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ENGLISH AND FRENCH AS INTERNATIONAL LANGUAGES

Among the numerous and conflicting voices heard today on the subject of an international tongue—admitted on all sides to be a highly desirable element in the future relationships of civilized peoples—there are some which advocate English as the best (if not the only possible) candidate for the position. The arguments advanced in its favour, which vary considerably, are sometimes backed by grossly exaggerated statements of the number of “natural” speakers of the language: whilst even those supporters who admit the true position, i.e., that the figure is about 200 million, ignore the fact that two-thirds of this total are in North America—and thus mean little to most other parts of the world. Certain advocates of English make their plea conditional on the introduction of some kind of “simplified spelling”, though there is no common agreement among them as to the particular simplified form to be employed—nor is there among most English-speakers a conviction of any such need at all: and in any event it would not remove the immense difficulties of syntax, pronunciation, and idiom. And there are also those who would degrade our tongue to the level of a jejune “basic” vocabulary, far inferior in practical qualities and power of expression to the medieval vernaculars out of which modern English has grown.

This advocacy of English (in one form or another) is not confined to British and American publicists: who, indeed, might—often no doubt wrongly—easily be suspected by members of other nations as having a cultural or political axe to grind. There are among our present foreign guests those who imagine that because they themselves happen to be more or less fluent in English, their compatriots at home would be able to acquire it, and also be willing to adopt it as an auxiliary language. There is a certain engaging ingenuousness in the attitude of some of these friends, who seem incapable of visualizing the practical obstacles that lie in the way of their plan, and have not realized that there are strong arguments against it even from the point of the English-speaking nations themselves.

There are others who—very justifiably—doubt the acceptability of English to the French-speaking peoples, and thus feel driven to preach the universal acquirement of both English and French. They do not explain how they propose to reconcile the rest of the world to this scheme; or to endue the average teacher with the necessary knowledge of these tongues, and the average pupil with the power to acquire the requisite fluency in them in the time and with the mental capacity at his disposal. They ignore the fact that although large numbers of pupils in the schools of various countries are already taught one or both of these languages over a period of years, only a small proportion ever attain facility in their use, and very few become expert. Moreover, to be able to read a national language is one thing, but to write or speak it with fluency quite another: yet both these achievements must be reasonably easy in any tongue that is to succeed in practice as a general auxiliary medium for the majority of mankind.

Even apart from its difficulty, there is indeed nothing to show that English, in particular, would be acceptable to the various peoples themselves. Expressions of opinion, or even formal “recommendations”, by this or that body of persons in exile, really carry the matter nowhere. But even if we venture to assume (for the sake of argument) a most improbable agreement of the reconstituted post-war governments and nations of Europe
(to go no further) on the enforcement of English in all their schools, this would still remain a mere "paper" decision—unless sufficient teachers could somehow be trained in the language and the natural ability of their pupils for learning it miraculously increased.

And whatever slender success might conceivably, after a long period, be in some manner achieved in this direction among exceptionally clever pupils, it would not apply to the great bulk of citizens in any country that did not use English as its mother-tongue. They would still be confined for the most part to the languages they already knew; and even if a further small number were stirred up to study English to some effect, things would remain much as they are for all practical purposes. The ordinary citizens and their British or American fellow-humans—would—if not Esperantists—still be for the most part tongue-tied in one another’s company, and international conferences would continue, as at present, to be burdened with three, four, or more "official" languages, and the time-wasting and boring incubus of interpreting from one into another.

But, some enthusiasts may say, any persons wishing to attend an international gathering could learn English (or French) for the purpose. Could they? If so, it may be asked, why do they not already do so? Actually, of course, such a feat is impossible for the majority of those concerned—unless picked for abnormal linguistic ability and not for a special knowledge of the subject to be discussed. The truth is, that anyone who can learn English or French properly can learn Esperanto properly in a fraction of the time and with a fraction of the trouble; and that millions who could never master English or French can master Esperanto if they so desire. And, last but not by any means least, in Esperanto they can express with ease and fluency all the ideas which they might endeavour to convey haltingly in any ordinary foreign tongue.

The use of several languages at international conferences, with the waste of time and energy involved, dispenses with the strange idea sometimes met with among English-speaking people, that most educated foreigners can speak English: in actual fact the proportion is very small—and the position is much the same as regards French. Clearly, if things were otherwise, one (or at most both) of these tongues would suffice for all gatherings of specialists, and at any rate some of the waste of effort would be avoided. As it is, when those present try in debate to use (as most of them have to, or keep silent) a tongue other than their own, the results are often grotesque. A good illustration of this is given, as follows, by Dr. Edmond Privat (Switzerland), who is himself—as the present writer can testify—an accomplished speaker of English:

In one international congress in which I took part it was announced that French would not be used and nothing translated into it, as there was hardly anyone present who could understand it. In another, it was used as the third language, but evidently only for the benefit of the French delegates, and without a demand from others. I could not understand the English spoken by many Japanese, Germans and Russians. I was most astonished at the Swedes; I always supposed that they were excellent speakers of English, but their pronunciation was a stumbling-block for me. Many of them I could not understand at all, although I am accustomed to converse fluently in English.

Any reader who has attended a polyglot international conference will agree that Dr. Privat’s words are but a mild expression of the state of affairs that commonly presents itself on these occasions, when any attempt is made to carry on spontaneous debate to supplement the reading of papers, or the delivery of speeches previously prepared,—and themselves incomprehensible to many of those present. Yet if fluent debate is not feasible, the true purpose of the gathering is nullified; for the actual papers and prepared speeches could be circulated to all who desired them, without any need for the trouble and expense of a conference at all.

To contrast this sort of thing with what takes place at a gathering where Esperanto is the sole official tongue, it will suffice to cite the words of the late Dr. W. J. Clark, which are well worth quoting once more as a remarkably concise and vivid summary of the position:

Day by day sittings were held for the transaction of all kinds of business and the discussion of the most varied subjects. It was impressive to see people from half the countries of the world rise from different corners of the hall and contribute their share to the discussion in the most matter-of-fact way. Day by day the congressists met in social functions, debates, lectures, and sectional groups (chemical, medical, legal, etc.) for the regulation of matters touching their special interests. Everything was done in Esperanto, and never was there the slightest hitch or misunderstanding, or failure to give adequate expression to opinions owing to defects of language. The language difficulty was annihilated.
In conclusion, and to summarize the subject, it may be useful to offer the following points, which the present writer suggests might be kept in mind when the question of using English and/or French for general auxiliary purposes is under discussion:

(a) Most people, even in Europe, know neither of the two languages, and of those who have some working acquaintance with them, relatively few can write or speak them correctly and thus be on any linguistic equality with native speakers (see (b) below). This is true not only of the rank and file of the various nations, but also of specialists of all kinds: who, though they can often read one or both of these languages, are generally so lacking in power to speak them that they cannot use them as common tongues, and their international conferences accordingly suffer the evils of polyglottism already described.

(b) English and French (and for that matter other national languages) are too difficult to be adequately learnt for general international use by the average school pupil or the average adult. For most people, the only way of learning to use a national language with anything like the fluency and correctness of its native speakers is to live for a considerable time in a country where it is the mother-tongue. This method of foreign residence (which often gives very imperfect results) is clearly impossible for the great majority. Esperanto, on the other hand, can be—and usually is—learnt locally in each country. Teachers can readily acquire it, and then impart it to their pupils; and if it were officially accepted, under suitable organization only a relatively short time would elapse before the civilized world had a common auxiliary speech.

(c) Even if any international agreement to adopt English or French as an auxiliary tongue were somehow reached, this would not remove the insuperable obstacles inherent in such languages themselves. As Zamenhof pointed out, to make a language international it is not sufficient to call it so. As already indicated, most international conferences are at present carried on clumsily in several languages; and the advocates of English and French have not shown the supposed feasibility of their plans by holding such gatherings in one of these tongues alone. Unless and until they make an attempt to show that a large congress of ordinary folk from twenty, thirty or forty different countries can be carried through with only English (or only French) as the official tongue for all the proceedings, including rapid and spontaneous debate, their claims will remain "on paper" only.

(d) The complete success of Esperanto for such gatherings has been publicly demonstrated at the great Universal Congresses held annually since 1905, and also at many smaller conferences, as well as in general social intercourse and correspondence throughout the world. This is due to the simplicity and flexibility of the language, and the fact that its neutrality places all nationalities on the same footing.

(e) Even if any international agreement to adopt English or French as an auxiliary tongue were eventually made, it would end in failure. To enforce the use of English (or any other national tongue) for international debate, on any large and continuous scale, could only result in its degeneration into a sort of colloquial "neo-pidgin", which as time went on would become more and more removed from the original form, and eventually would have to be studied as a new language even by those whose mother-tongue it was supposed to be.

(f) There is no reason to cease the teaching of national languages in schools, as elements of general culture, and as subjects of practical value to the minority of pupils who are capable of so applying them. But obviously there is no need to degrade any such language into an international "pidgin", when Esperanto, which is a fully tested, well-established and living form of speech, arousing no national jealousy or prejudice, and one which can be acquired with facility and belongs to all who learn it, lies ready to hand for adoption as a common tongue for all.

BERNARD LONG

English Lessons for Europe—"At the beginning of July there was inaugurated a series of five-minute broadcasts to Europe with the aim of helping Continental listeners to improve their knowledge of English. The programmes are written and spoken with an ingenuity that makes clear and simple the essence of the English idiom. Five minutes, for example, may be devoted to such phrases as "put up", "put out", "put in", "put by", and "put down", which are examples of the often equivocal nature of the language".—Radio Times, August 13th, 1943.

The concluding sentence of this extract is itself sufficient to show the unsuitability of English as a general international tongue.
ODDS AND ENDS

Apologies—We regret that pressure on space compels us to hold over eleven pages of interesting contributions.

Mr. W. Severn has retired after teaching "in Worcester for 48 years... For ten years he edited the Students' Page of The British Esperantist, and was the author of many articles, poems, and translations. Owing to his enthusiasm St. Paul's School, Worcester, where he taught, became a pioneer school in the teaching of Esperanto, and in 1921 the boys of that school corresponded with children in 27 foreign countries."—The Schoolmaster, 5 Aug.

"The Linguaphone Rapid Course of Esperanto" is now 1/- This book is what its name implies; a good rapid course for those wishing to master the elements of the language quickly. Incidentally, it contains a very helpful vocabulary of Commercial Terms.

A Bilingual World wherein every child is taught two languages—its national language and Esperanto... The scheme is not necessarily fantastic. At present every British child who receives more than an elementary education devotes much time to at least two languages, and most public school-boys study at least three. If a moderately good education covers a smattering of either Latin and Greek or of French and German, or of all four, of which are ever afterwards written or spoken by most of the pupils, the substitution of a single extra language in which they could read the books and journals of all nations, or converse with any foreigner anywhere, should prove extremely attractive. "The Autocar, 30 July.

"Since the war there has been quite a vogue for books on languages. No doubt it has been caused by the presence here of so many representatives of different countries. The reader can begin this language or teach himself that or brush up what he has already learnt... But will the enthusiasm last? Does it carry many beyond the pen of my aunt? In effect, French has been the auxiliary language in this country's schools for many years, but comparatively few obtain a working knowledge of it." The Scotsman (26th July, 1943).


Mondo sen Esperanto estas kiel viro, kiun marŝas kun kateno ĉe la maleoloj, tamen portas enmane la ŝlosilon. S-ro Clark, Auckland.

To insist that the international language should be one's own tongue is to act with the modesty of a card enthusiast who stipulates, as a condition of play, that his hand should always consist of trumps. M. Pearson.

"The American Esperantist" (4321 Fourth Avenue, Detroit, Mich.) now appears well printed and in a greatly improved format. Congratulations.

"The Knight Crusader" (6 issues, 2/- post free, from High Cross, Bishopstowton, Barnstaple, N. Devon) continues its Esperanto Lessons by Hylda Mayne.

Correction—In our May issue (p. 30, 1. 9 from below) the correct form is por eviti ĝi suseran, instead of por eviti, ke ĝi suseru.

Only one reader has responded to our request for new mnemonics (p. 45). Mr. G. C. Jervis suggests distinguishing terni from tушки by thinking "Kiam oni tusas oni tusas la bušon". Also (Step by Step, par. 968): I have lived here for seven years. Well, since I still am living here, Why ever should I use Past Tense? The Present makes much better sense.

One meets the word "Esperanto" in unexpected places. Two quotations from recent reading:—

(1) "Religion speaks so many different languages and dialects that good folk have worried themselves over distinctions that were scarcely differences when translated into the universal Esperanto of essentials" (County Homespun, by C. Marriage).

(2) "There is such a thing as an Esperanto of friendliness, as there is of love, and we employed it to good purpose" (For Ever Wandering, by E. Manning). A. E. Preedy.

Tanief and Esperanto—In the middle of the nineties Tanief became interested in Esperanto, and wrote several songs to Esperanto texts. His pupil and fellow-Esperantist, L. L. Sabaneief, once received from him a "letter" consisting of three Four-part Canons, each canon being a sentence in Esperanto: "I have received your letter", "Your counterpoints are good", "I thank you".

From "Masters of Russian Music" by M. D. Calvocoressi and Gerald Abraham, pub. Duckworth.
Recent Lectures

June
19. Letchworth. South Midland Conference
Letchworth. Youth Club.
Luton. Esperanto Group.

July
Lytham. R.C. School.
St. Annes. R.C. School.
Swinton. Moorside Junior School.
Cromwell Road Junior Sch.
Swinton. Grosvenor Road School.
Prestwich. Hope Park School.
28. Enfield. Gordon Hill PPU.

Aug.
25. Wembley. P.P.U.

In the above period 28 schools and 11 other meetings were addressed (3040 children, 118 teachers, 200 others). Sales were over £30. In most of these schools we had the children for the whole morning or afternoon (2 to 3 hours, with break).

Sales are not pressed. In fact, children are urged not to buy a book unless they definitely wish to do so. Yet the fact that in the three months May—July 6800 copies of Esperanto for Beginners were bought by children is a very tangible proof of the interest awakened. In Manchester, for example, at the Burnage School 450 boys bought 420; at Yew Tree Central School 130 bought 170; and at Ardwick Central School 250 children bought 320. The fever spreads to friends in neighbouring schools, who also ask for books.

I sincerely thank the Directors of Education in Lytham St. Annes and Swinton for official permission to visit their schools; Ges. Blow (Luton), Lewin (Dunstable), Hartley (St. Annes), Acton (Pendlebury), Jacks, Broadhurst (Swinton), for very much appreciated hospitality; and Miss Baldwin-Smith and Miss Sawyer for generous supplies of chocolate for use as gifts to children experimented on.

This work can continue only if friends support the Propaganda Fund to aid expenses. Our appeal in the last issue brought no response.

MESIO DE LA LITERATURO

Ni vin salutas, ho poeto glora,
kiu naskigos inter la anaro
de la pensantoj en la kara lingvo!
Rave kantados vi per Esperanto
ĉiun aferon de la tuta mondo;
pentros genie sur la nova tolo
per novaj farboj vivaj kaj brilantaj;
uzos penike brilan fantazion,
lerte enmik sos lakan de la sprito!
Jam ni posedas farbarujon pretan;
nuancoplenan, kaj pli čiohavan,
oi iu ajn ĝisnuna koloraro.
Sed al ni mankas iu, kiu tiros
e lentre maestro mano čian eblon.
Ĝis nun per ĝi ni faris nur skizetojn,
provojn hazardajn, fuŝajn, diletantajn.
Tute mirinde verkiis Zamenhofo:
ni lin konfesas vera geniulo,
lian talenton danke ni admiras.
Brile li kreis, kaj kreado ĉerpas
ĉiun sangeron el la vivofonto.
Se li ne estus vera beletristo,
tute ne povus florii nia lingvo.
De la komenco li ĝin flegis ame,
spiris en ĝin animon sian propran,
por ke ĝi havu vivon sendependan—
fonton de beno por la tuthomaro.
Ni realigu lian karan revon,
unu alian ĉiam instigante,
doni al alta penso altan flugon—
ĝin esprimadi laŭ inspiro vera,
kiu naskiĝas el profunda sento.
Tiel ni trovos, ke en iu tago—
eble jam morgaŭ, eble nur post jaroj—
ĝoje aklamos Esperantistoj
novan Ŝekspiron, Esperantan Géthon.
Eble jam nun li sidas en silento,
pensas profunde, verkas izolite.
Venos la tago, kiam al ni sonos
voko admona: "Aŭdu, ho popolo!
En Izrael’ levigis nun profeto!"
G. L. BROWNE (Esperantisto 12,779)
OUR BOOKSHELF

The Language Problem — E. D. Durrant. 168 pp., 7/-, Esperanto Publishing Co., Ltd.

The scope of this little book is described in its foreword better than by its title. The author has set out, in his own words, "... to provide an outline of the early efforts to abolish the language barrier... and to present a narrative of the history and growth of Esperanto...". That is the aim. The result is a concise history of the Esperanto Movement.

The work begins with a very concise review of the many efforts at making an international language, either artificial or constructed. Mr. Durrant distinguishes between these types, limiting the term artificial to those languages which, like Volapük, consist of new and arbitrarily formed root-words; while calling Esperanto and its derivatives 'constructed languages' because they accept words and grammar from existing languages. The broad distinction is useful, though it will not be understood without explanation.

Hitherto Esperantists who wished for a connected account of the history of their language and movement have been dependent mainly on Clark’s International Language, published in London as long ago as 1907, Dr. E. Privat’s Historio de la Lingvo Esperanto, which brings the record down to 1927, and the Enciklopedio de Esperanto (1933). This book does not supersede those works for the period with which they deal. It supplements them and carries on the record to the present. For the history of the Esperanto movement during the last two decades this is now the book. It provides a vast store of material for the student and for the propagandist of Esperanto.

The chief weakness is one obviously due to war-time conditions. The book is too short to allow the author to do full justice to his subject. Faced with this difficulty, he has chosen not to omit any important sections, but rather to condense his writing and avoid all 'padding'. Thus it is a book to be read, not one to be skipped. It consists of twenty-three short chapters and an appendix, with a Table of Contents and a useful index, which together enable the reader to track down any required reference. Not for several years after the war will it be possible to get such records of the movement in lands now under German occupation as may survive that tyranny, in order to produce a fuller account.

But this book appears at a very opportune time. Here in England there are active discussions of the problem of establishing an international auxiliary language; and in those discussions the rivalry of national languages has already appeared. The need for such an auxiliary language has been emphasized by the presence of many foreigners of the Allied Nations in London and the establishment of their Governments here. Here is the opportunity for Esperanto. During the months of June and July, 1943, we have seen—first a United Nations Educational Conference whose report advocated the adoption of English (Times, June 30th), and second a further statement advocating either English or French (Manchester Guardian, August 2nd). And these are only the Western Allies!

More and more internationalists must turn to a neutral language for the solution of their problem of ease of intercourse. This book presents in compact form a wealth of material for the keen Esperantist. He will study it for his own sake, will use it for his propaganda, and will urge non-Esperantists to read it. The author and publishers have deserved well of the movement by producing this book now.

C.B.F.


The subtitle of this stimulating book is A Sociological Approach to Education. The authors explain that its object is to encourage the presentation of subjects in the educational curriculum in a manner emphasizing their relation to the pupil's membership of the community, and not merely as academic studies. They are not suggesting "the addition or deletion of this or that subject", but that the part to be played by each subject "in fitting the pupils for their task of living successfully" (as members of a democratic community) will "be evident in the angle of approach and the method of presentation of the subjects already in the curriculum". The authors regard the problem as one that should be approached in all types of schools, and they have written with a view to the discussion of the subject by all kinds of educational bodies.

The contents of the book may be indicated by the main chapter headings, viz.: World Citizenship; Psychological Problems Involved; A World Democracy; Government of the Community; Literature and World Citizenship; Science and the Social Studies; Sex Guidance as a Social Discipline; History and World Citizenship; Geography and World Citizenship; The Arts in Human Society; Physical Educa-
American and Spanish civil wars are fights who understand each other. The bringing to the peoples of Europe, and that way by which permanent peace can be diversity of languages. "There is only one "it is all but impossible to induce people to say. C. E. M. Joad, who disagrees with pretty a candour which permits its author to distinguish by an obvious sincerity, and by no personal experience—comes out whole-heartedly in favour of Esperanto, both as an educative discipline and as a means of social intercourse and world collaboration. The chapter summarizes the case for Esperanto and its record of complete success in practice as an international language. We hope that this expert and valuable testimony to its status and future possibilities will arouse interest not only in discussion circles and the like, but also among teachers themselves, and through them in administrative quarters, local and national, where action towards international comprehension can be taken—if and when the demand for it is pressed upon them with sufficient force and persistence.

VERDANO.

Exit Babel—H. W. Harrison, F.R.G.S.

This little booklet of 64 pages is distinguished by an obvious sincerity, and by a candour which permits its author to introduce it by a Preface by Professor C. E. M. Joad, who disagrees with pretty well everything in the book.

Here, in brief, is what the author has to say.

War is due to two prime causes:

(1) the prevailing system of "power politics" associated with State sovereignty; and

(2) the diversity of languages.

Since the Tower of Babel was built by the Israelites (sic!), the most useful weapon of power politics has been this same diversity of languages. "There is only one way by which permanent peace can be brought to the peoples of Europe, and that is through a common speech."

Man has a natural love of fighting, but "it is all but impossible to induce people to fight who understand each other." The American and Spanish civil wars are exceptions that prove the rule. That the Swiss people can live in peace speaking three or four different languages is due to the smallness of their population.

When Mr. Harrison speaks of a "common" language, he means exactly what he says. He advocates the adoption of one single language only, for the whole of Europe. The existing national tongues are to die out. Incidentally, such a common language "could not fail to be a great asset towards achieving unity of (religious) belief."

Mr. Harrison mentions that the Nazis have just such a rôle in view for the German language. He does not approve of German for this purpose, because it is cumbersome, and because its adoption as the common language "would be practically equivalent to a German victory." The common language should be English. Mr. Harrison admits that the British Association Committee found that "the adoption of the English language would confer great advantages on the English-speaking peoples and would arouse the jealousy of other nations". Nevertheless, he sticks to his guns, even to the point of advocating the adoption of "pidgin"!

Failing English, we must fall back upon one of the "artificial" languages. Of such languages, says Mr. Harrison, "Esperanto is acknowledged to be the most worthy candidate." But Esperanto is not a "living" language, and only about a million people speak it. How could one expect the citizens of the United States to change their language? Mr. Harrison does indeed consider the adoption of a subsidiary (or additional) language. But too few people could be expected to learn it.

Finally, Mr. Harrison makes the rather startling suggestion of a transplanting of populations en masse, and particularly of the dispersal and absorption of the Germans.

We end this review by a quotation from Professor Joad's Preface. "Assuming" he says "that I am right about the need for an invented language, I come to a further and final disagreement. Mr. Harrison wants us to have only one language. I want us to have two; one our own, the other a language for international communication. Granted that we can all understand each other at will by resorting to our auxiliary language it would seem to me unnecessary to ask us to abandon our own. One of the dangers of modern civilisation is uniformity." Joad is right.

ARTHUR GRAY

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B.E.A.

"Special Examiners"

Examinations for the Advanced (or Diploma) Certificate of the B.E.A. may be conducted by either (a) a Committee of any three holders of the Diploma, or (b) a "Special Examiner" appointed by the Council. It is especially helpful to candidates who find it difficult to arrange with three Diplomates to know of a Special Examiner within reasonable distance to whom they can turn. Here is a complete list of Special Examiners to date. Group secretaries and teachers should keep it for reference:

Bailey, W., Maradomo, Glan-y-Mor Road, Penrhyn Bay, Llandudno.
Baird, Miss J., 95 Bellevue Road, Edinburgh.
Banham, R., 2 Banchory Street, Essendon W.5, Victoria, Australia.
Butler, M. C., 36 Penrhyn Road, Kingston-on-Thames, Surrey.
Cameron, P. J., 17 West View, Letchworth, Herts.
Cather, C. M., 6 Sh. Sultan Mahmud, Port Said, Egypt.
Cowling, C. C., The Rectory, St. Mary’s, Tasmania, Australia.
Currie, W. B., 23 Werneth Road, Woodley, Nr. Stockport.
Durrant, E. D., Wildwood, Clovelly Road, Beacon Hill, Hindhead.
Farrand, J., 107 The Causeway, Petersfield, Hants.
Goldsmith, C. C., Heronsgate, Rickmansworth, Herts.
Hipsley, F. W., 17 Abbot’s Road, Kings Heath, Birmingham 14.
Hirst, W. H., 18 Byram Street, Huddersfield.
Kearney, R. A. M., 95 Cromwell Road, London, S.W.19.
Kennedy, D., 3 Harelaw Avenue, Glasgow E.8.
King, A. V. R., 33 Seymour Avenue, Bishopston, Bristol 7.
Macfarlane, F-ino A. G., 5 Woodend Drive, Jordanhill, Glasgow W.3.
Murphy, F. D. (on Service).
Nixon, Miss V. C., 183 Woodlands Park Road, Bournville, Birmingham.
Potts, B., 34 Argentine Avenue, Miramar, Wellington, New Zealand.
Roome, G. W., 21 Glen Almond Road, Ecclesall, Sheffield.
Severn, W., 40 Bromyard Road, Worcester.
Stevenson, R., Kilmeny, Church Village, Pontypidd, Glam.
Sturmer, K. R., 34 Eyhurst Avenue, Elm Park, Romford, Essex.
Stuttard, M., Inglemere, Brownsea View Avenue, Lilliput, Parkstone, Dorset.
Tordoff, G., 82 Pendennis Park, Brisington, Bristol 4.
Wadham, F. E., 65 Woodcote Hurst, Epsom, Surrey.
Williams, Dr. F. J., Colonial War Memorial Hospital, Suva, Fiji.

NASKIĜOJ

Durrant—Je 19 Majo, en Haslemere, Al E. Durrant kaj Claudine E. Durrant (naskita Gibbs), filo, nomita Erik Claude.
Ecker—Al Peter kaj Jeanne Ecker (n. de Vos, Haarlem), 18 Mount St., Breaston, Derbyshire, je 7 Aug., filino, Marianne.

EDZIĜOJ


MORTOJ

Bull—Je 22 Junio, Hilda Bull, blinda pioniro de Esperanto jam de la Kembriĝa Kongreso 1907. Ŝia vivo pleniĝis de sindona laborado por la blindularo.


"Esperanto in the School"—This leaflet has been reprinted. From B.E.A., price fourpence a dozen.
LOCAL NEWS


Chesterfield—Kurso ĉe Girls' High School sub S-ro Ingham. Li prelegis al Bramton Brotherhood kaj P.P.U.

East Midland—La Federacio kunvenis feliĉe 29 Majo en Loughborough. Raportoj el Leicester kaj Nottingham estis aparte interesaj.


Harrogate—A summer class at the Technical Institute has done well. New Classes (Elem. and Int.) under Miss E. Moody and Mr. A. Ager, in September. A group of 23 has been formed with Miss M. Simpson, 90 Franklin Rd., as Secretary.

Hounslow. Hounslow College Magazine (Lent, 1943) contains an Esperanto poem by J. G. Coles, and reports a discussion on the motion 'That Esperanto is of no use' (defeated almost unanimously).

Ilford—Inter aliaj interesajn ni notas prelegon de la red. de Headway, 28 Aŭg., je 7.0.


Ipswich. The group is carrying on at 65 Tuddenham Road, though most members are serving abroad or on Civil Defence.

Lancashire and Cheshire. 80 attended the Conference in Liverpool (24 July). The next Conference: 9 October, 3.30, at 303 Wilmslow Road, Fallowfield, Manchester.
tre interesas, kaj povas esti historia. Ni varme gratulas al la estro de la lernejo, S-ro Houghton, kiun jam trifoje permesis Esperantan prelegon en sia lernejo, kaj al la instruisto, S-ro A. McDonald, pri la permeso oficiale donita (sekve de sufiĉe longa klopodado), kaj ni deziras al la afero plenan sukceson.

**Sidcup—Junula Grupo.** Kunvenoj merkrede, 7.0, ĉe 1 Forest Lodge, Halfway St. Sek., M. O'Connor.

**Somerset, Gloucester, West Midland—**La somera numero de La Familia Rondo (6p., ĉe F-ino H. Mayne, Tarlton, Cirencester) enhavas 12 presitajn paĝojn da bona Esperanta legaĵo. Koran gratulon. Sed kiel oni sukcesas fari tiajn miraklojn militatempe?

**Sutton—Class at Sutton Evening Institute, Clyde Rd., under G. R. Primavesi.** Fee 2/6. First lesson, Sept. 15, 7.15.


**Walthamstow. Group Meeting:** Mondays, 7.30-9.30, at Educational Settlement, Greenleaf Road, E.17. Elementary and Conversational Classes, same time and place, under W. Green, L.B.E.A. (24 lessons 7/6), start 27 Sept.

**Weybridge, Walton—**Class for Beginners opens at Weybridge Technical Institute on 15 Sept., 7.0-9.0, under M. C. Butler.

**Weymouth—**S-ro W. Harris (adreso: 23 Rodwell Avenue), prelegis al Weymouth Labour Party. Longa raporto en loka jurnalro. Li deziras starigi kurson.

**LIVERPOOL UNIVERSITY**

John Buchanan Prizes in Esperanto

Three prizes, each of the value of £25, are open to matriculated students and graduates of any approved University of the British Empire, and to all persons who have been engaged in teaching for not less than a year in any recognized school of the United Kingdom. Candidates are required to present an original composition in Esperanto and a translation from English into Esperanto. Candidates for the next award must send in both composition and translation to the Registrar, Liverpool University, not later than May 1st, 1944, with a signed declaration that their work is unaided.

Successful candidates will be required within a year of the date of the award to proceed abroad, either to attend the annual international congress, or a national Esperanto conference, or to visit a foreign University where Esperanto is taught, or where there is a Students' Esperanto Society. Such candidates may be asked to furnish a short report on their foreign tour. During the period of the war the operation of this regulation is modified so as to allow prize-winners to undertake the required tour at a later date.

The following were successful in gaining prizes for the Session 1942-3, and have our hearty congratulations:—

S. J. Coleman, F.R.G.S., Anglesey.
E. Irvine-Goulding, M.A., Yelverton.
A. McDonald, St. Helens.

**Passage for translation, 1943-1944—**

Thomas Carlyle, On Heroes, Hero-worship, and the Heroic in History—Lecture I., from the beginning to "Such things were and are in man: in all men: in us too".

**Subject for Essay, 1943-44—**

Konsiloj por traduko en internacian lingvon.

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