

THE OLIVE LEAF

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ONE HALFPENNY.

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The Bravest Battle.

THE bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you'll find it not,
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or noble pen;
Nay, not with eloquent word or thought,
From the mouths of wonderful men.

But deep in the walled-up woman's heart—
Of woman that would not yield,
But bravely, silently bore her part—
Lo! there is the battlefield.

JOAQUIN MILLER.



The Romance of Missions.

THE following stories were related some time ago, by the Rev. James Wells, D.D., in the *Missionary Record*, and as they represent actual fact they are worth preserving just as they were told by him.

In the year 1870 he said, three deputies from the General Assembly were visiting the Free Church congregations in Easter Ross. At Cromarty they appealed especially to the young men. At the close one of them came and had an interview with his minister—the late Rev. John Elder—at which I was present. He said that he had been deeply impressed, and, that as he was a blacksmith, he wished to strike when the iron was hot.

Five years later, in 1875 a meeting was held in the Free Barony Church to bid God-speed to the Rev.

Dr. William Black and three missionary artisans, who were bound to start for Livingstonia in South Africa. One of them said something like this: "I am to be the blacksmith of Livingstonia. I am to teach them ordinary blacksmith work; and I hope also, by God's grace, to teach them the blacksmith work they most need, and that is, to beat their swords into ploughshares, and their spears into pruning hooks."

At the close, he came to me across the platform, seized my hand, and began the following conversation:—"Do you know me?" "I do not." "Do you remember that night when the Assembly's men were in Cromarty?" "Yes." "Do you remember that a young man spoke to you at the close?" "I do." "Well, I'm that young man, and all this has come from yon night." He served his five years, returned home, and volunteered for a second five years.

Six years more passed, and in 1881 a meeting was held in the Free College Church, Glasgow, to commend to God three or four missionary artisans who were going to Livingstonia. At the close a bronzed young man introduced himself to me and repeated, substantially, the story I have just told. Sixteen years later I mentioned these facts at the General Assembly of 1897. On leaving the meeting I met the Rev. Alexander G. Macalpine of Bandawè, who said to me: "You were referring to my friend Robert Ross. His desire has been literally fulfilled. Before leaving Africa I saw a field of wheat at Mwenzo, which belonged to Mr. Dewar. The Ngoni were reaping it with their spears. Not one of their spears is now used in war. Some of them are turned up at the top and serve as hoes, which are their only ploughshares. With their other spears they prune their trees and cut their grain. These are their pruning-hooks."

The other day, added Dr. Wells, Mr. Macalpine told me that he could give me a photo of Mr. Dewar's wheatfield. Though it is a little dim, as it was taken seven years ago, it may interest your readers, and give them a complete feeling of reality

about my story.—It is too dim to reproduce here.—The European in the picture is Mr. Dewar, said Dr. Wells, in explanation of the picture; nearly all the reapers are Ngoni, and they are reaping with their spears.

The Livingstonia mission was started in 1875. The wild Ngoni were then the bravest warriors and the most cruel slave-raiders in the heart of Africa. Of their work David Livingstone says, in his *East Journal*, "It gave me the impression of being in hell." Every man among them was then a warrior, and they scorned agriculture as a disgrace to a man. Within twenty-one years—from 1875 to 1896—these same Ngoni were peacefully tilling the land and tasting the joys of harvest. They are now visiting as evangelists the very villages in which they used to hunt for slaves.

Nansen and His Dogs.

WE read of the North and South Pole expeditions, extolling the courage and ambition of the brave explorers; but few of us bear in grateful remembrance the extreme sufferings endured by the four-footed participants in those fierce journeys, without whom attempted discoveries would be impossible. The tribute which Nansen pays to his dumb companions as well as the sympathetic description which in his famous book, "Farthest North," he accords them, will touch the heart of all dog-lovers:

"It was," he says, "undeniable cruelty to the poor animals from first to last, and one must often look back upon it with horror. It makes me shudder even now when I think of how we beat them mercilessly with thick ash sticks, when, hardly able to move, they stopped from sheer exhaustion.

"It made one's heart bleed to see them, but we turned our eyes away and hardened ourselves.

"It was necessary; forward we must go, and to this end everything else must give place. It is the sad part of expeditions of this kind that one systematically kills all better feelings until only hard-hearted egoism remains.

"When I think of all those splendid animals, toiling for us without a murmur as long as they could move a muscle, never getting any thanks or

even so much as a kind word, daily writhing under the lash until the time came that they could do no more and death freed them from their pangs—when I think of how they were left behind, one by one, up there on those desolate ice-fields which had been witness to their faithfulness and devotion—I have moments of bitter self-reproach."

G. KENDALL.

A Curious Gift.

A CURIOUS gift has been made to the Natural History Museum at Soletta. It is a bird's nest constructed entirely of steel.—There are a great many watchmakers at Soletta, and in the vicinity of the workshops there are always the remains of springs of watches, cast aside. Last summer, says *The News*, a watchmaker discovered this curious bird's nest, which had been built in his courtyard by a pair of water wagtails. It measured ten centimeters in circumference, and was made solely of watch springs. When the birds had fledged their brood the watchmaker secured their unique nest as an interesting proof of the intelligence of birds in adapting anything which comes within their reach.

Sabbath School Visitor.



The Playmates.

I SHALL always see, through the coming years,
Untarnished by time and undimmed by fog,
A picture on memory's wall, I ween,
Of a bright-faced boy and a great black dog.

I shall see them playing their games of "Catch,"
'Neath the orchard trees; yes, over and over
I shall hear the tones of that childish voice,
As it calls in glee, "Come, Rover, Rover."

I shall see the gleam of the boy's bright hair,
All mingled with curls of glossiest jet,
As the tired head rests with childish grace
On the arching neck of his faithful pet.

I shall see the face so winsome and sweet,
I shall hear the voice so merry and glad,
That said to me, "*Hattie, I love him the best*
Of all the playmates that ever I had."

H. E. DOE.

The Home-School.

LESSONS IN ESPERANTO.

NEW SERIES. X.

SEE "A Christian Hero of the Third Century" in THE OLIVE LEAF for October.

EN THE OLIVE LEAF vi legis pri Kristana heroo de la tria jarcento, kiu rifuzis ricevi la militan signon kaj fariĝi soldato. Mi rakontos al vi pri heroo de la dudeka jarcento. Li estas juna holandano, C. Kamper, kiu ankaŭ rifuzis fariĝi soldato. Oni ne mortigis lin sed malliberigis lin por dekok monatoj. Nun oni liberigis lin kun la sciigo, ke li ne estas inda porti la soldat-uniformon *por la tempo de ok monatoj*. Post ok monatoj kio okazos? Kredeble oni postulos denove, ke li faru militservadon—se li rifuzos, oni denove sendos lin en malliberejon.—Ĉu vi ne konsentas, ke li estas heroo?

KLARIGO.—**ad-** is a suffix used to denote the *continuance* or *continued repetition* of an action—it means *goes on doing*, or *keeps on doing*, *is in the habit of*, or in the past *used to do*—it is often used in nouns, e.g., *fumi to smoke*, *fumado the habit of smoking*, *aŭdi to hear*, *aŭdado the sense of hearing*, *spiri to breathe*, *spirado respiration*, *movi to move*, *movado continued motion*, *servi to serve*, *servado service*, *agi to act*, *agado continued action*, *salti to jump*, *saltadi to continue jumping*.

VORTARETO.—Legi *to read*, jarcento, jaro *year*, cento *a hundred*, milita *military*, milito *war*, militisto, soldato *soldier*, signo *sign, badge*, mi *I*, rakonti *to relate, to tell*, pri *about*, dudek 20, dekok 18, holandano *a Hollander* (Holando, ano *a member*), ankaŭ *also*, mortigi *to kill* (morti *die*, igi *cause, make*), meti *to put*, malliberigi *to imprison* (libera *free*, mallibera *captive*, igi; malliberejo *a prison*, ejo *a special place for . . . also* malliberelejo; malliberulo *a prisoner*, ul *one who is characterised by . . .*), monato *month*, sciigo *information* (scii, igi), inda *worthy*, porti *carry*, wear, tempo *time*, post *after*, okazi *to occur, happen*, kredeble *probably*, postuli *require*, denove *again*, anew, konsenti *consent, agree*.



The Indians and "Sharp Dealing."

SENATOR QUAY, in the successful appeal made by him when the Indian Appropriation bill was under discussion . . . , whereby a claim of the tribe of the Delawares for a large sum of money fairly due to them, was granted, made use of the following language, as reported in the Philadelphia dailies and in the Local News: "Where Philadelphia now stands was once theirs, and by sharp

dealing under the treaty made with them by William Penn, whereby as much land as a man could walk around in a day was to be ceded by them, they were robbed of many millions of dollars' worth of property. The whites blazed the trails and used horses to help along the swiftest runners, and made the line from one bend in the river to another, so that they got far more land than the Indians intended to give."

While it is true that the phraseology of the above does not exactly say that the "sharp dealing" was carried on by or with the knowledge of William Penn, yet such would be very likely to be the impression made upon the hearers or the readers of this speech. It seems hardly necessary in this community to rehearse the particulars of that most iniquitous procedure, the Indian Walk or the Walking Purchase, whereby (in 1737) the Delawares or the Lenni-Lenape Tribe were deprived of about 500,000 acres of land on the north side of the Blue Mountains, and extending from nearly the longitude of the present Mauch Chunk to the Delaware River, above the Water Gap. This wrong was perpetrated under Thomas Penn, who was not found in all things walking in the footsteps of his father.

The manner of dealing of William Penn with the Indians, in obtaining lands from them for settlement, was not only to pay the Delawares therefor, but also to compensate the powerful confederacy of the Six Nations of New York who claimed to be, and were in fact, the Delawares' masters. The policy of Penn was grounded in Christian uprightness and amity, and the true successors to his principles in and about Philadelphia, not only took no part in the wrong of the Indian Walk, but, sorely grieved thereat, raised money amongst themselves to compensate the Indians.

West Chester, Penn.

JOSIAH J. LEEDS.



God's Will for You.

JUST to be tender, just to be true,
 Just to be glad the whole day through;
 Just to be merciful, just to be mild,
 Just to be trustful as a child;
 Just to be gentle and kind and sweet,
 Just to be helpful with willing feet;
 Just to be cheery if things go wrong,
 Just to drive sadness away with song,
 Whether the hour is dark or bright,
 Just to be loyal to God and right;
 Just to believe that God knows best,
 Just in His promises ever to rest;
 Just to let love be our daily key—
 That is God's will for you and me."

Anon

BAND OF PEACE PAGE.

HELPING HANDS.

WHAT THE CAMBRIDGESHIRE BAND OF HOPE UNION IS DOING.

WE have pleasure in publishing, for the guidance and encouragement of other workers among the young, the following circular which has been sent out by the Cambridgeshire Band of Hope Union, inviting co-operation with our own Union :—

CAMBRIDGESHIRE BAND OF HOPE UNION.

The National Peace Society (Young Peoples' Department) are extremely desirous that Bands of Peace should be formed in connection with already existing organisations such as our Bands of Hope. The Union has the entire approval of our Executive Committee, and they desire to cordially recommend it, as they recognise that both societies aim at the saving of life, the training of children to become good and useful citizens, believing that the true patriot is the one who aims at moral rather than material greatness.

The Committee feel that anything that will promote Peace and Goodwill among the nations should receive our support. As Temperance workers we believe that it is best to concentrate our efforts on impressing temperance truth on the children whilst their minds and hearts are susceptible to influence. For this same reason the Peace Society are desirous of starting their work with the children.

We wish to suggest two schemes, and hope you will see your way clear to adopt one and let us know if you do so :—

1. Explain the objects of the Band of Peace at one of your meetings, asking those who are favour to stay behind at the close. Get them to sign the Peace Pledge and pay one penny as membership fee, for which they would get a card of membership from headquarters. At least once a year have a meeting of these members, of whom you would keep a register. If you could get someone to provide a little tea-party, a speaker to give a special address, and a few appropriate recitations by the children, it would form a most useful gathering.

2. Constitute your Band of Hope meeting into a Peace meeting for once during the season. Have a special Peace Address and suitable hymns and recitations, concluding with a repetition of the Peace Pledge by all the children.

Friends desirous of starting Bands of Peace, or of holding a Band of Peace evening among their children, may obtain LITERATURE giving full information about the movement by applying to the Secretary of the BAND OF PEACE UNION, 47, New Broad Street, London, E.C.

BAND OF PEACE LANTERN LECTURES.

TRUE HEROISM.
EVERYDAY HEROES.
WAR WITH OUR NEIGHBOURS.
WAR AND THE BETTER WAY.
THE ANGEL'S CHRISTMAS SONG.

For terms of loan or hire apply to the SECRETARY, BAND OF PEACE UNION, 47, New Broad Street, London, E.C.

COMPETITION CORNER.

NOVEMBER COMPETITIONS.

No. 27.

WHY I JOINED THE BAND OF PEACE.

Now then! The long winter evenings are here and the Editor would like to hear again from some of his many young friends. He has some nice prize-books beside him, and is very willing to give a few of these for the best short letters from his young correspondents on the subject :

"Why I joined the Band of Peace."

First, for the best two letters written by boys and girls under 14 years of age.

Second, for the best two letters written by young people over that age.

RULES.

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

THE Band of Hope has laboured for long
To cure our national curse ;
The Band of Peace should struggle as strong
'Gainst an evil if anything worse ;
But the surest bulwark against invaders
Is the creed of the Peace Crusaders.

W. O. C.

W. O. C.

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.

