

A
VINDICATION
Of the TRUE ART of
SELF-DEFENCE.

WITH
A PROPOSAL to the Honourable Mem-
bers of PARLIAMENT, for Erecting
A COURT of HONOUR
in GREAT-BRITAIN.

Recommended to all Gentlemen, but particu-
larly to the Soldiery.

To which is Annexed,

A Short, but very useful MEMORIAL
for Sword-Men.

By Sir WILLIAM HOPE, Baronet, late Depu-
ty-Governor of *Edinburgh* Castle.

*Certamen festinantium incendit Ignem,
Et lis festinans effundit Sanguinem.*

*Magno Ingenio turpe non est, sed honorificum, Errorem
fateri simpliciter.*

L O N D O N,

Printed; and Sold by W. MEADOWES, at the *Angel*
in *Cornhill*. MDCCXXIX.



*For p: 1.st
Frontispiece*

See p: 88.

NOT INDICED

To the RIGHT HONOURABLE,

ROBERT WALPOLE,

Chancellor of His Majesty's Exche-

quer;

First Lord Commissioner of His Ma-

jefty's Treasury,

And One of His Majesty's most

Honourable Privy Council,

S I R,



HAVING writ the

following VINDI-

CATION of the

True Art of SELF-

DEFENCE, and

knowing, that a Person of

your extraordinary Parts

and

DEDICATION.

and Learning, who are so
much Master of the greatest
Springs, and most secret
Resorts of State, I cannot but
be also a critical Judge of
the Nicest Points of Honour;
I have presumed to present
it to you together with
the Gentleman's Proposal
contained in it, for Erect-
ing *A Court of Honour in Great-
Britain.*

212

CIVILIA
I had the Honour, Sir,
some Years ago, when at Lon-
don, to represent to you an
Affair, in which I am still,
from Time to Time, concer-
ned.

DEDICATION.

ned, before your Lordships
of His Majesty's Treasury,
and when you read my
Name, perhaps you will do
me so much Honour, as not
only to Countenance these
Sheets, which, altho' few,
contain, I dare venture to
say it, a good Deal of close
and useful Reasoning, and
Instructions upon the Gentle-
many Subjects whereof I treat;
but also to Approve of,
and Promote the Honour-
able, and most useful, as
well as Christian PROPOSAL,
made by me towards the
Close.

DEDICATION.

BE that as it will, I humbly offer them, as a small Testimony of the singular Esteem I have for a Person of your distinguishing Character and Merit; so not allowing myself to doubt of Success, and wishing, SIR, to see, by your cordial Interposition and Interest, seconded by those other Honourable Members of the HOUSE, who are Masters, and Encouragers of the *True Art of the Sword*, the above-mentioned Honourable, and most Pacifick and

Recon-

DEDICATION.

Reconciling COURT, Éstablished by *Act of Parliament*, for the Honour and Safety of His Majesty's Subjects. I am, with all Respect and Sincerity,

S I R,

Your devoted and

most humble Servant,

WILLIAM HOPE.

T H E

P R E F A C E .



U E L L I N G, or
Single Combats, ei-
ther without, or with
Seconds, are of such
bad Consequence, and
have destroy'd within
these Hundred Years, so many Brave
Men, that I am perswaded, there is
no Man of True Honour, but will
be well satisfied with my reducing in-
to so small a Bounds as the following
VINDICATION, the chief Argu-
ments against them.

T H E R E .

THERE are none but the *Vindictive* and *Revengeful*, who can have any *Pleasure* or *Satisfaction* in them; and seeing, that by so much as they possess of this *Unchristian Temper*, by so much do they *Ungentleman* themselves, I shall have the less *Regard* for them.

THEY are then only the *True Gentlemen*, and consequently the *Honourable*, whose *Judgment* I shall respect in this *Matter*; if they but approve of it, I am satisfied, and shall very easily digest the *indifferent Opinion* any other less deserving *Persons* may have of it.

ANY Person of ordinary *Sense* and *Ingenuity*, altho' neither *Gentleman* nor *Scholar*, will be capable to understand

understand the Strength of the Arguments adduced, against the Giving and Answering of Challenges; and, if he be a good Christian, he will do it the better, and the more readily enter into the Design of the Book, which is chiefly to save Men's Lives. For he may pass over the Latin Quotations, and be at no great Loss.

I shall therefore only desire, That my Reader peruse it seriously, and without having any Regard to the current and common Opinions of many unthinking People on this Head, and that he would also value more the Merit and Importance of the Subject, than the Author; altho' I believe, there are but few who are well acquainted with me, who will suspect me of so much Disingenuity, as to write and publish one Thing, and think

THE FACET

think another. So, wishing it may
have its desired Success upon Per-
sons of all Ranks, as well Country
Gentlemen, as Officers and others
in the Army, I submit it to your
Judgment.

I could have added a great many
more Arguments to what I have gi-
ven, both against Duelling and Re-
venge; but seeing what I have said
will, I doubt not, be sufficient to any
judicious and well-intend'd Reader, I
shall only recommend to his Perusal
Three Chapters in the Second Part
of Monsieur Esprit, of the French
Academy at Paris, his Discourses on
the Deceitfulness of Human Virtues.
Printed Anno 1706. The First, Of
Valour, Chap. X. The Second, Of
the Courage of Duelling, Chap. XI.
And the Third, Of Patience, with
Reference

P R E F A C E. V

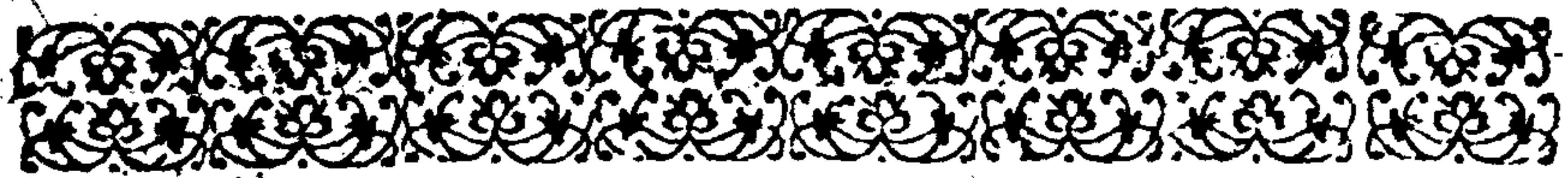
Reference to Injuries, Wrongs, Affronts; &c. Chap, XXI. Which are well worth any Gentleman's Reading; and which, if he fancy the Arguments I have given against them are not sufficient, will supply that Defect; as the Book it self will a Vacancy in his Library: For it will well deserve its Place.

ΠΡΟΛΟΓΟΣ

I shall close this Preface with the Sayings of Two Learned Men! He that is truly Magnanimous, says Aristotle, minds only what he ought to do, and doth not care what Opinion the World hath of him, 4. Eth. Chap. 8. And That Man alone, says Seneca, is intirely devoted to Virtue, and values it as much as it ought to be valu'd; who will rather be branded with Infamy, than wound his Conscience. Ep. 81.

Advertisement.

TH E Author's *New Method of Fencing,*
and *Observations on the Gladiators,*
Stage-Fighting, Also *Dr. Cockburn's Dis-*
course and Examination of Duells, so much
Recommended; Are to be had at *George*
Strachan's Stationer, in *Cornhill,* opposite
to the *Royal Exchange,* **LONDON.**



... THE ...

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[To be added to Page 11th]

Having omitted a very strong Argument for the Usefulness of Fencing, with which I should have begun the first Paragraph of the Eleventh Page; to which I remit it. I think I cannot do better, than to bring it in here. And it is this,

To conclude this Point of the Usefulness of Fencing, with an unanswerable, and consequently, decisive Argument. I First lay it down as a Postulatum, That Art can never denude a Man of his natural Courage. It may, and does indeed sometimes, which is its great Property, make a courageous Artist more circumspect and wary in what he is
to

A Vindication of the

to undertake against his *Adversary* when engaged for the *Life*, and not to be so *unjudiciously forward* and *venturous* as if he had no *Art* at all, and were wholly ignorant; which is truly the best Method such Persons can take, seeing *thus* they depend wholly upon *Chance*; since they cannot upon *Art*, because they have none; But that it does, *divest* any Man of, or even *impair* his natural *Boldness* and *Courage*, I don't believe the greatest *Contemners* of, and *Enemies* to the *Art*, will either *affirm* or *maintain*.

THIS being premised and granted, I suppose two Persons of equal *Stature*, *Strength* and *Courage*, the one a *True Artist*, and the other *Ignorant*, were to fight publicly for their Lives, by the Allowance of the
Co.

True Art of Self-Defence.

overnment, as it was very common
old amongst the *Romans*; Upon
those Side do you think would the
Effects or Odds of Advantage run, in
the general Sentiments of the *Spec-*
tors? Certainly they would run
upon the *Artist's* Side; because he
equals the Ignorant in all his natu-
ral Qualifications, and overbalances
him in his artificial: So that unless
Providence interveen, and equal the
Scales, for which there can be no
certain Reason given by any Mortal,
they should incline more to the
Ignorant than to the *Artist*; then
undoubtedly the *Artist* must in all
 humane Probability carry it.

I think I may very naturally
reply here to *True Sword-Men*
with some Alteration but more Or-
der, what the great *Marechal*
Turenne

True Art of Self Defence

juently Advantage, & the greater
over the Ignorant; and if he be
weaker; then he must supply that
Defect by judiciously making use
of his Art; The Term **IGNO-**
WANT, is a Denomination given
generally to all Persons who are un-
skilful in the Art of the Sword, and
is made Use of only as such, here and
not by Way of Derision or Con-
tempt of any such Persons, who in
other Matters may be amongst the
most Knowing and Judicious. It
thought fit to add this, lest some
Persons might mistake me in the
Expression.

TRUE Artists may also, if
they can, (but I much doubt they
can) divest themselves, in a Man-
ner, of their Art, if they find
it does not answer them in the
Heat

Heat of an *Engagement*; (which it certainly always will, if *rightly used*) and so reduce themselves to their *natural*, but *inartificial Skill*, by which every Thing else, being supposed equal, they are still in *Equilibrium* with the *Ignorant*; so that let an *Artist* either make right Use of his *Art*, or throw it off, and lay it aside as much as possible, yet upon the former *Supposition*, he is always in *equal Terms* with his unskilful *Adversary*, and consequently at no *Disadvantage* by being *Master of the Art*, but a great Deal the better, and more *certain* and *sure* in what he is to attempt and put in *Execution*. Q. E. D.

THIS *one Argument* alone, (in *Proof* of the *Usefulness* of the *True Art of the Sword*) is *unanswerable*, and

True Art of Self-Defence.

and must stop for ever the *Mouths* of all, who so much *ungentleman* themselves, as in the least to *discountenance* or *discourage* it, by their *supercilious* and *slighting* *Carriage*, when this *Gentlemanly* and *useful Subject* happens to be the *Discourse* of their *Company*.

I shall therefore leave this *Argument* with them, to reflect and *ruminate* a little upon, and will only assure them, That if it shall ever be their *Misfortune* to *Engage* in good *Earnest* with a *True Sword-Man*, they will, in all *Probability*, have good *Reason*, by *dear bought Experience*, to wish, that they had been amongst the *Number* of the most *Dexterous* in the *True Art of Defence*; for that which is *ill grounded*, and consequently more *preca-*

A Vindication of the

rious, is not worth naming, far less defending. And for their greater Encouragement, to endeavour to become true Artists, I must tell them, That I never yet knew, or heard of any Artist, were he never so ordinary, who ever repented him of his Art; but upon the contrary, always esteemed it as most convenient and useful.

WHAT I have here said, in *Com- mendation* of the *True Art* of *De- fence*, is not to encourage in the least any Person who is *Master* of it, to be *Hectoring* and *insolent*, thereby to provoke People to *Quarrel*; the Consequence of which, is commonly either *Going by the Ears* in a *Tavern*, or sending next Day a *Challenge*, which ends in *Fighting*, and for the most Part with the *Life* of
One,

True Art of Self-Defence.

One, if not of *Both the Parties*, especially when *Unskilful*. But for its *Vindication* against such as endeavour to disparage and *traduce* it, which is below any *Gentleman* of true *Worth* and *Honour*; and to show the real *Benefit* of it, when a Man shall be compelled to *Fight* upon his *necessary Self-defence*, which no Man can be assured, but he may be too soon *trysted* with. This will sufficiently appear by the following *Vindication* where *I have done all in my Power* to *disswade* People from, and to discourage their *Answering of Challenges* and *Duelling*.

If the *Arguments* here adduced do not fully convince them of the *Atrociousness* of this *unchristian Crime*, it is a great Sign, That the *Old Man* does as yet prevail with them;

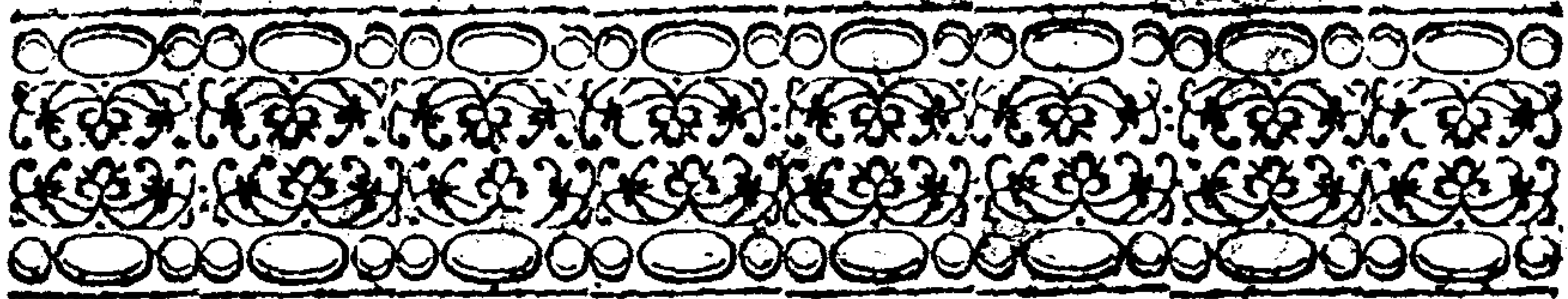
them; and, that no *Humane Reasoning*, be the *Arguments* never so *strong*, can have Force enof to *Convince* them: And therefore I must recommend them to a more *Supernatural Aid*; For it is *That* only can work such a *Miracle*; as their *intire* and *Thorough Conviction* in this *Matter*.

AGAIN, what our Author says, *&c.* as in *Page 11th*.



Directions for the Binding.

THE Contents are to be placed at the *End*, and the *Large Plate* last of all, the *Small one* being for the *Frontispiece*; and the *Addition* immediately after the *Preface*.



A

VINDICATION

Of the True ART of

SELF-DEFENCE, &c.



AVING writ so much of *The Art of FENCING*, that I truly believe, the practical and useful Part of it is, by my *New Method*, brought to the greatest Perfection it is capable; for, as to the

A

Nice

2 *A Vindication of the*
Nice Theory, it is of great Extent,
and most of it more for Speculation
and Diversion in Discourse, than
Usefulness in Practice, altho' very
well worth every Gentleman's study-
ing and understanding, that he may
Discourse of it the more readily, and
in the Terms of Art.

I therefore fancy it will not be
thought amiss, if I hereby give No-
tice to the Publick, That, having
perused a Book, Entitled, *The Hi-
story and Examination of Duelling,*
&c. written by the Reverend Dr.
John Cockburn, which did not come
to my Hands but lately, otherwise
I had given this Advertisement
sooner; and which is very well
worth every Gentleman's Reading;
seeing the Author founds what he
writes upon the truest Principles of
Honour,

Honour, as well as Christianity : So that out of Zeal and Concern for the Safety and Preservation of all Persons, I cannot but recommend it to their serious Perusal, particularly the Gentry and Soldiery of these Nations ; the Book being well done, and containing in it many Things relating to the *Grecian* and old *Roman* Way of Fighting, both Curious and Learned.

AND I doubt not, but this my Recommendation will have the more Weight with many, seeing it not only in a Manner lies in my Way, as having writ so much in the Commendation and Usefulness of the Art of the Sword ; but also, because I am not acquainted with the Author, but give this Notice merely for the Benefit of my Countrymen, without

A 2 having

A Vindication of the

having the least Regard to any Advantage he may reap by it, for whom I have otherwise a great Respect, because of his other Writings, of which I have seen some; but particularly for this useful Performance, wishing, that every one may be Master of it, for their clearer Conviction, as to the true Principles of Honour, now a-Days so much mistaken, and many Times perverted to so bad an Use, as that of *Duelling*; but which our Author has unanswerably explained, and set in their true Light.

HOWEVER, to prevent some Mistakes, which many Persons may, without due Consideration, fall into, I am to acquaint the Reader, That what the Author says in *Chap. II. Part I. Concerning the common Gladiators*, is not to be taken in a general

True Art of Self-Defence. 9

general Sense ; for, as there are no hardier and braver Men than most Part of them are, and who value less their Blood ; I wish, to the Reputation of Art, they did it more than I have many Times observed them to do, when upon the Stage, and fighting for a Prize, when by true Art they might have prevented it ; and which was the Occasion of my writing some Observations upon that Head when at *London*, about Eight Years ago ; for it cannot be deny'd, but that some of them may be of a mean and dastardly Spirit, and come to play the *Poltron*, as the Author terms it, in the Day of Battle ; for *Art can never make a common Fellow a Gentleman, nor a Coward a Hero.* But that is no more a just Reflection upon *Gladiators* in general, than it would

be upon Mankind, That because many of us are treacherous, false and villanous, to conclude from thence, that our whole Race must be so. Therefore, altho' I allow with the Author, that there are many mean and naughty Persons amongst those who Profess the *Art*, yet I deny it as to the General; for, according to the Proverb, *One or Two Swallows make not a Summer.*

ALSO what he says in *Chap. IX. Part. I.* of the Weakest mastering the Strongest, and the Ignorant the Artist, must be taken in the same Sense as the former; because, altho' this does sometimes fall out, yet perhaps not in many Engagements where a Person truly skilful is concerned.

BESIDES, there are but few good Sword-Men; and to attribute that to a real Sword-Man, because it is sometimes the Fate of the Half-skilful to meet with it, is wrong Arguing; for if a Man be truly an Artist, his Art can never do him Prejudice, because being Master of it, he understands the Parades of all Manner of Thrusts: knows to discover, and to make or force an Open where there is none; to direct, and adjust his Thrust to that Open; to Advance and Retire; to break Measure or Distance; and all this without Confusion, with many other Subtilties belonging to the Art, which none altogether ignorant can pretend to. So that whatever Way it goes, he, as a skilful Gamester, must have the Odds upon his Side, altho' he is not infallible, and

can no more withstand a strong and impetuous Current of bad Fortune, than a good and knowing Gamester can an unlucky Run at Cards or Dice. And by these Advantages, which are but a Few of the Many he otherwise has, it must still be own'd, that upon the Main, a true Artist has by much the Advantage, even of an ordinary Sword-Man, much more over one wholly ignorant of any Part of the Art; altho' we all know, that notwithstanding of this, *The Battle is not always to the Strong, &c.* which ought to humble all true Artists, and be as it were a Counterpoise, to abate their Pride and Vanity, flowing from their Art; seeing there is nothing of this Kind infallible under the Sun, but *That Time and Chance happeneth to all.* Altho' all Men of Understanding

standing must own and confess, that at Bottom, *Art* is preferable to *Ignorance*, and that *Ingenium prestat Viribus*, let the Success and Event be as they will.

THIS is as homely and just a Comparison, betwixt *Ignorance* and *Art in Fencing* as I can possibly give, and must stop all reasonable Objections upon this Head: For,

Who fancies *Art* makes Men *Infal-*
libile,

Discovers more of Ignorance than
Skill;

If *Art* did *Sword-Men* truly *Sword-*
Proof make,

What Pains to become *Sword-Men*,
would Men take?

True Art does Ignorance in this
excel,
It doth both Blow and Thrust
with Ease repel;

Art does but Knowledge and Assu-
rance give,
And Men from many Blow and
Thrust relieve;

Sees, forces opens, and with Judg-
ment just,
Prompts, here you are to Strike,
and there to Thrust;

Thus, Art, you see, is better far than
none,
Cause it prevents receiving Three
for one;

Who from his Art does more than this
expect,
Arm'd Cap-a-pee must fight, and
it reject;

For Art's but Art, and Skill no
more than Skill,
Which saves in Part, but works
no Miracle,
To render frail Man! ——— Infal-
libile.

AGAIN, what our Author says
in the same *Chapter, Page 190,* of
Peoples commonly Fighting in Pas-
sion, must be understood, *Cum gra-
nu salis,* as we say; for altho' in all
my Directions, both for School Play
and at Sharps, I recommend Calm-
ness, yet it is to be supposed, That
a Man must have his Passion so much
excited, as to make him the better
exert his Strength and Vigour, other-
wise People would appear as lifeless
Statues in Time of Fight, which
would be very aukward, and un-
seemly in an Engagement; Besides,
there

there are some Persons so very well tempered, that unless their Passion be excited to a certain Degree, they will scarcely resent even a real Injury: Such Persons, to use a homely Comparison, like *Flint* and *Steel*, must be, I will not say, *beat up*, and *struck upon*, for that is too harsh an Expression against any Gentleman, but a little *rubb'd up*, and *teaz'd* they must, to extract *their Fire*, and yet at Bottom they are no *Cowards*, which is the true Reason of the Difference of Tempers, betwixt quarrelsome Persons, and such as are slow to it, and who often suffer a bad Character by it; but which cool-tempered Persons prove many Times the better Men of the Two; because they do not care for Quarrelling, without having a good Ground for it; nor to Fight, until they know well for what, and then they

they commonly do it in good Earnest; for which they are not so much to be condemned, as those who pick Quarrels upon every trifling Occasion, and come many Times but very scurvilly off: So that in such cool and slow Tempers, you see a good Degree of Passion is so far from being condemned, that it ought rather to be cherished and commended; for there are no Rules without an Exception.

BUT granting many People do fall into an Excess of Passion in Time of Fighting; yet true Sword-Men have for the most Part more of Temper, and know better than such hot and fiery Persons, how to make their Art and Dexterity subservient to them in an Engagement for Life: Likewise, there is a vast
Diffe-

Difference betwixt Transport, or a too violent Passion, and an useful Degree of it, whereby one's Vigour is excited to a greater Activity, by a more lively and brisk Agitation than ordinary of the Animal Spirits. The First is a Degree of Fury, or Madness, which in my above-mentioned Book, I term, *Temeritas vel ignorantia Audacia*, the Rashness or Fool Hardiness of Ignorance, and is wholly to be condemned. The Latter is an Assistance, and as it were, a Spur to one's Strength and Vigour, and yet has a Kind of Restraint put upon it by Art, for its more effectually Succeeding, which I call, *Peritia & Experientia Cautela*, the Cautiousness and Wariness of Art; and is much to be valued and commended in a Great-Sword-Man, that he may the better succeed

need in the reasonable and necessary
Defence of his Honour and Life.

IT is therefore only the Excess
and bad Use of these that Doctor
Cockburn really condemns; and Un-
lawfulness of Accepting a Challenge,
and Duelling, but not the Benefit
and Usefulness of the *True Art of*
Defence, when a Man shall una-
voidably be necessitate to make Use
of it in Defence of his Life: He is
more of a Gentleman, and under-
stands better the Principles of *True*
Honour, of which he has given a suf-
ficient Evidence in this Book I am
now Recommending; than in the
least to discourage the Understand-
ing the *True Art of the Sword*, or to
condemn necessary *Self-Defence*. For
in his *Dedication* to the Marquess of

CARNARVEN, he expresses himself thus,

MY LORD,

I Am none of those who despise Honour, or who make the Slighting it a Virtue. I set a Value upon it, and do acknowledge it absolutely necessary to Quality. For if true Honour be wanting, neither rich Possessions, nor Titles, nor Dignities, will render Illustrious, nor yet skreen one from Hatred and Contempt. But what true Honour is, and what is the proper Test of it, I have shewed here; and therefore make bold to recommend that Chapter, wherein it is treated, to your Lordships Perusal *Chap. VII. Part 1st.*

AND as a further Proof, that what I assert is so, I shall, for the Reader's greater Ease, until he provide himself with the Doctor's Book, transcribe a little out of it, relating both to this Point of *Self-Defence*, and that of *Declining Duels*, or *Fighting*, except upon an absolute Necessity; yet not so exactly, as to go on regularly, and as it lies in his *Book*, but only here and there, as it makes for my *Purpose*; and I shall endeavour to connect it as well as I can.

As to the First, *Chap. IV. Part II.* in Answer to the pretended *Necessity of Duelling*; now, says he, I will not offer to answer this Argument, by denying or disowning the Principle of *Self-Defence*, or setting at
B nough

nought a Security from Injuries : This would look like a Stoick, rather than a Christian. I acknowledge the *Principle of Self-Defence* both reasonable and necessary ; and that it is both a natural and religious Duty, to keep our selves from Contempt and Injury.

AGAIN, *Chap. V. § 3.* of the same Part ; after having discoursed of Revenge, and Moral and Divine Security, he says, What has been said on these Heads, is not intended to render unlawful; outward, forcible *Defence*, or to restrain any from the Use of it, when good Name or Civil Rights are violently invaded, and cannot be otherwise preserved. Because they are too important Things not to be taken Care of, or to be thrown up without Concernment :

For

For it is the strict Duty of all Men, to keep these with all Care, and by all lawful Means: Therefore Cicero saith truly, *Qui autem non defendit, nec obsistit, si potest, injuria, tam est in vitio, quam si parenteis, aut patriam, aut socios deserat.* Off. Lib. I.

“ Injuries are to be despised, when
“ they shew only the Malice, the
“ Envy, and Ill-will of him that
“ doth them; neither have they any
“ pernicious or uneasy Effects: But
“ if so violent and outragious, as to
“ shake one’s Peace, Interest or Re-
“ putation, and to be of evil Con-
“ sequence to one’s Family and Po-
“ sterity, then indeed one ought to
“ bestir himself to remove, and Re-
“ medy them; otherwise he is nei-
“ ther just to himself, nor to those
“ who depend upon him; and is
“ Careless whether he be capable of

“doing good or not: Such Uncon-
“cernment is stupid and foolish.”

It is not just to wrong others, but neither is it just to suffer ones self to be egregiously wrong'd, if it can be lawfully hindered, and if one cannot save himself from Injuries of very evil Consequence to himself, and others concerned in him, by a Sense of Justice, friendly Admonitions, modest Remonstrances, fair Representations, the Mediation of others, and such like generous and peaceable Methods, it is then reasonable, to defend himself by Force and Coercive Power; so much for the *Necessity of Self-Defence*. As for the Legality of it, I shall only say, it is known all the World over, That *Necessity has no Law*; altho' I wish, That what Laws we have against *Duel-*

Duelling, were more full and expressive upon this Head than they are.

THE next, are a few of his Reasons for *Declining Duels*, or *Accepting of a Challenge* at any Rate; which he enforces in some of the *Sections* of the same *Chapter*, by answering the chief Pretences which are generally made Use of in Vindication of so bad and pernicious a Practice; AS,

I. *The Pretence of Custom.*

THOSE who vindicate *Duelling*, own, it may be true, That the common Opinion of the World about *Duels*, may be erroneous, and that it would be better if they were laid aside: Yet seeing this erroneous

Opinion prevails, there is a Necessity of Complying something with it, otherwise one can have no Reputation, but must be despised, and Death is as eligible as Contempt, according to the old Saying, *Aut Mors, aut vita Decora, either Death or an honourable Life.*

Now, a very little Reflection will discover the Weakness of this Argument; for the Reason of it can take Place only in Matters of an indifferent Nature, and not intrinsically Evil. Opinions not dangerous may be indulged a little, if popular; and Customs may be complied with, if in themselves innocent, tho' nothing but Custom can recommend them; for the Affectation of Singularity in such Cases, is only Pride and Obstinacy: But what is pernicious,

ous,

ous, immoral, and what has important ill Consequences, tho' never so popular, should be steadfastly resisted; for none ought to follow a *Multitude to do Evil*; nor does he act wisely, who prefers uncertain popular Esteem to necessary Truth, to right Reason, to the publick Good, to the Pleasing G O D, and to the Saving his own and other Mens Souls. Beasts run inconsiderately after one another, tho' it be into a Ditch, or over a Bridge, or into a Slaughter-House; but Men ought to consider the Way as well as the Example given them. As saith *Seneca*, *Nihil ergo magis Prestandum est, quam ne pecorum ritu sequamur Antecedentium Gregem, pergentes non quæ eundum est, sed quæ itur.* "It is every one's Duty and Honour, to set themselves against vulgar Errors,

B 4

" and

“and against vulgar ill Practices, that
 “Truth and Virtue and Righteous-
 “ness may prevail, &c.”

II. *The pretended Necessity for Military Men to Fight Duels.*

“It is again urged by Men of the
 “*Military Profession*, That the a-
 “voiding DUELS is impossible a-
 “mongst them; for if they did it,
 “their *Fellow-Soldiers*, both *Officers*
 “and *Others*, would not keep them
 “Company, nor join or roll with
 “them in any Point of Duty, which
 “would occasion the *Breaking* of
 “them; so that they must either
 “*Fight Duels*, or turn out of the
 “*Army*.”

I know this Matter of Fact is too
 true, as I have known some who
 have

have engaged in Duels merely on this Account, which is not much for the Credit of our Military Discipline. If any shrink at Orders, or turn their Back in the Day of Battle, certainly there is all Reason to disgrace and cashier them, both for Cowardice, and as it may endanger the Victory: But to break or disgrace one, because he will not foolishly throw away his own Life, nor yet take the Life of another, without any just Cause or honourable Occasion: That is to commit Murder, which is forbidden by both Divine and Human Laws. “How unreasonable is this! How “impious! Is a poor Fellow put to “Death for Desertion? And should “he be commended and honoured “who renounces Christianity? Can “not one be both a Soldier and a “Christian? What! Is Rudeness, “or

“ or Hectoring and Huffing, Swear-
 “ ing and Cursing, the proper Ac-
 “ complishments, and necessary Or-
 “ naments of a Soldier? Is none
 “ fit to Face an Enemy, but he who
 “ has learn'd first to defy his God,
 “ to blaspheme his Name, and to
 “ make a Mock of his Laws? It
 “ were to be wished, that Generals
 “ and all commanding Officers
 “ would lay this to Heart, that they
 “ may see, and be sensible of the O-
 “ bligation upon them, to retrieve
 “ the Honour of Christian Armies,
 “ and to repress those Scandals of
 “ the Military Profession; particu-
 “ larly this of giving and accepting
 “ *Challenges*, and fighting of *Duels*.

COURAGE is both commendable
 and necessary for a Soldier; but
 daring to do Evil is not true Cou-
 rage;

rage; it is inconsiderate and shameful Brutishness, which all wise Men will have in Contempt, and the Esteem of others ought to be despis'd: For it is to be always remembered, that it is better to obey God than Man, and wiser to fear God than the Censures of Men. It is more Honourable to suffer Reproach out of a Religious Principle, than to have the Applause of all the World.

AND that such a Regard to the Laws of God, and the Precepts of Religion, is nowise inconsistent with the Character of a Gentleman and a Soldier, even in the Army, will appear from the Example and Authority of One, who was both a Gentleman and a Soldier; and who adorned these Characters, by joining to them that of a strict Christian.

The

The Person is *Monsieur Renty*, whose Life was written in *French*, and translated into *English*, and both are lately Reprinted. He was born in the Year 1611, at *Reni*, in the *Lower Normandy*: He was the only Son and Heir of *Charles de Renty*, a Gentleman both of a good Estate, and of an ancient Noble Family.

THE young *De Renty*, as he had good Natural Parts, so there was given him a virtuous, liberal, and suitable Education, which render'd him a very accomplish'd Gentleman, and procur'd him such Reputation; that he was chosen, even very young, a Member of the *States of Normandy* assembled at *Rohan*. A little while after, *France* being engaged in the War of *Lorraine*, and it being then judged not honourable for a Gentle-

Gentleman to loiter at Home, when the Service of his King and Country call'd him to the Field ; *Monsieur Renty* went into the Army, where he was placed at the Head of a Troop, in which were divers young Gentlemen. He very soon got a Reputation among the Generals, and all the Commanding Officers as well as others, by studying to oblige every one ; but when *Monsieur Renty* became a Soldier, he did not lay aside the Character of a *Christian* ; he own'd the Obligation to preserve it in the Camp, as well as elsewhere ; and as he is described by the Author of his Life, he did it every where with an unusual Care and Strictness, giving a good Example, and keeping a strict Discipline over those under his Command, which made

him

him most gracious wherever he was
Quartered.

BUT, to give an Instance suitable
to the Subject of this Discourse,
“ While *Monsieur Renty* was in the
“ Army, there happen’d a Diffe-
“ rence between him and another
“ Gentleman, who stood much up-
“ on what is called, *The Point of*
“ *Honour* ; it was first carried before
“ the General Officers, who deter-
“ min’d in *Monsieur Renty’s* Favour :
“ But the other would not rest in
“ that, nothing could give him Con-
“ tent but a Satisfaction by the
“ Sword, and so he sent a Challenge.
“ *Monsieur Renty* told him that
“ brought it, That the Person he
“ came from was much in the
“ Wrong, for he had given all the
“ Satisfaction, which in Justice and
“ Reason

Reason could be demanded : But the other still pressing and repeating his Challenge, and that too with some insolent and provoking Language, *Monsieur Renty* returned this Answer, *That he could not accept of the Challenge, since God and the King did forbid it; he had no Fear of the other, but he feared God, and dreaded the offending Him: That he would go every Day abroad as he was wont, wherever his Affairs should call him; and if any Attack should be made upon him, he would make the other to repent it.*

THIS Answer is the more remarkable, that it came from a young Man, that intended to raise himself to Preferment by the Sword: Now, the other quarrelsome Person, seeing it

it in vain to attempt the drawing *Monsieur Renty* to a formal Duel, he took an Opportunity to set upon him when attended with one single Servant: The Consequence was, that both the quarrelsome Gentleman and his *Second* were wounded and disarmed. After which, by the Assistance of *Monsieur Renty* and his Servant, he carried them privately to his own Tent or Lodging, where he himself dressed their Wounds, comforted them with Wine, and dismissed them with their Swords, never boasting of the Advantage which he had over them, nor so much as speaking of it to any, or ever mentioning it afterwards to his Servant, who was present.

WHEN other Differences happened, he used to say, That there
was

was a great deal more Courage and Greatness of Mind, in bearing an Injury for the Love of God, than in returning it; and in Suffering, than in Revenge; because the one was more difficult than the other: That a Bull had indeed Courage, but it was Brutal; whereas ours ought to be Rational and Christian.

THESE being the Sentiments of a *Gentleman* and a *Soldier*, which I also hope are not singular to him, I may presume, what I have said on this Head will meet with the less Prejudice; I will therefore subjoin that which the eminent Doctor *Hammond* hath delivered on this Subject, in his excellent and useful Catechism, *Lib. II. § 5.*

Age of the World

Sch. *MAY* no Injury or Affront be accounted sufficient to provoke me to offer, or challenge to a Duel?

Catech. *NONE* imaginable; for that Injury, whatever it is, if it be a real one, of a considerable Nature, will be capable of a legal Satisfaction; and that must content me, private Revenge being wholly prohibited by *Christ*: Or if it be such that the Law allows no Satisfaction for, that is a presumeable Argument, that it is light and inconsiderable; and then, sure the Life of another Man, and the Danger of my own, will be an unproportionable Satisfaction for it.

Sch. *WELL*, but if another send me a Challenge, may not I accept of it, especially

especially when I shall be defamed for a Coward, if I do not?

Catech. Certainly I may not: The Law against Killing restrains me; and for that Excuse of Honour, 1st, It is most unreasonable, That Obedience to GOD's Commands should be an *infamous Thing*. And then, 2^{dly}, If so impious a Custom hath prevail'd, I must yet resolve to part with Reputation, for any Thing, rather than with my Obedience to GOD. But, 3^{dly}, You may observe, That there are Two Sorts of *Cowardice*, much differing the one from the other; the one proceeding from the Fear of being beaten or killed; the Second, from Fear of hurting or killing another. The most valiant Despiser of Dangers, may be allowed to have a great deal

36 *Vindication of the*
of the Second of these, and will cer-
tainly have as much of it, as he hath
either of good Nature or Religion ;
and that will restrain *Duels* as much
as the other. And might this but
pass, as sure it deserves, for an ho-
nourable and creditable Thing, the
Fear of the other Kind of Discredit
would work little upon us ; for the
World is now generally grown so
wise, that a Man may, without any
Dishonour, fear being killed or hurt ;
and even to go out of the Way of
such Dangers is creditable enough,
upon an inevitable Necessity, it be-
ing rather proud Folly, than true For-
titude, to throw away our Life, when
no Good can come of it ; for no
Law can tie a Man to what is impos-
sible, nor can he be blamed for a
Misadventure, in whose Power it
was not to prevent it : So that *De-*
mosthenes

mosthenes his Aphorism, *Vir fugiens denuò pugnabit*, is very applicable in this Case. The Unluckiness of it is, that the other honest Kind of Fear, that of hurting and killing another, is become the only infamous Thing, the only Cowardice that is accounted for. For the removing of which, you may observe, 4^{thly}, That in a reasonable Estimation of Things, he that for the preserving his Reputation, shall venture to disobey God, is sure the greatest Coward in the World; because he is more fearful of Disgrace and Infamy in this World, than any good and pious Man is; nay, than he is himself of violating the Laws of Natural Reason, of offending God, or incurring the Eternal Flames of Hell.

Sch. *BUT* what am I to do, in Case a Challenge be sent or offered to me?

Catech. I am, *First*, In Conscience towards God, to deny it, whatever the Consequence may be. *Secondly*, To offer a full Satisfaction for any either real or supposed Injury done by me, which hath first provoked the Challenger. *Thirdly*, As prudently as I can, to signify, (and by my Actions to testify the Truth of it) That it is not the Fear of Dying, but of Killing; not Cowardice, but Duty, which restrains me from this forbidden Way of satisfying his Desire.

Sch. **BUT** what if all this will not satisfy him, but he will still thirst after my Blood, and accept of no other Satisfaction; but assault me, and force me, either to deliver up my own Life, or try the Uncertainty of a Duel?

Catech.

Catech. THE utmost that in this extreme Case can be lawful, I shall define to you, by setting before you an Example which I have met with.

“ Two Persons of Quality meeting
“ in a publick Place, the one passed
“ an Affront upon the other; the
“ other bore it patiently in that
“ Company, but after sent him a
“ Challenge: He sent him a meek
“ Return of Acknowledgment of his
“ Fault, and Readiness to give him
“ any other Satisfaction that should
“ be thought on to wipe off the In-
“ jury. The Person affronted will
“ not accept any other. He keeps
“ his Chamber, and for a long Time
“ useth all Care not to meet the
“ Challenger in any Place which
“ would be proper for Fighting, and
“ still offers Tender of Satisfaction.

“ At length it falls out, that they did
 “ meet in a Place where this could
 “ not be avoided : The Challenger
 “ sets upon him, the other draws in
 “ his own Defence, wounds him
 “ lightly, and having done so, de-
 “ fires again that this may end the
 “ Quarrel, and offers any other Sa-
 “ tisfaction : The Challenger will
 “ not consent, assaults again, is kil-
 “ led, and so the Tragedy ends with
 “ the chief Actor's Life.

THAT the Survivor did any Thing,
 except the first Affront, unlawful in
 all this, every Circumstance confi-
 dered, I cannot affirm; no Man be-
 ing bound to spare that other Man's
 Life, which he cannot spare with-
 out parting with his own. Which is
 elegantly expressed by Cicero thus:
Hoc ratio Doctis, & necessitas Barba-
ris,

ris, & mos Gentibus, & Feris natura ipsa præscripsit, ut omnem semper-vim, quacunque ope possent, a corpore, a capite, a vita sua propulsarent. In Orat. pro Milone. I suppose this may satisfy the utmost of your Scruples in this Matter, if I tell you, That this Case, taken with all the Circumstances, is the only one I can give you, wherein one of the Two *Duellers* may be innocent, and you will be apt to deceive yourself, if you seek to find out other Cases, and think to satisfy them by this. So much for the Opinion of this Great and Learned Divme upon this Matter; which is another Evidence, besides our Author, of the Reasonableness and Innocence of *Self-Defence*, and consequently of the Usefulness of the *Art of the Sword*.

III. *The pretended Necessity of Duelling, to prevent or restrain Affronts or Injuries.*

It is further pleaded in Behalf of *Duels*, That they are in some Manner necessary for Curbing insolent and injurious Persons, and for preventing Affronts, abusive Language and the like Provocations, which such Persons are ready to give, if not over-awed and restrained. The *Fear and Danger of a Duel* serves to keep them in Awe, and teaches them to use others respectfully; but if one do not this Way defend himself, he shall be daily abused and trampled upon, according to the old Saying, *Veterem ferendo injuriam, invitas novam.*

THIS seems a specious Argument with many, because it promises Security, and flatters *Resentment*, which is agreeable to *Corrupt Nature*, and appears so reasonable, that the Generality, even of those who have escaped the grosser Corruptions of the World, do indulge it too much: No wonder then if others be somewhat transported with it: Wherefore, if a satisfactory Answer cannot be given to this Argument, *Duelling* will continue in Credit, and some will Place their Security in it.

Now, I cannot say, That there is no Reason for apprehending Injuries, nor any Occasion for guarding against them; for it is too evident, that many Persons are now a Days too much exposed to them, seeing these
these

these *Vices* have obtained which cause them, *viz.* Malice, Envy, Ill-will, Strife and Contention. What the next Generation will prove, GOD knows, but the present is most crooked and perverse. Indeed it is a Matter of both Shame and Regrete, but it is a sad Truth, That generally the *Youth* are *Rakes*, *Old Men* *Libertines*, and those who should set an Example to others, are noted Patrons of Notions, which cherish all Inclinations to Evil, and which stifle the Sense of Piety towards GOD; and of Justice and Generosity towards others.

BUT to return to our Subject; Seeing the present State of the World, at least with us, is thus *corrupt*, therefore he who cannot live as a *Recluse*, but resolves to set out into the World,

World,

World, and to engage into the Affairs of it, either generously to serve the *Publick*, or lawfully and innocently to serve himself, I say, "This Man may conclude to meet with Injuries, Provocations, and what is called Affronts, and should prepare for them, even as they who intend a Voyage, do wisely provide against Storms, Tempests and rough Weather, to which the Sea is liable, as every one knows."

How should I say to you?

THEY, saith *Parasius*, who converse in the World, must not only be prepared for Business, but for Dangers unforeseen, which happen daily: For preventing and avoiding which, *Presence of Mind* is necessary, and should be like Wrestlers: or as they put themselves in a necessary *Posture* before they *Fight*,
have

have their *Arms* free and ready to *guard* Head and Face, and are prepared, either to Word off Blows, or to give them; so a prudent Man should watch circumspectly, and be on his *Guard* against Provocations and Injuries. “ For this Cause his
 “ Mind should be firm, steady, well
 “ instructed, and quick to divert the
 “ Strokes of Fortune, and to frustrate the Snares of Evil Men, that
 “ he may not suffer by Surprise, or
 “ Neglect of due Preparation. ”

BUT as there is all Reason to apprehend such Tentations, and as it is *Wisdom* both to foresee them and to prepare for them; so he does not *wisely* consider Things, who places his Security in a *jealous, touchy and vindictive* Temper, in a Resolution to revenge every Injury: He who
 thinks

thinks this, and is thus resolved, is ill advised, and has consulted neither *Law* nor *Gospel*, *Reason* nor *Religion*, *Humane Philosophy* nor *Experience*, but only the *Sentiments* of *Corrupt Nature*, which renders one *Heedless* and *Inconsiderate*.

HE who resolves on this *Refuge*, must have no *Opinion* of *Providence*, he must think *Morality* a meer Name, *Virtue* and *Vice* Arbitrary Things, *Justice* towards *GOD* and *Man* to have no *Foundation* in *Nature*; and that the *Obligation* of them ceaseth, unless all and every one agree to the *Observance* of them, as if it flowed from a mutual *Contract*: In a Word, that *Wickedness* is no *Wickedness*, when fashionable; and, that *doing Evil* is every *Way* allowable, when others do so.

so. That this may appear evidently, I will display *Revenge*, and by doing so, I am confident, all who have a sincere Respect to Justice, Honour or Interest, having duly considered it, will condemn it, and be ashamed of it.

IV. *Of the Unlawfulness of Private Revenge.*

PRIVATE Revenge is altogether unlawful, if *GOD* be consider'd and if there be Regard to His supreme and sovereign Authority; for he has expressly forbidden *the Avengeing our selves, or Rendring Evil for Evil*: On the contrary, he commands expressly *the doing Good for Evil*; and so no Provocation is, or can be an Excuse for either doing an Injury to another, or for neglecting

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ing a good Office, when there is both Occasion and Opportunity for it.

THE Duty of friendly Actions, and of forbearing what is hurtful to others, is perpetually binding, because the Obligation to obey GOD never ceaseth : It is not a Duty by Virtue of any mutual Compact, or Agreement among Men, but by Virtue of the *Divine Authority* commanding it, and which hath commanded it absolutely, and not conditionally, with Respect to particular Persons their *Merits* or *Demerits*.

LOVE, Good-will, and good Offices, are called *reciprocal Duties*, because all owe them to one another, and all should pay them to each

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each

has no *Right* nor *Authority* to *avenge* or *punish* it: Wherefore, *private Revenge*, with Respect to GOD, is altogether *unlawful*.

As *Revenge* strippeth one of his *Uprightness* towards GOD; so does it of his *Innocency* towards the *Publick State* and *Government*: It rendereth him *Wicked* and *Unjust* in Respect of both. A Man *trepasseth* against the *Government*, and is *punishable*, who, without a *legal Warrant* enters his *Neighbour's House*, *seiseth* his *Goods*, or *drives away* his *Cattle*, whatever *Wrong* he may pretend was done him: And he acts as *illegally*, who *assaults* his *Person*, who offers *Violence* to his *Body*, and *Robs* his *Good Name*.

Duty: An evil *Example* should never be followed, nor will any *Example*, *Temptation* or *Provocation* justify that which is *Evil*.

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THEY do not adorn the Doctrine of CHRIST their *Saviour*, whose *Morality* rises no higher than that of the common Sort of Mankind; nor do they understand *Christianity*, who think it lawful or allowable to withdraw *Kindness* and *necessary good Offices*, because another has fail'd in his Duty, or does not *personally* deserve it; it might be so, if there were no other than humane Obligations upon us: But we are the Creatures of GOD, the Subjects of the Most High, who has an absolute Right in us, and over us, and so can justly lay us under what Obligation he pleases, tho' he never pleases to

command any Thing but what is perfectly Right.

HE also is the *Supreme Judge*, to whom all are accountable, and who only hath Right and Authority to reward and punish. *Vengeance is mine, and I will repay it,* saith the *LORD*. He therefore who presumes to chastise or punish another, without the *Divine Leave, Commission or Appointment*, he, I say, does usurp the *Prerogative* of *GOD*, which is very *Criminal*. *GOD* hath given a limited Jurisdiction to *Parents* over their *Children*; to *Masters* over their *Servants*; and to *Princes* over their *Subjects*. But no private *Person* has Power over his *Equal* or *Neighbour*, who has no Dependence upon him; and therefore, whatever be his *Offence*, he has

has no *Right* nor *Authority* to *avenge* or *punish* it: Wherefore, *private Revenge*, with Respect to GOD, is altogether *unlawful*.

As *Revenge* strippeth one of his *Uprightness* towards GOD; so does it of his *Innocency* towards the *Publick State* and *Government*: It rendereth him *Wicked* and *Unjust* in Respect of both. A Man trespasseth against the *Government*, and is punishable, who, without a legal *Warrant* enters his *Neighbour's House*, seiseth his *Goods*, or drives away his *Cattle*; whatever *Wrong* he may pretend was done him: And he acts as illegally, who assaults his *Person*, who offers *Violence* to his *Body*, and *Robs* his *Good Name*.

WHEREFORE, as has been hinted already, when any one is wronged by Word or Deed, if it be of that Nature and Consequence, as to make it very prejudicial, it ought to be carried to the Magistrate; but if it be unworthy of his Cognizance, it is also unworthy of a Christian or wise Man's Resentment, especially by *Duel*. For all private *Fighting*, except for necessary *Self-Defence*, is against Law. If he is unjust who doth an Injury, he cannot be accounted Innocent who revengeth it by himself; for he who gives the Provocation, is only first in the Fault, but he who revengeth it, is equally guilty, and indeed more guilty, if *the Sun has set upon his Wrath*, and if the *Revenge* was deliberate. As *Tertullian* saith, *Quid enim refert inter*

inter provocantem & provocatum, nisi quod ille prior in maleficio, at ille posterior. De Patientia. And Lactantius rightly judges, That he who revenges an Injury, imitates him who did it, and so becomes as Wicked as the other. Non minus enim mali est, referre quam inferre injuriam. Lib. VI. Cap. XVIII.

Mr. BRUCE, in his *Institutions of Military Law, Ancient and Modern*, discoursing of Military Crimes, says, "That Wounding a Fellow-Soldier with a Sword, or any other deadly Weapon, was, according to the Roman Constitution, Capital; but if with a Sword in the Scabbard, a Cane or Stone, &c. the Punishment was only Casing." The Reason of which Difference was, the presumed Design of

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of the Inflicter. All which, was very sagely contrived by the *Roman* Law-Givers, for taking off all Excuse for private *Revenge*, and for preventing that barbarous Custom of *Duelling*; which, tho' of old esteem'd commendable in many Nations, where the common Custom was to determine private Quarrels with the Sword; yet certainly there is nothing more pernicious to Mankind.

FOR here the gallantest Men, who seem born for the *Publick Good*, and fitted to do most eminent Service to their Country, have many a Time miserably perished, thro' a foolish mistaken Notion of *Honour*: And as this private *Duelling* seems to be an Invention of the great *Enemy* of Mankind, so has it been very justly condemned by several Articles of

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of War and General Councils, as eminently destructive to Society, as you will see hereafter: For by this, all legal Trials and Order of Law is out-dated, and Justice openly and avowedly violated; it often falling to the Share of the injured Party to be worsted in Fight; and if Murder be a flagitious Crime, then certainly this, which has so direct a Tendency towards it, can never be warrantable; nay surely those who practise it, must be concluded to have first put a very great Violence upon their own Nature, (for we need not single out any one Man's Inclination) the Nature of Mankind certainly averting both Killing and being killed: Yet when that Phantasm, that Chimera Honour has once possess'd the Mind, no Reluctance of Humanity is able to make Head against it.

THE wisest Course then, that a *Gentleman* or *Soldier* in this Case, without the least Impeachment to his *Honour*, can take, is peremptorily to decline accepting all private *Challenges*; but as much as possible to distinguish himself, by a gallant and heroick Behaviour in all publick Engagements, when the Service of his King or Country calls him to it: And this he will find exemplified to him by the bravest Soldiers, and most eminent Commanders in former Ages, who, with Scorn and Indignation, rejected such Challenges, even when offered by a publick Enemy. Thus *Marius* returned Answer to a *German* Leader, who had sent him such a Defiance, *That if he was weary of his Life he might hang himself.* *Frontin de Stratag. Lib. IV. Cap.*

Cap. VII. No. 5. And to the same Purpose was the Answer of *Antigonus* to *Pyrrhus*, and of *Augustus* to *Mark Anthony*. *Plutarch* in their Lives. And certainly our Christianity is very ill bestow'd upon us, if what was *detested and abominated by Heathens* shall be now esteemed Noble and Heroick: Thus far he. But as Matters go now in *this Age*, a *Caning* is commonly retaliated by *Pistolling*; fair Play amongst *Mens of Honour* being denied such a *Boorish Affront*; and whoever sits with it, may go and shut himself up in a *Cloyster*, and prepare himself for *another World*; For few Gentlemen will care for, or converse with him in this: Altho' I own, such sharp Resentment is contrary to our *Saviour's Maxims*, and the *strict Rules of Christianity*, which ought to be, by all good Men,
irrefra-

irrefragable, let the World say what it will.

*Hard Fate of Man! who either if he
flies,*

*Hopeless of e're retrieving Honour
lies;*

*Or if he vanquish, still expects to
find*

*The Stroke of Justice, or Remorse
of Mind.*

*Contemn this Fate! Thou'lt prove thy
self a Man,*

*And act the Hero, and true Chri-
stian.*

I will conclude this Head of the Unlawfulness of Revenge, with what the wise Son of Sirach saith, Eccles. xxviii. *He that revengeth shall find Vengeance of the Lord, and he will surely*

surely keep his Sins in Remembrance. Forgive thy Neighbour the Hurt that he hath done unto thee, so shall thy Sins also be forgiven when thou prayest. One Man beareth Hatred against another, and doth he seek Pardon of the Lord? He sheweth no Mercy to a Man which is like himself, and doth he ask Forgiveness of his own Sins? Remember thy End, and let Enmity cease. Abstain from Strife, and thou shalt diminish thy Sins; for a furious Man will kindle Strife. An hasty Contention kindleth a Fire, and an hasty Fighting sheddeth Blood. He that considereth these Things, will be convinc'd of the Evil and Unlawfulness of Revenge, and will be sensible of the Obligation to forbear it.

IV. Revenge is not only Unlawful, but also Mean and Dishonourable.

As Revenge has been represented unlawful and unjust, so it is mean and contemptible, unworthy of a Man of Honour, or of a great Mind; as all whose Judgment deserves to be regarded have determin'd. *It is an Honour for a Man to cease from Strife; that is, to pass by an Offence: But every Fool will be meddling, sayeth Solomon. And again, Say not; I will do so to him as he hath done to me: I will render to the Man according to his Work.* For this bewrayeth Weakness of Mind, and an unruly Temper; both which are shameful, because both are moral and disagreeable Deformities, indicating Defect of Judgment and Understanding, or Temerity and Inconsiderateness.

*Quo quisque est major, magis est placibilis ira,
Et faciles motus mens generosa capit.*
OVID. Trist.

NOT only Christian Doctors, but Heathen Moralists, have given *Previsiveness, Wrath, and Resentment*, as the Marks of a mean Spirit; and all of them have made it a certain Sign of a great Mind, to contemn Injuries and evil Speeches, which inflame vulgar Souls. *Aristotle* saith, *It is a weak Stomach which cannot digest hard Meat, and it is a weak Mind and mean Spirit that cannot bear Injuries.* Whereas, a great Mind is not disturbed with Provocations, so as to be transported to Indecencies, or real Evils, forbidden by the Laws of God and Man.

————— Quippe minuti
Semper, & infirmi est Animi, exigu-
ique Voluptas
Ultio, continuo sic collige, quod vin-
dictâ,

Nemo magis gaudet quam Fœmina.
JUV. Sat. xiii.

————— Revenge, which still we find
The weakest Frailty of a feeble Mind;
Degenerous Passion! and for Man
too base,
It seats its Empire in the Female Race.
DRYDEN.

NOR doth any grave or serious
Historian propose one for a Hero or
Great Man, by bold Adventures,
warlike Exploits, and encountering
Dangers; if the Magnanimity of de-
spising Injuries and Provocations was
wanting.

wanting. *Musonius* calls it Pusillanimity to resent Injuries, or to be disturbed at Reproaches; but he says, To bear them quietly and easily, becomes him who has and owns a great Mind: For truly to meditate how to bite again, which is to retaliate an Injury, I judge more proper for Beasts than for Men. It is a Saying of the Famous Lord *Verulam*, Certainly in taking Revenge, a Man is but Even with his Enemy; but in passing it over, he is Superior: For it is a Prince's Part to pardon. And a Greater than he saith, He that is slow to Wrath is of great Understanding; but he that is hasty of Spirit exalteth Folly. Again, He that is slow to Anger is better than the Mighty; and he that ruleth his Spirit, than he that ruleth a City.

As our Author has proved, that *Revenge* is mean and unlawful; so he goes on, and makes out, That it is also not only pernicious and of bad Consequence to one's self, but likewise an ineffectual Satisfaction and Security. After which, he discourses of Moral Security, which depends on one's Life; of Divine Security, which depends upon the Favour and Protection of God Almighty. And last of all, of outward political Security.

BUT I shall forbear insisting upon these, lest, as being a Sword-Man, (altho' to be a good Sword-Man and a good Christian is nowise incompatible) I should be thought to act too much the Part of a Divine: And also abate my Reader's Curiosity, in enquiring

enquiring for, and reading his Book, by which he will find, That Doctor *Cockburn* is only against foolish and trifling Quarrels, and Men's spilling their Blood, and losing many Times their Lives in such unaccountable, as well as mean and pitiful Differences; but does not in the least condemn a Man's acquiring and understanding the *True Art of the Sword*, and making Use of it in necessary *Self-Defence* for his Life: And this is all that any good Christian, or Man of true Honour can justly plead for it, in its just Defence, I am sure it is all that I chiefly ever intended by what I have writ upon this Gentlemany and useful Subject; for I never intended, that my explaining of it should prove in the least an Encouragement to Impertinencies or Quarrelling.

As the Author knows nothing of my giving this Advertisement anent his Book, so I doubt not, but if it come to his Hands he will approve of it; seeing he certainly writ it for the Benefit of the Publick, and that this Recommendation may go to many Parts of these Kingdoms where his Book has not as yet reached, and so be a Means of its being better known: And truly 'tis a Pity that it is not already in the Hands of more, or that any Gentleman or Officer of the Army should be without one. I also own, that I cannot do the worthy Author enof of Justice in this Recommendation, altho' I have aimed to do what I judged incumbent upon me, both as a Writer upon, and Encourager of the *Art of the Sword*; an Approver of the

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the Author's Principles of *True Honour*, which are agreeable to both Reason and Religion; and for the further preventing of mean and trifling Quarrels, which commonly end in *Duels*, not to be approved or vindicate by any of ordinary Judgment, far less by any Man of true Generosity, Virtue and Honour.

INDEED, if what he recommends so earnestly to Generals, and to other commanding Officers of the Army, were strictly observed, it would go a great Way, to prevent the sending of *Challenges*, and consequently of *Fighting Duels* in the Army; which is, That as this sinful Custom of *Duelling* would soon be discredited, if once laid aside by Military Men; so in his Judgment,

Duelling might be both prevented and discredited sooner in an Army than any where else, if there were severe Laws against all Provocations to them: And if a *Court-Martial* would execute these Laws, without the Complaint of the Person injured or provoked; if accepting Challenges were forbidden, as well as giving them, and if none were slighted that refused them, but rather applauded and honoured, as without Doubt he deserves to be; and if such as upbraided it, were reprimanded and censured as seditious, and Disturbers of the necessary Order and Discipline of the Army: This, says he, I am confident would, in Process of Time, wear out the Custom of *Duelling*, and make all so wise as to be ashamed of it. Besides, it may so fall out, that much may depend upon the

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the Service of him, especially if an Officer, who chances to be either killed or wounded; and it may also be of very ill Consequence, when a Day of Battle is approaching, to have one disabled, or out of the Way, who in such a Juncture would be more proper for the maintaining of some considerable Post, or Command of Importance than another; such Chances have often been, and still may be the Occasion of the Loss of a Battle; but if once the Officers of the Army did give good Example, other Gentlemen would soon follow it, and *Duelling*, instead of being so frequent as it has been in this Age, would become altogether unfashionable, and if I may use the Expression, *A Rarity in these Islands.*

AND truly I cannot say, but by the Articles of War of our Confederates the *Dutch*, and of Her late Majesty Queen *Anne*, they are much encouraged to do it: For by the *Dutch* late Military Law, Article XXXIV. If a Soldier give his Fellow a Box on the Ear, he is to receive the like from him on the Head of the Regiment; or, if an Affront of any other Kind be given, he who offers it, is ordained in a publick Manner to repair the other's Honour. Article XLIV. Nor can these Punishments be remitted, even tho' the injured Party should expressly crave it. Article XXXIV.

BUT the *British* Articles are yet somewhat severer on this Head; For, according to them, *Whosoever in*
Presence

Presence of the Commander in Chief, draws his Sword, with a Purpose to do Mischief, or in Anger draws it whilst his Colours are Flying, either in Battle or upon the March, unless it be against the Enemy, is to be punished with Death. Article XII. and XXI. And as to Affronts, All reproachful or provoking Speeches, or Acts of one Soldier to another, are declared punishable by Imprisonment, and asking Pardon of the Person offended; as also, such further Punishment as a Court-Martial shall think fit. Article XXXVIII.

THIS Method of publick Reparation of Affronts or Injuries done by one Soldier to another, has been undoubtedly chosen by modern Princes, to remove the common Excuse for *Duelling*, viz. That such Affronts are irreparable any other
Way,

Way, than by the injur'd Parties *A-*
venging himself; and Challenging
 the other. A barbarous Custom says
Mr. Bruce, in his Military Institu-
tions, Pag. 273, wherein 'tis hard to
 define, whether the Wickedness or
 Folly be greater; yet even in our
 Days it still maintains its Way, in
 Spite of all the Methods either G O D
 or Man has used to make Soldiers
 better or wiser. For as to the *Mar-*
tial Laws about Duelling, the States
of Holland, in their late Instructions,
Article 38, have declared, That
whosoever, without the General's
Leave, shall send a Challenge to ano-
ther, tho' they do not actually Fight,
shall suffer Death for it: Which Pu-
 nishment is also by the said Instruc-
 tions, *Art. 43, extended to the Cap-*
tain of the Guard, who knows of the
 Quar-

Quarrel, and yet suffers them to go out to Fight.

AND by her late Majesty Queen ANNE'S *Articles* (for taking off all such Excuses) 'tis ordained, That if any inferior Officer be wronged by his Officer, he shall complain to his Colonel, who is to redress the same; or, if he do not, the Party aggrieved is to apply to the General Officer for Reparation, *Art. 61*; and by another *Article 38*, all Officers and Soldiers are prohibited to send a *Challenge* to any other to fight a *Duel*, or to upbraid one another for refusing a Challenge: And her Majesty doth there acquit and discharge all Men that have Quarrels offered, or Challenges made to them, of all *Disgrace* or *Opinion* of *Disadvantage*, for Declining them, since they but do the Duty

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ty of Soldiers, who ought to subject themselves to Discipline; and they who provoke them, are ordained to be proceeded against as Breakers of Discipline, and Enemies to her *Majesty's* Service: And it is there further declared, That if any Corporal, or other Officer commanding a Guard, shall willingly or knowingly suffer either Soldiers or Officers to go forth to Duel, shall be punished for it by Death.

FURTHER yet, If Two or more, going into the Field to fight a *Duel*, shall draw their Swords or other Weapons, and fight, tho' neither of them fall upon the Spot, nor die afterwards of any Wound there received, they are, by the foresaid *Article*, to die for it: And *Lastly*, in all Cases of *Duels*, the *Seconds* and *Carriers*

Carriers of the Challenges, are, by the same *Article*, appointed to be taken as *Principals*, and punished accordingly. - So far Mr. Bruce.

V. *A Proposal for Erecting a Court of Honour in Great-Britain, with an Account of what Progress was made in it in Scotland, before the Union of the Two Kingdoms, Anno 1707.*

I do own, - That what is here proposed by our Author, would do much to the Preventing of *Duels* in the Army, and even perhaps thro' the Nation; Example going a great Way, especially when given by Persons who are generally look'd upon as Men of the greatest *Honour*, and who are, as I said, so much encouraged to it, by the above cited

Articles

Articles of War, yet seeing these Articles have not had, as yet, this wished for Influence and Effect: Therefore, for a thorough Redress, there is nothing under Heaven would, in my Opinion, so effectually discourage and suppress them, as a *Court of Honour*, to put such Laws in exact Execution, as the Parliament, and His Majesty, should judge hereafter to be most proper and expedient for that End.

Now, as this Book of the Doctor's I am Recommending, was written Three Years ago, and about the Time the last *British* Parliament had under their Consideration, the making an Act for the more effectual discouraging and suppressing of *Duels* in which, however, there was nothing material done, that I know of

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and which this Book was designed to enforce, by strong and unanswerable Arguments, had that Act passed; so cannot but wish, such an useful Act might be again proposed and supported, by erecting a *Court of Honour*, which might go under the Name of, *The Court of Honour for Great-Britain*, or any other Designation that should be judged most proper.

AND seeing there was such a Design set on Foot in *Scotland* a few years after the *Revolution*, which has brought a considerable Length, doubt not but it will be very acceptable to any curious Reader, who has a good Taste in such Matters, that I here give a short Account of, and the Grounds upon which the Noblemen and Gentlemen went, who

who made the *Proposal*; together with a Copy of the designed *Act* which may serve as an *Honourable Example*, if it shall please the *King* and *Parliament* to set their Thoughts that Way, and which I can the better do, having the Honour to be the first Contriver, and one of the chief Promoters of it, until it was laid before the Parliament 1696, in King *William's* Time, and the Proposal afterwards renewed in Her Majesty Queen *Anne's* Reign, in the *Union* Parliament 1707, to which his Grace the late Duke of *Queensberry* was Commissioner. The Account of which is as follows.

IN the Year 1692, several Noble men and Gentlemen; whereof I was one, entered by Contract into a Society, for the greater Encouragement

of the *Art of the Sword*, wherein, besides the Regulations laid down by us for our more ordinary Meetings, wherein we were to take Trial of, and admit into the Society, such Honourable Persons as should apply to us to be admitted into it. We had also our more solemn, *Anniversary* or yearly Meetings, appointed upon which Days we were to wear a certain *Badge*, which, amongst other *Devices*, carried the Designation of the Person to whom it belonged, as well as that of the Society; which we named, *The Society of Sword Men in Scotland*. But this Society being only erected by our selves, as private Persons, we were of Opinion, That it would be of far greater Esteem, and serve better the Ends for which we chiefly delighted it (and which I shall immediately give an

Account of) if we could procure the *Civil Sanction* to it, and have it erected into a *Royal Society of Sword Men, and Court of Honour*: For which End, about Four Years thereafter, we made Application to *James Johnston Esquire, then Secretary of State*, who assured us, That he would use his Endeavours with King *William* (of glorious Memory) to grant us a *Signature* under the *Great-Seal* for it: But the Parliament being about that Time to meet, which was in the Year 1696, to which the Earl of *Tullibardine* (now Duke of *Athol*) was his Majesty's Commissioner, we judged, That it would be still more Honourable for our *Society*, and give it greater Weight and Force, if we could procure an Act of Parliament for it, in our Favours.

ACCORDINGLY, upon the 16th of *September*, in the same Year, there was a Draught of an Act offered by one of our *Society*, who was then a Member of Parliament; which, after the first Reading, was remitted to the Committee for controverted Elections, and upon the 28th of the same Month, approved of by them: But the Parliament being shortly thereafter adjourned, it was not reported that Session; and so from that Time, it lay over until the last Session of the late Duke of *Queensberry's* Parliament, 1707, when at one of our Meetings it was proposed, That the Design should be again insisted upon, and another Act, with some few Amendments offered, which was agreed to by the *Society*, and accordingly, there was a new Act drawn, where-

whereof, for the Reader's greater Satisfaction, and that he may the better understand our most Gentle many and Generous, as well as Christian Design in it, the Tenor follows,

COPY of an Act, Anno 1707, for Erecting a ROYAL SOCIETY OF SWORD MEN IN SCOTLAND, invested with the Powers of a COURT OF HONOUR.

OUR SOVEREIGN HEAD with the Advice and Consent of the Estates of Parliament, CONSIDERING that the Science and Art of Defence, is reputed over all Europe an useful and necessary Accomplishment for Gentlemen; AND SEEING it is of late improv'd by certain of Her Majesty's good Subjects within

within this Her ancient Kingdom of
 Scotland, to that Height of Perfecti-
 on, as that the Rules and Principles
 thereof, which were formerly looked
 upon as precarious and uncertain,
ARE NOW rendered clear and
 evident, even to a Demonstration;
 And also **CONSIDERING**,
 That the right Teaching and Impro-
 ving the said Art of the Sword,
DOETH very much tend to the Edu-
 cation of Youth in general, and especi-
 ally for the Accomplishment of such
 as shall be employed to serve in Her
 Majesty's Army; **AND**, That
 many Persons have and do take upon
 them to teach the said Art, who are
 inqualified, and in a Manner ig-
 norant, or at least cannot teach it so
 exactly as is required, to render a
 Man perfectly Dexterous; which
 may be prevented, if there were a So-
 ciety

ciety of skilful and experienced Sword Men erected and constitute, for taking Trial of all Persons who shall take upon them to teach the said Art:

AND BEING informed of the Qualifications of Her Majesty's

Lovits, * * * * *

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 who all or most of them have, by a sedulous Application and long Practice, attained to a more than ordinary Knowledge of, and Dexterity in the Art of the Sword; and being resolved, to give all due Encouragement for Promoting thereof: THEREFORE, Her Majesty, with Advice and Consent of the Estates of Parliament, DOES HEREBY Create, Erect and Incorporate the forenamed Persons, and such Persons as shall by them, or any Quorum of them

* Here the Names of the Nobility and Gentry who were the Society, were to be inserted.

hem, be hereafter admitted and received in Manner underwritten, into free Society, to be called now and in all Time coming, THE ROYAL SOCIETY OF SWORD-MEN in Scotland, with Power to them, or any Quorum of them, to make, create and elect a Clerk, and all other necessary Members of Court; and with full Power to the said Society, or any Five of them, with their Clerk, which is hereby declared to be their Quorum, to have a Yearly General-Meeting within the Burgh of Edinburgh, upon the Second Tuesday of each January, beginning their First General-Meeting upon the Second Tuesday of January next to come, One thousand seven hundred and eight, and so forth Yearly thereafter, the said Time and Place, for ever; and with Power to them, to carry at their said General-

Meetings, or any other Time, they shall think fit, the Badge following, which is hereby granted to them, as a Distinction for, and Sign of their said Society, viz. A Piece of Gold or Silver Plate enamelled, or Embroidery of Gold or Silver upon Cloath or Silk, as they please, in Form of a Double Star, having a Circle within it, and a Cloud on each Side of the Circle; out of which Clouds there shall proceed from the Dexter, an Arm holding a Sword pointing upwards; and from the sinister, another Arm holding a Fleuret, likewise pointing upwards; which Crossing the Sword about the Middle, shall Form a Saint Andrew's Cross; above which, there shall be a Scroll with this Inscription, RECREAT ET PROPUGNATE, and upon an Oblong Square partly beneath the Outer Verge of the Circle, there shall

shall be another Inscription in larger Characters, thus, GLADIATORUM SCOTICORUM SOCIETATIS REGALIS SYMBOLUM. As also, With full Power to them, or Quorum of them foresaid, at their General Meeting, to elect a Preses, Treasurer, Officers, and what other Members they shall think necessary, for the right Government of the said Society; which Members are hereby declared to continue for an Year only, unless again elected at their next General Meeting; and ordains Annual Elections to be then for that Effect: And with Power to the said Preses, or any Two of the saids Members, with their Clerk, to meet at any Time they shall think fit, immediately after the Date hereof, before the foresaid First General Meeting, and from Time to Time, betwixt

betwixt their saids General Meetings, as they shall see Cause. And in Case of the Absence of their Preses or Clerk, with Power to them, or any Three of them, to elect them for that Time allenary; which Preses, Clerk, and any Two of the Members of the Society, are hereby declared a Quorum in these ordinary Meetings; and with Power to the forenamed Persons, or respective Quorums of them above-mentioned, either at the saids general or particular Meetings, to receive and admit into their said Society, such Persons, as, after Trial, they shall find qualified; who, when admitted, are hereby declared to have and enjoy the same Privileges with the above-named Members; and also with Power to them at their saids Meetings, to Project, Reason, Conclude upon, and Enact such Methods and Regulations,

gulations, always consisting with our
Laws and Acts of Parliament, as
they shall find convenient for promo-
ting the Art of the Sword, and sup-
porting of the said Society. And par-
ticularly, with full Power to them,
to Prevent if possible, Cognosce up-
on, and Determine all Differences
betwixt Parties, upon giving Satis-
faction, and other Points of Honour,
whom they are hereby impowered
to call before them, for the more ef-
fectual preventing of Duels. **AND**
IN REGARD, several Persons
within this Kingdom do, or may here-
after usurp to Teach the said Art of
the Sword, albeit not duly Qualified,
to the great Prejudice of our Subjects;
THEREFORE, Her Majesty,
with Consent foresaid, grants full
Power to the said Society, or any
Quorum of them, to call before them
all

all Professors and Teachers of the said
 Art of the Sword within the said
 Kingdom, and to Examine them, and
 take Trial of their Qualifications, and
 to admit or reject them as they shall
 see Cause; and if admitted, they shall
 be hereafter reputed as qualified Mas-
 ters of that Art, and be licensed to
 Teach in such Places of the said King-
 dom where the said Society shall
 think fit: And also with Power to
 the said Society, or any Quorum of
 them foresaid, to cause seize upon,
 and imprison any Persons what some-
 ver, professing or teaching the said
 Art within this said Kingdom, who
 shall refuse to subject themselves to
 the foresaid Trial: As also, any other
 Persons, who shall be found quarrel-
 ling, or shall, for Satisfaction upon
 any Affront given or received, or De-
 termination in any Point of Honour,
 decline

decline their Authority. And hereby grants Warrant to the Judge Ordinary, to whom such Persons shall be delivered Prisoners, to secure them in their Prisons, ay and while they find sufficient Caution, that they shall subject themselves to the Trial of the said Society, and to their Determination in all Points of Satisfaction and Honour, within such a Time as the said Society shall think fit. And also that they shall not profess nor teach the said Art in all Time hereafter within the said Kingdom, without the special License of the said Society, under the Penalty of the Sum of ~~100~~ ¹⁰⁰ Money, to be paid by ~~it~~ ^{it} one of the Contraveeners, to the said Society, toties quoties. AND MORE-OVER, Her Majesty with Consent foresaid, Gives and Dispones to ~~the~~ ^{the}

the said Society; all and sundry Rights, Liberties, Privileges, Freedoms and Immunities, which are known, or competent to belong to that, or any other such like Societies within the said Kingdom, as fully and freely as if these Privileges were specially insert therein; and that the said Society have a common Seal to be appended by their Clerk, to all Admissions, Warrants, Licenses, and other Writs, to be granted by them, concerning their said Society, bearing the Impression of the forementioned Badge; and grants Warrant to the Lyon King at Arms, and his Clerk and Deputes, and all others concerned, to Allow and Matriculate the same.

See the FRONTIS-PIECE.

THIS Draught, together with the former Act, which had been approved of in the Committee for Controverted Elections, *Anno* 1696, was delivered by Order of the Society to Sir *William Seaton* of *Pitmedden*, One of its Number, and also Member of Parliament, who was not only to present it, but also to give a short Narrative of the Progress had been made in it; especially by the Approbation of the Committee, to which it had been remitted in the before-mentioned Session of Parliament; and it was again remitted by the Parliament to the Committee for Controverted Elections, where the Earl of *Leven*, then Constable and Governour of the Castle of *Edinburgh* presided, and it was approved of by them for a second Time.

But

But that Parliament to which, as said, the late Duke of Queensberry was Her Majesty's Commissioner, being taken up with Affairs of the greatest Consequence, particularly that of the *Union of the Two Kingdoms*, was the Reason of this Design, being only proposed, and approved of by the Committee, towards the End of its Session; so that there being at that Time, and as is always usual towards the Rising of a Parliament, a Kind of *Hurry* in Business, the A. C. T. could not be conveniently brought in, nor moved, altho' the Gentleman to whom it was recommended, did what he could in Discretion for its Advancement. — Such a *Gentlemanly Society*, or *Court of Honour*, as this, would infallibly answer the Design, by discouraging

tenancing, and thereby putting an entire Stop to the pernicious and unchristian Practice of giving and receiving *Challenges*, and *Fighting Duels*: And there being so many Men of Honour present Members of Parliament, and some of them my Countrymen, who were Members of the above-mentioned *Royal Society of Sword-Men*, in which I had the Honour to preside for several Years; I look upon it as my Duty, as a good Patriot, to recommend to them, and all the Honourable Members of the present Parliament, that they would unanimously join in such a Beneficial and Christian Proposal, both as to the passing of a severe Act against giving or sending Challenges, and fighting single Duels. And also, for establishing such a Gentlemany Society, invested with the Powers of a

Court of Honour, so much wished for by all good Men, and which would, for the Future, certainly prevent, and put a final Stop to all *Duelling*: At least, if they shall please to overlook the *Society of Sword-Men* as of less Moment; (“ which however would be of great Use, for the regulating of those who profess the Teaching of the ART, that they may be publickly admitted and approved of by the *Society*, as knowing and sufficient Masters; that so our young Gentry be not; for the Future, imposed upon by ignorant Teachers; of which, to my certain Knowledge, there are but too many in these Islands.”) I say, if they shall please to overlook the *Society*, that at least they would think it worth their while to make such a severe

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vere Law against *Duels*, or strengthen any such as are already made, and also erect the *Court of Honour* proposed.

IF this take Effect, I must own, that I have one of my main Designs satisfied, in publishing this *Vindication of Self-Defence*, and Recommendation of the above-mentioned Book; but if it should fail, I shall rest satisfied, as having done my Endeavours as a private Gentleman, to encourage in my Writings, (which I am perswaded, will be much more valued when I am gone, and mouldering in the Grave, than they are now; however acceptable they may have been hitherto to the more Curious;) not only so good and Christian a Design; but also so Gentlemany and useful an

Art as that of the *Sword*, for the necessary Self-Defence of all Men, particularly, such who are entitled to wear a *Sword*; for as the wise Man saith, *There is a Time for every Thing under the Sun.* And this honourable and most useful Proposal must also, as other Things, stand its Fate. Allow me, therefore, to say as *Valerius* the Consul once said to the *Roman Equites*, but with a little Alteration more to my Purpose, *Agite, Senatores illustrissimi, præstate Virtute in Vita Conservationem, ut Honore atque Ordine præstatis.*

The British Powers who shall encourage this,
Need little doubt of future endless
Bless:

*Void of Offence Consc'ences they must
have,*

*Who such Laws do enact, Mens
Lives to save;*

*A Project! no less Christian than
brave.*

So recommending the Perusal of
this useful Book to every one, in
what Station soever; whether in
Town, or in Country; at Home, or
in the Army; I shall conclude with
a Canon made by the Council of
Trent, against *Duels*, 4th *Decem-*
ber, 1563, *Sess.* 25. under *Pius IV.*
as it is cited by our Author, in *Page*
342, of the *Second Part* of his
Book.

DETESTABILIS Duella-
rum usus, fabricante Diabolo intro-
ductus, ut Cruentâ Corporum morte,
anima-

animarum etiam perniciosam, quod
 ex Christiano orbe penitus exterminetur.
 Imperator, Reges, Duces, Principes,
 Marchiones, Comites, & quocumque
 alio nomine Domini Temporales,
 qui Locum ad Mondinariam
 in terris suis inter Christianos Con-
 cesserint; eo ipso sint Excommunicati,
 ac Jurisdictione & dominio Civita-
 tis, Castri, aut Locum, in quo, vel
 apud quem, Duellum fieri permise-
 rint, quod ab Ecclesia obtinent, pri-
 vati intelligantur: Et si feudalia
 sunt, directis Dominis statim acqui-
 rantur. Qui vero pugnam commi-
 serint, & qui eorum patroni vocan-
 tur, Excommunicationis, ac omnium
 bonorum suorum proscriptionis, ac
 perpetuae infamiae, poenam incurrant,
 & ut Homicidae, juxta sacras Cano-
 nes puniri debeant; & si in ipso Con-
 flictu decesserint, perpetuo careant
 Eccle-

Ecclesiasticá Sepulturá: Illi etiam, qui Consilium in Causa Duellii tam in jure quam facto dederint, aut alia quacunque ratione, ad id quemquam suaserint, nec non Spectatores, Excommunicationis ac perpetua maledictionis vinculo teneantur: Non obstante quocunque Privilegio, seu prava Consuetudine etiam immemorabili. Decret. de Reformatione. Cap. 19.

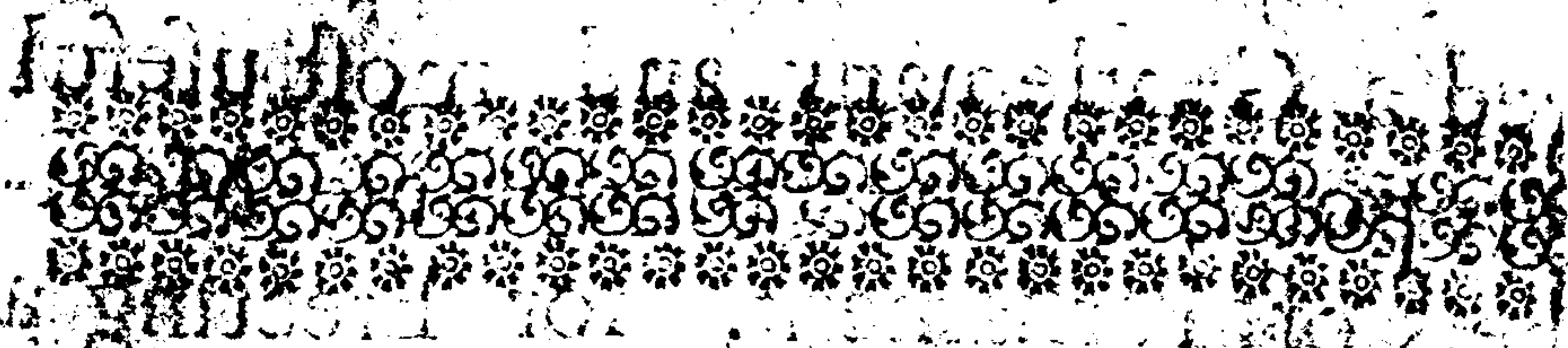
THE Meaning of which, not to trouble the Reader with a verbal Translation, is, That Duels are a detestable Custom, introduced by the Devil, for the Destruction of Soul and Body: It inhibites them throughout the Christian World, as most unbecoming Christians. It excommunicates those who fight Duels, and all their Associates, and orders their Goods to be confiscate: It for-

bids Christian Burial to them who are killed, and excommunicates all Advisers, Supporters, Witnesses and others, anywise concerned. But as one well observes, If all their Decrees had been as reasonable, no wise or good Man would have refused his Subscription: But they drove other Matters too great a Length; for which they are not to be commended.

HAVING, I think, sufficiently vindicate the Necessity of *Self-Defence*, and also explained Doctor *Cockburn's* Sentiments anent *Self-Defence* and *Duelling*, whereby *Gentlemen* may be undeceived, who might fancy, That he was Defending or Recommending to them any Thing Ungentlemanly or Dishonourable; and having also offered

red a Gentlemany and most useful Proposal, to the Honourable Members of Parliament, for Erecting a *British Court of Honour*; to which, may the GREAT GOD OF PEACE AND CONCORD so Influence them, as that it may succeed, and have the long wished for Effect. I shall now proceed to the *Memorial for Sword-Men*, mentioned in the *Title Page*.





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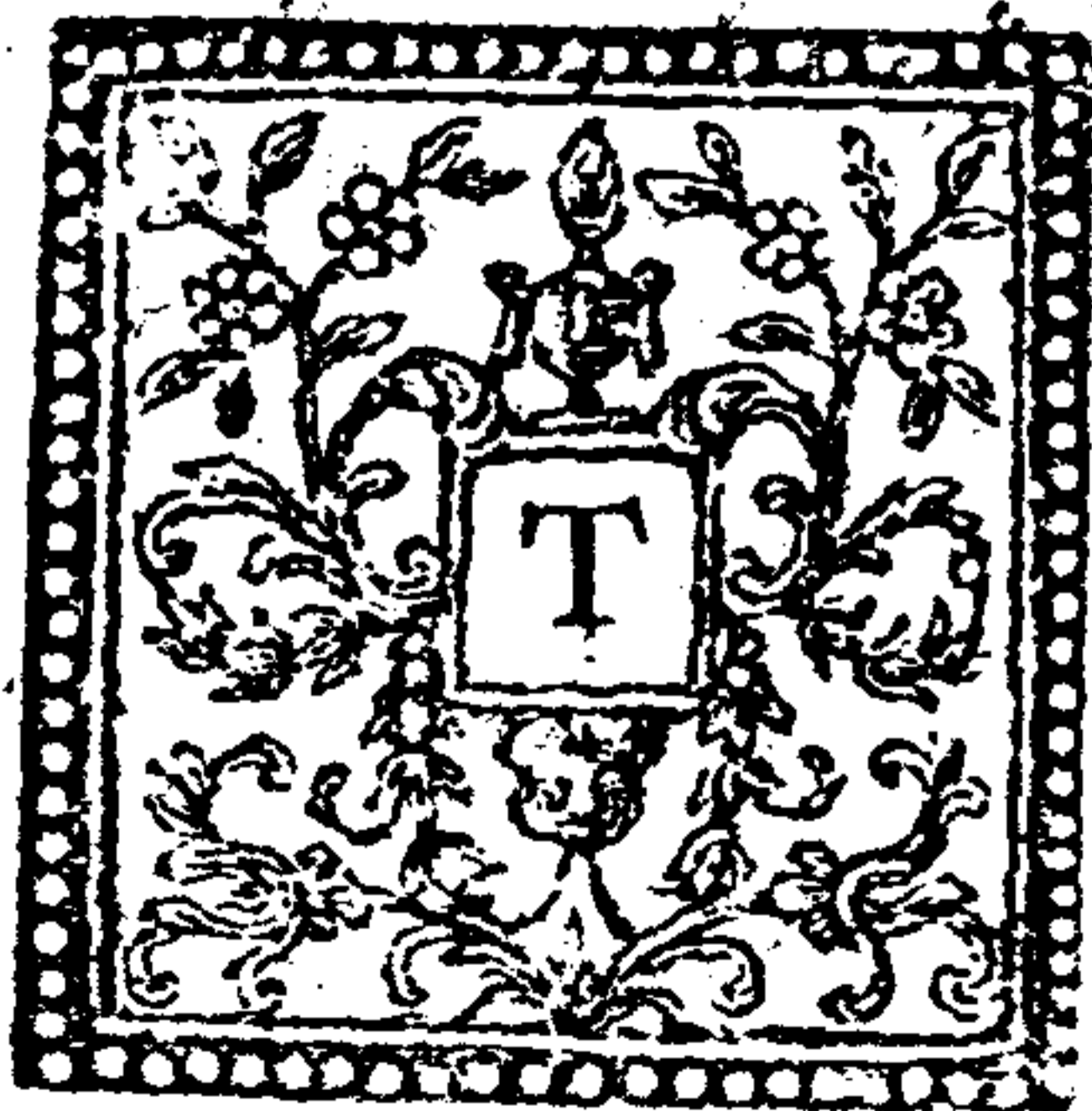
Short MEMORIAL

FOR

True SWORD-MEN.

Cum Bellum susceperis, utrum aperta pugna, an insidiis vincas, nihil ad Justitiam interest.

Aug. *Caus.* 23. *Quest.* 2.



THE Preceding Sheets being *A Vindication of Self-Defence*, and consequently of the *Art of Defence*, I believe

it will not be thought much out of the Way, if I add to them a few

general

general and useful Directions, relating to the Art of the Sword, partly taken out of my *New Method of Fencing*, for my own Ease, and partly also new; which will certainly be of Use to such who already understand it: As for those who are altogether ignorant, they may either apply to a Master, or consult my above mentioned Book, which is as plain and easy as Words can make it.

THERE is then *Four Qualifications* indispensibly required in every Man who desires to become a true SWORD-MAN. 1st, *A vigorous Strength.* 2dly, *Agility of Body.* 3dly, *A quick and discerning Eye.* And, 4thly, *Judgment.* I do not mention *Courage*, because that is a *Qualification* without which a Man can

can never pretend to be a *true Sword-Man*. He may be indeed a *great Artist*, and may also be a *great Coward*, and so can be no *true Sword-Man*, because he wants its chief Concomitant, *Courage*. For if I may be allowed the Comparison, *Cowards* amongst *Sword-Men*, are like *Eunuchs* amongst *Men*; these are *imperfect Men*, and those *imperfect Sword-Men*, being *Artists* without the chief Characteristick of *true Art*. And that I may set this in its true Light, I must here make a Distinction with *Terms*, which altho' *New*, and somewhat *Nice*, yet being my own *Invention*, will hold, and be of *great Use* hereafter, to distinguish betwixt *couragious Sword-Men*, and *timorous and cowardly Sword-Men*. And my *Terms* are these,

these, *Sword-Man*, *Truly a Sword-Man*, and a *True Sword-Man*.

1^{mo}, EVERY Gentleman is simply a *Sword-Man*, whether he hath any Art or not, altho' also a Coward; because, his being a Gentleman by Birth entitles him to wear a Sword, upon which Account he is justly termed in general a *Sword-Man*, without either the distinguishing Terms of, *Truly*, or *True*, prefixed to it.

2^{do}, A Man may be truly a *Sword-Man*, whether he be a Gentleman or not, because he naturally *Fights Truly and Couragiously* without any *Art*; so that altho' he be a common Fellow, yet since he fights truly and handles his Weapon or Sword boldly and couragiously, altho' he cannot

cannot as a Gentleman claim the *simple Title of Sword-Man*, yet he may of, *Truly a Sword-Man*, for the Reasons above-mentioned.

3tio, A Person who has not only *Art*, but *True Courage* join'd with it, whether he be a Gentleman or not, may, if Gentle, be called not indeed only and simply a *Sword-Man*, but a *True Sword-Man*, because, he is both *Master of the Art*, and makes Use of it with *Courage*: So that any Gentleman without *Courage* is simply a *Sword-Man*; if he have *Courage* with it, he is *truly a Sword-Man*, altho' he have no *Art*: and if he has *Art* conjoin'd, he is a *True Sword-Man*.

AGAIN, a common Fellow, altho' he cannot pretend, as a Gentleman.

nan, to the Gentle and simple Term,
Sword-Man, yet if he have *Courage*,
he may to the *Second*, that is, *Truly*
Sword-Man; and if he have *Art*
conjoin'd to it, then he is a *True*
Sword-Man; by which Distinguish-
ing Terms you may observe, That
a Man may be *simply a Sword-Man*,
and neither *truly a Sword-Man*, nor
a *true Sword-Man*; because he is
a Gentleman, and so acquires it
by Birth, altho' perhaps he has nei-
ther *Art* nor *Courage*; and ano-
ther may be *truly a Sword-Man* and
have no *Art*, because he acquires
that Title by his *Courage*. And last
of all, a Fellow may be a *True Sword-*
Man as well as any Gentleman, be-
cause he possesses both *Art* and
Courage as well as the Gentleman,
altho' he cannot claim the Gentle
epithet of *Sword-Man simply*, that
only

only belonging to true Gentlemen and not to any other Person whatsoever, who cannot justly claim that Dignity by Birth.

IT were to be wished, that this *Distinction of Sword-Men* which I have fallen upon, were exactly observed hereafter amongst all Persons, particularly those who are *True Sword-Men*, which would prevent many Mistakes, in giving Persons their true Characters *with Relation to the Sword*. And altho, for my own Part, I shall always, out of Civility, as I believe all well bred Persons will, call all truly Artists, *True Sword-Men*; because, I will never doubt of any Man's Courage, until I have a very good Ground for it. Yet strictly speaking, and to do Justice to every one, the preceding distinguish

distinguishing Terms, of *Sword-Man*, *Truly Sword-Man*, and *True Sword-Man*, ought to be exactly observed, for the better preventing of Confusion in Characterizing the different Kinds of Sword-Men.

THE very same Terms will agree to *Artist*; that is, an *Artist simply*, *Truly an Artist*, and a *True Artist*; for the Gentleman by Birth is not concerned here, as in the preceding simple Term, *Sword-Man*.

AND *Imo*, An *Artist simply*, is a Person who has been perhaps but a Month or two at School, so cannot be expected to know much of the Art, altho' if he have *Courage*, he is *truly an Artist*, because he makes truly Use of the little
H Art

Art he has. 2do, A *True Artist* is he who is not only very skilful and *Adroit*, but who hath also Courage to put it in Execution. And 3tio, *Truly an Artist*, is one who is much Master of Art, but little of Courage, and has not a Heart to go thorow with it stoutly and boldly; but is very timorous, and in a Manner hesitates or Erkes, as we say, in all his Performances. There are, I am afraid, too many of this Kind, who appear stout to the Eye, but are false at the Heart. Such dastardly Artists have, by their Cowardice, done more Prejudice to *true Fencing*, than all their *Fleuret*, Arts and School Play, or best, but timorous Theory could ever advance it; so that their Art is so far from being a good Qualification in them, or a Recommendation of this Science, that,

that, upon the contrary, they are truly a Reproach and Scandal to it.

VALOUR or *Courage*, being the Source and Foundation of *Bravery*, and all *Heroick Actions*, that Man is truly to be pitied who naturally wants it; altho' I cannot but assert, That if a Man have the least Degree of it; Art will rather increase and augment, than impair or diminish it. And were I to make a Choice of the Two, I would prefer *Courage* to *Art*, because, without it *Art* can do but very little; whereas, *Courage* has been known to perform surprizing Actions without *Art*. Besides, it is many Times observed, that the Bold and Couragious are lucky and fortunate, according to the Proverb, *Audaces Fortuna juvat*; but they do best conjoin'd: So not

doubting, but that my Reader is a *True Artist*, and consequently, according to my former Distinction, a *True Sword-Man*. I say, That,

First, A Vigorous Strength impowers a Man to resist and grapple with his Adversary, which were he himself slender and weak, would be the Occasion of his being commanded, or thrown to the Ground, did he endeavour to *Enclose*: Which, by the Way, I would never advise a weak Person to attempt upon one much stronger than himself, but to keep him as much as he can, by his Art, at a little Distance, or at least at his *Sword's Point*; unless he attempt to *Enclose*, with a Design to be commanded and disarmed himself, that he may, with the more Honour, have an Opportunity to yield, and thereby
save

save his Life: As I have heard of some Officers now gone, who voluntarily allowed themselves to be taken Prisoners at the Beginning of the Engagement, for their greater Safety during the Heat of it; but as this is not allowable, so the other is, being only a private Engagement. Whereas, upon the Contrary, a strong and vigorous Man, should always endeavour to Enclose upon a Weak, for the very contrary Reasons.

Secondly, *AGILITY* of Body assists a Man to Advance or Retire, and to perform all his other Artificial Motions regularly, and with Life and Quickness; without which, they would appear dull and slow, and more like the Postures of a

Lifeless Statue, than the Actions of a Living Man.

Thirdly, A Quick and Exact Eye, is most necessary and useful in *Fighting*; because by it, the most subtle Motions of the Adversary's Sword are discerned, and thereby a Man's *Parade* or *Defence* rendered the more certain; also, he thereby discovers the most proper *Opens* he is to Thrust at, when his Adversary makes such Discoveries to him; whereas, had he a *short, weak, or dull Sight*, he could never go so readily to the Adversary's Sword to *Cross* it by his *Parade*; nor so easily discover any *Opens*, which his Adversary by Negligence might offer to him.

Fourthly,

Fourthly, *JUDGMENT* is of so very great Consequence in the *Art of the Sword*, that he who, without it, endeavours to perform any of his Artificial Motions or Designs, does them only at *Random*, and *Hap-hazard*, as we say, and is more beholden to Chance for his good Success than any Thing else; because, strictly speaking, a true and skilful Sword-Man ought to perform no Motions, but what he does upon good Grounds, and for which, were he desired, he can give a judicious and satisfactory Reason to any other knowing Artist.

JUDGMENT in a Sword-Man may be compared to *Conduct* in a good General, who not only foresees, but also prevents any Designs,

signs, or Stratagem's his Enemy may make Use of, to ensnare and overcome him; to act without *Judgment* is like a blind Man's throwing of a Stone; it must hit somewhere, and may perhaps do Execution, but no Thanks to the Thrower of it, because he took no particular Aim when delivering it; and so the Success of the Throw was the Effect of *Chance*, not of *Judgment*. It is just so, when an Artist, or any other Person Fights and Thrusts at Random, and without any previous and judicious Design in what he performs; he may succeed, but it is without *Forethought*, *Design*, or *Judgment*, and so must be disapproved by all knowing and judicious *Sword-Men*. Besides, *Judicium Corpus ipsum juvat*, *Judgment* does truly accelerate the Actions of the Body, and *swiftens* the

the

the Motions of the *Sword-Hand*, which, by *Confusion*, are *slackened* and *retarded*: Of which all *True Sword-Men* are sensible, when they neglect the Use of it, by playing at *Random*, or *La Tête Basse*, as we say.

INDEED, that a *True Sword-Man* may make right Use of this Judgment, there is required a *Calmness* and *Sedateness* of Temper, without which, he cannot so easily exert his Judgment; for Passion so obfuscates and beclouds it, that a Man can scarcely know what he does, while he has it in a great Degree. I know, That this is a *Durus Sermo* to many Sprightly and High-blooded Men; and must also own, That it is scarcely possible to *Fight well*, without being in some Degree of Passion, See Page 11. For thus a Man performs his Actions with the
more

more *Life* and *Vigour*; but still the more he can Master a great Transport of *Passion*, so much the better.

THIS *Calmness* and *Sedateness* in Fighting, is more easily acquired in fighting against Fire Arms, than against *single Weapons* Hand to Hand, because in the *First*, if a Man excite his *Passion*, it must be against the *Arms*, and *Powder* and *Ball*, and not the *Soldiers*, who are called to their Duty by their *Prince*, and never did him any *Affront* or *Harm*. But it is not so in the *Second*, where a Man has received perhaps a *Box o' the Ear*, or some other great and provoking *Affront*; this, upon the very Sight of his *Antagonist*, sets his *Blood in a Ferment*, by which his *Passion* is excited: And truly 'tis a
very

very great Advantage to a Man, when he can suppress it in any Measure; for I don't think it possible to do it wholly, but the more the better. Besides, the very Motion of the Body, and Handling of the Weapons, of whatever Kind, raise the Spirits, and thereby excite a Man's Passion; of which, as I have already said, he is rather the better as the worse, in a *single Engagement*; but when it exceeds a due Measure, then it is to his Detriment rather as Advantage, for, *Omne nimium Veritur in Vitium.*

THE *Sedateness* then of Generals and other Officers, as well in Sea Engagements as in those at Land, is not so extraordinary or difficult to be acquired, as many imagine; and the Reason is evident, because, besides

besides the foregoing Reason, as having only the *Ships* and *Waves* and *Powder* and *Ball* at Sea, to vent their Passion and Fury against, they go on themselves, and lead on their Men to a Land Engagement, Leisurely, and at a very slow Pace; by which their Blood is kept cool, and sometimes too much so, which is many Times the Occasion, of a greater Concern (*I will not call it a Degree of Fear, for that Word is justly cashiered out of Armies*) than otherwise they would have, did they march with greater Speed, and were to engage also Sword in Hand: So that they need so little to master their Passion, that they ought rather to use honourable, gentle, and customary amusing Methods to excite it: And this is sometimes the Reason, why many very good Officers, while marching

marching on to an Engagement, or when a Battery is playing against the Body they command, take a hearty Pinch of Snuff, or good large Chaw of Tobacco, if accustomed to it, whereby they are a little diverted, and their Spirits put in greater Agitation than otherwise they would, upon so slow a March. Of this the *Turks* give us an Example, who commonly take a large Doze of *Opium*, before they engage, which has the same Effect upon them (being used to it) that a Dram of good *Spirits*, or *Genevar*, or large *Snuff*, or Chaw of *Tobacco*, have upon any of us.

By all which, I would only insinuate, That *Calmness* and *Sedateness* in Generals and other Officers, are as natural to them and their Soldiers,

diers, in an Engagement with Fire Arms, either at Sea or Land, as a good Degree of Hastiness or Passion is to these same Persons, when engaged in a single *Combat*, either with the Sword singly, or with the Sword and Pistol, altho' with the Pistol joined it is less, * until they come to their Swords: So that to fight in a *single Combat* calmly, and without some *Degree of Passion*, I look upon it as next to impossible, if they be brisk and lively Persons who are to engage: And if it were otherwise, I should be afraid it might proceed from another Cause, not to be named amongst *Men of Honour*. But certainly, the better Use that a *Sword-Man* maketh of his Passion, and the better he manages it, so much the more will it tend to his Advantage, which is all that is desired or expected

* To use which dexterously, see my *New Method*.

ted of him. I judged it proper to give my Sentiments of *Calmness*, as well as of *Courage*, in *True Sword-Men*, that my Reader might know my Thoughts of them; and in what they may differ from his own, or those of other Persons of *Honour*: For I may give my Opinion and Advice, but shall never peremptorily dictate, well knowing, that *Humanum est Errare*.

A Man being possessed of the foregoing *Qualifications*, and understanding the *Art of the Sword*, I mean, so much of it as is needful for a Gentleman in a necessary *Self-Defence*, I doubt not, but the following short *Directions* will be of great Use to him in an *Occasion* Sword in Hand. And to make *Art* not only to improve, but also to imitate Nature

Nature as much as possible. And the *Defensive Part* of the Sword being the most useful as well as most difficult to become truly Master of. I shall begin with it.

F I R S T,

Of the Parade or Defensive Part.

THE Person then who peruses this *Memorial*, being a *True Sword-Man*, he will certainly know to defend himself after the common Method, by any of the *Five Guards*. viz. *Prime, Seconde, Tiercé, Quart* and *Quint*; but the *Seconde* or *Hang-ing-Guard*, with a flopping Point being (as I have fully demonstrate in my *New Method*) that *Guard* from which the surest *Defence* may be drawn, against all attacks by the

Small

Small-Sword and *Broad-Sword*, or *Sabre*, and that as well a Horse-
back, as on Foot, or by any other
edged or pointed *Weapon*, that is,
Halbard, *Pole-Ax*, &c. or blunt
Weapons, such as *Quarter-Staff*, *Fau-*
chion, or common *Oak-Club*, *Cudgel*
or *Staff*. I shall only insist upon it, af-
ter I have told, That all true *Defence*
from any *Guard*, must form a *Cross*, ei-
ther less or more, upon the *Adversa-*
ry's Weapon in defending; because if
it make not that, it will either alto-
gether fail; or at least, prove an im-
perfect *Defence*, that is, that in *Pa-*
ssing, the Person who defends, will
not be so safe, but in more Hazard
of being wounded, than if he formed
a good *Cross*: So that, certainly, the
greater the *Cross*, the better the *De-*
fence: And consequently, the easiest,
surest and safest, is drawn from the
I *Hang-*

Hanging-Guard in *Seconde*, because it forms the greatest *Cross*; which being so well known, I need not stand to explain its Posture to *True Sword-Men*, but shall remit them to the *Plate* at the End, on *Fig. 1, 2, and 6.* And to my *New Method*, for the great Advantage it hath over all the other before-named *Guards*; together with some trivial *Objections* against it, which are all fully explained and answered in that *Book.*

THIS *Guard* then in *Seconde*, with a sloping Point, being that which I chiefly recommend for the former *Reasons*, I must tell you, That when it is right kept, with an earnest stooping forwards of the Body, your Adversary has, in a Manner, but Two Parts to attack you in, by the *Thrust*, with Ease, which are within and

and above the Sword upon the *Left-side*, or without and beneath the Sword upon the *Right*.

If he Attack you with a *Thrust* upon the *Left-side*, your Head, when on *Guard*, being always covered by your *Sword-Arm*, Cross his sword, gaining its *Weak* with your *Fort*, by a stop or squint Motion of your *Sword-Hand*, toward your *Left-side*, and near to the Body, moving your Head at the same Time a little towards your *Right-side*, always beneath your Arm, to prevent a *Thrust* in the Face: The stop or squint Motion of your Arm, near to the Body, makes you meet the more certainly with the *Feeble* or *Weak* of his Sword, whereby you defend him with the more Ease, whereas otherwise, he might Force his *Thrust*

Home upon you, if he gained your *Weak*; and therefore, you are to take Care thus to prevent it, See the *Plate, Fig. 7.*

IF he thrust without and beneath your *Sword* upon your *Right-side*, you are to observe the very same *Directions* as you did for the *Left*, See the *Plate, Fig. 10.* Only if it be a *Blow* upon either *Side*, and not a *Thrust*, then the *Crossing* of his *Sword* is sufficient, without that *oblique* or *sloping* *Motion* of the *Sword* toward the *Body*, to gain the *Feeble* of his *Sword*, because the *Parade* of the *Stroke* upon the *Left-side*, should be rather carried a little upward, as sloping towards the *Body*, as in *Parieing* the *Thrust*; and that the better to *oppose* and *Counter-check* the *Force*

Force of his Blow upon the *Left-side*,
See the *Plate*, *Fig. 14.*

BUT if the Blow be upon the
Right-side, and high, then you are
only to draw your *Sword-Hand* to-
ward your *Right-side*, and *parie* him
with the *Fort* of your Sword, your
Point a little High; not forgetting,
as you raise your Sword upwards,
to make a Motion with your Head
downwards, by which you will meet
and cross his Sword with half the
Motion, the Head moving the one
Half of the Distance, and your
Sword the other, See the *Plate*,
Fig. 16. This is the true Method
of *Parieing* either *Thrusts* or *Blows*,
upon either Side, when you stand to
a *True Guard* in *Seconde*.

BUT if your Adversary offer to strike at your Head with a streight or downright Blow, whatever the Weapon may be, carry your Sword up, and quite a-cross and level, until you meet his Sword or Weapon, making the above-mentioned Motion with your Head downwards, as you are raising of your Sword level; by which, as I said, you gain the Half of the Time in *Parieing* which you would take, did you not assist the Motion of your Sword with that of the Head. See the *Plate, Fig. 16.*

THIS is a Nicety in *Parieing* from this *Guard in Seconde*, which few People know, and therefore it ought to be taken Notice of, and exactly observed; for this Motion of the Head will save your Head from

from many a Cut or Wound it would otherwise receive, if you made only Use of the Motion of your Sword-Hand in Parieing, and neglected it. You are also to take Care, that you Parie or Defend your self; always with the *Blade* of your Sword, and not with the *Back-Ward*, if a Small Sword, or with the *Cross* or *Ship-Head Hilt*, if a Broad; See the *Plate, Fig. 16.* because, altho' they may defend you, yet your Sword not forming a *Cross* with your Adversary's, the *Parade* or *Defence* is false, and not according to *True Art*, which always makes a *Cross*, and so defends perfectly, altho' you had only the *Blade* of a *Sword* in your Hand, without any *Hilt* at all, and were necessitate to fight with it. This is a material Rule, as is also this last, with which I shall end the

*Defensive Part from this Guard in
Seconde: And it is this,*

THAT you look chiefly to your
Adversary's *Sword-Hand*, and about
Half a Foot from it upon the *Blade*,
both as it were at one Time, with a
general View of the Eye, if I may
so call it, and but very rarely to his
Eyes, lest he might deceive you if
he squinted; altho' it is convenient
and useful, to take sometimes a
Glance at his Eyes, to observe in
what Frame his Blood and Spirits
are in, which may assist you to order
your *Attack* and *Pursuit* according-
ly: For the Eye is, in a Manner,
the outward Soul of a Man, as *Hip-
pocrates* says, *Profectò in Oculis
Animus habitat.*

IF you observe these few Directions exactly, in *Parieing* from the *Hanging-Guard* in *Seconde*, you will defend your self easily both *a Foot* and *Horseback*, against all Weapons whatsoever, whether *Pointed*, *Edged*, or *Blunt*, unless he be a Kind of *Goliath* that you are Fighting against; and even in that Case, you will meet, oppose, and cross his Sword, (which is all that *Art* can do) altho' you cannot Master his Strength, so as to carry off his Blows: In such a Case, a Man is overpowered by *Strength*, not overcome by *Art*; and if he do succumb, he owes it to his *Weakness*, and not to his Want of *Art*. Nor is it impossible, if he be a truly good Man who is thus trysted, and that he is forced to fight for his Life, but in such an extraordinary Case he

he may, as *David*, receive a supernatural Assistance, to which, in Time of Distress, I earnestly recommend him : For *Paul may Plant, &c.*

I shall next proceed to the malicious Part of the *Art*, whereby in defending our own Lives, we are sometimes indispensibly necessitate to take away that of our Adversary's for, if I must either lose my own or take my Adversary's Life, I can never be condemned, for choosing of two Evils the least. Here again, as in *Page 20. Necessity bath neither Law nor Gospel against it.*

SECONDLY,

Of the Pursuit, or Offensive Part.

ALTHO, when a Man is much Master of the *Parade*, I allow him to suffer his Adversary to make his *Pursuit*, and to take himself to the *Defensive Part*, and to offend from the *Risposte*; which is indeed the truest Art, and safest at *Sharps*, when a Man is truly Master of the *Parade*; yet seeing all *True Sword-Men* have not that at their Command, (for he indeed must be confessed a very great Sword-Man who is absolutely Master of it) yet, for the most Part, it is safe enof for a Man to take the *Pursuit* at first Engaging, and to put the most difficult Part of the Art, which is the *Defence*, upon his Adversary,

versary, which will not only put a little Stop to his Passion, and Pursuit, if he design it, but also be a Means for the more readily wounding him, if he have not all the surer *Parade*.

IT is a Question amongst some true Sword-Men, which of the Two have the Advantage, Whether the *Aggressor*, or *Defender*? Each of which have their Votaries; but I shall here, in *Three Circumstances*, give my own Opinion in a few Words, whether it be approved of or not.

First Circumstance. IF they be both Ignorants, neither of them being Masters of either the *Defensive Part* or *Pursuit's*, neither of these Parts can be recommended to them; so they must even let Nature work,
as

as we say, and do the best they can; and are to supply by *Courage* and *Boldness*, what they want of *Art*: This is the Case, I am afraid, of too many, which I am sorry for, and wish they may hereafter prevent by becoming *True Artists*.

Second Circumstance. IF a Man be ignorant of the *Art* who is to fight, he little understands what is for his Advantage; if he take himself to the most difficult Part of the Art, which is the *Defensive*, when he is not in the least Master of it, and the less, if he be engaging against a *True Sword-Man*.

SUCH a Person then, ought certainly to begin with a vigorous and violent *Pursuit*, to put the difficult Part of the Art upon the *True*
Sword-

Sword-Man, who otherwise would have but too great Advantage over him. And when a *True Artist* meets with such a *brisk and forward Person*, I know no surer Remedy for him, than to make good Use of his *Left-Hand*, and nicely Breaking a little of *Measure*, by a *Circular* or gently retiring *Motion*, to take the Opportunity, as his Adversary is *Thrusting*, to *Parie* with his *Left-Hand*, giving in at the same Time his *Thrust*, which will rarely fail of Execution. I knew a *Gentleman* a *Friend* of mine, and of the same Name (and what *Art* he had, was from my self) who was so very dexterous with his *Left-Hand*, that after making a *Thrust* or *Two*, he seldom fail'd to catch hold of his Adversary's *Foil* so firmly, by its *Blade*, that he had it generally in his Power to give him

him a Thrust, if he had a Mind to it; and this Dexterity he acquired by meer Practice; for,

Custom and Practice do so much prevail,

They make a Man in every Thing excel;

If Nature they exceed, 'tis hard to tell.

BESIDES, a Man's Sword cannot be in Two Places, nor perform Two different Actions at one and the same Time, altho' it can parie and defend Two or Three Strokes of Thrusts, given against it by Men in different Positions, the Sword still keeping the same Place; which any True Sword-Man will understand and acknowledge. So that the Parieing with the Left-Hand in Fight-
ing

ing, is so very useful, that I look upon it as the chief *Preservative* against *Thrusts* from the *Risposte*; and therefore I do earnestly recommend the Practice of it, and admire it is not more in Use amongst *Sword-Men* than it has been hitherto; but I doubt not, but in Time, it shall prevail, when once its great Use is known in *Fighting*. If a *True Sword-Man* take not this *Method* against such *forward Ignorants*, as well as *Artists*, I cannot say but he may be put very hard to it with all his *Art* and *Dexterity*. So you see, That in this Case of an *Ignorant's* being to engage, whether with another *Ignorant* or *Artist*, it is safest for him to become the *Pursuer*; as also, for the *True Sword-Man* to take it, if possible, of the *Ignorant*, for the above Reasons.

Third

Third Circumstance. If they are both *True Sword-Men* who are to engage, or the one a *True Artist*, and the other but an *ordinary One*? In the *First Case*, there can no certain Rule be given, because much will depend upon their *natural Constitutions*; because, it is supposed, That both will fight, as well *dexterously*, as *cunningly* and *warily*; so that one of them will at one Time take the *Pursuit*, at another become the *Defender*; as the other will, perhaps, at first, take himself to the *Defensive*, and immediately, and in an Instant, become the *Pursuer*. And this is indeed what we call *True and Right Fighting*, according to *Art*: That is, to *change Parts*, according as a Man finds his *Adversary Works* and *Fights* against him:

But in the *Second Case*, where a *True Sword-Man* is engaged against an *ordinary Artist*, I am for his taking the *Pursuit*, as against an *Ignorant*; as the *ordinary Artist*, if he can, should take it also against him; and that for the *Reasons* in the *Second Circumstance*.

By all which you may see, That there is no settled *Rule* amongst *True Sword-Men*, when fighting, for either *Defending* or *Pursuing*, but as they shall find it proper in the very *Time* of the *Engagement*; tho', for my own Part, I would always incline to be the *Aggressor*, if possible, without wholly abandoning my self upon it, but so restraining my self, as that I may be always ready, upon my Adversary's obstinate Opposing me, and forcing a *Counter-Pursuit*

Pursuit upon me, to *parie* him, and Answer it smartly from the *Risposte*: And this *Aggressing* ought always to be performed with a *dexterous Boldness*, without any *Hesitation*, or *Erking*, as we say, which spoils the best designed *Pursuit* in the World.

THIS being premised, and you standing to the ordinary *Quart Guard*, with the Point a very little elevate, which is that most commonly made Use of in the Schools, and from and against which I shall chiefly form the following Directions for the *Pursuit*: You are at first *Engaging*, to come within Distance, and make a Cross upon your Adversary's Sword, either *within* or *without it*, and when you feel his *Sword* (I suppose it is on the *Inside*) immediately give a smart, dry

dry *Beat* upon it, either upon the same Side, or upon the opposite Side, by *Disengaging*, to set it off the Line of your Body, and without Hesitating, give home a plain *Thrust* to the nearest lower Parts of his Body, because they are the easiest wounded, (and the Wounds also in these Parts the most dangerous) with your *Sword-Hand* either in *Quart*, *Tierce*, or *Seconde*, as it lies most convenient for it, being always sure to oppose your *Left-Hand*, to prevent a *Counter-Temps* from your *Adversary*, or a *Thrust* from the *Risposte*, and Recovering your own Body as quickly to its *Guard* again, as possibly you can, your *Sword* all this Time kept with a stretched Arm streight before you, to keep off your *Adversary*, or prevent his *Running* violently upon you, to in-
close,

close, which, if you are Weaker than he, you should endeavour, as I said, to prevent as much as possible. It is always to be understood, That you must keep your Body as *thin* and *low*, by *Sinking*, as possible, to make it the more difficult to be hit by your Adversary; which *Custom* will make easy.

You are not, as I have observed many do, to beat your Adversary's Sword, perhaps Once, Twice or Thrice, and not to accompany the *Beat* with a *Thrust*. This may be done in *School-Play*, but is not proper at *Sharps*, because your Adversary's Sword being by the first *Beat* forced out of the streight Line, there is no Need of the *Second*. This then is the Time of *Thrusting* with the greatest Safety, whereas, by Repeating

peating the *Beats* unnecessarily, you not only lose your own Time, but give your Adversary an Opportunity to disengage, and to *Thrust* upon you; which, by your *Thrusting* instantly upon the Back of your *Beating* or *Binding*, you effectually prevent.

In Place of a *plain Thrust*, you may make a single *Feint* upon the Back of your *Beat*, at any Part of the Body, whether upon its Length or Breadth, to make an *Open*, it being needless to name particular *Lessons* to *True Sword-Men*, for whom this is chiefly designed: For I do not approve of double *Feints* at *Sharps*, they having too much of *Hazard* and *Chance* in them, altho' they succeed well enof in *School-Play*: But I would advise no Man

to venture his Life upon them; they throw a Man so much not only off his *Defence*, but give his Adversary Encouragement to venture the taking Time upon them, to prevent which, he ought always to have his *Left-Hand* in Readiness to oppose or parie his Adversary's ventoriously timed Thrusts, See the Plate, Fig. 3, 6, and 8. For I must tell you, That all Thrusts are so, but what are preceeded by a good, dry Beat or Binding, as I have directed; so not to be depended upon, *Sword in Hand, for the Life.*

A Man may also, after his Beat or Binding, make a *Half-Pass*, either without or within the *Sword*, finishing it with an Inclosing and Commanding of his Adversary's *Sword*, if he judges himself strong enof

enough for it; but otherwise I would not have him venture upon it, unless being, as I said, weak, he would thereby with the more Honour yield, and thereby save his Life.

If your Adversary endeavour to prevent your *Binding* or *Beating*, by *Slipping* or quick *Disengaging*, you are then by a *Contre-Degagement*, to cross his Sword, and then you will certainly meet with it; by which Means you will afterwards have an Opportunity to play your *Lessons*.

I do not pretend to Secrets in *Fighting with Sharps*; knowing, that it chiefly consists in a good *Parade*, *Swift plain Thrusts*, or *single Feints* after *Binding* or *Beating*, and other *Artful Motions* perform'd judi-

judiciously; and with a hardy Courage. However, I shall set down a Lesson, which I know will rarely fail, either in School-Play or at Sharps, if it be right Timed, and performed Adroitly, with Celerity, and a quick Motion of the Body. It is this.

AFTER you have Bound or Beat your Adversary's Sword on the Inside, whether by *Disingaging*, or not, as your Sword shall be presented; instantly upon the Back of it give home a plain Thrust, by Way of a *Half-pass*, towards your Adversary's Belly, who must either receive the Thrust, or Parie it with the Sword, or Left-Hand; if you give him the Thrust, you have your Design, and if he parie with his Sword, which he must do low, bring instantly
 your

your Sword over his Point, which is the *Subtilty* of the Lesson, by a circular Motion of your Wrist, and give him the Thrust in his Stomach, or Belly, taking hold of, and seizing his Sword at the same Time with your Left-Hand upon the *Shell* of his; by which you not only give him a Wound, but also Enclose upon him, and command his Sword.

If he do not *Parie* with his Sword, but endeavour to do it with his Left-Hand, you are to shut his Left-Hand by bringing your Sword over it, and giving him the *Thrust* where you best can, whether high or low, within his Sword, saving your self in the mean Time with your Left-Hand from his Thrust, should he either attempt it in the Posture he stands, or alter it by throwing back his

his right Foot, that he may have the more ready Use of his Sword. But if this Thrust be right Timed, and smartly performed, it is so very quick, and so surprizing, that I assure you it will seldom fail.

THIS Lesson may be performed without a *Beat*, but then you run the Hazard of your Adversary's taking *Time* upon you: for which reason, you are always to have your left-Hand in Readiness upon all your Thrusts to prevent it.

IT may also be performed upon the outside of the Sword; but then the *Thrust* or *Half-pass* must be carried towards your Adversary's left Breast, to oppose his *Parade*, and thereby give the more Ease to you, if you miss the Thrust to bring your
your

your Sword over your left Shoulder from beneath his Sword, by a circular Motion, at the same Time changing your Posture by a circular Leap half about to the Right, and changing the Places of your Feet, that is, the Left where the Right was, and the Right where the Left was; in that Instant bringing your Left Arm over his Sword, and taking hold of it at or near to the *Hilt*, the Nails of the Sword-Hand up, your Sword being presented to his Body, with your Sword-Hand and Right-side from him; in which Posture you are ready to wound him or not, as you please.

BUT this upon the Outside requiring a great deal more Dexterity to perform it quickly, than that within the Sword; because all these Motion

tions must be done almost at the same Time, and made to jump as exactly together as possible: Therefore, I recommend the *first Method* as the more easy and certain.

I own, that this *Lesson* comes more easily from the common *Quarte Guard*, than from that in *Seconde*, which I have recommended; but a judicious *Sword-Man* will easily perform it from either, so as to surprize very much his Adversary, who expects no such *uncommon Pursuit*: And so I leave it with him to improve upon it.

INTENDING to be short, I shall only add, That if you design only to disable your Adversary, then *pop* or *Ferk* out little Thrusts at his *Sword Arm*, or *Hand*, advanced *Thigh*,

Thigh, Leg or Foot, which is to be done quickly and suddenly, without disordering of yourself, and will seldom fail to Answer *your Design*; these being Tendonous and Nervous Parts, and consequently, when wounded, very sensibly painful and disabling.

I shall end this *Memorial* with an *Abstract*, taken out of my *New Method of Fencing*, which I would advise my Reader so to value, as to have it ready in his Memory upon all Occasions; of which, I promise him, he shall never repent. It is as follows.

The A B S T R A C T.

U S E,

Calmness,

I. Chiefly the *Guard in Seconde*, with a sloping Point, your Body for the most Part moving circularly; and sometimes fix'd.

II. A good *Crossing Parade*, with a firm dry *Beat*, assisted with the Left Hand.

III. A brisk *Half Pursuit*, until you make a true and full one, commonly preceeded with a *Dry Beat* or *Binding*.

Vigour, and

IV. Plain and easy *Offensive Lessons*, briskly performed; and always opposing the Left-Hand, to prevent a *Contre-tempt*, an *Exchanged Thrust*, or one from the *Risposte*.

Judgment.

V. A moderate and judicious *Breaking of Measure*, Circularly or otherwise, until the Violence and Fury of your *Adversary's Pursuit* be over, when you find, that he will force a *Pursuit* upon you.

The A B S T R A C T.

P R E V E N T.

Calmness,

I. Being *Decoy'd* or *Deceiv'd* by *Feints*, as much as possible.II. Being *Catched* upon *Time* when *Advancing* to *Thrust*.III. Being without *Distance* when *Thrusting*.

Vigour, and

IV. *Resting* upon a *Thrust* after it is *Delivered*.

Judgment.

V. A *Contre-temps*, *Exchanged Thrust*, or one from the *Risposte*, by making reasonable *Use* of the *Left-Hand*, by *Opposing* or *Parrying* with it, as either *You* yourself or your *Adversary* shall *Thrust*.

O useful A B S T R A C T! who possess
Thee,
And thy just Precepts practise, with
these Three, *

Need

* Calmness, Vigour, and Judgment.

Needs no Man's point or edged
Weapon fear,
Since by thee from all Danger he's
secure :

Weigh these Directions well ; who
would have Art,
Them and Memorial ought to get
by Heart :

For in them almost is contained
All,
True Sword-men need to know of
Broad or Small.

If any, who are perhaps no Well-
wishers to the *Art* I so much defend,
shall, after what I have writ, suggest
to themselves the Two following
Questions ; for some Persons have
hinted a little at them to my self,
which makes me the more willing
to answer them : And whereof,

THE First is this, How I come to give such positive Directions, for Fighting, when it is not well known if ever I drew a Sword in Good Earnest all my Life? And if not, how I can know, so exactly as I pretend, the True Rules so strictly to be made Use of, when engaged for the Life?

To which I Answer, That whether I have ever been engaged in Good Earnest or not, is none of the Querists Business to know; neither will I let them at present into that Matter: For I never much approved of being *Vain-glorious*, especially where the Victory is obtained, for the most Part, at the Expence, less or more, of the *Vanquisher*: But if I have ever been engaged, when I might have prevented it, I am
 now

now very sensible that I ought not to have done it, according to the Principles of true Honour laid down in the foregoing *Vindication*; nothing but being *attacked*, and necessary *Self-Defence*, being what can vindicate any Man's running the *Hazard*, as well as *Sin*, of taking away another Man's Life.

AND if I have never *Fought*, yet I have had the *Practice* of near Fifty Years with *Foils*, against Persons of most different *Tempers* and *Constitutions*; so that by my frequent *Practice* in the *Schools*, and other-where, I know what can possibly be performed with *Foils*, which is a great Deal more than any *wary Artist* will venture upon at *Sharps*: And out of what may be done with *Foils*, I have selected, and pick'd

out such *Directions* as I judged most proper and safe, when engaged for *the Life*: For there is nothing that can be performed by a Sword, except *desperately Wounding* and *Killing*, but what may be imitate by a *Foil* or *Fleuret*, and consequently at far less Expence, seeing by them there is very seldom any Blood drawn, altho' I have known by my own Experience, Mischances of this Nature sometimes to happen.

I say, it is by this Resemblance of *Fleurets* to *Swords*, that I have come to the Knowledge of what is most proper and safe to be performed by a *Sword*, when a Man shall be engaged for his *Life*, according to the different *Tempers* and *Humours* with which he shall be trysted: And which *Question*, or rather *Objection*, may

may be also made against most *Fencing-Masters*, as well as other Professors of any *Art* or *Science*: For how many good *Fencing-Masters* are there, who never *Tilted* in *Earnest*? How many good, (I do not say *experienced* and *tried*, which I desire may be noticed) *Officers* in the *Army*, who were never at either a *Land* or *Sea Engagement*? How many good *Engineers*, who never ordered the *Opening of Trenches*? How many good *Chirurgeons*, who never extracted a *Stone* from the *Bladder*? How many good *Mathematicians*, who never *survey'd* one *Acre*, of *Ground*, nor ever took the *Height* of a *Steeple*? How many good *Architects*, who never contrived a *Louvre*, an *Escurial*, or a *St Paul's*? And, not to mention more, how many teach *Navigation* to *Perfection*,

Etion, who never either steered a Ship, or were all their Lives so far as Twenty Leagues out at Sea; and yet they are all sufficient and good in their *Stations*? The Application is plain and obvious, and I think, sufficiently answers this *First Question*, or rather *Objection*.

THE *Second* is this, Does the *Author* fancy, That with all the Skill and Dexterity he pretends to in the Art of Defence, he would have come better and safer off the Field, at the Engagements at Preston, or Sheriff-Moor near Stirling, had he been briskly attack'd by a stout, vigorous and clever Highlander, with his Broad-Sword and Target, than many Gentlemen and other Soldiers did, who pretended to no Skill in the Art at all, but only fought as Nature prompted and directed them?

To this I readily Answer, I DO BELIEVE NOT. Perhaps I might have carried the *Marks* of their *Strokes* as well as others. For, *First*, Let one be never so *skilful* and *dexterous*, there is a *Fate* or rather *Providence*, that attends, overrules, and determines every Man, *do his Best*. The Battle is neither to the *Strong*, nor to *Numbers*, as was very evident in these Engagements; Which *Success*, particularly in the last, was chiefly owing to the Conduct of a Great and Noble *PEER*, who from his Youth, has given several *Proofs* of his *Valour*; both singly, and in Field Battles: And whose *Character* is so very well established and known, that to name him more particularly, would be a Kind of *Presumption* in me; and for which

these Nations will be for ever *indebted* to him, having then saved a great Deal of *True British Blood*; which would have otherwise been spilt in that most *unlucky Attempt*.

Secondly, I am firmly perswaded, That had I been there, and received some *severe Wounds*, notwithstanding of all my *Art*, yet I would certainly have received many more, had I been wholly *ignorant*, and made only Use of *pure Nature*; so that it would have been no Reflection upon my *Art*, that I received *Wounds*, I mean, from the *Enemy's* edged Weapons (for I believe the Art of Defence with the Sword alone, is for the most Part but little concerned in opposing Fire Arms; for there is no Parieing of Bullets, altho' there are Methods to be used to make the
Aim

Aim not only less but more uncertain, both a Foot and Horseback, if dexterously used, but which I shall not trouble the Reader with at present) since by my *Art* I did defend my self from a great many Blows, which, without it, I should probably have received; and which would have been most probably with the *Cross Parade* from the *Hanging-Guard* in *Seconde*. See the *Plate*, *Fig. 16.*

FOR if, of Half a Dozen smart and vigorously delivered *Blows*, I defend my self from only *Threë*, which is but a modest Supposition, when an unskilful Person, notwithstanding of all his *Natural Address*, has defended himself but from *One* or *Two*, and which is much, without any *Art*: Then it is evident, That, by my *Art*, I have had *Three*
to

to *One*, or *Three* to *Two*, of Advantage, which the unskilful *Person* has not had for Want of it; because, of *Six* Blows made at me, I have only received *One* or *Two*, when he has received *Four* or *Five*; which clearly demonstrates the *Usefulness* of the *Art of Defence*, even in a *Crowd*, or close *Battle*; that altho' by it a *True Sword-Man* cannot keep himself *Scart-Free*, as we say, yet he shall always, upon the *Main*, receive a great many fewer *Wounds* than any unskilful *Person* shall.

BESIDES, the *Art of the Sword* was at first chiefly designed and appropriate to *single Fighting Hand to Hand*, an *Exercise* and *Trade* much used by the *Old Romans* and *Grecians*, in their *publick Diversions*, and not for a *Man's perfect Defence* in a *mixed*

mixed or clofs Battle; altho' it be also then ufeul, and much better than *pure Nature* without any Art at all: And in this Cafe it is no more Disparagement for an *Artist* to be wounded in a *Crowd*, with an *Edged Weapon*, than it is for an unskilful Person; provided the *Artist* has, by his *Art*, faved himfelf from more Wounds than the *unskilful Person* did, the fame Number of *Blows* being fupposed to have been *struck and difcharged at Both*.

SCARS and *Wounds*, when received in a juft and honourable Cause, fuch as the *Defence* of a Man's *Religion, Country* or *Life*, are fo far from being reputed *Blemifhes* and *Imperfections*, whereby to bring *Reproach* and *Contempt* upon his Person; that they are rather look'd upon

upon by Men of Honour, as so many *Ornaments*, and, as it were, *Badges* of True Worth and Value in the Person who carries them: So that altho' it must be acknowledged, that it is always a Misfortune for a Man to be wounded in a *Battle* or *Duel*, yet it can be no Reflection upon, nor diminish his Reputation and Value; because he still keeps up his Character, by his having behav'd himself as a Man of *True Honour and Courage*, and has done his best; which is all can be expected from the *Greatest and most Valiant Hero*: For Man, by *Nature*, is neither *Infallible*, *Invulnerable*, nor *Immortal*; and it were most unreasonable to expect, that he should receive **THAT** from *Art*, which his *very Nature* is not capable of.

of. For a further Answer to this *Second Question*, see *Page 6*.

IT is likely some People may think, that I might have as well omitted, as started these *Two Questions*, and perhaps I do so my self; but to be plain, I love Ingenuity, and to satisfy frankly every Man in what he can possibly object, against either myself, or the Subject I am treating of; and I have all along endeavour'd to set this *Art* in its true Light, that Persons who are *True Sword-Men*, may not by their *Art* become too *Vain* and *Insolent*, and imagine, that they are thereby rendered in a Manner *infallible*, as well as some of them may fancy they are made *invincible*. To undeceive them of both which, I have not only writ so plainly and freely, but have

have also adduced strong Reasons in my *New Method of Fencing*, to convince them of their *Uncertainty* when engaged for the *Life*, to which I refer them; which I expect will make them fully sensible of their *Uncertainty*; and that altho' they are *True Artists*, yet that they are also *Truly*, but *uncertain, fallible, and frail Men*; and therefore, have no just Reason to be too much *puff* up with it.

I conclude all with my old but true *Maxim: Gladiatura non solum ad Honoris, vitæque Conservationem, sed etiam ad Corporis atque animi Relaxationem, perquam necessaria.*

Which

for True Swords Men. 173

Which I Paraphrase thus,
FENCING not only for Diversion
serves,
It Life and Honour, when attack'd,
preserves:

The best EXERCISE of Heroick
Kind

To cheer the Body and relax the
Mind:

Gout and Rheumatick Ach's it does
expel,
And for their Cure, all Medicines
excel.

FOR, * *Tollere nodosam nescit Me-*
dicina podagram; which, before it
come that Length, *Fencing, Dan-*
cing, and Riding, will, if frequent-
ly

* Dr. Chesne on the Gout.

ly but moderately plied, and without Excess of Diet in either Meat or Drink; for these taken in *Excess*, especially *strong Spirits*, bring many a *strong and vigorous Man*, with *Goutish Pains*, and *Torture*, untimely to the *Grave*.

F I N I S.

