THE NOVEMBER MAGAZINES.

OLIPPINCOTT'S." Under the title of "The Satisfaction Usual Among Gentlemen," Joseph J. Reed gives the following interesting sketch of the practice of duelling:-

What shall we say of a practice that has been sanctioned by the most distinguished men of modern times? Condemned alike by religion and by common sense, but upheld by fashion and a (so-called) code of honor, established by men who themselves were but too ready on all occasions to ignore the obligations of Christianity, it has held its ground for centuries, and is yet far from being abandoned. It is fashionable and popular in France, especially among military men and editors of newspapers. Very recently several personal rencontres have taken place, and some of the most sanguinary duels on record have been fought in that country. But in Ireland, which was at one time, par excellence, "the happy hunting-ground of satisfaction," duelling has gone very much out of fashion. So in England, which has also contributed its quota to the sanguinary record; and in this country, where the native originality has so often displayed itself in "inventions of delight," such as fighting with knives inside of an empty hogshead, rifle-practice from behind trees, indiscriminate shooting a colonte

with six-shot revolvers, and the like. It is curious that the combat to the death should have been a favorite mode of settling disputes from the earliest ages, although most of the duels recorded in ancient history were rather episodes of war than personal quarrels. Such were the contests between David and Goliath, Menelaus and Paris, Achilles and Hector, Turnus and Æneas, Eteocles and Polynices, Pittacus and Phrynon, the Horatii and the Curatii, Scipio Africanus and the Spanish giant, etc., etc. But in those early times the challenged did not always consider themselves bound to accept the challenge. Thus, when Julius Cosar was challenged by Mark Antony, he contented himself with replying, "I am not tired of life"-an answer similar to that given by Metellus to Sertorius, and by Antigonus to Pyrrhus. Themistocles. when struck by Eurybiades, merely observed, "Strike, but hear me." In modern times very little choice has been left to the challenged; for, inasmuch as duelling has been almost exclusively confined to what is called "society"-i. e., the upper ten, the army, the navy, and the professions of law and of medicine-very few men have had the moral courage to withstand the sneers, the tabooing, the loss of position and of character (for courage, not for probity) which the refusal to accept a challenge involves. And thus many a coward has been driven to "screwing his courage to the sticking-place," and braving death or serious injury to his person; whereas, could be have had his way, he would have followed the example of Parolles, and "Rust, sword! cool, blushes! and, Parolles, live

safest in shame!" It is not our intention to reproduce the backneyed arguments for and against duelling. Paley exhausted them long ago. He correctly pointed out the true motives which led to the resort to it. 'As a punishment," said he, "it is absurd, because it is an equal chance whether the punishment falls on the offender or the person offended; nor is it much better as a reparation, it being difficult to explain in what the satisfaction consists, or how it tends to undo the injury or afford a compensation for injury sustained. The truth is, it is not considered as either. A law of honor having annexed the imputation of cowardice to patience under an affront. challenges are given and accepted with no other design than to prevent and wipe off this suspicion, without malice against the adversary, without a wish to destroy him: and generally with no other concern than to preserve the duellist's own reputation and reception in the world." This is, however, not the whole truth; for many duels have been fought solely to gratify hatred; and we know that some have also been fought with other than vindictive designs; as where the killing of the victim would remove an obstacle to the gratification of last or the success of ambitious projects. A memorable instance of this was the famous duel between the Duke of Buckingham and the Earl of

Shrewsbury in the reign of Charles II. Among the duels which deserve to be recorded is that between the celebrated Irish barristers, John Philpot Curran and John Egan, nicknamed "Bully Egan." The latter was a man of immense size, while Curran was slim and short. The chances of being hit were, therefore, in favor of the former, for (as Curran said) it was like firing at a haystack. Curran therefore proposed to equalize the chances by chalking lines on Egan's body. so as to mark out his (Curran's) size thereon. and by agreeing that no shot should count which took effect outside of these lines. And apropos of the chances of being hit in duels with pistols, a well-known writer (Gilchrist) estimates the chances of being killed as one to fourteen, and of being wounded as one to six. His computation, however, is based upon erroneous premises, for he takes into account a large number of duels which were terminated by "deloping"-i. e., by one of the parties firing in the air, or by firing wide and then apologiz-ing; and also those duels in which the parties appeared on the ground merely to satisfy the requirements of society and not to injure each other; which kind of duel the Irish term "dumb-shooting." Very few French or American duels have terminated thus; the reason being, we take it, that the parties have generally been in earnest. In France the code of honor is very strict, and society there is so imbued with the martial spirit of the nation that duelling may be looked upon as the natural vent for its sensitiveness. Frenchmen will go to law in matters of property, but they despise having recourse to it in matters of personal insult or injury. In England the seducer is punished by being made to pay damages, but in France he may lay his account to a thrust through the body, and in this country to a bullet through the head. Which of the two modes is the better preservative of the honor of women? It must be owned, however, that there have been too many instances of men taking the law into their own hands, and shooting their foe when he was unprepared and perhaps unarmed—a practice which, however extenuated by the amount of injury, is dangerous to the stability of society. It will not do to allow a man to be the judge of his own cause.

In fashionable society the practice of duelling has a tendency to maintain a high tone of courtesy among men and of deference to women which adds materially to the charm of social intercourse. Peculation and embezzlement are rare among public men in France, notwithstanding the fact that many of them have arrived at eminence through unscrupulous political manouvring. But whether this is to be attributed to a chivalrous aversion to the dishonor which arises out of pecuniary delinquenciesthough none such is felt to the reputation of right arm. They accordingly took measures

being a spendthrift or a gambler—or to a well-organized system of administration, which provides so many checks upon the acts of public officers that it is difficult for them to go astray, we cannot undertake to say. It may appear absurd, at first sight, to assert that duelling has anything to do with it; but if it be true that this much-condemned practice has produced a chivalrons feeling of honor in the French, it is not unreasonable to suppose that it may influence them in their public as well as in their private conduct. In strong confirmation of our views we may adduce the fact that duelling has recently increased to an unusual extent in Italy. The bitterness of political strife in that country, the prominence which the army holds there, and the license of the press seem to have been active causes of making the duel more than ever the recognized mode of resenting injuries and insults. There has lately appeared a pamphlet on the subject from the pen of Signor Fambri, a Venetian journalist and politician, in which the necessity of duelling is deplored, but insisted on as the only counterpoise to the evils of a free press in the author's native land. Various estimates have been made as to

the number of persons killed in duels. We are inclined to think it has been greatly overrated. We read that during the reign of Henry IV of France, four thousand gentlemen lost their lives in that country by duelling; and that during the reigns of Louis XIII and Louis XIV searcely a day passed without several fatai duels in Paris alone. A little reflection will convince us that there must be considerable exaggeration in these statements. At the rate of even two hundred deaths a year, the French Court would speedily have been deprived of every gentleman in it, which we know has never been the case. The number of duels fought in England during the reign of George III, a period of sixty years, was only a hundred and seventy-two, and but sixtynine persons were killed. This comes more within the pale of belief. We believe the number of duels fought in this country to be very moderate. In the State of Pennsylvania there has been no duel fought since the bloodless one between Mr. Binns and Mr. Stewart in 1805, which occasioned the passing of an act of the Legislature inflicting severe penalties on all who should engage in duelling; and since that time, though several Pennsylvanians have fought duels, they have gone out of the State to do it Much of the invective against duelling, as causing a wanton destruction of life, falls to the ground. Many duels have been merely pubmodes of apologizing for insult or injury; and in a very large number of these cases reparation was obtained from bullies which could have been obtained in no other way. Let us not be misunderstood. We do not admire dueling my more than we do war, or pestilence, or say other of the evils which afflict the human race, but which, nevertheless, have been permitted to scourge us from time to time, doubtless for wise ends, But we believe that where duelling has been abandoned, and the community has not proportionally progressed in enlightenment, the practice has been succeeded either by a less regard for the feelings of others, evinced in coarse manners and insulting language, or by a greater amount of litigation, or by resort to violent and unfair means-even assassination - for the gratification of personal revenge. The celebrated Charles Cotesworth Pinckney of South Carolina, who was a brave and distinguished soldier, labored hard to abolish dueling, and induced a number of leading men of that State to memorialize its Legislature for stringent laws against the custom. The memorial embodied, in as concise and energetic a form as the English language permits, all the arguments which could be advanced against it; and no Christian could well refuse his assent to them.

Still as Christians, though they condemn war, will embark in it-ay, and carry it on with savage energy, too-so will they occasionally resort to duelling, until a better tone of society and a more thorough appreciation of the precepts of the Gospel shall render both unnecessary. We know of no better and nobler stand against duelling than that taken by the Hon, Robert Barnwell Rhett, Senator from South Carolina, in the personal controversy which arose in the Senate between him and the Hon. Jeremiah Clemens, Senator from Alabama, in February, 1852. Mr. Clemens had used the terms "knavery" and "treason" in reference to Mr. Rhett, which was sufficient provocation for fifty duels, but he subsequently added the term "coward." Ninety-nine Americans out of a hundred would in such case have considered themselves bound to resort to "the code of honor;" not so Mr. Rhett. He boldly stood up in the Senate and said, 'For twenty years I have been a member of the Church of Christ. The Senator knows it-everybody knows it. I cannot and will not dishonor my religious profession. If he, or any one else, supposes that I am so much afraid of his insults, or the opinion which requires them to be redressed in the field, as to be driven by them to abandon the profession of twenty years, he is entirely mistaken. I frankly admit that I fear God, and that I fear Him more than man. Although desirous of the good opinion of all men (for our usefalness is very largely dependent on the good opinion of our fellows), we can never obtain it by an abandonment of the principles we profess. True courage is best evinced by the firm maintenance of our principles amidst all temptations and trials." This was a truly nable example to set, and has probably not been without its influence: although many tamentable affairs have since occurred, wherein the party injured, or sup-posing himself to be injured, took upon himself to redress his own grievances, and public opinion sustained him in so doing. We are not now speaking of those savage encounters which have occurred on the borders of civilization, where, in fact, no other mode of redress was to be had than that afforded by the rough-and-ready hand of the settler, but of those scenes enacted in the very heart of our great cities and centres of refinement, Such was the famous duel between Messus, Cilley and Graves, near Washington, in 1838, fought upon a more point of honor, and one of the combatants Mr. Cilley) professing the highest respect and most kind feelings for his adversary, who nevertheless shot him dead. In this sanguing e affair the seconds were the parties most to blame; indeed, the report of the committee of the House of Representatives appointed to investigate the affair declared the out to be "without any circumstance of extenuation." It would seem that Mr. Giley had been marked out for a victim. If we may credit the following paragraph from the abovementioned report:-"Larly in the day on which he (Cilley) fell, an agreement was entered into between James Vatson Webb, Daniel Jackson, and William H. Morell to arm themselves, repair to the room of Mr. Cilley, and force him to fight Webb with pistols on the spot, or to pledge his word of honor to give

to ascertain whether Mr. Cilley was at his | tween two officers of the French army, named lodgings, and finding that he was not, they proceeded, well armed, to Bladensburg, where t was said the duel between Mr. Graves and Mr. Cilley was to take place. Before arriving there, it was agreed between Webb, Jackson, and Morell that Webb should approach Mr. Cilley, claim the quarrel, insist on fighting him, and assure him if he aimed his rifle at Mr. Graves, he (Webb) would shoot him on the spot. It was supposed by them that Mr. Graves, or Mr. Wise, or some of the party, would raise a weapon at Webb, whereupon it was agreed that Webb should instantly shoot Mr. Cilley, and that they should then defend themselves in the best way they could." The death of Mr. Cilley before they reached the ground thwarted their scheme. All this occurred in Washington only thirty years ago. It was said at the time that the duel was a grave thing for Cilley, and a silly thing for

Another equally savage affair was the duel between Major Biddle and Spenser Pettis in 1831. It took place in Missouri. They fought at five feet distance, and their pistols overlapped each other. Both were mortally wounded, and they exchanged forgiveness on the ground. How much better would it have been to have done this at first!

Perhaps no duel is more illustrative of the imperious demands of the code of honor than that between Henry Clay and John Raudolph, which originated in the heat of debate in 1826. Both of these distinguished men really esteemed each other. Randolph, the night previous, declared to Gen. Hamilton that nothing should induce him to harm a bair of Clay's head; and on the ground, after firing, Clay stepped forward and said to Randolph, "I trust in God, my dear sir, you are untouched: after what has occurred, I would not have harmed you for a thousand worlds! And Randolph declared to his second, "I would not have seen Mr. Clayfall mortally, or even doubtfully, wounded for all the land that is watered by the King of Floods and all his tributary streams!" These illustrious combatants became fast friends ever afterward. But was not the whole transaction a keen parody on the system which required them to "go out?" Very different was the termination of the duel between Alphonso Stewart and William Bennett, both of Illinois. The seconds intended to make a sham affair of it, and it is supposed that Stewart was in the secret. Bennett, however, suspected a joke, and after receiving his gun from his second he dropped a ball into it, fixed, and killed Stewart. For this murder he was hanged. This affair occurred in 1820.

The history of duelling has its comic and its romantic aspect as well as its tragic and its diabolical. Some of the excuses given for not fighting are droll enough. Franklin relates the following anecdote: -

A gentleman in a coffee-house desired another to sit farther from him. "Why so?" said the person thus addressed. "Because, sir, you smell." "That, sir, is an affront, and you must fight me." "I will fight you if you insist upon it; but I don't see how that will mend the matter, for if you kill me, I shall smell too; and if I kill you, you will smell worse, if possible, than you do at present." Amadeus V of Savoy sent a challenge to Humbert II of the same duchy. The latter replied to the bearer of the challenge:-'That the virtue of a prince did not consist in strength of body; and that if his principal boasted of his strength, there was not a bull which was not stronger and more vigorous than he could possibly be; and therefore, if he liked, one should be sent to him to try." The French poet Volture was a noted duellist, but he would not always fight. On one occasion, having been challenged by a gentleman on whom he had exercised his wit, he replied: - "The game is not | ney's face, and a hostile meeting was the result. equal: you are big, I am little; you are brave, am a coward: however, if me, I will consider myself dead."

Some curious challenges are recorded. The French poet Romieu received the following challenge from a young rival:—"Sir, I send you with this note a ballad, which I beg you will read with great attention. If you think you can add a few words to it, and they suit me. I consent to accept you as a collaboratour. I have the honor," etc. The manuscript was returned to the author with this reply: - "Sir, I have read your ballad with the greatest attention. I leave you the choice of weapons." The meeting took place without serious result. Here is another French specimen:-A gentleman was playing billiards, when a young man accidentally ran up against him. "Who is this abortion who rubs against me?" exclaimed the player. The young man begged his pardon. "I'll forgive you when I have run you through," replied the player. He had scarcely uttered these words when a loud voice was heard saying, "Young man, take these five hundred francs and order a first-class funeral for Monsieur ——" (naming the player). "Who are you," said the latter, "that dare speak in this way?" "I am the Count of Bondy, at your service," replied the stranger. The count was a renowned duellist, and the player declined fighting; but the count insisted on his apologizing to the young man, which he did, and thus the bully was completely cowed.

In the history of duelling it is interesting to notice the national characteristics of the parties engaged. One of the most striking instances of the peculiar bent of the French mind is that of the two famous duellists-Lagarde Vallon and Bazanez, who fought merely because they were jealous of each other's reputation. Bazanez sent Vallon a hat with the threat of taking it from him, to-gether with his life. Vallon put on the has and immediately went in search of Bazanez. They met and set to with their swords on the instant. Vallon gave his adversary a cut on the head, exclaiming, "That's for the hat;" then another cut, exclaiming, "That's for the feather; and a third, with "That's for the tassel. Bazanez, however, was not done for; though bleeding profasely, he rushed upon his antagonist and got him down, and drawing his poniard gave him fourteen stabs in the body from the neck to the navel, exclaiming, "I am giving you a searf to wear with the bat: beg for your life." "Not vet, my dear fellow, replied Vallon, biting of his adversary's chin and smashing the back of his head with the pommel of his sword. Both fell exhausted and the combat ceased; yet, though so frightfully wounded, they both recovered. Duels between women and of women with men have not been uncommon in France. One of the most extraordinary of these stories is that of Mademoiselle Maupin, an operatic performer at Paris. On one occasion, being at a ball and behaving rudely to a lady, she was requested to leave the room, which she did on condition that those gentle men who had taken the lady's part should go out with her. The gentlemen agreed to this, when, after a hard combat, she killed them all and returned to the ball-room, The king (Louis XIV) granted her a pardon, and she withdrew for a time to Brussels, but returned soon after Webb a meeting before Mr. Graves; and if to Paris, where s to Paris, where she died in 1707, at the age

But of all the duels on record, that be-

Fournier and Dupont, is the most remarkable. It began in 1794 and ended in 1813, having lasted nineteen years. It originated at Strasbourg, where Fournier had challenged and killed a young man named Blum. Great indignation was felt against him in the city: so much so, indeed, that General Moreau, giving a ball at his quarters on the day of Blum's funeral, thought it advisable to exclude Fournier; accordingly he gave the ne-cessary directions to his aide-de-camp, Captain Dupont. In the course of the evening Fournier presented himself, but was refused admittance himby Dupont. The consequence was a challenge to the latter from Fournier. They met and fought with swords; and Fournier was severely wounded, but he exclaimed as he fell, "That's the first touch," and promised Dupont that he would soon have another. In a month he got well: they fought again, and this time Dupont was grievously wounded, exclaiming as he "That's the second touch; as soon as possible for the finish." When Dupont recovered, they fought again, and both parties were slightly wounded. They then drew up a formal agreement to fight whenever they were within a hundred miles of each other, each party to go half way unless prevented by the exigencies of the service. They crossed swords frequently pursuant to this agreement, but never seriously injured each other; and they always shook hands before fighting. They also corresponded amicably. At length they were both made generals and sent to Switzerland. Dupont arrived late at night at a little village where there was no inn: not a light to be seen, except at the window of a small cottage. He went to it and knocked, and the door was opened by Fournier. They at once drew their swords and set to, conversing amicably as they fought. Dupent presently drove his sword through Fournier's neck and pinned him to the wall, and would have held him there till he capitulated, but that some officers, hearing the scuffle, came in and separated them. Fournier recovered from the wound. Some time afterwards, Dupont thought of marrying, but the obstacle to his doing so was his agreement with Fournier. How was he to get rid of it? He resolved to go to Fournier, state the case, and ask him to settle the business with pistols. Fournier, being one of the most extraordinary shots ever known, was astonished, and asked Dupont if he was mad; but the latter proposed that they should go into a little wood near Neuilly, armed each with a pair of horse-pistols, and having gone out of sight of each other, they should track each other as they best could, and fire at convenience. This having been agreed to, they adjourned to the wood and separated. After much dodging, they caught sight of each other behind two trees. To stir was certain death to either; so, after waiting a few minutes, Dupont raised the tail of his coat as if stooping down. Instantly a ball from Fournier passed through it. Soon after this Dupont held out his hat with his right hand and presented his barrel as though taking aim. The second ball from Fournier went through the hat. Dupont now stepped for ward with both pistols cocked, and told Fournier that he would not take his life, but that he must never cross his path again, for if he did he (Dupont) should claim the right of putting his two bullets into his (Fournier's) brains. And thus ended this long protracted affair. Surely, none but Frenchmen would have carried on such a tragi-comedy for so long a time.

As a contrast to the sang froid exhibited by these Frenchmen, we extract the following account of a duel between two Irishmen, a barrister and an attorney. The barrister had in court flung his powdered wig in the attor-The attorney fired and missed: the barrister, who had served his fire, then furiously brandished his pistol to the imminent danger of the bystanders, and said to his second:-"Shall I rush upon him with a shout, after the manner of the ancients?" Some of the Irish duels were occasioned by practical jokes. as in the case of Frank Shelton, who called out an exciseman for ramming the butt-end of a horsewhip down his throat while he lay drunk and sleeping with his mouth open. Duels have been a great card with novelists.

Lever excels in his descriptions of them, as the readers of "Harry "Lorrequer." "Charles O'Malley," "Jack Hinton," and "Tom Burke of Ours" can testify. Sir Walter Scott has also made effective use of them in "The Monastery," "St. Ronan's Wall," "The Monastery," "St. Ronan's Wall,"
"The Legend of Montrose, and other tales; but his crowning effort is in the battle of the clans in "The Fair Maid of The duel between Lovelace and Perth." Colonel Morden, in "Clarissa Harlowe," is a masterpiece in its way. That between "Chateau-Renaud" and "Fabien dei Franchi," in The Corsican Brothers, is the most dramatic of all achievements in the sensation line.

The subject of duelling is capable of indefinite extension, but our limits warn us to stop, which we do, hoping that the time is rapidly passing away when there will be any occasion for such advice as that given by Grattan, on his deathbed, to his son: - "Be always ready with your pistol.

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