

ture, a desolatory and most dreadful warfare, carried on by the natives against the European settlers; a warfare that was provoked by the unjust and violent conduct of the Christians. The mode of destruction was secret and sudden. The barbarians sometimes lay in wait for those who might come within their reach on the highway, or in the fields, and shot them without warning, and sometimes they attacked the Europeans in their homes. From this horrible warfare the inhabitants sought safety by abandoning their homes, and retiring to fortified places, and those whom necessity still compelled to pass beyond the limits of such protection, provided themselves with arms for their defence. But amidst this dreadful desolation and universal terror the Society of Friends' were steadfast to their principles. They would neither retire to garrison, nor provide themselves with arms. They remained openly in the country while the rest were flying to the forts. They still pursued their occupation in the fields, or at their homes without a weapon, either for annoyance or defence. And what was their fate? They lived in security and quietness. The habitation, which to their armed neighbors was a scene of murder, was to the unarmed Quaker a place of safety and peace.

The fate of the Quakers during the Rebellion in Ireland was nearly similar. It is well known that the rebellion was a time not only of open war, but of cold-blooded murder; of the utmost fury of bigotry and exasperation of revenge. Yet the Quakers were preserved even to a proverb; and when strangers passed through streets of ruin and observed a house standing uninjured and alone, they would sometimes point and say, "That, doubtless, is the house of a Quaker." So complete, indeed, was the preservation which these people experienced, that in an official document of the Society they say, "No member of our Society

fell a sacrifice but one young man," and that one had assumed regimentals and arms. The Moravians, whose principles of war were similar to those of the Quakers, experienced also similar preservation.

It were to no purpose to say, in opposition to the evidence of these facts, that they form an exception to the general rule. The exception to the rule consists in the trial of the experiment of non-resistance, not in the success. Neither were it to any purpose to say that the savages of America or the desperadoes of Ireland spared the Quakers because they were previously known to be an unoffending people, or because the Quakers had previously gained the love of these by forbearance or good offices. A uniform undeviating regard to the peaceable obligations of Christianity becomes the safeguard of those who practice it.

The evidence of experience is that a people who habitually regard the obligations of Christianity in their conduct towards other men, and who steadfastly refuse through whatever consequences to engage in acts of hostility, will experience protection in their peacefulness.

Ramond, in his travels in the Pyrenees, says he fell in from time to time with those desperate marauders who infested the boundaries of Spain and Italy, men who were familiar with danger and robbery and blood. What did experience teach him was the most efficient means of preserving himself from injury? To go unarmed. He found that he had "little to apprehend from men whom we inspire with no distrust or envy, and everything to expect in those from whom we claim only what is due from man to man. The laws of nature still exist for those who have long shaken off the law of civil government." "The assassin has been my guide in the defiles of the boundaries of Italy; the smuggler of the Pyrenees has received me with a welcome in his secret paths. Armed, I