

They are longing for kinder words spoken,
 For sympathy's tenderer tone,
 For the nearness of spirit that echoes
 Each unspoken thought of their own ;
 Yet these truly do love one another,
 And think they are faithful and kind—
 Wife, husband, or sister, or brother,
 Oh, why will ye sometimes be blind ?
 Do ye sordidly take it for granted
 That they know all your deep throbbing
 heart,
 When those thoughtless words, pretty and
 selfish,
 Form too oft of home language a part ?

Say, does it not rest you, when weary,
 If some one can quick understand
 How aching and throbbing your brain is,
 How weary your unswerving hand ?

But O, how the torture increases
 If your loved ones seem all unawares !
 It is worse than from weariness fainting,
 If you're thinking that nobody cares.

A fond word or tone, O, how soothing !
 'Twill lighten the weariest pain ;
 You will think of it hours when you're busy,
 Yes, over and over again.

As ye wish to receive, then be giving ;
 The true kindness of life do not spurn ;
 For of that which ye mete out to others
 Shall be meted to you in return.

Ye may live your life darkly in anguish,
 Or live it in light and in bliss ;
 As ye seek a true heaven in the next life,
 Ye must make a true heaven in this.

A Sabbath we need in the home-life
 For keeping us healthy and whole ;
 Not merely a day in the week time,
 But a sweet time of rest to the soul ;

A season of holy communion
 With all that is noble and true,
 When we think of our love to our near ones,
 And our love to our God* in one view.

Wait not for the coming of "Sunday,"
 To breathe in a holy accord,
 But gather a blest season often
 That each day be a day of our Lord*.

[* "God" means "Good," and when we are in accord
 with all goodness, we are in accord with our God.]

JULIA M. DUTTON.

Waterloo, N.Y., Nov. 27th, 1885.

PEACE PRINCIPLES.

Argument made in a debate of the
 Ihtponta Society, Brooklyn, N. Y.,
 Eleventh mo., 26th, 1889.

"Resolved—That a system of naval
 militia should be established in New
 York State."

Negative—The first idea that arises
 in connection with this proposition is
 in regard to the objects to be attained
 by the establishment of the militia. If
 they be worthy in all respects, if they
 are of advantage to the State and
 community, if they will promote the
 general welfare without injury to that
 of others then the purpose is good,
 and proper measures to reach that end
 should be encouraged. On the other
 hand, if the object be either to disturb
 our own peace and happiness or to in-
 flict injury on others then the purpose
 is not a fitting one for encouragement.
 Also if the object be praiseworthy, but
 the means ineffective, or not the most
 direct and practical, then the proposed
 plan for the attainment of the desired
 ends should be discarded for a better
 one.

In this debate then, my colleague
 and myself will attempt to prove that
 the object is bad, the means impracti-
 cal, both together worse than useless,
 and that therefore a naval militia
 should not be established by the State.

The idea in view in this proposition
 is to increase our ability to defend our
 selves against attack from foreign
 nations, and to better prepare ourselves
 for the emergency of war. This
 assumes as a postulate that armed con-
 flict between the United States and
 other powers may become a necessity
 for the best settlement of questions in
 dispute. If we can show that this is a
 fallacy the idea of spending time and
 money in forming a naval militia or
 making other preparations for war will
 be rendered absurd.

The United States occupy a unique
 and favored position among the nations
 of the world. On account of traditional
 jealousies and mutual acts of injustice