

Nonthreatening outcome of the sword-duel, and its possibilities

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Foreword

While the fate of people and states, exposed to attack and defence, waves around continuous struggles, bloody weapons of duel and warfare may not be absent from the list of the tools used for defence.

Changing human nature and society for the better, refining its moral nobleness, correction of it and raising it to greater heights is eternal task of humankind. The closer this endeavor gets to this ideal goal: the more respect will be given to honor and right, and the narrower field use of weapons gets pushed into.

Therefor, government and society may prove its high level of erudition, by using weapons not for deprivation, but for defence and out of necessity.

It is an obligation to forge weapons for self-defence. Weapon held in defence of honor and right is lead by truth, and cut administered against it is parried by self-consciousness.

Truths of the soul, of which my beloved friend and companion-in-arms is an engaged apostle, who, in this present age, striving for material goods, genuinely forging his weapons in favor of the sublime ideas of the knight-world, provides help for the contested. May his noble effort be wreathed by the greatest success.

Gilteni Bothmer báró Bothmer Jenő,
honvédhuszár – százados.

Introduction

Monographic works, in service of some kind of technical literature, may not seek to be spread very widely, maybe not even for getting sought for.

Despite of these circumstances, and the general stagnation of literature, -I wish to discuss the hereby raised topic in my work in order to enrich the technical literature, - even more so, because discussion of odds and possibilities is a permanently actual topic among my audience, and so, in service of the literature, my work might as well aspire for some interest.

Driven by this twofold purpose, I dispose my work to the public, wishing, that it may contribute to spreading of the right approach, - and through this, it may attain its appropriate place among the dueling-literature.

May it be allowed to say as much about the contents of this work here, that it intends to give guidance to the full usage of moral powers, respectively, regarding that in the moment of the duel and the fight, with the help of conscious and strong effort of fortitudes, how should bodily and physical ability prevail in such a direction, that danger is preferably avoided.

My work provides facts regarding the duel, which we all have more-or-less experienced, but which most of us have not made a subject of thinking, but have let the events pass without drawing the lessons of them, or setting up theorems out of them.

I am going to discuss familiar ideas, which are pre-imposed as subjects in the school of life, but which almost everyone learns not from experienced people's advice, but usually does so better-or-worse from their own harms, and usually come to realization of their own mistake, only after having played away their happiness, strength and health upon often belittled things.

This book is not one of those that we could cast aside after perusing it once with ease, and the content of which we could deplete, narrating it with few words, on the contrary, each and every sentence of it provides material for thinking, and its theorems deserve our consideration and inculcate them in ourselves.

The restoration of affronted honour shall be considered as done, wherefrom squarely follows, that the result of the encounter is no more authoritative regarding the the already restored honour, - but on the other hand, it is of everyone a natural, individual ambition, to achieve victory to their own advantage.

Yet if instead of a duel to be executed with the possibility of an eventual mediation and forthcoming death, the struggle for life or death has been proposed, so the duel has ceased to be a matter of honor, and becomes a tool of vengeance.

Although, our age only recognizes the duel as a point of honor; he who is lead by vengeance to the duel, has quit aiming the restoration of the affronted honour, but arrogates and assaults life itself.

It is accordingly necessary that the turbulent outbursts of passion are jointly restrained by chivalrous sentiment and common sense; grasping the all-moving power of passion, and examining all the phases of its manifestations, will I thus attempt to give guidance regarding the way of unifying passions under the rule of the will.

This work, consequently, does not solely appear as the result of the cold deliberation of the wit, in the manner of dry rules, but it shall assign the warmth of

intimacy and empathy to our conceptions; it was not separately the wit or the emotion that has lead me during my labour, but I have written as the product of the spiritual cooperation of the whole world, being attentive of the fact that in a human being, the balance of the intellectual and emotional powers shall always reign, if one wants to successfully deal with this topic either practically or theoretically, and the author must be especially careful while - so to say - he desires to give guidance to the psychology of duelling, so that every statements are to be drawn from this dual basis and shall affect the reader too, in such a dual direction

If however I pay necessary attention to the emotional world as well, it happens in order to throw light at the question from the practical and every other aspects, but to emphasize it again, it is far from meaning that I would concede to the exclusive authority of the reign of emotions. On the contrary, I hold it a mistake that most of the people prefer listening to the sophistication of their mettle; these talk people into anything they want, with tempting words

The advice of sanity can not be heard in the clamorous tempest of passions and perishes without a trace; while passions tyrannize over the verdant youth without restraint.

Unawares, the verdant youth comes to my mind here, - which in their duels are lead by the passion, - and among whom many are to experience, that the duel is similar to a desert of endless horizon, and a great and dense forest, wherein paths criss-cross each other, where the errant can not find his way without map, compass and stars. In such a situation this booklet might be of good service, and I believe everyone - but especially the young generation - may follow the direction appointed in it, and may achieve his purpose with the aid of this.

Thus, whilst I commit the extract of my studies and experiences to writing, I am convinced, that where appropriate, those who are interested might make better use of my efforts, than of forcing their own - very often false - ideas, or entrusting themselves to their emotions.

As I said, partly of my experiences, partly of my studies is this book the fruit, at the writing certain part of which, the works of most excellent authors were to my aid.

I desire that it beseems its purpose and that it is welcome, for not out of the itching and vanity of a writer dit I write it, but in my works I publish my experiences, thoughts and the truths of some commonly known writers - analyzed according to my best comprehension, hoping that the presented contents will be successfully realized.

Felső-Eöri Cseresnyés Zoltán,
cavalry lieutenant.

JUDGMENT OF THE DUEL'S NOBLE CONCEPTIONS, DRIVEN BY
CHIVALROUS SENTIMENT AND THE INTERPRETATION THEREOF.

DUE to the continuously and increasingly emerging duels, our dueling-literature also proliferates, and questions of dueling are on the agenda. Our chivalrous sentiment and strict comprehension of honor drive us increasingly into duels. Therefore have the works on explanations and expounding of dueling rules gained so great a spread. I, however, am not speaking of dueling code, which can not in each cases be based on at the determination of the conditions of the arrangement anyway, but only at the regulation of the course of the encounter, - for the application of these rules, - or rather the specification of the conditions depends on the sensitivity of all those, who are in connection with the affair.

If I still mention certain examples of dueling rules application, I do so, for it is impossible to describe formulas for each person. Formulas might change according to temperament, way of life, education, situation, etc.

Nevertheless, essentially people and passions scarcely differ from each other, only the manifestations are different.

The existing conventions of dueling, which determine the forms, - it's necessary that we thoroughly know them, for these are generally accepted and the observance of these is obligatory for us.

Nonetheless, only those should undertake becoming seconds, who draw these chivalrous observances not only from the paragraphs laid out before them, but also empathize with them, through their chivalrous sentiment.

Furthermore, we should only undertake assistance for those, of whom we are absolutely convinced, that they demand satisfaction not because they are forced, and the sort of the abuse seek they not from the dueling code, but their insulted chivalrous sentiment commands their measures.

For like in a congenial person of similar mettle do we find relief during the administration of our affair, - likewise, the affair of such a one shall we accept and conduct at our best sense, of whom we are convinced to uphold our treatment and will not half-heartedly fink out of the consequences.

All those rules that guide knights in the arrangement of the affairs between each other have improved with civilization; we must exert forbearance towards each other in the arrangement of our affair, for in a world, where evil may not be banished, forbearance is the weapon against the foe, so that to an innermost sacrament: one's wit and morality, fallibilities and malevolences of the fellow-creatures may not insinuate, - may not aggravate it, which in ones of fiery temperament is often a consequence of the long suffering.

Therefore one who these regulations in any regard transgresses or fails to observe, is always to meet severe judgement. For if someone has once erred from the established and socially indispensable formula at the settling of some point of honor, - the consequences of this measure of his he is going to feel for ever.

Thus worthy knights shall take up arms and worthy knights shall assist; for callous criticism of those holy conceptions, which have in such hands emerged at the arrangement of affairs of honour, has always been harmful to the society. A man of noble sentiment - aside from the effect of the moment - is always going to find the way in the arrangement of his affair, - without standing in need of advice in the hows of the procedure.

Nonetheless, it is salutary and just too, to have actual differentiations in certain cases, which on the other hand - once we are talking about duels, - grant very little rights, for example the choice the weapon, - determining the discipline of the duel, etc.

These rights, whereof I wish to speak, after we will have seen, what truth exists in

the outcome of the duel, and these rights provide only scarce reassurance to the one in question, who might trust one weapon or the other more, - but in the last moment, his strength escapes, and he can not use it.

But they are also necessary, as they force the incensed tones in a narrower course, - which though, might have been deeply insulted through sentiment, - but under this more level-headed judgment they relent.

One's life is a continuous struggle with one's passions; he who does not fight, is already lost. Passions shall obey reason.

Every passion is the greatest and at the same time the most dangerous rhetorician. They are like the trades of nature, with infallible principles.

The uneducated man can better convince than the educated rhetorician, if pathos gives power to his words, - but we never may believe him blindly, not even when they seem the most sober, for they will deceive unnoticedly.

The mettlesome are terribly sophistic. The mettled achieve the opposite of what they strive for. So that the mettlesome themselves provide the most successful weapon to their opponents – against their own purposes.

Thus the observation of those rules of dueling, which we can call the code of the pharagraphs determining the ways of arrangement to be rightfully and justly applied among each other in regard to the nature of the insult established gradually by the society, is essential, from which we may not diverge, - which, however, after noble-mindedly empathizing with, fighting off wild passions, we shall not reckon as such rules, that permit of killing, but as a noble tool, that allows us to protect our honor.

Judging the duel from such an aspect, even the greatest opposers will acknowledge it as a noble device, moreover as the sole device through which in the present-day society we may defend ourselves in affairs of honour.

For who are the most opposed to dueling? First of all those who having no confidence in themselves, hold their own weak physique inadequate, and bear not soul enough to recoup this physical deficiency with fortitude, and to complement their frailness with manly courage.

There are, however, such ones too, who speak against duels, and themselves are abruptly ready to give satisfaction.

The sentences over the duel are so countless and diverse - as there are human characters, - and are most of the time exaggerated or at least inappropriate.

He who unconditionally declares himself against duels, takes an ideal stand, - and has not taken his social environment into account, - and inasmuch as the ideal-heroes (idealists) are generally temperamental, thus it is not advised to take issue with such determined assailers of duels, since if we don't want to have ourselves get convinced by them, - we easily lay ourselves open to the risk of a challenge.

He in turn, who categorically declares himself as supporting the duel, exaggerates reality, which is far from such a nature, that we would be compelled to put honour solely under the protection of murderous weapons, - but even if in these present days we regard the duel as a tool of restoration, resulting in the regeneration of the honour having been insulted, - nonetheless, no one attributes productive power to it any more.

Since the duel is the matter of honor between two duelists worthy of each other, a dishonest person may not stand in the lists, which would only be able to revivify, but not to create honour.

Courage may defend honor, - but is not able to grant it.

Although certain mournful examples might agitate against the duel, upon falling into oblivion, these moods vanish just as soon, for everyone concedes that this is such a necessary menace, in default whereof society could not exist.

I proposed to avert the menace inducing the grievous incidents with my weak talent; largely to avert, largely to prevent, - drawing examples from others' as well as my own experiences, I aim to provide right principles, - leaving them to my worthy reader's judgment.

I am well aware of having undertaken a hard task, and although I strove for the solution using all my talent, still at the unfolding of certain individual cases I ask the kind support of the more experienced, in case they would perchance become subject of disputation.

Returning to my expounding of the necessity of the duel as a social institution, I hold it indubitable that it is manly means, wherein the affronted self-respect finds satisfaction, - and what else could it be, than the fact that he is a man, having a strong soul within, - who does not back off from those who would maybe have sought remedy at others for his wounds.

One shall not forget, that there is such case, when everyone becomes speechless, and bows before the affronter as he, by apology, redeems his fault which is above all, the greatest recompensation.

An honest man is well aware, that his own value can not be raised by the judgment of others, nor can it be lowered by it, thus he shows dignity and modesty towards everyone, and does not feel insulted everywhere, simply because he is not afraid of an offence; does not take every word for a mock, as he knows that they are not aimed at him, does not shiver from the possible calumny every minute, for he knows, that a drop of *aqua fortis* may not tarnish the shine of the gemstone.

So is he also patient with the boastful rogues and with patience he hears out the swaggerers' bravery, cheap outbursts, and is lenient towards others, thus commanded by his own restraint, he does not know the sickly touchiness of vanity, and does not immediately reach for the sword upon the pugnacious crow of the nearest dunghill, for he can not have the intention to show courage out of fear; of the verification of such, he is at all times absolved by his dignified demeanor, wherefore the man of honor willfully never seeks, but never even shuns the duel. This however, befalls not always thus. There are swashbucklers who through their swaggering behavior, insolent manners flaunt under the false impact of their brave enough demeanor, until the time they generously apologize.

Considering all these, apology will not always be the greatest recompense.

Because if someone offends with malice aforethought, and has not acted on the spur of the moment, thereupon there is no room for repentance according to the conception of those, who keep in mind and feel their chivalrous sentiment.

Therefore often – thou truly regretting our inappropriate treatment – we still can not choose but to recompense, upon posterior apology.

This however, which is not included in the dueling rules, neither can be read out of books, but shall as by true gentlemen, be sensed.

Thus through all these, there are occasions, when the duel has to befall, although one is not driven by mettle, but since owing this his opponent, he gives and requests satisfaction.

The duel is the only method to keep certain individuals from the outbreak of their wild nature, wrongful offences – and ruffles – and not the law.

For if the duel got abolished, so separate court of law should be raised, which would adjudicate in the affairs of honor and more or less abusive issues, and even then would it not be able to carry out its duty, for the number of these, instead of lessening, would always grow and many of such affairs, which would reveal sacred secrets of many families to the public, would become pilloried, yet never would it

result in relief, for only consciousness may soothe flared up humor, or the self inflicted calamity may becalm it.

Therein I wished to entertain the question of the necessity of duels, while the true purpose of my work is to represent the duel in its own reality, to weight its chances, and to provide means that enable everyone to draw a lesson thereof, benefit therefrom, empathize with them, - and thereby never to expose themselves to danger.

Since the passions of human flesh and soul, the social relations and the arrangement of the world in its entirety are such, that it is impossible to spend our lives without pain, vexation and misadventures, therefore it is necessary for us to get prepared for the duel too, as well as for all the struggles of life.

And the first step is to ascertain of the possibility of this: overcoming all those passions and mettle that perform as hindrances against the completion of our action.

JUSTICE IN THE WEAPON.

ASIDE from the regulations of the duel, which – as I have already mentioned – we certainly ought to know, let's talk about the course of the duel from the moment of standing up to the duel.

In order to get and to give gory recompense.

This is everyone's intention before entering the barrier. He intends to battle for the cause, which drove him to fight, and to wash off with blood, what the law could by no means and on no condition have washed off.

From the moment of taking the field, people are mainly driven by passion, and everyone strives to achieve victory to their own advantage.

The most suitable weapon for this is the sword, wherein we may have confidence and hope, though which we find hope in our sense of justice and concentrate our strength, revealing our manly courage, and the weapon whereby – openly facing the opponent, we may call him to account.

Whether there is no justice in this?

First and foremost, gives the sense of justice not greater power, and the consciousness, that our conscience is not guilty regarding a graver consequence, takes it not a comforting effect?

Is the hand not staid, is the eye not clearer, each assigning power that comes over the feverish excitement, solely trusting justice, awaits the outcome with manly courage, which can only be salutary in his regard, for he has not grounded for anything.

The insults by nature may be such that draw down more severe consequences, and thus the affronted is given the right, whereby he may choose graver tools upon the insult committed against him, being of grievous nature. He demands graver recompense.

This right however only serves the satisfaction of the passion, yet does not ensure advantages, - inasmuch as it provides the same facilities to the other party as well.

The most grievous weapon is the pistol.

This weapon, in spite of its grievous nature, only very rarely beseems the desired purpose, that it should serve as recompense for a grave insult, for it mostly ends inefficiently.

This results in the incomprehensibly many pistol-duels, which in the present age people mostly use as such a facility, through which one can content honor – without washing that off with blood, which they surmise to still get purged from even this way.

The sword is therefore unavoidable after the pistol, as the tool resulting in the actual recompense.

In the society thusly we can achieve the decrease of the number of duels through the gory outcomes; for the insults with malice aforethought will lessen on the part of those who have thus far trusted worn-out pistol-barrels. After a bloody pistol-duel there is of course no need of the sword.

What's the good, the moral or chivalrous merit of such an incomprehensible procedure, that lately we could experience on several occasions, when, particularly upon the challenge of a gentleman impeccable in all respects, regarded even by the harshest court of honor as every inch of a correct gentleman, a man having proven himself, the opponent appearing in the field of honor, in the very decisive moment, while he is raising his pistol at the target to shoot, and steps forward towards the barrier to perform his shot, if – let's say – he, turning his pistol demonstratively downwards holding it by the grip, steps wilfully in a defenceless position, looking in the eyes of his opponent who is aiming at him, quasi seeming to appeal to the noble

heart and chivalry of the other, as in 'here I stand, shoot, - if you have the heart – at an unarmed man'.

The opponent, being shocked and surprised, will of course lower his weapon and ask for explanation of the unqualifiable behavior; upon which, he, much to the scandalized astonishment of the ones being present, with a strange and uncalled for solemnity, referring to that unreasonable - and in similar cases the less acceptable conception of duelling, he declares with an ostensible magnanimity, that he, to his opponent - having only stood up for the challenge - is going to give recompense, but will not avenge.

Where is the logical conclusion, - and in general, the function of the common sense?

Does the suspicion not lie closer, be it whoever that maintains similar conduct in such an instance, - that the person in question was forced to accept the challenge under the pressure of social preconception, but in the last moment, he wanted to escape from his dangerous state with this neat trick, knowing or assuming, that a true gentleman, to such an opponent who in the moment of shooting, turns his pistol demonstratively down by the barrel, thus bringing himself willingly in a defenceless state, and entrusts the keeping his skin unhurt to the gallantry of the opponent, - will find shooting his pistol an action beneath his dignity.

Where does the truth of the weapon lie here?

Such behavior flouts the duel.

Chugging the shots away in the air only has the desired effect, if the opponent may not shoot any more, and his life is, practically speaking, in our hands.

Nevertheless only a generally confessedly brave man can be generous even in such case, - but if we demonstratively shoot our weapon to the air before the opponent would have shot, we only raise the suspicion against ourselves, that we wanted to put a pressure to the noble-mind of the opponent, and that it was supposed to be a confidential warning for him to spare our lives too, as we have spared his. Thus, let it be only the most serious of a reason that induces a person to demand recompense, according to the severity thereof one may demand or offer more grievous satisfaction.

One must not seek the reasons out of mere vanity and ostentation, so that afterwards, standing himself in front of an inefficient pistol-barrel, one may boast of this. Thus we vainly deem entering the barriers without bloodshed right, for it may only be a social constraint for the person in question, that has not befallen under the lashed-up mettle, or out of chivalrous sentiment, but who knows, what cowardice had been smouldering behind the person in question, before he would have taken up arms.

In the most grievous cases however, when the usage of the own, precisely set and well known pistols is allowed, - if one of the parties is for example a passionate shooter, - the duel is not only of bloody consequences, but at the same time unfair, inasmuch as he seizes his opponent, being completely at his mercy.

For whiles the prepared eye and hand tranquilly take aim at a person, the defence against it is impossible; solely when similar forces meet each other, is the match rightful, and may be fair in the outcome, - but else, where would the justice be in the weapon - in case of pistols; for while with the pistol, the greatest contrasts may befall at the comparison of the opponents, in case of the sword even the greatest contrasts may be evened, regarding the outcome.

With swords, it is possible to fight with even forces, as we are going to see later, and thus admit that the sword is the fairest weapon that we may entrust ourselves, without injustice to befall regarding strength and skill.

The odds we take under consideration in the later chapters.

Let us shun pistols, which we shall only take to as the - as the 'ultima ratio' (last resort) - in case of the severest slanders, and with regard to the true severity of the affair, we shall indeed take an efficient pistol in our hands.

Let the pistol-duel be serious, as in defence of the honour being pilloried - holding a worthy weapon in our hand - let us have the hope to worthily avenge our offence thereon, who does not deserve life; although not in the hope of inevitable success, but fulfilling our manly commitments, to take up arms against that, who has mounted an open offensive against our moral life, in saving whereof death is more estimable than the life disgraceful.

Hereupon, I will set aside all those cases which include pistols, and step on the field of action, where the parties face each other with swords, where they enter a fair and rightful scene for the pursuance of their actions.

THE POWER OF THE METTLE

OVERCOMING PASSION, FEVERISH STATES AND NERVOUSNESS, AND THE GOOD RESULT THEREOF

Passion is what mostly dominates a person in all of his deeds, and puts him into an abnormal state with the induced feverish discomposure. This is especially true for duels, where most of the people look into the eyes of their opponents with shaking hand and obscure sight, and deliver themselves to their opponents with their shy attitude.

We have to defend ourselves against this harmful effect of passion in the first place. An emotion, while it reigns, is the greatest tyrant. The more concession you give it, the more demanding it becomes, and the more you will serve it, the more it punishes.

Control yourselves, in other words, fight against your pathos, don't be under their effect, slaves of your own selves.

Although, your pathos should not be annihilated, but used in the right way, - not exterminated, but give them correct direction. Passion is ember, that gives warmth, but after it has turned into flame, it burns and consumes everything. Pathos is wind, which takes the biggest ship to its destination, but if it turns into a thunderstorm, subverts everything.

A man without passion is a miserable being, but underwitted, if he doesn't surrender himself to it in the right time.

Emotions are sails and paddles of a ship, which, without the wheel of the wit, deliver into whirlpool, and often smash to rocks.

Fight off malevolence during duel, because they never end well. Mutual defence, manly strength, and strong soul can win over excitements. A person may affect his own nerves with his soul, ensures a calm opponent with his calm behavior, evokes caution with open visage, achieves mutual prudence with his own prudence, which will result in calm struggle and beautiful outcome, so that critical outcome is mostly excluded.

Certain restless souls, braggart individuals suffering from ostentatious urges, often sportingly scour after the more composed and modest members of society, but in a final moment, when this party is stood in front of an effective pistol-barrel or a sword, often cowardly quail.

He who purposely seeks duels, fails to observe the above-mentioned aspect, and regularly seeks weak opponents for himself: these are the hyenas of the duel.

These, however, sometimes do get disappointed in their opponents, because they look for an opponent who is physically weaker and unexperienced in handling weapons, - and in the opponent, put down as weaker, at times they find determined, strong soul, - by this time they are already lost.

We ought to know ourselves.

Insight into human character, experience, and self-understanding make the real thinker, who is smart before being optimist, and righteous before being misanthrope.

This is a result of the normal balance of intellectual and psychical talents.

He who has insight into human character shall stand in the center. The optimist is just as maniac of his humor and disappointments, as the pessimist is a prisoner of his dark moods, lacking self-confidence.

We should not misprize ourselves, - confidence assigns the greatest power.

The challenge itself already causes a feverish state in certain people, facilitated by the fact that they have never thought about a duel, never imagined themselves with a practical, temperless approach, into a knightly match with an opponent.

Aside from the sense of honor and noble thinking, in many people this is caused by the distrust toward themselves, the circumstances affecting which are quite numerous.

Ceaselessly seeing one dangerous opponent before his eyes, he is not able to get rid of his misgivings.

Thinking of his knowledge of fencing, he doesn't nurture any hope in himself.

Duels with unfortunate outcome float before his eyes, imagining himself therein, feverish discomposure overwhelms him. Vanquishing of these is the main thing in the first place, namely, that one shall totally set oneself at ease, and although prepared for everything, one should be able to take the field energetically. From this, it is clear, that due to apathy, one shall not sink into inactivity, - but it is necessary, that one is led by the passion under the reign of the will.

Passion makes one bold, that is what composes a man; to want strongly, i.e. purposefully and passionately, that is the true manly character.

Those what we call glorious and great deeds, - were all created by passion. Passion is often the sole spring in the very moment everything else is inefficient. It is just as much of a tool of our virtues, as it is that of our sins. Moreover, it is not even possible to classify them as good or bad, in such a way that this classification could be applied to every person and every situation.

Every one of them is good, if we are arbiters of them, and all is bad if we become servants of them.

Let the manly pride of self-esteem awaken us to self-awareness.

It is possible to affect the human body with strong soul that rules everything we own.

Even the most nervous person, who shivers while raising his hand to his hat, might become solid in a dangerous moment.

His consciousness wakes him up to bold pathos, his own pride is going to disdain the man who shivers in himself, and drives him to determination.

Such a person shall consider that few duels end in endangerment, and even in the worst situation, humane tools are available, which will be to his aid straightaway.

This is how he shall prepare himself, who has never held a sword, and pending duel, is tormented by the doubtfulness, that he might not be able to command himself in due time.

On the other hand, he shall consider what he could achieve through weak nerves, weak soul; whether the duel possibly becomes less dangerous that way? He is going to be delivered to his opponent, who will immediately realize his weakness, and make use of the opportunity to maintain his own rights.

This is what is going to summon the greatest threat, and besides he even lays himself open to the judgement that stigmatizes such a person as weak.

While, with the air of manliness, being self-conscious in his actions, deemed to be a match for his opponent, - awakes his opponents attention, and he is going to have contented his knightly pride in a worthy struggle, with small sacrifice, - maybe with victory.

Weakness of the will, undervaluation of one's own self and capabilities - have made many honourable men unfortunate.

Thus, in a duel, the most unfortunate person is, who has a low opinion of himself, holds even the smallest trouble a danger, cannot command himself, under the influence of his nervous system he fails to see the opportunities, therefore is unable to take advantage of those.

Such a person may only find matching pair in a similar opponent, but even in this case, can only entrust the sparing of his own integrity to the fortune, - his will is going

to have rather little influence on the fight.

Although even among these cases, the rarest is, which reveals itself in its own bareness, being uncovered by the shroud of courage.

Here, the fortitude needed for a real manly character is missing.

There is a weak soul in a weak body.

Experience shows, that there live unsuspected strengths and weaknesses in a human being.

Thus you shall withdraw into solitude sometimes, think about yourself and get to know yourself. Just as companionship created ones insightful in the human character, - solitude teaches wisdom and self-understanding. The solitary are rulers and creators of their own thoughts, - he who lacks ability, is going to be ingenious.

If you know yourself, - especially your shortcomings, - so invigorate yourself not only in strength, but in the soul as well.

There is a type of the neurasthenic, whose nerves quiver involuntarily, without thinking of any danger, - solely by the impact of the weapon. It is not possible to overcome this, but it is not even necessary.

In present age, where one's nervous system is so highly strained by outer impacts, trouble-filled life, etc., - a healthy nervous system is rare.

Nevertheless - during a duel - this doesn't influence the person in question at all.

In due time, he stands his ground, like an oak, - tensing his nerves, - sees beyond every danger; the soul is to his aid.

We dare to state, that in duels, nervous people don't exist.

One can hear countless judgements, wherein, during the ascertainment of a duel's consequences, people have such an opinion, that they hold it owing to the stronger nerves of one or the other

The most nervous person can stand his ground if he doesn't fear, and can cope with any excellent fencers, at any time, whatsoever.

Now if one is nervous through fear, thus one is not nervous anymore, but frightened.

It is therefore not necessary to make anyone ready before the duel, as one may often hear. Much as someone is solicitous for the destiny of his seconded one, he cannot help in the last moment, even if it would be necessary.

Because, in case the duelist in question is strong and brave, even if he cannot fence, he is in no need of advice, he is going to attack his opponent courageously, he is going to see his opponent, and cut as soon as he sees an opening, and even if he is going to be precautionous, he won't be helpless through the thought of himself being in peril and getting injured, since such a man, who is able to judge the duel the right way, facing a better fencer, ought to be prepared by all means, to face an opponent of an akin soul.

But we are too late to advise a faint-hearted and weak person; he won't attack anyway, because he doesn't dare to, trusting neither his arm, nor himself.

We teach him feints in vain, he won't be alert in the right moment anyway, he won't use them.

In my present work I have repeatedly mentioned pathos, which carries away a person during a duel, -

weak nervous system, not being able to take control thereupon, one either blindly (with closed eyes) runs into his opponent's weapon, or involuntarily retreats from it.

Overcoming these is the essence of safe outcomes of sword duels, as I have already mentioned in my work on one occasion.

Everyone who is under the impact of the offence, standing there with thrilled frame

of mind, although with or without opened eyes, breaks in on the opponent imprudently, setting aside everything, wishing to see blood.

Ergo, with passion I mean running at the opponent wildly, where courage might come together with with the strength, but not with the wit.

While, in case of a person being controlled by his weak nervous system, the effect of the duel manifests in different ways.

First of all, in a wild rush evoking the case when being averse to unpleasant moments of the duel, he tries to get rid of it at all costs, while though fortitude lends determination in the desperation.

Furthermore, the cooperation of weak nerve and weak soul, horrified by the opponent, consists of releasing the nerves, and stupor of the soul, and such unfortunate people are usually miserable figures of the duel.

While, according to some people's approach, he has already proven his valor by taking on, forgetting that taking on is an obligation for every person, and they don't regard duels as valiant encounter of knights, but as constraint, and thus he vindicates his courage well in advance, by taking on.

Such people are the ones who usually apologize to each other on the site, or gladly accept apologies.

Timidness is such a mistake, which is dangerous to even reproach to those who really are timid, because they become even more like that.

Knighly contest of the adversaries.

CIRCUMSTANCES AFFECTING THIS, WITH REGARD TO THE OUTCOME,
AND THE DEFINITION OF THIS. LOGICAL CONCLUSIONS.

Judging and comparing the opponents with each other, we can distinguish two different categories.

There are such ones, who due to serious insults, fight as enemies, feeding aversion and hatred against each other, ravished by passion.

Furthermore, there are ones who recompensing each other without the slightest wrath, fighting with each other through their knightly nature, fulfill their duty.

First of all let's raise the question, what is the reason for the fact, that in duels not always, more over, we can say rarely does the good fencer come out as victorious; although the art of fencing appears to be in a strong correlation with the sword duel.

Nevertheless in the further discussion it is going to become visible, that the outcome of the duel is not always in correspondence with one's experience in fencing.

For now, I'll provide that brief explanation of this, that there are more men of fortitude, than experienced fencers possessing the same quality.

Concerning fencing, we have to engage in it by all means, - let's say it straight, we never know, when we are going to need it.

Besides, it is the manliest, noblest, knightliest exercise of the body and weapon

Strengthens and trains the body of the youthful, the manly spirit, awakes noble pride, majestic self-esteem and self-conscious courage.

Furthermore, it accustoms them to aplomb and steady demeanour in danger, and maintaining of composure.

Every sport being fraught with danger, - like for example horseriding in itself - makes people alert, will rise their soul, and make them more resourceful in dangerous moments, and moments of danger are not going to tax their nerves so much as it would do to someone's, who doesn't engage in any composure-requiring, moreover, -commanding sports.

We have to understand people's psychological approach to duelling affairs.

For such as individual people's approach, such is their countenance in duels; and apparently, people can be got to know from their countenance

Let's observe sword fencers in the first place, to see what kind of experiences we obtain.

We often see naturally powerful, young men blessed with bulging muscles, who only seek such opponents in fencing, who don't cut powerfully.

They are averse from even the thought of possibly getting a painful cut. These shudder from fencing, and such ones only like to watch; they know the most complicated feints and finesses by heart, - when they take swords in their hands, they already close their eyes in advance.

Again, from such ones emerge the anti-duellists, who stress it as a *gaucherie* of society, and hide behind well equipped pistol-barrels, when it comes to having to give somebody satisfaction.

Every fortitude leaves such a man when sharp sword in hand, and he delivers himself to his opponent blindly.

Based on these we can see, that fencing is indeed unavoidable, in order that one is able to defend oneself, but in order to come out of the duel victorious, being a virtuoso of fencing is not absolutely necessary, - but it is definitely needed for the success, that one is not averse from the sword, and doesn't fear for one's skin concerning painful cuts.

So that already in the assault-fencing, with open eyes and calm hand, controlling

one's nerves, one doesn't boggle at the edge-cuts of the blade.

For while the art of fencing consists of the agility of movements of the hand and the whole body, and the functioning of the open and sharp eyes, being in connection with the former, still the former is worth nothing, if one does not control his nerves, so that with open and alert visage, although with lesser skillfulness, one is able to defend oneself against one's opponent; keeping an eye on his every single movement, considering everything with a calm and composed demeanour, delivers himself only to a fencer in every way stronger in the mind and innervation, and more experienced alone, and even then, only through a defense rather challenging for the opponent, and at the expense of only ever so slight sacrifices.

Thus, in fencing, visualizing real opponents, empathizing with the thought of standing in front of sharp blade, maintaining the greatest prudence, fighting off every vehemence, one should aim to keep one's eyes open at all circumstances.

We shall educate ourselves in fencing according to our physical abilities as well as possible, but we shall never forget, that we still achieve naught, if we don't consider possibly dealing with a sharp blade, where physical skill and flexibility and strength are not the only authoritative factors any more, but we shall consider, that first of all, we have to fight, with a soul strong to vanquish passions, for the collectedness of our nerves.

Only being in complete possession of these requirements, may we say, that we can bravely face the opponent, without having to fear some great danger.

In a sword duel, courage in connection with the wit shall guide us.

Among all the virtues, people value the most charity and courage, these are what they admire the most, since they love two of their goods the most: the assets and the life.

And yet ever so many believe that in the present days only the soldier has to keep being brave – as a consequence of his profession, - and they themselves back out of it, with reasonings like “he who fears, lives” and such, which is not only pheasant-like, but the vilest of views.

There is no happiness, courage and virtue without struggle.

Only courage may obtain and preserve our goods, and a gain that is for free, doesn't even worth much.

Such a person, who is only good, and not brave, will not be good for long.

Dauntlessness shall be the most outstanding force of the soul.

Most people, because they are fallible, weak and timid – have to fight against this.

Strength has always been the main insignia of manliness, - as beauty is that of a goddess.

Courage takes much knowledge and fortitude.

Courage is, what resists the stronger. Even that, which people vulgarly call valor, depends on moral reasons rather than physical ones.

Courage is consequently – as a main component – the most important for a duelist.

Cowardice spoils an honourable person.

All the peril originates from the weakness. Dullness and droop of our will composes our weakness.

One is always strong enough to do what one strongly wants. *Volenti nihil difficile*. Although scorned danger returns soon, so we may not become conceited either in strength or in skillfulness.

This, since it is true, just as much as that bravery easily turns into recklessness, moreover, proud courage itself is already recklessness, - but from all this, only follows that just because we do not fear, we are not yet in courage, safety; although

our character is already absolved thereby, - that one ought to be smart and cunning as well, and not a blind giddy-head, in other word reckless, yet beside all this it stands, that if we are frightened, we are already lost.

Overcoming passions is the essence of the sword duel's safe outcome in the first place.

Duel is, what human cowardice fears the most.

Useless fear and groundless anguish.

While trouble does only once, fear tortures incessantly.

Then fear does not save one from the menace, it may only amplify it.

Courage will easily find aid in taking advantage of the due moments, in parrying cuts, while fear in turn makes one impotent.

The faint-hearted believe many things but dare few.

Everything becomes possible before him.

Entrusting the end-result of the duel on fortune, he strongly states that he is not going to be defeated, and that everything is possible.

Yet the possibilities are in general different.

They are just as deceiving as is the hope, the ways whereof are at least pleasant. Don't we confuse the concepts of 'faint-hearted' and 'cautious', for the cautious compensate the lack of strength with cunning, recognise and ponder the difference from the opponent, disarms him through a strong soul, keeps him in the necessary distance, and takes advantage of the right moment.

While the fearful only believes himself secured, when the one he is afraid of, got annihilated.

For his safety, nothing is too high a price.

This results in the afore listed cases: shoots his gun before getting the sign, drops his sword all the time and apologizes on the spot.

In the duel, only the brave may be magnanimous.

Fear is always ruthless, and makes you a tyrant towards yourself.

This is the worst corruption.

Thus courage means sureness, although it appears to clash the – not always best – public opinion.

Looking bravely in the eyes of the opponent, is the only way to escape. And the cold blood of the brave has already saved many against stronger and more skillful opponents, while fear had strong and skillful fencers slaughtered.

Halfway measures however, for example to shout pretending courage, to smile, furthermore, to grip the blade with left hand – simply and solely out of good taste and becoming, no fair man resorts to, and he doesn't want to win applying such tools, without even trying to ascertain of the void nature of those, since a self-respecting and self-conscious person holds such behavior of the opponent just as ridiculous as disorderly, and he is going to be far from getting bewildered, or letting his undivided attention get distracted from the movements of his opponent by it.

Thus resorting to halfway measures may easily result in lethal outcome facing a dangerous opponent.

Courage is the best policy.

It is in the critical moments and the heat of the duel, where a truly courageous and self-conscious person declares himself, his real individuality and virtues.

Such a man, having sometimes little skill and education in fencing, - with the heroic boldness of the action, sometimes with more than little heroic patience – distinguishes himself with prudence during the perilous moments.

There is a huge difference between the duel and the assault-fencing, which

ordinarily follows not from the diversity of weapons or the various schools, but very much from the individuality of people.

Finding the right approach in a duel against any kind of fencer, and using the methods suitable for that opponent, - even if with very little knowledge of fencing, - it is the non plus ultra of composure, fortitude and determination.

Thus even if one cannot perfectly achieve this, but he may approach it as much as it depends on him, and therefore, his affair, just by the intention itself, and his consciousness of battling according to will and reason, may be looked at as successful.

Through this already part of all that prudence has been reached, in the lack whereof we only take swords in our hands to let ourselves get slaughtered.

If one could once conduct oneself absolutely coolly in a duel, and has subjugated one's passions, so in the future one can always count on oneself, and will never fear the consequences.

During the cooperation of two weak people, ordinarily one may only ensure advantage against the other through more agile and forceful countenance, because this is what this person can lean on, in the hope of success.

Such cases are, where the one who starts, wins; but lest we have ourselves lead astray, since the wit of the other weak fencer can easily have us get disappointed with our own countenance.

Wit remains the primal thing always and in all the things, that is what compensates many things, even knowledge of fencing, and coupled with collectedness, it will be victorious.

Abrupt outcome of a duel usually bespeak two vehement parties lacking knowledge of fencing; because a match of two good fencers is usually awkwardly long, - moreover, operation of one good and one bad fencer, - but men with alert souls - takes longer time as well.

The good fencer exerts the greatest prudence against the bad fencer, which takes time, just as the weaker fencer too, being conscious of this in his actions, if he is following the right direction, will not get injured abruptly, and won't injure abruptly either.

"Unskillful and reckless cooperation of two bad fencers regularly always ends with serious injury of both, within a short time." In such a case may it be told, that the duel is entrusted to fortune.

Whilst by observing the salutary rules, each may ensure great advantage to himself.

In the match of a master of fencing and a less skilled fencer, but equally strong spirited man, the latter may only ensure a lighter injury for himself by his brave countenance.

While being absolutely prepared for getting injured, he should make sure to parry the cuts by all means, as much as he can, because only in this case can he hope that by a half-parried cut, and quick riposte, - even if he himself gets injured too, but might injure his opponent as well.

Facing a master of fencing, or in general such an excellent fencer, we may only secure ourselves this way; of course assuming these people to be such ones, that are conscious of all their actions and movements.

Because against such fencers rashness, furious attack or immoderate effort in the cuts will have no use, - as we already know the above-mentioned fencing-manner against such an opponent.

But, be an opponent ever so excellent a fencer, be he even as much as a fencing master, if he doesn't possess the mental qualities, then any fencer with the

countenance described here can perfectly ensure advantage above him.

ADVICES
FOR UTILIZING
MENTAL AND PHYSICAL POWERS.

THE FACTORS INFLUENCING THE CONCEPTION UNDER REVIEW.
FINAL PREVAILING OF THE CHARACTER, HELD IDEAL BY US, IN THE
SAFE OUTCOME OF THE DUEL.

We shall train ourselves well in advance for the duel, because that is the only way to lessen the number of unfortunate outcomes.

In fencing halls the principle is, and it gets emphasized as the worthy and so much honorable principle of the whole art of fencing, that the moral direction of the art of fencing, and its stated system is always to be valued more than the advantages gained accidentally or intentionally against certain people. We will never reach our goal this way.

We shall perfect ourselves in fencing preparatory for the duel, seeking opponents of different temperaments.

Perfectly empathizing with and imagining ourselves into the duel-situations, we shall learn to find out the opponent, while using every finesses and cautiousness, striving to bear down the stronger with skill, and the more skillful with strength and wit.

Nevertheless, we may only succeed, if we countless times mentioned presence of mind is in possession too, which words include everything, because only a person in possession of courage, aplomb and fortitude may have it.

Qualities, in case in complete possession whereof one may call himself invincible, for the misinterpreted "fortune of the duel" referred to by many, may only prevail facing an opponent endowed in every aspects with equal qualities.

So much the more do those need psychical qualities, who – rather disgraceful to this present time – are absolutely unexperienced in sword-play.

For we can rightfully say, that in modern society, one who is totally unversed in sword-play, despite the condition emphasized even by us, namely that the art of fencing has no influence on the end result of the duel, - and trust he ever so much his strength, he is committing misdemeanour against his own safety, for also life itself is a fight, - and when we enter its struggles, we see to having every aidance that might support us during the fight.

Let us exercise ourselves thus besides fencing in target-shooting as well, for as occasion serves, we might hazard coming to a bitter end.

The more the younger generation is going to get trained in fencing, the less they will use it as a serious tool.

So much the more worthy the opponents will be in the field, more rightful the fight itself and the more equal the chances will be, and the less perilous the outcomes of the duels are going to be.

The more developed target shooting gets, the less we will use this graver sort of duel, which can be lethal to any of the parties.

And this way only really serious causes will drive people to using this weapon, unlike today, when either unrightfully uneven forces face each other, or they shoot with ineffective weapons, which is shameful to the majestic seriousness of the duel, and humiliation of the noble idea which drives a person to a duel.

Now returning to the course of my analyses, - I can confidently state, that even such a man, who got beaten by nature with weakness and has no skillfulness either, - but beside all that has composure, - cannot do better than – leastwise with the defensive instinct naturally assigned to every person – as much as he can – parries the cuts and counter attacks, for a well or badly parried cut cannot be dangerous anymore, and the parrying party may hope for being able to wound the opponent.

While however, a powerless and unskillfully performed attack, getting parried by even a relatively bad fencer, might make him unfortunate through a huge riposte.

There are numerous people in the society, who play the most knightly role, achieve authority with their brave behavior and they virtually keep this appearance of theirs even in duels, and despite their greatest inner fear they possess the hypocritical ability, which makes them – seemingly – real knights, moreover, dreadful opponents.

It is impossible for these kind of people as well, to score a victory over a real opponent, because one must not only know the tools and externalities which characterize a real knight, but one has to possess the inner qualities which create those, be those qualities the gifts of nature, - which are indigenous, - or based on self-understanding, consciously and perseverantly attained. In the latter case, in order to replace the recognizedly missing qualities, one shall use every possible resorts to make oneself stronger and braver; so that in dangerous moments – already knowing oneself, - one shall be confident, - and fighting down his own nerves, one shall get to know the real man in oneself.

For we might be able to externally represent the good qualities, which a man must possess, but nevertheless, we beguile only ourselves, and the outwardly ostentations lacking real content fall, like a dangerous mask, when we expose our bodies in its naked self to the opponent, and the soul too is put through the severest trials.

So far I have represented all those people who don't possess fortitude, - be this given expression or not; these, through their weakness, expose themselves to danger under every circumstances, even against the weakest of opponents.

Yet there are such people too, who don't possess any of all these bad properties, since never having paid attention to any kind of danger, they lack even the awareness of it. All the excellent qualities might be there concentrated in these, but thus far they haven't had a chance to prove those in dangerous moments.

This befalls young people, whose trial usually is their first duel, - where, getting to know themselves, they ascertain of the level of their own fortitude, - and therefore, if they possess the presence of mind.

For a man, who has already fought for the existence, facing the blows of fate times without number, - in other words, whose life has been often endangered, - who has over and over again faced the trials of critical moments, fighting for existence, rising by self-effort, knowing life and its adversities, will never ask for advice regarding how he should behave when being offended in his proud self-esteem, requests, and gives recompense.

While in young age, when one has only reached everything by other people's effort, and maybe not knowing neediness, one has not had any occasion to face dangerous moments, one often has the potential that - not having known himself before, the first duel is what offers and gives him hope to get to know himself, and feeling strong, he is going to fight bravely, when again he has to fulfill his offended knightly self-esteem –, and to recognize the man within himself.

And even if he entertains concerns, these are already letting up by the time he takes the sword in hand, and empathizes with the abuse committed against him, and he is going to maintain a manly attitude facing his opponent.

Thus the effect of the first duel manifests before taking on due to his mistrust put in himself, but wears off in the moment of action.

Although he who shows weakness during the fight, the effect thereof is perforce going to be visible on him during the duel, - the outcome will likely be unfavourable for him, - and the disheartening aftermath will not lag behind either, which will be the greater, the more dangerously the duel has ended for him.

Thus, it is a general habit, in any duel emerging, that the seconds unintentionally ask the question: have you ever had a duel before? or: how many duels have you had? off which they draw the conclusion, start to trust their party more, and comparing him to the opponent, they easily estimate the end result.

Wrong estimation of the outcome prior to the first duel, from the part of the own seconds, has already become fatal for the party many times.

The opponents shall be judged without any bias; for instance, if one already had had duel before, either his victory or his defeat must not be over- or overly undervalued.

We especially must not immodestly overvalue ourselves, even if our duel might have ended well, for immodesty leads to less caution in the future, and many times the second duel is, where people usually get bitterly disappointed with themselves.

People's level of fortitude and skillfulness are as diverse as many people there are.

Thus we have to be able to find out what kind of opponent we are facing always in the very moment of the action.

To instantly find the opponent out is the greatest talent, whom we can define from his outer shape as well as from his appearance and visage.

Only after getting to know these qualities, can we put those advantages we have to use, - overcoming the disadvantages which would make us unequal with the opponent.

It is therefore an obligation to all, to protect themselves in the duel to their utmost, with wit and dexterity paired with the presence of mind.

I know of countless cases, when someone abandoning all these obligations of his, decided upon the commonly used remark: "I receive, but I give".

This statement is one of the most disastrous ones.

Since this pronouncement only works with the determination of using the moment, when he already almost feels the opponent's blade on his body – driven only by malevolences – he cuts in forcefully, totally delivering himself to the opponent, - so that even if he gives wound, he himself usually leaves with the worst wounds as well.

Only he may maintain hope for victory while performing the duel, that relinquishing every hatred and anger, driven by the most composed emotion, does not want to come out absolutely victorious, but with appreciation toward his opponent, - honouring even the weakest – does not play games with them.

In some duels we see that majestic purpose forgotten, that leads man to the duel; it is not the earnest purpose of giving or taking recompense that the parties aspire to,

but they conceive the duel an amusement, - which however – due to their self-conceit – often ends disastrously for them.

I could bring countless examples from life, where from such cases, quite grievous outcomes emerged.

An attack set forth and executed overboldly, which, neglecting every danger, only aims the annihilation of the opponent, might also have such harmful effect.

This is a wrong conception, and besides dangerous, for it will only make pusillanimous men stagger, since listening to hatred, as an ill advisor, himself being only driven by malevolence, failing to fight it off, even against a not completely experienced fencer, he exposes himself to the greatest danger.

Wherefore, hatred shall not advise us, as otherwise one vainly refers to any presence of mind, strength, skillfulness.

All good advice aimed to avoid peril is then useless.

Hatred is result of the greatest ignorance and punishment of our own ill standards.

This is not even troublesome to prove, for to be fair, sober concession of our own interest commands it just as much as higher moral purposes.

Inasmuch as we have to beware of everything that might cause permanent threat upon momentary weakness, thus we should not and must not wish our opponent all the worst.

Only imbecility translates one's own interest so that for it we must sacrifice everything that goes against it.

An unrighteous phrase might seem useful for a moment under certain circumstances, but such an idea can never have real benefit, for what is not righteous, can never be good.

Injustice, after afflicting the innocent, falls upon the heads of those, who induced it.

Injustice becomes a sword, and arms the oppressed, with the knowledge whereof wins, for it has to win.

My readers shall not misunderstand me.

We shall do our best to outfight our opponents, but we should not aim for the worst in the pursuance.

Thinking of the possible occurrences during the flow of the encounter, - it is finally impossible to avoid mentioning those awfully inconvenient effects, that overcome certain people upon the interruption of a duel.

I am not talking about such an interruption, where the lengthily battling parties are called for a rest, but about such a case when the opponent, pressed to a wall is stood on the field, and the struggle starts again, - but the especially remarkable thing is, in a duel fought until someone is unable to fight, the state of mind of the lightly injured one.

Because while the parties called for a rest, knowing their positions, - know very well, that they are not endangering each other, the one who didn't trust himself and got pushed aback, having lost all his hope, is almost unable to continue fighting.

While his opponent, - who, knowing his willingness to attack, the play of his blade, its swiftness and movements, utilizing this, can only be in a more advantageous position.

Yet in spite of having played away his commanding presence, confusing his opponent by taking the offensive, might achieve good result.

It befalls, that the injured party, if he has got his wound during an attack, has no more trust in the success of attacking, thus he will, independently of the circumstances, only retreat, or having entirely lost his composure, being frantic with anger, he will run into his opponent's sword blindly – failing to consider any eventualities ever again.

Regarding all these possibilities we shall keep in mind, that even in such situations, everything is not lost yet, - moreover, with a solid, decided countenance we can embarrass our opponent.

Thus again, a strong soul is needed for the cornered or injured party, to make himself a match; he shall disregard his injury, - he shall attempt forceful but cautious attacks, and under no circumstances may he show that he feels defeated, - or should he not trust his attacks, so he shall rather stay ready to attack, - in order to bind his opponent's sword – and shall take care with doubled attention in these moments, to parry his opponents cuts and to riposte.

This way, no misfortune can befall us, because in case we are able to transmit the same effect on the opponent as he does to us, there is no danger ever.

Howsoever trained we are in handling of swords, howsoever we understand every secrets of fencing technique, we are never going to be able to use it, if we don't feel strong enough to take our mind off the edge of the blade, for force is not in the subtleness of the blade, or the swiftness of the hand, but in the edge of the sword.

Before all, and under every circumstances, this has the greatest effect on the aforementioned party, so that he sometimes forgets about his knowledge of fencing, and cannot enforce it.

A firm hand is necessary to lead the blade, the sharp nature of which leaves the hand of certain people incapable, even if they have enough power to avoid losing skillfulness, they don't have enough, to make their cuts sharp.

Because, let us recall, how often we can also find flat cuts even during assault-fencing, even by excellent fencers, how much greater strength is needed in a duel, where it is essential that the force, skillfulness, flexibility are all focused under the effect of the most awake mental awareness.

Thus let us not become immodest about our knowledge of fencing, albeit in the possession of which we might claim victory, yet upon becoming impotent at the pursuance, we do absolutely not benefit from it.

Only he who has got to know himself, and trusts his own fortitude, may surely count on his knowledge of fencing, paying regard to all those rules, which has to be met during duelling.

Such as the fortitude that is needed to lead a person during the duel, just such earnestness is needed to fight off one's eventual immodesty.

I have to highlight that interesting circumstance, which we never experience in assault-fencing, namely the impact of the blade on the body.

Cuts executed in different ways often create such elusive formations, resolving whereof is often hindered.

Especially duel-surgeons could tell about this, who deal with such issues in detail.

The thin blades in use nowadays, aside from the fact that with these we are only able to do effective cuts via pulled and tossed cuts, but cuts given in such way, upon meeting a bone, turn away due to the vibrations of the blade.

A powerfully executed cut turns away most of the time, so that we can countlessly experience, that even the blade gets screwed out of the grip, thus we, not even being aware of it, are holding an ineffective weapon.

Strong cuts to the body done with such a blade are ineffective, which we can

recognize from the countless red straps on the opponent's body after the duel.

Furthermore with a parry, carried out with utter precision, one gets injured because of the deflecting sword blade.

Upon the impact of a powerful cut, the edge of the sword blade cut down curls up entirely, so that it becomes totally ineffective.

In such people's hand, who didn't get to such a high level of fencing excellence yet, that they could perfectly use this completely thin sword, it is by no means an advised weapon, especially against an opponent, who is perfectly adept at it.

We should use middle-thick, effective swords, which won't make us disappointed in our self-reliance.

In case of using this kind of swords, estimation of the end-result will be very difficult, regardless of the psychical and physical state of the opponents, - unlike in case of the light swords, where the better fencer is superior.

Since, regarding other aspects, only those may count on fortune in the duel, who are fighting with everyway equal strength, state of mind and dexterity.

Under any other circumstances, victory for certain people is not depending on fortune, but on their talent, which they were given, but their opponent does not possess. The rest of the fortune may only emerge from the strange play of the blade.

Ergo, aside from useless blades, it is possible to estimate the end-result of the duel, from the state of mind of the fighting parties, which we have to be aware of, their passion, fortitude and skillfulness in handling the blade.

This estimation is absolutely necessary, not only because it actuates the greatest caution in every aspects, but we shall strive, through getting ready in every aspects, for getting ourselves in balance with the opponent, balancing his advantages with those of ours, exploiting his disadvantages, so that by equal struggle, we may as much as possible avert all the dangers, lacking awareness whereof might be dangerous to us.

Ability to manage this is a talent though, for in order to achieve it, we not only have to know others, but first of all, we need our own personality whereof we shall possess thorough knowledge, which is based on the countlessly asseverated self-understanding, an ability of perception that needs sharp wit and calm temperament.

And in general, we have to get to know people in life.

In order to get to know them, we have to see their deeds. Theories are not sufficient here.

People in the world show their talks, but they hide their deeds.

This is what actuates cautiousness.

It is easier to generally know people, than to especially know them.

Imagination could not create such a variety, as there is in human hearts.

People and things have their own prospects.

Some of them we have to see close, some from afar, in order to get to know them well.

Some people's value shows at once, others' only through analyses and philosophizing.

Moreover, there are indefinable people, who are neither what they are, nor what they seem to be.

Most of the people, like plants, have hidden properties, which are only covered by chance.

And there are cunning, masked ones, who can create the illusion of truth, so that it would imply wrong ability of judgement, not to be deceived by them.

Most of the people have two suits for their personality, a commonplace one, and a festive one.

The best are often more vicious hypocrites than the world would imagine.

Similar is the case of the manly courage too.

People are full of bias.

If there is someone who has never seemed ridiculous, the reason is that we haven't looked well enough.

As a whole, people are rather coward than bad, and they may be governed rather through this weakness of theirs, than through their flaws.

There are some who we would not assume being coward, until we see it; but there are very few whose cowardice could surprise us.

But like that of every treatise, humankind's final goal is also betterment.

For we do not really know the bias if we accept it, and we can not know a person, if we are similar to him in the wrong things.

To avoid misunderstanding, I do not mean inquiries about people, which would never be compatible with a man of character, but the people skills, which is necessary for us in order to be able to judge someone for the first sight.

In order to advise ourselves about every occurrent cases, I must mention those situations, when the parties break in on each other with determination paired with hatred and overboldness, inducing the greatest danger.

This generally occurs with mediocre fencers, whose attack consists of a thrust or a cut to a premeditated, most dangerous target.

The attack is executed in such a manner that it risks his own safety, without any feints, in the shortest way, with the greatest vigor.

At first, he, either catching or avoiding the opponent's cuts, breaks in on the unsuspecting opponent, not paying the slightest attention to his attack.

With secondants who lack insight to the extent that they don't even realize a bleeding cut, the duel might end the most grievously, even for the most insightful and strong spirited fencer.

We can easily ascertain of the reality and simple pursuance of this, in the assault-fencing.

Facing such a fencer, who does not fence with the greatest fortitude and cautiousness, we might allow to expose ourselves to a simple cut, which may not be dangerous at all, and being accompanied by bad secondants, we may strike a deadly blow on him, even with little skill.

Such people are those, who seek not to give knightly satisfaction, but the wildest vengeance, and their thirst for revenge they satisfy, with the greatest calculating and aplomb, even though with sacrifices, and in pursuance of their will, they seek the life of the opponent, in which effort, - if we ourselves are not very insightful and cautious, - they generally succeed.

For I cannot stress those results of the presence of mind enough, that everyone knows, but are not implemented in practice, which manifests in always keeping the eyes open - which does not mean that we should stare at the opponent with gazing eyes, suggestively in a and paralysed manner, but that, listening the most sharply, we shall know about every single movement of our opponent; in this task our main aid will be our eye, - then the swiftness, and - for the ones who have it - the perfection of fencing knowledge.

Talking of fencers who, even if not the most experienced in sword-play, yet are not entirely unversed, I have to mention a dangerous fencer, against whom, without the greatest presence of mind and excellence of fencing, we can hardly stand our ground.

Namely, this is generated by the majestic attack of an able-bodied man, carried out without feints, as his heavy attack lacking feints, is not only very strong, but he also

positions himself back into a guard position very quickly.

Gradual repetition whereof, the calm behavior and the heavy cuts, might confuse a mediocre fencer.

An excellent fencer, who has strong soul, parries easily, since he can easily disarm the opponent with his lightning fast pre- and countercuts, while a mediocre fencer, not using these the most confidently, exposes himself to the heaviest cut.

Since such an attacker, in spite of his repetitive heavy cuts, neither over-cuts, nor averts his weapon from the line much, facing such fencer, everyone who are not first class fencers, have to confine themselves to defence by all means, with the greatest presence of mind, and a little skillfulness.

Although it is possible, that a firm attack or counter-attack would be expedient, nevertheless, we must not expose ourselves to danger uncertainly.

Even in case of a well or a less well executed parry, even if we are touched, but the power of the cut is broken, we can surely count on being able to disarm our opponent with the riposte.

Finally, we shall not forget about the manner of fencing that skillful and spirited fencers use, with the likes of whom we mostly have the opportunity to fight nowadays.

Continuously provoking the opponent to attack through skillfulness paired with the greatest presence of mind, forcing him to attack by our feinted attacks, and seemingly completely delivering our uncovered body to him, we shall, with the greatest dexterity, parry and riposte the cuts warded off.

We shall use short feints, which we only use in second intention, and only apply using the best occasion, to place the opponent in a defenceless position.

Not being surprised by the attack of the opponent, being prepared for every possible things, not perceiving any surprise, readiness to dodge in case of a swift attack, in one word: fighting with the greatest attention, these are the characteristics of a true fencer in the duel.

Which manners of fencing do not mean the most precise usage of the sword, which necessarily makes one a master, but that extraordinary liveliness of the soul, which, in a person, manifests in the afore mentioned things.

Which behavior may be taken up by even the most mediocre fencer.

Facing such manner of fencing, we may only prevail through similar attributes, so that applying this manner of fencing in the duel, beside that it is the most noble and beautiful way of our own defence and victory, and beside defending ourselves, we also attack, whereby we not incur any danger, avoiding even the slightest thoughtlessness, the duel shall end without any danger.

Facing such a fencer, the opponent may go to any length, even if with determination, yet not employing this tactic, by any measure of exertion, yet neglecting skill, by any precalculated feints or forms of attack, even with the greatest determination.

Let us note by the way, that determination in itself is never victory yet, but one step closer to triumph than to peril, and lacking the afore mentioned attributes, it will not gain one's end.

So we are only able to make ourselves equal to such fencers, if we possess a similarly vivid soul.

After describing this latter manner of fencing we already have, judging different aspects, defined what kind of attitude we shall entertain during a duel, at any actualities.

Let's consider, that a duel is in many things different from all those rules that we

have to learn and observe in fencing. We shall be aware of the existence of all these occurrences.

We shall be aware, in certain situations, of the way to overcome the mistakes or to compensate the deficiencies we have got to know in ourselves.

And we shall raise that particular rule as a doctrine, which must include all the attitude, through which we - even if it is not able to raise us above instantly, or to bring to absolutely equal standards, - but by approaching of which, we must secure ourselves against the opponent.

By paying attention to and considering the specified cases, which, if we can internalize and follow them too, which only requires a strong soul, that everybody must possess, we are going to achieve not only to appear bravely, but even to stand our ground valiantly, without having to fear menaces, that even if do not seek our lives, but charge the wholeness of the body.

Since our howsoever advanced artfulness in fencing is unavailing, in negligence of the rest of the aspects, we are never going to be able to use it.

It shall be considered proven through this, that in sword-duels the good fencer not just not always, but rather seldom comes out victorious, for there are more men of fortitude, than good fencers of fortitude.

Thorough knowledge and study of this work not only give opportunity to sufficiently enforce it by utilising it, but those who hitherto haven't felt enough power and courage in themselves, yet after having realized this, they try to surmount to their bad tendencies, compensate them with the help of the described cases, and benefit from them, so that thus realizing the wrong concepts of theirs, and in this regard, getting to know themselves, they may save themselves from the previously sure peril.

And they will always feel enough power in themselves, not only to give in case of necessity, but to take recompense, and all these factors together will result not only in the chivalrous behavior and in all aspects correct approach and judgement in affairs of honour, but also in the reduction of the number of duels.

Because a worthy opponent with a worthy opponent, will find repentance more chivalrous than taking the field.

Knowing negative human qualities and weaknesses, there will always be certain people, who are always sooner ready to demand satisfaction from the weak, or to recompense them, and it is not their own offended pride, that drives them to those measures, which give solace to their perturbed mood.

The number of duels will only decrease, if the number of weaker characters drops.

If the number of the weak drops not in the headcount, but they grow in the soul and chivalrous thinking, the number of duels will decrease with the same rate.

But while there are people on this Earth, it will never be possible to prevent duels. Let's look around in foreign lands, where the prohibition of dueling is very strict, what did it result in?

That People go to alien territory to give satisfaction for the affronted honour, or the most miserable form of duel surmounts, like for example, the American duel.

Dreading punishment, they take each other's lives the most surreptitiously, but it being a form of duel that is not punished with strict captivity, since no-one is aware of it, people there are forced to use it.

But adverting to further argumentation of the duel, it is necessary that we deal with individual people, so that in the end, after creating certain groups, opposing different opponents, we may ascertain of the eventualities.

Everyone must first, knowing oneself, knowing one's advantages and weaknesses, and comparing these to those of the opponent, utilize these the most reasonably.

To one who - although in possession of an alert soul, even if also of sufficient skillfulness - has not been able to learn parrying to the necessary level, the most expedient is always to keep all those rules in mind, which we listed hereby, and never to attempt to parry the blows delivered to his arm, but always to dodge those.

As we can see in the assault-fencing, what swiftness, sharp eye and proficiency are necessary, to be able to protect our arms perfectly against a good fencer, moreover, we experience that after an appropriate parry, and due to the perfect deflexion of the sword we still sense the cut.

What a precision is needed then to parry the stikes to one's arm without exposing oneself to smaller or greater injuries.

But aside from all this, we must keep in mind, that this is the most sensitive part of the body, trough the injury of which we expose ourselves to the most complicated dangers, such as bleeding to death on the wrist or the armpit, and in case of cutting the tendons, we are never going to have a healthy arm again.

While during the assault it is desirable, that is also right, to regularly and thoroughly parry every cuts, nevertheless, in a duel we shall never expose our arms as a target to the opponent's attacks.

The head and chest left open for the opponent, not only confuses him, but even forces him to the attack, a cut on these parts is rarely dangerous, while a somewhat parried cut especially remains ineffective.

Thus we shall try to achieve, that the opponent always directs his cuts toward these parts, and we shall use sufficient parries against those, instead of exposing the awkwardly placed arms to the most dangerous cuts.

Those who feel the aptitude to attack, sufficient power and skill in themselves, shall try to enforce it as many times as possible, of course, always hitting that certain level, which sets the limit to the action.

If the attack is not successful, we shall calmly overcome all those mistakes of ours, which we have already listed in countless cases of the sort, and when the possibility allows, start it over.

A man of less powerful soul is usually forced to move back by an attack initiated vehemently, although if that doesn't prevail immediately, he will take the role of the attacker.

In case of two men who have the same strength of the soul, and keep in mind all those rules, which are by all means necessary in order to protect our bodies, a vehement attack from both parties is followed by an immediate stop, after which they fight in the manner, which shall carry all the properties, that were listed at the right way of performing a duel.

The greatest skill in a duel is to keep the distance from the opponent to an extent, through which we are already protected against the attacks of the opponent.

Although for this we need proficient movements of the body, which are already basis of the pre-school. With the right usage thereof we may outfight our opponent without him even being able to get close to us.

During assault-fencing we shall emphasize this as much as possible.

But even if one is not proficient enough in these movements, the appropriate level of attention, a vigilant soul brings this distance along involuntarily, but lacking the sufficient skill, of course one cannot take advantage of this, but leastways one will protect oneself better with it, even if one has no sufficient power and experience to carry out the necessary rules with total precision.

Before I'd advert to all those special kinds of fencers, whom we must make sure to get acquainted with, if we want to become aware of all those who usually cause

surprises in duels, we must recollect the things told so far, and set up certain doctrines, which, if one has understood and sympathizes with the so far mentioned things, must also convince.

It would be a very bad judgement to draw a conclusion of all the things that have been told so far, that all those who got injured in duels, should blame it solely on their own weakness or fortitude.

Nevertheless, they did not possess all those properties that their opponent had, or if the opponent had nothing else but determination, by no means did he surpass him in the necessary spiritual virtues.

Yet we must perforce admit that fortune may only in case of opponents with equally few or high advantages be regarded as a definite aspect in the duel.

In all the other situations we have already listed and are going to list, injury of the respective party may be caused by the following reasons.

Primarily, even if he beseemed the requirements which represented him as equal to an otherwise stronger opponent, viz. even if he possessed such fortitude in the fencing and felt equal courage in himself, his injury still obviously implies that he could not exert ingeniousness against his opponent.

Thus, his opponent by no means had fortune against him, but advantage.

Lack of this wit brings along injuries.

Since in a duel someone must, perforce, get injured, ergo it is never meant that we must by all means come out victorious, but the wit already, if one possesses the afore mentioned good qualities, brings along victory as well for sure.

But our actual goal is to protect ourselves from all those dangerous cuts, which could bring emergency upon us, and to parry the cuts as much as we are able to, and if possible, even to be able to riposte, so that we can preserve ourselves from peril.

But in order to understand all these, and to be able to follow them right in every situations, above all, as it was already stressed countless times, we shall definitely know ourselves.

So we mustn't pass such judgments when evaluating the results of the individual duels, and as fortune, mention them to the disadvantage of correct judgement:

The secret of his success was that he rushed at the opponent with closed eyes and with mad force, and he slashed him all over; or that a certain person won because he was a good fencer.

Since, if that someone, neglecting all those rules which have to be kept in mind during a duel, had attacked the opponent with the expounded desperation, despite that he did not possess enough fortitude to keep his eyes open, we must by all means be able to draw the consequences from the afore mentioned things and definitions, that the opponent was either a good fencer, yet for sure without any fortitude, or he might have had the sufficient fortitude, but he was lacking every skill to parry the cuts administered toward him, which situation may only occur, if the mentioned party had no experience in sword-play at all.

For, imagining ourselves within the next example: if we know ourselves as a man of fortitude and sufficient skills, by no means should we suppose that facing such a man, be he ever so compelling with his apparent skill, forceful cuts, yet whose action already happen with closed eyes, won't have any effect on our soul.

For, considering the worst case, like for instance when we can't most precisely parry the cut directed toward us due to its power and swiftness, it may cause light injury, but our riposte can be very dangerous for him, because of such demeanor of his.

The deeper we go in the explication of the duel, the more we are bound to establish

doctrines regarding dueling.

Seeing the diversity and different demeanor of fencers, we surely have to realize, that their actions, from the moment on, that we call a duel, largely changes, or totally diverges from the manner, that people use in fencing halls under normal circumstances.

I don't mean the countenance and state of mind, which I have already abundantly explained, but the mentality, that shall direct people in a duel.

Countless excellent fencers, who without even being aware of it, possess all the properties necessary to the good outcome of duels, having a bad comprehension of the duel, come to that conclusion in a glance, which we already know, and they change their actions unawares.

I am adverting to the exposition of these obscure concepts regarding the duel.

Many are those who have the misconception, even ones who have fought countless times, that in the duel there is absolutely no place for parries, and gear the result solely to their audacious countenance.

But such a judgement can get formulated in such an individual, who did not have enough insight so that he could assess, that his opponents, largely, even if they could fence, still did not maintain valiance and wit...

We must realize, that the approach to the course of the duel is in 90% that they gear it to fortune, this concept, furthermore, the attitude emerging trough it neglects all the rules which order calculation in due moment, just as well as precaution; instead, it, always striving for the intimidation of the opponent (considering not, that the opponent will not fear), acts offensively, solely trusting haphazard, within firmly convinced that, dueling having nothing in common with fencing, neither does he trust his own knowledge of fencing, nor does he trust his demeanor resulting from this, and resorts to the aforementioned things.

This general comprehension of the duel shall assure us, that most of the opponents, at taking the field, are surrounded by such a haze regarding their countenance, which they are absolutely unable to see trough.

Through this we can understand, that he who dispels this nebula, with the determination we have already countlessly encountered, and seeing his opponent in front of him veiled in this nebula, even if he bears little skill or fencing expertise, is near the victory.

Such a victory may only be held fortunate if we have dealt with such an opponent, but it may in no case be held the 'fortune of the duel', asseverated by many.

Thus, in the duel, in order to be devoid of its ill eventualities, and even if not necessarily to come out victorious, but to avoid its possible dangerousness to us, it is necessary, that we comprehend the so far explained things through comple empathy, keep these rules in mind and avoid all those general misconceptions and ill conclusions in a duel, that we mostly have.

Right interpretation and comprehension of these doctrines will lead us to the right path, while its attitude will, perforce, protect us against the stronger.

My main goal is that everyone, using this to their own advantage, may oppose equal force to equal force, which equal and good force may always only result in undangerous saber duel.

In the things told so far it was by no means included that in certain cases it would be absolutely impossible to make changes in the manner of countenance.

But this countenance or demeanor only those may change during a duel, who possess all the required qualities of fencing.

Only spirited and excellent fencer may pretend a rude attack, in order to be able to

utilise its effect in the right moment.

But with just partial lack of those qualities already, he may not apply this attack against a real opponent.

In one word: such demeanor that would lead the opponent astray, showing ourselves in different ways to the opponent, so that in due season we can take advantage of it, only those are able to maintain in the duel, who use the fencing-manner, which we have described as the best in a duel.

Such an opponent is going to be able to choose all the tools for himself, which serve to intimidate the opponent (yet still being ready for the opposite as well).

One who is vigilant in every moment, is aware of every movement, and whose attention is inexhaustible.

During the course of the duel his attention extends so much that he feels the opponent's blade on his body, wherefrom he is able to back away in the right moment.

Such attitude never brings threat.

If we think about and examine the individuals, we experience that the good fencer gets belittled in every case where his attention is solely focused on good fencing.

Because, extending his attention upon everything, immediately recognizing the different countenance of his opponent so that it does not exert any influence on him, even the good fencer is only capable of with the greatest presence of mind.

One must possess all those qualities that create the character of an alert soul, and the lack whereof completely push the – although excellent – fencer to the background. How very easy it would then be for an excellent fencer to take a totally ignorant fencer opponent's life, should that lack all these excellent qualities.

These are the qualities, whereupon we must contemplate.

Always imagining an excellent opponent for ourselves, contemplating about our own ignorances, exercising ourselves to get strong not only in countenance, which countenance can be seemingly pretended even by the weakest, but against the danger, the consciousness whereof urges us to great cautiousness and composure.

With this in mind we may stand in front of anyone's sword without danger, for we may be sure, that no distress may happen that we would not be unaware of, and in which case we could not do the necessary preparations.

Any countenance in a duel, that lacks these traits, is only hypocrisy, challenge to the fortune, that may only manifest in a weak opponent.

Assuming that everyone exerts at least some experience in fencing, besides it is not possible to avoid mentioning certain cases, which in the rules of fencing, are alien to dueling.

Aside from the driving of the blade, the effective nature whereof shall be created by the thumb kept on the grip, for almost every different strong cuts become stick-hits, - the afore mentioned way of holding the arm becomes the most important in the duel.

Placing the latter in total safety, through evading the cuts aimed at it, prevents him from the possible wrong parrying.

In case of experienced fencers, leaving the body open occurs, which intends to force the opponent to cut at the opening, for let's think thoroughly about the effect of the duel on most of the fencers.

This largely manifests in trying to get rid of it, so that it ends as soon as possible, furthermore, in order to wound his opponent at all circumstances, utilizing the void place, he administers his immediate cut towards it, neglecting any feinted approach towards it, which would rarely provoke retreating.

Yet just the very conception already motivates him as well, that he shall be the attacker, he hopes to ensure a brave countenance by this, he strives to, perforce, take advantage of the void space in the very moment.

Various, fast shiftings of the arm's and the body's position, as long as we are experienced with such, are, perforce, necessary.

The continuous moving, even if it consists only of leaning forward and backward with the body, not only makes one more cautious, but also prepares one for everything.

There is no more dangerous manner of attack, than starting off with full drive at the opponent, whereof we can truly tell that only the blade of the opponent will be able to impede, which he will, perforce, meet.

One shall avoid the attacks connected with many feints, for be it ever so fast, it results in the counter-cut of the opponent, who mostly won't even parry them, but will utilize the slightest opportunity for performing pre- or counter cut, which often results in a double cut.

I am not aiming to give lesson in sabre-fencing, but I must, perforce, mention the application of certain occurrences in the duel.

Among others, it is inevitable to mention, that every good and fairly good fencers have to be constantly ready for double-cuts in the duel, which generally result in the ugliest gash.

We can experience the countless many doubles during the assault, which originate either from the simultaneous attack of the opponents, or from defending through a riposte applied badly against the attack.

This relates to dueling all the more, for the results of the above-mentioned cases befall here even more.

Failing to overcome passion, anger, hatred, result in all the occurrences, that, while – in default of acumen – , neglecting every parries, manifest in wildly attacking the opponent.

How easy it is to unarm such opponents, with calm parries, shrewd demeanor.

For, similar behavior will necessarily result in a double, even with secondants who fulfill their duty the most exquisitely.

Against an opponent attacking in such a manner, a counter-cut may only be successful at an excellent fencer, the effectiveness whereof requires, perforce, the well-lead swordblade and swiftness, otherwise it will again cause our own injury.

So, if we take the offensive against our opponent, precaution, perforce, requires, that all our feints shall be pretended and even if we already feel our blade on the body of the opponent, we shall still be ready for a possible counter-cut, in order to be able to, by pulling back our blades, instantly parry.

Furthermore, the cuts towards the upper body, we shall always parry, well or less than well, even if with exertion, rather than to awkwardly counter-cut.

Such precautions are definitely necessary, which is however nothing else again, than increased attention, embracing everything, that awareness, paired with fortitude, which also possesses the good attribute of acumen.

It is courage and strength that lead such a demeanor to charge, not the malevolence, attacks performed on the spur whereof mostly happen, even if not with closed eyes, but under the veil of the haze.

It is not only the fortitude whereof the opponent may draw strength, but he shall be taken under judgement regarding the physique as well.

For, in the duel, more physical power shall never be applied, than what is necessary in order to achieve success, the extent of our own effort shall always be set

according to the strength of the opponent.

The waste of power is a great mistake especially at the beginning of the duel, because it can easily be soon followed by languish and fatigue.

It is obvious that this only addresses such fencers who are able to persist against each other for longer time in the duel, which can be accomplished by mutual caution.

While in the assault-fencing attacking and parrying are essentially linked and merged, in duels these are conspicuously separated, - since most of the fencers rarely defend, moreover, they totally ignore it, and this is the biggest main mistake.

But in offense, as well as in defence, the principal thing is that we must be able to utilize the circumstances that ensure victory.

And the tools of victory, as we have already mentioned countlessly, the predominant consciousness of abilities, wit, flexible dexterity, acumen, courage, rapid attack with the greatest precaution, abrupt utilization the uncovered part of the opponent and every advantages provided by the moment of the combat.

Which attributes, in definition as well as in the hows of their accomplishment, we have explained.

Nevertheless, what was said so far, might still represent a problem in the eye of the dear reader, but he could understand and also interiorize the ideas of the author, so that considering all these and making them subjects of discussion, he may become aware of what is quite difficult to commit to paper more distinctly, although getting the feeling of it and empathizing with every thought, getting zealous like in the moment of action, I tried to discuss and reason everything, though I feel that it was deficient, and what I aspired to, I could not perfectly accomplish.

But we must admit that by perfect empathizing the ideas unfolded so far, though not only understanding but internalizing and interiorizing them, we may achieve all those that are intended by this present work.

By perfect utilization thereof, brightness pervades the reader's mind, which illuminates all those cases for him, that were so far covered in obscurity and wherein one used to be lead through by uncertainty, un wisdom and weakness.

With a different point of view on the duel, one can weigh its advantages and disadvantages, empathizing with the different positions nothing can surprise him, being prepared for everything, he may make up for his deficiencies, weighing his own individuality, he is standing on a much firmer ground, in the moment of stepping on the scene of the action, acting according to the things discussed, he is able to protect himself perfectly from the dangerous outcome, or at the cost of slight injury he fulfills his duty with little excitement in times when maybe another's life would be endangered.

But it is necessary that we return to the former things, and illuminate all the obscurity that we want, with the greatest endeavor, to make comprehensible.

Contrasting different fencers, we have already weighed their behavior, but we haven't set up a system yet, although we have mostly marked the fencers' individualities, thinking, fortitude and skillfulness, but we haven't been able to establish a definite doctrine yet.

For this expression in the duel, "fortune" – still weighs as a cumbersome pressure over our analysis, the perfect understanding whereof, its essence, knowing, are the most important things in order to be able to make right judgement about the end-results of duels, contrasting people, weighing them, to be able to judge those in their own reality, totally omitting fortune as in a factor when determining the odds.

For, only this way are we able to declare a right judgement, and ourselves: entrusting not to fortune, but very well to our own value, judging the opponent

similarly, - accomplishing all the things that everyone will aspire to in the duel, to its most fortunate possible outcome, even if with injury, but without danger, which, through the real and right comprehension of things, is going to ensure our trust in ourselves, and complete relief.

We shall thus try to contrast the opponents, and according to what was explained, make a right judgement of the outcome of the duel, - weighing the opponents, to ascertain their individualities, skillfulness and the end result.

Perfect equality, art, strength and mental alertness of two fencing masters do not count at the outcome of the duel as decisive factors, the outcome of the duel is totally left up to fortune.

But fortune will take role as a factor in all the duels, which, though in the rarest occasions, still do occur, that is when two fencers, equally able or unable to fence in all aspects, face each other, concure with each other perfectly, showing equal courage or timidity, they fight through equalizing their mental alertness, or with total lack of it.

While in all the other cases, by applying all those advantages that were named, it is not fortune we are going to count on and refer to, but may secure as much advantage for ourselves in order to achieve victory, as we have been able to understand and empathize with it, and through this, we can utilize it.

Thus, the operation of two identical, perfect fencers, may quite rarely result in dangerous outcome.

Operation of two identical, mediocre fencers might be already burdened with more serious consequences; while the operation of two identical, in fencing absolutely incompetent people might result in the most dangerous duel for both.

But, inserting fortune again, which is going to accompany for a while, it only appears here as such a factor, given that all those rules established by us are neglected, which, if kept in mind, fortune may only come into account as the play of the blade, for, in order that this word may become completely comprehensible, it shall be interpreted as follows.

If a bad fencer severely wounds a good fencer, this had no fortune, but did possess all those advantages, which caused his victory against his opponent.

Thus the bad fencer only had fortune inasmuch as the good fencer possessed such a minor character. Yet I believe, this is not the 'duel-fortune' any more.

If an excellent fencer in possession of all virtues is matching an opponent less skilled in fencing, but being of the same mental qualities, more serious injury of the latter seems natural, while in the slight injury of the former, which may result from the play of the blade, it is the fortune that takes part.

Interpreting and comprehending the thing this way, we may quite bravely state, that a perfectly dangerous opponent does not even exist, because the intervention of fortune is a vast obstacle to the perfect determination of duels.

This is not our main goal either, but it is indeed our intention to make the right judgement before each duels as much as we are able to, and to determine the outcome, as much as possible.

However, this is only meant for determining the duels of others.

Because, individuals, judging their opponents perfectly, may determine the outcome themselves with right judgement.

Since, while others, not being aware of his true personality, may value him more or less, while he, overcoming his passions, either raises up to the level equal to his opponent's, or even exceeds him in one or the other advantages, thus securing himself against the unexpected.

Herein, his greatest barrier will be one of the main and biggest weakness of mankind, that one is not even close to being able, or wanting to [judge] oneself, flattering oneself with such things, that will indulge one's vanity before oneself.

So, the biggest challenge is to avoid rating ourselves higher than our opponent, but in no way to belittle either, so that with the right definition we are prepared for utilizing all those tools, that are going to protect us against our opponent in the duel.

It was mentioned several times, that in a duel not that is the purpose that one should come out of the duel completely intact, for, that would mean that they include all the virtues, but one shall indeed strive for saving oneself from severe and perilous cuts, which is also possible to achieve, with strong resolution and will.

This way, such an incident may not befall, that in one and the same duel one must have his arm amputated, and the other the eye operated, for this is no other than grievous consequence of nerveless, reckless countenance, under the tyranny of the rampant temperament.

In case of two identical fencers working according to different systems the Hungarian school prevails against the Italian in in case of dueling.

Because, while in the assault the Italian may soon give the first touch, which causes so to speak ineffective injury, knowing this thin blade and its manner of usage, while the similarly moving fencer of the Hungarian school exerts superiority and advantage with his more effective cuts.

In spite of the swiftness and movements of the Italian fencer, he is not impossible to catch up with, - and the state of mind caused by the effect of the blade already, may be mentioned as an advantage.

Let us choose our seconds carefully, for a good second is already the undangerous sword-duel itself.

Thus, the seconds must not only be versed in the affairs of honour, but regarding their solicitousness for their party, they must take the followings into account as well.

A good second shall perceive and know the physical and mental abilities of his party, muscles and temperament, furthermore his courage, the tenacity of the strength and his composure, in order that, having such regard to these qualities, perfectly knowing him, he [the second] is able to replace the deficiencies with his enlightenings, and he is able to supervise at the duel accordingly, and thus he is able to prepare and to get prepared for everything.

The mental and intellectual, as well as alert observation skills are the traits we have to primarily assume of our seconds. – And this is what nurtures reliance in us, and makes us feel powerful support behind ourselves.

So, in order to be able to trust the seconds, we shall choose such ones.

Who are, in short, able to use extraordinary rescue-tools, which the moment and circumstances just put in their reach, under extraordinary circumstances, and this is that certain moment, in which the sublime countenance, manly courage and uncompromising strength of the man are in a so truly uplifting way reflected.

The safe outcome of the duel I hold achieved according to these established principles, approximate observation whereof shall by all means draw down sublimeness, while its pursuance bespeaks the true male character.

I believe, no-one is going to misinterpret my principles.

One will not interpret it falsely, because this is only the way towards the right direction, which might as well diverge, and in a different way the purpose may be achieved even shorter, which to securely reach, even besides all these, is going to be the greatest challenge.

But one might make use of it, which may only be to one's benefit.

And perhaps it serves a basis of further argumentation, gives material to more extended thinking.

It gives the idea for that, which no-one has thought of yet, nor has committed to paper.

My pioneer attempt might be deemed audacious, and perhaps it is too, especially there, where the conception of the duel is not a result of weighing actual examples, but was always entrusted to the fortune.

Thorough empathizing and understanding of my work is going to support these lines.

These lines shall thus not be taken under criticism as if it were a codex, but one shall, reading between the lines too, extract the principles, set up new ones from them, and proceeding on this way, find the right direction.

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