

assertions. To do so, moreover, would be extremely foolish, for instead of giving us satisfaction for the injury we have sustained, it puts it in the power of the calumniator to do us a greater injury still. Though our character, in the case supposed, be out of reach of the shafts of his calumny, yet, if we meet him on the field, we are not to suppose that our life is equally secure from his weapon.

Am I to set my life upon a throw,  
Because a bear is rude and surly? No—  
A moral, sensible, and well-bred man  
Will not affront me, and no other can.

COWPER.

The truth of this position might be corroborated by instancing a variety of facts, if it were necessary. You are doubtless aware that many of our greatest, and most eminent men, have refused to give or accept a challenge, yet their characters have suffered no injury by doing so. Colonel Gardiner refused a challenge, adding that he was *not afraid to fight, but afraid to sin*; yet no man sustained a higher reputation for bravery amongst his contemporaries, and the lapse of time has only added to its lustre.

But if we have not previously gained a character for veracity by our own conduct, it is madness to suppose that the proper way to refute an imputation upon our veracity, is to challenge the author of it; for, though you should put him to death, this would by no means prove the falsehood of what he has stated. There was a time, when the world believed that truth was