

ADDENDUM.

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These principles of peace are also as safe for governments as they are for individuals.

We have a splendid instance of a Christian ruler supporting the purposes of government without resorting to war. The State of Pennsylvania was established under the dominion of the pious William Penn, and the government conducted by him and his successors for nearly seventy years, on the principles of Christianity; and so long as the members of his religious Society had the management of it, it was upheld without bloodshed, or any appeal to arms, although surrounded by barbarous and uncivilized Indians, and by colonists who had established themselves three-quarters of a century before. These colonists were often engaged in commotions with the native tenants of the soil, who were consequently murderously incensed against the white man. But these cruelly-treated aborigines were soon led to revere the name of *Onus*, as they designated Penn, in whom they found the true friend and just law-giver.

Wycliffe, the "morning star of the Reformation," says: "What honor falls to a knight that kills many men? The hangman killeth many more, and with a better title. Better were it for men to be butchers of beasts than butchers of their own brethren!"

Erasmus, who lived about 150 years after Wycliffe, wrote against war with unrivalled beauty and force. He says: "If there is in the affairs of mortal men any one thing which it is proper uniformly to deplore, and incumbent on every man by every lawful means to avoid, to deprecate, to oppose, that one thing is, doubtless, war. There is nothing more unnaturally wicked, more productive of misery, more extensively destructive, more obstinate in mischief, more unworthy of man, as formed by nature, much more of man professing Christianity. Yet, wonderful to relate, war is undertaken, and cruelly, savagely conducted, not only by unbelievers, but by (professing) Christians."

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