

# THE OLIVE LEAF

A · MONTHLY · JOURNAL · FOR · THE · YOUNG. ✍

No. 89. VOL. IV.

JUNE, 1911.

## CONTENTS.

	PAGE
Culture Processes .....	101
June 18th, 1815 .....	101
Wrong-doing and Punishment .....	102
June Roses .....	102
A Japanese Story .....	103
Soldier and Farmer .....	103
The Home-School .....	103
Band of Peace Page .....	104

### Culture Processes.

*Sow* seed that will a harvest yield,  
A hundredfold of good ;  
Which spreads its gold on autumn's field  
All summer storms withstood.

*Bud* skilfully betimes in spring  
The sweetly flavoured rose,  
Which shall around its fragrance fling,  
Its lovely charms disclose.

*Graft* wisely on the growing stem  
The choicest shoot thou hast ;  
The fruit will prove a diadem  
Of garden growth at last.

*Prune* carefully redundant wood  
That may retard results,  
Sapping the strength of richest good  
O'er which thy soul exults.

w. o. c.



### June 18th, 1815.

SOME two or three years ago there appeared a little article in the London *Daily News*, which sheds a great deal of light upon what really happened in connection with the famous battle of Waterloo, which was fought on Sunday, June 18th, 1815, and may help us to correct some of our notions in regard to it. Nearly a century has passed since the armies of England and France have encountered each other. They have since fought as allies and not as enemies, although efforts have been made to keep the spirit of enmity alive. Lately—during the

reign of King Edward VII., in fact, the two nations have come together in a friendly "entente," and if the late King had done nothing more to promote Peace than to bring this about—for it was mainly his work, his and President Loubet's—it would have been a glorious achievement, worth living for indeed.

If, said the *Daily News*, during the present happy "entente," and when so many minds are everywhere contemplating the ideal of universal Peace, we recall the great event of 1815, it is with an expression of gratification that the two nations have at last found their true relations; for if ever near neighbours could be said to have been designed by Providence to live on terms of friendship and mutual esteem, those neighbours are surely France and Great Britain, whom dynastic disputes, ambitions, and popular passions kept apart so long.

It may be well to refer in this connection, not to victory or glory," but to the horrible aspect of war, which is so frequently overlooked and so soon forgotten. In the "Creedy Papers" there is a letter in which Mr. Creevy, who was at Brussels at the time, tells of a visit that he paid to the field of Waterloo on the Tuesday after the battle of Sunday. On the way, the Duke of Wellington, with whom he was well acquainted, overtook him, and Lord Arthur Hill acted as his guide. The French dead were still unburied. Where d'Erion's corps had been repulsed early in the fight the bodies were lying "as if they had been mowed down in a row . . . . It was a distressing sight to see, every now and then, a man alive amongst them, calling out to Lord Arthur to give him something to drink." His Lordship had some weak brandy and water in his holster, and he dismounted and gave some to the poor fellows. "It was a curious thing," says Mr. Creevy, "to see on each occasion the moderation with which the soldier drank, and his marked good manners. They all ended by saying to Lord Arthur: 'Mon général, vous êtes bien honnête.'" To a sergeant of the Imperial

Guard, with a broken thigh, his lordship said he would look about for some conveyance to carry him off, "and apologised for its not being sooner done on account of the numbers of our men we had to take care of. The Frenchman said, in the best manner possible, 'O, mon général, vous êtes bien honnête : après les Alliés'" ("General, you are very good : the Allies first").

Even later than this, a Belgian visitor, going over the dreadful field, saw a wounded French soldier among a number of the dead, and as he passed, the man shouted deliriously, "Vive l'Empereur !"

Peasants had been impressed for the work of burial, and had fastened hooks to ropes. These ropes were stretched out and drawn over the ground by horses, and the bodies caught by the hooks were dragged to pits and thrown in.

Early on the morning of the battle the members of the household at the farm of Mont St. Jean abandoned their dwelling and took refuge in the adjoining forest of Soignies. When they came back the dead had been lying on the sodden field, exposed to the hot rays of the sun, and one of the family, then a little girl, retained to the end of her life the one impression that had been made upon her. As an old woman she still spoke of the intolerable odour which had greeted her on her return to her home.

"Sic transit gloria mundi !"



### Wrong-doing and Punishment.

ALL wrongdoing gets punished. "Be sure your sin will find you out." There is no escape. There may seem to be sometimes, but it is only seeming. The punishment surely comes. For God's punishments are natural, not arbitrary. They are the result of law. Break the law and

automatically as it were, and surely, the consequence comes. Cause and consequence, law and penalty, sin and punishment, are inseparables. The seeming escape is only for a time, and then only *seems*, because the consequence comes softly, silently, subtly. Tell a lie for instance, nobody finds it out, but what happens? You, the teller of the lie, are less truthful, less capable of even seeing the truth. You have lost some nice sensibility, some fine power of the soul. Said Burns :—

I waive the quantum of  
the sin,  
The hazard of conceal-  
ing;  
But oh ! it hardens a'  
within,  
And petrifies the feel-  
ing.



JUNE ROSES.

Tempt another to do wrong and the tempter's punishment will be yours : "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." However degrading the wrongdoing may be to the doer, it is worse to the tempter. Even though he may carry his head as high as ever, he has become more of a crawling beast than he was.



### June Roses.

SWEET June is the  
month of roses,  
The season of pure  
delight,

When gardens are gay with posies  
And skies overflow with light.

And light is the petal painter ;  
The sun is an artist bold,  
Who touches, heavier, lighter,  
The bud with his living gold.

So, love with its touch divinest,  
Makes beauty more lovely still,  
The roses will yield their finest,  
When love is the florist's skill.

w. o. c.

## A Japanese Story.

ONCE upon a time a peasant went to heaven, and the first thing he saw was a long shelf with something very strange upon it.

"What is that?" he asked. "Is it something to make soup of?" (The Japanese are very fond of soup.)

"No," was the reply; "those are ears. They belonged to persons who, when they lived on earth, heard what they ought to do in order to be good, but they didn't pay any attention to it; so, when they died, their ears came to heaven, but the rest of their bodies could not."

After awhile the peasant saw another shelf with very queer things on it.

"What is that?" he asked again. "Is that something to make soup of?"

"No," he was told; "these are tongues. They once belonged to people in the world who told people how to live and how to do good, but they themselves never did as they told others to do; so, when they died, their tongues came to heaven, but the rest of their bodies could not."—*Spelman Messenger*.



## Soldier and Farmer.

*I am a soldier; but who art thou  
Wearily plodding after the plough?  
What praise have you who toil and till?  
Glory and fame are for those who kill.  
What is it to garner grain from the earth?  
The toiler is only of humble birth,  
He dies and his name is soon forgot,  
No mausoleum marks his resting spot.  
He has only furnished fruit and bread  
To the living; he can boast no dead  
He has slain by thousands in valiant war,  
To be praised and crowned a conqueror.  
The ploughman was shocked at this rude salute,  
And stood a moment, astonished and mute.  
He gazed at the soldier in belt and sword,  
Then carefully answered each boastful word.  
Thou art a soldier, death is thy trade,  
For murder alone thy weapons are made.  
You slaughter in battle, you murder by stealth,  
You never created a dollar of wealth.  
You only consume, you only destroy;  
All commerce, all business, all Peace you annoy.  
Around you, before you, you spread consternation;  
Behind you is death and sad desolation.  
Fond fathers and mothers weep over sons slain,  
And tears of the widow are poured out like rain.  
You're the curse of the world, the blight of the earth,  
Groans, anguish and fear make the sum of your  
worth.*

DAVID B. PAGE in *Humanity*.

## The Home-School.

LESSONS IN ESPERANTO.

NEW SERIES. XV.

SOME points previously explained:—

To get the vowel sounds correct repeat the words: *par, pear, pier, por, poor.* *aj* is like *i* in *fire*, *oj* like *oy* in *boy*, *au* like *ow* in *cow*.

-*ist-* denotes a person who occupies himself with a certain thing, as: *bak-isto* a baker, *bot-isto* a bootmaker, *serv-isto* a servant, *kuir-isto* a cook, *jug-isto* a judge, *farm-isto* a farmer, *melk-isto* the man who milks the cows.

*iu* means *some one, any one*. If *K* is put before it, it becomes a question word, *kiu* *who* or *which*. With *T* before it, it points out, *tiu* *that one*. With *Ĉ* before it, it includes every one, *ĉiu* *each one, every one*, *ĉiuj* (plural) *all*. With *NEN* (*neniu*) it means *no one, none*. In the same way *K*, *T*, *Ĉ*, *Nen* are put before *iam*, which means *some time, any time*; *kiam* at *what time, when*; *tiam* at *that time, then*; *ĉiam* *every time, at all times, always*; *neniam* at *no time, never*.

-*ad-* expresses the continuation of an action, *keeping on doing*: *boj-adi* to go on barking; *salt-adi* to keep on jumping; *plor-adi* to go on weeping.

-*ek-* expresses a short or sudden action, or the *beginning* of an action *ek-preni* to snatch or seize; *ek-krii* to cry out; *ek-kanti* to begin to sing.

*da, of*, is used after words denoting *quantity*, *tiom da plen-buŝoj da fojno* as many mouthfuls of hay, *tiom . . . kiom*, as many as, as much as.

*ĉi* denotes *the one near* (*tiu ĉi* or) *ĉi tiu* *this*.

## LA FIERA BOVINO.

Farm-isto en Irlando havis kvar bov-inojn, kiujn ĉiu-vespere oni kondukis el la herbejo en la bovinejon. Ili devis tra-pasi la farm-korton, kaj ĉiam ili provis ek-preni el la fojn-amasoj tiom da plen-buŝoj da fojno, kiom ili povis preni dum la tra-iro. Unu bovino, kiu kutimis marŝi antaŭ la aliaj, ofte restis longe ĉe la fojno, kaj atingis la bovinejon nur post la aliaj. Kiam ŝi trovis, ke la tri jam en-iris la bovinejon, ŝi rifuzis eniri. Ŝi staris kun la antaŭaj piedoj ĵus trans la sojlo, streĉis la kolon kaj kolere blekis, sed nek karesoj, nek batoj, nek la boj-ado de la hundoj ĉe ŝiaj postaj piedoj, povis persvadi aŭ devigi ŝin eniri. Ĉiu-foje oni devis el-konduki la tri bovinejon el la bovinejo, kaj post tio, ĉi tiu bovino marŝis trankvile en sian stalon. La melk-ist-ino nomis ŝin "la Fiera Bovino."

NOTE.—An "Esperanto Key," containing a vocabulary, can be had by writing to the Editor, OLIVE LEAF.

## BAND OF PEACE PAGE.

### ARBITRATION IS THE FASHION.

THESE words were spoken by an eminent British statesman some years ago. Boys and girls of the BAND OF PEACE must have seen the word "ARBITRATION" very often in the newspapers recently. They should be able to explain to their companions what it means. Arbitration is a well-known idea to all people who seek to abolish war. It is the most reasonable and has been the most common substitute for war. But many people have still a very vague notion of what it represents.

ARBITER, as some of you know, is the Latin word for a judge or umpire. From this we get the other noun ARBITRATION, meaning the act of judging or arbitrating in some dispute or disagreement. In Arbitration the judges or arbitrators are always chosen by the persons or nations which have the dispute. They agree to refer their quarrel to these judges or arbitrators, and to honourably accept their decision.

### ARBITRATION AVERTS WAR

Not only by handing over the dispute to these arbitrators but by producing in the minds of the disputants a new and nobler attitude and temper. It makes them think over the causes of quarrel in the light of justice and reason; it affords passion time to cool. It does away with all the vain-glorious parade of armed force, and leaves no room for that spirit of rival pugnacity, which, when aroused, does so much to provoke war, even over trifles. Arbitration is no new and untried substitute for war. Hundreds of disputes between nations have been peacefully settled in this way. We hear very much about disputes which have ended in war, and so we remember them. We hear little of the disputes ended by arbitration and so we forget them. But many more disputes between nations end in arbitration than in war.

### ARBITRATION COURT.

The nations have found arbitration so useful and necessary that in 1899 they set up a Court of Arbitration at The Hague in Holland. Each nation hands in the name of four judges. When two nations have a dispute, and are calm enough to agree to arbitrate, they select judges from the list, and these judges form a court, or tribunal, which hears all the evidence and pleas on both sides and comes to a decision.

### ARBITRATION TREATIES.

But nations, like boys and girls, are seldom calm when they become entangled in a dispute. Bad temper and blind passion urges them to fight. So a very wise course has suggested itself. This is that nations should agree, while still living peacefully as good neighbours ought, to settle any future disputes by arbitration instead of by war. The agreement to do so is called a Treaty of Arbitration. Since 1899 many nations have bound themselves in this way, so that when a dispute arises they shall not think of war but of arbitration. A great deal of bad feeling is thus prevented. Fighting is produced more often by the bad temper displayed than by the actual material causes of dispute. The PEACE SOCIETY and the BAND OF PEACE seek to cultivate in men and nations the temper of peace and goodwill, and to encourage them to make courts and treaties which will make the settlement of disputes easy and quick by arbitration.

### COMPETITION CORNER.

#### JUNE COMPETITION.

No. 31.

#### PEACE IN THE POETS.

Many of our great poets have written true and beautiful lines upon Peace. Let us take MILTON this month.

A book prize will be awarded for the best list of quotations on "Peace" from the poems of John Milton.

Open to all boys and girls under 14 years.

#### 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.

RICHARD CYRIL SLOCOMBE, Newquay,  
and

ANNIE R. REID, Alloa, N.B.,  
receive honourable mention for their papers.

### BAND OF PEACE VERSES.

There are loyal hearts, there are spirits brave,  
There are souls that are pure and true,  
Then give to the world the best you have,  
And the best will come back to you.

Give love, and love to your heart will flow,  
A strength in your utmost need;  
Have faith, and a score of hearts will show  
Their faith in your word and deed.



### The Editor's Letter-Box.

COMMUNICATIONS FOR THE OLIVE LEAF, or in connection with the BAND OF PEACE, should be sent to the Secretary, 47, New Broad Street, London, E.C.

The Secretary will be glad to receive the names of new members, of whom a register is kept at the Office.