

that affect the pocket, directly or remotely, the law is very tender and considerate, and for bodily wounding damages may be recovered and the aggressor visited with punishment. But for wrongs that affect the mind, and for the wounding of men's self-respect, where neither the pocket nor the body is concerned, the law affords no adequate remedy at all. The reason is not far to seek. The men who made the laws dealing with such matters were a high-spirited and warlike race of men. The infliction of punishment for mere insult they, as it were, retained in their own hands. They considered that it was the duty and privilege of every gentleman to defend his own honour, and that men who were not gentlemen could not be insulted—they could only be scolded and abused, and had the remedy in their own hands, for they could give as much as they got, and when called "liars" could retort "blackguards," etc., etc. This view of the matter was once set out by Dr. Johnson, in the heat of colloquial controversy, with his characteristic energy. "A poor man," roared the doctor, "has no honour." The great moralist's own life contradicted this saying in the most effective manner; for, though always poor, there was no one who so fiercely resented anything like personal disparagement or slight as he did. In short, insulting language is not a wrong of which the law takes cognizance, the lawmakers having been of opinion that the insulted person, if a gentleman, should avenge himself with sword or pistol, and, if not a gentleman, might pocket the insult or retort in kind. The old Brehon laws of Ireland were very different in this respect. Their provisions against insult, as such, without any reference to its injurious effect upon the material interest of the insulted party, are numerous, and the punishment awarded for that class of offence very clear and specific. In these laws the wrong which we call insult is always referred to as "the reddening of the face" of the aggrieved party. Faces, no doubt, pale, too, at an insult, but flushing is certainly the more natural and wholesome outward sign of internal wrath at the use of contemptuous and insulting language. The Brehons awarded a carefully graduated scale of punishments for the wrong known generally as "the reddening of the face," always having due respect to the rank of the insulted person. However primitive may be the old Brehon code, it contains a good deal of common sense here and elsewhere. The Brehons regarded insult as a wrong which the law should