

he shall hear thee, *thou hast gained thy brother.*" I will by all means try this method first. It may be that I shall, by this simple and easy method, transform an enemy into a friend; a work which the whole police of the city, backed by the army and navy, could not accomplish. This, manifestly, is the *first* thing to be tried. Moreover, this would certainly be successful in a large number of cases which are now prolonged and made more bitter by violence and retaliation. Is it not true that "A soft answer turneth away wrath?" and also that "Grievous words stir up anger?"

In cases where this does not succeed, but where the violence of my assailant is continued or increased, I have to decide on the spot whether it will be better for me and my brother (I must try not to lose sight of his welfare, however regardless he may be of mine,) to bear with perfect quietness whatever his passion may inflict—in the hope that, when passion has subsided, he will see, repent of, and acknowledge his injustice—or to use my strength to restrain him without injuring him. If I adopt the former of these two methods, if I bear his insults and assaults with a patience manifestly proceeding not from fear or meanness of spirit, but from good-will to him, and conscientious self-control, and if this course produces the desired effect, and he comes to me on the morrow to acknowledge his fault and to offer reparation, this is the second best possible termination of the affair. Again, I shall have *gained my brother!* And that man will be, ever after, more likely to befriend me, and more likely to control himself, than if I had returned his injurious treatment. Moreover, as in the case before supposed, I am sure that this method would succeed in a certain proportion of cases. God's arrangement for mankind is, that wrong-doing should breed self-reproach, and that this should tend to confession and amendment. I will trust to God's arrangement!

On the other hand, if my bodily strength is sufficient, and I judge it best to use *that* in self-defence—grasping my opponent, and, without injuring him, holding him so that he cannot injure me—this method also is at my option. The right of self-defence is unquestionable, and circumstances may show this to be the best way of using it. And if, while I thus prove to my opponent my physical superiority, my language and demeanor, manly and yet friendly, can show him his fault, and make him sincerely regret it, this is the third best possible termination of the affair. Again, I have gained my brother.

Suppose, finally, that all these methods fail to preserve me, as they all sometimes will fail; for Non-Resistance must often receive the cross before