

those d—d Quakers? Had you not better *sell* them?' 'The governor,' said I, 'has not yet *blackened* them enough.'" Franklin's *Memoirs*. "Morris had been trained to disputation from his boyhood; his father, as I have heard, accustoming his children to dispute with one another for his diversion, while sitting at table after dinner. But I think the practice was not wise; for, in the course of my observation, these disputing, contradicting, and confuting people are generally unfortunate in their affairs." *Ibid*.

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NOTE XVI. Page 413.

WE have already adverted to the differences of opinion which existed among the Quakers themselves with regard to the legitimacy of defensive war, and which, slumbering in seasons of peace, have been always developed by the approach of danger and hostility. I knew a Quaker captain of a trading-ship, who was excommunicated by his fellow-sectaries in Shields, for carrying guns in his vessel during war. He was subsequently taken prisoner by the French, after an obstinate engagement at sea. On the restoration of peace, he contrived by stratagem to obtain readmission into a Quaker society at London, without professing penitence for the fault which had occasioned his expulsion from the brotherhood at Shields. So far was he, indeed, from cherishing any penitential sentiments on the subject, that he defended his conduct to me, and inveighed with some contempt and displeasure against the juggling hypocrisy of men who excommunicated their brethren for carrying arms in self-defence, and yet readily embraced the protection of convoy for their own vessels at sea, which he described as the universal practice of the Quakers. "I would rather," said he, with more of the feelings of an Englishman than of a Quaker, "fight in defence of my own life and livelihood than hire others to fight for me."

A remarkable, and, as far as I know, a solitary instance of offensive war, promoted and conducted by a Quaker, occurred in the beginning of the year 1758; when Thomas Cumming, a Quaker merchant of London, persuaded the British government to despatch an expedition, which he accompanied, for the reduction of the French settlements on the river Senegal. Cumming declared his aversion to bloodshed, and his conviction that the French would surrender, as they actually did, without obliging their invaders to resort to such extremity. Smollett. "On this occasion," says Smollett, "Mr. Cumming may seem to have acted directly contrary to the tenets of his religious profession; but he ever declared to the ministry, that he was fully persuaded his schemes might be accomplished without the effusion of human blood; and that, if he thought otherwise, he would by no means have concerned himself about