŝon!—Vi povas, trankvile diris tiu, kaj tiam en via poŝo estos pli da saĝo, ol en la kapo.

Notes*

Unu, a certain (cp. Ekz. 11:1). This usage is not obligatory: thus we have "Patro havis du filojn" (Kabe).—**venis juĝejon**, came to court. What are iri lernejon, iri preĝejon, iri bazaron?—**POR defendi**: a "purpose" infinitive usually takes por.—**afero**, case (at law) (cp. **juĝa afero**, Sent. 29,9.) **Afero** means essentially an immaterial thing, a "matter," as distinct from **objekto**, which means a material thing, an "object." Cp. Ekz. 13:3, 41:14, 42:1 with Ib. 40:15, 27:1, 35:13, 37:14. **Afero** may also mean a "Cause" (as "nia sankta afero"—F. K. 319); in plural it often = "business" (as "aferoj aŭ plezuro"—Marta)—**kliento** (also = "customer")—**Tiu . . . la unua**, the latter . . . the former. **Tiu** generally = "the former," while **tiu ĉi** = "the latter."—**mí ja povas**, why, I can, etc. **Ja** is a particle of general emphasis, translatable by no single English word, often serving, as here, to give an idiomatic turn to a sentence.—**vin kaŝi**: an unemphatic pronoun object commonly precedes its verb (as in the Romance languages). It is not obligatory, but a matter of usage.—**en mian poŝon**: note accusative of "end of motion" (P. G. rule 13)—**trankvile**, calmly, coolly. **Trankvila** = "easy in mind," with no anxieties; **kvieta** = "even-tempered," not easily excited; **milda** = gentle; **serena** = "cloudless," unruffled (of outward appearance); **flegma** = "slow," "cold," stolid.—**pli (multe) da**: an "Esperantism" (Ling. No. 1), originally a gallicism (French plus de).—**La**: used in possessive sense (for *via*), as often.

Punctuation.—Zamenhof and most other good authors use the "close" system, setting off every clause and phrase with some mark (unless the interconnection is very intimate). This system is on the whole the most conducive to clearness.

Quotation Marks.—The Fundamenta Krestomatio and other works published in France seldom employ quotation marks. In such minor details each country follows its own usage. Thus, Zamenhof's *Batalo de l' Vivo*, published in England, employs our English system.

Exercises

(Using only roots in the Anekdoto and Notes, and the Ekzercaro)

Advokato kaj kliento.—Komercesto kaj kliento.—(Unu) komercisto havis multajn klientojn.—La patro estas advokato.—La kliento iris bazaron.—Mi iris hodiaŭ preĝejon, kaj mi iros morgaŭ lernejon.—Ni batalas por savi nian landon.—Ni batalas por defendi nian sanktan aferon.—Mi havas aferojn en la urbo.—Mi estas la defendanto en la (juĝa) afero. — Respondu je mia demando. Kiu vi estas? — Via respondo al mi ne plaĉas.—Kiu vi estas? Vi ja ne estas advokato.—Mi vin vidis en la juĝejo.—Li sin kaŝis en la juĝejon.—Mi iris en la juvin vidis en la jugelo.—Li sin kaŝis en la juĝejon.—Mi iris en la juĝejon (a particular court-house, not, as in **venis juĝejon**, court in general).—Li ne estas trankvila pri siaj aferoj, sed li estas kvieta—oni lin ne povas eksciti.—Lia vizaĝo estis serena, kvankam interne li ne

estis trankvila. — La ĉielo estas serena. — Flegmulo nenion sentas; kvietulo ĉion sentas, sed ne ekscitiĝas.—Ĉu vi havas pli da mono—Ne, mi neniom pli havas.—Vi havas malpli da saĝo, ol da mono.—Ne kaŝu la kapon.—Donu al mi la manon.

***ABBREVIATIONS:** Ekz.=Ekzercaro de Zamenhof (referred to by section and number of sentence); P.G.=Plena Gramatiko the "Sixteen Rules"; F.K.=Fundamenta Kre-

stomatio (reference to page); Sent.=Sentencoj de Salamono (reference to chapter and verse); Ling.=Lingvaj Respondoj de Zamenhof.



We have received at this office a number of Esperanto and other periodicals, not hitherto acknowledged, in which we note valuable articles on the following subjects:

Le Monde Esperantiste — July-August — **Autumn**, Tolstoy's **Apud Chertoritzy**, detrimental Esperantists, and polemics ad libitum.

Esperanto-Bahia Bianca — Sept. — Esperanto in Brazil, in Buenos Ayres, in Holland, **Jikne and Kjanup**, a Korean fable.

British Esperantist — Oct. — Chronicle; **Obituary of Herbert F. Hoeveler**.

Esperanto Monthly—Oct.—Policemen and Esperanto. Esperanto a growth as well as artificial. **Norway and Esperanto**.

Argentina Esperantisto—July-Aug.—Our Duty, Welcome to Montevideo Group, member list, chronicle.

Japan Salesman—Sept.—Cotton rope industry, conditions in Korea and Manchuria, History of Japan's commerce, Siberian fur trade, Ecuador coffee and cocoa, high speed steel, rubber consumption, shipping news, Kent's address on Esperanto. Two-page classified directory of Manufacturers and Exporters in Spanish, English and **Esperanto**.

Boston Ideas — Oct. — News from the Spirit World.

We find it easier to get news of the outside world than it is to pry their secrets loose from some of our groups. Please send us in News, every two months at least, no matter how small your group.

We are getting a bit more newspaper space recently for which we may thank the League to Enforce Peace. Their Esperanto translation of Taft's Philadelphia address has brought out a hearty response from across the ocean, as announced in Circular No. 109, and in consequence we find a readiness in newspaper offices to print data favorable to us. The Baltimore Sun for Oct. 20, and the Perth Amboy News of Oct. 22, printed two column articles on the use of Esperanto in the war, covering in part the replies to the League headquarters.

The Wheeling Majority of Oct. 24 prints an article by Robert Blackstone on Esperanto after the War. As a delegate of the U. E. A. at Geneva he states facts about the use of Esperanto in the war.

In Rio de Janeiro, we are delighted to hear, 17 schools are teaching Esperanto.

We cannot pass over the obituary of Herbert F. Hoeveler in the *British Esperantist* without a tribute to the man who conceived the idea and largely did the work of preparing our "keys" in 18 languages, who founded the *Cebanko Esperantista*, and gave us support and encouragement all over the world.

Bruay, la 1an de Oktobro 1918a.

Bonvolu sciigi al viaj amikoj kiuj estas en Franclando, ke mi estus feliĉa interrilatiĝi kun ili kaj se ili trapasus mian urbon ke ili venu min vidi ĉe mia domo. Ni estas tie ĉi sufiĉe multnombraj samideanoj por interesi la amerikajn esperantistojn. Ricevu sinjoroj miajn respektajn salutojn. Henri Philippe, 7 Rue des Fauvettes, Bruay, Pas de Calais, Francujo.

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(Signed) Ernest F. Dow, Bus. Man.

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