

numberless examples of the same kind, are accounted no breaches of honor, because a man is not a less agreeable companion for these vices, nor the worst to deal with in those concerns which are usually transacted between one gentleman and another. Again, the law of honor being constituted by men occupied in the pursuit of pleasure, and for the mutual convenience of such men, will be found, *as might be expected* from the *character* and design of the law makers, to be, in most instances, favorable to the licentious indulgence of the natural passions. Thus it allows of fornication, adultery, drunkenness, prodigality, *duelling*, and revenge in the extreme, and lays no stress upon the virtues opposite to these."

This custom, originating in a period^o of ignorance and superstition, has maintained its ground amidst all the improvements of society, and has come to our times with unabated force; and an effort to check it is due to society, by rigidly enforcing the laws that are now in existence against it; for there is no probability of its correcting itself, unless it descends to slaves and helots, who, instead of having their disputes settled for them, might be allowed to meet, not in the cotton, sugar, rice or corn field, but on the bloody field of honor: and thus, those who consider themselves, par excellence, *the great*, might renounce it as servile, dishonorable, and (what is to them of greater consideration,) unfashionable, so that, losing their sanction, it might gradually be abolished among the civilized and educated. As to the question of courage a modern writer remarks:

"Honor has been spoken of, and the necessity of keeping up the spirit and courageous habits of the people; but honor consists in doing nothing wrong, or base, or unlawful, not in murdering, or being murdered; and in regard to courage, we need but say, that the bravest nations never knew the existence of such a practice, and the bravest men have ever set their faces against it. The Romans and the Greeks were utterly unacquainted with such a degrading and absurd custom, they needed no such means of showing their courage. Brutus and Scipio, Pericles and Leonidas, Alexander and Cæsar, Epaminondas and Themistocles, found means of establishing the reputation of brave men without turning their swords against their friends and companions; while many a man who goes forth to fight another according to the evil practice of the present day is, in truth, a coward; a coward to prejudices which he feels to be unreasonable and to the opinions of men whom he thoroughly despises. At all events, he is a murderer, according to the law of God, and according to the law of man. Those who encourage him in the act are accessaries to the crime; the judge who gives such a charge as knowingly to induce a jury to acquit him is culpable before God, his country and mankind; and the jury, which by its verdict pronounces him not guilty, violates the oath administered to it on entering that court.

Those who have most strenuously exerted themselves to put down this barbarous crime, have generally been men so eminent for their