

height of this public quarrel, we met in the street : ' Franklin,' said he, ' You must go home with me and spend the evening : I am to have some company you will like ;' and taking me by the arm, led me to his house. In gay conversation over our wine, after supper, he told us jokingly, that he much admired the idea of Sancho Panza, who, when it was proposed to give him a government, requested it might be a government of blacks ; as then, if he could not agree with his people, he might sell them. One of his friends who sat next me, said, ' Franklin, why do you continue to side with those d—d Quakers, had you not better *sell* them ?' ' The governor,' said I, ' has not yet *black*ed 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.

NOTE XVI. Page 405.

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 re-admission 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 declared to be 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