


THE OLIVE LEAF

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Spring Sowing.

Sow your seed with a lavish hand,
 But sow it carefully;
 Whoso scatters on untilled land
 Shall gather tearfully.

'Tis not enough to prepare the soil
 Before you do the sowing;
 Good seed alone will reward your toil
 And tended well while growing.

Sow carefully in early spring,
 When hearts and hopes are tender;
 So golden harvests the years will bring,
 Which hundredfold will render.

W. O. C.

If a Boy only Knew.

If a boy only knew how his inner life shows in his outward bearing, this would be a stimulus to good, honest, straightforward living and thinking.

The difference in carriage, address and facial expression of a boy when he is trying to live an honest and useful life, as compared to when he is leading a lazy, dishonest, insincere life is most noticeable. True, there are a few boys whose face and manners seem capable of concealing their real thoughts and purposes and feelings, but these cases are rare.

All boys appreciate and long for approval and praise. If they could only realise that it is useless to expect this unless they really deserve it! They are often deceitful in particular acts and at particular times, but the cases are rare when a lad

deceives many people as to the course of his life. His usual tone of thought and aim, his likes and dislikes—in fact, the general nature of his inner life, which is his real life—are known to all who have to do with him.

I recently observed a boy who has of late been aiming at better things, honestly trying to do much better; his whole bearing, his tone and inflection when he speaks to me, seem so much more gentlemanly and sincere. And similarly when a lad gets careless and reckless and unmanly in his conduct, one may trace it back to the lowering of his ambitions and aims.

Select.



The Schoolgirls' "Diamond Tree."

In our last number we quoted a description from the *Chicago Chronicle*, of a jeweller's very clever, but dishonest, way of growing diamonds. It was very smart, but very wicked, and was not intended for imitation at all. Besides, diamonds are not grown that way. Nothing is except the punishment that sprouts out of the wrong as surely as the poison berries of the deadly nightshade. The punishment springs out of the wrong—it is God's way—and nothing else does. "Do men gather grapes of thorns or figs of thistles"? Never! Every tree bears fruit after its kind. "A good tree cannot bear evil fruit, neither doth a corrupt tree bear good fruit." Fruit grows on the tree; the tree springs from seed; and every seed produces its own fruit.

Do diamonds grow then? Certainly. A diamond, says my dictionary, is the hardest, most brilliant, and most valuable of the precious stones. Do stones grow? Of course they do. How? I don't know, and you can't tell me. Nobody can. The dictionary adds, that a diamond is "a crystal of pure carbon." The carbon becomes a crystal; but how, or how long it takes, or what makes the carbon grow into a diamond instead of a coal, nobody knows. It grows, that's all can be

said about it. As the tree grows? As the apple grows? Possibly. Who can tell? One thing only is certain, you can grow trees and apples, but you cannot grow diamonds—except of a kind.

For the diamond represents the "hardest," that is, the most durable, the most brilliant, and most valuable, of the precious things of life; the things that go to make beauty of character, and of action, and of speech. And all these have to be grown, you know. The seed has to be sown and watched and tended. That is what we mean when we say that character has to be cultivated. That is what we really mean when we talk of *culture*.

Kindly deeds and loving words and unselfish actions become most diamond-like fruits of the tree of life. "Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom." Our words, what diamond sparklets they might be! Or shall I say: Our speech may be a diamond with many facets flashing out the light? But they must be grown—"the good man out of the good treasure of his heart bringeth forth that which is good . . . for out of the abundance of the heart his mouth speaketh." Words are the flowers of thought, and smiles are the light-sparkles of feeling; a good, kind heart is the true diamond tree.



Almost every morning on my way to the City I used to meet a very little girl going to school, whose radiant, happy face was like a sunbeam. Her name was unknown, but her smile was most welcome. Almost unconsciously I used to look for it, and when at last she went to another school

or residence, the very street seemed darker. That little schoolgirl was growing a veritable diamond tree. Her mirth was contagious, her laughing face a picture, her eyes were diamonds set in a frame of gold.

"I was once walking a short distance behind a very handsomely-dressed young girl," says a writer. "A poor man was coming up the walk, with a loaded wheelbarrow, and just before he reached us he made two attempts to go into the yard of a small house; but the gate was heavy, and would swing back before he could get through. 'Wait,' said the girl, springing

lightly forward; 'I'll hold the gate open!' And she held the gate until he passed in, and received his thanks with a smile as she went on. 'She deserves to have beautiful clothes,' I thought, 'for a beautiful spirit dwells beneath them!' She had the ornament of a kind and thoughtful spirit."

Our lives are trees, whose boughs may be laden with beautiful blossoms and with golden fruit. "Keep thy heart with all keeping," says the good

book, "for out of it are the issues of life." See to it, dear girls and boys, that now in the springtime of your youth you plant beautiful trees in the garden of your life, and above all, that you grow and cultivate the "diamond tree of love."

S.T.D.

In Pleasant Street.

"I AM sure she lives in Pleasant Street."

Rhoda's eyes opened. She spoke very quickly, for it was not very often that she had a chance to correct Uncle Charles—

"O no, uncle! She lives in another street entirely. I think it's Jefferson."

"They may call it Jefferson, but I'm sure its real name is Pleasant. She looks to me like the sort of girl to live in Pleasant Street."

Rhoda understood. That was only Uncle Charles's way of saying that Emma was sweet and pleasant herself. The corners of her mouth had a way of turning up, just ready to break into a smile. Her eyes had a habit of twinkling. Things that would make other people cross never ruffled Emmy's temper.

"Pleasant Street is a fine street to live in," said Uncle Charles. "I wonder why some other girls I know don't move there."

Rhoda laughed outright, and Uncle Charles studied her dimples approvingly. "It looks to me," he said, "as if you were about ready to move into Pleasant Street yourself."

The Young Evangelist.

Bravery.

Bravery is not fearlessness ;

Bravery is not tearlessness

When a wrong is done ;

Bravery's standing up to fear ;

Bravery's holding back the tear

When the pain 's begun.

Bravery is not lack of feeling

For the pain that has no healing

Or the breaking heart :

Bravery is the calm endurance

Of the pain with firm assurance

Of a better part.

Bravery needs no battle bluster,

Nor a field where passions muster ;

Calm, and strong, and still,

It may play its part in silence,

Or may offer wrong defiance

With a patient will :

'Tis the true soul's vital forces

Fed from Virtue's rich resources.

W. O. C.

The Home-School.

LESSONS IN ESPERANTO.

NEW SERIES. XIV.

SOME points previously explained :—

The vowel sounds are as : a in par, e in pear, i in pier, o in por, u like oo in poor.

The accent is *always* on the syllable before the last, e.g., *espero*, *esperanto*, *esperantisto*, *esperantistino*, *esperantistinaro*.

The is always expressed by *la*, *a* is not expressed, e.g., a book *libro*, the book *la libro* ; *urbo* a town, *la urbo* the town.

The pronouns are :—*I mi*, he *li*, she *ŝi*, it *ĝi*, we *ni*, you *vi*, they *ili*. Thou *ci* is seldom used. *Si* himself, herself, itself, themselves, refers only to the subject. *Li diris al si* he said to himself ; *Li diris al li* he said to some other person.

The possessive (or adjective) pronouns are formed by adding *a*, as *mia*, my, mine, *via* your, yours, *ŝia* her, her's, etc.—*sia*, his own, her own, its own, their own (refers only to the subject).

The suffix *-ej* denotes a *place* used for some special thing or purpose, e.g., *ĉevalo* a horse, *ĉevalejo* a stable ; *kuiri* to cook, *kuirejo* a kitchen ; *herbo* grass, *herbejo* a meadow.

The suffix *aj* denotes a *thing made out of or characterised by* what the root-word expresses, e.g., *ovo* an egg, *ovaĵo* an omelette ; *mola* soft, *molaĵo* a soft thing ; *en-buŝ-aĵo* a thing to put in the mouth (*buŝo*), a (horse's) bit.

FABELO PRI ĈEVALO.¹

Ĉevalo havis tutan herbejon² al si¹ mem. Unu tagon² venis en la herbejon^{2 3} cervo kaj komencis paŝti. La ĉevalo koler-ig-is kaj provis for-peli la cervon,² sed vane. Tial li iris al viro,¹ kiu estis ne malproksime, kaj diris al li,¹ "Bonvolu helpi al mi¹ for-peli la cervon² el la herbejo.¹" "Kun plezuro,¹" respondis la viro, "se vi permesos al mi¹ meti enbuŝajon² en vian buŝon^{1 3} kaj sidigi sur vian dorson,^{1 3} ni kune forpelos lin.²" La ĉevalo konsentis, sed anstataŭ for-peli la cervon,² la viro dev-ig-is la ĉevalon² labori por li¹ kaj porti lin,² kie ajn li volas iri.

QUESTIONS FOR CONVERSATION.

1. Pri kio¹ la fabelo rakontas? 2. Kie la ĉevalo estis? 3. Kio venis en la herbejon^{1 3}? 4. Por kio¹ la cervo venis? 5. Kion² la ĉevalo faris? 6. Al kiu¹ li serĉis helpon²? 7. Kion² la viro respondis? 8. Kion² li efektive faris?

^{1 2} These words are distinguished from the subject : (1) by having a preposition before them, (2) by ending in *n*.

³ The *n* here is added to shew *direction towards*.

* NOTE.—An "Esperanto Key," containing a vocabulary, can be had from the Editor, OLIVE LEAF.

BAND OF PEACE PAGE.

BAND OF PEACE BIBLE READING.

"KINDNESS."

See Competition No. 29.

1. Psalm xxxi. 21. Blessed be the Lord; for He hath showed me His marvellous kindness.
2. Psalm ciii. 4. Who crowneth thee with loving kindness and tender mercies.
3. Isaiah liv. 8, 10. With everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer. My kindness shall not depart from thee.
4. Luke vi. 35. He is kind unto the unthankful and to the evil.
5. Romans xii. 10. Be kindly affectioned one to another with brotherly love.
6. Ephesians iv. 32. Be ye kind one to another, tender-hearted.
7. II. Corinthians vi. 6. In all things approving yourselves as servants of God . . . by pureness, knowledge, kindness.
8. Colossians iii. 12. Put on therefore as the elect of God . . . kindness . . . forbearing one another.
9. II. Peter i. 7. Add . . . to godliness kindness.
10. I. Corinthians xiii. 4. Charity suffereth long and is kind.
11. Acts xxviii. 2. The barbarous people shewed us no little kindness.
12. Proverbs xxxi. 26. In her tongue is the law of kindness.

ONE MILLION SHILLINGS!

You soon discover that ONE MILLION SHILLINGS equals twelve million pennies or fifty thousand pounds. A big sum of money, you will say.

Yet one million shillings does not go far in paying for costly engines of war and destruction. It represents the price of only one of those 12 in. guns which are mounted on a Dreadnought. It represents but one-fortieth of the price of a battleship. It is a very small sum of money when compared with the 400,000,000 POUNDS which the nations of Europe spend in preparations for WAR.

That four hundred million pounds' worth of armaments sows the seeds of endless bitterness and rivalry between the nations; it breeds the very spirit of mutual suspicion and menace out of which war springs.

Surely then 1,000,000 SHILLINGS is not a very large sum to spend in promoting those ideals and principles of PEACE for which the BAND OF PEACE stands.

Now, the PEACE SOCIETY is preparing to celebrate its hundredth anniversary in the year 1916 by launching a great Forward Movement in Peace work, and for this purpose it aims at collecting a Centenary Fund of ONE MILLION SHILLINGS. All our readers and members must wish this scheme every success, for, among other things, it aims at the development of the BAND OF PEACE and the CRUSADERS OF PEACE. They can do something also to ENSURE its success. How many shillings are to be given or collected by members of our junior Societies?

Twelve pennies make One Shilling, and every shilling given adds to the grand total.

COMPETITION CORNER.

MARCH COMPETITION.

No. 30.

SCHOOL BOOK PEACE LESSON.

Your school reading books are in your hands every day. There is sure to be some lesson bearing on war and battles. Is there any lesson on Peace between nations? or is there any passage of poetry or prose on the subject?

Just look and see.

Copy out the passage or verse; or give the name of the lesson, and copy me some of its best paragraphs. Also put down the name of the lesson book.

All boys and girls under 14 years may compete.

A book prize will be awarded for the best paper.

RULES.

Send your paper along with your full name, age, and address, as soon as possible, to the Editor of THE OLIVE LEAF, 47, New Broad Street, London, E.C.

Several good papers have been received for Competition No. 29, and prizes have been awarded to

ADA ROSALIND BROOKE, Gloucester.

ANNIE ROBERTSON REID, Alloa, N.B.

The paper of WILFRID B. NORTHFIELD is highly commended for its neatness.

BAND OF PEACE VERSE.

'Tis His great Commandment,

"One another love";

This the bond that makes us

One with saints above.



[Photo Pictorial Agency.]